

BIBLIA HEBRAICA

Fifth Edition

With Critical Apparatus Produced under New Criteria

Contributors

R. Althann, D. Amara, C. Balzaretto, P. Casetti, P.B. Dirksen, N. Fernández Marcos,
A. Gelston, A. Gianto, C.G. den Hertog, J. Lust, L. Pessoa da Silva Pinto, Ł. Popko,
S.D. Ryan, M. Sæbø, P. Schwagmeier, M. Settembrini, S. Sipilä, A. Tal,
Z. Talshir, M. Tucker, M. van der Vorm-Croughs

Consultants

A. Dotan for the Masora,
A. Groves and Soetjianto for the electronic edition
S. Lind, R. Omanson, and H. Scanlin for redaction and style

Associate Editors

S. Kreuzer, M. Richelle, M. Strasberg Edinger

Editorial Committee

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M. RÖSEL, R. SCHÄFER, J. DE WAARD

JOB

prepared by
Robert Althann



DEUTSCHE BIBELGESELLSCHAFT

INTRODUCTION AND COMMENTARIES
ON JOB

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INTRODUCTION

Hebrew Witnesses

This edition of Job in the *Biblia Hebraica Quinta* is based on recent photographs and color transparencies of folios 397r–409v of EBP. I B 19a (M^L) in the Russian National Library at St. Petersburg. In addition, two major Tiberian manuscripts have been collated, the Aleppo Codex (M^A) and Cambridge Ms. Add. 1753 (M^Y).

M^L Job is in good condition. There are very few smudges or patches that are difficult to read. The text in M^A Job is mostly easily legible. There are some faded passages, especially towards the end. M^Y Job is on the whole quite legible. There are numerous smudges which sometimes make reading difficult or impossible. Towards the end there are illegible passages. The three manuscripts show a few differences, which are indicated in the apparatus. The book of Job in M^L consists of eight *səḏarîm* at the following locations: 1:1; 5:27; 11:19; 17:9; 22:30; 29:14; 33:33; 38:34. They are numbered and marked by a large **Ⓛ** in the margin with a *qames̄*-like sign turned on its side. The book is divided into forty *parašiyyôṭ*. Only the first one (1:1) is unmarked (1:1, 6; 2:1, 11; 3:2; 4:1; 6:1; 8:1; 9:1; 11:1; 12:1; 15:1; 16:1; 18:1; 19:1; 20:1; 21:1; 22:1; 23:1; 25:1; 26:1; 27:1; 28:12, 20; 29:1; 31:8; 32:1, 2, 6; 34:1; 35:1; 36:1; 38:1; 40:1, 3, 6; 42:1, 7, 12, 16). The Masorah finalis gives the total number of verses in the book (1070).

The Hebrew consonantal text of Job shows some orthographic peculiarities such as omission of the mater lectionis at the end of a word (1:10; 7:1; 42:2) or omission of etymological **Ⓝ** (1:21) or **Ⓢ** (15:22). The regular orthography is given by the *qərê*. For m. pl. cstr. forms that have a suffix the *kaṭîb* not uncommonly omits the **Ⓢ**, which is almost always required by the *qərê* (5:18; 14:5; 15:15, 31; 20:11; 21:20; 24:1; 27:15; 31:20; 38:41; 39:26; 40:17). In many of these cases the difference between M^{ket} and M^{qere} is purely orthographic (cf. Joüon/Muraoka, *Grammar*², 94d and n. 6), and all these phenomena in the consonantal text are probably remnants of archaic forms or ancient orthography rather than mistakes. In some cases, however, the orthographic ambiguity led to different interpretations (26:14 [twice]; 37:12).

The number and placing of the *paṭuḥôṭ* and *səṭumôṭ* vary slightly from one manuscript to the other. A table of their position and of the variations is given below in Appendix A.

Fragments of four manuscripts of the book have been found at Qumran. These are cited from vols. III, VI, IX, and XVI of the Discoveries in the Judaean Desert series. 4QJob^a is dated from the early or perhaps middle part of the first century B.C.E. and contains portions of chs. 31–37, supporting the place of the Elihu speeches in their present position after ch. 31. The text is arranged stichometrically. 4QJob^b dates from the middle or later part of the first century B.C.E. and includes fragments from chs. 8, 9, 13, 14, and 31. It, too, is written stichometrically. 2QJob consists of a single fragment with two complete words and some letters from 33:28–30. The script suggests the Herodian period (30 B.C.E. to 68 C.E.). 4QpaleoJob^c contains text from chs. 13 and 14, arranged stichometrically. It probably dates from between 225 and

150 B.C.E. The various fragments of the text found at Qumran, apart from a few variants, basically agree with M.

Greek Witnesses

The main text used for the Greek evidence is taken from the Göttingen edition (Ziegler, *Iob*). Reference is occasionally made to Rahlfs, *Septuaginta*. For the Hexaplaric evidence the principal source is the data supplied by Ziegler in the second apparatus of his edition of the book. In addition, information is drawn from Field, *Origenis Hexaplorum*, 2:1–82.

Ziegler's edition shows numerous stichs marked with asterisks. The earliest Greek translation (G) lacked these passages. It is possible that the translator of G worked from a text shorter than that of M. While this possibility cannot be excluded absolutely, numerous scholars have shown that G appears to have deliberately shortened the text (for a useful summary of opinion, cf. Gorea, *Job*; see, too, Eckstein, *Kurz- oder Langvorlage?* and "Idiolect Test"). Origen, in the third century C.E., tried to conform the Greek text to the Hebrew text of his day, and so added stichs from later translations, particularly from that attributed to Theodotion (Θ') and made in about 150–60 C.E. It will be seen that in fact the translator of G usually shows knowledge of the missing stichs and that he often deliberately abbreviated. Not infrequently he omitted translating Hebrew he found unintelligible. He also tended to avoid or soften anthropomorphisms. Job's fighting spirit and his frank criticisms of God are much tempered or removed by the translator. There are also other factors to be considered. It is striking that there are hardly any omissions in the first six chapters, after which they steadily increase. There are numerous and large gaps especially in chs. 22–37. The omissions then diminish in chs. 38–42. It is surely no coincidence that the chapters with the most difficult text and those with much apparent repetition (in the case of the Elihu speeches) are the most affected. The translator may well have been concerned with the wearying of the reader. He may have felt that this long and repetitive work would not go down well with his audience and so attempted to produce a more "reader-friendly" version. G is a literary rather than a literal translation and avoids confusing thoughts and redundancies. It follows that G needs to be employed with great caution in textual criticism of the book.

The additions to the book are mostly minor elaborations. There are, however, the expanded speech of Job's wife at 2:9 and the appendix at 42:17. The final form of G appears to have been settled not later than early in the first century B.C.E.

In the apparatus we distinguish between the original Septuagint (Old Greek), indicated with G, and the Hexaplaric additions (mainly from Theodotion), indicated with G^{ast}. Hence, one can see at a glance which verses were missing in the original G and whether or not a particular Greek reading belongs to G or to the Hexaplaric recension.

Latin Witnesses

The text of the Vulgate is based on the edition of San Girolamo (Gasquet et al., *Biblia Sacra*). Job is found in vol. 9 (*Libri Hester et Iob*), published in 1948. For the Old Latin, where relevant, use has been made of the critical apparatus of Ziegler in the Göttingen edition of the Septuagint (Ziegler, *Iob*).

V is a generally reliable witness of M. Nevertheless, it sometimes agrees with G against M (1:8; 5:11; 18:4; 34:18). In 1:8, for instance, G and V reduce the importance of the Satan by replacing his name with a pronoun when the context clearly identifies the antecedent. V occasionally offers a free translation under the influence of the context (3:6; 11:12; 16:7; 19:26; 24:12; 34:14; 36:27) or offers a paraphrase (6:29; 17:12; 20:2; 22:1; 31:23). At times V follows α' (16:8; 39:13) or σ' (5:5; 9:17; 36:29) or θ' (30:22; 39:19). V sometimes adapts the syntax (22:8).

Syriac Witnesses

The Leiden Peshitta edition (Rignell, *Job*) was consulted for the Syriac text of Job. The translation that has come down to us seems to be the result of a complex, multistage translation process. According to Rignell (*Peshitta*, 364–74), it was produced in two stages involving both Jews and Christians. It seems likely that Syrian Christians were responsible for the final wording of S, while Jews were responsible for the original translation of the Hebrew text that was available to the translators. They may have been well acquainted with the Hebrew language but less so with Syriac. Hebrew words are often rendered with their apparent Syriac cognates, even though these Syriac “equivalents” have a different meaning.

There are numerous alternative translations incorporated into the text. Syriac equivalents for major words are given, but minor words seem to have been omitted, and prepositions, pronouns, and verbal suffixes interpreted inexactly or not at all. The first translation failed to consider adequately the morphological forms of Hebrew words, for example, plural/singular nouns or the conjugations of verbs. Successive Syriac copyists then produced their version on the basis of an imperfect translation. There are indications that they were Christians (see the translation of 28:13; 30:23; and 42:6, where the Christian way of thinking is apparent).

Those who transmitted the original Syriac translation probably had only a limited knowledge of Hebrew, or perhaps none at all, and were probably not Jews. The Hebrew words of the first translation were usually rendered accurately into Syriac and incorporated into the Syriac way of thinking. Therefore, on the whole, the Syriac text corresponds to the Hebrew. It often happens, however, that the Syriac text yields a meaning different from that of the Hebrew. This is due to the fact that later Syriac copyists made associations in line with their own ideas, without being able to consult the Hebrew text.

It frequently happens that a correct translation has been misread by later copyists. They may have misread *d* for *r* (it is possible that the distinguishing dot was not in the original translation) or *g* for *c* and vice versa. At times S deliberately made certain adjustments in rendering the original Hebrew into Syriac to adapt the words to the context, as understood by S. An example of such a change appears in 29:19, where the Hebrew word קְבוֹדִי , the first word of v. 20 in M, appears as ܩܒܘܕܐ , “I am called,” a misreading of ܩܒܘܕܐ , “honor,” which is the usual translation of קְבוֹד . S understands it as connected with v. 19. The translators of the continuous text needed a verb in v. 19 to complete their train of thought. They therefore changed ܩܒܘܕܐ to ܩܒܘܕܐ .

Rignell imagines that the first Syriac translation was written onto a Hebrew ms., above the lines and in the margins, and was incomplete. Often only the meaning of the more important words was given, and this first edition contained alternative translations. The first translator was also not acquainted with the Masoretic vocalization. Since the Syriac scholars had not mastered Hebrew, they had to guess

according to the context. Copulas, pronouns, and verbal suffixes were added, fitting what the translators thought was the context. This helps to explain S's preference for establishing greater continuity in the text by using conjunctions and overstepping verse boundaries. It would also explain why S sometimes divides a context which is clearly marked in M. Rignell believes that the translators "have been satisfied with an imperfect original. All by themselves they have tried to cope with this without any serious attempts to confront the result of their work with the Hebraic text" (Rignell, *Peshitta*, 375).

Weitzman ("Hebrew and Syriac," 387) basically agrees with Rignell's theory that the translation took place in multiple stages, but suggests that the manipulation of Syriac equivalents was limited to individual passages rather than characteristic of the entire translation. He gives his model the name "scratchpad theory," proposing that the translator first wrote a rough translation on a "scratchpad" and then adjusted and rearranged that text until it made satisfactory sense.

Szpek (*Translation Technique*, 269–70) proposes an even more complex translation process, reconstructing no fewer than five stages that the S of Job has undergone: (1) the first translation was made on the basis of an unvocalized Hebrew text close to M and contained numerous visual errors and borrowings from G and T; (2) several text types began to circulate, as evidenced by doublets preserved in the translation; (3) a text type that preserved a large number of variant readings from the other text types gained prominence; (4) lectionary readings for religious services were created from this text; (5) the text of the translation was recopied several times, with new aural errors occurring due to the familiarity with the liturgical readings. Also, according to Szpek, in the final stage of the translation process, the S text was not compared with the original Hebrew, nor with G or T.

In summary, while scholars disagree about the number of translation stages and the translators' method, they agree that the final text of S was produced without consulting the Hebrew text of Job, which explains the numerous deviations from M (cf. Loopstra, "Introduction," xvii; Carbajosa, "Peshitta," 188–89).

The S text in all essentials assumed its present form at an early stage. Quotations from the early Syriac authors, such as Aphrahat and Ephrem the Syrian, confirm this. There does not appear to have been any revision of the Syriac text after the date of the oldest manuscripts that have come down to us (S^{6h8} and S^{6h20}), i.e., after the sixth century C.E.

The final form of the S text is most probably entirely independent of G, but at an earlier stage of the translation process, G may have influenced some of the translators' choices. The duplicates appear to be interpretations which had their roots in the Hebrew text known to us (Rignell, *Peshitta*, 379). Regarding the relationship of S to T, Rignell (*Peshitta*, 380–81) holds the opinion that S on the whole is a direct translation of the Hebrew text of Job.

On one hand, S can supply useful information about certain Hebrew words and expressions because Syriac and Hebrew words are closely related. On the other hand, the Syriac translators worked quite independently of the Hebrew text, so that their way of rendering its content needs to be examined very carefully before being employed to throw light on the Hebrew (cf. Rignell, *Peshitta*, 363–82). In most cases there is little doubt that M must be given preference. Although M was fixed in writing later than the Syriac translation, the Masoretes based their work on old oral traditions regarding the right interpretation of the Hebrew text. However, any S divergence

from M should be carefully considered on its own merits, also taking into account the context.

The Targums

The Aramaic Targums cited in this edition of Job are: (1) *The Text of the Targum of Job*, edited by David M. Stec and based on Codex Urbinas 1 of the Vatican Library (Stec, *Targum*); (2) *Le Targum de Job de la Grotte XI de Qumrân*, abbreviated 11QtgJob, edited and translated by J. P. M. van der Ploeg and A. S. van der Woude with the help of B. Jongeling (van der Ploeg/van der Woude, *Targum*).

(1) The manuscripts collated in Stec's edition are: 1. Cambridge University Library Ee 5.9; 2. London, Jews' College H. 116; 3. Paris, Bibliothèque Nationale Hébr. 17; 4. Paris, Bibliothèque Nationale Hébr. 110; 5. Salamanca, Biblioteca Universitaria M²; 6. Madrid, Biblioteca de la Universidad Complutense 116-Z- 40; 7. Vatican, Biblioteca Apostolica Urbinas 1; 8. Rome, Biblioteca Angelica N. 72; 9. Florence, Biblioteca Medicea Laurenziana Plut. III.I; 10. Milan, Biblioteca Ambrosiana B. 35 inf.; 11. Parma, Biblioteca Palatina 3189; 12. Parma, Biblioteca Palatina 3231; 13. Parma, Biblioteca Palatina 3232; 14. Wrocław, Biblioteka Uniwersytecka M. 1106.

One distinctive feature of the Targum of Job is its use of multiple translation. There are several verses which have two or more renderings of the whole verse or of a substantial part of it. Sometimes individual words and phrases are given more than one translation. In Stec's edition the renderings of multiple Targumim are placed in the text. Following Stec's designations, each Targum is given a label: T1, T2, etc. A Targum may be subdivided into T1(a) and T1(b), etc., where there is clearly more than one textual tradition to that Targum. The translation is fairly literal and in general stays close to M.

(2) 11QtgJob is much damaged. There are some longer passages surviving in 37:10–42:11. What remains of 17:14–36:33 is found in twenty-seven fragments. Some small fragments which cannot always be assigned also exist.

With regard to the date of this Targum, the editors suggest with due reserve the second part of the second century B.C.E. The translation is straightforward and does not have long paraphrases or additions. The text it renders seems to have been close to M, although there are places where the text differs from M. The translation tries to offer a text easier to understand and in its view more coherent than M. 11QtgJob on occasion agrees with G on matters of detail, witnessing to a common exegetical tradition. There is also on occasion agreement with T, probably for the same reason. Nonetheless, in general, the divergences between 11QtgJob and M are not attested in the other ancient versions. The order of the text is the same as in M, so that chs. 22–26, despite much damage to the manuscript, appear to correspond to M. The same is true of the Elihu speeches which follow ch. 31. On the other hand, the text of the epilogue differs considerably. 42:12–17 are missing, although this could be due to damage to the manuscript. 42:3 is omitted and replaced by 40:5. Verses 7–9a have not survived. What remains of v. 9 does not agree with M but recalls G.

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APPENDIX A

The following table presents the differences in the division of Job into sections. \mathfrak{D} marks an open section, \mathfrak{O} a closed section, and $>$ the absence of a division.

Location	M ^L	M ^A	M ^Y
1:5-6	\mathfrak{D}	\mathfrak{D}	\mathfrak{D}
1:22–2:1	\mathfrak{D}	\mathfrak{D}	\mathfrak{D}
2:10-11	\mathfrak{D}	\mathfrak{D}	\mathfrak{D}
3:1-2	\mathfrak{D}	\mathfrak{O}	\mathfrak{D}
3:26–4:1	\mathfrak{D}	\mathfrak{O}	\mathfrak{O}
5:27–6:1	\mathfrak{D}	\mathfrak{O}	\mathfrak{O}
7:21–8:1	\mathfrak{D}	\mathfrak{O}	\mathfrak{O}
8:22–9:1	\mathfrak{D}	\mathfrak{O}	\mathfrak{D}
10:22–11:1	\mathfrak{D}	\mathfrak{O}	\mathfrak{O}
11:20–12:1	\mathfrak{D}	\mathfrak{O}	\mathfrak{D}
14:22–15:1	\mathfrak{D}	\mathfrak{O}	\mathfrak{D}
15:35–16:1	\mathfrak{O}	\mathfrak{O}	\mathfrak{D}
17:16–18:1	\mathfrak{O}	\mathfrak{O}	\mathfrak{D}
18:21–19:1	\mathfrak{O}	\mathfrak{O}	\mathfrak{D}
19:29–20:1	\mathfrak{O}	\mathfrak{O}	\mathfrak{D}
20:29–21:1	\mathfrak{D}	\mathfrak{O}	\mathfrak{O}
21:34–22:1	\mathfrak{O}	\mathfrak{O}	\mathfrak{D}
22:30–23:1	\mathfrak{D}	\mathfrak{O}	\mathfrak{O}
24:25–25:1	\mathfrak{O}	\mathfrak{O}	\mathfrak{O}
25:6–26:1	\mathfrak{D}	\mathfrak{O}	\mathfrak{O}
26:14–27:1	\mathfrak{O}	\mathfrak{O}	\mathfrak{O}
28:11-12	\mathfrak{D}	\mathfrak{D}	\mathfrak{D}
28:19-20	\mathfrak{D}	$>$	$>$
28:28–29:1	\mathfrak{O}	\mathfrak{O}	\mathfrak{D}

31:7-8	ט	>	>
31:40–32:1	ט	ט	ט
32:1-2	ט	ט	ט
32:5-6	ט	ט	ט
33:33–34:1	ס	ס	ט
34:37–35:1	ס	ס	ט
35:16–36:1	ט	ס	ט
37:24–38:1	ט	ט	ט
39:18-19	>	ט	ט
39:30–40:1	ט	ס	ט
40:2–40:3	ט	ט	ט
40:5-6	ט	ט	ט
41:26–42:1	ס	ט	ט
42:6-7	ט	ט	ס
42:7-8	>	>	ס
42:15-16	ס	>	>

NOTES ON THE MASORAH PARVA

- 1:1 **וְהָיָה | הָאִישׁ הַהוּא** – *Com.*: Twice (Jer 20:16 and here).
וְיָרָא בְּמִצּוֹהָ Twice: Prov 13:13. – *Com.*: In the ms. the notes for this lemma and the following one have been reversed. The one for this lemma is on the left-hand side of the column instead of being on the right-hand side, and the one for **וְיָרָא אֱלֹהִים** is on the right-hand side instead of the left-hand side.
וְיָרָא אֱלֹהִים – *Com.*: See the Mm at Isa 59:15 (Weil, §2427).
- 3 **בְּמַלְאָכָא** – *Com.*: See the Mm.
וְיָרָא אֱלֹהִים – *Com.*: See the Mm at Ezek 47:10 (Weil, §2987).
- 4 **וְיָרָא אֱלֹהִים** Unique, and once **וְיָרָא אֱלֹהִים** (1 Chr 2:16).
 5 **וְיָרָא אֱלֹהִים** Twice: Judg 14:12.
וְיָרָא אֱלֹהִים Unique, and once **וְיָרָא אֱלֹהִים** (2 Chr 20:26).
וְיָרָא אֱלֹהִים Twice: Josh 10:25.
- 6 **וְיָרָא אֱלֹהִים** – *Com.*: See the Mm.
וְיָרָא אֱלֹהִים – *Com.*: See the Mm at 1 Sam 4:13 (Weil, §1552) and Esth 5:5.
- 7 **וְיָרָא אֱלֹהִים** – *Com.*: Four times defective in the book (1:7; 2:2; 3:24; 29:13). M^L has another occurrence of this lemma at 3:7; see Breuer, *Biblical Text*, 288.
וְיָרָא אֱלֹהִים – *Com.*: Twice, once defective (Job 2:2) and once plene (here).
- 8 **וְיָרָא אֱלֹהִים** – *Com.*: See the Mm.
וְיָרָא אֱלֹהִים – *Com.*: See 1:1.
- 12 **וְיָרָא אֱלֹהִים** – *Com.*: The first occurrence of **וְיָרָא אֱלֹהִים** is with **וְיָרָא אֱלֹהִים** (here); the second occurrence is with **וְיָרָא אֱלֹהִים** (2:7).
 13 **וְיָרָא אֱלֹהִים** – *Com.*: See the Mm at 1 Sam 30:16 (Weil, §1697).
וְיָרָא אֱלֹהִים – *Com.*: Four times (Judg 9:24; 2 Sam 3:30; Job 1:13; 1:18).
- 14 **וְיָרָא אֱלֹהִים** – *Com.*: Two circelli have been placed on this four-word lemma, one between **וְיָרָא אֱלֹהִים** and one between **וְיָרָא אֱלֹהִים**. However, the lemma ought to be only **וְיָרָא אֱלֹהִים**, as is correctly noted in the Mm here and at 1 Sam 23:27 (Weil, §1665).
וְיָרָא אֱלֹהִים – *Com.*: See Ognibeni, ³*Oklah*, §9A.
- 15 **וְיָרָא אֱלֹהִים** – *Com.*: This note appears to be in error. The correct number is given in the next verse.
 16 **וְיָרָא אֱלֹהִים** – *Com.*: See 1:14.
וְיָרָא אֱלֹהִים – *Com.*: Four times (Job 1:15; 1:16; 1:17; 1:19).
- 17 **וְיָרָא אֱלֹהִים** – *Com.*: See 1:14.
וְיָרָא אֱלֹהִים – *Com.*: See the Mm at Josh 7:23 (Weil, §1279).
- 18 **וְיָרָא אֱלֹהִים** – *Com.*: See 1:14.
וְיָרָא אֱלֹהִים – *Com.*: Three times plene, with and without ׀ cj.; see the Mm at Gen 31:31 (Weil, §228).
וְיָרָא אֱלֹהִים – *Com.*: See 1:13.
וְיָרָא אֱלֹהִים Four times, and once **וְיָרָא אֱלֹהִים** (1 Chr 9:17). – *Com.*: See 1:13.
- 19 **וְיָרָא אֱלֹהִים** – *Com.*: See the Mm.

- 20 וַיִּגְזַר – *Com.*: Twice (Num 11:31 and here).
- 21 דַּחַסְעָרִים – *Com.*: See the Mm here and at 1 Sam 19:24 (Weil, §1638).
 דַּחַסְוְעָרִים – *Com.*: See the previous lemma.
 גַּמְבָּרָדַי – *Com.*: See the Mm at Ps 113:2 (Weil, §3392).
- 22 דַּוְלֵא־נִתַּן – *Com.*: See the Mm at Num 21:23 (Weil, §1212).
 גַּתְּפִלָּה – *Com.*: See the Mm at Job 24:12.
- 2:1 דַּבְּנֵי־הָאֱלֹהִים – *Com.*: See the Mm at 1:6.
 לֹא־עַל־יְהוָה – *Com.*: See the Mm at Exod 16:7 (Weil, §486); Num 27:3; and Jer 48:42.
 יְהִמַּל – *Com.*: See 1:6.
- 2 זִפְסוּק־דְּאֵית־בְּהוֹן־וַיֹּאמֶר־וַיֹּאמֶר – *Com.*: See the Mm.
 בַּחַד־חַסְוְחַד־מַלְמִשְׁט – *Com.*: See 1:7.
- 3 דַּזּוֹגִין־יִרְא – Four pairs. – *Com.*: The circellus has been placed only on יִרְא but the note concerns the pair יִרְא־אֱלֹהִים, which is one of four phrases of two words that occur three times in the same section, where the first occurrence of the phrase has a ן cj., but the second and third occurrences do not. The first occurrence of יִרְא־אֱלֹהִים in Job 1:1 has a ן cj., but the next two occurrences in Job 1:8 and 2:3 do not; see the Mm at 40:7 and Frensdorff, *Ochlah*, §240.
 הַוְסָר־מְרַע – *Com.*: See 1:1.
 בַּחַסְוְעָדָנֹן – *Com.*: See the Mm.
- 5 גַּרְאֵשׁ־פְּסוּק־בְּסִיפ־אוּלָּם – *Com.*: Three times at the beginning of a verse in the book (2:5; 5:8; 13:3).
 בַּאֲל־עֲצָמוֹ – *Com.*: See the Mm here and at Ezek 37:7.
- 6 גַּהֲנֹן – *Com.*: Three times, with and without ן cj. (Num 23:17; Job 2:6; 1 Chr 11:25).
- 7 הַמֵּאֲת־פְּנֵי – *Com.*: See the Mm at Lev 10:4 (Weil, §713).
 גַּבְּשִׁחִין – *Com.*: See the Mm.
- 10 לַכַּדְבָּר – Unique (in the book).
 בַּוּשְׁפִלַת־מֵאֲרִץ – Twice: Isa 29:4.
 בַּרְאֵה־נִתְּנִי־לְפָנֶיךָ־וְאֶת־הָרַע – Twice: Deut 30:15.
- 11 גַּבְּטַע־הַבְּצָה – Three times with accent (*mil'el*). – *Com.*: See the Mm here and at Gen 46:26 (Weil, §344).
 בַּכֹּל־הַמְּלָכִים־וַיִּוְעָדוּ – Twice: Josh 11:5.
- 12 לַוְחַד־לֹא־הִכִּירָהּוּ־וְלֹא־הִכִּירָהּוּ – Unique, and once הִכִּירָהּוּ (Gen 42:8). – *Com.*: In M^L at Gen 42:8 הִכִּירָהּוּ is written as הִכְרָהּוּ.
- גַּוְיִשְׁאוֹ־קוּלָּם – *Com.*: See the Mm here and at 2 Sam 13:36 (Weil, §1774).
 בַּחַסְמַעְלוֹ – *Com.*: Twice written defective (1:20 and here).
- 3:6 לַוְחַד־וַיְחַד־יִתְּרוֹ – Unique, and once וַיְחַד־יִתְּרוֹ (Exod 18:9).
- 8 גַּבְּלִישׁ־הָעֲתִידִים – *Com.*: Three times in various forms (Esth 3:14; 8:13; Job 3:8).
 דַּחַסְבְּלִישׁ־עָרָר – *Com.*: Four times defective in various forms; see Ginsburg, 2, ע, §238.
- 10 דַּמְעִינִי – *Com.*: See the Mm here and at Isa 65:16 (Weil, §2446).
- 11 בַּוְאוֹנֵעַ – *Com.*: See the Mm.
- 12 דַּקְדָּמוֹנִי – *Com.*: Four times, twice plene and twice defective; see the Mm at 2 Sam 22:6 (Weil, §1839).
- 14 הַוְחַד־וְהַבּוֹנִים־וְהַבְּנִים – Five times (plene and defective), and once וְהַבּוֹנִים (Neh 4:12). – *Com.*: See the Mm at Neh 3:37 (Weil, §3947).
- 15 בַּהַמְּמַלְאִים – *Com.*: See the Mm at Zeph 1:9 (Weil, §3126).

- 18 אֲסִירִים גַּ – *Com.*: See the Mm here and at Ps 68:7 (Weil, §3310).
- 19 וְגִדּוּל הַ – *Com.*: See the Mm at 1 Sam 25:36 (Weil, §1674) and 2 Sam 5:10.
- 22 גִּיל גַּ – *Com.*: See the Mm here and at Hos 9:1 (Weil, §3020).
- 25 דּוּחַס דְּוַחַס – *Com.*: Four times, and defective; see the Mm at 9:28 and Ps 119:39 (Weil, §3404).
- יבא לִי: – *Com.*: Twice, and accented *mil^cêl*: Jer 4:12 (יבוא) and here.
- 4:2 בַּ הַנְּסָה – *Com.*: See the Mm.
- 5 כֹּה בַטֵּעַ בְּרֵאשִׁית פְּסוּקֵי כִי – Twenty-five times with accent (*mahpak*) at the beginning of a verse (in the book). – *Com.*: The number twenty-five is listed also in Mp notes at 15:5; 24:17; and 34:11, but there are only twenty-four occurrences; see Ginsburg, 2, כ, §128.
- 7 בַּ כַּת הַ בְּסִיפֵי יְאִיפָה – *Com.*: Twice written with ה in the book, once with ו cj. (here) and once without this cj. (38:4); see the Mm at 2 Sam 9:7 (Weil, §1750).
- 9 בַּ רֵאשִׁית פְּסוּקֵי מְנַשֶּׁמֶת – *Com.*: See the Mm.
- 11 בַּ יִתְלַכְדוּ יִתְפָּרְדוּ: – Twice: Job 41:9.
- 12 גַּ וְאֵלֵי – *Com.*: See the Mm here and at Hos 7:15 (Weil, §3016) and Ezra 9:4. לֹא וְחַד מְנַהֵגוּ Unique, and once מְנַהֵגוּ (Ps 68:24).
- 14 מְבַטֵּן קְרָאנִי לֹא וְחַד מְבַטֵּן קְרָאנִי Unique, and once קְרָאנִי (Isa 49:1).
- 15 דְּ יִחַלֶּף – *Com.*: The note for this lemma has been placed in the left margin instead of in the right one.
- לֹא תִסְמַר – *Com.*: The note for this lemma has been placed in the right margin instead of in the left one.
- 17 לֹא מְעִשְׂהוּ – *Com.*: The note belonging to this lemma has been placed in the left column on the preceding line.
- 19 גַּ עֵשׂ: – Three times (in the book).
- 20 גַּ יִכְתּוּ – *Com.*: See the Mm at Mic 1:7 (Weil, §3087).
- 5:1 דְּ וְאֵל־מִי – Four times (in the book). – *Com.*: See the Mm at 1 Sam 6:20 (Weil, §1560) and Isa 40:18.
- 2 דְּ כַת שׁ כְּעֵשׂ – *Com.*: See the Mm.
- לֹא וְחַד וּלְפַתַּה וּלְפַתַּה – Once, and once וּלְפַתַּה (Prov 20:19). – *Com.*: This note has been reversed with the following one.
- גַּ קְנָאָה: – *Com.*: Three times in the Writings with *sôp pasûq* (Prov 14:30; 27:4; Job 5:2). This note has been reversed with the previous one. This note has no circellus.
- 4 הֵּ מִישַׁע – *Com.*: Five times with *sagôl*, with and without prep. מִ; see the Mm at Isa 45:8 (Weil, §2378).
- 5 יִגַּל יִאֲכַל – *Com.*: See the Mm at Lev 21:22 (Weil, §784).
- בַּ וְשִׂאָף – *Com.*: The Mp differs from the text of M^L, which has only one occurrence of this lemma.
- 6 יֵא בַטֵּעַ פְּסוּקֵי לְגַרְמֵי כִי – Eleven times with accents *mahpak laġarmeh* (at the beginning of a verse). – *Com.*: See Ginsburg 2, כ, §126.
- 8 גַּ רֵאשִׁית פְּסוּ בְּסִיפֵי אֻלָּם – *Com.*: See 2:5.
- 11 הֵּ יִשַׁע: – *Com.*: See 5:4.
- 12 בַּ עֲרוּמִים – *Com.*: See the Mm at Gen 2:25 (Weil, §18) and Job 22:6.
- 14 לֹא וְהָ בֵית וְכָל־לֵיָהּ – *Com.*: Unique, and five times with ב (ובלילה); see Ginsburg, 2, ל, §352.
- 17 לֹא וְכַת יוֹכְתָנוּ – *Com.*: See the Mm. In the text of M^L the original right arm of the ה has been erased and joined to an original ו to form an elongated ה.
- 20 גַּ וְכַמְלִחְמָה – *Com.*: See the Mm at Hos 1:7 (Weil, §3000).

- 25 כְּעֶשֶׂב הָאֶרֶץ: ל בכת"ב – *Com.*: The Mp differs from the text of M^L, which has two occurrences of this lemma in the Writings (Ps 72:16 and here). This note is above the line where the lemma occurs.
- 27 ב פסוק בזה הטעם הנה-זאת תקרונה כן-היא Two verses with this accentuation. – *Com.*: Two verses (here and 33:31) where the servi before an ^ʾ*atnah* are *tarhâ* and *mêrakâ* without a *paseq*, and there is a *ga^cyâ* on the phrase with the ^ʾ*atnah*. The remaining words in both verses also have the same accentuation; see Dotan/Reich, *Masora Thesaurus*, ad loc. This note has no circellus.
- 6:2 ו בראש פסוק לו – *Com.*: See the Mm here and at Deut 32:29 (Weil, §1236).
 ד כתב ש כעשי – *Com.*: See the Mm at 5:2. The note for this lemma has been placed on the left side of the *qarê* at והותי instead of on its right side.
 והותי ק והותי – *Com.*: This note and the previous one have been reversed in the column.
- 3 ב יכבד – *Com.*: See the Mm.
- 5 ז פרא – *Com.*: Seven times, a graphic error of ז “seven” for ו “six”; see the Mm at 39:5.
- 7 ג לננוע – *Com.*: Three times, twice defective and once plene; see the Mm at Gen 20:6 (Weil, §133) and Josh 9:19.
- 10 ז רפי ותהי – *Com.*: See the Mm at Gen 24:51 (Weil, §174); 2 Kgs 19:25; Isa 37:26; and Ruth 2:12.
 ז נחמתי – *Com.*: See the Mm.
 ד מל יהמול – *Com.*: Four times plene; see Ginsburg 1, ה, §288. M^L has a fifth occurrence of this lemma at Job 16:13; see Breuer, *Biblical Text*, 293.
- 13 ז האם – *Com.*: See the Mm.
- 17 ל וחט וחד בחמם בקמו Unique and defective, and once בחמם (Jer 51:39).
- 19 ב הביטו – *Com.*: See the Mm at Zech 12:10 (Weil, §3177) and Ps 34:6.
- 22 ה הכי – *Com.*: See the Mm at Gen 29:15 (Weil, §207) and 2 Sam 9:1.
- 26 י בסיפ מלים – *Com.*: Ten times in the book in various forms; see Ginsburg, 2, מ, §420.
 ד נאש: – *Com.*: Four times, three times plene and once defective ו (here); see the Mm at Jer 2:25 (Weil, §2460).
- 7:6 ד בטע קלו Four times accented *mil^cêl*. – *Com.*: See Ginsburg, 2, ק, §190.
- 8 ז בטע ראי Twice accented *mil^cêl* (1 Sam 6:12 and here).
- 9 ז וכלד – *Com.*: See the Mm at Gen 24:61 (Weil, §175) and 1 Sam 21:1.
 ז מל יורד – *Com.*: See the Mm.
- 12 ל תגין Unique (in the book).
- 13 ל תנחמני Unique (in the book).
- 16 יח חט לעלם – *Com.*: See the Mm at Gen 3:22 (Weil, §25).
 נו ממני – *Com.*: See Ginsburg, 2, מ, §545.
- 20 ג למשא: – *Com.*: See the Mm here and at 2 Sam 15:33 (Weil, 1791).
- 21 כד ומה – *Com.*: The interr. pron. מה, with and without a ו cj., is pointed twenty-four times with a *saġôl* before letters other than ה and ע; see the Mm at Exod 32:1 (Weil, §592); 2 Kgs 8:13; Jer 8:9; and Ezek 6:9.
- 8:2 ז הלכתם אן Twice: 1 Sam 10:14.
- 7 ד מצער – *Com.*: See the Mm here and at Gen 19:20 (Weil, §126).
- 10 ו בסיפ מלים: – *Com.*: See 6:26.
- 11 ג גמא – *Com.*: See the Mm at Exod 2:3 (Weil, §379) and Isa 18:2.
 ג ישנה – *Com.*: Three times (Ps 92:13; Job 8:7; 8:11).

NOTES ON THE MASORAH MAGNA

- 1:2 ויולדו: Five times: Gen 10:1; 2 Sam 3:2; ויקח דוד עוד of Samuel (2 Sam 5:13); 14:27; Job 1:2. The second (reference) has a *kaṭīb* וילדו and a *qarê* ויולדו. – *Com.*: The addition of “of Samuel” to the catchwords ויקח דוד עוד of 2 Sam 5:13 is to distinguish this reference from its parallel in 1 Chr 14:3, where the lemma appears as ויולד.
- 3 (אתנות): (At) the beginning of Job (1:3) and at its end (42:12), אתנות is doubly plene, and in the whole Pentateuch and in 1 Sam 9:3, it is doubly defective (אתנת). The rest are written אתנות (defective first ו and plene second ו). – *Com.*: In the form אתנות, the ו appears to have been added later, as it is written suspended between the ו and the ת.
- 6 בני אלהים: Four times: Gen 6:2; 6:4; Job 1:6; (2:1); and once בני אלהים (Job 38:7).
- 8 ירא אלהים: Four times, and (their) references are: Gen 22:12; Job 1:8 and its companion (2:3); Qoh 7:18; and once וירא אלהים (Job 1:1).
- 14 ומלאך בא אל: Twice, and at the beginning of a verse: 1 Sam 23:27; Job 1:14.
- 19 וימותו: Twice plene: 2 Sam 11:24; Job 1:19.
- 21 ערם: Four times defective (with and without ו cj.), and their references are: 1 Sam 19:24; Isa 58:7; Job 1:21 twice in the verse. – *Com.*: In the Job 1:21 reference the *kaṭīb* form יצתי is written. Normally the Masorah writes the *qarê* form (here, יצאתי).
- 2:2 (ויאמר): There are seven verses in the Bible with the sequence ויאמר ... ויאמר, and their references are: Gen 27:36; 33:5; 43:29; 48:9; Exod 2:14; Job 1:7; 2:2; and there are three verses with the reverse sequence ויאמר ... ויאמר: Gen 18:29; 2 Kgs 7:2; 7:19. – *Com.*: The catchword שמו in the Gen 27:36 reference is written as שמי, and that of אלהים in the Gen 48:9 reference has been abbreviated as אלה.
- 3 ועדנו: Job 2:3; 8:12 (עדנו). These are defective. – *Com.*: The catchword עדנו in the Job 8:12 reference has been written as עדני.
- 5 אל עצמו: Twice: Ezek 37:7; Job 2:5. – *Com.*: The numerical indicator ב has been corrected from another letter, possibly a ג.
- 7 בשחין: Three times: Deut 28:35; 28:27; Job 2:7.
- 11 הבאה: Three times with the accent on the ב (*mil^cêl*): Gen 18:21; 46:27; Job 2:11; and their mnemonic is: “complaint of Jacob and Job.” – *Com.*: Three times accented *mil^cêl* as distinct from three cases accented *milra^c*; see *BHQ Genesis*, 27*. The note also uses an Aramaic mnemonic, “complaint of Jacob and Job,” which alludes to three verses in which the word הבאה occurs accented *mil^cêl*. The correspondences of the Aramaic words with their Hebrew equivalents are: “complaint” = הכצעקתה (Gen 18:21); “Jacob” = יעקב (Gen 46:27); “Job” = איוב (Job 2:11); see Marcus, *Scribal Wit*, 130.
- 12 וישאו קולם: Three times: Judg 21:2; 2 Sam 13:36; Job 2:12.
- 3:10 מעיני: Four times with *qames*: Gen 31:40; Isa 65:16; Hos 13:14; Job 3:10.
- 11 ואנוע: Twice: Job 3:11; 13:19.
- 18 אסירים: Three times (in various forms): Gen 39:22; Ps 68:7; Job 3:18.

- 20 לעמל עמל: Eight times: Job 3:20; Prov 16:26; Job 20:22; and five times in Qoheleth (Qoh 2:18; 2:22; 3:9; 4:8; 9:9).
- 22 גיל: Three times: Hos 9:1; Job 3:22; Prov 23:24; and once וגיל: Ps 65:13. – *Com.*: In the additional note “and once,” וגיל has been mistakenly written instead of גיל.
- 4:2 הנסה: Twice: Job 4:2; Deut 4:34.
- 9 מנשמת: Twice at the beginning of a verse: Job 4:9; 37:10.
- 12 ואל: Three times: Hos 7:15; Job 4:12; Ezra 9:4.
- 16 דממה: Twice: 1 Kgs 19:12; Job 4:16.
- 5:2 כעש: Four times (in various forms) written with ש and their references are: Job 5:2; 6:2; 10:17; 17:7.
- 5 <ושאף>: The Easterners write שאף in Job 5:5, but read ושאף. The Westerners (both write and read) ושאף.
- צמים: Twice: Job 5:5; 18:9.
- 9 <עשה גדלות ואין חקר נפלאות>: The first occurrence is חקר נפלאות (Job 5:9), the second occurrence is עד אין חקר ונפלאות (Job 9:10), and their (third) verse *sîman* is ונעו מים עד (Amos 8:12). – *Com.*: The Masorah compares the two parallel phrases of Job 5:9 and Job 9:10 and notes their difference by means of a third verse *sîman*. The differences in the phrases ואין חקר נפלאות of Job 5:9 and עד־אין חקר ונפלאות of Job 9:10 are the variants ואין in the first passage and עד־אין in the second, and the presence of the conjunction ו on the word נפלאות in the second passage. The differences are noted by the first letters of their respective words: the ו of ואין, the נ of נפלאות, the ע of עד־אין, and the ו of ונפלאות. When put together, these letters constitute a mnemonic which occurs as the first word (ונעו) of the *sîman* verse of Amos 8:12. The catchword גדלות of the Job 5:9 reference has been written as גדגלת, or possibly גדולת with the ו written over another original stroke, and the word חקר has been omitted from the Job 9:10 reference. This note is on the following folio (fol. 398v).
- 12 ולא תעשינה: Twice: Ezek 23:48; Job 5:12.
- 17 <יוכחנו> (Job 5:17), <והוכח> (Gen 21:25), (and) <תוכחך> (Jer 2:19) are (written) defective ך; <הכיה> (Gen 24:44) (and) <הכחת> (24:14) are written (defective ך). (All) are unique. – *Com.*: Five out of seven unique forms that are written either defective ך (the first three), or defective ך (the last two), are listed in this note. The two forms omitted are <יכיהך> (Job 22:4) and <והכחתי> (2 Sam 7:14), which are defective ך; see Breuer, *Masora Magna*, 131. The last word in the note, דק, is a Babylonian term meaning “unique”; see Yeivin, *Tiberian Masorah*, 93. The catchwords <ומשבותיך> and <תוחכך> in the Jer 2:19 reference have been written as <ומשבותיך> and <תוחכך>.
- 6:2 לו: Six times at the beginning of a verse: Deut 32:29; Isa 48:18; Mic 2:11; Ezek 14:15; Ps 81:14; Job 6:2. – *Com.*: The catchword רוח in the Mic 2:11 reference has been written as דוח.
- 3 יכבד: Twice with *games*: Job 6:3; 33:7.
- 10 נחמתי: Twice: Job 6:10; Ps 119:50.
- 13 האם: Twice: Job 6:13; Num 17:28.
- 7:9 יורד: Twice plene: [Judg 9:37]; Job 7:9; Judg 9:36. – *Com.*: The Judg 9:37 reference mistakenly inserted here has a plural form, which also occurs twice plene, there and at 1 Sam 9:27.
- 12 <תנין>: Eight times (in various forms) with a *nûn*, and their references are: Exod 7:9; 7:10; Isa 51:9; 27:1; Job 7:12; Neh 2:13; Jer 51:34; Ps 91:13; and once תנין

(Lam 4:3), which is written תנין (but) read תנים. – *Com.*: The catchword תרמס of the Ps 91:13 reference has been written as תרמש.

- 20 **למשא**: Three times, and (their) references are: 2 Sam 15:33; 19:36; Job 7:20.
- 8:7 **מצער**: Four times: Gen 19:20 twice in the verse; Ps 42:7; Job 8:7. – *Com.*: The catchword וחרמונים of the Ps 42:7 reference has been written defective as וחרמוני.
- 15 **על ביתו**: Eight times: Gen 39:4; 43:16; 44:1; <44:4>; 1 Sam 2:11; 1 Kgs 21:29; 20:43; Job 8:15.
- 18 **וכחש**: Three times: Lev 5:21; 5:22; Job 8:18.
- 9:3 **לריב**: Five times, and once ולריב, and their references are: Judg 21:22; Isa 3:13; Amos 7:4; Job 9:3; Prov 25:8; and once ולריב (2 Chr 19:8). – *Com.*: The catchword לרב in the Prov 25:8 reference is written plene as לריב.
- 5 **ולא ידעו**: Twice: Jer 14:18; Job 9:5.
- 13 **תחתו**: Four times defective according to the Westerners: 2 Sam 16:8; 3:12; [3:30]; <2:23>; Job 9:13.
- 22 **ורשע**: Five times: Ezek 21:8; 21:9; Ps 11:5; Job 9:22; Prov 13:5.
- 27 **אמרי**: Twice, and their references are: Job 9:27; Josh 6:10.
- 28 **יגרתו**: Four times, and defective, and their references are: Deut 9:19; Ps 119:39; Job 3:25; 9:28.
- 10:12 **חיים**: Twice at the beginning of a verse: Ps 21:5; Job 10:12.
- 17 **וצבא**: At Job 10:17 the Easterners write יצבא and read וצבא. The Westerners both read and write וצבא. – *Com.*: In the word יצבא it is very apparent in the ms. that an original ך has been changed to א.
- 18 **ולמה**: Five times at the beginning of a verse with *daḡeš*, and their references are: Num 32:7; 1 Sam 6:6; 15:19; Job 10:18; Prov 5:20.
- 11:2 **ואם איש**: Three times: Deut 24:12; 2 Kgs 1:10; Job 11:2.
- 9 **ארכה**: Three times, and defective: Jer 29:28; 2 Sam 3:1; Job 11:9.
- 10 **יחלה**: Four times, and their references are: Isa 2:18; Ps 90:5; Job 11:10; 4:15.
- 16 **כמים**: Three times *rapē*, and (their) references are: Mic 1:4; Job 11:16; Jer 51:55. – *Com.*: The catchword גליהם of the Jer 51:55 reference has been written as גליאם.
- 20 **ומנוס**: Three times, and their references are: Jer 46:5; Ps 59:17; Job 11:20. – *Com.*: This note is on the following folio (fol. 400v).
- 12:4 **צדיק תמים**: Twice: Gen 6:9; Job 12:4.
- 7 **ותורך**: Twice with *daḡeš*: Job 12:7, and the following verse (12:8). – *Com.*: The lemma heading ותרך has been written plene as ותורך.
- 13 **עמו**: Four times at the beginning of a verse: Josh 13:8; 2 Chr 32:8; Job 12:13; 12:16. – *Com.*: At the beginning of the note, the word בראש has been repeated and abbreviated as ברא.
- 13:6 **ורבות**: Five times defective in various forms: Exod 23:2; Job 31:13; Amos 7:4; Job 13:6; 29:16. – *Com.*: M^L knows of another occurrence of this lemma, since it writes לרב defective at Prov 25:8. The catchword רב of the Exod 32:2 reference is written plene as ריב, and the catchword ורבות of the Job 13:6 reference is written as ובבות.
- 13 **ויעבר**: Three times: 1 Sam 9:27; 26:22; Job 13:13.
- 22 **ויקרא**: Four times: Jonah 1:2; 3:2; Ruth 4:11; Job 13:22. – *Com.*: The note is on the previous folio (fol. 400v).
- והשיבני**: Twice (plene and defective): Job 13:22; Gen 37:14. – *Com.*: This note is on the previous folio (fol. 400v).

- 14:1 **ושבע**: Three times: Gen 35:29; Job 14:1; 42:17. – *Com.*: This note is repeated with some variations at 42:17.
- 2 **יעמוד**: Three times plene: Nah 1:6; Job 14:2; Esth 4:14.
- 9 **יפריה**: Twice, once plene: Job 14:9; Prov 14:11. – *Com.*: The catchword **ישרים** of the Prov 14:11 reference has been written as **רשעים**.
- 12 **ולא יקום**: Four times: Job 14:12; Isa 8:10; Job 8:15; 15:29. – *Com.*: The catchword **עצו** of the Isa 8:10 reference has been written plene as **עוצו**.
- יערו**: Three times, twice written defective and once plene, and their references are: Jer 50:41; Joel 4:12 (plene); Job 14:12. – *Com.*: In the Jer 50:41 reference the words **ומלכים רבים** have been omitted. The catchwords **יוערו** and **הגוים** of the Job 4:12 reference have been written as **יערו** and **גוים**.
- 15 **ידיך**: Twice plene in the book, and their references are: Job 10:8; 14:15.
- 17 **בצרור**: Twice: 1 Sam 25:29; Job 14:17. – *Com.*: The catchword **חתם** of the Job 14:17 reference has been written plene as **חתום**.
- 21 **יבין**: Three times: Pss 49:21; 94:7; Job 14:21. – *Com.*: This note is on the following folio (fol. 401v).
- 15:11 **לָאֵט**: Twice: 2 Sam 19:5; Job 15:11; and twice **לָאֵט**: 2 Sam 18:5; Isa 8:6.
- 15 **ושמים**: Four times, twice with *qames*, and twice with *pataḥ*, and their references are: Gen 2:4; Ps 148:13; Isa 40:12; Job 15:15. – *Com.*: The catchword **תולדות** of the Gen 2:4 reference has been written defective as **תלדות**, and the catchword **ושמים** of the Ps 148:13 reference has been abbreviated as **וש**.
- 16 **נתעב**: Three times, twice with *qames* and once with *pataḥ*, and (their) references are: Job 15:16; Isa 14:19; 1 Chr 21:6.
- 16:2 **כאלה**: Three times (with *šawā*), and their references are: Jer 10:16; 51:19; Job 16:2. And similarly every **באלה** apart from two (with *qames*), and their references are: 1 Sam 17:39; 16:10. And similarly every **לאלה** apart from five **לאלה** (with *qames*): Gen 31:43; Num 26:53; 1 Kgs 22:17 and its companion (2 Chr 18:16); Mic 2:6. – *Com.*: The catchword **תטפו** of the Mic 2:6 reference has been written plene as **תטיפו**.
- 13 **ולא יהמול**: Four times (plene and defective), and their references are: Jer 21:7; Job 27:22; 16:13; Prov 6:34. – *Com.*: The second word of the lemma heading has been written defective as **יהמל**, and the catchword **עלי** of the Job 16:13 reference has been written as **עליו**.
- 17 **זכה**: Three times: Lev 24:7; Exod 30:34; Job 16:17.
- 17:4 **תרומם**: Twice (plene and defective), and their references are: Job 17:4; Prov 14:34. – *Com.*: The catchword **תרמם** of the Job 17:4 reference has been written plene as **תרומם**.
- 5 **רעים**: Five times, and their references are: Jer 3:1; Job 17:5; Prov 18:24; Cant 5:1; Prov 19:4. – *Com.*: The catchword **להתרעע** of the Prov 18:24 reference has been written plene as **להתרועע**.
- 15 **ואיה**: Three times at the beginning of a verse: Jer 2:28; 37:19; Job 17:15. – *Com.*: In M^L the outline of an original **ב**, which has been changed into a **ג**, can clearly be seen.
- 18:2 **תשימון**: Three times, and their references are: Exod 22:24; Jer 42:15; Job 18:2; and once **ותשימון** (Ezek 44:8). – *Com.*: The catchword **תשמון** of the Jer 42:15 reference has been written plene as **תשימון**.
- 6 **חשך**: Four times, and their references are: Isa 5:30; 13:10; Job 18:6; Lam 4:8. – *Com.*: The note uses an Aramaic mnemonic, “The sun shouted at the black tent,” which alludes to four verses in which **חשך** occurs. The correspondences

9 על-עבדֵי אִיּוֹב כִּי אֵין כְּמָהוּ בְּאֶרֶץ אִישׁ תָּם וַיִּשֶׁר יִרְא אֱלֹהִים
 וסר מרע: ויען השטן את-יהוה ויאמר החנם ירא איוב אלהים:
 10 הלא-אתָ שָׂכַתְּ בַעֲדוֹ וּבַעֲד-בֵיתוֹ וּבַעֲד כָּל-אֲשֶׁר-לוֹ מִסְבִּיב
 11 מַעֲשֵׂה יָדָיו בְּרַכָּתְךָ וּמְקֹנָהוּ פָרַץ בְּאֶרֶץ: וְאוֹלָם שְׁלַח-נְגָא יָדְךָ וַגַּע
 בְּכָל-אֲשֶׁר-לוֹ אִם-לֹא עַל-פְּנֵיךָ יִבְרַכְּךָ: וַיֹּאמֶר יְהוָה אֶל-
 12 הַשָּׁטָן הֲגַה כָּל-אֲשֶׁר-לוֹ בַיָּדְךָ רַק אֵלָיו אֶל-תִּשְׁלַח יָדְךָ וַיֵּצֵא
 13 הַשָּׁטָן מֵעֵם פְּנֵי יְהוָה: וַיְהִי הַיּוֹם וּבָנָיו וּבָנֹתָיו אֹכְלִים וְשׂוֹתִים יַיִן
 14 בְּבֵית אַחֵיהֶם הַבְּכוֹר: וּמִלְאָךְ בָּא אֶל-אִיּוֹב וַיֹּאמֶר הַבְּקָר הֵנוּ
 15 חֲרָשׁוֹת וְהָאֲתָנוֹת רִעוֹת עַל-יָדֵיהֶם: וּתְפֹל שְׂבָא וּתְקַחֶם וְאֵת-
 16 הַנְּעָרִים הֲכֹו לְפִי-חֲרָב וְאִמְלִטָה רַק-אֲנִי לְבִדִּי לְהַגִּיד לָךְ: עוֹד
 17 בַּצָּאן וּבַנְּעָרִים וּתְאֻכְלֶם וְאִמְלִטָה רַק-אֲנִי לְבִדִּי לְהַגִּיד לָךְ: עוֹד
 18 וְהָאֲתָנוֹת רִעוֹת עַל-יָדֵיהֶם וְיִקְחוּם וְאֵת-הַנְּעָרִים הֲכֹו לְפִי-חֲרָב וְאִמְלִטָה רַק-
 19 אֲנִי לְבִדִּי לְהַגִּיד לָךְ: עַד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר בְּנֵיךָ וּבָנוֹתֶיךָ
 אֹכְלִים וְשׂוֹתִים יַיִן בְּבֵית אַחֵיהֶם הַבְּכוֹר: וְהִנֵּה רֵוַח גְּדוֹלָה בָּאָה |

קדם מעם פני
 תינון מאת פני .ו.
 ד . ב ובראש
 פסוק . צא

צא . ג מל
 ו . ד וחד
 ואחיהם

[8] ירא אלהים ד וסימנן כי ירא אלהים אתה . השמת לבך . וחבירו . יצא את כלם .
 וחד וירא אלהים וסר :o: [14] ומלאך בא אל ב וראש פסוק . אל שאול לאמר . אל
 איוב ויאמר :o:

9 על-עבדֵי אִיּוֹב כִּי אֵין כְּמָהוּ בְּאֶרֶץ אִישׁ תָּם וַיִּשֶׁר יִרְא אֱלֹהִים: G^{Mss} α' | ἄπο παντὸς πονηροῦ πράγματος G (explic) • • 9 V S T | מרע:
 V S | τὸν κύριον G (harm-ctext) | מן קדם יי | T (transl) • • 10 אתָ | M^{ket} |
 אָתָה M^{qere} (differ-orth) • • שָׂכַתְּ G V (T¹) T² | S אֵת אֲתָה | S (ign-lex?) • •
 11 מַעֲשֵׂה יָדָיו בְּרַכָּתְךָ וּמְקֹנָהוּ פָרַץ בְּאֶרֶץ: וַיֹּאמֶר יְהוָה אֶל-
 S (T) נְסִיף | S (T) ἔργα G V T | τὰ ἔργα G V T (harm-ctext) • • 11 • •
 12 הַשָּׁטָן הֲגַה כָּל-אֲשֶׁר-לוֹ בַיָּדְךָ רַק אֵלָיו אֶל-תִּשְׁלַח יָדְךָ: עוֹד
 V S T | αὐτοῦ μὴ ἄφη G (substit) • • 13 • •
 13 וּבָנָיו וּבָנֹתָיו אֹכְלִים וְשׂוֹתִים יַיִן: וְיִקְחוּם וְאֵת-הַנְּעָרִים הֲכֹו לְפִי-חֲרָב וְאִמְלִטָה רַק-
 V T | οἱ υἱοὶ Ἰωβ καὶ αἱ θυγατέρες αὐτοῦ G (S) (explic) • • 13 • •
 14 אֹכְלִים וְשׂוֹתִים יַיִן: וְיִקְחוּם וְאֵת-הַנְּעָרִים הֲכֹו לְפִי-חֲרָב וְאִמְלִטָה רַק-
 S α' | S (implic) • • 15 • •
 15 וְהָאֲתָנוֹת רִעוֹת עַל-יָדֵיהֶם: וּתְפֹל שְׂבָא וּתְקַחֶם וְאֵת-
 V T | ἕτερος ἄγγελος G (S) (explic) • • 16 • •
 16 אֲנִי לְבִדִּי לְהַגִּיד לָךְ: עַד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר בְּנֵיךָ וּבָנוֹתֶיךָ
 V S T | οἱ ἱππεῖς G (interp) • • 17 • •
 17 עַד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר בְּנֵיךָ וּבָנוֹתֶיךָ
 M^A M^L | M^Y G T | loquebatur ille V (harm-ctext) • • 18 • •
 18 אֹכְלִים וְשׂוֹתִים יַיִן: וְיִקְחוּם וְאֵת-הַנְּעָרִים הֲכֹו לְפִי-חֲרָב וְאִמְלִטָה רַק-
 V T | > G α' S (implic) • • 19 • •

מַעֲבָר הַמְדַבֵּר וַיִּגַע בְּאַרְבַּע פְּנוֹת הַבַּיִת וַיִּפֹּל עַל-הַנְּעָרִים

וַיָּמוּתוּ וַאֲמָלְטָה רַק-אֲנִי לְבִדִּי לְהַגִּיד לְךָ: וַיִּקָּם אִיּוֹב וַיִּקְרַע ²⁰

אֶת-מְעָלוֹ וַיִּגְזֹ אֶת-רֹאשׁוֹ וַיִּפֹּל אֶרְצָה וַיִּשְׁתַּחֲוֶה: וַיֹּאמֶר ²¹

עָרִם יָצָתִי מִבֶּטֶן אִמִּי וְעָרִם אָשׁוּב שָׁמָּה

יְהוָה נָתַן וַיְהוָה לָקַח יְהִי שֵׁם יְהוָה מְבֹרָךְ:

בְּכֹל-זֹאת לֹא-חָטָא אִיּוֹב וְלֹא-נָתַן תִּפְלָה לְאֱלֹהִים: ²²

וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל-יְהוָה וַיָּבֹוא גַם- ²

הַשָּׁטָן בְּתוֹכָם לְהִתְיַצֵּב עַל-יְהוָה: וַיֹּאמֶר יְהוָה אֶל-הַשָּׁטָן אֵי מִזֶּה ²

תָּבֹא וַיַּעַן הַשָּׁטָן אֶת-יְהוָה וַיֹּאמֶר מַשֵּׁט בְּאַרְץ וּמַהֲתֵלֶךְ בָּהּ: ³

וַיֹּאמֶר יְהוָה אֶל-הַשָּׁטָן הֲשִׁמֹּת לְבָבְךָ אֶל-עַבְדִּי אִיּוֹב כִּי אֵין כָּמֹהוּ ³

בְּאַרְץ אִישׁ תָּם וַיִּשֶׁר יָרֵא אֱלֹהִים וְסָר מִרַע וְעִדְנֹו מִחֻזִּיק בְּתַמָּתוֹ ⁴

וַתִּסִּיתָנִי בּוֹ לְבַלְעֹו חַנּוּם: וַיַּעַן הַשָּׁטָן אֶת-יְהוָה וַיֹּאמֶר עֹור בְּעַד- ⁴

עֹור וְכֹל אֲשֶׁר לְאִישׁ יִתֵּן בְּעַד נַפְשׁוֹ: אִוִּלָּם שִׁלַּח-נָא יָדְךָ וַיִּגַע ⁵

אֶל-עֲצָמוֹ וְאֶל-בְּשָׂרוֹ אִם-לֹא אֶל-פָּנָיִךָ יִבְרַכְךָ: וַיֹּאמֶר יְהוָה ⁶

[19] וימותו ב מל וימותו מעבדי המלך . ויפל על הנערים וימותו ו: [21] ערם ד חס וסימנהון ויפל ערם כל היום ההוא . כי תראה ערם וכסיתו . ויאמר ערם יצתי ב בפס : [2:2] i פסוק בקרי דאית בהון ויאמר ויאמר וסימנהון ויאמר הכי קרא שמי (שמנו) יעקב . והילדים אשר חנן אלהים את עבדך . ויאמר אלהים יחנך בני . בני הם אשר נתן לי אלה (יאלהים) . ויאמר מי שמך . השטן . השטן . וחלופיה ג פסוק ויאמר ויאמר ויסף עוד לדבר אליו . ויען השליש . וחביר : [3] ועדנו מחזיק . עדני (עדנו) באבו לא יקטף . אלין חסירין : [5] אל עצמו ב ותקרבו עצמות . וגע אל : [6]

20 אֶת-רֹאשׁוֹ V S T | τὴν κόμην τῆς κεφαλῆς G (explic) | τὴν κόμην τῆς κεφαλῆς καὶ κατεπάσατο γῆν ἐπὶ τῆς κεφαλῆς αὐτοῦ G^{Ms} (assim-2:12) • 21 יָצָתִי M^A M^Y | יצתי M^{L(ket)} | יָצָאתִי M^{L(qere)} (differ-orth) • שָׁמָּה M^L (err) | שָׁמָּה M^A M^Y • לָקַח V S T | foll ὡς τῶ κυρίῳ ἔδοξεν, οὕτως ἐγένετο G (exeg) • 22 אִיּוֹב V S T | foll ἐναντίον τοῦ κυρίου G | foll ἐναντίον τοῦ κυρίου οὐδὲ ἐν τοῖς χεῖλεσιν αὐτοῦ G^{Mss} (ampl, cf 2:10) • תִּפְלָה | ἀφροσύνην G | stultum quid V | 2:1 • סָר מִרַע מִטְחָא S | 3 • תָּם וַיִּשֶׁר V S T | ἄκακος, ἀληθινός, ἄμεμπτος G (ampl) || → • 1:1 • לְבַלְעֹו α' V S T | τὰ ὑπάρχοντα αὐτοῦ ... ἀπολέσαι G (explic) • 4 לְאִישׁ | ἀνθρώπω G T (exeg) | homo V S (indet) • 5 אֶל M^A M^L | על M^Y (harm-1:11) • יִבְרַכְךָ: G V | בְּרַכְךָ S (T) (facil-seman) || → • 1:5 •

ב מל . ד .
ב
ד חס . יצאתי . ק
ד חס .
ג
ד . ג . פ
ד . לא . יה מל
ל חס . i פסוק דאית בהון ויאמר ויאמר ב חד חס וחד מל . ב .
ד ויגין . ה .
ב חס .
ל . ל . ל .
ג ראש פסוק בסוף

- 7 אֶל-הַשָּׁטָן הָנֹוּ בִּידְךָ אֵךְ אֶת-נַפְשׁוֹ שָׁמַר: וַיֵּצֵא הַשָּׁטָן מֵאֵת פְּנֵי ה . ג
- 8 יְהוָה וַיֵּךְ אֶת-אִיּוֹב בְּשִׁחִין רָע מִכַּף רִגְלוֹ . עַד קִדְקִדּוֹ: וַיִּקַּח-לּוֹ ג . וּעַד ק
- 9 חֶרֶשׁ לְהִתְגַּרֵּר בּוֹ וְהוּא יֵשֵׁב בְּתוֹךְ-הָאָפֶר: וַתֹּאמֶר לּוֹ אִשְׁתּוֹ עֲדֹךָ ל חס בסיפ . ל חס
- 10 מִחֲזִיק בְּתַמְתָּךְ בָּרַךְ אֱלֹהִים וּמָת: וַיֹּאמֶר אֵלָיָה כְּדַבֵּר אַתָּה ל וחס . ל
- הַנְּבִלֹת תִּדְבְּרִי גַם אֶת-הַטּוֹב נִקְבַּל מֵאֵת הָאֱלֹהִים וְאֵת הָרַע ל ומל . ב ושפלת מארץ . ב ראה נתתי לפניך
- 11 לֹא נִקְבַּל בְּכָל-זֹאת לֹא-חָטָא אִיּוֹב בְּשִׁפְתָיו: פ וַיִּשְׁמְעוּ ב
- שְׁלִשֵׁת | רַעֲי אִיּוֹב אֵת כָּל-הָרַעַה הַזֹּאת הַבְּאָה עָלָיו וַיָּבֵאוּ אִישׁ ג בטע
- מִמְקוֹמוֹ אֵלָיִפוֹ הַתִּימְנִי וּבִלְדָד הַשִּׁחִי וְצוֹפָר הַנְּעֻמְתִּי וַיִּנְעֻדוּ ל . ב כל המלכים
- 12 יַחְדָּו לָבוֹא לָנוּד-לּוֹ וּלְנַחֲמוֹ: וַיִּשְׂאוּ אֶת-עֵינֵיהֶם מֵרְחוֹק וְלֹא- ל וחד לא הכירוהו
- הַכִּירָהוּ וַיִּשְׂאוּ קוֹלָם וַיִּבְכּוּ וַיִּקְרְעוּ אִישׁ מְעָלוֹ וַיִּזְרְקוּ עֵפֶר עַל- ב . ג . ב חס
- רֵאשֵׁיהֶם הַשְּׁמַיְמָה: וַיִּשְׁבוּ אִתּוֹ לְאַרְץ שְׁבַעַת יָמִים וּשְׁבַעַת לַיְלוֹת
- 13 וַאֲיִן-דְּבָר אֵלָיו דְּבָר כִּי רָאוּ כִּי-גִדַּל הַכָּאָב מְאֹד: אַחֲרֵי-כֵן ג . ל ראש פסו בכתי
- 3 פִּתַח אִיּוֹב אֶת-פִּיהוּ וַיִּקְלַל אֶת-יוֹמוֹ: פ וַיַּעַן אִיּוֹב וַיֹּאמֶר: 2
- 3 יֵאבֵד יוֹם אֲנוֹלָד בּוֹ וְהַלֵּילָה אָמַר הָרָה גָּבַר: ל . ב
- 4 הַיּוֹם הַהוּא יִהְיֶה חֲשֵׁךְ אֶל-יִדְרָשָׁהוּ אֱלֹהֵי מִמְעַל
- וְאֶל-תּוֹפֵעַ עָלָיו נִהְרָה: ל

[7] בשחין ג רע . מצרים . רָע :o: [11] הבאה ג בטע בבית הכצקתה . כל הנפש לבית . וישמעו וסימנחון קבל יעקב ואיוב :o: [12] וישאו קולם ג ויבא העם בית . והנה בני המלך . וישאו את עיניהם :o:

6 בִּידְךָ (V) | παραδίδωμί σοι αὐτόν G (S) (T) (theol) || → 1:12 • 7 עַד M^A M^Y | עד M^{ket} וְעַד M^{ere} S T (harm-synt) | ἕως G V (indet) || pref עַד M^{ket} • •

8 לְהִתְגַּרֵּר M^L (err) | לְהִתְגַּרֵּר M^A M^Y • א' σ' (V) (S) T | foll ἔξω τῆς πόλεως G (gloss) • • 9 וַתֹּאמֶר α'-θ' V S T | χρόνου δὲ πολλοῦ προβεβηκότος εἶπεν G (narr) • •

• • עֲדֹךָ מִחֲזִיק בְּתַמְתָּךְ α' σ' V S T | + txt G (lit) • •

• • 10 וַיֹּאמֶר אֵלָיָה V S T | ἀλλὰ εἶπόν τῃ ῥῆμα G (interp) | אֶל-יִדְרָשָׁהוּ S (interp) • •

• • 11 וְהַלֵּילָה V S (T) | ὁ Θαιμανῶν βασιλεύς G (ampl) • •

• • וְהַשִּׁחִי V S (T) | ὁ Σαυχαίων τύραννος G (ampl) • •

• • וְהַנְּעֻמְתִּי V S (T) | ὁ Μιναίων βασιλεύς G (ampl) • •

• • 12 וַיִּשְׂאוּ אֶת-קוֹלָם M^A M^L | וַיִּשְׂאוּ קוֹלָם M^A M^L • •

• • 13 וַיִּשְׁבּוּ אִתּוֹ עַל-רֵאשֵׁיהֶם הַשְּׁמַיְמָה: θ' V S T | > G (facil) | ἐπὶ τὰς κεφαλὰς αὐτῶν G^{Mss} (Hie^{La}) (facil) • •

• • 13 וַיִּשְׁבּוּ אִתּוֹ עַל-רֵאשֵׁיהֶם הַשְּׁמַיְמָה: θ' V S T | > G • •

• • 3:2 וַיַּעַן אִיּוֹב α'-θ' (S) T | τὴν πλῆγην δεινὴν οὖσαν καὶ μεγάλην σφόδρα G (ampl) • •

• • 3:3 וַיֹּאמֶר אִיּוֹב α'-θ' (S) T | Ἰδοὺ ἄρσεν G (euphem) | וַיֹּאמֶר אִיּוֹב T (theol) • •

• • 4 הַיּוֹם הַהוּא G α'-θ' V S T | ἡ νύξ G^{Mss} (harm-3:3b) • •

ל וחס	5	יגְאֹלָהוּ תִשְׁפָּךְ וְצַלְמוֹת תִּשְׁכַּן-עָלָיו עֲנֹנָה
ב		יִבְעֹתָהוּ כְּמִרְיֵי יוֹם:
ל וחד ויחד יתרו	6	הַלִּילָה הַהוּא יִקְחֶהוּ אֶפֶל אֶל-יַחַד בַּיְמֵי שָׁנָה
		בְּמִסְפַּר יָרְחִים אֶל-יָבֵא:
	7	הִנֵּה הַלִּילָה הַהוּא יְהִי גִלְמוּד אֶל-תְּבֹא רִנְנָה בּוֹ:
ל ג בליש . ד חס בליש	8	יִקְבְּהוּ אֲרֵרֵי-יוֹם הָעֲתִידִים עֲרָר לוֹיָתָן:
ל	9	יַחֲשֹׁכוּ כּוֹכְבֵי נִשְׁפּוֹ יָקוּ-לְאוֹר וְאֵין
ל		וְאֶל-יִרְאֶה בְּעַפְעָפֵי-שָׁחַר:
ד	10	כִּי לֹא סָגַר דַּלְתֵי בִטְנִי וַיִּסְתֵּר עֲמָל מֵעֵינַי:
ב	11	לָמָּה לֹא מִרְחַם אֲמוֹת מִבֶּטֶן יִצְאָתִי וְאֶגּוּעַ:
ד	12	מִדּוּעַ קִדְמוֹנֵי בְרַכִּים וּמַה-שְּׂדִים כִּי אֵינְק:
ל מל	13	כִּי-עָתָה שָׁכַבְתִּי וְאֶשְׁקוּט יִשְׁנֹתִי אֲזוּ יָנוּחַ לִי:
ה וחד והבונים	14	עִם-מַלְכִים וַיַּעֲצֵי אֶרְץ הַבְּנִים חֲרָבוֹת לָמוֹ:
ב	15	אֲזוּ עִם-שָׂרִים זָהָב לָהֶם הִמְמַלְאִים בְּתִיָּהֶם כֶּסֶף:
	16	אֲזוּ כִנְפֹל טָמוֹן לֹא אֶהְיָה כְּעֹלָלִים לֹא-רָאוּ אֹר:
	17	שָׁם רִשְׁעִים חָדְלוּ רְגֹז וְשָׁם יָנוּחוּ יִגְיַעֵי כָח:
ל ג	18	יַחַד אֲסִירִים שְׁאֲנֹנוּ לֹא שְׁמַעוּ קוֹל נִגְשׁ:
ח	19	קִטְן וְגָדוֹל שָׁם הוּא וְעָבַד חֲפָשִׁי מֵאֲדָנוֹ:
	20	לָמָּה יִתֵּן לְעַמִּל אֹר וְחַיִּים לְמָרִי נִפְשׁ:
יב . ל	21	הַמְּחַכִּים לַמּוֹת וְאֵינְנוּ וַיַּחֲפֹרְהוּ מִמְּטָמוֹנִים:

[3:10] מעיני ד קמצ' ותדד שנתו מעיני . וכי נסתרו מעיני . מיד שאול אפדם . ויסתר עמל מעיני :o: [11] ואגוע ב יצאתי . אחריש :o: [18] אסירים ג ויתן שר בית הסהר . מוציא אסירים בכושרות . יחד אסירים שאננו :o: [20] לעמל עמל ח למה יתן לעמל . גפש עמל . כל יד . וה בקהלת :o:

5 וְצַלְמוֹת G V (S) (T) ❖ • (α') כְּמִרְיֵי יוֹם: (S) T | καταραθείη ἡ ἡμέρα G (differ-div) | amaritudine V (interp) ❖ • 6 יַחַד | εἴη G (lib) | συναφθείη σ' T (via √יחד) | computetur V S (assim-ctext) ❖ • 8 יוֹם (G) V S T ❖ • 11 מִרְחַם S T | ἐν κοιλίᾳ G V (interp) • 16 כִנְפֹל טָמוֹן α'-θ' V S | foll ἐκ μήτρας μητρὸς G (paraphr) | ὡς περ ἔκτρομα κατορυγὲν σ' (exeg) | foll במעיניא T (exeg) ❖ • 20 יִתֵּן T | δέδοται G V S (theol) •

22 הַשְּׁמַחִים אֵלַי-גִּיל יְשִׁישׁוּ כִּי יִמְצְאוּ-קָבֵר: ג . ל . ג
 23 לְגֹבֵר אֲשֶׁר-דִּרְכוּ נִסְתָּרָה וַיִּסְדֵּךְ אֵלֹהִים בַּעֲדוֹ: ב בסיפ
 24 כִּי-לִפְנֵי לַחֲמֵי אֲנַחְתִּי תָבֵא וַיִּתְּכּוּ כַמִּים שְׂאֲגוֹתַי:
 25 כִּי פָחַד פָּחַדְתִּי וַיִּאֲתָנֵנִי וְאֲשֶׁר יָגַרְתִּי יָבֵא לִי: ל . ד . וחס .
 26 לֹא שָׁלוֹתַי | וְלֹא שִׁקְטָתִי וְלֹא נִזְחַתִּי וַיָּבֵא רָגְזִי: ב ובטע
 פ . ל . ל

4

וַיַּעַן אֱלִיפַז הַתִּימְנִי וַיֹּאמֶר:
 2 הַנֹּסֶה דָּבַר אֵלֶיךָ תִּלְאַהּ וַעֲזָר לְמַלְיָן מִי יוּכַל: ג . ל . ל
 3 הֲנִיָּה יִסְרַת רַבִּים וַיְדִים רַפּוֹת תַּחֲזֹק: ב
 4 כּוֹשֵׁל יְקִימוֹן מַלְיָהּ וּבִרְכִים כְּרַעוֹת תֵּאֱמָן: ג . ל . ל
 5 כִּי עֲתָה | תָּבוֹא אֵלֶיךָ וּתִלְאַ תִּגַּע עֲדִיָּה וּתִבְהַל:
 6 הֲלֹא יִרְאֶתְךָ כַּסְלֶתְךָ תִּקְוֹתְךָ וְתָם דִּרְכֶיךָ:
 7 זָכַר-נָא מִי הוּא נָקִי אָבֵד וְאִיפֹה יִשְׁרִים נִכְחָדוּ:
 8 כַּאֲשֶׁר רָאִיתִי חֲרָשֵׁי אָוֶן וְזֹרְעֵי עֲמֵל יִקְצְרוּהוּ:
 9 מִנְשַׁמַּת אֵלֹהִים יֵאבְדוּ וַיִּמְרוּחַ אִפּוֹ יָכֵלוּ: ב ראש פסוק
 10 שְׂאֲגַת אַרְיָה וְקוֹל שֶׁחַל וְשִׁנֵּי כַפִּירִים נִתְעָוּ:
 11 לִישׁ אָבֵד מִבְּלִי-טָרֶף וּבְגִי לָבִיא יִתְפָּרְדּוּ:
 12 וְאֵלֵי דָבַר יִגְנֹב וּתִקַּח אֲזִנֵּי שִׁמְצָן מִנְהוּ: ג . ל . ב .
 13 בְּשַׁעֲפִים מַחְזִינּוֹת לִילָה בְּנִפְל תִּרְדָּמָה עַל-אֲנָשִׁים:
 14 פָּחַד קָרְאֵנִי וּרְעָדָה וְרַב עֲצֻמוֹתַי הַפְּחִיד:
 15 וְרוּחַ עַל-פָּנַי יַחַלֶּף תִּסְמַר שְׁעַרַת בְּשָׂרַי:
 16 יַעֲמֵד | וְלֹא-אֶפִּיר מִרְאֵהוּ תִּמְוֶנָה לְגַגְד עֵינָי
 דְּמָמָה וְקוֹל אֲשַׁמֵּעַ:
 17 הַאֲנוּשׁ מֵאֵלֹהִים יִצְדָּק אִם מֵעֲשֵׂהוּ יִטְהַר-גֹּבֵר: ג

[22] גיל ג וחד יגיל (יוגיל) אל תשמח ישראל אל גיל . השמחים אלי גיל . גיל יגיל אבי צדיק . וגיל גבעות :0: [4:2] הנסה ב הנסה דבר . או הנסה אלהים :0: [9] מנשמת ב ראש פסוק אלוה . אל יתן קרח :0: [12] ואלי ג ואלי יחשבו רע . ואלי דבר יגנב . ואלי יאספו כל חרד :0: [16] דממה ב ואחד האש . דממה וקול :0:

22 G V T | prec cj G (V) T | תִּקְוֹתְךָ 4:6 • • • 23 S (lib) | ܡܚܘܪܝܢܐ G V T | גִּיל 22 G S (lib) • • • 9 M^L (differ-orth) | אֵלֹהִים G V S T | ותם • • • 14 V T | και ουκ ην μορφή G (S) (theol) | • • • 16 תִּמְוֶנָה • • • 14 וְרַב

5. 5	הֵן בְּעַבְדֵי לֹא יֶאֱמִין	וּבַמְלֹאכֵי יְשִׁים תְּהִלָּה:	18
	אָף שְׁכֹנֵי בְּתֵי-חֶמֶר	אֲשֶׁר-בְּעַפְרֵי יְסוּדָם	19
ג. 5	יְדֹכָאוּם לְפָנַי-עָשׂ:		
ג	מִבְּקָר לְעֶרֶב יִכְתּוּ	מִבְּלֵי מְשִׁים לְגִצַּח יֵאבְדוּ:	20
	הֲלֹא-נִסְעַ יִתְרָם בָּם	יָמוּתוּ וְלֹא בְּחֻכְמָה:	21
ד	5 קָרָא-נָא הִישׁ עֹנֶךָ	וְאֵל־מִי מְקֹדְשִׁים תִּפְנֶה:	5
ד כת ש. ל. וחד ולפתה. ג.	2 כִּי-לֹאֲוִיל יַהֲרֹג-כְּעֵשׂ	וּפְתָה תְמִית קִנְיָה:	2
5	3 אֲנִי-רֵאִיתִי אֲוִיל מִשְׁרִישׁ	וְאֶקֻּב נֹהֵו פִתְאֵם:	3
5. ה	4 יִרְחֲקוּ בְנָיו מִיֵּשֶׁעַ	וַיִּדְכָּאוּ בְשַׁעַר וְאֵין מִצִּיל:	4
5. ו	5 אֲשֶׁר קִצְרוּ וְרַעַב יֹאכֵל	וְאֵל־מִצְנִים יִקְחֶהוּ	5
ב	וְשָׂאָף צָמִים חֵילָם:		
יא בטע פסקון לגרמ	6 כִּי לֹא-יֵצֵא מֵעַפְרֵי אֲוֶן	וּמֵאֲדָמָה לֹא-יֵצְמַח עֵמֶל:	6
5. ג. 5	7 כִּי-אָדָם לְעֵמֶל יוֹלֵד	וּבְנֵי-רָשָׁף יִגְבִּיהוּ עֹף:	7
ג ראש פסוק בסוף. 5	8 אוֹלָם אֲנִי אֲדַרְשׁ אֶל-אֵל	וְאֵל־אֱלֹהִים אֲשִׁים דְּבָרְתִי:	8
	9 עֵשָׂה גְדֻלוֹת וְאֵין חֶקֶר	נִפְלְאוֹת עַד-אֵין מִסְפָּר:	9
	10 הַנִּתֵּן מְטָר עַל-פְּנֵי-אֲרָץ	וְשִׁלַּח מַיִם עַל-פְּנֵי חוּצוֹת:	10

[5:2] כעש ד כת ש וסימנה כי לאויל יהרג כעש . לו שקול ישקל . ותרב כעשך עמדי . ותכה מכעש עיני 0: [5] למדנח ישאף צמים חילם כת ושאף קור (*קרי) למערב ושאף 0: צמים ב ושאף צמים . יחוק עליו צמים 0: [9] קדמייה עשה גדלות (גדלות) ואין חקר נפלאות . בתר עד אין (אין חקר) ונפלאות וחד פסוק סימן ונעו מים עד 0:

20 מִבְּלֵי מְשִׁים V (S) (T) | παρὰ τὸ μὴ δύνασθαι αὐτοὺς ἑαυτοῖς βοηθῆσαι G (exeg) ❖ • 21 יִתְרָם θ' V | ἐνεφύσησεν γὰρ αὐτοῖς καὶ ἐξηράνθησαν G (gloss?) | ἄσπις ... ἄσπις S (dbl) | T (indet) ❖ • 5:3 וְאֶקֻּב α' V T | ἐβρώθη G (via √קב) | S (exeg) ❖ • 5 קִצְרוּ V T | ἐκεῖ νοὶ συνήγαγον G (via קצרו) | S (facil-styl) ❖ • וְאֵל־מִצְנִים | δὲ ἐκ κακῶν οὐκ G (differ-vocal וְאֵל + lib) | δὲ πρὸς ἐνόπλων α' σ' (V) (T) (via וְאֵל מִצְנִים) | S (via √צמא) ❖ • יִקְחֶהוּ | αὐτοὶ . . . ἐξάιρετοι ἔσονται G (σ') (S) (assim-v 4) | αὐτὸς . . . ἀρθῆσεται α' (V) (assim-v 3) | T יִדְבַרְנִיהָ T (assim-ctext) ❖ • צָמִים | ἐκσιφωτισθείη G (lib via √צמא) | διψῶντες α' (σ') V S (via צָמִים = צָמִים) | וְסוֹפוּהִי הִיךְ גִּיצִין דְּנִתְכִין מִן גּוֹמְרִיא | et avis V (interp) | וְאֵל־אֱלֹהִים 8 T¹ (interp) | T² (interp) | וְאֵל־שָׂדֵי V S T | κύριον δὲ τὸν πάντων δεσπότην G (via וְאֵל־שָׂדֵי?) | κύριον δὲ τὸν πάντοκράτορα G^L (via וְאֵל־שָׂדֵי; cf 15:25) •

11	ה	לְשׁוֹם שְׁפָלִים לְמָרוֹם וְקִדְרִים שָׁנְבוּ יִשָּׁע:
12	ב	מִפֶּר מַחְשְׁבוֹת עָרוּמִים וְלֹא-תַעֲשִׂינָה יְדֵיהֶם תּוֹשִׁיָה:
13	ג . ל	לְכַד חֲכָמִים בְּעָרְמָם וְעֲצַת נִפְתָּלִים נִמְהָרָה:
14	ל . ל ו ה בית	יוֹמָם יִפְגְּשׁוּ-חֶשֶׁךְ וְכֹל־לַיְלָה יִמְשָׁשׁוּ בַצָּהָרִים:
15	ל ח ס ב כ תי	וַיִּשָּׁע מִחֶרֶב מִפִּיהֶם וּמִיד חֲזַק אֲבִיוֹן:
16	ז	וַתְּהִי לְגֹל תִּקְוָה וְעֲלֹתָהּ קִפְצָה פִּיָּה:
17	ז ו כ ת	הִנֵּה אֲשֶׁרֵי אָנוּשׁ יוֹכְחֵנוּ אֱלֹהֵי וּמוֹסֵר שְׂדֵי אֵל-תַּמָּאָס:
18	ז ו מ ל . ל . ו י ד י ו י ק	כִּי הוּא יִכְאֹיֵב וַיִּחַבֵּשׁ וְיִמְחֹץ וַיִּדְרוּ תַרְפִּינָה:
19	ז	בָּשֵׁשׁ צָרוֹת יִצְלִיגְךָ וּבְשֹׁבַע לֹא-יִגַע בְּךָ רַע:
20	ז	בְּרַעֲב פִּדְוֶת מַמּוֹת וּבְמִלְחָמָה מִיַּד חֶרֶב:
21	ז	בְּשׁוֹט לְשׁוֹן תִּחַבָּא וְלֹא-תִירָא מְשׁוֹד כִּי יָבוֹא:
22	ז	לְשׁוֹד וּלְכַפֵּן תִּשְׁתַּקַּק וּמַחֲתִית הָאָרֶץ אֵל-תִּירָא:
23	ז	כִּי עַם-אֲבֹנֵי הַשֵּׁדָה בְּרִיתָךְ וַחֲתִית הַשֵּׁדָה הַשְּׁלֵמָה-לְךָ:
24		וַיִּדְעַת כִּי-שָׁלוֹם אֶהְיֶה וּפְקֻדֹת צָוָה וְלֹא תַחַטָּא:
25	ל ב כ ת י ב	וַיִּדְעַת כִּי-רַב זַרְעֶךָ וְצִאֲצִאִיךָ כַּעֲשׂוֹב הָאָרֶץ:
26	ז . ל	תָּבוֹא בְּכֹלֶךָ אֵלֶי-קָבֵר כַּעֲלוֹת גְּדִישׁ בְּעֵתוֹ:
27	ב פ ס ו ק ב ו ה ה ט ע ם	הִנֵּה-זֹאת חֲקֻרְנוּהָ כֵּן-הִיא שְׁמֹעֲנָה וְאַתָּה דַע-לָךְ:

ויען איוב ויאמר:

6

[12] ולא תעשינה ב ונוסרו כל הנשים . ולא תעשינה ידיהם תושיה :o: [17] הנה אשרי אנוש יוכחנו אלוה . והוכח אברהם את אבימלך . ומשובתיך (*ומשבותיך) תוכחוך (*תוכחך) אלין חסיר י . אשר הכיח יהוה לבן אדני . אתה הכחת לעבדך ליצחק כת דק :o:

11 לשׁוֹם S T | τὸν ποιούvτα G V (facil-gram) • 12 תּוֹשִׁיָה: M^L (differ-orth) | T מן קטילא | ἐν πολέμῳ G (lib-seman) | 15 מִחֶרֶב V S | M^A M^Y תּוֹשִׁיָה: (explic) • 17 הִנֵּה T | > G V S (facil-styl) • 21 בְּשׁוֹט T | ἀπὸ μᾶστιγος G V S (transl) • 23 כִּי עַם-אֲבֹנֵי V S (T) | > G | * quia cum lapidibus agri habebis foedus < Hie^{La} Syh • 26 בְּכֹלֶךָ | ὡςπερ σῖτος ὄριμος κατὰ καιρὸν θεριζόμενος G (paraphr?) | in abundantia V (ign-lex) | S ساءا (ign-lex) | T בכובא (ign-lex) • 27 שְׁמֹעֲנָה T | ἁ ἀκηκόαμεν G S (lib) | quod auditum V (lib) • דַע-לָךְ: (V) S T | foll εὔ τι ἔπραξας G (exeg) •