

but you are able<sup>31</sup> to forgive it.<sup>32</sup> 14. Behold, you have driven me out this day from the face of the earth. Is it possible (for me) to hide from you?<sup>33</sup> And if I am a wanderer and an exile<sup>34</sup> upon the earth any righteous person<sup>35</sup> who finds me will kill me.” 15. And the Lord said to him, “Behold therefore,<sup>36</sup> whoever kills Cain, revenge shall be taken on him for seven generations.”<sup>37</sup> Then the Lord traced on Cain’s face a letter of the great and glorious Name,<sup>38</sup> so that anyone who would find him, upon seeing it on him, would not kill him. 16. Cain went out from the presence of the Lord and settled in the land of the wandering of his exile which had been made on his account from the beginning in the Garden of Eden.<sup>39</sup> 17. Cain knew his wife, and she conceived and bore Enoch. He built a city, and named the city after the name of his son Enoch. 18. To Enoch was born Irad,<sup>40</sup> and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech. 19. Lamech took two wives; the name of the one was Adah, and the name of the other was Zillah. 20. Adah bore Jabal; he was chief<sup>41</sup> of all who dwell in tents and of cattle-owners.<sup>42</sup> 21. His brother’s name was Jubal; he was chief of all who are appointed<sup>43</sup> to play the harp and the flute. 22. As for Zillah, she bore Tubal-Cain, the chief of all craftsmen who are skilled in the working of bronze and iron. And the

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<sup>31</sup>Lit.: “(there is) ability before you.”

<sup>32</sup>See *Gen. R.* 22, 11; *b. Sanh.* 101b (687–688). The words “to bear” and “to forgive” in this verse represent a play on the Heb. *ns’*; “to bear;” see above n. 14 to v. 7. The rabbis regarded Cain’s words in *Gen* 4:13 as an expression of repentance (cf., e.g., *Lev. R.* 10, 5; *PRE* 21 [155–156]). This tradition was known to Josephus (*Ant.* 1 § 58). See below, v. 24. See Ginzberg, *Legends*, 1, 111; 5, 140, n. 24.

<sup>33</sup>None of the Targums accepts the idea that one can hide from God. Onq., Nf, and CTg B have Cain proclaim that it is impossible to hide from God, thus making a statement that contradicts the biblical verse; cf. Klein, 1976, 517–518.

<sup>34</sup>= Onq.; Nf, CTg B: “an exile and a wanderer.” See above n. 27 to v. 12.

<sup>35</sup>Cf. *PRE* 21 (156).

<sup>36</sup>Heb. *lkn*, “therefore,” is awkward. Pesh., LXX, and Vulg. read “not so.” Onq. follows HT, and Ps.-J. adds “behold.”

<sup>37</sup>= Onq.

<sup>38</sup>Cf. *PRE* 21 (156). The rabbis gave several different answers to the question: “What sign did God place on Cain?” Cf. *Gen. R.* 22, 12. Ps.-J. (and *PRE*) took Heb. *wt*, “sign,” to mean “letter” (*’t*), and gave us an interpretation that is not known in the Targums or in rabbinic sources that are earlier than *PRE* and Ps.-J.; cf. Shinan, 1976, 148–150. Unlike the other Targums, Ps.-J. frequently mentions the Divine Name, often attributing magical powers to it. See above, Introduction, p. 7.

<sup>39</sup>Onq.: “and dwelt in the land of exile and wandering which had been made on his account east of the Garden of Eden.” In translating “Nod,” the Targums were influenced by their translations of the idiom *n’ wnd*, “a fugitive and a wanderer,” in vv. 12 and 14. The addition (“which had been made . . . beginning”) in Ps.-J. and Onq. shows that these Targums took *qdm*t, “east of,” to mean “from the beginning.” See above, n. 55 to 3:24. On Onq.’s version of our present verse, see Bowker, 1967, 54–56. None of the sources which list things that were created on the eve of the first Sabbath (see above, n. 4 to *Gen* 2:2) mentions the land of Cain’s wandering.

<sup>40</sup>HT uses the unusual construction of a passive verb followed by the sign of the accusative, *’t*. Although the Targums sometimes avoid this construction, they (Nf, Ps.-J., Onq.) translate HT directly in our present verse, using a passive verb followed by *yt*. Ps.-J. sometimes retains this construction (cf. *Gen* 4:18; 17:5; 21:5; 27:42; 46:20; *Exod* 10:8; *Num* 11:22; 26:60), but that Targum often modifies the syntax in order to avoid the awkward Heb. construction (cf., e.g., *Gen* 17:25; 21:8; 29:27; 40:20). See further Klein, 1981, 176–177; idem, 1982, 100–103.

<sup>41</sup>= Onq.; HT: “father.”

<sup>42</sup>*mry* = Onq.; HT: “cattle.” The Targums clarify the text, as do Pesh., LXX, and Vulg.

<sup>43</sup>Onq.

... sister of Tubal-Cain  
Lamech said to his w  
listen to my word:<sup>45</sup>  
... have I wounded  
... cause of him.<sup>47</sup> 24. I  
... for seven generatio  
... (judgment) sho  
... again at the end of  
... bore a son and call  
... other son instead o  
... born, and he calle  
... began to go astray;  
... of the Memra of th

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<sup>45</sup>Lit.: “mistress.” The P  
pleasant”; cf. *Gen. R.* 23,  
*mry* = Onq. The Ta

(Ps.-J.); 41:40 (Onq., Ps.-  
<sup>46</sup>Lit.: “so that they sho

<sup>47</sup>The Targums give us t  
biblical verse. (See also ab

verse with v. 24, where I  
seventy-seven times. The

4. See further Klein, 197  
<sup>48</sup>On Cain’s repentance

<sup>49</sup>*b. Erub.* 18b (127) exp  
from his wife for 130 ye

<sup>50</sup>= Onq.  
<sup>51</sup>The Targums lose the

Ps.-J. and Onq. use the  
<sup>52</sup>Lond. and *ed. pr.*, in

<sup>53</sup>Lit.: “in whose days.  
<sup>54</sup>All the Targums, incl

interpretation of v. 26b. Th  
as if it were derived from

making idols and calling  
saw as a contradiction be

Phénomène spontané de  
24). It is, however, more

temporaries of Enosh as  
Calif.: Scholars Press, 15

*Gen* 4:26b, see S. Sand