

DIFFERENCES AND SIMILARITIES BETWEEN EARLY CHRISTIAN AND JUDAEO-ARABIC (RABBINICAL AND KARAITE) TRANSLATIONS OF THE BIBLE INTO ARABIC: THE CASE OF THE BOOK OF JOB¹

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1. INTRODUCTION: THE BOOK OF JOB

The Book of Job has attracted the attention of many researchers from various academic fields, due to the moral questions it raises, its style, its language and its structure. The essence of the book's story is the question of reward and punishment and whether there exists a righteous man who suffers. Job, a very pious man, suffers from various disasters, due to a discussion between God and Satan on the limits of his righteousness. The book consists of Job's conversations with his four friends (Elifaz, Bildad, Tsofar and Elihu), who cast doubt on his righteousness, believing that his sufferings could only be the result of sins he had committed, as God would not have punished him had he not committed any sin. In the end God himself responds, confirms Job's righteousness and blesses him.

The book's structure has given rise to the claim that it was written by several authors, and its difficult language has been explained by the fact that it was possibly translated into Hebrew from another language, perhaps Aramaic.

The time of the book's composition is in dispute. Some scholars date it to the late Persian era, whereas others maintain that it was written during the sixth century B.C., in response to the suffering of the Jewish people in Babylonian captivity. Yet others push the date back even more, to the seventh century B.C., due to its allusions to Canaanite religion and its connections with the Ugaritic and Mesopotamian and Egyptian literature of that period.

¹ This publication was prepared as part of the DFG-DIP project *Biblia Arabica: The Bible in Arabic among Jews, Christians and Muslims* (Project Initiators: C. Adang, M. Polliack, S. Schmidtke). I deeply thank Prof. Meira Polliack, Dr. Noam Mizrahi and Peter Tarras for their useful advice and comments during the preparation of this paper.

2. PREVIOUS AND CURRENT STUDIES ON EARLY TRANSLATIONS OF THE BOOK OF JOB INTO JUDAEO-ARABIC

The Judaeo-Arabic translations of and commentaries on the Book of Job were the focus of several studies. Saadia Gaon's translation and commentary are available in Qafih's full edition² and in a complete English translation.³ Unlike the accessible complete edition and English translation of Saadia's commentary on Job, we only have two partial editions of Yefet b. Ali's translation and commentary: Haggai Ben-Shammai's M.A. dissertation which provides a critical edition, analysis and translation into Hebrew of the first five chapters of Job;⁴ and Haidar Abbas Hussain's Ph.D. dissertation on the first ten chapters of Job, which consists of the edition and some analysis, with no translation into English.⁵ These two partial editions of Yefet's work were prepared on the basis of the manuscripts known at the time of their composition: Ben-Shammai used eight manuscripts and Hussain used five. In the framework of the DFG-DIP project *Biblia Arabica*, detailed in note 1 above, I am currently working on the preparation of a full scholarly edition of Yefet ben Ali's translation and commentary of the Book of Job, which will also be translated into English. In preparing this edition I use a total of twenty-five manuscripts, most of them from the Firkovitch Collection. Their length varies from 1 to 340 folios and in total they come to ca. 2,850 folios. Twenty-four of the manuscripts are written in Hebrew characters and only one, very fragmentary, in Arabic characters. The planned edition will hopefully become a tool for further studies. Although the edition is still in the process of preparation, this paper uses its currently available data, as is shown in the following sections.

² Y.D. Qafih, *ʿIyyōv ʿim targūm u-fērūš ha-gaʿōn rabbēnū Saʿadya Ben Yōsef Fayyūmī zatsal* [Saadia Gaon's translation and commentary of the Book of Job, in Hebrew] (Jerusalem, 1973).

³ Trans. L.E. Goodman, *The Book of Theodicy: Translation and Commentary on the Book of Job by Saadia Ben Joseph al-Fayyūmī* (New Haven, 1998).

⁴ H. Ben-Shammai, *Perūšō ha-ʿaravī shel Yefet Ben ʿAlī le-ʿIyyōv ʿalef-hē* [The Arabic commentary of Yefet Ben Ali to Job 1-5, in Hebrew], M.A. dissertation (Hebrew University of Jerusalem, 1969).

⁵ Ed. H.A. Hussain, *Yefet ben Ali's Commentary on the Hebrew Text of the Book of Job I-X*, Ph.D. dissertation (University of St. Andrews, 1986).

3. PREVIOUS AND CURRENT STUDIES ON EARLY CHRISTIAN TRANSLATIONS OF THE BOOK OF JOB INTO ARABIC⁶

The Christian-Arabic translations of and commentaries on the Book of Job have also been analyzed in several studies. The most valuable tool for Christian-Arabic manuscripts is still Graf's *Geschichte der Christlichen Arabischen Literatur*.⁷ Its first volume offers the fullest survey of manuscripts available to date, with references to all catalogues. To that we should add the St. Catherine Collection, detailed in the catalogues of Atiya⁸ and of Meimarīs.⁹

Several researchers have published studies on Christian-Arabic manuscripts containing translations and commentaries of the Book of Job, among them von Baudissin, de Lagarde and Blackburn. Von Baudissin published the British Library manuscript Ar. 1475 fragments and supplied them with a Latin translation in 1870.¹⁰ Six years later de Lagarde published two new versions – one derived from Coptic and the second, according to him, from the Peshitta.¹¹ Finally, Blackburn in 1998 analyzed various Christian and other Arabic Job translations (including one Muslim translation and Saadia Gaon's version) from a more theological standpoint.¹²

Juan Pedro Monferrer-Sala discussed the obscure *Vorlage* dependence of the above-mentioned manuscript British Library Ar. 1475 and of Mount Sinai Arabic 1 in an article published in 2003 and affirmed that one is a sequel of

⁶ I would like to thank Dr. Ronny Vollandt and Dr. Miriam L. Hjälmsjö who were kind enough to guide and lead me to the relevant bibliography.

⁷ G. Graf, *Geschichte der christlichen arabischen Literatur*, 5 vols. (Vatican, 1944-1953).

⁸ A.S. Atiya, *The Arabic Manuscripts of Mount Sinai: a Hand-List of the Arabic Manuscripts and Scrolls Microfilmed at the Library of the Monastery of St. Catherine, Mount Sinai* (Baltimore, 1955). See also A.S. Atiya, *Al-Fahāris al-taḥlīliyya li-maxṭūṭāt ṭūr sīnā al-'arabiyya*, trans. J.N. Youssef (Cairo, 1970).

⁹ J. Meimarīs, *Katalogos tōn neōn aravikōn cheirophōn tēs Hieras Monēs Aikaterinēs tou Orous Sina* (Athens, 1985).

¹⁰ W.G.F. von Baudissin, *Translationis antiquae arabicae libri Job quae supersunt nunc primum edita* (Leipzig, 1870).

¹¹ P. de Lagarde, Paul, *Psalterium Iob Proverbia Arabice. Paulus de Lagarde edidit* (Göttingen, 1876).

¹² S.P. Blackburn, *The Early Arabic Versions of Job*, Ph.D. dissertation (University of St. Andrews, 1998).

the other and that the Arabic translation seems to have been made not from the Septuagint but rather from the Syro-Hexapla and other Syriac versions.¹³

Finally, we have John D. Meade's Ph.D. dissertation from 2012, entitled *A Critical Edition of the Hexaplaric Fragments of Job 22-42*.¹⁴ This work is destined to become a valuable tool for researchers of the Syro-hexaplar version in general and this version of the second part of the Book of Job in particular.

4. DATA SOURCES AND OBJECTIVES

The current paper aims at presenting and comparing three early translations of the frame story of the Book of Job into Arabic, all produced around the same time (ninth-tenth century): Saadia's translation into Judaeo-Arabic, Yefet's translation into Judaeo-Arabic and an early Christian translation into Arabic.

The frame story appears at the beginning and the end of the book: the first two chapters and the last chapter (42) from verse 7 to the end. The decision to focus on the frame story was mainly due to its narrative nature (in contrast to the poetical nature of the book's other parts). Moreover, I believe that the complete translations of the whole frame story – the two Judaeo-Arabic translations by Saadia and Yefet and the early Christian Arabic translation – deserve publication, since it constitutes a complete literary narrative unit; its publication may also serve as the basis of other studies, for example inquiries into the narrative nature of each translation.

Due to my decision to focus on the frame story, I could not use the above-mentioned manuscript Mount Sinai Arabic 1, from the ninth century, which was the focus of several previous works, including Monferrer-Sala's study from 2003, mentioned above. The reason is simply that the story is not found in the manuscript in question, which contains other fragments of the book. I therefore had to search for another Christian translation, which was both early, from the time of Saadia and Yefet, and which also contained all of Job's frame

¹³ J.P. Monferrer-Sala, 'Liber Iob detractus apud Sin. Ar. 1: Notas en torno a la Vorlage siríaca de un manuscrito árabe cristiano (s. IX)', *Collectanea Christiana Orientalia* 1 (2003), pp. 119-142.

¹⁴ J.D. Meade, *A Critical Edition of the Hexaplaric Fragments of Job 22-42*, Ph.D. dissertation (Southern Baptist Theological Seminary, 2012).

story. Luckily I managed to find such a text: the very interesting manuscript Mount Sinai Arabic 514, a palimpsest apparently consisting of five layers in Syriac, Greek and Arabic. The early Christian translation of Job into Arabic was copied by Tūmā al-Fuṣṭāṭī in the ninth or tenth century.¹⁵

5. THE QUESTION OF THE *VORLAGE* OF THE EARLY ARABIC CHRISTIAN TRANSLATION OF THE BOOK OF JOB

A most difficult and challenging question is the identity of the *Vorlage* of this early Arabic Christian translation of the Book of Job preserved in manuscript Mount Sinai Arabic 514. A careful perusal of it makes it clear that the Peshiṭta, i.e. the Syriac version translated directly from Hebrew, was not its *Vorlage* or, more accurately, could not have been its only *Vorlage*. Had the Peshiṭta been the source for this manuscript, we would not have seen significant additions appearing in the Arabic text, which have no trace either in the Masoretic Text (henceforth MT) or in the Peshiṭta. I mainly refer to the Epilogue after the last verse of the book, 42:17, and also to verse 2:9. In the Septuagint both verses contain additions not found in the MT, and the Arabic Christian translation fits them to a large extent, as can be seen in the next section. At this point I am not yet in a position to determine without any doubt what the *Vorlage* of Mount Sinai Arabic 514 was. Did the Arabic translator of Mount Sinai Arabic 514 have more than one textual base, perhaps one Syrian and one Greek? Did he use a Syriac version based on the Septuagint? The answer is not clear. However, after having examined the end of Meade's Ph.D. dissertation mentioned above, I doubt whether it is the direct source of the Christian-Arabic translation of the Book of Job preserved in Mount Sinai Arabic 514. Examining the epilogue following 42:17 in Meade's work¹⁶ reveals several significant differences:

¹⁵ For details, see Atiya, *The Arabic Manuscripts of Mount Sinai*, p. 9 (see n. 8); A.S. Atiya, 'Codex Arabicus (MS S514)', in *Homage to A Bookman: Essays on Manuscripts, Books and Printing Written For Hans P. Kraus on His 60th Birthday Oct. 12, 1967*, eds. H. Lehmann-Haupt (Berlin, 1967), pp. 75-82. The manuscript is available online at <http://www.e-corpus.org/notices/105124/gallery/>. The Book of Job in this manuscript takes up 20 folios, images 145-164 on the above-mentioned site.

¹⁶ See Meade, *A Critical Edition*, pp. 439ff.

- a. The Arabic translation states that Job resided ‘on the borders of Damascus and Ḥawrān’, whereas both the Septuagint and the Syro-hexaplar versions have ‘on the borders of Idumea and Arabia’.
- b. The name of the king of the Yemenite land, according to the Syro-hexaplar version, is ‘Ašūm’, whereas the Arabic version ‘Aṣūm’ probably stems from the Greek version ‘Asom’ (otherwise it is hard to explain why the *ʿayn* in ‘Ašūm disappeared and why the *šīn* changed to *ṣād*). But neither can it stem directly from the Greek (since this would not explain the *ṣād*).

6. THE THREE ARABIC TRANSLATIONS OF THE JOB FRAME STORY

The main goal of this paper is to compare the three translations of the frame story into Arabic. For this purpose, I shall present each translation with its source. In the case of Saadia and Yefet, it is clear that the source is the MT. The question of source (or sources) of the Christian Arabic translation is more complicated, as the previous section showed. For the sake of convenience I shall use the Septuagint here although, as already noted, the Christian Arabic translation is not a literal translation of that version. I do so because it is clear that the Arabic translation is close to the Septuagint, despite the differences.

In this section each verse of the frame story is presented in five parts:

- a. The MT biblical verse in Hebrew;
- b. Saadia’s translation into Judaeo-Arabic, taken from Qafih’s edition;¹⁷
- c. Yefet’s translation into Judaeo-Arabic, based on the available manuscripts;¹⁸
- d. The LXX biblical verse in English;¹⁹

¹⁷ Qafih, *ʾIyyōv ʾim targūm*, pp. 23-39 and pp. 206-208 (see n. 2).

¹⁸ Since the aim of this paper is not to supply a scientific edition with all possible variants existing in all manuscripts, I have opted for giving the most probable version and have wherever possible avoided giving such variants.

The Hebrew words that are used in Yefet’s Judaeo-Arabic translation are marked in **bold**, for example when Yefet writes אֱלֹהֵי שָׂטָן, in which the Arabic definite article is joined to the Hebrew word שָׂטָן (Satan), the letters of שָׂטָן are given in bold.

¹⁹ Quotations are taken from *A New English Translation of the Septuagint*, © 2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

- e. The early Christian Arabic translation of Tūmā al-Fuṣṭāṭī into Arabic from the ninth or tenth century (Mount Sinai Ar. 514),²⁰ in its original Arabic characters.

These translations of the verses of the frame story are followed by two sections; in the first various aspects of the translations are compared and the second presents the conclusions.

6.1 Chapter 1

1. אִישׁ הָיָה בְּאֶרֶץ עוֹץ אִיּוֹב שְׁמוֹ וְהָיָה הָאִישׁ הַהוּא תָם וְיָשָׁר וִירָא אֱלֹהִים וְסָר מִרָע.
רָגַל כֹּאֵן פִּי בִלְד עוֹץ אִסְמָה אִיּוֹב פִּכְאֵן דְּלָךְ אֶלְרָגַל צַחִיחָא מִסְתַּקִּימָא מִתְקִי אֶלְלָה
זֵאִיל עֵן אֶלְשֶׁר.
כֹּאֵן רָגַלָא פִּי אֶרֶץ עוֹץ אִיּוֹב אִסְמָה וְכֹאֵן דְּלָךְ אֶלְרָגַל כֹּאֶמְלָא וּמִסְתַּקִּימָא וְכֹאִיפָא מִן
אֶלְלָה וְזֵאִינָא עֵן אֶלְרָדָא.

There was a certain man in the land of Ausitis, whose name was Iob, and that man was genuine, blameless, righteous, religious, staying away from every evil thing.

كان ايوب الصديق من البتية وكان بار تقي يخاف الله غريب من كل شر.

2. וַיֻּלְּדוּ לוֹ שִׁבְעָה בָנִים וְשְׁלוֹשׁ בָּנוֹת.
פֹּלֵד לָהּ סִבְעָה בָנִין וְתִלְאֵת בָּנוֹת.
תּוֹאֲלֵד לָהּ סִבְעָה בָנִין וְתִלְתַּת בָּנוֹת.

Now there were born to him seven sons and three daughters.

وكان له سبعة بنون وثلاثة بنات.

3. וַיְהִי מִקְנֵהוּ שִׁבְעַת אֲלָפֵי צֹאן וּשְׁלֹשָׁת אֲלָפֵי גִמְלִים וְחֲמֵשׁ מֵאוֹת צֶמֶד בָּקָר
וְחֲמֵשׁ מֵאוֹת אֲתוֹנוֹת וְעֶבְדָּה רַבָּה מְאֹד וַיְהִי הָאִישׁ הַהוּא גָּדוֹל מְכָל בְּנֵי קֶדֶם.
וְכֹאֲנַת מֵאִשִּׁיתָהּ סִבְעָה אֲלָפֵי רֹאס מִן אֶלְגָּנִם וְתִלְאֵתָהּ אֲלָפֵי מִן אֶלְגִּמָּאֵל וְכִמְס
מֵאִיָּה פֶדָאֵן מִן אֶלְבָּקָר וְכִמְס מֵאִיָּה אֶתְאֵן וְעִבִיד כְּתִיר נָדָא וְכֹאֵן דְּלָךְ אֶלְרָגַל אֶזְל מִן
נְמִיעַ בְּנֵי קֶדֶם.

²⁰ This is the manuscript Mount Sinai Ar. 514. The part of the Book of Job was edited and published in 1975 (see ed. B. 'A. 'Ayyād, *Sifr Ayyūb. Qāma bi-tarjamatihi min al-suryāniyya 'ilā l-'arabiyya Tūmā(!) al-Fuṣṭāṭī fī l-qarn al-tāsi' al-milādī* [Edition of a ninth century translation of the Book of Job from Syriac into Arabic by Thomas of Fuṣṭāṭ, from St. Catherine's Monastery, Mount Sinai, manuscript 514, in Arabic] [Cairo, 1975]), but contains no critical apparatus and several errors.

כאנת מאשיתה סבעה אלאף ראס מן אלגנם ותלת אלאף ראס גמאל וכמס מאיה
פדאן בקר וכמס מאיה אתן ופלאחה כתירה גדא וכאן דלך אלרגל כביר מן כל בני
קדם.

And his livestock was: seven thousand sheep, three thousand camels, five hundred
yoke of oxen, five hundred she-donkeys at pasture; as well he had very many
servants and extensive activities in the land, and that man was well-born among
those of the east.

וكان له من الغنم سبعة الاف ومن الابل ثلاثة الاف ومن البقر خمسة مائة فدان ومن اتان
النتاج (٩) خمسة مائة وخدم كثير جدا واعمال كثيرة كانت له على الارض وكان اكرم حسب
من جميع سكان المشرق.

4. והלכו בניו ועשו משתה בית איש יומו ושלחו וקראו לשלשת אחיותיהם [אחיותיהם]
לאכל ולשתות עמם.
וכאן בניה ימצון פיעמלון מגלסא פי כל יום ענד ואחד מנהם ויבעתון וידעון בתלאת
אכזאתהם יאכלן וישרבן מעהם.
וסארו בניה ועמלו צניע בית רגל יומה וארסלו ודעו בתלת כזאתהם ללאכל וללשרב
מעהם.

Now his sons used to gather with one another and hold a feast each day; they
used to take along their three sisters as well, to eat and drink with them.

وكانوا بنوه يجتمعوا بعضهم الى بعض في طعام وشراب في كل يوم وكان معهم ثلاثة خواتهم
ياكلوا ويشربوا.

5. ויהי כי הקיפו ימי המשתה וישלח איוב ויקדשם והשכים בבקר והעלה עלות
מספר כלם כי אמר איוב אולי חטאו בני וברכו אלהים בלבבם ככה יעשה איוב
כל הימים.
וכאן אדא אנתהי איאם אלמגלס יבעת איוב פיטהרהם וידלג באלגדאה פיקרב
צואעדא באחצאיהם אנמעין לאן כאן יקול לעל בני אכטוא וטענוא עלי אללה פי
אנפסהם כדא כאן איוב יצנע טול אלאיאם.
וכאן ענד מא אדארו איאם אלצניע ארסל איוב וקדסהם ואדלג באלגדאה ואצעד
צעאידא בעדד כלהם לאן קאל איוב לעל אכטו אולאדי ושתמו אעדא אללה פי
קלבהם כדא כאן יעמל איוב טול אלזמאן.

And when the feast days had run their course, Iob used to send and purify them,
rising early in the morning, and he used to offer a sacrifice on their behalf,
according to their number, and one bull calf as a sin offering for their souls—for

Iob said, 'Perhaps my sons thought bad things in their mind toward God.' So this is what Iob would always do.

وكان اذا تم ايام فرحهم كان يبعث ايوب في كل غداة ويطهرهم ويقرب عنهم ذبايح على عددهم وعجل واحد عن خطايا انفسهم وكان يقول ايوب في هذا لا يكونوا اولادي تفكروا بالشر قدام الله كذلك كان ايوب يفعل كل ايامه.

6. וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל יְהוָה וַיָּבֹא גַם הַשָּׁטָן בְּתוֹכָם. פִּלְמָא כֹאן פִּי אֱלִיּוֹם נָאוּ אוֹלִיָּא אֱלֹלָה פִּאנְתְּצִבוּ בִּין יְדֵיהּ חִינֵיד חֲצֵר מַעֲאנֵד אִיּוֹב מַעֲהֵם. וְכֹאן אֱלִיּוֹם וְנָא בְנוּ אֱלֹאשְׂרָאף לְלוֹקוֹף קְדָאם אֱלֹלָה וְנָא אִיצָא אֱלֹמַעֲאנֵד פִּי וְסַטָּהֵם.

And when the set day came, then, look, the angels of God came to present themselves before the Lord, and the slanderer came with them.

وفي بعض الايام جات ملايكة الله للمقام قدام الرب واذا الشيطان قد جا بينهم.

7. וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן מֵאֵין תָּבֹא וַיַּעַן הַשָּׁטָן אֶת יְהוָה וַיֹּאמֶר מִשּׁוֹט בְּאַרְץ וּמַה־תְּהַלֵּךְ בָּהּ.

פִּקְאֵל אֱלֹלָה לֵה מַפְתַּח מִן אֵין תִּנִּי פִּאנְתְּצִבָה וְקֹאֵל מִן אֱלֹטוֹף פִּי הִדָּא אֱלֹבֵלֵד וְאַלְמִסִּיר פִּיהּ.

וְקֹאֵל אֱלֹלָה לְלִשְׁטָן מִן אֵין תִּנִּי פִּאנְתְּצִבָה אֱלִשְׁטָן וְקֹאֵל לֵלָה מִן אֱלֹטוֹף פִּי אֱלֹאֲרֵץ וּמִן אֱלִסִּיר פִּיהּ.

And the Lord said to the slanderer, 'Where have you come from?' And the slanderer answered the Lord, 'I have come, after going round the earth and walking about what is under heaven.'

فقال الله للشيطان منين جيت اجاب الشيطان وقال للرب قد درت الارض ومسحت ما تحت السما وهوذا انا.

8. וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן הֲשִׁמֹּתָ לְבָבְךָ עַל עַבְדִּי אִיּוֹב כִּי אֵין כָּמֹהוּ בְּאַרְץ אִישׁ תָּם וְיָשָׁר יֵרָא אֱלֹהִים וְסָר מִרָע.

פִּקְאֵל לֵה אֲנַעֲלַת בְּאַלְךָ אֱלִי עַבְדִּי אִיּוֹב אֵן לִיס מַתְלָה פִּי אֱלֹבֵלֵד רִנְלָא צַחִיחַ מַסְתָּ-קִים מַתְקִי אֱלֹלָה זֹאִיל עֵן אֱלִשֵּׁר.

פִּקְאֵל אֱלֹלָה לְלִשְׁטָן אֲמַא גַּעֲלַת בְּאַלְךָ מִן עַבְדִּי אִיּוֹב אֱלֹדִי לִיס מַתְלָה פִּי אֱלֹאֲרֵץ רִנְלָא כְּאֲמֵלָא וּמַסְתְּקִמָא וְכֹאִיפָא מִן אֱלֹלָה וְזֹאִינָא עֵן אֱלֹרְדָא.

And the Lord said to him, 'Did you give thought to your disposition against my servant Iob – because there is no one of those on the earth like him, a man who is blameless, genuine, religious, staying away from every evil thing?'

فقال الله له هل علمت ان لي عبد يقال له ايوب قد رضيت عمله ليس مثله تحت السما
رجل بار صديق تقي الله معتزل من السيئات.

9. וַיַּעַן הַשָּׂטָן אֶת יְהוָה וַיֹּאמֶר הַחֲנֹם יִרְא אֱלֹהִים.
פֶּאֱזָאבָה וקֹאֵל אֲמָנָן יִתְקִי אִיּוֹב רַבָּה.
פֶּאֱזָאב אֶל־שָׁטָן אֱלֹהֵה וקֹאֵל אֲמָנָן כֹּאִיף אִיּוֹב מִן אֱלֹהֵה.

Then the slanderer answered and said before the Lord, 'Does Iob really worship
the Lord for nothing?

اجاب الشيطان قدام الرب وقال هل مجان يخاف الله ايوب.

10. הֲלֹא אַתָּה [אַתָּה] שָׂכַתְּ בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל אֲשֶׁר לוֹ מִסְבִּיב מַעֲשֵׂה יָדָיו
בְּרַכְתָּ וּמְקַנְהוּ פֶּרֶץ בְּאֶרֶץ.
אֵלֹא אֲנִי קֵד חֲזַבְתָּ עֲנָה וְעַן אֱלֹהֵה וְעַן גְּמֻלָּהּ מֵאֱלֹהֵה וְחֲטָאתָהּ וּבִאֲרַכְתָּ לָהּ פִּי גִמִּיעַ
עֲמַל יָדֶיהָ וְאִסַּר פִּי אֶל־בִּלְדָּהּ פִּי מֵאֲשִׁיתָהּ.
אֵלִים אַנְתָּ סִיזַת עֲלֶיהָ וְעֲלִי בֵּיתָהּ וְעֲלִי גִמִּיעַ מֵאֱלֹהֵה דֹאִירָא עֲמַל יָדֶיהָ בִּאֲרַכְתָּ וּמֵאֶ־
שִׁיתָה תִּרְאָה פִּי אֶל־אֶרֶץ.

Have you not put a fence around things external to him, both what is within his
household as well as what is outside of all that belongs to him, all around? You
blessed the works of his hands, and his livestock you increased on the earth.

اليس انت محيط بما داخل بيته وخارجة وكل شي من ماله حوله لاعمال يديه باركت ولدوابه
اكثر.

11. וְאִוְלָם שָׁלַח נָא יָדְךָ וְנֹעַ בְּכָל אֲשֶׁר לוֹ אִם לֹא עַל פְּנִיךָ יְבָרְכֶךָ.
לִכֵּן מִדּ יָדְךָ וְאִדָּן אֵלֵי שִׁי מִן מֵאֱלֹהֵה אֵלֶם יִסְתַּקְבֵּלְךָ פִּיכֹפֶר בָּךְ.
וְלִכֵּן אֶרְסֵל יָדְךָ וְאִדָּן בְּגִמִּיעַ מֵאֱלֹהֵה אֵלֶם יִשְׁתַּמֵּךְ בַּחֲצֵרְתֶּךָ.

But stretch out your hand, and touch all that he has; surely he will bless you to
your face!

ولكن خلي يدك عنه لاضرب(؟) كلما يملك وسترا كيف يجدف عليك في وجهك.

12. וַיֹּאמֶר יְהוָה אֶל הַשָּׂטָן הִנֵּה כָּל אֲשֶׁר לוֹ בְּיָדְךָ רַק אֵלָיו אֶל תִּשְׁלַח יָדְךָ וַיֵּצֵא הַשָּׂטָן
מִעַם פְּנֵי יְהוָה.
פִּקְאֵל אֱלֹהֵה לָהּ הוֹדָא גִמִּיעַ מֵאֱלֹהֵה פִּי מֵרֹאדֶךְ עֲדָא אֱלֹהֵה לֹא תִגְעַל מֵרֹאדֶךְ תָּם כֶּרֶג
אֶל־מַעֲאֲנֵד מִן בֵּין יָדֵי אֱלֹהֵה.
וְקֹאֵל אֱלֹהֵה לִל־שָׁטָן הוֹדָא גִמִּיעַ מֵאֱלֹהֵה בִּידְךָ כֹּאֶץ אֱלֹהֵה לֹא תִרְסֵל יָדְךָ פִּכֶרֶג אֶל־שָׁטָן
מִן עֲנַד חֲצֵרָהּ אֱלֹהֵה.

Then the Lord said to the slanderer, 'Look, all that he has I am giving into your power, but do not touch him.' So the slanderer went out from the Lord.

وقال الله للشيطان اذهب فقد سلطتك على ماله واما هو فليس الى عليه سبيل فخرج الشيطان من بين يدي الرب.

13. וַיְהִי הַיּוֹם וּבָנָיו וּבָנֹתָיו אֹכְלִים וְשׂוֹתִים יַיִן בְּבֵית אֲחִיהֶם הַבְּכוֹר.
פִּלְמָא כַּאֲן יוֹם וּבְנִיָּה וּבְנִיָּה אַכְלִין טַעֲמָא וּשְׂאֲרִבִּין כְּמָרָא פִּי מְנוּל אֲכִיהֶם אַלְבַּכְר.
וּכַאֲן אֲלִיּוֹם וּבְנִיָּה וּבְנִיָּה אַכְלִין וּשְׂאֲרִבִּין כְּמָרָא פִּי בֵּית אֲכִיהֶם אַלְבַּכְר.

So it was, when it was the set day, Iob's sons and daughters were drinking wine in their eldest brother's house.

وكانوا اولاد ايوب في ذلك اليوم في فرح عند اخوهم الاكبر.

14. וּמַלְאָךְ בָּא אֶל אִיּוֹב וַיֹּאמֶר הִבֵּקֶר הָיוּ חֲרָשׁוֹת וְהֶאֱתַנּוּת רֵעוֹת עַל יְדֵיהֶם.
פִּאדָא בְּרִסוּל קִד אַקְבֵּל אֲלֵי אִיּוֹב פִּקָּאֵל לֵה כֹּאנַת אַלְבַּכְר תַּחֲרַת וְאַלְאֲתָאן רֹאעִיָּה
אֲלֵי גִאנְבֵּהָא.

גִּא רִסוּל אֲלֵי אִיּוֹב וּקָאֵל כֹּאנַת אַלְבַּכְרָאֵת חֲאֲרַתָּאֵת וְאַלְאֲתָאן רֹאעִיָּאֵת עַלִי יְדִיהֶן.

And, look, a messenger came to Iob and said to him, 'The yokes of oxen were plowing, and the she-donkeys were feeding beside them,

واذ الشيطان متشبه قد اقبل الى ايوب فقال له اعلمك ان فدادين البقر كانت تحرث والابل والاتان كانوا يرفعو.

15. וַתִּפְּל שְׁבָא וַתִּקְחֶם וְאֵת הַנְּעָרִים הָכּוּ לְפִי חֶרֶב וְאַמְלָטָה רַק אֲנִי לְבַדִּי לְהִגִּיד לָךְ.
פּוֹקַע קוֹם מִן סַבָּא פִּאכְדוּהֶם וּקְתִּלוּ אֲלַגְלִמָּאן בְּאַלְסִיף וּתְכַלְצַת אֲנָא וְחַדִּי לֹאכְבָּרֶךְ.
פּוֹקַעַת שְׁבָא עֲלֵיהֶם וְאַכְדָּתֶהֶן וּקְתִּלוּ אֲלַגְלִמָּאן בְּאַלְסִיף וְאַנְפִּלַת אֲנָא וְחַדִּי וְקִד גִּית
לֹאכְבָּאֵר אַכְבָּרֶךְ.

and marauders came and carried them off, and they killed the servants with daggers, but when I alone escaped, I came to tell you.'

اذ اقبل جيش الفلشتانيين فسيبهم وللغلمان قتلوا بالسيوف وانا وحدي افلت وجيت لاخبرك.

16. עוֹד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר אֵשׁ אֱלֹהִים נִפְלָה מִן הַשָּׁמַיִם וַתִּבְעַר בְּצֹאֲן וּבְנְעָרִים
וַתֹּאכְלֶם וְאַמְלָטָה רַק אֲנִי לְבַדִּי לְהִגִּיד לָךְ.

בִּינָאָה מְכַאטְבָּה חֲתִי קִד אַקְבֵּל אַכְר וּקָאֵל קִד וּקַעַת נָאֵר מִן אֲלַסְמָא פִּאשְׁתַּעַלַת פִּי
אַלְגָּנִם וְאַלְגְּלִמָּאן פִּאכְלָתֶהֶם וּתְכַלְצַת אֲנָא וְחַדִּי לֹאכְבָּרֶךְ.

בַּעַד הַדָּא מִתְכַּלֵּם וְהַדָּא גִּא וּקָאֵל נָאֵר אֱלֹהֵה וּקַעַת מִן אֲלַסְמָא וְאַשְׁתַּעַלַת פִּי אֲלַגְנָם
וּפִי אֲלַגְלִמָּאן וְאַכְלָתֶהֶם וְאַנְפִּלַת אֲנָא כֹּאץ וְחַדִּי לֹאכְבָּאֵר אַכְבָּרֶךְ.

While he was still speaking, a further messenger came and said to Iob, 'Fire fell from the sky and burned up the sheep, and it likewise consumed the shepherds, and when I alone escaped, I came to tell you.'

והוּא בִּי כְּלָמֵהּ הַזֶּה אִזְּכָר מַחְבֵּר אַחֵר פָּקַד לַיּוֹב אֶעֱלֶמְךָ אִן נָר מִן הַשָּׁמַיִם וּנְעִית וַחֲרַקְתָּ הַגִּנְם וְהָרְעָה וְסִלַּמְתָּ אֲנִי וַחֲדִי וַיָּבִיט לֹאֲחִירְךָ.

17. עוֹד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר בְּשָׂדִים שָׂמוּ שְׁלֹשָׁה רָאשִׁים וַיִּפְשְׁטוּ עַל הַגִּמְלִים וַיִּקְחוּם וְאֵת הַנֶּעָרִים הִכּוּ לִפְיָ חֶרֶב וְאֶמְלָטָה רַק אֲנִי לְבַדִּי לְהִגִּיד לָךְ.
בִּינָאָה מִכֹּאֲטָבָה חֲתִי אֶקְבֵּל אַחֵר פִּקְאֵל אֶלְכִּסְדָּאֲנִין צָאֲרוּ תְּלָאָת פֶּרֶק פֶּאֲגֶאֲרוּ עָלַי אֶלְגִּמָּאֵל פֶּאֲכֹדוּהֶם וְקָתְלוּ אֶלְגִּלְמָאֵן בֶּאֱלִסִּיף וְתַכְלִצַּת אֲנִי וַחֲדִי לֹאֲכַבְרֵךְ.
בְּעַד הָדָא מִתְּכֻלָּם וְהָדָא גָּא וְקֵאל אֶלְכִּשְׁדָּאֲנִין נִעְלוּ תְּלָת כְּרָאֲדִים וַחֲטוּ עָלַי אֶלְגִּמָּאֵל וְאֶכְדוּהֶם וְאֶלְגִּלְמָאֵן קָתְלוּ בֶּאֱלִסִּיף וְאֶנְפֶּלֶת כֹּאֲץ אֲנִי וַחֲדִי לֹאֲכַבְאֵר אֲכַבְרֵךְ.

While he was still speaking, a further messenger came and said to Iob, 'Horsemen formed three columns against us, and they encircled the camels and carried them off and killed the servants with daggers, but I alone escaped, and I came to tell you.'

וַיִּינֵמָה הוּא בִּי הַזֶּה הַכֹּלָם אִזְּכָר שִׁיטָן אַחֵר פָּקַד לַיּוֹב אֶעֱלֶמְךָ אִן הַחֵיִל יָצְרַת עֲלֵינוּ מִן תְּלָאָתָהּ אִמָּאֵן פִּסְאֻקְתָּ הָאֵלִיל.

18. עוֹד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר בְּנִיךָ וּבְנוֹתֶיךָ אֶכְלִים וְשׁוֹתִים יַיִן בְּבֵית אֲחֵיהֶם הַבְּכוֹר.
בִּינָאָה מִכֹּאֲטָבָה חֲתִי קֵד אֶקְבֵּל אַחֵר וְקֵאל בְּנִיךָ וּבְנָאֲתֵךְ כֹּאֲנוּ יֹאכְלוּן טַעֲמָמָא וַיִּשְׁ-
רִבּוֹן כְּמֵרָא פִי מְנוּל אֲכִיהֶם אֲלַבְכֵר.
בְּעַד הָדָא מִתְּכֻלָּם וְהָדָא גָּא וְקֵאל בְּנִיךָ וּבְנָאֲתֵךְ אֲכִלִין וְשֹׁאֲרִבִין כְּמֵרָא פִי בֵּית אֲכִיהֶם אֲלַבְכֵר.

While he was still speaking, another messenger came, saying to Iob, 'As your sons and daughters were eating and drinking at their elder brother's,

וַיִּינֵמָה הוּא יִתְּכַלֵּם אִזְּכָר שִׁיטָן אַחֵר פָּקַד לֵה אִזְּכָר בְּנוֹךְ וּבְנָאֲתֵךְ יֹאכְלוּן וַיִּשְׁרִיבוּן בֵּית אֲחֵיהֶם הָאֲכִיר.

19. וְהִנֵּה רוּחַ גְּדוּלָּה בָּאָה מֵעֵבֶר הַמְּדַבֵּר וַיִּנֶּע בְּאַרְבַּע פְּנוֹת הַבַּיִת וַיִּפֹּל עַל הַנֶּעָרִים וַיָּמוּתוּ וְאֶמְלָטָה רַק אֲנִי לְבַדִּי לְהִגִּיד לָךְ.
פֶּאֲדָא בְּרִיחַ עֲטִימָה אֶקְבֵּלֶת מִן גִּאֲנָב אֲלַבֵּר פּוֹצֵלֶת אֵלַי אַרְבַּע זוּאִיא אֲלַבִּית פּוֹקַע עָלַי אֲלַצְבִּיאֵן פִּקְתִּלְתֶּהֶם וְתַכְלִצַּת אֲנִי וַחֲדִי לֹאֲכַבְרֵךְ.
וְהוּדָא רִיחַ עֲטִימָה גָּאֵת מִן עֵבֶר אֲלַבֵּר וְדִנְתָּ פִי אַרְבַּע אֲרַכָּאֵן אֲלַבִּית וּוְקַעַת עָלַי אֶלְגִּלְמָאֵן וּמֵאֲתוּ וְאֶנְפֶּלֶת כֹּאֲץ אֲנִי וַחֲדִי לֹאֲכַבְאֵר אֲכַבְרֵךְ.

Suddenly a great wind came from the wilderness and struck the four corners of the house, and the house fell on your children, and they died, but I alone escaped, and I came to tell you.'

خرجت علينا ريح عاصف من البرية فضربت اربعة زوايا البيت فوق علي بنيك وبناتك وماتوا
وسلمت انا وحدي وجيت لاختبرك.

20. וַיָּקָם אִיּוֹב וַיִּקְרַע אֶת מְעָלוֹ וַיִּגְזַח אֶת רֹאשׁוֹ וַיִּפֹּל אֶרְצָה וַיִּשְׁתַּחֲוֶה.
פָּקָם אִיּוֹב פֶּכָרֶק מִמַּטְרָה וְגַז מִן שַׁעַר רֹאסָה וּוְקַע עָלָי אֶל־אֶרֶץ סֹאגְדָּא.
וּקָאם אִיּוֹב וְכָרֶק טִלְסָאנָה וְגַז מִן שַׁעַר רֹאסָה וּוְקַע עָלָי אֶל־אֶרֶץ וְסֹגְדָּא.

So Iob rose, tore his clothes and shaved the hair of his head and fell on the ground and did obeisance and said,

عند ذلك قام ايوب فشق ثيابه وحلق شعره ووقع على الارض ساجدا.

21. וַיֹּאמֶר עָרָם יִצְחָי [יִצְחָתִי] מִבֶּטֶן אִמִּי וְעָרָם אָשׁוּב שָׁמָּה יְהוָה נָתַן וַיְהוָה לָקַח יְהִי
שֵׁם יְהוָה מְבָרָךְ.
וּקָאֵל עֲרִיאֵן כְּרָגַת מִן בֶּטֶן אִמִּי וְעֲרִיאֵן אֶרְצָה אֵלִי אֶלְקֶבֶר אֱלֹהָה אַעֲטָא וְאֱלֹהָה אַכְדָּ
יְכוֹן אַסֵּם אֱלֹהָה מִבְּאֶרְכָּא.
וּקָאֵל עֲרִיאֵנָא כְּרָגַת מִן בֶּטֶן אִמִּי וְעֲרִיאֵנָא אַעֲדָד אֵלִי אֶלְקֶבֶר אֱלֹהָה אַעֲטָא וְאֱלֹהָה
אַכְדָּ יְכוֹן אַסֵּם אֱלֹהָה מִבְּאֶרְכָּא.

'I came naked from my mother's womb; naked also shall I return there; the Lord gave; the Lord has taken away; as it seemed good to the Lord, so it turned out; blessed be the name of the Lord.'

وقال عريان خرجت من بطن امي وعريان انطلق. الرب اعطا والرب اخذ وكما احب الرب
كذلك كان يكون اسم الرب مبارك.

22. בְּכֹל זֹאת לֹא חָטָא אִיּוֹב וְלֹא נָתַן תַּפְלָה לְאֱלֹהִים.
בְּעַד גְּמִיעַ הַדָּה אֱלֹאמֹר לִם יִכְטִי אִיּוֹב וְלִם יִקַּע פִּי אֱלֹהָה.
בְּכֹל הַדָּה לִם יִכְטֵ אִיּוֹב וְלֹא יִגְעַל וְקִיעָה פִּי אֱלֹהָה.

In all these things that happened to him Iob did not sin at all before the Lord, and he did not charge God with folly.

وفي هذه المصائب كلها التي اصابت ايوب لم يخطئ شيئا قدام الله ولم ينطق بسفه
قدام الرب.

6.2 Chapter 2

1. וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל יְהוָה וַיָּבֹאוּ גַם הַשָּׁטָן בְּתוֹכָם לְהִתְיַצֵּב עַל יְהוָה.
 פלמא כאן יום גאו פיה אתקיא אללה פאנתצבו בין ידיה חצר אלמעאנד מעהם.
 וכאן אליום וזא אלאשראף ללוקוף קדאם אללה וזא איצא אלמעאנד פי וסטהם
 ללוקוף קדאם אללה.

Now it happened, when it was the set day and the angels of God came to present themselves before the Lord, the slanderer also came among them [to present himself before the Lord].

وفي بعض الايام جات ملايكة الرب للمقام بين يدي الله وجا الشيطان فوقف في وسطهم
 قدام الرب.

2. וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן אֵי מִזֶּה תָּבֹא וַיַּעַן הַשָּׁטָן אֶת יְהוָה וַיֹּאמֶר מִשָּׁט בָּאָרֶץ
 וּמִהַתְהַלֵּךְ בָּהּ.

פקאל לה אללה מן אין תני פאנאבה וקאל לה מן אלטוף פי הדא אלבלד ואלמסלך פיה.
 פקאל אללה ללמעאנד מן אין תני פאנאב אלמעאנד וקאל לה מן אלטוף פי אלארץ
 ומן אלמסיר פיהא.

And the Lord said to the slanderer, 'Where are you coming from?' Then the slanderer said before the Lord, 'I have come, after traversing what is under heaven and walking about everywhere.'

فقال الله للشيطان من اين جيت فقال الشيطان للرب درت تحت السما ومشيت في كل
 وهوذا انا.

3. וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן הֲשָׁמַתְ לָבָךְ אֶל עַבְדִּי אִיּוֹב כִּי אֵין כָּמֹהוּ בָאָרֶץ אִישׁ תָּם
 וְיָשָׁר יָרָא אֱלֹהִים וְסָר מִרָע וְעָדְנוּ מִחֲזִיק בְּתַמָּתוֹ וְתִסִּיתָנִי בּוֹ לְבַלְעוֹ חֲנָם.
 קאל לה אללה אנעלת באלך אלי עבדי איוב אן ליס מתלה פי הדא אלבלד רגל צחיה
 מסתקים מתקי אללה זאיל ען אלשר ועאדה מתמסך בצחתה ואסתאדנתני פי אן
 אהלכה מנאנא.

פקאל אללה ללמעאנד אמא געלת באלך מן עבדי איוב אלדי ליס מתלה פי אלארץ
 אד הו רגלא כאמלא ומסתקימא וכאיפא מן אללה וואינא ען אלרדא ועהדה מתמסך
 בכמאל דינה ומנעתי ען אבקא נעמתי עליה לאהלאך נעמתי ען גיר דנב גרי מנה.

Then the Lord said, 'So did you notice my attendant Iob—that there is no one of those on earth like him, an innocent, genuine, blameless, religious man, staying away from all wrong? And he still maintains his innocence, though you said to destroy his possessions for no reason.'

فقال الله للشيطان كيف رايت عبدي ايوب هل على الارض مثله رجل بار صديق بري(٩) من الشر خايف من الله معتزل من كل السيات دايم بحاله هذا وانت قلت ان تهلك كلما يملك باطل.

4. וַיַּעַן הַשָּׂטָן אֶת יְהוָה ויאמר עור בעד עור וכל אשר לאיש יתן בעד נפשו. פאנאבה וקאל כמא אן עצו דון עצו כדאך גמיע מאל אלמר יזעלה דון נפסה. פאנאב אלשטן וקאל ללה גלד בסבב גלד וגמיע מא ימלך אלאנסאן יעטי בדל נפסה.

Then the slanderer continued and said to the Lord. 'Skin for skin, whatever a person has he will use to pay for his life.'

اجاب الشيطان الرب وقال وكيف وانت تبدل له جلد بدل جلد وجميع ما يملك الرجل فهو يفدي به نفسه.

5. אוֹלָם שְׁלַח נָא יָדְךָ וְגַע אֶל עַצְמוֹ וְאֶל בְּשָׁרוֹ אִם לֹא אֶל פְּנִיךָ יְבָרְכֶךָ. לכן מד ירך ואדן בשי מן עטמה או לחמה אן לם יסתקבלך פכפר בך. לכן ארסל אלאן ירך ואדן בעטמה ולחמה אלם ישתמך בחצרתך.

However, stretch out your hand, and touch his bones and his flesh; surely he will bless you to your face!

ولكن اسلمه من يدك حتا اضرب عظامه وجسده فسترا كيف يعصيك(٩) في وجهك.

6. וַיֹּאמֶר יְהוָה אֶל הַשָּׂטָן הֲנוּ בְיָדְךָ אִךְ אֶת נַפְשׁוֹ שְׁמַר. קאל אללה ללה הודאה פי מראדך אמא ען נפסה פאחתרס. וקאל אללה ללשטן הודאה בידך כאן נפסה חפטא אחפט.

Then the Lord said to the slanderer, 'Very well, I am handing him over to you; only spare his life.'

فقال الله للشيطان قد سلطتك عليه وليس لك سبيل على نفسه.

7. וַיֵּצֵא הַשָּׂטָן מֵאֵת פְּנֵי יְהוָה וַיִּךְ אֶת אִיּוֹב בְּשֹׁחֵין רַע מִכַּף רַגְלוֹ עַד [וְעַד] קֶדְדוֹ. פלמא כרג אלמעאנד מן בין ידי אללה צרב אללה איוב בקרח סו מן קדמה אלי האמתה.

כרג אלשטן מן חצרה אללה וצרב איוב בקרח רדי מן כף רגלה ואלי גמזמתה.

So the slanderer went out from the Lord, and he struck Iob with a grievous festering sore from his feet to his head.

وخرج الشيطان وضرب ايوب ضربه فبلغ الوجع من قدميه الى راسه.

8. וַיִּקַּח לוֹ חֶרֶשׁ לְהִתְגַּדֵּד בּוֹ וְהוּא יֹשֵׁב בְּתוֹךְ הָאֶפֶר.
וַאֲכֹד לֵה כּוֹפֶה יִחַתֵּךְ בְּהָא וְהוּ גְאֻלֶּס עָלֵי אֶלְרִמָּאד.
פֶּאכֹד לֵה שְׁקָאף כּוֹף לִיחַתֵּךְ בֵּה וְהוּ גְאֻלֶּסָּא פִי וֶסֶט אֶלְרִמָּאד.

And he took a potsherd, so that he could scrape away the pus, and sat on the rubbish heap outside the city.

واخذ ايوب عند ذلك خزفة وكان يحوك بها جراحه وكان جالس على مزبلة خارج المدينة.

9. וַתֹּאמֶר לוֹ אִשְׁתּוֹ עֲדָךְ מִחַיִּיק בְּתַמְתֵּךְ בְּרַךְ אֱלֹהִים וָמָת.
פֶּקֶאֶלֶת לֵה זִוְנָתָה עֲאֻדֵּךְ מִתַּמְסֵךְ בְּצַחַתֵּךְ אֶכְפֵּר בְּאַלְלָהָ וּמָת.
קֶאֶלֶת לֵה זִוְנָתָה עֲהֻדֵּךְ מִתַּמְסֵךְ בְּצַחַתֵּךְ אֶשְׁכֵּר אֱלֹאֶהֶךְ וּמָוֵת.

9 Then after a long time had passed, his wife said to him, 'How long will you persist and say,

9a 'Look, I will hang on a little longer, while I wait for the hope of my deliverance?'

9b For look, your legacy has vanished from the earth—sons and daughters, my womb's birth pangs and labors, for whom I wearied myself with hardships in vain.

9c And you? You sit in the refuse of warmths as you spend the night in the open air.

9d As for me, I am one that wanders about and a hired servant—from place to place and house to house, waiting for when the sun will set, so I can rest from the distresses and griefs that now beset me.

9e Now say some word to the Lord and die!'

فلما جاز به زمان كثير قالت له زوجته حتى متى تصبر وتقول هوذا انتظر زمان قليل ارجوا يوم خلاصي الان هوذا قد بطل ذكرك من الارض. بنيه(?) وبنات جوفي ---(?) واوجاعي الذي كانت باطل وتريتي لهم وتعبي وانت على مزبلة دود جالس ليل ونهار في السقيع. وانا ضايعة وادور مثل الامة من موضع الى موضع اتمنا مغيب الشمس لكيما استراح من الكد والاحزان المستحوذة علي ولكن قول كلمة على الرب وموت.

10. וַיֹּאמֶר אֱלֹהֵי כְדִבֵּר אֶחָת הַנִּבְלֹת תִּדְבְּרִי גַם אֶת הַטּוֹב נִקְבֵּל מֵאֵת הָאֱלֹהִים וְאֶת
הָרָע לֹא נִקְבֵּל בְּכָל זֹאת לֹא חָטָא אִיּוֹב בְּשִׁפְתָיו.

פֶּקֶאֶל לֵהָ אֶכְכֵּלָם בְּעֵץ אֶלְזָאֶהֱלָאֵת תַּתְּכַלְמִין אֶנְקֵבֵל אֶלְכִיר מִן רַבְנָא וְלֹא נִקְבֵּל
אֶלְשֵׁר פִּי גִמִּיעַ הִדָּה אֶלְאֻמֹּר לִם יִכְטִי אִיּוֹב וְלֹא בְנִטְקָה.

פֶּקֶאֶל לֵהָ מִתֵּל כְּטֹאב אֶחָדִי אֶלְסֻאֶקְטָאֵת תְּכֻאֶטְבִּי אִיצָא אֶלְכִיר נִקְבֵּל נֹאכֹד מִן
אֶלְאֻלָּהָ וְאֶלְבֵּלָא לֹא נִקְבֵּל בְּכָל הִדָּה מָא אֶכְטָא אִיּוֹב בְּשִׁפְתָּיָה.

But Job looked up and said to her, 'You have spoken like one of the foolish women. If we received the good things from the Lord's hand, shall we not bear the bad?' In all these things that happened to him Job did not sin at all with his lips before God.

فنظر إليها ايوب وقال لها لما لك مثل واحدة من النساء الجاهلات تكلمت ان كنا قبلنا الخير من يدي الرب فللشر لا نصبر وفي هذه المصائب التي اصابت ايوب لم يخطي شيئا بشفتيه قدام الرب.

11. וַיִּשְׁמְעוּ שְׁלֹשֶׁת רֵעֵי אִיּוֹב אֶת כָּל הָרָעָה הַזֹּאת הַבָּאָה עָלָיו וַיָּבֹאוּ אִישׁ מִמָּקוֹמוֹ אֵלֶיפוֹ הַתִּימָנִי וּבַלְדָּד הַשּׁוּחִי וְצוֹפָר הַנַּעֲמָתִי וַיּוֹעֲדוּ יַחְדָּו לָבֹא לָנוּד לוֹ וּלְנַחֲמוֹ. וּלְמָא סָמְעוּ תְּלָאָה אֲצַחְאָב אִיּוֹב בַּהֲדָה אֱלִבְלִיָּה אֱלֹתִי חִלַּת בָּהּ אֶקְבֵּל כָּל אֲמַר מִן מוֹצֵעָה אֵלֶיפוֹ אֱלִתִּימָנִי וּבַלְדָּד אֱלִשׁוּחִי וְצוֹפָר אֱלִנְעָמָתִי וְתוֹאֲעָדוֹ אֲנִמְעִין אָן יָגוּ יִתְחַזֵּן לָהּ וַיַּעֲזוּנָהּ. וּסְמְעוּ תְּלָתָהּ אֲצַחְאָב אִיּוֹב כָּל הַדָּה אֱלִבְלִיָּה אֱלֹתִי וְאִפְתַּ עֲלֶיהָ פָּגָא אֱלֹאֲחָד מִן מְכָאנָה אֵלֶיפוֹ אֱלִתִּימָנִי וּבַלְדָּד הַשּׁוּחִי וְצוֹפָר הַנַּעֲמָתִי וְתוֹאֲפָקוֹ גְּמִיעָא לְלִמְגִי לְתַנּוּד לָהּ וּלְתַעֲזוּתָהּ.

Now when his three friends heard of all the troubles that had come upon him, they came to him, each one from his own country—Eliphaz, the king of the Thaimanites, Baldad, the tyrant of the Sauchites, Sophar, the king of the Minites. And they came to him of one accord, to comfort and to visit with him.

فلما سمعوا ثلاثة اصدقاؤه ما اصابه من البلاء(؟) قدموا اليه كل واحد من بلده اليفاز التيماني وبلداد السوسطي وسوفار المنوي/المنوني(؟) وصاروا اليه جميع ليعزوه ويعودوه.

12. וַיֵּשְׂאוּ אֶת עֵינֵיהֶם מֵרְחוֹק וְלֹא הִכִּירוּהוּ וַיֵּשְׂאוּ קוֹלָם וַיִּבְכּוּ וַיִּקְרְעוּ אִישׁ מְעִלּוֹ וַיִּזְ- רְקוּ עָפָר עַל רִאשֵׁיהֶם הַשְּׁמִימָה. וּלְמָא שְׂאֵלוֹ אַעִינָהֶם מִן בַּעִיד פִּלֵּם יִתְבַּתוּנָה רַפְעוּ אֲצוֹאֲתָהֶם פִּבְכוּ וְכִרְקוּ כָּל אֲמַר מִמַּטְרָה וּרְשׁוּ אֱלִתְרָאָב עֲלֵי רוּסָהֶם פִּי אֱלֹהוּא. וּשְׂאֵלוֹ אַעִינָהֶם עֵן בַּעַד וּלֵם יִתְבַּתוּהָ וּשְׂאֵלוֹ אֲצוֹאֲתָהֶם וּבְכוּ וּשְׁקוּ אֱלִרְגֵּל טִלְסָאנָה וְאֲדָרוֹ אֱלִתְרָאָב עֲלֵי רוּסָהֶם אֱלִי נָחוּ אֱלִסְמָא.

But when they saw him from a distance, they did not recognize him, and they cried out with a loud voice and wept; each of them tore his robe, and they sprinkled themselves with dust.

فلما راه²¹ من بعيد لم يعرفوه فصاحوا بصوت عالي وبكوا وشق كل واحد منهم لباسه وضربوا بوجوههم الارض.

²¹ في الأصل: اروه.

13. וישבו אתו לארץ שבעת ימים ושבעת לילות ואין דבר אליו דבר כי ראו כי גדל הכאב מאד.

וגלסו מעה עלי אלארץ סבעה איאם וסבע ליאלי וליס מן יכלמה בכלמה ממא ראו
אן אלוזע קד עטם גדא.
וגלסו מעה עלי אלארץ סבעה איאם וסבעה ליאלי וליס מתכלם מעה כלמה אד נטרו
אן עטם אלאכתאב גדא.

They sat with him seven days, [and seven nights] and none of them spoke, for they saw that the calamity was dire and very great.

وجلسوا عنده سبعة ايام وسبعة ليال وما كلمه منهم احد لانهم نظروا ضربته هائلة جدا كبير.

6.3 Chapter 42

7. ויהי אחר דבר יהוה את הדברים האלה אל איוב ויאמר יהוה אל אליפו התימני
חרה אפי בך ובשני רעך כי לא דברתם אלי נכונה כעבדי איוב.

תם אן בעד²² מא כאטב אללה איוב בהדה אלכלאם אן אללה קאל לאליפו אלתימני
קד אשתד גצבי עליך ועלי אצחאבך אד לם תקולון בחצרתו אלצואב פי עבדי איוב.
וכאן בעד כאטב אללה הדה אלכטאב אלי איוב קאל אללה לאליפו התימני אשתד
גצבי עליך ועלי רפיקך אד לם תתכלמון עני מסתוי מתל עבדי איוב.

Now it happened, after the Lord spoke all these words to Iob, that the Lord said to Eliphaz the Thaimanite, 'You have sinned, and your two friends, for you have spoken nothing true in my presence, as has my attendant Iob.

وكان من بعدما كلم الله لايوب هذا الكلام كله قال الله لاليفاز²³ ملك التيمن اخطيت انت
واصدقك كلاهما لانكم لم تتكلموا قدامي بشي من الصدق كعبي²⁴ ايوب.

8. ועתה קחו לכם שבעה פרים ושבעה אילים ולכו אל עבדי איוב והעליתם עולה
בעדכם ואיוב עבדי יתפלל עליכם כי אם פגיו אשא לבלתי עשות עמכם נבלה כי
לא דברתם אלי נכונה כעבדי איוב.

ואלאן פכדו סבעה תיראן וסבעה כבאש ואמצו אלי עבדי איוב חתי תקרבוהא קרא-
בינא ענכם ותסאלו איוב עבדי אן יצלי ענכם פאני לולא אני אשפעה ללא אחל בכם
סקאטה אד לם תקולון בחצרתו אלצואב פי עבדי איוב.

²² לפי כתב-יד אחר: וכאן בעד.

²³ في الأصل: لاغاز.

²⁴ في الأصل: لعبدي(؟).

ואלסאעה כְּדוֹ לַכֶּם סִבְעָה רִתּוֹת וּסִבְעָה כִּבְאֵשׁ וּמְרוּ אֵלַי עֲבָדֵי אִיּוֹב וְאַצְעֲדוּ צִעֲדֵהּ
בְּעֲדֵכֶם וְאִיּוֹב עֲבָדִי יִצְלִי פִי בְּאַבְכֶם פֶּאֱנִי אֲרַנֶּע וְזָהָה לִיפְעַל פִּיכֶם סֹאקֻטָּה אִדּ לִם
תִּתְּכַלְמוּ עֲנִי מִסְתוּיָהּ מִתֵּל עֲבָדֵי אִיּוֹב.

Now then, take seven calves and seven rams, and go to my attendant Iob, and he will make offerings for you, and Iob, my attendant, will pray for you, [because only his face will I accept] for, if not for him, I would have destroyed you; for what you spoke against my attendant Iob is not true.'

والان خذوا سبعة عجول وسبعة كباش واذهبوا الى عبدي ايوب ليقرّب عنكم ويصلي عليكم
ولولاه اني نظرت الى وجهه لكنت قد اهلكتكم لانكم لم تتكلموا بشي من الصدق على
عبيدي ايوب.

9. וַיָּלְכוּ אֵלֵיפֹז הַתִּימָנִי וּבַלְדָּד הַשּׁוּחִי צִפֹּר הַנַּעֲמָתִי וַיַּעֲשׂוּ כְּאֲשֶׁר דִּבֶּר אֱלֹהִים יְהוָה
וַיֵּשָׂא יְהוָה אֶת פְּנֵי אִיּוֹב.

פִּמְצָא אֵלֵיפֹז אֱלִיתִימָנִי וּבַלְדָּד אֱלִישׁוּחִי וְצִפֹּר אֱלִנַּעֲמָתִי וַעֲמַלּוּ כִּמָּא אִמְרָהֶם אֱלֹהִים תָּם
שִׁפַּע אֱלֹהִים אִיּוֹב.

פִּמְרוּ אֵלֵיפֹז הַתִּימָנִי וּבַלְדָּד הַשּׁוּחִי וְצִפֹּר הַנַּעֲמָתִי וַפְעִלוּ בְּמָא קָאֵל אֱלֹהִים לָהֶם וּרְפַע
אֱלֹהִים זָנָה אִיּוֹב.

Then Eliphaz the Thaimanite went, and Baldad the Sauchite and Sophar the Minite, and they did as the Lord instructed them, and he absolved them of their sin on Iob's account.

فذهب اليافاز ملك التيمن وبلداد السوسطي وسوفار المنوي/المنوني(٩) وفعلوا كما امرهم الرب
فحل خطيتهم.

10. וַיְהִי הֵן שָׁב אֶת שְׁבִית [שְׁבוֹת] אִיּוֹב בְּהִתְפַּלֵּלוֹ בְּעַד רָעָהוּ וַיִּסָּף יְהוָה אֶת כָּל אֲשֶׁר
לְאִיּוֹב לְמִשְׁנָה.

וְאֱלֹהִים רָדַע עָלַי אִיּוֹב רָדָה חֵין דְּעָא לְאַצְחָאבָה פּוֹזָאדָה אֱלֹהִים צִעָף גְּמִיעַ מֵאֱלֹהִים.
וְאֱלֹהִים רָנַע אֵלַי סָבִי אִיּוֹב עֲנַד מָא צִלָּא בְּסַבֵּב רִפְאָקָה וְוָאֵד אֱלִכְאִפִּי גְּמִיעַ מָא כָּאֵן
לְאִיּוֹב וְצִיִּירָה צִעֲפִין.

And the Lord gave Iob increase, and when he also prayed for the friends, he forgave them their sin, and the Lord gave Iob twice as much as he had before so that he had double.

واخلف الرب على ايوب بدل كل شي كان له اضعاف.

11. וַיָּבֹאוּ אֵלָיו כָּל אֶחָיו וְכָל אֲחֵיתָיו [אֲחֵיותָיו] וְכָל יָדְעָיו לְפָנִים וַיֹּאכְלוּ עִמּוֹ לֶחֶם בְּבֵיתוֹ וַיִּגְדּוּ לוֹ וַיִּנְחֲמוּ אֹתוֹ עַל כָּל הָרָעָה אֲשֶׁר הָבִיא יְהוָה עָלָיו וַיִּתְּנוּ לוֹ אִישׁ קְשִׁיטָה אֶחָת וְאִישׁ נֶזֶם זָהָב אֶחָד.

ואקבל אליה גמיע אקרבאה ואקרבאתה ואצדקאה אלקדמא ואכלו מעה טעאמא פי מנולה ותונעו לה ועאווה עלי גמיע אלבלא אלדי אחל אללה בה ואעטאה כל אמר קסיטה ושנף דהב דכרא.

וגאו אליה כל אכותה וכואתה ואצדקאה קדימא ואכלו מעה טעאמא פי ביתה ותנודו לה ועווה עלי כל אלבליה אלתי גאב אללה עליה ואעטוה כל ואחד נענה ואחדה וקיל נאקה וכל ואחד שנף דהב.

Now all his brothers and his sisters heard about all that had happened to him, and they came to him, and all, as many as had known him from the first. Now when they ate and drank with him, they comforted him and wondered at all that the Lord had brought upon him, and each gave him a lamb and a four-drachma weight of gold bullion.

وسمعوا كل اخوته واخوانه²⁵ وكل²⁶ من كان يعرفه قديما واكلوا وشربوا وعجبوا من كل ما جلب عليه الرب واعطا كل واحد منهم نعجة واربع مثاقيل ذهب وفضة.

12. וַיְהִי כִּי בָרַךְ אֶת אַחֲרֵית אִיּוֹב מִרְאשֹׁתוֹ וַיְהִי לוֹ אַרְבַּעַּה עָשָׂר אֵלֶף צֹאן וְשֵׁשֶׁת אֲלָפִים גָּמְלִים וְאֵלֶף צֶמֶד בָּקָר וְאֵלֶף אֲתוֹנוֹת.

ואללה בארך לאיוב פי אכר עמרה אכתר מן אוולה פצאר לה ארבעה עשר אלף ראס מן אלגנם וסתה אלף מן אלגמאל ואלף פדאן מן אלבקר ואלף אתאן.

ואללה בארך פי אכרה איוב אכתר מן اولיתה פצאר לה ארבעה עשר אלפא ראס מן אלגנם וסתה אלף מן אלגמל ואלף פדאן בקר ואלף מן אלאתן.

Yes, the Lord blessed the last years of Iob more than the ones before, and his livestock was: fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand female donkeys at pasture.

وبارك الرب اخرة ايوب اكثر من اوليته وكانت دوابه من الماشية اربعة اعشر الف ومن الغنم والابل ستة الاف وفدادين بقر الف ومن الاتان راعية الف.

²⁵ في الأصل: + كل شي كان له أضعاف، وهذا تكرير جزء من السطر السابق سهواً.
²⁶ في الأصل: كل.

13. וַיְהִי לוֹ שִׁבְעֶנָּה בָּנִים וְשְׁלוֹשׁ בָּנוֹת.
וַצָּאָר לָהּ סִבְעָה בָּנִין וְתִלְאֵת בָּנוֹת.
וַצָּאָר לָהּ סִבְעָה בָּנִין וְתִלְתַּת בָּנוֹת.

And there were born to him seven sons and three daughters,

وولد له سبعة بنون وثلاثة بنات.

14. וַיִּקְרָא שֵׁם הָאֶחָת יְמִימָה וְשֵׁם הַשֵּׁנִית קַצִּיעָה וְשֵׁם הַשְּׁלִישִׁית קָרְן הַפּוֹךְ.
פַּסְמִי אֶלְאוּלִי יְמִימָה וְאֶלְתַּאנִּיָּה קַצִּיעָה וְאֶלְתַּאֲלֹתָה קָרְן הַפּוֹךְ.
פַּסְמִי אֶלְאוּחַדָּה יְמִימָה וְאֶסֶם אֶלְתַּאנִּיָּה קַצִּיעָה וְאֶסֶם אֶלְתַּאֲלֹתָה קָרְן הַפּוֹךְ.

And he called the first Day and the second Cassia and the third Horn of Amaltheia.

وسما الاولى نهار والثانية سليخة والثالثة قرن امليثا.

15. וְלֹא נִמְצָא נָשִׁים יְפֹת כִּבְנוֹת אִיּוֹב בְּכָל הָאָרֶץ וַיִּתֵּן לָהֶם אֲבִיהֶם נַחֲלָה בְּתוֹךְ אֲחֵיהֶם.
וּמֵא וְגַד נָסָא חֲסָאן כִּבְנוֹת אִיּוֹב פִּי גָמִיעַ אֶלְבִּלָאֵד פִּאֲעֵטָאֵהֶן אֲבִיהֶן נַחֲלָה פִּי וְסֵט
אֲכֹתָהֶם.
וְלֵם יוֹגֵד נִסָּאָא חֲסָאנָא מִתֵּל בְּנוֹת אִיּוֹב פִּי כָל אֶלְאָרֶץ וְאֲעֵטָאֵהֶן אֲבִיהֶן נַחֲלָה פִּי
וְסֵט אֲכֹתָהֶם.

And there were not found women more excellent than Job's daughters under heaven, and their father gave them an inheritance along with their brothers.

ولم يكون مثل بنات ايوب اجود ولا احسن فيما تحت السما واعطاهم ابوهم ميراث مع اخوتهم.

16. וַיְחִי אִיּוֹב אַחֲרֵי זֹאת מֵאָה וָאַרְבָּעִים שָׁנָה וַיִּרְא [וַיִּרְאָה] אֶת בָּנָיו וְאֶת בְּנֵי בָנָיו
אַרְבָּעָה דְּרוֹת.

תָּם עָאֵשׁ אִיּוֹב בַּעַד דְּלֶךְ מֵאִיָּה וְאַרְבַּעִין סָנָה חֲתִי רֵאִי בְּנִיָּה וּבְנֵי בְּנִיָּה אַרְבַּעָה אֲנִיָּאֵל.
עָאֵשׁ אִיּוֹב בַּעַד הָדָה מֵאִיָּה וְאַרְבַּעִין סָנָה וְנִטָּר בְּנִיָּה וּבְנֵי בְּנִיָּה אַרְבַּעָה אֲנִיָּאֵל.

16a Now Job lived after his calamity one hundred and seventy years,

16b and all the years he lived were two hundred and forty-eight years. [and Job saw his sons and the sons of his sons, a fourth generation,

وعاش ايوب من بعد الضربة مائة سنة وسبعين سنة وابصر ايوب بنيه وبني بنيه الى اربعة اجيال.

17. וַיָּמָת אִיּוֹב זָקֵן וְשָׁבַע יָמָיו.
תָּם מֵאֵת אִיּוֹב שִׁיחַ טוֹיֵל אֶלְעָמֶר.
מֵאֵת אִיּוֹב שִׁיחַ וְשִׁבְעָאן מִן אֶלְעָמֶר.

17 and Iob died, old and full of days.

17a And it is written that he will rise again with those the Lord raises up.

17b This man is interpreted from the Syriac book as living in the land of Ausitis, on the borders of Idumea and Arabia, and previously his name was Iobab;

17c now he took an Arabian wife and fathered a son, whose name was Ennon, and he in turn had as father Zare, a son of the sons of Esau, and as mother Bosorra, so that he was the fifth from Abraam.

17d And these are the kings who reigned in Edom, which county he too ruled: first Balak the son of Beor, and the name of his city was Dennaba, and after Balak, Iobab, who is called Iob, and after him Hasom, who was a leader from the Thaimanite country, and after him Hadad son of Barad, who cut down Madiam in the plain of Moab, and the name of his city was Geththaim.

17e Now the friends who came to him were: Eliphaz, of the sons of Esau, king of the Thaimanites, Baldad, the tyrant of the Sauchites, Sophar, the king of the Minites.

وتوفي ايوب شيخ تام في ايامه.
ومكتوب ان يقوم ايضا مع من يقيم الرب. هذا مصحف فسر من السرياني لانه كان ساكن
في ارض عوض في حدود دمشق وحوارن وكان اسمه قديما ايواب واخذ امرأة حورانية وولد
له ابن اسمه ايون وكان ايوب بن زرع بن عيسون وامه بسيرة وهو خامس من ابراهيم. وهولي
الملوك الذي ملكوا في ارض اذوم البلاد الذي كان ايوب راسها: اولهم بالاق بن باعور واسم
مدينته جينبة(؟) ومن بعد بالاق ايواب الذي سمي ايوب ومن بعد هذا اصوم الذي كان ولي
على بلاد التيمن ومن بعد هاذين بلداد الذي شق مدينة مدين في بقعة مواب واسم مدينته
جثا والذين قدموا على ايوب ثلاثة اصدقاؤه اليفاز بن عيسون ملك التيمن وبلداد السوسطي
وسوفار ملك المنوين(؟) تمت(؟) بعون(؟) اله(؟) قصة(؟) ايوب الصديق. رحم الله العبد
الخاطي الذي كتبها لطور سينا جبل الله المقدس وهو ثوما²⁷ الفسطاطي.

²⁷ في الأصل: بوما.

7. COMPARISON OF THE THREE TRANSLATIONS, BASED ON THE MATRIX OF LINGUISTIC CATEGORIES PROVIDED IN POLLIACK, KARAITE, CHAPTERS 5-7 (PP. 93-207), WITH NECESSARY ADAPTATIONS

The following comparison has been done on the basis of Meira Polliack's paradigm as detailed in her book *The Karaite Tradition of Arabic Bible Translation*.²⁸ The comparison has been made in two main fields: syntax and the lexicon. In this section I list several points of comparison followed by the numbers of the relevant verse in which such comparison can be made.

17.1 Rendering of syntactical features

- The infinitive construct preceded by *lē*:²⁹ thirteen such instances in nine verses were examined: 1:4, 1:6, 1:15, 1:16, 1:17, 1:19, 2:1, 2:8, 2:11. Saadia always uses a conjugated verb, either with or without a preceding subordinate particle (*li-* or *'an*); Yefet uses the Arabic *maṣḍar*, which imitates the Hebrew usage, in all instances but one, in which *li-* is used with a conjugated verb (2:8); and the Christian translator uses a conjugated verb, either with or without the preceding subordinate particle *li-*, barring two instances, in which the Arabic *maṣḍar* is used (1:6, 2:1).
- The rendering of the participle:³⁰ nine such instances in seven verses were examined: 1:13, 1:14, 1:16, 1:17, 1:18, 2:8, 2:13. Saadia usually uses a participle rather than a conjugated verb. Yefet always uses the Arabic participle, which imitates the Hebrew usage; and the Christian translator usually uses a conjugated verb.

In three of the above-mentioned verses, namely 1:16, 1:17 and 1:18, the beginning is identical in both the MT and in the Septuagint. However, the three translations use different methods: Saadia uses almost the same translation (almost, because in 1:17 the particle *qad* in *ḥattā qad 'aqbala* is missing); Yefet repeats the same translation exactly, imitating the MT, and in the Christian translation we find three different versions: *wa-huwa*

²⁸ M. Polliack, *The Karaite Tradition of Arabic Bible Translation: A Linguistic and Exegetical Study of Karaite Translations of the Pentateuch from the Tenth and Eleventh Centuries C.E.*, Études sur le judaïsme médiéval, 17, (Leiden/New York, 1997).

²⁹ See *ibid.*, pp. 121-124 (§6.3.1).

³⁰ See *ibid.*, pp. 127-128 (§6.4).

fi kalāmihi hādā, wa-baynamā huwa fi hādā l-kalām and *wa-baynamā huwa yatakallamu*. Unless we rather improbably assume that the Christian translation is based on three different versions, we see here a great flexibility of the translator, perhaps in order to introduce variety into the translation and avoid repeating the same words three times.

- The rendering of the negation:³¹ nine such instances in seven verses were examined: 1:11, 1:22 (two negations), 2:5, 2:10 (two negations), 2:12, 42:7, 42:8. All translators use the *lam yaf'al* structure except for 2:10, in which all use the *lā yaf'alu* structure in the first negation and Yefet only uses the *mā fa'ala* structure in the second negation.
- The rendering of particles:
 - The interrogative particle *hā-* introducing yes/no questions in Hebrew:³² four such instances in four verses were examined: 1:8, 1:9 (rhetorical question), 1:10 (rhetorical question), 2:3. Whereas Saadia and Yefet always use the Arabic interrogative particle *'a-*, perhaps due to its similarity to the Hebrew equivalent *hā-*, the Christian translator uses it only once; he uses *hal* twice and *kayfa* once. Noteworthy are 1:8 and 2:3, which are identical but translated in two different ways by the Christian translator: *hal* and *kayfa*, respectively.
 - The presentative *hinnēh*:³³ two such instances in two verses were examined: 1:12, 1:19. Saadia uses *hūdā* once and *'idā bi-* once, and Yefet uses only *hūdā*. In the Christian translation the first is perhaps rendered by *اذهب* and the second not at all; note that in the Septuagint we find an equivalent to *hinnēh* in 1:12 ('behold'), and in 1:19 ('suddenly').
 - The particle *nā*:³⁴ occurs twice (1:11, 2:5) and is not translated at all in any of the three translations (although Yefet adds in 2:5 the word *נא*, perhaps due to the Hebrew particle *nā*).
- Number and gender – alternation of subject morpheme:³⁵ in seven verses the verb precedes its subject in the plural form: 1:2, 1:4, 1:6, 2:1, 2:11,

³¹ See *ibid.*, p. 129 (§6.5).

³² See *ibid.*, pp. 130-131 (§6.6). Note that in the Septuagint there is no yes/no interrogative particle.

³³ See *ibid.*, pp. 135-136 (§6.6.3).

³⁴ See *ibid.*

³⁵ See *ibid.*, pp. 140-144 (§6.10).

42:9, 42:11. According to the rules of Classical Arabic, a verb that precedes its subject is in the singular. This indeed happens in four of the seven instances in Saadia's translation and the Christian translation, whereas in three instances the verb is kept in the plural form. (Noteworthy is the fact that the word *malā'ika* in the Christian translation is preceded by a feminine singular verb, probably being treated as a non-human plural: see 1:6, 2:1.) In Yefet's translation, the ratio is different: in five of the seven instances the plural verb is retained as in the original Hebrew, whereas in two instances it has been changed to the singular (1:6 and 2:1, both consisting of **וַיָּבֹאוּ בְנֵי הָאֱלֹהִים**).

7.2 Rendering of lexical features

– Imitation:

- Cognates:³⁶ whereas Saadia more frequently employs a semantic translation which is lacking in sound similarity, Yefet uses cognate Arabic forms with a phonetic similarity to Hebrew. For example, to render **אֶרֶץ עוֹץ** (1:1) Saadia uses **בִּלְד עוֹץ**, Yefet renders it as **אֶרֶץ עוֹץ** and in the Christian translation we find neither but rather **الْبَيْتِيَّة**. Similarly we find that **בְּאֶרֶץ** (1:10) is rendered by Saadia and Yefet as **בִּלְד** and **אֶרֶץ**, respectively (the Christian translation has neither as it alters the structure of the sentence and the word is omitted). Another example in which Yefet uses a cognate form is **מִכָּף רִגְלוֹ** (2:7): Yefet translates it as **מִן כַּף רִגְלָה**, whereas both Saadia and the Christian translator use the Arabic one-word equivalent *qadam*: **מִן קִדְמָה** and **مِنْ قَدَمِيْه**, respectively.
- Repetition:³⁷ when a Hebrew root is used twice, Yefet translates them the same, Saadia changes the translation according to the context and the Christian translation, which does not depend on the Hebrew text, does so, too. One example is **וַיִּשְׂאוּ אֶת עֵינֵיהֶם מִרְחוֹק וְלֹא הִכִּירוּהוּ** (2:12): Saadia uses **שָׂאוּ** and **רָפְעוּ**, Yefet uses **שָׂאוּ** twice and the Christian translation uses neither: **صَاحُوا بِصَوْتٍ عَالِيٍّ** and **رَاحُوا**, respectively.

³⁶ See *ibid.*, pp. 170-173 (§7.1, I).

³⁷ See *ibid.*, p. 173 (§7.1, II).

- Paraphrase – rather than imitation:
 - Adaptation of original meaning:³⁸ The rendering according to the specific contextual meaning is more evident in Saadia's translation and the Christian translation, whereas Yefet is much more literal. Examples:
 - **וַיְהִי הָאִישׁ הַהוּא גָדוֹל מְכָל בְּנֵי קָדִם** (1:3): Saadia renders **גָדוֹל** by **أَجَلَّ** (أَجَلَّ), in the Christian translation we find a similar translation (**اکرم**), whereas Yefet translates literally (**כביר**), i.e. Saadia and the Christian translation use a comparative form, whereas Yefet uses a regular adjective.
 - **שָׁבַע יָמִים** (42:17): Saadia renders **שָׁבַע** by **طویل** (طویل), in the Christian translation we find **تام**, whereas Yefet translates literally: **שבעאן**.
 - Replacement of original meaning:³⁹ in Saadia's translation it is not common except in order to avoid anthropomorphism. Examples: in 1:6 and 2:1 **לְהַתְיַצֵּב עַל יְהוָה** is altered by Saadia to **פּאָנְתַצְבוּ בֵּין יְדֵיהּ**, but Yefet and the Christian translation have similar literal translations: **قدام الرب** and **קדאם אללה**, respectively.

8. CONCLUSIONS

A comparison of the three translations shows and reaffirms that Yefet's translation is the most literal and the closest to the Hebrew source. Saadia's translation shows more freedom in its translation, but is still very attached to the Hebrew original text. The Christian translation, on the other hand, tends to take the target language, Arabic, much more into account, both in its usage of specific words and phrases as well as in sentence structure. A further comparison and analysis of the other, poetic parts of the Book of Job, can shed further lights on the differences and similarities among the three translations. In addition, other Rabbinical, Karaite and/or Christian translations can be added to the grid of comparison and analysis.

³⁸ See *ibid.*, pp. 175-177 (§7.2, I).

³⁹ See *ibid.*, pp. 177-178 (§7.2, II).

Abstract

This paper compares three 9th-10th century translations of the frame story of the book of Job, namely the Rabbinical Judaeo-Arabic translation of Saadia Gaon, the Karaite Judaeo-Arabic translation of Yefet b. Ali and a Christian translation by Ṭūmā al-Fuṣṭāṭī. Whereas Saadia's translation is fully available in a critical edition, the other two translations are accessible only in manuscripts. The three translations are studied and compared from a syntactic and a lexical perspective in order to assess the specific character of each translation and the relationship between the source and the target languages.

