Verba Rara Amicorum Iob: The Greek rendering of Hebrew absolute *hapax legomena* in the speeches of Eliphaz, Bildad and Elihu in LXX job

In 2011, Elke Verbeke has examined the Greek rendering of Hebrew absolute and non-absolute *hapax legomena* in the Septuagint (LXX) version of Job. This examination has indicated that the LXX translator of Job dealt with hapaxes in a variety of ways, that is, omission, transliteration, consistent rendering, association with a similar-looking word, contextual exegesis, approximate translation and paraphrasing. Although Verbeke’s study has shed more light on the translation technique of the LXX translator of Job, she has only examined the Hebrew hapaxes and their Greek rendering in the speeches of Job and God. In order to come to a more accurate description of the translation technique of LXX Job, this article has analysed the Greek rendering of Hebrew absolute *hapax legomena* in the speeches of Job’s friends. This examination has indicated that the LXX translator of Job has applied a diversity of techniques to deal with Hebrew hapaxes. Therefore, this article has obtained a more complete image of the translation technique of LXX Job.

**Contribution:** This article fits well within the scope of *HTS Teologiese Studies/Theological Studies* because it focusses on the translation technique of the LXX translator of Job and thus contributes to research regarding historical thought (textual transmission of biblical texts) and source interpretation (because the LXX translator does not only reflect a translational but also an interpretative process).

**Keywords:** LXX; Septuagint; job; *hapax legomena*; translation technique; absolute *hapax legomena*; hapaxes.

**Introduction**

From 2006 onwards, a new approach to study the translation technique of the different Septuagint (LXX) books has been developed in Leuven by Bénédicte Lemmelijn and Hans Ausloos: the content- and context-related approach (Ausloos & Lemmelijn 2010). This approach takes content- and context-related criteria, such as Hebrew *hapax legomena* (Ausloos 2009; Ausloos & Lemmelijn 2008, 2012; Lemmelijn 2014; Verbeke 2008), Hebrew wordplay (Ausloos, Lemmelijn & Kabergs 2012; Kabergs & Ausloos 2012) and Hebrew jargon-defined vocabulary (Beeckman 2019, 2020; Lemmelijn 2008), as a starting point. As these semantic and stylistic situations might have posed difficulties for the LXX translators (Lemmelijn 2014:137), the analysis of these criteria and their Greek rendering in the LXX can shed more light on the different translation techniques.

Within the framework of this approach, several studies on the Greek rendering of Hebrew *hapax legomena* have been conducted (see supra). One of the more elaborate attempts is the (unpublished) doctoral dissertation of Elke Verbeke. In this work, Verbeke has analysed the Greek rendering of Hebrew absolute and non-absolute *hapax legomena* in Job. This examination has indicated that the LXX translator of Job dealt with hapaxes in a variety of ways, that is, by omission, transliteration, consistent rendering, association with a similar-looking word, contextual exegesis, approximate translation and paraphrasing (Verbeke 2011:369–416). However, she has only examined the *hapax legomena* and their Greek rendering in the dialogues between God and Job. Although the results of her analysis can be considered as an important contribution to the characterisation of the translation technique of LXX Job, an examination of the remaining *hapax legomena* in Job is necessary in order to obtain a more complete understanding of the translation technique of the LXX translator. Therefore, this article will analyse the Greek rendering of Hebrew absolute *hapax legomena* in the speeches of Job’s friends, more specifically, those of Eliphaz, Bildad and Elihu. In the speech of Zophar, in chapter 11, only one *hapax* is found: מַפָּח (Job 11:20). However, in this
study we are only interested in absolute *hapax legomena*, as they have been called by Immanuel Casanowicz, who made a distinction between absolute and non-absolute hapaxes. Absolute *hapax legomena* are words that are derived from any other existing Hebrew lexeme. This is in contrast to non-absolute *hapax legomena* that can be linked to an existing Hebrew lexeme. The *hapax* in the speech of Zophar cannot be considered as an absolute, but rather as a non-absolute *hapax legomenon*, as it is also recorded as such by Lisowsky and Greenspahn and not mentioned in Casanowicz’s list (Verbeke 2011:115). Therefore, this *hapax* will not be discussed here. What will be discussed is the following.

Firstly, all the absolute Hebrew *hapax legomena* and their Greek rendering in the speeches of Eliphaz, Bildad and Elihu will be registered. Afterwards, these lexemes will be examined in order to discern whether the Greek rendering is because of the translation technique of the LXX translator, or rather to a different Hebrew Vorlage or to textual transmission of the Greek text. This way, this contribution aims at providing a more detailed description of the translation technique of LXX Job.

The registration of Hebrew absolute *hapax legomena* and their Greek rendering in the speeches of Eliphaz, Bildad and Elihu

Before registering the absolute Hebrew *hapax legomena* in the speeches of Eliphaz, Bildad and Elihu, it is necessary to indicate what we understand by the term ‘absolute *hapax legomena*’. Derived from the Greek ἀπαξ λεγόμενα, *hapax legomena* are words that only occur once in a given corpus. Within the framework of this study, that takes the content- and context-related approach as a methodological approach, the corpus in question is the whole Hebrew Bible. Moreover, as already indicated in the introduction, this study examines the Greek rendering of Hebrew absolute *hapax legomena*.

Verbeke has made a list containing all the absolute and non-absolute Hebrew *hapax legomena* in the Hebrew Bible. This list is based upon four resources: BibleWorks, the works of Greenspahn (1984), Casanowicz (1904) and Lisowsky (1958). Next to an exhaustive list of hapaxes in the Hebrew Bible, Verbeke’s list provides the reader with an overview on whether a *hapax* is labelled as an absolute or non-absolute *hapax* by a certain author (this distinction is not found in BibleWorks). As not every author agrees on whether a certain *hapax* is absolute or non-absolute, the following rules-of-thumb will be taken into consideration to determine whether a *hapax* is absolute or not.

Rule-of-thumb I: To discern whether a word is a *hapax* or not

1. The words that have been labelled as a *hapax* by one author and BibleWorks or by two, three or all of the authors and/or BibleWorks can be regarded as a *hapax* (absolute or non-absolute)
2. Those that are only labelled as a *hapax legomenon* by only one author or by BibleWorks cannot be regarded as a *hapax*.

Rule-of-thumb II: To discern whether a *hapax* is absolute or non-absolute

1. If all three authors agree on whether a certain *hapax* is absolute, we can record it as such. For example, יָני (4:10) ⇒ a (Lis, Cas, Gr) ⇒ a
2. If two of the three authors agree on whether a certain *hapax* is absolute, we can record it as such. For example, מִנְלֶה (15:24) ⇒ a (Lis, Cas) + na (Gr) ⇒ a
3. If the *hapax legomenon* is only attested by two of the three authors and they do not agree on whether the *hapax* is absolute or non-absolute, then the decision will be made in favour of Greenspahn being the younger one and incorporating and interpreting the earlier views on *hapax legomena*. For example, שׁ (22:20) ⇒ na (Lis) + a (Gr) ⇒ a
4. If the *hapax* is only recorded by one of the authors and BibleWorks, the decision will be made in favour of this one author because BibleWorks does not make the distinction between absolute and non-absolute. For example, שׁ (25:5) ⇒ a (Cas) ⇒ a.

Following Verbeke’s list and the rules-of-thumb I have formulated supra, we arrive at 15 absolute *hapax legomena* in the speeches of Eliphaz, Bildad and Elihu.\footnote{As the Biblia Hebraica Quinta of Job, which is being prepared by Robert Altman, is forthcoming in 2021, MT is based upon the Biblia Hebraica Stuttgartensia (Elliger & Rudolph 1979). For the LXX-version, the Septuagint text the Göttingen edition is used (Ziegler 1982). For the Dead Sea Scrolls (DSS), the book of Job is attested in 2QJob, 4QPaleoJob, 4QJob and 4QJobb (eds. Baillet, Milik & de Vaux 1962-71; eds. Stekhan, Ulrich & Sanderson 1992:155–157, 159, ed. Ulrich et al. 2000:171–180). A Targum version of Job (11QJob) (eds. Van der Ploeg & Van der Woude 1971; eds. Garcia Martinez et al. 1998:79–180) and some fragments (4QJobb) have also been found (Milik 1977:90; see also Puech 2020).}

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However, as we are only interested in the translation technique of the Old Greek (OG) translator of Job, the passages marked with an asterisk (※) in Ziegler’s critical edition (Ziegler 1982)
The evaluation of Hebrew absolute hapax legomena and their Greek rendering in the speeches of Eliphaz, Bildad and Elihu

Now that we have registered all the Hebrew absolute hapax legomena in the speeches of Eliphaz, Bildad and Elihu, we will evaluate them. In order to do so, we need to discern whether the rendering in the LXX is because of the translator’s activity, to a diverging Hebrew Vorlage or to a later redaction during the process of the textual transmission of the Greek text.

Before we start the evaluation, one final methodological remark should be made. As the study of hapax legomena concerns the field of lexicography, multiple Hebrew and Greek lexica have been consulted. Nevertheless, one must keep in mind that the meaning ascribed to hapax legomena in lexicography is often uncertain, lexicographers tend to look at the LXX translation in order to detract from their meaning. However, in the case of absolute hapaxes, although their meaning cannot be derived from an existing Hebrew root, scholars have often pointed at their affiliation with cognate languages such as Aramaic, Arabic and Syriac. If this is the case, their meaning can often be derived from these languages (as will be clear infra). Be that as it may be, in this study, we are not interested in hapax legomena as such, but rather, and in view of a more accurate characterisation of the translation technique of LXX Job, only in the way in which the LXX translator has dealt with them because they most probably have presented a difficult semantic situation (Ausloos 2013:326; Lemmelijn 2014:137; Verbeke 2011:xii).

Job 4:10 (מַעְלָה)

The roaring lion, the voice of the fierce lion and the teeth of the young lions are broken.¹

The LXX presents a different reading than MT in this verse. The rendering of מַעְלָה by δόρακος is noteworthy. However, what is of interest here, is the rendering of the Hebrew הָלָה by the Greek lexeme σβέννυμι (‘to quench’, ‘to put out’, ‘to extinguish’). Scholars agree that σβέννυμι is an Aramaic form of the verb מַעְלָה (‘to tear down’, ‘to break up’, ‘to demolish’) (BDB 1979:683; Beer 1897:47; Seow 2013:397). Choong-Leong Seow classifies it amongst the Hebrew lexemes that have a root starting with נ, indicating ‘elimination or removal’ (Seow 2013:397). Therefore, the LXX’s rendering of σβέννυμι, also denoting elimination or extinguishing, seems to be an adequate rendering.² The lexeme is used throughout LXX Job to translate different Hebrew lexemes, that is, מַעְלָה (16:15), מַעְלָה (18:5, 18:6, 21:17), ומַעְלָה (30:8), ומַעְלָה (34:26) and ומַעְלָה (40:12). According to Ziegler (1943:284), σβέννυμι is a favourite lexeme of LXX Job to render obscure or difficult Hebrew lexemes (see also Verbeke 2011:254). However, in this case, it seems that the LXX translator has understood the general meaning of the Hebrew hapax.

Job 4:18 (יהָלָל)

Even in his servants he puts no trust, and he charges his angels with error.³

The hapax יהָלָל (‘error’) is rendered by the Greek σκόλος (‘crooked’) in this verse. It is not preserved in 4QJob. Several scholars think that the hapax stems from the root הָלָל (‘be foolish’) (Beer 1897:27; Dhomme 1967:93).⁴ Apparently, Symmachus (σ) has understood it this way and rendered it by ματαιότης (‘crookedness’, ‘vanity’, ‘uselessness’), a lexeme used abundantly in both LXX Psalms and Ecclesiastes and once in Proverbs. If those scholars are correct, then יהָלָל must be regarded as a non-absolute hapax legomenon instead of an absolute hapax although Greenspan, Casanowicz and Lisowsky all agree that it is an absolute hapax (Verbeke 2011:114).

When the hapax can be understood as a derivative from the root הָלָל, the rendering of σ seems to reflect a more adequate translation than LXX’s σκόλος. Nonetheless, the meaning of σκόλος pertains to the same semantic field as יהָלָל, because crookedness can be considered a consequence of folly (Cox, forthcoming).⁵ Moreover, the LXX translator has rendered the second colon of this verse rather literally, whereas the LXX renders the second colon of this verse rather literally.

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¹ In Ziegler’s text, there are some verses that belong to the asterisked material, which are left unmarked. Therefore, Gentry (1995:31) has provided an updated list of the asterisked material in LXX Job. The list of Gentry is taken as a point of departure to discern the asterisked material in LXX Job for this study.

² For the English translation of the Hebrew and Greek lexemes, several lexicons and dictionaries have been consulted. For the Hebrew words: Genesis (1921), Brown–Driver–Briggs (1979), Clines (1993–2016) and Koehler and Baumgartner (1953). For the Greek words: Lust, Eynikul and Hauspie (LEH) (2015), Muraoaka (2009), Liddell, Scott and Jones (1996:online) and Montanari (2015).

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The LXX represents the Hebrew quantitatively in this verse. The Hebrew ḫāpāx יִרְאָה (‘to wink’) is rendered here by the Greek verb ἐπιφέρω (‘to bring’, ‘to put’, ‘to lay upon’). The verb יִרְאָה has possibly been derived from the Aramaic Ḡāra (‘to indicate [through a physical motion]’, ‘signal’, ‘to wink’) (BD 1979:931). Dhorme (1967:212–213) had postulated the retrospective ידיד of the LXX. However, Seow (2013:714) argues that this retrospective is difficult to explain when taking all the manuscript evidence into account. He thinks that the LXX translator understood the Hebrew as ‘to stare’ (cognate to the Arabic ṭaza‘a) (Seow 2013:714). Thus, given Seow’s argumentation and considering the LXX translator’s qualitative representation in this verse, it is reasonable to assume that the LXX translator has rendered the Hebrew ḫāpāx with a corresponding Greek equivalent, that is, ἐπιφέρω.

Job 15:24 ( appBaru)

MT

Distress and anguish terrify them; they prevail against them, like a king prepared for battle.

LXX

κατὰ τὸν βασιλέα τῆς ἀνάρχης ἐπενεχθήσεται ὁ λίπος πρὸς τὸν πρόβατον τῆς ἀνάρχης.

And distress and anguish will take hold of him; he will be like a general falling in the front rank.

So far, no one has given a well-argumented answer to the question why the translator has opted for σκότος in the MT which accompanies σκολίον, is an addition by the LXX translator to emphasize that no single error or any crooked ways of God’s angels are left unnoticed. By doing so, the LXX translation seems to stress the omniscience of God.11

Job 15:29 (קְלִית)

MT

They will not be rich, and their wealth will not endure, nor will they strike root in the earth.

LXX

οὐδὲ μὴ πλουτισθῇ οὐδὲ μὴ μείνῃ οὐδὲ μὴ πίπτῃ εἰς τὴν γῆν σκότος.

Neither shall he ever become rich, nor shall his possessions last. He shall not cast a shadow upon the ground.

The LXX has interpreted the ḫāpāx in the same line of thought as the (Rabbinic) Targum’s interpretation, that is, ‘for battle’, ‘to die in battle’ (Cox forthcoming).12

In MT, distress and anguish are the subject of this verse. They are the ones that prevail against the wicked or impious such as a king ready for battle. However, in contrast to MT, the subject of the verse in the LXX remains the impious as introduced at the beginning of the cluster (15:20). Thus, although the LXX renders the verse differently and perhaps even struggled to translate the ḫāpāx, it seems that he has opted for a rendering that was fitting with the context of the verse. This kind of contextual rendering is a technique favoured by the LXX translator to render Hebrew ḫāpāx legomena, as has been demonstrated by Verbeke in her dissertation (Verbeke 2011:390–394).

Moreover, it seems that the LXX translator has tried to fit this verse into the context of the first colon of the next verse (15:30) which reads:

MT

They will not escape from darkness.

LXX

οὐδὲ μὴ ἐκφύγῃ τὸ σκότος.

Nor shall he escape darkness.

In this verse, the noun σκότος (‘darkness’) is used as a rendering of דָּם (‘darkness’). Both lexemes, σκότος and דם, pertain to the same semantic domain and are even orthographically closely linked to one another. Moreover, σκότος and דם often appear as a word pair in the LXX in general (e.g. LXX Ps 106:10, Ps 106:14, Ob 9:79, Jr 13:16) and even occur three times in LXX Job (3:5, 12, 22, 28:3). Thus, the choice to render the obscure word דם by the Greek ḫāpāx.
lexeme ἔξαω might have stemmed from the immediate context of 15:29, that is, 15:30, in order to create the word pair σκότος/ἔξαω. Once more, as was the case in 15:24 supra, the Hebrew hapax has been rendered by means of contextual exegesis. This has been generally overlooked by commentators.

Job 18:2 (κεφάλαιο)

MT
layken tivos ou
παύσην επίθετο
live and suddenly
καλείομεν.
LXX
Why are we counted as cattle?
[Why aren’t we silent, still?]
[When will you stop speaking?]

How long will you hunt for words? Consider, and then we shall speak.

The hapax under discussion is ἔξαω. Commentators have offered different translations for this word, for example, ‘letters’, ‘bonds’, ‘shackles’ (Dhorme 1967:257), ‘traps’, ‘snares’ (Schultens 1737:435 [Lat. laquestes]; BDB 1979:890) and ‘end’ (Koehler & Baumgartner 1953:213). Given the basis of the fragmentary attestation of this verse in 11QtgJob, 11QtgJob has been rendered by means of ‘to resemble, to be like’, the verb ἀδμινά (Dhorme 1967:257; see also Clines 2010:271; Koehler & Baumgartner 1953:844). Taking this into account, it is highly plausible that the hapax indeed means ‘end’ or ‘stop’.

The translation of the first stich in Greek reads (literally): ‘How long will you not stop?’, a question from Bildad following the extensive speech of Job, requesting him to stop speaking so that Job’s friends can say something as well. It is hard to discern whether the translator rendered ἔξαω or παύση by παύση. Nevertheless, given the fact that ἔξαω (‘to symbolize’) denotes ‘to put a stop’, the translator’s choice to render it with παύση (‘to stop’) offers a very adequate rendering.

Job 18:3 (κεφάλαιο)

MT
Why are we counted as cattle? Why are we stupid in your sight?
LXX
Why have we, like quadrapeds, been silent before you?
[Do we resemble [cattle]?

In Job 18:3, the Greek σοιαῦτα (‘to be silent’) for the Hebrew ἔξαω ἐστὶ (‘to be unclean’) of MT can be explained on the basis of the fragmentary attestation of this verse in 11QtgJob. 11QtgJob attests ἔσθω, which reflects a form of the verb ἔστη (‘to resemble’) (eds. García Martínez et al. 1998:91). Next to the meaning ‘to resemble, to be like’, the verb ἔστη can also denote ‘be silent, still’ (BDB 1979:199; Koehler & Baumgartner 1953:213). Moreover, the LXX translator of Job uses ἔσθω in 29:21 and 30:27 to render the Hebrew ἔστη, which is a parallel form of ἔστη (Koehler & Baumgartner 1953:213). Given the 11QtgJob fragment, the Hebrew Vorlage of the LXX probably had a reading that preserved a form of ἔστη whereby the LXX translator interpreted as denoting ‘be silent, still’.

Thus, it seems that the LXX translator offers an adequate rendering of the Hebrew verb that was attested in his Vorlage, that is, ἔστη, which is attested in MT as ἔξαω. How this specific reading of MT came about reaches beyond the scope of this article, because we are solely interested in the LXX translator’s attitude towards his parent text.

Job 25:5 (κεφάλαιο)

MT
If the moon is not bright and the stars are not pure in his sight.
LXX
If he instructs the moon, then it does not shine, and the stars are not pure before him.

If even the moon is not bright and the stars are not pure in his sight.

The Hebrew hapax נַעַפ in Job 25:5 is to be understood as a derivative of the Hebrew root נַעַפ (‘to shine’) (BDB 1979:14; Clines 1993:142; Dhorme 1967:369). Just as in Job 31:26 and 41:10, the LXX translator rendered this verb with ἐπιθυμήσαι (‘to shine’), which only occurs in the LXX of Job (in the NT, it is only used once, namely in Eph 5:14), thus providing an adequate translation. Because this hapax might be linked to an existing Hebrew root, we cannot label it as an absolute hapax legomenon (as is the case in 4:18 supra).

Job 33:20 (κεφάλαιο)

MT
So that their lives loathe bread, and their appetites dainty food.
LXX
And he shall not be able to take any edible bit of food.

The LXX only attests the first stich of verse 33:20. Stich b, that is, και ἡ πυκνή ἀναξία βροσύν ἐπιθυμήσαι, is marked with an asterisk and is not part of OG.

The Greek text of the LXX offers a completely different translation of the Hebrew text attested in MT. Concerning the hapax under examination, that is, ἓν (which means ‘be foul, loathsome’, from the Aramaic עֵז ‘foul’ [BDB 1979:263]), Dhorme (1967:498) and Beer (1897:211) argued that the Hebrew text originally read אֵל (instead of עֵז). Nonetheless, the LXX rendering does not provide an exact quantitative representation of the Hebrew of MT, but rather a paraphrastic one because the hapax in 33:20 is represented by the phrase οὐ μὴ δύνηται (he will not be able to take or receive). If the translator paraphrased the Hebrew, he understood the hapax as ‘something that cannot be eaten’. The negative connotation of ἕν is thereby represented by the construction οὐ μὴ. However, it

13The authors who worked on the registration of hapax in the Hebrew Bible do not agree whether ἐπιθυμήσαι is a hapax or not. Only BibleWorks and Casanowicz label it as such (the latter labels it as an absolute hapax) (Verbeke 2011:117).
is hard to tell whether the LXX translator has provided a paraphrastic rendering of his Hebrew Vorlage, which might have resembled MT or whether his Vorlage has actually differed from MT.

**Job 33:24** (Hebrew)

MT

4QJob

LXX

11QtgJob

And he is gracious to that person, and says, 'Deliver him from going down into the Pit; I have found a ransom.'

He will provide support so that he does not fall into death and renew his body like paint does a wall and fill his bones with marrow.

And he will say: 'have him from ha[m] of fire strangles him and [his bones] will be filled (with marrow).'

And he is gracious to that person, and says, 'Deliver him from going down into the Pit; I have found a ransom.'

According to Seow (2011:168), the Hebrew ḫapax יָשָׂב should be read as יָשָׂב (‘to loose’, ‘to free’, and also possibly ‘ransom’), because this is attested in MSQGIS 28:46 and because the *dalet* and *res* were ‘graphically similar […] in the paleo-Hebrew script’. The ḫapax is attested in MT; in 4QJob there is a *lacuna*. 11QtgJob, on the other hand, records יָשָׂב which means ‘to deliver’, ‘to save’.14 According to the editors of DJD, this reading is based upon the reading of MT’s יָשָׂב as יָשָׂב. (eds. García Martínez et al. 1998:132; see also Heater 1982:105).

The LXX provides a completely different reading from MT. One might think that the translator has elaborated this verse, because the Hebrew text is considerably shorter than the Greek one. However, the suggestion of the editors of DJD that 11QtgJob probably lacks two hemistichs that are missing in MT, implies that it might have reflected the Hebrew Vorlage of the LXX translator (eds. García Martínez et al. 1998:132). Even if this is the case, the LXX does not provide a rendering for יָשָׂב (MT) or יָשָׂב (11 QtgJob).15 In this verse, it seems that the LXX translator has ignored the ḫapax (perhaps because he did not know its meaning). Instead, he has elaborated on the negative image of flesh and bones that is introduced in 33:21 and contrasted it with a positive image in 33:24b:

33:21 (LXX)

33:24b (LXX)

And his flesh rot and he shows his bones to be bare.

Let his flesh become fresh with youth; let him return to the days of his youthful vigour.

And will make his flesh soft like an infant’s and restore him full-grown amongst people, [than that of a youth, and he will return to the days of [his] youthful vigour.]

This contrasting elaboration of the image of the renewed body and bones is absent in MT’s version of 33:24.


15.Contrary to Homer Heater, who believes it has been rendered in the LXX (Heater 1982:105). However, he does not indicate the Greek equivalent of the Hebrew ḫapax.
this absolute *hapax* cannot be labelled as such. It should rather be considered as a non-absolute *hapax*.

Dhorme (1967:568) had suggested that the LXX read שֵׁרֶש as a form of שַׁיי (*to make distinct*, ‘to divide’). This might be plausible because, as Cox argues (Cox forthcoming), the derivative verb of διάκρισις, that is, διάκρινα (*to decide*, ‘to judge’, ‘to distinguish’), is also used in Leviticus 24:12 as a rendering of שַׁיי. By doing so, LXX provided an adequate rendering of the Hebrew lexeme. Moreover, in 37:15, the LXX refers to the creation of light out of darkness (φῶς ποιήσας ἐκ σκότους), which entails a division (i.e. light vs. darkness). Thus, the choice of the translator to render שֵׁרֶש by διάκρινα also reflects his stylistic attention for the literary context.

**Conclusion**

Having analysed the Greek rendering of the Hebrew absolute *hapax legomena* in the speeches of Eliphaz, Bildad and Elihu in LXX Job, we can draw the following conclusions with regard to the translation technique of the LXX translator:

1. Most hapaxes have been rendered with an adequate Greek equivalent by the LXX translator. This is the case for the *hapax legomena* in 4:10 (בָּנָן), 4:18 (פרשה), 15:12 (מר), 18:2 (גֹּז) and 25:5 (דֹּא). It must be observed that the examination has indicated that three of the hapaxes, which were considered absolute at the outset of this study on the basis of earlier research, that is, פרשה (4:18), דֹּא (25:5) and שְׁרֶש (37:16), should actually be labelled non-absolute *hapax legomena*, because our analysis indicated that their meaning might be derived from an existing Hebrew root.

2. Some Hebrew hapaxes have been rendered into Greek by drawing upon contextual exegesis, that is, רְדוֹש (15:24), פרשה (15:29) and in a lesser degree also שְׁרֶש (37:16). This observation confirms the results of Verbeke on the Greek rendering of Hebrew *hapax legomena* in the speeches of Job and God. Therefore, it can indeed be considered a specific trait of the LXX translator of Job.

3. In one instance, the LXX does not provide a Greek rendering for the Hebrew *hapax*, that is, מִפְלָה (33:24). Instead, he contrasted the image of flesh and bones in 33:21 and thereby enhanced its imagery.

4. In two cases, that is, םֹז (18:3) and שֻּר (33:25), the LXX translator of Job probably had a Hebrew *Vorlage* that differed from the text attested in MT. In 33:20, the extant textual material does not allow any decision on whether the LXX translator paraphrased the Hebrew text or whether it rather had a diverging *Vorlage*.

These results point toward a translator who employed a variety of techniques to render possibly difficult Hebrew words. Although some of these words might have posed a challenge, the LXX translator never resorted to transliteration and has always aimed at providing an intelligible rendering of the Hebrew text, for example, by employing contextual exegesis.

This article has only examined the absolute Hebrew *hapax legomena* in the speeches of Job’s friends. An examination of the non-absolute Hebrew *hapax legomena* in the same parts of LXX Job might shed even more light on its translation technique. Moreover, an analysis of the Greek rendering of Hebrew hapaxes in the prose sections in Job (prologue chapters 1–2 and epilogue 42:7–16) might also be worth examining in order to see whether the translator has rendered the prose sections differently than the poetic sections. Step by step, we are approaching a more nuanced and complete image on how the LXX translator rendered his Hebrew *Vorlage* into Greek.

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