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The Textual Relation of the Peshitta of Ezekiel 1-12 to MT and to the Ancient Versions (Tg-J and LXX)

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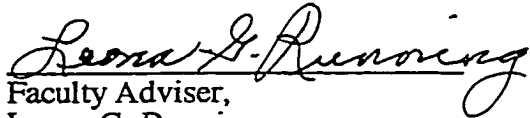
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Seventh-day Adventist Theological Seminary

THE TEXTUAL RELATION OF THE PESHITTA OF
EZEKIEL 1-12 TO 𝔐 AND TO THE ANCIENT
VERSIONS (𝒞ʲ and 𝔊)

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Joaquim Azevedo

April 1999

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THE TEXTUAL RELATION OF THE PESHITTA OF
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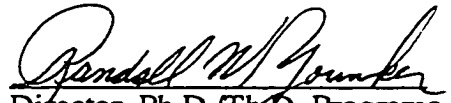
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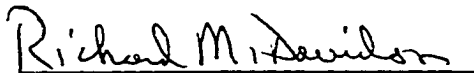
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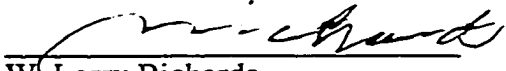
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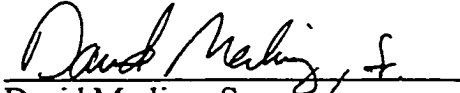
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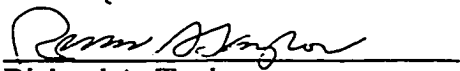
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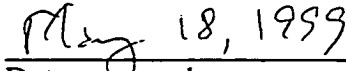
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ABSTRACT

THE TEXTUAL RELATION OF THE PESHITTA OF EZEKIEL 1-12 TO 𝔐 AND TO THE ANCIENT VERSIONS (ℭ^J and 𝔊)

by

Joaquim Azevedo

Adviser: Leona Glidden Running

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE TEXTUAL RELATION OF THE PESHITTA OF EZEKIEL 1-12 TO ℳ

AND TO THE ANCIENT VERSIONS (𝕮ᴶ and 𝕲)

Name of the researcher: Joaquim Azevedo

Name of the faculty adviser: Leona Glidden Running, Ph.D.

Date completed: April 1999

Problem

The dilemma of the Syriac version is its mysterious provenance and the direct

relationship it may have to the other versions (particularly 𝕲 and 𝕮ᴶ). Thus some scholars

have automatically discarded or ignored the Peshitta version as a useful tool (as a textual

witness) for the study of the Hebrew text. The knowledge of textual problems, in this case

the relationship of S to the ancient versions, is of extreme importance in the analysis and

study of the Hebrew Bible. The awareness of 𝕲, 𝕮ᴶ, and ℳ employed in the textual

composition of S will help in exegetic, semantic, and linguistic studies of the Old

Testament.

Method

Critical editions of the OT with their apparatus constitute the basic database for this study. This work consists of a comparative, analytic, and evaluative study of the Peshitta version of Ezekiel in relationship to the ancient versions (𝔊, and 𝔗ᴶ) and to 𝔐. The study covers the first twelve chapters of Ezekiel, but only those readings in the 𝔖 that indicate a probable relationship to an external source are taken into consideration.

Conclusion

𝔖 (Ezek 1-12) was based on a Hebrew text similar to that of 𝔐, and any relationship to another ancient version can be explained as a mere coincidence or by the use of a common translation technique. In this case 𝔖 is useful as a tool in textual criticism of the Hebrew Bible, for it is a valuable witness to a Hebrew consonantal text very similar to 𝔐.

"Humble yourselves, therefore, under God's mighty hand, that he
may lift you up in due time."
(1 Peter 5:6, NIV)

לבנים שלי אדרה ודניאל

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LIST OF ABBREVIATIONS AND SYMBOLS

A   Codex Alexandrinus (Manuscript)

Adj.   Adjective

Adv.   Adverb

ABD   *Anchor Bible Dictionary*

AJSL   *American Journal of Semitic Languages*

α'   Aquila

App.   Apparatus

B   Codex Vaticanus

BDB   F. Brown, S. R. Driver, and C. A. Briggs, eds. A Hebrew and English Lexicon of the Old Testament.

BH   Biblical Hebrew

BHS   *Biblia Hebraica Stuttgartensia*

BZAW   *Beihefte zur Zeitschrift für die Alttestamentiche Wissenschaft*

BZ   *Biblische Zeitschrift*

Cod.   Codex

c.   Common

Constr.   Construct

Cons.   Consecutive

Dep.   Deponent

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D. O.	Direct Object
Ezek	Ezekiel
f.	Feminine
fam	Family of MSS
Fin.	End
𝔊	Septuagint
𝔊^A	First Apparatus of the Göttingen Edition
𝔊*	Original Reading According to the Critical Text of the Göttingen Edition
𝔊^T	The Original Reading plus the Reading of the MSS of the First Apparatus
Hi.	Hiphil
Hithp.	Hithpael
I. O.	Indirect Object
Inf. Abs.	Infinitive Absolute
Imperf.	Imperfect
JSS	*Journal of Semitic Studies*
JSL	*Journal of Semitic Languages*
JBL	*Journal of Biblical Literature*
L	Lucianic Recension
m.	Masculine
MS(S)	Manuscript(s)
MS^txt	Reading in the Text of a Specific MS

MS^{mg}	Reading in the Margin of a Specific MS
MS^c	Later Correction
MH	Masoretic Hebrew
‎𝔐	Masoretic Text
Ni.	Niphal
om	Omission
1°, 2°, 3°	Instances of a Specific Word in a Verse, or the First, Second, and Third Persons of a Verb
OT	Old Testament
O	Hexaplaric Recension
οἱ γ'	οἱ τρεῖς (ἑρμηνευταί) or οἱ λ' = οἱ λοιποί (ἑρμηνευταί), Aquila, Symmachus and Theodotion all together
ο εβρ'	The Hebrew Text of Origen's Hexapla
Ptc.	Participle
Perf.	Perfect
pl.	Plural
Prep.	Preposition
pr.	Prior
prob.	Probably
Pron.	Pronoun
Q.	Qal
Q	Codex Marchalianus

Ra.	Ralph
rel.	The Remaining MSS/All of the Others
Simplif.	Simplification
SL	Source Language
Suf.	Suffix
Substit.	Substitution
𝔖	Peshitta Version
σ'	Symmachus
s.	Singular
subj.	Subject
temp.	Temporal
θ'	Theodotion
tr.	Transposition
TL	Target Language
𝔗ᴶ	Targum Jonathan
𝔗ˣ,ˣ,ˣ	Targumic Manuscripts
𝔗ᴺ	Targum Neofiti 1
𝔗ᴼ	Targum Onkelos
VT	*Vetus Testamentum*
V	Codex Venetus
ZDMG	*Zeitschrift der deutschen morgenländischen Gesellschaft*

Z^v	Codex Zuqninensis Rescriptus
>	Omission
+	Plus
※	Asterisk
÷	Obelus
MS'	Manuscript Group (see guidelines)
MS`'	Manuscript Group (see guidelines)
→	If One or More Younger Manuscripts Possess a Similar Variant Reading as Recorded in the Apparatus
<X>	Emendation of the Text by the Editor of the Göttingen Edition
§	Paragraph

ACKNOWLEDGMENTS

A project of any significance can never be accomplished by one person alone. With gratitude I am indebted to a group of committed individuals who contributed to my progress and final completion of this study. I am very grateful to the Ph.D./Th.D. Doctoral Grants Committee for the scholarship awarded to me, without which this research would have been impossible; to Dr. Nancy Vyhmeister, who taught me from my novice state of writing papers to the final steps of the proposal. She challenged and encouraged me to always improve and do better; to Dr. Leona G. Running, chair of my committee, for her expertise and scholastic ability. Dr. Running promptly and efficiently edited and guided me throughout the entire process; to my wife, who patiently handled a busy household; and to my two sons André and Daniel for their understanding.

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INTRODUCTION

The name Peshitta, "the simple or plain" (the Jacobite pronunciation is Peshitto), is

used for the translation of the Hebrew into Syriac, a dialect of Aramaic. This name is

probably used to distinguish the Peshitta from the Syro-Hexapla (the translation of the

Greek Hexapla into Syriac, prepared by Paul of Tella in the seventh century), or perhaps to

indicate a common version. The Peshitta is the standard version of the Syriac Churches,

namely, the Syrian Orthodox, Maronite, and the Church of the East.[1]

The date of the Peshitta version is debatable. The entire work must have been

completed around the third century A.D. It is believed that the Peshitta was not translated

as a whole, but book by book.[2]

Extant manuscripts of the Peshitta are from the fifth to the twentieth centuries. The

oldest are the Add. 14512 palimpsest of Isaiah (A.D. 459/460) and the Add. 14425 of the

Pentateuch (A.D. 463/464).[3]

Statement of the Problem

The provenance and the *Vorlage* of the Peshitta version (S) are still in

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[1]Emanuel Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis: Fortress, 1992), 151-152; S. P. Brock, "Versions, Ancient (Syriac)," *ABD* (1992), 6:794.

[2]Tov, 151.

[3]Ibid.

1

dispute.[1] Some scholars argue that S has some distinctive exegetical features of the

Jewish-Aramaic Targumim (ℂ), especially in the Torah.[2] Consequently S would be of

Jewish origin. Examples of possible targumic influence are seen in the following

passages: In Gen 2:8 𝔐 and 𝔊 read "from the east" (מן בעדן מקדם), while ℂ° and S have

"from the beginning." The phrase "from the beginning" is in accordance with Rabbinic

tradition, in which the garden was created before the creation of the world.[3] Targums ℂᴶ

and ℂᴺ have a similar exegetical feature.[4] Another example is Gen 8:4, where 𝔐 and 𝔊

read "mountains of Ararat" (הרי אררט), whereas ℂ° and S read "mountains of Kardu"

(טורי קרדו). The Kardu mountains refer to the Korduene mountains in Armenia. "The

updating of toponyms is a common feature of P."[5]

Others identify Christian or Jewish-Christian elements in the text. One of these is the

laxness in translating some of the Levitical laws in Lev 11:13-19 and Deut 14:12-18.[6]

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[1]Sheldon R. Isenberg, "On the Jewish-Palestinian Origin of the Peshitta to the Pentateuch," *JBL* 90 (1971): 69: "A basic problem still unresolved in Peshitta studies is the question of origin"; Ernst Würthwein, *The Text of the Old Testament: An Introduction to the Biblia Hebraica*, trans. Erroll F. Rhodes (Grand Rapids: Eerdmans, 1992), 81: "Further research is necessary to establish its history and textual importance for all the books of the Old Testament."

[2]Y. Maori, "The Peshitta Version of the Pentateuch in Its Relation to the Sources of Jewish Exegesis" (Ph.D. dissertation, Hebrew University, Jerusalem, 1975).

[3]J. Cook, "The Composition of the Peshitta Version of the Old Testament (Pentateuch)," in *The Peshitta: Its Early Text and History*, ed. P.B. Dirksen and M. J. Mulder, Monographs of the Peshitta Institute (Leiden: Brill, 1988), 154.

[4]Ibid.

[5]Ibid., 155.

[6] Those who support this view are considered wrong by J. A. Emerton, "Unclean Birds and the Origin of the Peshitta," *JSS* 7 (1962): 204. They are B. J. Roberts, *The Old Testament Text and Versions* (Cardiff: N.p., 1951), 221, quoted in Emerton, 204; and Joshua Bloch, "The Authorship of the Peshitta," *AJSL* 35 (1918-1919): 218. Emerton

Based on this premise, some believe that 𝕾 originated with the early Christians in the

second century A.D. at the time of the conversion to Christianity of King Abgar IX of

Edessa.[1] Still others conclude that "no decisive arguments for either Christian or Jewish

authorship have been advanced."[2]

Furthermore, some scholars suggest that 𝕲 could have had some influence on 𝕾. An

example of that is Gen 2:2 where 𝕸 and 𝕮ᵒ read "by/on the seventh day," while 𝕲, 𝕾,

and the Samaritan Pentateuch avoided any ambiguity by reading "on the sixth day."[3]

Thus the questions to be answered are: Did the Peshitta version (Ezek 1-12) have

much or any direct relationship to the Jewish-Aramaic targumim tradition (in this case 𝕮ᴶ;

even though it comes from a later date its tradition may have had an earlier development)

and/or to the Septuagint (𝕲)? In what ways does this relationship show in the text? To

which of the texts under study is 𝕾 most related?

The large amount of data makes it impractical to study the whole 𝕾. Several other

books of the Old Testament have been perused—the Pentateuch, Chronicles, Job, Psalms,

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believes that this theory of laxness was based on L. Hirzel, *De Pentateuch Versionis Syriacae Quam Peschito Vocant Indole Commentatio Critico-Exegeticae* (Leipzig: C. H. Reclam, 1825), 126. Emerton presents an elaborate and convincing argument against the theory of a Christian origin for the Peshitta Pentateuch.

[1]Tov, 152; P. B. Dirksen and M. J. Mulder, eds., *The Peshitta: Its Early Text and History* (Leiden: Brill, 1988).

[2]P. B. Dirksen, "The OT Peshitta," in *Mikra, Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity*, ed. M. J. Mulder, Compendia Rerum Iudaicorum ad Novum Testamentum, Section Two, vol. 1 (Philadelphia: Fortress, 1988), 295.

[3]Cook, 159.

Proverbs, Isaiah, and Daniel.[1] Little, however, has been done on the Peshitta book of

Ezekiel.[2] Therefore this study concentrates on an analysis of this major prophet.

Delimitation

This study is delimited to the first twelve chapters of the Peshitta version of Ezekiel,

which contain several short thematic units and a little more than five *sedarim* (11:20 ܘ5).

Although chaps. 1-11 comprise a literary unity, I have included chap. 12 for the sake of

doing one fourth of the total number of chapters found in the book of Ezekiel (forty-eight

chaps.) and to observe if the same literary features of chaps. 1-11 are present in the next

section.

The first thematic unit is 1:1-3:15 where a description of the theophany is presented

followed by the prophet's commission. Then his call is confirmed by the image of the

watchman (3:16-21). The prophet's first work was to present several symbolic actions

predicting the siege and consequent exile of Jerusalem (3:22-5:17). Two messages of

judgment are then pronounced, the one that would fall upon the mountains and valleys of

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[1]L. Delekat, "Die Peschitta zu Jesaja zwischen Targum und Septuaginta," *Bib* 38 (1957): 185-199, 321-335; idem, "Ein Septuagintatargum," *VT* 8 (1958): 225-252; J. A. Lund, "The Influence of the Septuagint on the Peshitta: A Re-evaluation of Criteria in Light of Comparative Study of the Versions in Genesis and Psalms" (Ph.D. dissertation, Hebrew University, Jerusalem, 1988); A. J. Baumgartner, *Etude critique sur l'état du texte du livre des Proverbes d'après les principales traductions anciennes* (Leipzig: Impr. W. Drugulin, 1890); M. P. Weitzman, "The Peshitta Psalter and Its Hebrew *Vorlage*," *VT* 35 (1985): 341-354; Leona G. Running, "An Investigation of the Syriac Version of Isaiah" (Ph.D. dissertation, Johns Hopkins University, 1964); Richard A. Taylor, *The Peshitta of Daniel*, in Monographs of the Peshitta Institute, vol. 7 (Leiden: Brill, 1994).

[2]One of the first to work on the Peshitta book of Ezekiel was C. H. Cornill in his commentary on Ezekiel, *Das buch des Propheten Ezechiel* (Leipzig: J. C. Hinrichs, 1886); cf. M. J. Mulder, "Some Remarks on the Peshitta Translation of the Book of Ezekiel," in *The Peshitta: Its Early Text and History*, ed. P. B. Dirksen and M. J. Mulder, Monographs of the Peshitta Institute Leiden, vol. 4 (Leiden: Brill, 1988), 168-182.

Israel (6:1-14), and the one concerning the final doom of the nation (7:1-27). Chaps 8:1 -11:25 contain the reasons for the fall of the nation, their abominations practiced even in the temple, and the departure of God's glory from the temple. In two symbolic but dramatic actions, the people of the land are represented as being exiled (12:1-16) and the land being desolated (12:17-20). Then from 12:21 to vs. 28 the imminent fulfillment of the prophetic word is declared.[1]

I have delimited the study to these thematic units due to the enormous size of this book, which comprises a total of 1, 273 verses. The bulk of information derived from this section is sufficient for the goal of this investigation. The remainder of the book is reserved for further study. It is almost impossible and impractical to undertake, in a work of this type, an ampler project such as analyzing the OT in its completeness or even a single book of such size as Ezekiel. The aim of this project is to focus on the relationship of the Peshitta of Ezekiel 1-12 (S) to the Greek (𝕲) and/or Aramaic (𝕮ᴶ) versions, and to 𝔐, rather than on whether S had a Christian or Jewish provenance.

As in almost all textual criticism, the researcher is limited by the lack of a single original manuscript. The manuscripts available are copies of copies with their own peculiarities, but they are the only resource at hand. Consequently, this study is based on the following text-editions: the Peshitta, the Hebrew Bible, the Targum Jonathan, and the Septuagint.[2] The critical apparatus of each edition is taken into consideration.

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[1]W. Zimmerli, *Ezekiel 1: A Commentary on the Book of the Prophet Ezekiel 1-24*, Ermeneia, a Critical and Historical Commentary of the Bible (Philadelphia: Fortress Press, 1979), 1.

[2]M. J. Mulder, *Ezekiel*, in *The Old Testament in Syriac According to the Peshitta Version*, part III, 3 (Leiden: Brill, 1985); *Biblia Hebraica Stuttgartensia*, ed. K. Elliger and

I took the Masoretic text as it is in the manuscript B 19ᴬ of the Leningrad codex as the text against which all of the versions were compared. Even though the B19ᴬ manuscript is from a later date in regard to the versions under study, I believe that for the purpose of this investigation the 𝔐 is adequate.

One may say that to compare the Targum Jonathan to the Syriac version may be invalid due to their differences in the date of composition or translation. This problem is solved when one takes into consideration what Würthwein stated in regard to the Targum Onkelos and Jonathan: "these are *official* Targums whose definitive wording was evidently established in Babylon in the fifth century after a long history of development. They are based on older material that probably derives ultimately from Palestine."[1] Therefore even if there was not an official Targum (of Jonathan) at the time of the Syriac composition, there was certainly a tradition of the former in use way before its official acceptance. Another example of that is the Targum Neofiti I. Considerable attention has been given to the claim that Targum Neofiti I contains an early form of the Palestinian Targum, perhaps going back as early as the first century.[2]

W. Rudolph, 4th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1967); Alexander Sperber, ed., *The Latter Prophets According to Targum Jonathan*, vol. 3, *The Bible in Aramaic Based on Old Manuscripts and Printed Texts* (Leiden: Brill, 1992); Joseph Ziegler, ed., *Ezekiel*, Septuaginta Vetus Testamentum graecum Auctoritate Academiae Scientiarum Gottingensis editum (Göttingen: Vandenhoeck & Ruprecht, 1952).

[1] Ernst Würthwein, *The Text of the Old Testament: An Introduction to the Biblia Hebraica* (Grand Rapids: Eerdmans, repr. 1992), 78.

[2] Everett Ferguson, *Backgrounds of Early Christianity* (Grand Rapids: Eerdman, rep. 1990), 398; cf. A, Diez Macho, *Neophyti I. Targum Palestinense de la Bibliotheca Vaticana*, 5 vols. (Madrid: Consejo Superior de Investigaciones Cientificas, 1968).

Justification

This type of study is helpful in the quest for the *Vorlage* of S, whereby its importance in text-critical studies may be confirmed. Awareness of the relationship of S to the ancient versions, particularly the Greek and Aramaic versions, makes this version a valuable tool for textual studies of the OT.

The knowledge of textual problems, in this case the relationship of S to the ancient versions, is of extreme importance in the analysis and study of the Hebrew Bible. The awareness of ⅅ, ℂᴶ, and proto-⅀ employed in the textual composition of S will help in exegetic, semantic, and linguistic studies of the Old Testament.

Methodology

Critical editions of the OT with their apparatus constitute the basic database for this study. The work consists of a comparative, analytic, and evaluative study of the Peshitta version of Ezekiel in relationship to the ancient versions mentioned above. The study covers the first twelve chapters, but only those readings[1] in the S which indicate a probable relationship to an external source are taken into consideration.[2]

The whole process consists of two phases: first the organization and selection of the variant readings, and second the analysis and evaluation of the variant readings.

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[1]By variant readings of S I mean those variants which arise from the comparison of S with ⅀.

[2]The criterion for selection is: any Syriac reading that does not agree in any manner with the Masoretic reading is taken as the raw material for this study.

First Phase

1. The data are organized with the versions side by side, with their apparatus, marginal information, and any further detail which may be helpful for the understanding of the text.

2. Only those readings of S which are deviations from $\mathfrak{M}$ are seen as possibly related to external sources, those outside the $\mathfrak{M}$ and S corpus of MSS.

3. The critical text of S is then compared with the critical texts of the versions.

4. Then those readings of S that are deviations from $\mathfrak{M}$, and had been already compared with the critical text of the editions, will be examined against the critical apparatus of each edition.

5. Each verse of S is compared, analyzed, and evaluated. This evaluation is based on the criteria already established by scholars and by the weight of the evidence which may support the variant reading thus established.[1]

Second Phase

1. When the variants are established, they are perused and evaluated to see if they are related to $\mathfrak{G}$ or $\mathfrak{C}^J$.

2. The selected verses are grouped, for a didactic purpose, in their respective chapters. Thus each chapter of this study corresponds to a chapter of Ezekiel's book.

3. The characteristic features of each chapter are gathered. They may indicate how much relationship a particular section had to an external source.

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[1]The modern criteria of textual criticism are presented in chapter 1.

4. As the results from each chapter are combined, the preponderant characteristic of the book may be seen, in this case its relationship to an external source.

5. A summary of the characteristic features and the criteria which resulted from this study are presented as a tool for further understanding of the book of Ezekiel.

6. Any English translation, if or when necessary, is made by the author; otherwise the source is indicated.

Review of Literature

Various books and articles have been published on the Peshitta Old Testament. I have chosen a selection of them that clarifies the subject under study, particularly the methodological approaches and the various views that characterize the study of the Syriac Old Testament.[1]

As early as 1859 Joseph Perles noted agreement between S and $\mathbb{C}^J$. For him this was an indication of a Jewish tradition.[2] Cornill was one of the first to work specifically on the Peshitta book of Ezekiel. He concluded that S is a mixed recension, therefore extreme caution should be taken when using it in textual criticism of the Old Testament[3]

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[1]For more bibliographic information see Leo Haefeli, *Die Peschitta des Alten Testamentes, mit Rücksicht auf ihre Textkritische Bearbeitung und Herausagabe*, Alttestamentliche Abhandlungen, ed. A. Schulz, vol. 11 (Münster: Aschendorffschen Verlagsbuchhandlung, 1927), and S. P. Brock, "Syriac Studies 1960-1970: A Classified Bibliography," *PdO* 4 (1973): 393-460, idem, "Syriac Studies 1971-1980: A Classified Bibliography," *PdO* 10 (1981-1982): 291-412, idem, "Syriac Studies 1981-1985: A Classified Bibliography," *PdO* 14 (1987): 289-360.

[2]Joseph Perles, *Meletemata peschittioniana: Dissertation inauguralis* (Breslau: Typis Grassii, Barthii et Socii, 1859), quoted in Isenberg, 69-70.

[3]Cornill, 137-156; W. E. Barnes, *An Apparatus Criticus to Chronicles in the Peshitta Version with a Discussion of the Value of the Codex Ambrosianus* (Cambridge: N.p., 1897); M. H. Goshen-Gottstein, "Prolegomena to a Critical Edition of the Peshitta,"

One should remember, however, that Cornill did not have a critical edition of the Peshitta version.

According to P. Wernberg-Møller, the idea that S displays a close relationship to targumic material, concerning the Pentateuch, was based on the work published by J. Perles.[1] Other scholars, such as J. M. Schoenfelder, A. Baumstark, S. Wohl, and C. Peters,[2] presented different types of literary relations between S and C. A. Vööbus, based on the analysis of S and citations in the Fathers, suggested that S had C as its most probable origin.[3] M. Goshen-Gottstein has accepted Vööbus's opinion.[4] P. Kahle stated that S is not to be regarded as the work of Christian translators in Edessa. According to him it was originally a work produced by Jews, based on the Palestinian targum, for the converts to the Jewish religion in Adiabene during the reign of King Izates.[5]

ScrHie (1961): 26-67.

[1] P. Wernberg-Møller, "Prolegomena to a Re-Examination of the Palestinian Targum Fragments of the Book of Genesis Published by P. Kahle and Their Relationship to the Peschitta," *JSS* 7 (1962): 253-266.

[2] J. M. Schoenfelder, *Onkelos und Peschitto: Studien über das Alter des Onkelos'schen Targums* (Munich: J. J. Lentner, 1869); A. Baumstark, "Peschitta und palästinensisches Targum," *BZ* 19 (1931): 257-270; S. Wohl, *Das palästinische Pentateuch-Targum: Untersuchungen zu den Geniza-Fragmenten und ihren Verhältinis zu den übrigen Targumen und der Peschitta* (Zwickau i. Sa.: Whol, 1935); C. Peters, "Peschitta und Targumim des Pentateuchs: Ihre Beziehungen untersucht in Rahmen ihrer Abweichungen vom masoretischen Text," *Muséon* 48 (1935): 1-54.

[3] A. Vööbus, "Peschitta und Targumim des Pentateuchs: Neues Licht zur Frage der Herkunft der Peschitta aus dem altpalästinischen Targum," *Papers of the Estonian Theological Society in Exile* 9 (1958): 237.

[4] M. Goshen-Gottstein, "Peschitta und Targumim des Pentateuchs," *JSS* 6 (1961): 267.

[5] P. Kahle, *The Cairo Geniza* (Oxford: Basil Blackwell, 1959), 269-272; see also Wernberg-Møller, 255. A linguistic approach to support a Jewish-Palestinian origin for the

Wernberg-Møller presented the limitations of defining precisely the relationship

between S and C. He briefly discussed the theory propounded by A. Baumstark and

adopted by P. Kahle that S Pentateuch, "in the words of Baumstark, 'is the result of the

oldest Palestinian Targum shaped into an East-Aramaic spoken form.'"[1]

An evaluation of the hypothesis of a Christian origin for S was made by J. A.

Emerton.[2] He discusses Hirzel's arguments that laxness in the translation of unclean

birds, based on Lev 11, is a strong evidence for Christian origin.[3] Emerton argues that

Hirzel

> ignores the fact that different Semitic languages often have cognate nouns and that one
> can use loan-words from another; moreover the same argument would lead to the
> absurd conclusion that the Targum of Onkelos cannot be of Jewish origin, since it too
> uses the translation technique which Hirzel condemns.[4]

M. D. Koster preferred to use the terms "midrashic" or "rabbinic" rather than

"targumic" for the particularities of S.[5] He analyzed Harold Gordon's method of dealing

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Syriac was presented by K. Beyer, "Der reicharamäische Einschlag in der ältestensyrischen
Literatur," *ZDMG* 116 (1966): 252.

[1]"aus einem . . . in ostaramäischen Sprachform umgegossenen ältesten
palästinischen Targum hervorgegangen ist." Wernberg-Møller, 253.

[2]Emerton, 204-211.

[3]L. Hirzel, *De Pentateuci Versionis Syriacae*, quoted in Emerton, 205.

[4]Emerton, 205.

[5]M. D. Koster, "Which Came First: The Chicken or the Egg? The Development of
the Text of the Peshitta of Genesis and Exodus in the Light of Recent Studies," in *The
Peshitta: Its Early Texts and History*, Monographs of the Peshitta Institute 4 (Leiden: Brill,
1988), 123-124.

with S in the Book of Exodus and found it deficient.[1] He reported that Gordon tried to

bring order to the mass of variant readings by classifying them according to their types,

distinguishing between major and minor variants. He did not classify according to their

quality, but only their frequency.[2]

Some scholars have suggested that S was influenced by ⑤ at some point in the

history of transmission. In 1900, W. E. Barnes studied the influence of the ⑤ on S. After

briefly analyzing the OT, he concluded that "the influence of the LXX is for the most part

sporadic, affecting the translation of a word here and there."[3] Eleven years later Johannes

Hänel published a study of nonmasoretic agreements between ⑤ and S in Genesis.[4] For

Hänel any agreements between ⑤ and S "would have to be considered late revisions and

no conclusion could be drawn from them concerning P's Hebrew *Vorlage*."[5]

For Joshua Bloch, the methodology to determine the influence suffered by S from

any other source should be to collate all the variant readings of S and then decide upon the

original form of the Syriac. After so doing one should list all the cases of agreement

between ⑤ and S against ℳ, and also those between S and various groups of Greek MSS,

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[1]Harold Gordon, "The Syriac Text of the Book of Exodus in MS B. M. Add. 14425 Compared with the Masoretic Text and the Peshitta" (M.A. thesis, University of Manchester, 1952).

[2]Koster, 106.

[3]W. E. Barnes, "On the Influence of the Septuagint on the Peshitta," *JTS* 2 (1900): 186-197.

[4]Johannes Hänel, *Die aussermasoretischen Übereinstimmungen zwischen der Septuaginta und der Peschitto in der Genesis*, BZAW 20 (Giessen: A. Töpelmann, 1911).

[5]Isenberg, 74.

then proceed to consider the origin of these agreements.[1] Bloch quoted Marx L. Margolis,

saying, "no single method will do justice to the problem."[2]

Four dissertations have been written on S's relationship to 𝔊 and/or 𝔗. In 1973

Abraham George Kallarakkal compared the Peshitta of Daniel with 𝔐, 𝔊, and

Theodotion.[3] Kallarakkal argued for Jewish authorship for S and affirmed that it

influenced the Greek Ur-Theodotion. However, he based his study on a Peshitta edition

that is now outdated.[4] In his 1988 doctoral dissertation, J. A. Lund studied the influence

of 𝔊 on S in Genesis and the Psalms. Lund based his conclusions on 118 variant readings

of S which deviate from 𝔐. He evaluates several criteria for judging the variant readings.

The following are some of his arguments:

> When translation technique adequately accounts for the difference between MT
> and S, the extra-massoretic agreement between S and G must be considered
> coincidental.[5]

> What appear to be shared variants between S [the P] and G [the LXX] must be
> considered to be so if the science of textual criticism is to have any meaning. When the
> S and G share the same plus, minus, transposition, or difference in words, one must
> assume that is what they both read, and not that S depended on G, while having H
> [Hebrew text] = MT before it.[6]

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[1]Joshua Bloch, "The Influence of the Greek Bible on the Peshitta," *JSL* 36 (1920): 166.

[2]Ibid.

[3]Abraham George Kallarakkal, "The Peshitto Version of Daniel: A Comparison with the Masoretic Text, the Septuagint and Theodotion" (Ph.D. dissertation, Universität Hamburg, 1973).

[4]John J. Collins, review of *The Peshitta of Daniel*, by Richard A. Taylor, in *JBL* 114 (1995): 507-508.

[5]Lund, 117.

[6]Ibid., 46. See also P. B. Dirksen, "Peshitta Institute Communication XXII: The

Lund concludes that the most important criterion for measuring the direct 𝔊 influence on 𝔖 is Grecism, Greek idioms found in the Syriac version. For Lund this is the only valid criterion.[1]

In 1994 a book on the Peshitta of Daniel was published by Brill. This book originated as a 1990 dissertation by Richard A. Taylor at the Catholic University of America. His methodology is a verse-by-verse collation of variant readings. First he recognized all the meaningful deviations of 𝔖 from the Hebrew and Aramaic 𝔐. Then he collated all the variations in OG and Theodotion, against 𝔐, to find out what patterns emerged. Taylor explained the variations of 𝔖 concluding that the Peshitta of Daniel has been based on a text very similar to 𝔐, and the deuterocanonical portions of the Book of Daniel seems to be related to the Greek text of Theodotion-Daniel.[2] I have partially followed, though in a modified form, Taylor's methodology.

In 1991 Heidi M. Szpek defended a dissertation at the University of Wisconsin-Madison. It was published in 1992 in the SBL Dissertation Series. Szpek proposed a new model of translation technique involving four basic components, which are the elements of translation, adjustment, motivation, and effect on meaning. Each component was subdivided into different categories. The book of Job was chosen to test the proposed model of translation technique. Szpek concluded that the Peshitta of Job was based on a Hebrew unvocalized text with sporadic reference to 𝔗 and 𝔊, and that the Syriac of the

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Peshitta and Textual Criticism of the Old Testament," *VT* 42 (1992): 380-381.

[1]Lund, 418.

[2]R. A. Taylor, 309.

Peshitta to Job had some W. Aramaic influence.[1] Although this is an excellent work on

translation techniques, Szpek does not present any clear criterion for evaluating variant

readings found in S.

J. Cook compared S with ᵹ and ℂ (regarding the Pentateuch) to answer the question

concerning whether S was a Jewish Targum or a translation proper. On the basis of its text

history and its composition, he concluded that "the translator of P (Genesis and Exodus)

used a Hebrew which did not differ extensively from MT, in order to create a Syriac

translation of the Bible."[2]

In 1985 Leona G. Running presented a study on the relationship of S to 𝔐, ℂ[J], and

ᵹ in Jer 18. Running concluded that S "seems to be translated quite closely from the

MT,"[3] with a few differences. For Running, "the Syriac translator worked directly from

the Hebrew text, in the first half paying attention also to the Targum, and only occasionally

casting his eye on the LXX!"[4]

Papers read at the Peshitta symposium held at Leiden 30-31 August 1985 were

published in 1988 by the Peshitta Institute of Leiden. Mulder's paper was one of the many

contributions to this symposium. He wrote a short article on the importance of S for the

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[1]Heidi M. Szpek, *Translation Technique in the Peshitta to Job: A Model for Evaluating a Text with Documentation from the Peshitta to Job.*, SBL Dissertation Series 137 (Atlanta: Scholars Press, 1992).

[2]Cook, 168.

[3]L. G. Running, "A Study of the Relationship of the Syriac Version to the Masoretic Hebrew, Targum Jonathan, and Septuagint Texts in Jeremiah 18," in *Biblical and Related Studies Presented to Samuel Iwry*, ed. Ann Kort and Scott Morschauser (Winona Lake: Eisenbrauns, 1985), 235.

[4]Ibid.

OT study of the book of Ezekiel.[1]   Mulder compared S to 𝔐, and concluded that S is a literal translation of 𝔐, and in those cases where S did not translate literally the Hebrew *Vorlage* is clearly evident. Therefore, according to Mulder, the value of S for exegetical studies of the book of Ezekiel exceeds that of the other versions except for 𝔊. Although Mulder made a great advance toward the study of the Peshitta version of Ezekiel, his article does not lessen the value of the present study which may confirm his findings in a more precise manner.[2]

The works reviewed above contributed to the science of textual criticism by developing some new criteria for the evaluation and classification of the variants in a determined text. Their methodological approaches play a key role in this study.

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[1]Mulder, "Some Remarks on the Peshitta," 168-182.

[2]Ibid., 180.

CHAPTER I

GENERAL GUIDELINES

The first twelve chapters of the Peshitta version of Ezekiel were arranged in such a way that each of them corresponds to a single chapter of this investigation. These chapters embody the basic material for this study, and they represent the result of the first phase explained in the general introduction. The presentation of all the basic data of the first phase is not crucial due to its enormous amount of material and its mechanical aspect of selecting and evaluating. On the contrary, in these chapters the selected data, screened through the first phase, are evaluated aiming at the final goal of this investigation, which is the finding of any probable direct relationship of S to $\mathbb{C}^J$ and/or $\mathfrak{G}$.

The data in these chapters are arranged as follows: First of all, the reading of the Masoretic Text ($\mathfrak{M}$) is introduced followed by the readings of the respective versions, namely the Peshitta (S), the Targum Jonathan ($\mathbb{C}^J$), and the Septuagint ($\mathfrak{G}$). Second, an English translation of S is supplied by the author. Only those verses which cast light on this investigation are presented (see methodology in the Introduction). Third, the analysis of variant readings is discussed with the aim of clarifying the interrelation of the versions. Finally, the main characteristics of each chapter of the Peshitta of Ezekiel are summarized in a nutshell at the end of each respective chapter of this study.

17

Criteria for Evaluating the Relationship
Among the Versions

Before any further consideration, the main criteria already in use in textual criticism

for the study of S should be presented to the reader. They will guide the reader through the

complicated process of evaluation and discussion of the data.[1] Criteria already evaluated

and accepted by the science of textual criticism are taken into consideration and those

generated from this study will be listed as well. It is important to remember, however, that

the aim of this investigation is not to find the *Vorlage* of S, but to find any probable direct

relationship of S to ⅁ and ℭ.

One of the many problems faced in modern textual criticism is that almost all rules

concerning evaluation of variant readings were formulated having in mind the search for the

original text of 𝔐. Consequently, an obvious limitation exists concerning the study of S

that needs to be overcome. With awareness of this limitation, rules derived specifically

from the study of S are taken into careful consideration. The first seven criteria listed

below were taken from Lund's investigation, then a criterion from Taylor's work is

presented. The last seven were generated from the present study, based on the data of the

Peshitta book of Ezek 1-12.

"It is our understanding that common sense should be the main guide of the textual critic when attempting to locate the most contextually appropriate reading. At the same time, abstract rules are often also helpful." Tov, *Textual Criticism*, 296.

Lund's Criteria

The following criteria were evaluated by Lund in his studies on the Peshitta

version of Genesis and Psalms.[1] Lund classified these criteria into two types according to

their usefulness for evaluating variant readings in S regarding their direct relationship to ᵹ.

The result of his investigation showed that there is only one valid criterion that can certainly

indicate any direct relation between ᵹ and S.

A. Invalid Criteria

1. **Shared Exegesis.** A common tradition shared by the versions is something

that one cannot ignore. This is particularly evident when the extra-Masoretic agreement

between S and ᵹ agrees with ℭʲ. In addition, exclusive agreements cannot provide a

secure proof of a direct influence among the versions, since common tradition may explain

them also. Furthermore, the cases of nonagreement show that the argument in favor of the

Syriac version as a daughter of ᵹ is false.

2. **Greek Word in S, Even Where S Had a Good Syriac Equivalent**

Available. The general influence of the Greek language upon the Syriac language can be

the explanation for the Greek words found in S. Even in cases where S had a good Syriac

equivalent available, there is no reason to assume a direct influence of ᵹ. In the rendering

of Hebrew *hapax legomena*, common tradition may explain the extra-Masoretic agreement

(only two possible instances found in Ezek 1:13, 22).

Lund, 416-418.

3. **Translation Technique.** Differences between S and ЛІ which can be classified as a translation technique cannot provide evidence of a direct dependence on ᕽ. "The decision of the translator, either from his own free choice or from the requirements of the Syriac language, can adequately account for differences such as these."[1]

4. **Doublets in S, Where Half of the Doublet Agrees with ᕽ Contra MT.** Doublets found in the text of S, where half agrees with ᕽ against ЛІ, do not provide evidence of later interpolations from ᕽ. Basically, there is no manuscript evidence for such interpolations. "Furthermore, since the doublets in S Psalms preserve viable alternatives, there is no reason to assume that they were secondary. The original translator(s) could have preserved the alternatives which stood before him/them by a doublet rendering."[2]

5. **Shared Variants/Non-Variants.** Differences between S and ЛІ, such as the difference between singular and plural, the plus or minus of a conjunctive waw, the plus or minus of a pronoun, the difference between active and passive or causative and non-causative of the verb, or difference of a preposition, the plus or minus of a particle, or the plus of the word כל, are too irrelevant to advance as evidence of a direct dependence. Both text and translation technique adequately explain such differences.

6. **Shared Variants.** Differences in reading between S and ЛІ, which can be reduced to Hebrew variants (e.g., pluses, minuses, transpositions, or differences of words), can provide no evidence of the direct influence of ᕽ. "To suggest direct influence

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Ibid., 417.

Ibid.

on the basis of a shared variant is begging the question and has no place in scientific discussion."[1]

B. A Valid Criterion

1. **Grecism.** Grecism must be strictly defined as a Greek idiom in S. Therefore, direct influence is possible where S has a good Syriac idiom, which it does not use. As a norm, "when S uses a good Syriac expression, there is no reason to assume that it is a Greek calque."[2] Moreover, where the Greek idiom violates the Syriac language, the influence of Ⅎ can be regarded a feasible possibility. The dilemma is that no examples of such violation or contradiction can be found so far in S. (Although S avoids Hebraisms, they are not completely absent from the Syriac version, e.g., Ezek 3:18.)

Taylor's Criterion

This criterion was derived from Taylor's study of the Peshitta book of Daniel.

1. **Pleonasm in the Syriac Version.** The Syriac version has a preference for a pleonastic style. Therefore, when the pattern of translation is a literal one, pluses or minuses are more likely due to textual variations; on the other hand, when the pattern of translation leans toward a freedom of style, the translator deserves to be blamed for

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Ibid., 418.

Ibid.

additions or omissions[1] (this criterion can evaluate the many cases of avoidance of redundancies, and ambiguities).

Criteria Derived from the Present Study

The following criteria were derived inductively from the present study, based on the data of the Peshitta book of Ezek 1-12.

1. **Rare Words.** The translation of *hapax legomena* (HL) may help in the differentiation of a determined version. Usually these types of words were difficult to translate, and most of the time a new meaning is given to the HL different from that of all the other versions. Then it proves that this version had a *Vorlage* similar to ℳ. Otherwise it would reflect its relationship to any other version that the scribes used as a guideline (e.g., Ezek 1:4; 4:12; 4:16; 5:7; 7:22, etc.).

2. **Homonyms and Cognate Words.** These linguistic elements can assist us in the process of recognizing relationships among the versions. The use of homonyms may indicate if a version, in this case S, is or is not related to a determined version, in this case ⑤. For example, ambiguous words in the Hebrew text that had a homonym in Syriac language that did not match the context of the passage were kept in the Syriac translation. Furthermore, homonyms and cognate words indicate a direct translation from a cognate language to the Syriac, otherwise they would have been lost in the process of

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Although he does not call it a criterion, but a factor that helps to clarify the differences between S and ℳ regarding the addition or omission of *waw* conjunctive, it can be applied in a broader sense, e.g., avoidance of ambiguity and redundancies. Taylor, 317.

translating.[1] Exceptions to this would be in cases of Hebraisms found in 𝕲 (e.g., Ezek 2:6, etc.).

3. **Idiomatic Expressions.** All languages have their peculiar idiomatic expressions that sometimes cannot be translated into another language without being changed or even completely lost in the process. In this case if 𝕾 was based on 𝕲, then a Syriac idiomatic expression cognate to the Hebrew language would most certainly be lost most of the time in the process of translating it from the Greek language. The chance to match both the Syriac and Hebrew cognate expressions would be, in the Greek, instances where Hebraisms were kept. Even so, coincidence would have a part to play (e.g., Ezek 2:3; 3:18, 14; 4:16; 5:16; 7:15, etc.).

4. **Epexegetical Additions.** Eliminating all the epexegetical additions, in this case found in 𝕮ᴶ or 𝕲, of a version with the aim of translating the supposed original text would require a guideline. In another words, if 𝕾 was based on either 𝕮ᴶ or 𝕲, it should have had a manuscript of 𝕸 recension to be able to achieve the degree of closeness which we find in the Peshitta version to 𝕸 (e.g., Ezek 5:1; 2:2; 2:3; 3:4, etc.).

5. **𝕾 Agreement with 𝕸 While 𝕮ᴶ or 𝕲 Is in Disagreement.** This is a clear

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Regarding the Septuagint, Spottorno stated that "semantic fields frequently overlap, it is difficult to find an absolute consistency in translating one Hebrew term by only one Greek word; in this matter the book of Ezekiel shows a certain tendency of variety in relation to the rest of the books of the Bible: we find 245 new equivalences, that is cases in which a different Hebrew word is added to the number of those that are translated by one Greek word." Victoria Spottorno, "Some Lexical Aspects in the Greek Text of Ezekiel," in *Ezekiel and His Book: Textual and Literary Criticism and Their Interrelation*, Bibliotheca Ephemeridum Theologicarum Lovaniensium, vol. 74, ed. J. A. Lust (Leuven: University Press, 1986), 80.

evidence of nondependence of S on any other version. This is one of the most common types of reading found in Ezek 1-12. Examples of this are the many additions of $\mathfrak{C}^J$ or $\mathfrak{G}$ that are not present in S (e.g., Ezek 2:3; 4:9, 14; 5:4, 14, 15; 6:10; 7:5, 7:13, etc.).

6. **Unique Readings in S.** Unique readings are variant readings peculiar to a single version, in this case the Peshitta version. Although it may be an addition, omission, or substitution to the text (the remaining portion of the verse is similar to $\mathfrak{M}$), it is still very valuable; it supports S as a direct translation from a Hebrew text close to $\mathfrak{M}$. Sometimes the unique reading is due to the misunderstanding of a Hebrew word or phrase, indicating that S did not refer to another version for assistance (e.g., Ezek 1:22, 27; 3:4, 10, 11; 5:17; 6: 5, 13; 7:3, 6/7, 8, 9, 12, etc.).

7. **Nomina Sacra.** A survey of the instances of *nomina sacra* throughout the first twelve chapters of Ezekiel shows that the Peshitta corpus of MSS is consistent in its translation. Even though some MSS of $\mathfrak{G}^A$ almost always contain the reading of $\mathfrak{M}$ regarding the *nomina sacra*, it would be almost impossible for a Syriac scribe to have copied it from one of them, for if we accept that, the Syriac scribe should have had a critical edition of the Septuagint at hand to see when a MS would have that reading and when it would not (e.g., Ezek 3:11, 27; 5:7, 8; 6:11; 7:2, etc.).

The Text of Ezekiel

It is necessary now to introduce some information on the source-texts on which this work was based. This section is very important for the understanding and evaluation of the variant readings of each verse in each edition. First the Masoretic text is introduced. Then

the Peshitta text is presented with its manuscripts and symbols. Third, some information on the apparatus of the Göttingen edition of the Septuagint of Ezekiel is briefly presented to the reader, and then a word is briefly given on the Targumic text as it is in the Sperber edition with its apparatus and symbols.

The Masoretic Text

The Masoretic text was taken as the basic text against which all the versions were collated to find their deviations from and agreements with it. The Leningrad Codex B 19A was employed as it is presented in the Biblia Hebraica Stuttgartensia, 1967/77. Its apparatus and masoras were taken into consideration when necessary. I took the Leningrad Codex B 19A as the basic text, not because it is the best text, or that it always contains the best reading, but because I needed a standard criterion against which the deviations could be found.

The Syriac Text

For the Syriac text of Ezekiel, I have relied upon the edition prepared by the Peshitta Institute (the Ezekiel material was collated by M. J. Mulder).[1] This edition usually prints for its basic text the reading of MS 7a1, that is, the B. 21 Inferiore of the Ambrosian Library in Milan from the sixth or seventh centuries A.D. whenever it is supported by two or more of the oldest manuscripts.

Regarding symbols and abbreviations, I have used the same ones used in each

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Mulder, *Ezekiel*, 1985.

respective textual edition. Therefore some explanation is appropiate on that matter. Each edition has its set of abbreviations, symbols, and signs employed to convey all the information the editors had in mind. I did not mix one set of signs from one edition with those of another, so when reading the variants of the Syriac I have used only its respective symbols, and when listing variations in the Septuagint I have used its set of symbols and abbreviations. Some symbols are used by all the versions; in this case the general list provided before the Introduction will suffice. Therefore it is very important for the reader to be acquainted with each set of symbols to avoid misunderstandings.

For instance, if one or more younger manuscripts possess a similar variant reading as recorded in the apparatus of $\mathfrak{S}$, an arrow, →, is added to the recorded MSS. On the other hand, if the younger MS belongs to a family, no arrow but the symbol *fam* is used instead.

The sigla adopted for the MSS consist of three elements. The first is a number indicating the century of the MS. The second element of the sigla is a letter indicating the contents of the relevant MS. The letter "a" indicates a MS which contains a complete or almost complete Bible, the letter "d" the prophetic books, the letter "h" a MS containing one book only, the letter "k" indicates that the MS is a fragment of one book only, the letter "l" a lectionary, the letter "p" a palimpsest. The third element of the sigla is a sequence number, e.g., 7a1.

Syriac Manuscripts

It is difficult to group the MSS containing the text of Ezek 1-12 into families with

the same characteristic features regarding their variant readings. The only exception is 9a1 *fam*. I list here only those MSS that were collated for the first twelve chapters of Ezekiel. For this list of MSS I have relied upon the Introduction to part III, fasc. 3, *Ezekiel*, in *The Old Testament in Syriac According to the Peshitta Version*, prepared by M. J. Mulder.[1]

6h15. London, British Library, Add. MS 17.107, fols. 2b-68a. It was written in the Estrangela script. This MS was probably written in Edessa in A.D. 541 (852 of the Greeks).[2]

7a1. Milan, Ambrosian Library, MS B. 21 Inferiore, fols. 179b-194b. Estrangela. This is a manuscript from the sixth or seventh century used as the basic text for the Peshitta edition of Ezekiel.

7h2. London, British Library, Add. MS 12. 136, fols. 1b-100b. Estrangela. This MS has only the text of Ezekiel.

8a1. Paris, Bibliothèque Nationale, Syr. MS 341, fols. 162a-173b. Written in the Estrangela script. Because it has fewer mistakes and unique readings it should be preferred to 7a1 or 6h15.

7pk5. London, British Library, Add. MS 14.628, fols. 1a-8b. A palimpsest written in the Estrangela.

9a1 *fam* (=9a1, 17a6-9). The sigla 9a1 may stand either for 9a1 plus 17a8*, or

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See bibliography for full bibliographic entry.

W. Wright, *Catalogue of Syriac Manuscript in the British Museum*, vol. 1 (London: N.p., 1870), 23-24.

9a1 plus 17a8 supported by one or more of the MSS 17a6.7.9. 9a1 is housed in Florence, the Biblioteca Medicea Laurenziana, Or. MS 58, fols. 130^b-139^b. Written in the Serta script. 17a6, Paris, Bibl. Nati., Syr. MS 8, fols. 51^a-70^b. 17a7, from Rome, Biblioteca Casanatense, MS 194, fols. 332^a-352^b. 17a8 from Rome, Vatican Library, Vat. Sir. MS 7, fols. 390^a-411^b. 17a9 from Rome, Vatican Library, Vat. Sir. MS 8, fols. 291^b-309^a.

9d1. Berlin, German State Library, Sachau MS 201, fols. 101^a-137^a. Written in the Estrangela script.

9d2. Ridgewood, N.J., Private collection (A. C. Dartley), MS s.n., pages 242-270, 275-276, 274, 273, 33-40. Written in the Estrangela script.

10d1. Jerusalem, Library of the Greek Patriarchate, Syr. MS 20, fols. 17-18; 25-65; 70-73. Written in the Estrangela script.

11d1. London, British Library, Add. MS 7152, fols. 131^a-173^b. Written in the Nestorian script.

11d2. Baghdad, Private property, MS s.n., fols. 3^a-4^b. 88^b-135^a. Written in the Nestorian script.

12d1. Cambridge, University Library, MS L 1.2.4., fols. 108^a-145^a. Written in the Serta script on paper near Edessa in A.D. 1174.

12d2. London, British Library, Add. MS 18.715, fols. 155^b-213^a. Written in Serta script. The text of Ezekiel is divided into twenty-eight lections.

12d3. Baghdad, Library of the Chaldean Patriarchate, MS 1111, fols 107^a-158^b. Written in the Estrangela script.

12a1. Cambridge, University Library, MS Oo. 1.1, 2, fols. 163b-174a. Written in the Estrangela script.

911. London, British Library, Add. MS 14.485. It is a lectionary containing (as concerned with this study) chap. 6:1-7.

912. London, British Library, Add. MS 14.486. A lectionary containing chaps. 1:1-9; 3:16-4:4; 9:11-10:5, 18-22; 11:17-20, and several other chapters not covered in this study.

913. London, British Library, Add. MS 14.487. A lectionary containing chaps. 4:9-12; 9:3-10; 10:18-22, and other portions that are not relevant for this study.

916. Cologne, Bibliotheca Bodmeriana, MS s.n. A lectionary containing chaps. 2:8-3:21; 11:17-25, and several other lections not applicable to this study.

1012. London, British Library, Add. MS 17.218. A badly damaged lectionary containing a few incomplete passages like 1:1-3 and others.

1111. London, British Library, Add. MS 12.139. A lectionary containing chaps. 3:10-4:3; 5:5-15; 6:1-9; 8:14-10:22, and several others which are not applicable.

1112. London, British Library, Add. MS 14.705. A lectionary containing chaps. 6:11-13; 7:12-18, 25-27, and several others not applicable to this study.

The Greek Text

For the Greek text of Ezekiel I have relied upon the edition prepared by Joseph

Ziegler.[1] The base text of this edition is the Codex Vaticanus, or MS B, and the papyrus

967. The reading of these witnesses is most of the time considered the original reading by

the editors of these editions. Sometimes their reading is supported by a manuscript, a

version, or a quotation by a church father. I have not considered any reading from the

versions and quotations from the church fathers listed in the apparatus of the Göttingen

edition. I have relied only upon the MSS which were collated and contain the section of

Ezekiel (chaps. 1-12) under study.

There are several terms and abbreviations that deserve some further explanation in

order that the reader may understand the way I have organized the analysis of the variants

for each verse of the Greek text. For instance, the abbreviation rel. (*reliqui*) appears

usually at the end of the variant reading(s) of a lemma, indicating that all the remaining

MSS, which are listed in the manuscript line of the respective page of the edition and which

do not support the original reading, read similarly to the variant reading that precedes rel.

The Göttingen edition has two apparatuses. The first apparatus lists the variant

readings of the MSS, versions, and quotations by church fathers. The second apparatus

lists the witnesses containing the Hexaplaric reading, and when they are not mentioned in

the analysis of the variants it is because they read as it is in the Masoretic text (Leningrado

Codex B19). In this work I have employed the symbol ᵹ as representing the Septuagint as

a version without taking into consideration a particular witness of its text; except for the

symbol ᵹ*, which indicates the original reading according to the Göttingen edition (usually

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Göttingen Edition; see bibliography for a complete bibliographic entry.

MSS B and 967), the symbol $\mathfrak{G}^T$ represents the original text according to the Göttingen edition and the MSS of the first apparatus of the same edition, and the symbol $\mathfrak{G}^A$ indicates a reading supported by the witness listed in the first apparatus only. Hexaplaric readings are mentioned according to their respective witnesseses, e.g., α', σ', θ' Cod. 86, etc.

Greek Manuscripts

For a more precise evaluation of variant readings the reader should be acquainted with the witnesses of a determined text. In this manner a more accurate decision can be taken in favor of or against a variant reading. I have taken into consideration all the MSS of the Septuagint, for one cannot know which stage of transmission affected the corpus of MSS of the Syriac version.

Uncial manuscripts

A. London, British Museum, Royal 1 D. VI, from the fifth century called Codex Alexandrinus.

B. Rome, Bibl. Vat., Vat. gr. 1209, from the fourth century, called Codex Vaticanus.

Q. Rome, Bibl. Vat., Vat. gr. 2125, sixth century, called Codex Marchalianus.

V. Venedig, Bibl. Marc., gr. 1, from the eighth century called Codex Venetus.

Z^V. Rome, Bibl. Vat., Vat syr. 162, from the seventh and eighth centuries, called Codex Zuqninensis rescriptus. It contains 1:9-25; 3:1-18; 4:16-5:11; 6:11-9:4; and several other chapters not covered in this study.

Minuscule manuscripts (and papyrus fragments)

First their numbers are mentioned followed by their location and the assumed date of their composition.

22. London, British Museum, Royal 1 B. II, XI-XII centuries.

26. Rome, Bibl. Vat., Vat. gr. 556, X century.

36. Rome, Bibl. Vat., Vat. gr. 347, XI century.

46. Paris, Bibl. Nat., Coisl. 4, XIII-XIV century.

48. Rome, Bibl. Vat., Vat. gr. 1794, X-XI century.

49. Florenz, Bibl. Laur., Plut. XI 4, XI century.

51. Florenz, Bibl. Laur., Plut. X 8, XI century.

62. Oxford, New Coll., 44, XI century.

86. Rome, Bibl. Vat., Barber. gr. 549, IX-X centuries, called Codex Barberinus.

87. Rome, Bibl. Vat., Chig. R. VIII 54, X century.

88. Rome, Bibli. Vat., Chig. R. VII 45, X century, called Codex Chisianus.

90. Florenz, Bibl. Laur., Plut. V 9, XI century.

91. Rome, Bibl. Vat., Ottob. gr. 452, XI century.

96. Kopenhagen, Kgl. Bibl., Ny Kgl. Saml., 4°, Nr. 5, XI century.

106. Ferrara, Bibl. Comun., 187 II, XIV century.

130. Wien, Bibl. Nat., Theol. gr. 23, XII-XIII centuries.

147. Oxford, Bodl. Lib., Laud. gr. 30, XII century.

198. Paris, Bibl. Nat., gr. 14, IX century. It contains 1:1-2:8, and other portions

not related to this study.

231. Rome, Bibl. Vat., Vat. 1670, X-XI centuries. It lacks 1:1-5 until τεσσαρων.

233. Rome, Bibl. Vat., gr. 2067, X century.

239. Bologna, University Library, 2603, written in 1046.

306. Paris, Bibl. Nat., gr. 16, XI century.

311. Moscow, Syn.-Libr., gr. 354, XII century.

393. Grottaferrata, A XV, VIII century; it is a palimpsest which has the following

passages available today: 6:3 ερεις-13 συσκιου;10:17-11:25 ελαλησα προς, and several

other portions not applicable to this study.

403. Jerusalem, Patriarchate Library, Σαβα 283, written in 1542.

407. Jerusalem, Patriarchate Library, Ταφου 2, IX century.

410. Jerusalem, Patriarchate Library, Ταφου 36, XIII century; it is a palimpsest.

449 Milan, Ambrosian Library, E 3 inf., X-XI centuries.

490. München, Staatsbibl., gr. 472, XI century.

534. Paris, Bibli. Nat., Coisl. 18, XI century.

538. Paris, Bibli. Nat., Coisl. 191, XII century.

544. Paris, Bibli. Nat., gr. 15, XI century. The beginning is missing; it starts

from 1:2 ιερεα.

613. Patmos, Ιωαννου του Θεολογου, 209, XIII century.

710. Sinai, Cod. gr. 5, X century.

763. Athos, Μονη Βατοπαιδιου, 514, XI century.

764. Athos, Λαυρα 169, XIII-XIV centuries.

770. Athos, Λαυρα 234, XII century.

922. Oxford, Bodl. Libr., gr. bibl. d. 4 (P), III-IV centuries. It contains only some fragments of 5:12 και το τεταρτον σου 2°-5:14 and 5:15 εγω κυριος λελαληκα-6:3 λογον αδ[ωναι.

927. Codex Melphictensis rescriptus. A fragment of Ezekiel edited and commented by P. Albertus Vaccari in Monumenta biblica et ecclesiastica 2, Rome, 1918. It contains chaps. 4:9 φακ]ον-5:5 των εθνων; 5:6 χω]ριων-5:7 αλλ' ου[δε; 5:8 των εθνων-5:11 λεγει κυριος; 5:11 ουκ ελεησω-5:12 οπισω αυτων.

967. London, British Museum, Chester Beatty Papyrus, III century. It has the following portions available, 11:25 end-12:6; 12:12-18; 12:23-13:6, and several subsequent passages not relevant for the present study.

Manuscript Groups

The grouping of the MSS is very important for the understanding of the symbols employed in this study and for the evaluation of the weight a group of MSS has in favor of or against a variant reading. This is not an exhaustive explanation; for further information on the Greek text see the general introduction to Ziegler's edition. I did not take into consideration any version or church father quotation for this study, therefore they are not mentioned among the manuscript groups; they were purposely omitted.

B text type is represented by Codex B and papyrus 967. These are used most of the time as having the preferred reading according to the Göttingen edition.

The Alexandrine text type is represented by the following MSS: A-26-544 (A`') + 106-410 (106'), 198 239-306 (239'), 403-613 (403').

The Hexaplaric recension is represented by O' = Q-88 (O) + 62-147-407 (o), 922. An asterisk (※) marks a reading which is in the original but lacking in the respective MS, and an obelus indicates a reading which is lacking in the original text but is present in the respective MS and this reading should be deleted. Here we may also include the readings of α', σ', and θ' that are sometimes mentioned in early MSS as οἱ γ' = οἱ τρεῖς (ἑρμηνευταί) or οἱ λ' = οἱ λοιποί (ἑρμηνευταί). For their readings I have relied on the work prepared by Fredericus Field[1] and on the second apparatus of the Göttingen edition of the Septuagint of Ezekiel.

The Lucianic recension is represented by L`' = 22-36-48-51-96-231-763- (L) + 311-538 (II) + V-46-449 (III); Z^V; 456; 613; Q^c; Q^{mg}.

The Catena group refers to a compilation where exegetical commentaries from different authors are placed in a sequence to provide a commentary on a specific biblical book, and the biblical text itself is usually placed in the center of the page with the commentary around it. The following MSS represent this group: C`' = 87-91-490 (C) + 49-90-764 (cI) + 130-233-534 (cII); 198; 86-710 (86'); 239-306 (239'); 380; 403-613 (403'); 611.

Fredericus Field, *Origenis Hexaplorum*, vol. 2 (Hildesheim: Georg Olms Verlagsbuchhandlung, repr., 1964).

The Targumic Text

The basic text of the Sperber edition of the Targum is MS Or. 2211 of the British Museum. Sperber deviated from it only in those places of "obvious scribal errors in the spelling or in the vocalization of a given word."[1] I did not consider the third apparatus of this edition, which lists the reading from quotations in authors from the Middle Ages, e.g., Rashi, Aruk of R. Nathan, Kimhi, and many others. I have relied only on the actual MSS variant readings.

Targumic Manuscripts

1. Biblical Manuscripts with Babylonian Vocalization.

    v. MS Or. 2211 of the British Museum.

    z. MS Or. 1474 of the British Museum.

    1. MS Or. 1473 of the British Museum.

2. Haphtaroth.

    5. MS Or 1470 of the British Museum.

3. Biblical Manuscripts with Tiberian or no vocalization.

    c. MS p. 116 of the Montefiore Library, Jews' College, London.

    f. Codex Reuchlinianus of the Badische Landesbibliothek, Karlsruhe, Germany.

Sperber, *The Latter Prophets*, v.

4. Printed Editions.

    b. The first Rabbinic Bible, Bomberg, Venice 1515/17.

    g. The second Rabbinic Bible, Bomberg, Venice 1524/5.

    0. The Antwerp Polyglot Bible, 1569/73.

Conclusion

For a better understanding of the Source Text of each edition and the organization

of the present work, the reader should refer back to this chapter and to the general

introduction. For further details on the Source Text the reader is advised to refer directly to

the introduction of the respective edition where more information can be found.

CHAPTER II

EZEKIEL 1

Before starting the analysis itself of the text, a few words on the critical edition of

Ezekiel are appropiate. The corrections suggested by Mulder to part III, fasc. 3, of *Ezekiel*

in the Old Testament in Syriac (Leiden 1985) were taken into consideration.[1] For

methodology and organization of the data please refer back to the Introduction and chapter

one of this study.

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[1]Mulder, "Some Remarks on the Peshitta," 181:
p. XI 1.11 from bottom: insert after v. 10: ܩܪܒܬ for ܩܬܪܒ in vii 20.
p. XII bottom line: xiv 17
        read: xiv 17 (also found in 12a1).
p. XXVI 1.8 from bottom: ܐܝܪܘ
        read: 2⁰ ܐܝܪܘ.
p. XXVIII 1. 18/19 from top: ܠܥ ܦܩܬܡ
        read: ܠܥ ܦܩܬܡ ܢܘܗܠܩܘ
p. XXX (913) insert as error: xxxvii 14 ܬܢܘܪ for ܬܢܘܪ
p. XXXI 1. 7 from top: ܘܪܠܝܘ
        read: 1⁰ ܘܪܕܠܝܘ
p. XXXI 1. 15 from top: preceding xii 28
        read: preceding xxii 28
p. XXXIV 1. 17 from top, col. 1/2: xxxvi 1 ܠܥ
        read: xxxvi 1 —
p. XXXIV 1.18 from top, col. 1/2: xxxvii 1 —
        read: xxxvii 1 ܠܥ
p. 7 [Ez IV 7]: ܗܠܬܘ read: ܗܠܬܘ
p. 10 [2⁰ appar. ad 3 ܗܡ]: add ܪܝܐ 8a1*
        read: add ܪܝܐ 8a1* 11l1
The remaining corrections do not pertain to the section of Ezekiel under study. Therefore I
do not mention them in this note. For reference to them see Mulder's article.

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Collation

The collation prepared for this study has the purpose of indicating the differences between 𝕊 and 𝔐. The variant readings of 𝕊 are analyzed against the readings of 𝔗ʲ and 𝔊. Notice that only those variants which are significant for this study are presented. Therefore it is not an exhaustive collation of variants (pluses and minuses of waw, some particles and prepositions, e.g., ܡ݂ܠܟܐ/ܒ/ܠ/ܕ, etc., are only collated when they may be relevant to this study).

1:1

בשלשים שנה] tr.

ברביעי בחמשה חדש] tr.

הגולה] + Peal Perf. ܗܘܝܬ "I was."

1:2

היא] om.

המלך יויכין] tr.

לגלות] ܕܫܒܝܬܗ "of his captivity."

ליויכין] + ܕܝܗܘܕܐ "of Judah."

1:3

עליו] ܥܠܝ "upon me."

1:4

Noun תנה] Aphel Ptc. ܘܡܒܗܩܐ "and shining."

כעין החשמל] ܐܝܟ ܚܙܘܐ "like the

appearance of, figure of."

1:5

דמות] + pr. ܐܝܟ "like."

אדם] pl. ܕܒܢܝ ܐܢܫܐ "sons of men," MS 7h2 ܕܒܢܝܐ.

להנה] om.

1:6

לאחת להן] om.

1:7

רגל ישרה] Peal Pass. Ptc. pl. ܦܫܝܛܢ "stretching."

רגל 2°] om.

Sing. עגל] pl. ܕܥܓ̈ܠܐ "of calves."

Adj. קלל] Aphel Ptc. Attributive ܕܡܒܗܩ "shining."

<div dir="rtl">

1:8

ויהדו Qere וידי] ܘܐ̈ܝܕܐ "and the hand."

מן] ܡܢ "from."

לאַרבּעַתם] ܓ̈ܒܝܗܘܢ "on their sides."

1:9

חברת אשה אל אחותה // כנפיהם] tr.

Idiom. Exp. אשה אל אחותה] ܚܕ ܠܚܕ "to each other."

Idiom. Exp. איש אל עבר פניו] Prep. + pron. ܠܩܘܒܠܗܘܢ "opposite to each other."

Fin // לא יסבו] tr.

1:10

הימין] ܕܝ̈ܡܝܢܐ ܓ̈ܒܝܗܘܢ "on their right sides."

1°, 2°, 3° לאַרבּעַתם] om.

מהשמאול // ופני נשר] tr.

1:11

Idiom. Exp. לאיש ... איש] ܚܕ ܠܚܕ "to each other."

1:12

ואש אל עבר פניו] Prep. + pron. ܘܠܩܘܒܠܗܘܢ

</div>

"opposite to each other, straightforward."

Imperf. m. pl. ילכו] Peal Ptc. f. pl.+ enclit.

ܐܙ̈ܠܢ ܗܘ̈ܝ "they were going."

<div dir="rtl">אל אשר יהיה שמה]</div> Simplification ܠܐܬܪܐ "to the place where."

<div dir="rtl">הרוח ללכת]</div> tr.

Infin. Cstr. <div dir="rtl">ללכת]</div> Peal Ptc. f. s.+ enclit.

ܕܐܙܠܐ ܗܘܬ "she was going."

2° <div dir="rtl">ילכו]</div> om.

Ni. Imperf. m. pl. <div dir="rtl">לא יסבו]</div> Ethpe. Ptc. f.

pl. + enclit. ܘܠܐ ܡܬܗ̈ܦܟܢ ܗܘ̈ܝ "they were not turning."

Inf. Cstr. <div dir="rtl">בלכתן]</div> om.

1:13

<div dir="rtl">מראיהם]</div> pr. ܐܝܟ "like."

<div dir="rtl">הלפדים]</div> sing. ܕܠܡܦܐܕܐ "lamp, torch."

<div dir="rtl">היא]</div> om. copula.

<div dir="rtl">תנגה לאש]</div> Aphel Ptc. f. s. + encl. "and fire was shining."

<div dir="rtl">ומן // האש יוצא ברק]</div> tr.

<div dir="rtl">ומן האש]</div> ܡܢܗ "from it."

1:14

Inf. Abs. רצוא] Peal Ptc. f. pl. ܪܗܛܝ ܗܘܘ "were running."

Inf. Abs. ושוב] neg. + Ethpe. Ptc. f. pl. + enclit. ܘܠܐ ܡܬܗܦܟܝ ܗܘܝ "but they were not returning."

1:15

Sing. אופן] pl. ܓܝܓܠܐ "wheels."

אחד] om.

החיות לארבעת] tr.

1:16

כעין] Substit. ܚܙܘܐ "appearance."

כאשר יהיה] ܐܝܟ "like."

1:17

Q. Imperf. ילכו] Peal Ptc. f. pl. + enclit. ܐܙܠܢ ܗܘܝ "they were going."

Q. Inf. Cstr. בלכתם] om.

Q. Imperf. יסבו] Ethpe. Ptc. f. pl. +enclit. ܡܬܗܦܟܢ ܗܘܝ "they were turning."

Inf. Cstr. בלכתן] om. + ܘܠܐܝܟܐ ܕܗܘܐ ܬܡܢ ܪܘܚܐ ܕܢܐܙܠܢ ܠܬܡܢ ܡܬܛ...

,ܗܘܐ ܠܐ ܗܘܐ ܘܠܐ ܗܘ ܡܬܟܪܟܝܢ ܗܘܘ, "... and to the place of the region the first of them was to go, they went after him, but without turning."

1:18

וגביהן ונבה להם] ܘܐܝܬ ܐܠܝܢ ܪܡܝܢ ܗܘܘ "and their rims were high."

וויראה להם] Verbal root confusion, Peal Ptc. f. pl. ܘܚܙܝܢ ܗܘܝ "and they were seeing."

Adv. סביב] Ethpe. Ptc. f. pl. ܟܕ ܡܬܟܪܟܢ "as they were going round about."

סביב לארבעתן] tr.

1:19

Inf. Cstr. ובלכת] Temp./ Circums. particle + Peal Ptc. f. pl. + enclit. ܘܟܕ ܐܙܠܢ ܗܘܝ "and when they were going."

Q. Imperf. ילכו] Peal Ptc. f. pl. ܐܙܠܢ ܗܘܝ "they were going."

Ni. Inf. Cstr. ובהנשא] Temp. particle + Peal Ptc. f. pl. + enclit. ܘܟܕ ܡܬܬܪܝܡܢ ܗܘܝ "and when they were rising."

האופנים] + ܥܡܗܘܢ "with them."

1:20

ומלאתה ז [על אשר יהיה שם "and to the place where."

הרוח ללכת] tr.

A. Inf. Cstr. ללכת] Peal Ptc. f. s.+ enclit.

ܕܐܙܠܐ ܗܘܬ "where she was going."

Q. Imperf. ילכו] Peal Ptc f. pl. + enclit.

ܐܙܠܢ ܗܘ "they were going."

שמה הרוח ללכת] om.

Ni. Imperf. ינשאו] Peal Ptc. f. pl. + enclit.

ܡܬܥܠܢ ܗܘ "they were rising."

הֹחיה] + ܐܝܬ ܗܘܬ "was."

1:21

Q. Inf. Cstr. + suf. בלכתם] Temp. particle + Peal Ptc. f. pl. + enclit. ܘܡܐ ܕܐܙܠܢ ܗܘ "and when they were going."

Q. Imperf. ילכו] Peal Ptc. f. pl. + enclit.

ܐܙܠܢ ܗܘ "they were going."

Inf. Cstr. ובעמדם] Temp./ Circ. particle + Peal Ptc. f. pl. + enclit. ܘܡܐ ܕܩܝܡܢ ܗܘ

"And when they were standing."

Q. Imperf. יעמדו] Peal Ptc. + enclit.

ܩܝܡܢ ܗܘ "they were standing."

Ni. Inf. Cstr. ובהנשאם] Temp./ Circums. particle + Peal Ptc. f. pl. + enclit.

ܘܡܐ ܕܡܬܥܠܢ ܗܘ "and when they were rising."

Ni. Imperf. ינשאו] Peal Ptc. f. pl. + enclit.

ܡܬܥܠܢ ܗܘ "they were rising up."

הֹחיה] + ܐܝܬ ܗܘܬ "was."

1:22

ודמות] om.

על ראשי החיה // רקיע] tr.

רקיע] Peal Pass. Ptc. ܡܬܝܚܐ "stretched, extended, firmament."

כעין] Substit. ܐܝܟ ܕܡܘܬܐ ܕܚܙܘܐ "like the figure of the appearance."

הקרח הנורא] ܕܓܠܝܕܐ ܚܣܝܢܐ "of a mighty crystal."

נטוי על ראשיהם מלמעלה] om.

1:23

ומתחת הרקיע] ܘܡܢܬܚܘܬܗ, "under it."

Adj. f. pl. ܝܫܪוֹת] Peal Pass. Ptc. m. pl. + enclit. ܗܘܘ ܦܪ̈ܝܣ̈ "stretched."

Idiom אשה אל אחותה] Idiom ܚܕ ܠܘܩܒܠ ܚܕ "toward each other."

מלמעלה] ܡܢ ܠܥܠ ܘܡܢ ܠܬܚܬ "from above and from below."

ולאיש] om.

2° להנה] om.

1:24

שדי] ܕܐܠܗܐ "of God."

Inf. Cstr. בלכתם] Temp./circums. particle + Peal Ptc. f. pl. + enclit. ܟܕ ܐܙ̈ܠܢ ܗ̈ܘܝ "when they were going."

4° קול] pr. ܐܝܟ "like."

5° כקול] om.

מחנה] Explanation ܒܓܘ ܡܫܪܝܬܐ "in the midst of an army."

Inf. Cstr. בעמדם] Peal Ptc. f. pl. + enclit. ܕܩ̈ܝܡܢ ܗ̈ܘܝ "who were standing."

Piel Imperf. 3° c. pl. תרפינה] Aphel Ptc. f. pl. + enclit. ܡܬܬܢ̈ܝܚܢ ܗ̈ܘܝ "they were resting."

1:25

מעל לרקיע] Substit. ܠܥܠ ܡܢ ܪܩܝܥܐ "habitation."

ראשם] Pl. ܪ̈ܝܫܝܗܘܢ "their heads."

Q. Inf. Cstr. בעמדם] Temp./Circums. + Peal Ptc. + enclit. ܘܟܕ ܩ̈ܝܡܢ ܗ̈ܘܝ "and when they were standing."

Pi. Imperf. 3. f. pl. תרפינה] Aphel Ptc. f. pl. + enclit. ܡܬܬܢ̈ܝܚܢ ܗ̈ܘܝ "they were resting."

1:26

לרקיע] ܪܩܝܥܐ "habitation."

1°, and 3° דמות] pr. ܐܝܟ "like."

2° דמות] pr. ܥܠ "and upon."

1:27

כעין השמל] ܐܝܟ ܚܙܘܐ ܕܐܠܗܐ "like the appearance of God."

בית לה סביב] ܡܢ ܓܘ ܠܒ "Enclosed in it" ܟܪܝܟ "from within round about him."

2° וממראה] om.

Adv. סביב] Peal Perf. 3. m. s. ܐܬܟܪܟ "it went round about."

Adv. סביב] Peal Perf. 3. m. s. ܕܐܬܟܪܟ "which went round about."

לו סביב] tr.

סביב] + ܠܗ "him."

1:28

הוא] ܘܗܘܐ ܗܕܐ "and this was."

כן] + copula ܗܘܐ "was."

Data Analysis

The data presented below are arranged as described in the Introduction and in chapter 2. The full verses represent either the original reading of an edition according to the evaluation of the respective editors (eclectic text) or a text that reproduces exactly the original (diplomatic text), as in the case of the BHS. Starting each Data Analysis I will introduce a general feature of the Peshitta of Ezek 1-12 that may be a literary characteristic not only of the respective chapter but also of another chapter as well. These characteristic literary features will be accumulated and described in the general conclusion of this work.

Ezek 1:2

(𝔐) בחמשה לחדש היא השנה החמישית לגלות המלך יויכן

(𝔖) ܒܚܡܫܐ ܒܝܪܚܐ ܗܘ ܫܢܬܐ ܚܡܝܫܝܬܐ ܕܓܠܘܬܗ ܕܡܠܟܐ ܕܝܘܐܩܝܡ.

(𝔗ʲ) בחמשה לירחא היא שתא חמישיתא לגלות מלכא יויכין

(𝔊*) πέμπτῃ τοῦ μηνός τοῦτο τὸ ἔτος τὸ πέμπτον τῆς αἰχμαλωσίας τοῦ βασιλέως Ιωακιμ

(Trans. of 𝔖) "On the fifth day of the month in the fifth year of the captivity of Jehoiachim,

king of Judah."

Analysis of the Variants

In this verse the S reads like the 𝔐 with the addition of the last word ܕܝܗܘܕܐ, "of

Judah." The Syriac scribe seems to clarify the background of the event pictured in the

narrative for his reader. 𝔗ᴶ in this case is a literal translation of a Hebrew text similar to that

of 𝔐, and almost all the MSS of 𝔊ᴬ read like 𝔐, with the sole exception of MS 534 that

reads ιωακειμ βασιλεως ιουδα as in S. Accordingly, there are three possibilities for S's

reading: (1) S employed the same Hebrew recension as MS 534; (2) the scribe's own

knowledge of the background of this event; and (3) S copied from MS 534. The second

possibility seems the most feasible, and it fits the literary characteristic of the Peshitta book

of Ezekiel, which is the effort of making the text easier to read, as will be seen throughout

this study. Thus information known to the scribe that can clarify the background of the

verse is sometimes added to the text.

Ezek 1:3

(𝔐) היה היה דבר יהוה אל יחזקאל בן בוזי הכהן בארץ

כשדים על נהר כבר ותהי עליו שם יד יהוה

(S) ܗܘܐ ܦܬܓܡܗ ܕܡܪܝܐ ܥܠ ܚܙܩܝܐܝܠ ܒܪ ܒܘܙܝ ܟܗܢܐ. ܒܐܪܥܐ

ܕܟܠܕܝܐ ܥܠ ܢܗܪ ܟܒܪ. ܘܗܘܬ ܥܠܘܗܝ ܐܝܕܗ ܕܡܪܝܐ.

(𝔗ᴶ) הוה פתגם נבואה מן קדם יוי עם יחזקאל בר בוזי כהנא בארעא דישראל תב תנינות

ואתמלל עמיה במדינת ארע כסדאי על נהר כבר ושרת עלוהי תמן רוח נבואה

(𝔊*) καὶ ἐγένετο λόγος κυρίου πρὸς Ιεζεκιηλ υἱὸν Βουζι τὸν ἱερέα ἐν γῇ

Χαλδαίων ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ· καὶ ἐγένετο ἐπʼ ἐμὲ χεὶρ κυρίου.

(Trans. of 𝔖) "And the word of the Lord came to Ezekiel, son of Buzi the priest, in the land

of the Chaldeans by the river Kebar, and there the hand of the Lord was upon me."

<div align="center">Analysis of the Variants</div>

𝔐 reads "the word of the Lord certainly came,"[1] while 𝔖, ℭ[5,c,f,v], 𝔊[T] read: "(𝔊[T]

= and) the word of the Lord came." Exceptions are the targumic MSS b, g, o, 1, z, which

have the same reading as 𝔐, plus the targumic exegesis and explanations of the text.

The BHS apparatus suggests a dittographic error; for if the Hebrew MS were

unvoweled, the perfect and the infinitive absolute would look alike. Consequently, its

absence in the ancient versions shows that scribes recognized it as a possible dittographic

error. Another possibility is that ℭ[5,c,f,v], 𝔖, and 𝔊[T] may have been based on a Hebrew MS

that started with ויהי (waw cons. Q. Imperf.) instead of Inf. Abs. + Perfect.

There are two problems with the suggestion of a dittography as the solution for this

possible error: 1. The presence of the Inf. Abs. in several MSS of ℭ[b,g,o,1b,zb] cannot easily

be explained. 2. The Inf. Constr. is very common in EBH and DSS scrolls (over 1000

instances), while the Inf. Abs. is extremely rare in LBH, DSS, and in Mishnaic Hebrew.

According to Qimron: "The relative non-usage of the infinitive absolute is typical of

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[1]"Usually the intensifying infinitive with the perfective conjugation forcefully presents the certainty of a completed event," B. K. Waltke, and M. OʻConnor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake: Eisenbrauns, 1990), 584.

late BH, of Samaritan Hebrew and of 1QIsa[a14], and culminates in MH."[1] Therefore the 𝔖, 𝔊T, and ℭ[5.c.f.v] may have opted to omit the Inf. Abs. to update its reading for their readers, possibly to avoid an archaism or any misunderstanding of the text besides dittography. In this case the 𝔖 version seems to be on its own.[2]

The next variant reading is the preposition "upon" plus the third person singular suffixed pronoun "upon him" (עָלָיו). In 𝔐 the pronoun goes back to its antecedent "Ezekiel." Almost all MSS of 𝔖, ℭ[5.c.f.v], and 𝔊T have "upon me." The apparatus of the BHS suggests a harmonization with Ezek 8:1, which reads "upon me."

On the one hand, this variant reading seems to be an influence of ℭ[J] and 𝔊T on 𝔖. On the other hand, 𝔖 has the word ܬܡܢ (there) which is present in all the targumic MSS, but absent in some Septuagint MSS (εκει is present in MSS A-410, V-449, [✳ O] εκει O [Q mg]-62). 𝔖 may have been affected by both ℭ[J] and 𝔊T, but more securely by ℭ[J] on the second part of this verse. Probably this verse was "corrected" or harmonized later in 𝔖 to correspond with the Greek and Aramaic.

Notice, however, that harmonization was a common translation technique. Therefore 𝔖 can also stand on its own merit and the variant reading "upon me" cannot be used as a proof of relationship/influence or anything concerning the *Vorlage* of the versions.

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[1]Elisha Qimron, *The Hebrew of the Dead Sea Scrolls* (Atlanta: Scholars Press, 1986), 47.

[2]Even though 𝔖 avoids Hebraisms, it has a reading that may be considered as a Hebraism in this verse; that is, the introductory ܘܗܘܐ. 𝔊T has καὶ ἐγένετο, which is a clear Hebraism.

Ezek 1:4

וארא והנה רוח סערה באה מן הצפון ענן גדול ואש מתלקחת (‏𝔐)

ונגה לו סביב ומתוכה כעין החשמל מתוך האש

(S) ܚܙܝܬ ܕܗܐ ܪܘܚܐ ܕܥܠܥܠܐ ܐܬܝ ܡܢ ܓܪܒܝܐ. ܘܥܢܢܐ.

ܘܪܒܬܐ ܘܢܘܪܐ ܡܫܬܠܗܒܐ. ܘܡܢ ܓܘܗ ܐܝܟ ܚܙܘ ܡܢ ܓܘ ܢܘܪܐ.

(‏𝔗ᴶ) חזית והא רוח עלעולא אתי מן ציפונא ענן רב ואישתא משתלהבא וזיהורא

ליה סחור סחור ומגו עננא ומגו עלעולא כעין חשמלא מגו אישתא

(𝔊*) καὶ εἶδον καὶ ἰδοὺ πνεῦμα ἐξαῖρον ἤρχετο ἀπὸ βορρᾶ, καὶ νεφέλη μεγάλη ἐν αὐτῷ, καὶ φέγγος κύκλῳ αὐτοῦ καὶ πῦρ ἐξαστράπτον, καὶ ἐν τῷ μέσῳ αὐτοῦ ὡς ὅρασις ἠλέκτρου ἐν μέσῳ τοῦ πυρὸς (καὶ φέγγος ἐν αὐτῷ).

(Trans. of S) "And I looked and behold a hurricane coming from the north, a great cloud, fire and brightness were breaking out from round about it. And from the midst of it there was like a figure from the midst of the fire."

Analysis of the Variants

It seems that the scribe of S did not understand the Hebrew expression

כעין החשמל, "gleaming bronze, gleaming amber," or he avoided it because of its inherent ambiguity. החשמל is found otherwise only in vs. 27 and 8:2; therefore it could well have been a difficult word for its readers. These Hebrew words were translated by ܐܝܟ ܚܙܘ, "like a figure," in the Peshitta version.

Even the 𝔗ᴶ does not translate it, but keeps the exact Hebrew expression כעין

חשמלא. The 𝔊ᵀ translated it by ὅρασις (except α᾽ οφθαλμος, σ᾽ and Cod. 86 ειδος, ο᾽ ομοιωμα) ἠλέκτρου, "appearance of amber," and adds a whole nominal clause at the end of the verse καὶ φέγγος ἐν αὐτω, "and brightness in the midst of it."[1] Thus we cannot argue for any relation between S and 𝔊ᵀ. Although S has the word "figure," which is similar to the one used in 𝔊ᵀ, it does not have the final additional nominal clause or the word "amber" that the latter contains.

<p style="text-align:center">Ezek 1:6</p>

וארבעה פנים לאחת וארבע כנפים לאחת להם (𝔐)

(S) ܘܐܝܟ̈ܐ ܫܒܥ ܐܦ̈ܝ ܠܚܕܐ ܘܐܝܟ̈ܐ ܫܒܥ ܓ̈ܦ̈ܐ

וארבעה אפין לחדא וארבעה אפין לכל חד וחר שתת עסר אפין לבריתא (𝔠ᴶ)

חדא הוי מין אפיא דארבע ברין שתין וארבעה אפין וארבעה גפין לחדא

וארבעה גפין לכל חד וחד שתת עסר גפין לכל אפא ואפא שתין וארבעה גפין

לבריתא חדא הוי מין נפיא דארבע ברין מתן וחמשין ושתה גפין

(𝔊*) καὶ τέσσαρα πρόσωπα τῷ ἑνί, καὶ τέσσαρες πτέρυγες τῷ ἑνί

(Trans. of S) "And each had four faces and four wings."

<p style="text-align:center">Analysis of the Variants</p>

This verse in S underwent an editorial work to avoid redundancy. The S omits the

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[1]Zimmerli, 82-83. According to Zimmerli the Hebrew האש מתוך is most probably a additional comment necessary to clarify the text. This "gloss," as he calls it, entered 𝔊ᵀ with a further addition, καὶ φέγγος ἐν αὐτῷ. As one can see, only 𝔊ᵀ has this reading, consequently it is hard to accept that the Masoretic reading is a gloss. The evidence indicates that מתוך האש is the original reading supported by 𝔠ᴶ, S, and the only gloss is the extra-Masoretic reading found in 𝔊ᵀ.

second לאחת, "every" or "each," and להם, "of/to them," while 𝔊T holds both (τῷ ἑνι).

Even though 𝒞ʲ contains a partial Masoretic reading except להם, it has for this verse one of

the longest textual expansions in the entire book of Ezekiel. This expansion is probably

due to the theological implications of the verse in the targumic tradition.[1] S ignores

completely this expansionist interpretation.

Ezek 1:12

ואיש אל עבר פניו ילכו אל אשר יהיה שמה הרוח ללכת ילכו לא יסבו בלכתן (𝔐)

ܘܠܩܒܠܝܗ ܐܝܟ̇ ܗܘ̇ ܐܠܝܟܐ ܕܐܝܬ ܗܘܐ ܕܡܢ܂ ܘܠܐ ܗܟܬܠܚ ܗܘ̇ . (S)

וברYא לקביל אפהא אזלא לאתר דהוי תמן רעוא למיזל אולן לא מתחזרן במיזלהון (𝒞ʲ)

(𝔊*) καὶ ἑκάτερον κατὰ πρόσωπον αὐτοῦ ἐπορεύετο· οὗ ἂν ἦν τὸ πνεῦμα

πορευόμενον, ἐπορεύοντο καὶ οὐκ ἐπέστρεφον.

(Trans. of S) "And straight forward they went to the place where the spirit went, and they

did not turn."

Analysis of the Variants

S differs from 𝔐 by omitting the initial Hebrew word ואיש, "each," while 𝒞ʲ and

𝔊T read ἑκάτερον, "each of both, both" (εκαστον "every, each" O-147, Lˋ', 106), and the

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[1] "Each had four faces and *each and every one of the faces had four faces, sixteen faces to each creature, the number of faces of the four creatures being sixty-four.* Each had four wings *and each and every one of the faces had four wings, sixteen wings to every single face, sixty-four wings to every single creature; the number of wings of the four creatures being two hundred and fifty six.*" Samson H. Levey, *The Targum of Ezekiel,* in The Aramaic Bible, vol. 13 (Wilmington: Michael Glazier, 1987), 20.

indefinite noun בּרִיא, "creature" (sometimes used for "each" like אִישׁ in Hebrew),

respectively.

The relationship of S to 𝕲* is represented by the omission of the last Hebrew Inf.

Cstr. בלכתן, "as they went." However, MSS of 𝕲A, e.g., (※ O, Qᵗˣᵗ) O-62 L-311, 410,

86, and also οἱ λ' contain εν τω πορευεσθαι αυτα, which is a typical Septuagintal

translation of the Hebrew Inf. Cstr. that can be called a Hebraism (εν τω + Inf.). Another

point is that S has the word ܪܘܚܐ, "spirit," as in 𝔐 and 𝕲ᵀ, but absent in 𝕮ᴶ.

Even though these two versions have a similar extra-Masoretic reading, this shared

reading is not enough to support a direct relationship between them, because it can be

explained by a common translation technique. In this case, the Syriac scribe may have

opted to omit the Hebrew Inf. Cstr. to avoid redundancy and to eliminate the wordy

Hebrew style, rather than to have copied from a Septuagintal text.

Ezek 1:14

והחיות רצוא ושוב כמראה הבזק (𝔐)

ܘܚܝܘܬܐ ܪܗܛܢ ܗܘܝ ܘܗܦ̈ܟܢ ܐܝܟ ܚܙܘܐ ܕܒܪܩܐ. (S)

ובריתא באשתלחיהון למעבד רעות רבונהון דאשרי שכינתיה במרומא עילא (𝕮ᴶ)

מנהון כאפא עינא למחזי חזרן ומקפן ית עלמא ותיבן ברית חדא וקלילן כחיזו ברקא[1]

Omitted in 𝕲* (MSS B, 106), but present in 𝕲A with some variations among them (rel. and

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[1]"And the creatures, *when they are sent to do the will of their Master who makes His Shekinah dwell on high above them, are like the eye seeing a bird on the wing*, they turn and *circle the world; and the creatures return together, quickly,* like a flash of lightning." Levey, 21-22.

the Hexaplaric witnesses) as και τα ζωα ετρεχον και ανεκαμπτον ως ειδος του βεζεκ.

(Trans. of S) "And the living creatures were running but they were not returning, like the appearance of radiance."

Analysis of the Variants

S has its own unique reading by adding the neg. ܘܠܐ, "and not," to the participial form ܡܗܦܟܝܢ ܗܘܘ, "they were returning." Both Hebrew Inf. Abs. were conveyed by the common Syriac use of the Ptc. + enclit. Perhaps this is an effort on the part of the Syriac scribe to convey a good translation into the Syriac language. Therefore the neg. ܘܠܐ may or may not have been in its Hebrew *Vorlage*.

It seems that some Hebrew recensions had difficult readings or their MSS may have been in such bad condition that their translation was made more on contextual exegesis than on the actual reading of their texts. For instance, notice the long addition of 𝕮ᴶ, and on the other hand the complete omission of this verse by 𝕾* (MSS B, 106). Even though the remaining MSS (rel. including MS A) contain this verse, it is not enough to support the assumption that their Hebrew *Vorlage* had it. The Greek reading of rel. is a literal word-for-word translation of a Hebrew text similar to that of 𝔐 that seems to have been added later on to their Greek text. Therefore the *Vorlage* of rel. could well be the same as of 𝕾* (MSS B, 106) but a later hand included a literal rendering similar to that of 𝔐. Support for this assumption, even though one may argue the opposite on the same

basis, is that the Hebrew word ברק, "lightning," was transliterated as βεζεκ. [1]

On the contrary, to support the assumption of the existence of an early Hebrew recension with this verse are the readings found in α', σ', and θ,' and in the Peshitta version. The first one reads απορροιας η αστραπες, " flowing of lightning," for βεζεκ; σ' has ακτινος αστραπης, "beam of lightning"; and θ' reads αστραπης (+ ※ βεζεκ). This indicates that S is based on a different Hebrew recension than the one used by the majority of the witnesses of 𝔊, and the neg. ולא may be an authentic reading.

<p style="text-align:center">Ezek 1:17</p>

(𝔐) על ארבעת רבעיהן בלכתם ילכו לא יסבו בלכתן

(S) ܥܠ ܐܪܒܥ ܣܛܪܝܗܘܢ ܗܘܘ ܐܙܠܝܢ ܗܘ ܘܠܐ ܡܬܟܪܟܝܢ ܗܘ ܘܠܐܬܪܐ

ܕܩܕܡ ܗܘ ܕܢܐܙܠ ܠܬܡܢ ܒܬܪܗ ܐܙܠܝܢ ܗܘ ܘܠܐ ܡܬܟܪܟܝܢ ܗܘ

(ℭ) על ארבעה סטריהון במיזלהון אזלין לא מתחזרן במיזלהון

(𝔊*) ἐπὶ τὰ τέσσαρα μέρη αὐτῶν ἐπορεύοντο, οὐκ ἐπέστρεφον ἐν τῷ πορεύεσθαι αὐτά.

(Trans. of S) "They went towards their four sides without turning, and to the place of the region where the first of them was to go they went after him without turning."

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[1]According to Zimmerli "the verse is lacking in 𝔊 and we must read with ℘ (*ibant*) יצאו instead of the erroneous רצוא, and with ℭ (ברקא) 𝔇 Σ הברק instead of the mysterious הבזק. Jerome is of the opinion that 𝔊 has deliberately suppressed the verse, which speaks of a return (שוב) of the living creatures *ne legenti scandalum faceret* because it is previously claimed explicitly that the creature did not turn as they went (vv. 9, 13)." Zimmerli, 85.

Analysis of the Variants

𝕮ᴶ is a literal translation of a Hebrew text similar to 𝔐. This is one of the few cases

of a textual expansion in S. It holds a very large addition that seems to have entered its text

in an early stage of transmission: ܘܐ ܠ ܘܗ ܠܝܢ ܐܬܪ ܕܐܝܟܐ ܕܗܘܐ ܕܡܗܠܟܝܢ ܟܠܗܝܢ ܘܐ,

ܘܠܐ ܕܡܬܦܢܝܢ ܗܘܐ, "and to the place of the region where the first of them was to go they

went after him without turning." This addition might be an explanation to avoid ambiguity

concerning where the creatures were going that harmonizes with the context of the passage.

Also S tries to improve the text by omitting the redundant and ambiguous syntactical usage

of the suffixes attached to the two instances of the Inf. Cstrs. (the first one in the masc. and

the second in the fem. gender).

S renders its translation into good Syriac style even though it contains a long

addition, while 𝕲ᵀ has a Hebraism for the second instance of the Inf. Cstr. (בלכתן), ἐν τῷ

πορεύεσθαι (ἐν τω + Inf.).[1] This indicates an independent relationship among the

versions; and this is the only instance in the first twelve chapters of Ezekiel where S

deviates this much from any of the versions including 𝔐.

Ezek 1:18

וגביהן וגבה להם ויראה להם וגבתם מלאת עינים סביב לארבעתן (𝔐)

ܘܐܒܐ ܐܝܬ ܠܢܣܝ̈ܢ ܕܡ̈ܘܬܗܝܢ ܕܐܝܬ ܠܗܝܢ ܘܗܘ̈, ܘܣܓ̈ܝܐ ܗܘ̈ ܥܝ̈ܢܐ ܕܚ̈ܕܪܐ (S)

וגביהן שין לקבלא רקיעא ורומא להון ודחילין אינון וגביהון מלן עינין סחור סחור לארבעתיהון (𝕮ᴶ)

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[1]It is a Hebraism; see C. F. D. Moule, *An Idiom Book of New Testament Greek* (Cambridge: Cambridge University Press, repr. 1990), 174.

(𝕲*) οὐδ' οἱ νῶτοι αὐτῶν, καὶ ὕψος ἦν αὐτοῖς· καὶ εἶδον αὐτά, καὶ οἱ νῶτοι αὐτῶν πλήρεις ὀφθαλμῶν κυκλόθεν τοῖς τέσσαρσιν.

(Trans. of 𝑆) "And their rims were high, and they could see, for their rims were full of eyes, when the four of them were turning round about."

Analysis of the Variants

The key word in this verse is וייראה, "and fear." In a consonantal text it could well be read as the verb ראה, "to see." Thus a confusion of the verbal root may have taken place causing the Syriac translator to render it as ܗܘ ܚܙ ܗܘ, "and they were seeing." This also may be due to a contextual interpretation, for the verse mentions that the wheels were covered with eyes round about. Then the implication is that they were able to see. This shows that 𝑆 was based on a consonantal Hebrew text similar to 𝕸.

Even though there is an addition to the targumic reading, the Hebrew word וייראה is rendered by the Aramaic ודחילין, "and fear," as in 𝕸. 𝕲* is related to 𝑆, for the former reads καὶ εἶδον αὐτά, "and they were seeing" (except in some MSS of 𝕲A, e.g., και φοβεροι ησαν 88, L`'-ZV; και φοβερα ην 62; και φοβερα ησαν 198). This, however, is not proof of a direct relationship between them. Both may have used the same translation technique of contextual exegesis or verbal-root confusion. Furthermore, if the Hebrew text were only consonantal, this same reading could well be found in both independently. Moreover, against any relationship between them is the rendering of the last part of this verse סביב לארבעתן, "round about to the four of them," that was translated in 𝑆 as ܗܘܢ ܟܕ ܡܬܟܪܟܝܢ, "when the four of them were turning round about," and

in 𝔊^T κυκλόθεν τοῖς τέσσαρσιν, "round about [them] the four," indicating a non-

relationship between them.

Ezek 1:19

ובלכת החיות ילכו האופנים אצלם ובהנשא החיות מעל הארץ ינשאו האופנים (𝔐)

(S) ܘܡܕ ܐܙܠ ܚܝܘܬܐ ܗܘ ܐܙܠ ܓܝܓܠܐ, ܗܘ, ܒܓܒܗܘܢ ܘܡܐ

ܕܡܬܬܪܝܡ ܚܝܘܬܐ ܗܘ, ܡܢ ܐܪܥܐ. ܡܬܬܪܝܡ ܓܝܓܠܐ, ܗܘ, ܒܓܒܗܘܢ.

ובמיזל בריתא אזלין גלגליא ובאתרמא בריתא כמלרע לרום שמיא מיתרמין גלגליא (𝔗^J)

(𝔊*) καὶ ἐν τῷ πορεύεσθαι τὰ ζῷα ἐπορεύοντο οἱ τροχοὶ ἐχόμενοι αὐτῶν, καὶ ἐν

τῷ ἐξαίρειν τὰ ζῷα ἀπὸ τῆς γῆς ἐξῆροντο οἱ τροχοί.

(Trans. of S) "And when the living creatures went the wheels went with them. And when

the living creatures rose from the earth the wheels rose with them."

Analysis of the Variants

A clear difference can be noticed among the versions. S, as usual, tries to smooth

the text and avoid ambiguity. For instance, the prep. phrase ܒܓܒܗܘܢ, "with them," was

used twice, the first instance for אצלם, "by their side," and the second an addition to the

text, thus completing the syntactical meaning of the sentence and the end, making clearer

whom the wheels were with at each specific moment. These deviations do not seem a

reflection of the Peshitta's *Vorlage* but an effort on the part of the translator to improve the

text.

𝔊^T is a more literal translation than S. The Hebrew Inf. Cstrs. were rendered into

an un-Greek grammatical structure, ἐν τῷ + Inf. (πορεύεσθαι and ἐξαίρειν).[1] Instead of

אצלם, "by their side," 𝕲ᵀ employs ἐχόμενοι αὐτῶν, "neighboring them." The remaining

portion of the verse agrees precisely with 𝕸. The only clear deviation of 𝕮ᴶ is the

additional phrase לרום שמיא, "to the heavenly heights," indicating the direction of the rising

creatures. Therefore, based on these facts none of the versions are related, and each one of

them shows its characteristic literary features.

Ezek 1:20

(𝕸) על אשר יהיה שם הרוח ללכת ילכו שמה הרוח

ללכת והאופנים ינשאו לעמתם כי רוח החיה באופנים

(S) ܘܠܟܐ ܕܗܘܬ ܬܡܢ ܪܘܚܐ ܘܐܙܠܝ ܗܘܘ ܘܓܠܓܠܐ

ܡܬܬܪܝܡܝܢ ܥܡܗܘܢ. ܡܛܠ ܕܪܘܚܐ ܚܝܬܐ ܐܝܬ ܗܘܬ ܒܓܠܓܠܐ.

(𝕮ᴶ) על אתר דהוי תמן רעוא למיזל אזלין לתמו רעוא למיזל

וגלגליא מיתרמין לקבלהון ארי כרוח בריתא בגלגליא

(𝕲*) οὗ ἂν ἦν ἡ νεφέλη, ἐκεῖ τὸ πνεῦμα τοῦ πορεύεσθαι· ἐπορεύοντο τὰ ζῷα

καὶ οἱ τροχοὶ καὶ ἐξῄροντο σὺν αὐτοῖς, διότι πνεῦμα ζωῆς ἦν ἐν τοῖς τροχοῖς.

(Trans. of S) "And to the place where the spirit went they went, and the wheels were lifted

up with them, because the living spirit was in the wheels."

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[1]Maximilian Zerwick, *Biblical Greek*, adapted by Joseph Smith in Scripta
Pontifivii Instituti Biblici, no. 114 (Rome: Editrice Pontificio Instituto Biblico, 1990), §
387: "such a use is of itself quite Greek, but its regular use in temporal sense may be
attributed to Hebrew influence"; see also Moule, 174.

Analysis of the Variants

𝔙ᴶ avoids any representation of the spirit (usually of God) in an anthropomorphic

feature while 𝔖 does not show any fear concerning that matter. The first instance of רוח is

rendered by רעוא, "will, wish," probably because of its ambiguous source. The second

instance, however, maintains the Masoretic reading indicating that רוח is applied to the

creatures.

𝔖 represents an elaborate editorial work. It omits what could be a dittographic error

in 𝔐 הרוח ללכת (see suggestion of BHS apparatus), or because of its redundancy in the

text. Furthermore, 𝔖 does not have any relationship to 𝔊. The former does not contain the

additional elements that the latter presents, ἡ νεφέλη, "cloud," and τὰ ζῷα, "creatures."

Regarding the dittographic error suggested by BHS, 𝔊* omitted it, adding instead

τὰ ζῷα. In this case the scribe of 𝔊* may have had a Hebrew MS without the dittographic

error or he may have corrected it as he recognized this error. Notice, however that Codex

B does not contain this reading (τὰ ζῷα instead of הרוח ללכת). Therefore one may

conclude that an early Hebrew recension had the repetition of הרוח ללכת in its text and not

τὰ ζῷα, which could be a late scribal correction. Thus Codex B and 𝔖 reflect an earlier

reading than the other witnesses of 𝔊.

Ezek 1:22

ודמות על ראשי החיה רקיע כעין הקרח הנורא נטוי על ראשיהם מלמעלה (𝔐)

(𝔖) ‎ܘܕܡܘܬܐ ܠܥܠ ܡܢ ܪܫ̈ܐ ܕܚܝ̈ܘܬܐ ܐܝܟ ܚܙܘܐ ܕܩܪܚܐ ܘܐ ܕܢܦܝܠ ܠܥܠ ܡܢ ܪ̈ܫܝܗܘܢ ܠܪܘܡܐ.

ודמות על ריש ברייתא רקיעא כעין גליד חסין מרכן על רישיהון מלעילא (𝔙ᴶ)

(𝕲*) καὶ ὁμοίωμα ὑπὲρ κεφαλῆς αὐτοῖς τῶν ζῴων ὡσεὶ στερέωμα ὡς ὅρασις κρυστάλλου ἐκτεταμένον ἐπὶ τῶν πτερύγων αὐτῶν ἐπάνωθεν.

(Trans. of 𝕾) "And stretched upon the heads of the creatures was like a figure of likeness of a mighty crystal."

Analysis of the Variants

𝕾 contains the word ܣܛܠܝܣܛܘ, "chrystallus," which is a Greek loanword and also present in all MSS of 𝕲ᴬ and also in 𝕲*. The verse, however, is completely different in 𝕾. It does not contain the additional word πτερύγων, "wings," and gives a different rendering for רקיע, "firmament" (ܐܬܡܬܚ ?), while 𝕲ᵀ has both of them. Interesting enough is the omission of the Hebrew word הנורא, "awesome," in both 𝕾 and 𝕲*, while MSS of 𝕲ᴬ contain it (φοβερου O-147, 46-449ᶜ, 86, 410, 62, or φοβερον L`'-46 [449*]-Zⱽ, also οἱ λ', and o' read φοβερου Codd. 86 and ※ O). This may indicate that 𝕾 reflects a Hebrew *Vorlage* similar to the one used by Cod. B.

𝕾 could have employed the Syriac equivalent for the Hebrew word רקיע, "firmament," which is ܪܩܝܥܐ, but it uses a verbal noun ܡܬܝܚ (pass. Ptc. of ܡܬܚ to stretch out, elongate, prolong). 𝔐 and ℭᴶ have רקיע and 𝕲ᵀ the Greek correspondent στερέωμα.

The coincidence of one word (*chrystallus*), which is a Greek word, does not indicate an influence coming from 𝕲ᵀ. This is a loanword from the Greek to the Syriac language having nothing to do with translation, relationship, or influence between them. Notice that 𝕾 substitutes the difficult Hebrew expression כעין by an explanation

ܪܟܐ ܚ ܪܟܐܒܪ̈ܐ ܐܝܟ, "like the figure of the appearance," whereas the Greek version reads ὡς ὅρασις, "like the appearance of."

S has a unique reading by omitting the last part of the verse that is present in the other versions: נטוי על ראשיהם מלמעלה, "spread out above their heads above." This omission may be due to the Syriac scribe's effort to avoid redundancies, for this Hebrew ending contains some redundant prepositional phases and a participle whose sense is already implied before in the same verse. Therefore, this omission is not a reflection of the Syriac *Vorlage*, but only an editorial work at the outset of the Peshitta translation.

Ezek 1:23

(𝔐) ותחת הרקיע כנפיהם ישרות אשה אל אחותה לאיש

שתים מכסות להנה ולאיש שתים מכסות להנה את גויתיהם

(S) ܠܗܠ ܟ ܡܢ ܥܠ ܥܠ ܠܥܠ ܥܠ ܘܗܘܘ ܦܪ̈ܝܣܢ ܓܦܝ̈ܗܘܢ, ܘܡܚܦ̈ܝܢ

ܘܡܢ ܠܬܚܬ. ܘܗܕܐ ܠܘܩܒܠ ܗܕܐ ܡܚܦ̈ܝܢ ܓܘ̈ܫܡܝܗܘܢ

(𝔗) ותחות רקיעא נפיהון מכונן חדא לקביל חדא חדא לחדא

תרתין מכסין להון ולחדא תרתין מכסין להון ית גויתהון

(𝔊*) καὶ ὑποκάτω τοῦ στερεώματος αἱ πτέρυγες αὐτῶν ἐκτεταμέναι, πτερυσσόμεναι ἑτέρα τῇ ἑτέρᾳ, ἑκάστῳ δύο συνεζευγμέναι ἐπικαλύπτουσαι τὰ σώματα αὐτῶν.

(Trans. of S) "And under it there were stretched wings one against the other, above and under, two covering them, and two covering their bodies."

Analysis of the Variants

The idiomatic expression אשה אל אחותה, "to each other," is rendered according to the nature of the language of each version. The similarity between S and ℭʲ regarding the idiomatic expression is due to their language relationship and not to a direct dependency between versions, ܚ ܠܒܩܠ ܚ // חדא לקביל חדא, which means literally "one opposite to the other."

S contains a unique reading by adding ܡܢ ܠܥܠ ܘܡܢ ܠܬܚܬ, "from above and from below," instead of לאיש. BHS suggests a dittographic error for the repetition of the Hebrew ולאיש שתים מכסות להנה, "and to each two covering them." S and ℭʲ contain this reading as in 𝔐 against BHS suggestion. 𝔊ᵀ omitted it with the exception of group O-Q, which contains it in an asterisk, ※ και δυο καλυπτουσαι αυτοις τα σωματα αυτων.

It is hard to explain why S kept the Hebrew emphatic repetition since this version typically avoids redundancy and ambiguity, and at the same time the plus in S could well be an explanation clarifying where the wings were located. Thus one cannot say that S has a relationship to any version. Based on this verse, S is a translation of a Hebrew text similar to 𝔐 with some editorial work.

Ezek 1:24

ואשמע את קול כנפיהם כקול מים רבים כקול שדי (𝔐)

בלכתם קול המלה כקול מחנה בעמדם תרפינה כנפיהן

ܘܫܡܥܬ ܩܠܐ ܕܓܦܝܗܘܢ ܟܕ ܦܪܚܝܢ܂ ܐܝܟ ܩܠܐ ܕܡܝܐ ܣܓܝܐܐ܂ ܘܐܝܟ ܩܠܐ ܕܐܠܗܐ (S)

ܕܫܕܝ܂ ܘܐܝܟ ܩܠܐ ܕܡܫܪܝܬܐ ܟܕ ܡܗܠܟܝܢ܂ ܘܡܐ ܕܩܝܡܝܢ ܗܘܘ܂ ܫܠܝܢ ܗܘܘ ܓܦܝܗܘܢ

וּשְׁמֵעִית ית קל נפיהון כקל מיין סניאין כקלא מן קדם שדי במהכהון קל מלולהון כד מודין (C^J)

וּמברכן ית רבונהון קיימא מלך עלמיא כל משרית מלאכי מרומא במקמהון משתקן נפיהון

(ᵹ*) καὶ ἤκουον τὴν φωνὴν τῶν πτερύγων αὐτῶν ἐν τῷ πορεύεσθαι αὐτὰ ὡς

φωνὴν ὕδατος πολλοῦ· καὶ ἐν τῷ ἐστάναι αὐτὰ κατέπαυον αἱ πτέρυγες αὐτῶν.

(Trans. of S) "And I heard the sound of their wings like the sound of many waters and like

the voice of God as they went, and like the sound of a speech in the midst of an army, and

when they stood up they left their wings motionless."

Analysis of the Variants

The Syriacization of this verse is evident in S by the use of the very common

Syriac grammatical structure of a Ptc. plus the enclitic, while ᵹᵀ employs the un-Greek

structure ἐν τῷ plus Inf.[1] for the Hebrew Inf. Constr. The omission of שׁדי כקול in ᵹ* (B)

seems to be the reflection of a unique recension, or a misunderstanding of the term, for all

the remaining MSS contain it with some variants, e.g., ᵹᴬ reads (※ Q) ως φωνην (-νη

62ᵐᵍ-147, 710) ικανου (θεου σαδδαι [σαδδαικανου 36, 534; σαδαι ικανου 106] 62ᵐᵍ,

L˙' [22ᵗˣᵗ, 311ᵗˣᵗ, 538ᵗˣᵗ, 449ᵗˣᵗ]-ZV, 534, 106) εν τω πορευεσθαι αυτα φωνη (-νην

62 L˙'-36 763-V-449-ZV; ως φ. 86'; ως φωνην 763) του (>763) λογου ως φωνη (-νην

62 L˙'-36 46; -νης 198) παρεμβολης (-λων 407) rel. In addition, θ' has an asterisk, ※ ως

φωνην ικανου (α' and σ' ικανου; οἱ λοιποι read θεου σαδδαι and Cod. 86) εν τω

πορευεσθαι αυτα φωνη του λογου ως φωνη παρεμβολης Qᵗˣᵗ. S reads ܘܐܝܟ

ܩܠܐ ܕܐܠܗܐ , "like the voice of God." The Syriac reading seems to be more a clarification

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[1]This is a Hebraism; see Moule, 174, and Zerwick, § 387.

of the Hebrew term שׁדי, rather than an actual reading of its *Vorlage*.

$\mathbb{C}^J$ avoids anthropomorphism by translating כקול שׁדי, "like the voice of Shaddai,"

as כקלא מן קדם שׁדי, "like the voice from before Shaddai." Also there is a textual expansion

in $\mathbb{C}^J$ probably related to the Merkabah, where angelic chants praise God in the heights of

heavens:[1] קל מלולהון כד מודין ומברכן ית רבונהון קיימא מלך עלמיא כקל משׁרית מלאכי מרומא,

"the sound of their words was as if they were giving thanks and blessing their Master, the

everlasting King of the worlds; like the sound of the host of the angels on high."

Based on these points one cannot assume any relation among the versions, even though

they may have used a similar Hebrew text as their *Vorlagen*.

Ezek 1:27

וארא כעין חשׁמל כמראה אשׁ בית לה סביב ממראה מתניו ($\mathfrak{M}$)

ולמעלה וממראה מתניו ולמטה ראיתי כמראה אשׁ ונגה לו סביב

(S) ܡܢ ܐܝܟ ܚܙܘ ܕܚܠܒܘܢܝܬܐ. ܐܝܟ ܚܙܘܐ ܕܢܘܪܐ ܠܓܘ ܡܢܗ ܟܪܝܟ ܚܙܘ ܐܝܟ ܚܙܘ

ܗܢܘܢ, ܘܠܗܠ, ܘܡܢܗ ܕܝܢ ܘܠܬܚܬ, ܚܙܝܬ ܐܝܟ ܚܙܘ ܕܢܘܪܐ. ܘܗܝ ܟܪܝܟ ܠܗ.

וחזית כעין חשׁמלא כחיזו אישׁתא מגיו לה סחור סחור חיזו יקר דלא יכלא ($\mathbb{C}^J$)

עינא למחזי ולא אפשׁר לאסתכלא ביה ולעילא וחיזו יקר דלא יכלא עינא

למחזי ולא אפשׁר לאסתכלא ביה ולרע חזיתי כחיזו אישׁתא ויהורא ליה סחור סחור

($\mathfrak{G}^*$) καὶ εἶδον ὡς ὄψιν ἠλέκτρου ἀπὸ ὁράσεως ὀσφύος καὶ ἐπάνω, καὶ ἀπὸ

ὁράσεως ὀσφύος καὶ ἕως κάτω εἶδον ὡς ὅρασιν πυρὸς καὶ τὸ φέγγος αὐτοῦ

κύκλῳ.

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[1]Levey, 23, n. 17.

(Trans. of ܣ) "And I saw something like the appearance of God, and like the appearance of fire within it from the appearance of his loins and upward and from his loins downward I saw something like the appearance of fire, and brightness encircled him."

Analysis of the Variants

Based on this verse ܣ would not have a targumic dependency or relationship, for it does not avoid anthropomorphism as the latter does. C^J transliterates the Hebrew expression חשמל, and contains a large expansion of the text. Its rendering of this verse is: "I saw something like the *hashmal*, like the appearance of fire from the midst of it round about, an appearance *of glory which the eye is unable to see, and such that it is impossible to look at it and upward*; an appearance *of glory which the eye is unable to see, and such it is impossible to look at it and downward*" (the italics are the non-Masoretic readings).[1]

ܣ contains a singular reading not found in any version: ܐܝܟ ܚܙܘܐ ܕܐܠܗܐ, "like the appearance of God." There are two possibilities for this. First, the translator may have not understood, or have tried to simplify, the difficult expression of the Hebrew text (מר כעין חשמל), see also on 1:4.

Characteristics of the Peshitta Version of Ezek 1

1. ܣ seems to have been based on a Hebrew text similar to מ (1:22, 27).

2. It has some unique readings (1:22, 25, 27).

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[1]Levey, 22. The italics in Levey's translation indicate the words that are not found in מ.

3. The scribe did not understand, or purposely avoided, some Hebrew words, e.g.

כעין חשמל (1:4, 27).

4. It avoids the paraphrasing and additions of ⑤ (1: 22).

5. Greek loanwords are not evidence to support any relationship. They may

indicate only that the translator used words that he was acquainted with and that were

common in the Syriac language (1: ܠܐܡܦܐܕܝܢ/λαμπαδων in 13, and ܩܘܣܛܠܘܣ/κρυσταλλου

in 22).

6. ⌒ does not have any direct relation to ℭᴶ because the former does not avoid

anthropomorphism and lacks all the textual expansions of ℭᴶ. (1:22, 27).

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EZEKIEL 2

Collation

Based on the collation one may see that Ezek 2 contains the fewest difficulties regarding its relationship to 𝕸.

2:1

עמד] Synonym ܩܡ "rise up."

2:2

1°, 2° אלי] ܥܡܝ "with me."

2:3

1° בי] ܠܝ "against me."

Q. Perf. 3 c. p. + prep. "rebelled against me" פשעו בי] Aphel Perf. ܒ ܐܟܠܘ "and they have done wrong against me."

עצם] om.

2:4

לב] ܠܒܗܘܢ "their heart."

אני שולח] tr.

1° אליהם //. . . והבנים] tr.

1° אליהם] ܘܠ "and to."

Q. Perf. w. waw as Imper. 2° m. s. ואמרת] Peal Imper. ܐܡܪ "say."

2:5

והמה] om.

1° ואם] ܒܕ "perhaps."

2° ואם] om.

"and they will refuse." יחדלו] Substit. ܘܢܕܚܠܘܢ "and they will tremble."

מרי המה] tr.

היה] ܐܝܬ "you [are] // ܐܝܬ "there is//are" MSS 7a1, 12d2→.

2:6

2° אל תירא] ܠܐ ܬܕܘܚܠ "do not tremble."

Ni. m. pl. סרבים] Peal Ptc. m. pl. ܕܣܡܪܝܢ "for [they will] deny."

Ni. m. pl. וסלהנים] Aphel Ptc. m. pl.

ומבסון "and [they will] despise."

דהבשא אל["among."

מדבריהם // אל תירא 2°] tr.

מרי המה] tr.

מל [pr. מבלל "because."

ואתה יושב] tr.

Data Analysis

The distinct textual features that characterize S in chap. 2 of Ezekiel are represented

and discussed below in comparison with the other versions. Notice that one of the main

characteristics of S is the effort of the Syriac scribe to produce a translation with a literary

Syriac flavor. This can be seen in all of the twelve chapters of Ezekiel under study.

Ezek 2:1

ויאמר אלי בן אדם עמד על רגליך ואדבר אתך (𝔐)

ואמרא ל. בד רשא. קום על רגליך דאילל עמכין. (S)

ואמר לי בר אדם קום על רגלך ואמליל עמך (𝔠ʲ)

(𝔊*) αὕτη ἡ ὅρασις ὁμοιώματος δόξης κυρίου· καὶ εἶδον καὶ πίπτω ἐπὶ

πρόσωπόν μου καὶ ἤκουσα φωνὴν λαλοῦντος. Καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου,

στῆθι ἐπὶ τοὺς πόδας σου, καὶ λαλήσω πρὸς σέ.

(Trans. of S) "And he said to me 'Son of man, rise up on your feet; I will speak with

you'."

Analysis of the Variants

This verse is similar to 𝔐 with the sole exception of the word עמד, "to stand." S

uses the synonym נחם, "to rise up," which can be just a synonym. This is the verb used in ℭʲ and is the correspondent verb for the Hebrew קום. The usage of the verb קום can be explained by the lexical characteristics of a language in particular. This verb is peculiar to Early Biblical Hebrew (EBH), while the verb עמד is employed more in the context of Late Biblical Hebrew (LBH).[1] Therefore the Syriac and Targumic versions reflect a more ancient lexical development and not a relationship between S and ℭʲ.

𝔊ᵀ has an entirely new introductory portion that makes any relationship to S impossible: αὕτη ἡ ὅρασις ὁμοιώματος δόξης κυρίου· καὶ εἶδον καὶ πίπτω ἐπὶ πρόσωπόν μου καὶ ἤκουσα φωνὴν λαλοῦντος, "this vision was similar to the glory of the Lord, and [when] I saw, I fell upon my face and I heard a voice saying." Then the remainder of the verse is similar to 𝔐. It is clear that the Syriac scribe employs a linguistic feature (the verb קום) that is related to the Aramaic language and he is not dependent on any of the versions. The coincidence of both—S and ℭʲ—regarding the use of the verb קום is not strong evidence for a relationship, for it can be due to their related language.

Ezek 2:2

ותבא בי רוח כאשר דבר אלי ותעמדני על רגלי ואשמע את מדבר אלי (𝔐)

ܘܠܝܐ ܒܝ ܪܘܚܐ ܐܝܟ ܕ ܡܠܝܠ ܥܡܝ. ܘܐܩܝܡܢܝ ܥܠ ܪܓܠܝ. ܘܫܡܥܬ ܕ ܡܠܠ. (S)

ועלת בי רוחא כד מליל עמי ואקימתני על רגלי ושמעית ית דמתמלל עמי (ℭʲ)

(𝔊*) καὶ ἦλθεν ἐπ' ἐμὲ πνεῦμα καὶ ἀνέλαβέν με καὶ ἐξῆρέν με καὶ ἔστησέν με ἐπὶ

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[1]Mark F. Rooker, *Biblical Hebrew in Transition: The Language of the Book of Ezekiel* (Sheffield: JSOT Press, 1990), 149; E. Y. Kutscher, "Aramaic Calques in Hebrew," *Tarbiz* 33 (1964): 124.

τοὺς πόδας μου, καὶ ἤκουον αὐτοῦ λαλοῦντος πρός με.

(Trans. of S) "And the spirit came into me when he was speaking to me. And he caused me to stand upon my feet and I heard him speaking with me."

Analysis of the Variants

This verse is related to $\mathbb{C}^J$ concerning the usage of the verb קום, "to rise up," instead of עמד, "to stand." This relationship is a reflection of their similar languages, having nothing to do with their *Vorlagen* (see 2:1). S does not contain any of the Greek additions (καὶ ἀνέλαβέν με καὶ ἐξῆρέν με). MS 407 omitted this addition, probably by *homoioteleuton*.

Ezek 2:3

ויאמר אלי בן אדם שולח אני אותך אל בני ישראל (𝔐)

אל גוים המורדים אשר מרדו בי המה ואבותם פשעו בי עד עצם היום הזה

ܘܐܡܪ ܠܝ܂ ܒܪ ܐܢܫܐ܂ ܗܐ ܡܫܕܪ ܐܢܐ ܠܟ ܠܘܬ ܐܝܣܪܝܠ܂ ܥܠ ܥܡܐ (S)

ܡܪܘܕܐ܂ ܗܢܘܢ ܘܐܒܗܝܗܘܢ ܐܥܠܝܘ ܒܝ ܥܕܡܐ ܠܝܘܡܢܐ܂

ואמר לי בר אדם שלח אנא יתך לות בני ישראל לות עממיא סרביא דסריבו על (𝔗J)

מימרי אנון ואבהתהון מרדו במימרי עד כרן יומא הדין

(𝔊*) καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἐξαποστέλλω ἐγώ σε πρὸς τὸν οἶκον τοῦ Ισραηλ τοὺς παραπικραίνοντάς με, οἵτινες παρεπίκρανάν με αὐτοὶ καὶ οἱ πατέρες αὐτῶν ἕως τῆς σήμερον ἡμέρας.

(Trans. of S) "And he told me 'son of man I am sending you to the sons of Israel, to a

rebellious people who had rebelled against me; they and their forefathers have rebelled against me until this day'."

Analysis of the Variants

S has its text closer to 𝔐 than to any of the ancient version under study. It avoids the Targumic Memra (מימרי) and further accommodation of the text and the variations of 𝔊ᵀ (οἶκον "house" for בני "sons") and its omissions (𝔊ᵀ > אל גוים "to a people," and פשעו "they rebelled"). The Syriac scribe seems to avoid Hebrew words that he did not understand clearly, or the ones his community would not understand. He omits עצם "bone, substance (?)" which is a difficult idiomatic usage of this word ("this very day"). The verb פשעו, "they rebelled," is explained rather than translated by the verb ܘܣܠܝܘ from ܣܠܐ, "do wrong, injustice." Therefore, S seems to have been based on a Hebrew text similar to 𝔐 for this passage; S, however, smooths the text, making it easier to read.

Ezek 2:5

והמה אם ישמעו ואם יחדלו כי בית מרי המה וידעו כי נביא היה בתוכם (𝔐)

ܘܗܢܘܢ ܘܢܣܘܢ ܘܢܗܘܘ ܒܪ ܪܒܐ ܕܒܝܬܐ ܗܘ ܣܪܘܒܬܐ ܘܐܢ ܕܢܣܒܘܢ ܐܝܟ ܕܐܬܝܬ ܐܢܬ (S)

ואנון אם יקבלון אלפן ואם יתמנעון מלמחטי ארי עם סרבן אנון וידעון דנביא הוה ביניהן (𝔗ʲ)

(𝔊*) Ἐὰν ἄρα ἀκούσωσιν ἢ πτοηθῶσι, διότι οἶκος παραπικραίνων ἐστί, καὶ γνώσονται ὅτι προφήτης εἶ σὺ ἐν μέσῳ αὐτῶν.

(Trans. of S) "Perhaps they may listen and tremble, for they are a rebellious house, and they may know that you are a prophet among them."

Analysis of the Variants

At first glance S seems to be related to 𝕲T. Both omit the introductory word והמה "and they,"[1] and both avoid the redundant repetition of the second instance of אם. The difference is that S employs בלמ, "perhaps, maybe," for אם, while 𝕲T employs its Greek equivalent 'Εὰν ἄρα, "if, whether." Thus the construction of this clause is different in each version:

𝕲T 'Εὰν ἄρα (whether) . . . ἤ (or) . . .

CJ, and 𝔐 אם (Whether/if) . . . . אם (whether/if) . . .

S בלמ (perhaps) . . . ם (and) . . . .

Furthermore apparently related to 𝕲T is the clause καὶ γνώσονται ὅτι προφήτης εἶ σὺ ἐν μέσῳ αὐτῶν, "and they will know that a prophet you are among them" (the Syriac version renders ܐܘܣ܏ܠ ܐܢܬ ܢܒܝܐܗ ܘܢܕܥܘܢ, "and they may know that a prophet you are among them"), while 𝔐 has וידעו כי נביא היה בתוכם, "and they will/may know that a prophet was among them." This can be easily explained without recurring to any redactional relationship of S to another version. The Syriac copyist may have mistaken the letter *nun* (ܢ) for the *yod* (ܝ) in the process of copying ܐܢܬ, "you," for it can be easily confused with ܐܝܬ, "there was/is," as in MSS 7a1, 12d2. Therefore some S MSS support the 𝔐 reading while others contain this confusion between the personal pronoun and ܐܝܬ, "there are, is." This shows that S is without any relationship to 𝕲T.

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[1]Zimmerli, 90: "והמה was lacking in the Hebrew *Vorlage* of 𝕲." The same can be applied to S's *Vorlage*.

Ezek 2:6

(𝔐) וְאַתָּה בֶן אָדָם אַל תִּירָא מֵהֶם וּמִדִּבְרֵיהֶם אַל תִּירָא כִּי סָרָבִים וְסַלּוֹנִים אוֹתָךְ וְאֶל

עַקְרַבִּים אַתָּה יוֹשֵׁב מִדִּבְרֵיהֶם אַל תִּירָא וּמִפְּנֵיהֶם אַל תֵּחָת כִּי בֵּית מְרִי הֵמָּה

(S) ܘܐܢܬ ܒܪ ܐܢܫܐ ܠܐ ܬܕܚܠ ܡܢܗܘܢ. ܘܡܢ ܦܬܓܡܝܗܘܢ ܠܐ ܬܬܟܣ ܡܛܠ

ܥܠ. ܕܗܠܝܢ ܒܝܬܐ ܡܡܪܡܪܢܐ ܐܢܘܢ ܠܐ ܬܕܚܠ ܡܢ ܦܬܓܡܝܗܘܢ ܘܡܢ ܩܕܡܝܗܘܢ.

ܠܐ ܬܕܚܠ ܕܗܠܝܢ ܒܝܬܐ ܡܡܪܡܪܢܐ ܐܢܘܢ.

(𝕮ⁱ) וְאַתְּ בַּר אָדָם לָא תִדְחַל מִנְּהוֹן וּמִפִּתְגָמֵיהוֹן לָא תִדְחַל אֲרֵי

מָרֵי מְסָרְבִין וּמְקַשָּׁן לְקַבְּלָךְ וּבְנֵי עַמָּא דְּעוֹבָדֵיהוֹן דְּמָן לְעַקְרַבִּין אַתְּ

יָתֵב וּמִפִּתְגָמֵיהוֹן לָא תִדְחַל וּמִן קֳדָמֵיהוֹן לָא תִתְבַר אֲרֵי עַם סָרְבָן אִנּוּן

(𝕲*) καὶ σύ, υἱὲ ἀνθρώπου, μὴ φοβηθῇς αὐτοὺς μηδὲ ἐκστῇς ἀπὸ προσώπου

αὐτῶν, διότι παροιστρήσουσι καὶ ἐπισυστήσονται ἐπὶ σὲ κύκλῳ, καὶ ἐν μέσῳ

σκορπίων σὺ κατοικεῖς· τοὺς λόγους αὐτῶν μὴ φοβηθῇς καὶ ἀπὸ προσώπου

αὐτῶν μὴ ἐκστῇς, διότι οἶκος παραπικραίνων ἐστίν.

(Trans. of S) "As for you son of man, do not fear them, and do not tremble at their words,

for they will deny and despise you; for you dwell among scorpions. Fear not their words,

and not tremble before them, for they are a rebellious house."

Analysis of the Variants

S has a rare variant type. The word סָרָבִים, "briers" (?), is a *hapax legomenon*,

and סַלּוֹנִים, "thorns," occurs elsewhere only in 28:24. The scribe of S misunderstood these

two Hebrew words. This is a classical semantic case of homonymy between cognate

languages.[1] Both words have the same spelling in Syriac and Hebrew, but with different

meanings. Thus the scribe may have read both words in Hebrew and understood them

with the Syriac meaning. The result was the interesting translation "for they will deny and

despise you" (ܕܗܬ̈ܝܢ ܘܡܣܠܝܢ ܠܟ). ℭ[J] reads "even if they rebel and argue against you"

(אֲרֵי מָרֵי מַסְרְבִין וּמַקְשָׁן לְקִבְלָךְ). The 𝔊[T] has διότι παροιστρήσουσι καὶ ἐπισυστήσονται

ἐπὶ σὲ κύκλῳ, "for they will entice and rise against you" (σ' reads ιταμοι γαρ και

απορρητοι εισι προς σε, "for bold and anxious they will be against you," and θ' has οτι

δυσκολοι και απειθεις μετα σου, "hard and disobedient with you" Cod. 86.[2] This

indicates that 𝕊 was based on a Hebrew text similar to 𝔐.

More evidence for a careful translation based on a Hebrew *Vorlage* is the chiastic

structure found in 𝔐 [אַל תִּירָא]A' [וּמִדִּבְרֵיהֶם]B' [מֵהֶם]B [אַל תִּירָא] A, "do not fear them,

and by their words do not be dismayed." All the versions recognized it including 𝕊.

However, in the second part of the same verse, 𝕊 presents a chiastic structure that is not

found in the Hebrew sentence. The latter has [וּמִפְּנֵיהֶם]B' [אַל־תִּירָא]A [מִדִּבְרֵיהֶם]B

[אַל־תֵּחָת] A,' "their words do not fear and before them do not be dismayed." 𝔊[T] and ℭ[J]

agree with the Masoretic reading, while 𝕊, instead, has [ܡܢ ܕܡܠܝܗܘܢ]B [ܠܐ ܬܕܚܠ] A

[ܠܐ ܬܘܪ] A' [ܡܢ ܐܦܝܗܘܢ]B', "do not fear their words and at their faces do not be

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dismayed." The Syriac scribe seems to have a good knowledge of literary structure and was able to make some poetic arrangement of the text, or simply S harmonized this section with the first part of the same verse.

Characteristics of the Peshitta Version of Ezek 2

1. The additions of 𝕲 are not found in S (2: 1, 2).

2. S uses synonyms, e.g., for עמד it employs the Syriac verb for קום. S is related to 𝕮ʲ in this point rather than to any other version. This may be due to their related languages rather than to any direct influence between both versions (2:1, 2).

3. S seems to have a Hebrew text similar to 𝔐 as its *Vorlage* .

4. It avoids the targumic Memra (מימר) (2:3).

5. The Syriac copyist may have confused the letter nun (ܢ) for the yod (ܝ) (2: 5).

6. There are signs of careful editorial work in the Syriac version of a Hebrew text similar to 𝔐 indicated by some modification of sentence types (vs. 5) and the construction of chiasm (vs. 6) and word order.

7. Syriac has a unique reading due to a semantic case of homonymy in rendering two Hebrew words (2:6).

CHAPTER IV

EZEKIEL 3

Collation

3:1

Imperf. תמצא] Aphei Ptc. + pron.

ܕܡܫܟܚ ܐܢܬ "you are finding."

אכול] + pron. ܐܟܘܠܝܗܝ "eat it."

אל] בܡ "with."

3:3

Hi. Imperf. 2° m. s. Juss. תאכל] om.

Pi. Imperf. 2° m. s. Juss. תמלא] Peal

Imper. ܡܠܐ "fill."

בטנך . . . // תמלא] tr.

המגלה] pr. ܡܢ "from."

אני נתן] tr.

3:4

אל] ܠܘܬ ܓܠܘܬܐ "to the captivity to . . ."

בית ישראל] ܒܢܝ ܐܝܣܪܝܠ "sons of Israel."

בדברי אליהם] tr.

3:5

לא] + ܗܘܐ "it is."

אתה שלוח] Q. Pass. Ptc. Peal Perf. 1° s. +
suf. ܫܕܪܬܟ "I have sent you."

3:6

לא] pr. ܘܐܦ "and also."

עמקי שפה יכבדי לשון] om.

לא תשמע] Q. Imperf. 2° m. s. Peal Ptc. +
pron. ܕܠܐ ܫܡܥ ܐܢܬ "you are not going to
understand."

המה] om.

ישמעו] Q. Imperf. 3° m. pl. Peal Ptc. m. pl.
+ enclit. "they are going to listen."

3:7

לא] pr. ܕܗ "for."

יאבו] Q. Imperf. 3° m. pl. om.

75

Q. Inf. Cstr. לשמע] Peal Ptc. m. pl. ܫܡܥܝܢ "listening."

מצח] Idiom ܒܝܬ ܥܝܢܝܗܘܢ "between their eyes" for "forehead."

ܘܡܢ ܠܒܗܘܢ [וקשי לב המה] "their heart."

3:8

Q. Perf. נתתי] om.

Adj. חזקים] Substi. Aphel Perf. 1° c. s. ܐܚܝܠܬ "I cause to be strong."

מצחך] Idiom ܒܝܬ ܥܝܢܝܟ "between your eyes" for "forehead."

Adj. חזק] Aphel Perf. 1° c. s. ܐܚܝܠ "I will cause to be strong."

מצחם] Idiom ܒܝܬ ܥܝܢܝܗܘܢ "between their eyes" for "forehead."

3:9

נתתי] ܥܒܕܬ "I have made."

מצחך] Idiom ܒܝܬ ܥܝܢܝܟ "between your eyes."

מפניהם] ܡܢ ܩܕܡܝܗܘܢ "from before them."

מרי המה] tr.

3:10

Piel Imperf. אשר אדבר] Peal Ptc. + pron. ܕܐܡܪ ܐܢܐ "which I am speaking."

ובאזניך שמע] tr.

3:11

Perf. w. waw cons. Imper. sense ודברת] Imper. ܘܡܠܠ "and speak."

°1 אליהם] ܥܡܗܘܢ "with them."

ܟܒܪ ܢܫܡܥܘܢ ܘܢܙܘܥܘܢ [אם ישמעו ואם יחדלו] "perhaps they will listen and tremble."

3:12

נדול] + Peal Ptc. m. s. ܕܐܡܪ "which was saying."

כבוד] Peal Pass. Ptc. + copula ܒܪܝܟ ܗܘ "blessed is."

3:13

אשה אל אחותה] Idiom ܚܕ ܠܚܕ "each other."

לעמתם] ܥܡܗܘܢ "with them."

3:14

Ambiguity מר] om.

עלי חזקה] tr.

3:15

Spell. [תל אביב] ܠܬܠܐܒܝܒ "to Tel Akiv."

Q. Ptc. m. p. [הישבים] Peal Ptc. m. s. ܝܬܒ "that is located/situated."

Ambiguity [ואשר המה יושבם שם] om.

[משמים] Circumst. part. + Pass. Ptc. + pron. ܟܕ ܫܬܝܩ ܐܢܐ "as I was speechless."

3:16

[ויהי] om.

[מקצה] ܡܢ ܒܬܪ "and after that."

3:17

Q. Perf. 2° m. s. [שמעת] Peal imperf. + Peal Ptc. ܕܬܗܘܐ ܫܡܥ "for you are listening."

Sing. [דבר] Pl. ܦܬܓܡܐ "words."

3:18

Q. Inf. Cstr. [באמרי] Temp. part. + Peal Ptc. + pron. ܟܕ ܕܐܡܪ ܐܢܐ "when I say."

[לרשע] ܠܪܫܝܥܐ "to the sinner."

Inf. Cstr. + Imperf. [מות תמות] Hebraism, Inf. > ܠ + Peal Imperf. ܡܡܬ ܬܡܘܬ "you will surely die."

[להזהיר] om.

[מדרכו] pr. Ethpe. Imperf. 3. m. s. ܢܙܕܗܪ "that he might take heed."

[הרשעה] om.

Pi. Inf. [לחיתו] Peal Imperf. ܘܢܚܐ "and live."

3:19

[ואתה] om.

With the sense of "if" [כי] ܐܢ "if."

[רשע] ܠܚܛܝܐ "to the sinner."

[מרשעו] ܡܢ ܚܛܝܬܗ "from his sin."

[בעונו] ܒܚܛܗܘܗܝ, "in his sins."

3:21

[ואתה] om.

2° [צדיק] Redundancy, om.

[והוא] Substi. ܙܕܝܩܐ "the righteous."

Q. Inf. Abs. + Imperf. [חיו יהיה] Imperf. ܢܚܐ "he will live."

3:23

[והנה] om.

[שם כבוד יהוה עמד] ܐܠ ܦܐܝܪ ܗܘܐ ܫܟܝܢܗ

"and there was standing the glory." | 3:27

כבוד] + אלהא דאיסר̈איל "of the God of
Israel."

ובדברי] Temp. part. + Peal Ptc. + Pron.

ומא דמהלל אנא "and when I am going
to speak."

3:24

בתוך] prep. ـ.

Q. Imperf. אפתח] Peal Ptc. + Pron.

פתח אנא "I am going to open."

3:25

Q. Perf. 3° c. pl. נתנו] Peal Ptc. m. pl. נהבו

מרי המה] tr.

"they are going to put."

Q. Perf. 3° c. pl. ואסרוך] Peal Ptc. m. pl.

ואסרין "and [they] are going to bind."

Data Analysis

Selected portions of Ezek 3 are analyzed below. Those verses which have readings similar to 𝔐 without any major deviation were not considered for this investigation. Exceptions to this are those readings in 𝔖 that, though similar to 𝔐, are not supported by the version(s). In other words, those extra-Masoretic readings of 𝔗ʲ and 𝔊 which are against 𝔖 and 𝔐 were also taken into consideration.

Ezek 3:4

ויאמר אלי בן אדם לך בא אל בית ישראל ודברת בדברי אליהם (𝔐)

ואמר לי. דבנינשא. זיל. לות בית איסר̈איל ומלל להון פתגמי. (𝔖)

ואמר לי בר אדם איתא איזיל לות בני ישראל ותתנבי בפתגמי נבואתי להון (𝔗ʲ)

(𝔊*) καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, βάδιζε εἴσελθε πρὸς τὸν οἶκον τοῦ Ισραηλ

καὶ λάλησον τοὺς λόγους μου πρὸς αὐτούς.

(Trans. of 𝔖) "And he told me, son of man, go to the captives, to the children of Israel and

speak my words to them."

Analysis of the Variants

𝔖 has ܒܢܝ ܐܝܣܪܝܠ, "children of Israel," as in ℭᴶ, בני ישראל, while ℭᴶ MSS z and f are

similar to 𝔐 having בית ישראל, "house of Israel." 𝔊ᵀ agrees with 𝔐 (οἶκον τοῦ Ισραηλ).

𝔖, however, has a unique reading by adding the prepositional phrase ܠܫܒܝܬܐ, "to the

captivity," probably a collective noun to indicate the captives of Israel. This may not be a

reflection of its *Vorlage*, but only an explanatory addition to its text, making it clearer

where the prophet should go.

Although 𝔖 uses "children of Israel" like the reading found in ℭᴶ, it is more related

to 𝔐 than to the targumic text. 𝔖 omits several interpretative words found in ℭᴶ, e.g.,

ותתנבי בפתגמי נבואתי, "and proclaim my prophetic words." Furthermore, 𝔖 did not try to

harmonize with 3:1; 5 and 7, which contain ܒܝܬ ܐܝܣܪܝܠ, "house of Israel." Probably

the 𝔖 *Vorlage* had this reading.

Ezek 3:6

(𝔐) לא אל עמים רבים עמקי שפה וכבדי לשון אשר לא תשמע

דבריהם אם לא אליהם שלחתיך המה ישמעו אליך

(𝔖) ܘܐܦ ܠܐ ܠܘܬ ܥܡ̈ܡܐ ܕܠܐ ܝܕܥ ܐܢܬ

.ܠܘ ܗܘܘ ܫܡܥܝܢ ܕܫܬܝܥ ܠܗܘܢ ܐܠܘ .ܠܗܘܢܠܬܟ

(𝔗) לא לות עממין סגיאין עמיקי ממלל ויקירי לישן דלא

תשמע פתגמיהון אלן אלו לותהון שלחתך אנון יקבלון מנך

(𝔊*) οὐδὲ πρὸς λαοὺς πολλοὺς ἀλλοφώνους ἢ ἀλλογλώσσους οὐδὲ στιβαροὺς τῇ

γλώσσῃ ὄντας, ὧν οὐκ ἀκούσῃ τοὺς λόγους αὐτῶν· καὶ εἰ πρὸς τοιούτους

ἐξαπέστειλά σε, οὗτοι ἂν εἰσήκουσάν σου.

(Trans. of 𝔖) "And also not to many peoples whose speech you do not understand. If I

had sent you to them they would be listening to you."

Analysis of the Variants

𝔖 seems to be an elaborated version of a Hebrew text similar to 𝔐. The particle

ܐܦ indicates a continuation from the preceding verse. Consequently 𝔖 omits the

redundancy of 𝔐: עמקי שפה וכבדי לשון, "of foreign speech and difficult language," in vs. 5

and again in vs. 6. Both 𝔊ᵀ and 𝔗 agree with 𝔐, reading as it is against 𝔖 (see 3:7 for the

same type of omission in 𝔖). Notice that the Syriac scribe struggles to render a good

Syriac translation, and he does that masterfully by using participles with their respective

enclitic of the verb ܗܘܐ instead of the imperfect.[1]

Ezek 3:8

(𝔐) הנה נתתי את פניך חזקים לעמת פניהם ואת מצחך חזק לעמת מצחם

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[1]T. Nöldeke, *Kurzgefasste syrische Grammatik* (Darmstadt: Wissenschaftliche
Buchgesellschaft, repr. 1977), § 263; Takamitsu Muraoka, *Classical Syriac for Hebraists*
(Wiesbaden: Otto Harrassowitz, 1987), § 71: "The highly frequent structure (Ptc. act +
enclitc ܗܘܐ) signifies an on-going, repeated or habitual action in the past."

(S) .ܩܡܝܢܐ ܚܢ ܠܒܩܠ ܐܬܪܐ ܥܝܢܝ ܚܢ .ܩܡܝܐܪ ܠܒܩܠ ܥܝܐܪ ܐܝܚܝܐܪ ܟܡ

(ℂ‍ʲ) הא יהבית ית בית אפך תקף כקביל ביה אפיהון וית ביה עינך כקביל חסין כקביל ביה עיניהון

(𝔊*) καὶ ἰδοὺ δέδωκα τὸ πρόσωπόν σου δυνατὸν κατέναντι τῶν προσώπων αὐτῶν καὶ τὸ νεῖκός σου κατισχύσω κατέναντι τοῦ νείκους αὐτῶν.

(Trans. of S) "Behold I make your face strong against their faces and your forehead hard against their foreheads."

Analysis of the Variants

The Syriac scribe conveys his Hebrew text into a rearranged translation that transfers all the senses of its original in a good Syriac style. This is not the case of 𝔊T that is a partial literal translation. For instance, the Hebrew adjective חזק, "strong," was conveyed by the verb ܐܚܝܠܬ, "I caused to be strong," for the first instance, and in the second instance by the verb ܐܬܪܬ, "I cause to be hard/strong." Notice this is not a reflection of an actual reading in the Syriac's *Vorlage*, but only a literary arrangement of the text avoiding monotony and bringing more action into the narrative.

𝔊T, on the one hand, contains a literal translation regarding the first part of the verse. It even has a Hebraism, the un-Greek usage of the verb δέδωκα in the sentence δέδωκα τὸ πρόσωπόν σου δυνατόν, "I gave/made your face strong," as in 𝔐. On the other hand, the second part of the verse has a different literary style, a Greek style, e.g., κατισχύσω, "I will make strong," instead of the simple Hebrew adjective חזק, "strong." In this regard ℂʲ agrees with the Masoretic text.

The Hebrew word מצח, "forehead," was interestingly conveyed by an idiomatic

expression that does not support any relationship between 𝕮ʲ and 𝕾, but only a common

linguistic feature due to their related languages. 𝕮ʲ reads עֵינֶיךָ בֵּית, "between your eyes,"

for מֵצַח, and 𝕾 contains the same idiomatic expression. 𝕾T rendered it by νεῖκός (θ'

μετωπου "forehead" Cod. 86), which is not an idiomatic expression but a simple noun

equivalent to the Hebrew one. Therefore none of the versions are related concerning this

verse. Each one of them reflects the literary knowledge of the scribes who translated it into

their respective languages.

Ezek 3:9

כשמיר חזק מצר נתתי מצחך לא תירא אותם ולא תחת מפניהם כי בית מרי המה (𝔐)

אַיכ אַרְגַא רבּן ... דַּתַא דמן ܗ ... ... (𝕾)

רה... ... אך דַאתָא מן ... ... אך ... ... רבּם.

כמא דשמירא תקיף מטרא כין יהבית ית בית עינך חסין כקביל בית (𝕮ʲ)

עיניהון לא תדחל מנהון ולא תתבר מן קדמיהון ארי עם סרבן מנן

(𝕲*) καὶ ἔσται διὰ παντὸς κραταιότερον πέτρας· μὴ φοβηθῇς ἀπ' αὐτῶν μηδὲ

πτοηθῇς ἀπὸ προσώπου αὐτῶν, διότι οἶκος παραπικραίνων ἐστίν.

(Trans. of 𝕾) "Like an adamant harder than flint I have made your forehead. Do not fear

them and do not be dismayed before them for they are a rebellious house."

Analysis of the Variants

Even though 𝕾 agrees with the 𝔐 reading, the Syriac scribe evades the use of the

verb נתן with the sense of "to make" by employing another verb that conveys a more

specific sense, in this case the verb ܥܒܕ, "to make." 𝕲* has a minus, namely, נתתי מצחך, "I have made (given) your forehead." Some MSS of 𝕲ᴬ contain this Hebrew portion, e.g., 410 (δεδωκα το προσωπον σου), O', L`'-Zᵛ (δεδωκα το μετωπον σου), and θ' (✕ δεδωκα το μετωπον σου Qᵗˣᵗ) contain a reading similar to that of 𝔐. The introduction of 𝕲ᵀ is different; it reads καὶ ἔσται διὰ παντὸς κραταιότερον πέτρας, "and it will be continually stronger than a rock," which is a unique reading among the versions.

Although 𝕮ᴶ has all the 𝔐 reading, it contains an expansion to the text that 𝕾 ignores completely: ולא תתבר מן קדמיהון, "do not break in pieces before them," and instead of ביה Targum reads עם, "people." Therefore 𝕾 seems to be based on a Hebrew text similar to 𝔐.

Ezek 3:11

ולך בא אל הגולה אל בני עמך ודברת אליהם ואמרת (𝔐)

אליהם כה אמר אדני יהוה אם ישמעו ואם יחדלו

(𝕾) ܘܙܠ ܥܘܠ ܠܫܒܝܐ ܠܘܬ ܒܢܝ ܥܡܟ ܘܡܠܠ ܥܡܗܘܢ ܘܐܡܪ

ܠܗܘܢ. ܗܟܢܐ ܐܡܪ ܡܪܝܐ ܐܢ ܢܫܡܥܘܢ ܘܐܢ ܢܫܬܒܩܘܢ.

(𝕮ᴶ) ואיתא איזיל לות בני גלותא לות בני עמך ותתגבי להון ותימר

להון כדנן אמר יי אלהים אם יקבלון אלפן ואם יתמנעון מלמחטי

(𝕲*) καὶ βάδιζε εἴσελθε εἰς τὴν αἰχμαλωσίαν πρὸς τοὺς υἱοὺς τοῦ λαοῦ σου καὶ λαλήσεις πρὸς αὐτοὺς καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος, ἐὰν ἄρα ἀκούσωσιν, ἐὰν ἄρα ἐνδῶσιν.

(Trans. of S) "Go to the captives, to the sons of your people, and speak with them and say to them; thus says the Lord of Authority. Perhaps they will listen and tremble."

Analysis of the Variants

S reworked the last two אם clauses, ܘܢܙܘܥܘܢ ܢܫܡܥܘܢ ܕܠܡܐ, "perhaps they will hear and tremble," probably to harmonize with 2:7 in which the same type of clause appears. 𝕲* reads ἐὰν ἄρα ἀκούσωσιν, ἐὰν ἄρα ἐνδῶσιν, "whether they will hear, or whether they will give up." 𝕲ᴬ has MS 147' that reads πτωηθωσιν ("be terrified") for ἐνδῶσιν, which is a reading similar to the Syriac one. α', σ' read παυσωνται, "they will cease," while θ' and Cod. 86 have κοπασωσι, "they will cease." ℭᴶ is completely alien to both versions. It reads: אם יקבלון אלפן יתמעון ואם מלמחטי, "whether they would heed the instruction or whether they would cease from sinning."

S has a consistent way of translating the name of God.[1] It uses the words ܡܪܐ ܡܪܘܬܐ, "Lord of Authority/Lordship," for אדני יהוה, whereas ℭᴶ has יי אלהים. Although 𝕲* has only κύριος, "Lord," MSS L' - 449 Zᵛ of 𝕲ᴬ have αδωναι prior to κύριος, and MS 62 has ο θεος. Taking into consideration the entire set of variant readings of this verse, the only possibility for S is a relationship to a Hebrew text very similat to that of 𝔐.

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[1]L. J. McGregor, *The Greek Text of Ezekiel*, Septuagint and Cognate Studies 18 (Atlanta: Scholars Press, 1985), 57-96. He devoted two chapters (3 and 4) to the discussion of the *nomina sacra* in the Greek text of Ezekiel. On p. 227 of his book, he presented a table with the readings of the Greek text and its witnesses at the 434 passages where BHS records אדני יהוה. There are many variations among the Greek witnesses of 𝕲 concerning the translation of the *nomina sacra*, whereas S is more consistent in its rendering.

Although several MSS of 𝕲ᴬ contain a reading similar to 𝔐 concerning the *nomen sacrum*, all of them have the same alternative אם clause found in 𝔐 but substituted in S. Thus S is related to the other versions inasmuch as they all together were based on a Hebrew text similar to 𝔐, but probably slightly different from each other.

Ezek 3:12

ותשאני רוח ואשמע אחרי קול רעש גדול ברוך כבוד יהוה ממקומו (𝔐)

(S) ܟܕܐ ܟܪܝܐ ܘܠܐ ,ܒܪܐ ܘܒܪܟܐ ܘܐܢ ܐܫܡܥܬܐ

ܩܪܝܬ. ܒܪ ܕܕܢ ܐܬܪ ܗܘ ܟܐ .ܟܪ ܟܐ ܐܝܟ.

ונטלתני רוחא ושמעית בתרי קל זיע סגי דמשבחין ואמרין בריך יקרא דיי מאתר בית שכינתיה (𝕮ᴶ)

(𝕲*) καὶ ἀνέλαβέν με πνεῦμα, καὶ ἤκουσα κατόπισθέν μου φωνὴν σεισμοῦ μεγάλου Εὐλογημένη ἡ δόξα κυρίου ἐκ τοῦ τόπου αὐτοῦ.

(Trans. of S) "And the spirit took me up and I heard behind me a great rushing sound saying 'blessed be the Glory of the Lord from his place'."

Analysis of the Variants

S adds the Peal Ptc. ܐܡܪ, "saying," in the beginning of the direct speech to smooth the flow of the sentence. 𝕲* does not have it. However, some MSS of 𝕲ᴬ have a participle λεγοντων, "saying"; A', 147, 535-46, C`'-86ᵗˣᵗ-710-239'-403, and MSS 86ᵐᵍ, 410 have the participle λεγοντος, "saying." This may indicate a possible later addition in 𝕲ᴬ. Therefore the relationship between some MSS 𝕲ᴬ and S is merely the coincidence of a common editorial work rather than a relationship.

Ezek 3:14

ורוח נשאתני ותקחני ואלך מר בחמת רוחי ויד יהוה עלי חזקה (M)

ם ‎(S)

ורהוא נטלתני ונסיבתני ואזלית במרר בתקוף רוחי תבואה מן קדם יוי עלי תקיפת (C^J)

(G*) καὶ τὸ πνεῦμα ἐξῆρέν με καὶ ἀνέλαβέν με, καὶ ἐπορεύθην ἐν ὁρμῇ τοῦ πνεύματός μου, καὶ χεὶρ κυρίου ἐγένετο ἐπ' ἐμὲ κραταιά.

(Trans. of S) "And the spirit lifted me up and took me away, and I went in the eagerness of my spirit and the hand of the Lord was strong upon me."

Analysis of the Variants

S lacks a Syriac word for מר, "bitter," as G* does in their texts. α' has πικρος and θ' has πεπικραμμενος, both words having their roots from the word "bitter." Several other MSS of G^A (rel.) contain the word μετεορος, "anxious." The omission of מר, "bitter," in S and G* is not enough to support any direct relationship or a common *Vorlage*. It can be explained by a common translation technique. This omission may be an effort on the part of the translators to avoid any difficult or redundant word that would cast some misunderstanding on the text. Regarding this omission, C^J has a reading similar to M.

The idiomatic expression בחמת רוחי, "in the heat of my spirit," was carefully translated by all the versions. The Syriac scribe conveyed it as "in the eagerness of my spirit." The Hebrew word חמה, "heat, rage," is a case of polysemy in the Hebrew language. And, as it is in this verse, the expression בחמת רוחי can be considered the only

instance in the Hebrew Bible.[1] The Syriac language possesses a form cognate to the

Hebrew חמה that is ܚܡܬܐ. Perhaps to avoid the strong sense implied in the Syriac word

ܚܡܬܐ, "to burn with anger, be enraged, angry," S employs another word (ܒܚܐܪܐ "in the

eagerness") instead of its cognate one. LXX reads ἐν ὁρμῇ τοῦ πνεύματός μου, "in

the impulse of my spirit," while Cʲ reads בתקוף רוחי, "in the strength of my spirit."

Based on these slightly different translations one can see that idiomatic expressions

are sometimes difficult to convey into another language without losing some of their

original nuances. The targumic text that reads תבואה מן קדם יי עלי תקיפה, "and a prophecy

from before the Lord overwhelmed me," which does not have a parallel in any of the

versions, and seems to be an avoidance of anthropomorphism applied to God.

Ezek 3:15

(M) ואבוא אל הגולה תל אביב הישבים אל נהר כבר ואשר

המה יושבים שם ואשב שם שבעת ימים משמים בתוכם

(S) ܘܡܢܬ ܠܓܠܘܬܐ ܠܬܠܐܠܐ ܕܚܒܪ ܢܗܪܘܬܐ. ܘܝܬܒܬ

ܬܡܢ ܥܠ ܝܘܡܝܢ ܒܗ ܕܝܬܒܝܢ ܐܢܐ ܬܡܢ ܗܘܘ. ❖

(Cʲ) ואתית לות בני גלותא לתל אביב דיתבין על נהר כבר תחית

ביניהון אנון יתבין תמן ויתיבית תמן שבעה יומין שתיק ביניהון

(G*) καὶ εἰσῆλθον εἰς τὴν αἰχμαλωσίαν μετέωρος καὶ περιῆλθον τοὺς

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[1] See *BDB* for further meanings: "fever," Hos 7:5, "venom, poison," Deut 32: 24, "burning anger," Gen 27: 44, "fury," Dan 8:6, etc.

κατοικοῦντας ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ τοὺς ὄντας ἐκεῖ καὶ ἐκάθισα ἐκεῖ

ἑπτὰ ἡμέρας ἀναστρεφόμενος ἐν μέσῳ αὐτῶν.

(Trans. of S) "And I went to the exiles/captives to Tel Akiv which is located by the river

Kebar. And I sat there for seven days speechless among them."

Analysis of the Variants

One of the key words in this verse is תל אביב, "Tel Aviv," which is rendered by S

and Cᴶ as ܬܠܐܟܝܒ "Telakiv" (probably a scribal error at some stage) and תל אביב

respectively, whereas 𝕲ᵀ substituted תל אביב by μετέωρος καὶ περιῆλθον, "and I went

anxious round about" (α', σ', θ', and Cod. 86 contain θελ αβιβ). This indicates that 𝕲ᵀ

was based on a different Hebrew recension from the one employed by S and Cᴶ, or the

translator of 𝕲ᵀ did not identify the geographic place and substituted it with another

expression as suggested by Zimmerli.[1]

The awkward usage of the Hebrew relative particle אשר together with the entire

nominal clause that follows it was omitted by S; as we have consistently seen, the Syriac

version is prone to avoid ambiguity. Therefore it seems more the result of a scribal

correction than the actual reading of S's Hebrew *Vorlage*. We cannot discard the

possibility of a *homoioteleuton* as the cause for this deviation; since the Masora Parva of 𝔐

suggests a Qere reading for ואשר, that is, ואשב, the Syriac scribe may have jumped from

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[1]"𝕲 did not recognize the place name תל אביב and renders it at random. . . .
μετέωρος καὶ περιῆλθον appears to presuppose in תל a derivation from תלל 'to be high'
and to have read אביב in the form אסב or אסוב." Zimmerli, 94.

וַאשׁר to וַאשׁב, making this common translation error. 𝔊ᵀ rendered the relative nominal

clause by τοὺς ὄντας ἐκεῖ, "who were there" and ℭʲ by תמן יתבין אנון ביניהון ונחית, "and I

went down among them where they where dwelling." These variant readings indicate that

although all versions had a similar Hebrew *Vorlage*, their translations were not related at

all.

Ezek 3:16

(𝔐) ויהי מקצה שבעת ימים ויהי דבר יהוה אלי לאמר

(S) ܡܢ ܒܬܪ ܫܒܥܐ ܝܘܡܝܢ ܗܘܐ ܥܠܝ ܦܬܓܡܗ ܕܐܠܗܐ ܠܡܐܡܪ܂

(ℭʲ) והוה מסוף שבעה יומין והוה פתגם נבואה מן קדם יוי עמי למימר

(𝔊*) Καὶ ἐγένετο μετὰ τὰς ἑπτὰ ἡμέρας λόγος κυρίου πρός με λεγων.

(Trans. of S) "And after seven days the word of the Lord was upon me saying."

Analysis of the Variants

S avoids Hebraisms, thus it omitted the introductory ויהי that is translated by an

un-Greek expression Καὶ ἐγένετο in 𝔊ᵀ. Even the second instance of ויהי is translated by

𝔊ᴬ as καὶ ἐγένετο in rel. (✳ O), and in α', σ', θ'.

A normal characteristic of ℭʲ is the avoidance of any anthropomorphic feature

applied to God. Thus the last portion of this verse was translated as והוה פתגם נבואה מן קדם

יוי עמי, "and the word of the prophecy from before the Lord was with me." S is completely

alien to this tradition.

Ezek 3:18

(זת.) באמרי לרשע מות תמות ולא הזהרתו ולא דברת להזהיר רשע

מדרכו הרשעה לחיתו הוא רשע בעונו ימות ודמו מידך אבקש

(S) ܡܐ ܕܐܡܪ ܐܢܐ ܠܘܝܠܐ ܕܡܘܬܐ ܬܡܘܬ. ܘܠܐ ܙܗܪܬܝܗܝ, ܘܠܐ ܐܡܪܬ ܠܘܝܠܐ

ܕܢܗܪ ܐܦܘܬܗ ܘܢܚܐ. ܗܘ ܥܘܠܐ ܒܥܘܠܗ ܢܡܘܬ. ܘܕܡܗ ܡܢ ܐܝܕܝܟ ܐܬܒܥ

(C) בדאמרית לרשיעא ממת תמות ולא אזהרתהי ולא מלילתא לאזהרא לאיהרא רשיעא

מאורחיה דרשעא לקימותיה הוא רשיעא בחוביה ימות ודמיה מן ידך אתבע

(𝕲*) ἐν τῷ λέγειν με τῷ ἀνόμῳ Θανάτῳ θανατωθήσῃ, καὶ οὐ διεστείλω αὐτῷ

οὐδὲ ἐλάλησας τοῦ διαστείλασθαι τῷ ἀνόμῳ ἀποστρέψαι ἀπὸ τῶν ὁδῶν αὐτοῦ

τοῦ ζῆσαι αὐτόν, ὁ ἄνομος ἐκεῖνος τῇ ἀδικίᾳ αὐτοῦ ἀποθανεῖται, καὶ τὸ αἷμα

αὐτοῦ ἐκ χειρός σου ἐκζητήσω.

(Trans. of S) "When I say to the wicked one 'you will surely die' and you have not warned

him and have not told the wicked one to take heed of his way and live, he the wicked one

shall die in his iniquity but I will require his blood from your hand."

Analysis of the Variants

Even though S is similar to 𝕲ᵀ by omitting the word הרשעה, "wicked," in the phrase

רשע מדרכו, "his wicked ways," it is not strong evidence in favor of a direct relationship

between S and 𝕲ᵀ, for it may be due to the common translation technique of avoiding

redundancies.

Another possible relationship is the rendering of the syntactic Hebrew structure Inf.

Abs. plus Imperf. מות תמות, "he will surely die," conveyed into S and 𝕲ᵀ as a non-Syriac

and an un-Greek form, which is usually called a Hebraism (ܐܬܡܐ ܐܬܡܝܗ and Θανάτῳ

θανατωθήσῃ respectively). This also can be explained by a Hebrew influence in both

versions.[1] Notice that this is one of the few instances of a Hebraism in S.

On the other hand 𝔊ᵀ has ἀποστρέψαι, "to turn" (επιστρεψαι 239'), against the

Syriac reading ܬܘܒܕܢ, "that he might take heed," and the Masoretic reading להזהיר, "to

warn" (ℭᴶ לאזהרא), and the word רשע, "wicked one," is rendered by ܚܛܝܐ, "sinner," in

the Syriac version (see also vs. 19 for this same reading), and by τω ανομω, "lawless," in

𝔊ᵀ. If both S and 𝔊ᵀ were somehow related, the verb ἀποστρέψαι, "to turn," which is

found in 𝔊ᵀ, would be expected to be found in S instead of the verb ܬܘܒܕܢ, "that he

might take heed," which is closer to the Masoretic reading להזהיר, "to warn."

Ezek 3:21

ואתה כי הזהרתו צדיק לבלתי חטא צדיק והוא לא חטא חיו יחיה כי נזהר ואתה את נפשך הצלת (𝔐)

ܐܢ ܕܝܢ ܐܙܗܪܬ ܠܙܕܝܩܐ ܕܠܐ ܢܚܛܐ ܘܗܘ ܠܐ ܢܚܛܐ ܡܚܐ ܢܚܐ ܡܛܠ ܕܐܙܕܗܪ ܘܐܢܬ ܢܦܫܟ ܦܨܝܬ (S)

ואת ארי אזהרתהי לצדיקא בדיל דלא למחטי צדיקא (ℭᴶ)

והוא לא חטא מיחא ייחי ארי אזדהר ואת ית נפשך סייבתא

(𝔊*) σὺ δὲ ἐὰν διαστείλῃ τῷ δικαίῳ τοῦ μὴ ἁμαρτεῖν, καὶ αὐτὸς μὴ ἁμάρτῃ, ὁ

δίκαιος ζωῇ ζήσεται, ὅτι διεστείλω αὐτῷ, καὶ σὺ τὴν σεαυτοῦ ψυχὴν ῥύσῃ.

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[1]"A bare infinitive, namely without ܠ, is frequently used in the manner of the Hebrew infinitive absolute to color the verbal notion in a variety of ways. Whatever its historical origin, the usage is by no means confined to the Syriac Old Testament where one might justifiably suspect Hebrew influence." Muraoka, *Syriac Grammar*, § 96; Regarding quotations from the Septuagint in the NT Zerwick states that "we find also participles used to render the Hebrew absolute infinitive used to emphasise a finite verb." In the present case the word Θανάτῳ is a noun in the dative case. Zerwick, § 369.

(Trans. of S) "For if you warn the righteous not to sin and he does not sin, the righteous will live, for he took heed and you will have saved your soul."

Analysis of the Variants

The only important extra-Masoretic agreement between S and 𝕲T (except MS 62) is the rearrangement of the text by lacking the ambiguous second instance of צדיק present in the Hebrew text, and the substitution of the pronoun והוא, "and he," by the actual noun צדיק, which makes more sense than the awkward reading of 𝔐. This deviation can be explained by the use of a common translation technique—the avoidance of ambiguity—which is found in several verses of both versions.

Ezek 3:22

(𝔐) ותהי עלי שם יד יהוה ויאמר אלי קום צא אל הבקעה ושם אדבר אותך

(S) ܘܗܘܬ ܠܝ ܬܡܢ ܐܝܕܗ ܕܡܪܝܐ ܘܐܡܪ ܠܝ ܩܘܡ ܦܘܩ ܠܦܩܥܬܐ. ܘܡܡܠܠ ܐܢܐ ܥܡܟ.

(𝕮ᴶ) ושרת עלי תמן רוה נבואה מן קדם יוי ואמר לי קום פיק לבקעתא ותמן אמליל עמך

(𝕲*) Καὶ ἐγένετο ἐπ' ἐμὲ χεὶρ κυρίου, καὶ εἶπεν πρός με 'Ανάστηθι καὶ ἔξελθε εἰς τὸ πεδίον, καὶ ἐκεῖ λαληθήσεται πρὸς σέ.

(Trans. of S) "And the hand of the Lord was upon me there, and he told me, 'Arise and go out to the plain and there I shall speak to you'."

Analysis of the Variants

S is a literal translation of a Hebrew text similar to 𝔐 while 𝕲* probably contains an editorial work omitting ἐκεῖ, "there," from the first sentence, whereas MSS (✶ O-Q) O-Q-

62 of 𝔊ᴬ contain it. MS 12a1 of 𝔖 has ܬܘܒ, "again," probably to harmonize with the
preceding statement (3:14) which is similar to it.

𝔗ᴶ reads ושרת עלי תמן רוה נבואה מן קדם יי, "the spirit of prophecy from before the
Lord rested upon me there" for ותהי עלי שם יד יהוה, "and the hand of the Lord came upon
me there." This is a clear substitution of an anthropomorphic feature by another one
without this connotation.

Ezek 3:23

(𝔐) ואקום ואצא אל הבקעה והנה שם כבוד

יהוה עמד ככבוד אשר ראיתי על נהר כבר ואפל על פני

(𝔖) ܩܡܬ ܘܢܦܩܬ ܠܦܩܥܬܐ. ܘܗܐ ܬܡܢ ܩܐܡ ܗܘܐ ܫܘܒܚܗ ܕܐܠܗܐ

ܕܐܝܣܪܝܠ ܐܝܟ ܫܘܒܚܐ ܕܚܙܝܬ ܥܠ ܢܗܪ ܟܒܪ. ܘܢܦܠܬ ܥܠ ܐܦܝ.

(𝔗ᴶ) וקמית נפקית לבקעתא והא תמן יקרא דיי שרי כיקרא

דחזיתי על נהר כבר ואשתטחית על אפי

(𝔊*) καὶ ἀνέστην καὶ ἐξῆλθον εἰς τὸ πεδίον, καὶ ἰδοὺ ἐκεῖ δόξα κυρίου εἰστήκει
καθὼς ἡ ὅρασις καὶ καθὼς ἡ δόξα, ἣν εἶδον ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ, καὶ
πίπτω ἐπὶ πρόσωπόν μου.

(Trans. of 𝔖) "And I arose and went out to the plain and there was standing the Glory of
the God of Israel like the Glory I saw by the river Kebar and I fell upon my face."

Analysis of the Variants

This verse reflects a careful rendition by supplying a specific reference to God, in

this case ܐܠܗܐ ܕܐܝܣܪܝܠ, "of the God of Israel," instead of יהוה, "Yahweh." This is a unique reading among the versions, and may indicate that the Syriac *Vorlage* had a different reading, or that the Syriac scribe inserted it as a part of his task of making the text even clearer to his audience. One may even suggest that it was in the margin of an early Syriac MS and a later copyist added it to the text itself. I would suggest the last two possibilities as the most probable ones, based on the overall characteristics of the first twelve chapters of the Peshitta of Ezekiel.

Ezek 3:27

(𝔐) וּבְדַבְּרִי אוֹתְךָ אֶפְתַּח אֶת פִּיךָ וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר

אֲדֹנָי יְהוִה הַשֹּׁמֵעַ יִשְׁמַע וְהֶחָדֵל יֶחְדָּל כִּי בֵּית מְרִי הֵמָּה

(𝔖) ܘܡܐ ܕܡܡܠܠ ܐܢܐ ܥܡܟ. ܐܦܬܚ ܦܘܡܟ ܐܝܟ ܘܐܡܪܬ ܠܗܘܢ ܗܟܢܐ ܐܡܪ

ܡܪܝܐ. ܕܫܡܥ ܢܫܡܥ ܘܕܡܬܚܣܟ ܢܬܚܣܟ. ܡܛܠ ܕܒܝܬ ܡܪܡܪܢܘܬܐ ܐܢܘܢ ܗܢܘܢ.

(𝔗ʲ) וּבְמַלָּלוּתִי עִמָּךְ אַרְכִּין יָת נַפְשָׁךְ וְתֵימַר לְהוֹן כִּדְנַן אָמַר יְיָ אֱלֹהִים

דִּמְקַבֵּיל יְקַבֵּיל אוּלְפַן וּדְמִתְמַנַּע יִתְמְנַע מַלְמֶחֱטֵי אֲרֵי עַם סָרְבָן אִנּוּן

(𝔊*) καὶ ἐν τῷ λαλεῖν με πρὸς σὲ ἀνοίξω τὸ στόμα σου, καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ὁ ἀκούων ἀκουέτω, καὶ ὁ ἀπειθῶν ἀπειθείτω, διότι οἶκος παραπικραίνων ἐστίν.

(Trans. of 𝔖) "And when I speak to you I will open your mouth and you shall speak to them, thus says the Lord of Authority. He who hears let him hear, and he who ceases to hear let him refuse. For they are a rebellious house."

Analysis of the Variants

The use of the *nomina sacra* יהוה אדני, "Adonai Yahweh," indicates that S had a

Vorlage close to 𝔐. 𝔊* employs κύριος, "Lord," for the whole expression אדני יהוה (pr.

αδωναι O' [Q^txt] L'-311, Cod. 86, rel. has + κύριος), while the Peshitta of Ezekiel always

uses ܡܪܐ ܕܐܘܚܬܐ, "Lord of Authority" (see 2:4; 3:11; 4:14; 5:5).

In this verse one can see the effort of the Syriac scribe to render a translation that

would have a Syriac literary style; see for instance the rendering of the first two Imperfects

by the common Syriac structure Ptc. + enclitic pron.

𝔗^J has unique expansions of its text. They are ארכין ית נפשך, "incline your soul,"

אולפן, "instruction," and מלמחטי, "from sinning," and instead of בית, "house," it reads עם,

"people." All of these additions and the deviation are not found in the versions altogether.

Characteristics of the Peshitta Version of Ezek 3

1. Several unique or singular readings are found in S (3:4; 23).

2. S shows a careful editorial work in relation to its Hebrew text (3:6; 7; 11; 15; 22).

3. S agrees with 𝔐 most of the time (3:9, 11, etc).

4. S omits all the interpretative additions of 𝔗^J.

5. S's translations of the *nomina sacra* are similar to that of 𝔐 against 𝔊* (3:11, 27).

6. There are some mere coincidences that can be explained by a common translation technique (see 3:12, 14, 15, 18).

7. Many pluses that are present in 𝔊ᵀ are not in 𝔖 (3:18).

8. 𝔖 has an instance of Hebraism in its text (3:18).

CHAPTER V

EZEKIEL 4

Collation

4:1

אתה] + דִי "However."

4:2

Q. Perf. נתתה] Peal Imper. גבר "make."

Q. Perf. w. *waw* consec. ובנית] Peal Imper.
ובנא "and build."

Q. Perf. w. *waw* consec. ושפכת] Aphel
Imper. ואשוד "and cast up."

Q. Perf. w. *waw* consec. ונתתה] Aphel
Imper. ואשוי "and set."

Q. Imper. ושים] Peal Imper. וסבר "and
make."

4:3

Q. Perf. ונתתה אותה] Peal Imper. וסבריה
"and make it."

ובין] om. supplies the prep. ל.

Hi. Perf. w. *waw* consec. והכינתה] Peal
Imper. וטסב "and set."

אותה] Pr. הדא "this."

4:4

Q. Perf. w. *waw* consec. ושמת] Peal Imper.
ותסמ "and place."

Q. Imperf. תשכב] Peal Ptc. + Pron.
דרהי אנת "you are going to lie."

4:5

Sing. יום] Pl. יומין "days."

4:6

שנית] om.

2° יום לשנה] om.

4:8

Q. Perf. נתתי] Aphel Perf. ארמית "I have
laid."

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Pi. Inf. Cstr. + pron. 2° m. s. כלותך] Peal Imperf. 3° m. pl. ܕܢܫܬܠܡܘܢ "they will be completed."

4:9

אתה] om.

4:10

אשר] pr. ܬܗܘܐ "will be."

אשר תאכלנו] om.

במשקול עשרים] tr.

שקל] ܡܬܩܠܐ "weight."

תאכלנו] om.

4:11

ܥܣܪ ܡܢ ܚܕ ܡܢ ܚܕܬܐ ܕܗܝܢܐ [ששית ההין "one of the sixth part of a hin."

4:12

והיא] om.

בגללי . . . //. תעגנה] tr.

תצאה] om.

4:14

אהה] om.

אדני יהוה] ܐܠܗܐ ܡܪܝܐ ܫܠܝܛܐ "God Lord of Authority."

הנה] om.

Pual Ptc. f. s. מטמאה לא] Verb + noun ܠܐ ܗܘܬ ܡܛܢܦܐ "it was not defiled."

וטרפה] + ܚܝܘܬܐ "by beast."

פגול] ܛܢܦܐ "unclean."

4:15

Imper. ראה] ܗܐ "behold."

צפועי] ܟܒܫܐ "dung."

גללי] ܟܒܫܐ "dung."

האדם] ܒܢܝ ܐܢܫܐ "of sons of man."

4:16

"Staff of bread" מטה להם] ܣܥܕܐ "staff of food."

ובדאגה] om.

4:17

Particle+ Q. Imperf. (Subjuntive) למען יחסדו] Imperf. + Ptc. m. pl. ܘܢܗܘܘܢ ܚܣܝܪܝܢ "and they will be lacking."

איש ואחיו] Hebraism, ܚܕ ܠܚܒܪܗ "one another."

Data Analysis

A literary feature of the Peshitta of Ezek 1-12 is the avoidance of Hebraisms on the part of the scribe. It seems that he wants to translate the Hebrew into a good literary Syriac style. His avoidance can also be seen for redundancies and syntactical ambiguities.

Ezek 4:2

ונתתה עליה מצור ובנית עליה דיק ושפכת עליה סללה ונתת העליה מחנות ושים עליה כרים סביב (𝔐)

(S) ܡܚܕܪ ܚܠܝܢܐ ܐܦܠܘܐܝܟ. ܘܚܕܪ ܚܠܝܢܐ ܩܠܩܘܡ̈ܐ. ܘܐܪܡܐ ܚܠܝܢܐ ܩܠܝܢܐ

ܚܠܝ̈ܝܐ ܘܐܪܝ̈ܚܐ. ܘܐܪܝ̈ܚܐ ܚܠܝܢܐ ܡܫ̈ܝܢ. ܘܚܕܪ ܠܗ ܘܩܘܢ̈ܐ ܒܕ ܢܝ̈ܐܐ.

ותצור עלה בציר ותבני עלה כרקום ותצבר עלה מליהא (𝔗ʲ)

ותשרי עלה משרין ומצי עלה אפרורון סחור סחור

(𝔊ˣ) καὶ δώσεις ἐπ' αὐτὴν περιοχὴν καὶ οἰκοδομήσεις ἐπ' αὐτὴν προμαχῶνας καὶ περιβαλεῖς ἐπ' αὐτὴν χάρακα καὶ δώσεις ἐπ' αὐτὴν παρεμβολὰς καὶ τάξεις τὰς βελοστάσεις κύκλῳ.

(Trans. of S) "And lay siege against it, and build forts against it, and cast a mound against it, set camps against it, and set battering rams against it round about."

Analysis of the Variants

𝔊* and S omitted the fifth עליה, "against her." S however has a synonymous prepositional phrase ܠܗ instead of עליה, while 𝔊* does not have anything. Some MSS of 𝔊ᴬ contain it; see MSS 88 l'-311. It may be only an editorial work rather than an actual reading in their *Vorlagen*.

Each version employed a different approach to render the verbs of this verse. 𝕲*
and ℭʲ interpret them in the future/Imperfect tense (or aspect), taking the *waw* before the

Hebrew Perfect as consecutive waw, which makes them equivalent to imperatives, while S

has them in the Imperative mood, understanding the Hebrew idiom.

𝕸 employs the verb נתתה, "you place, give, put," in this verse. S translates the

first instance by ܘܥܒܕ, "and make," and the second by ܘܐܩܝܡ, "and set." 𝕲ᵀ renders both

instances with a more literal translation δώσεις, "you will give," which sounds more like a

Hebraism than a Greek usage of this verb. ℭʲ reads וחצור "and lay siege" and וחשרי, "and

pitch," respectively.

There is a very interesting deviation in ℭʲ ומני עלה אפרורון סחור סחור, "and appoint

guards round about it," that seems to be related to MS 538 of 𝕲ᴬ. The latter one reads

ταξεις επ αυτη φυλασσοντας και ταξεις επ αυτη, "you will set up guards against her

and you will set up against her. . . ." This may indicate the existence of a Hebrew

recension that may have had it in its text as an actual reading.

Ezek 4:3

ואתה קח לך מחבת ברזל ונתתה אותה קיר ברזל בינך ובין העיר (𝕸)

והכינתה את פניך אליה והיתה במצור וצרת עליה אות היא לבית ישראל

ܘܐܢܬ ܣܒ ܠܟ ܛܝܓܢܐ ܕܦܪܙܠܐ. ܘܬܣܝܡ ܐܝܟ ܐܣܬܐ ܕܦܪܙܠܐ ܒܝܢܝܟ ܘܠܩܪܝܬܐ. (S)

ܘܬܟܝܢ ܐܦܝܟ ܠܘܩܒܠܗ ܘܬܗܘܐ ܒܚܒܘܫܝܐ ܘܬܐܠܨܝܗ ܗܘ ܕܝܢ ܐܬܐ ܠܒܝܬ ܐܝܣܪܐܝܠ.

ואת סב לך מסרית ברזל ותתין יתה כותל ברזל בינך ובין קרתא (ℭʲ)

ותתקין ית אפך לה ותהי בצירא ותצור עלה את היא לבית ישראל

(𝔊*) καὶ σὺ λαβὲ σεαυτῷ τήγανον σιδηροῦν καὶ θήσεις αὐτὸ τοῖχον σιδηροῦν

ἀνὰ μέσον σου καὶ ἀνὰ μέσον τῆς πόλεως καὶ ἑτοιμάσεις τὸ πρόσωπόν σου ἐπ'

αὐτήν, καὶ ἔσται ἐν συγκλεισμῷ, καὶ συγκλείσεις αὐτήν· σημεῖόν ἐστιν τοῦτο

τοῖς υἱοῖς Ισραηλ.

(Trans. of 𝔖) "And take for yourself an iron pan, and set it for a iron wall between you and

the city; and set your face against it, and it will be besieged and you will lay siege against it.

This is a sign to the house of Israel."

Analysis of the Variants

𝔖 and 𝔠ᴶ agree with 𝔐 concerning the phrase בית ישראל, "house of Israel," while

𝔊ᵀ has υἱοῖς Ισραηλ, "sons of Israel," harmonizing with 3:1. Furthermore, to avoid

redundancy, 𝔖 omitted the second בין, "between." 𝔊ᵀ, however, contains both instances

of the preposition בין.

Ezek 4:4

(𝔐) ואתה שכב על צדך השמאלי ושמת את עון בית ישראל

עליו מספר הימים אשר תשכב עליו תשא את עונם

(𝔖) ܘܐܢܬ ܕܡܟ ܥܠ ܓܢܒܟ ܣܡܠܐ. ܘܣܝܡ ܥܠܘܗܝ ܐܝܟ ܡܢܝܢ ܐܡܝܢܬܐ

ܕܕܡܟ ܐܢܬ ܥܠܘܗܝ. ܘܩܒܠ ܚܛܗܝܗܘܢ

(𝔠ᴶ) ואת שכוב על סטרך דסמלא ותשוי ית חובי בית ישראל

עלוהי מין יומיא דתשכוב עלוהי תקביל ית חוביהון

(𝔊*) καὶ σὺ κοιμηθήσῃ ἐπὶ τὸ πλευρόν σου τὸ ἀριστερὸν καὶ θήσεις τὰς ἀδικίας

τοῦ οἴκου Ἰσραηλ ἐπ' αὐτοῦ κατὰ ἀριθμὸν τῶν ἡμερῶν πεντήκοντα καὶ ἑκατόν, ἃς

κοιμηθήσῃ ἐπ' αὐτοῦ, καὶ λήμψῃ τὰς ἀδικίας αὐτῶν.

(Trans. of S) "Then lie upon your left side, and lay the iniquity of the house of Israel upon

that side; according to the number of days that you will lie upon it, you will bear their

iniquity."

Analysis of Variants

S agree with 𝔐 by omitting the addition of 𝔊ᵀ (πεντήκοντα καὶ ἑκατόν).

Manuscript group C' omitted it as in 𝔐, Cᴶ, and S. MS group O has an obelus marking

this reading, indicating that this reading was not in its original text; and MSS O (Qᵐᵍ)-147,

538, 534-239'-710 read ενενηκοντα και εκ., and MS 410 has ενεκοντα και τριακοσιας.

For S to have had a *Vorlage* related to 𝔊ᵀ, S should have had a recension similar to

manuscript group C', which is the catena group. Therefore the chance is minimal for a

relation between S and 𝔊.

Ezek 4:5

(𝔐) ואני נתתי לך את שני עונם למספר ימים שלש מאות ותשעים יום ונשאת עון בית ישראל

(S) ܘܐܢܐ ܝܗܒܬ ܠܟ ܝܬ ܬܪܝܢ ܚ̈ܘܒܝܗܘܢ ܠܡܢܝܢ ܝܘ̈ܡܬܐ.

ܐܠܐ ܬܪܬ ܬܫܥܝܢ ܘܬܩܒܝܠ ܚ̈ܘܒܝ ܕܒܝܬ ܐܝܣܪܐܝܠ.

(Cᴶ) ואנא יהבית לך על חד תרין בחוביהון למנין יומיא

תלת מאה ותשעין יומין ותקביל חובי בית ישראל

(𝔊*) καὶ ἐγὼ δέδωκά σοι τὰς δύο ἀδικίας αὐτῶν εἰς ἀριθμὸν ἡμερῶν ἐνενήκοντα

καὶ ἑκατὸν ἡμέρας. καὶ λήμψῃ τὰς ἀδικίας τοῦ οἴκου Ισραηλ.

(Trans. of S) "I have given you two iniquities according to the number of the days, three

hundred and ninety days; so will you bear the iniquity of the house of Israel."

Analysis of the Variants

Regarding numerical figures S agrees with 𝔐 (שלש מאות ותשעים), whereas 𝔊T has

its own reading (ἐνενήκοντα καὶ ἑκατόν "a hundred and ninety") against 𝔐, Cʲ, and S

(ܬܫܥܝܢ ܘܬܠܬ, "three hundred and ninety"). Manuscript group C' , MSS 403' and

410 hold the reading τριακοσιας for ἑκατόν. Also α' σ' and θ' contain the reading

τριακοσιας και ενενηκοντα (three hundred and ninety). This and the preceding verse

indicate that the Syriac version is more related to the Masoretic text regarding numerical

figures than to the 𝔊T as a whole.

Ezek 4:6

וכלית את אלה ושכבת על צדך הימוני [הימני] שנית (𝔐)

ונשאת את עון בית יהודה ארבעים יום יום לשנה יום לשנה נתתיו לך

(S) ܘܡܐ ܟܠܝܬ ܗܠܝܢ ܘܬܕܡܟ ܥܠ ܓܒܟ ܕܝܡܝܢܐ ܘܬܩܒܠ ܥܘܠܐ ܕܒܝܬ ܐܝܗܘܕܐ

ܐܪܒܥܝܢ ܝܘܡܝܢ ܝܘܡܐ ܠܫܢܐ ܝܘܡܐ ܠܫܢܐ ܝܗܒܬ ܠܟ.

ותשלים ית אלין ותשכוב על סטרך דימנא תנינות תנינות ותקביל (Cʲ)

ית חובי בית יהודה ארבעין יומין יומא לשתא יומא לשתא יהבתנון לך

(𝔊*) καὶ συντελέσεις ταῦτα πάντα· καὶ κοιμηθήσῃ ἐπὶ τὸ πλευρόν σου τὸ

δεξιὸν καὶ λήμψῃ τὰς ἀδικίας τοῦ οἴκου Ιουδα τεσσαράκοντα ἡμέρας. ἡμέραν εἰς

ἐνιαυτὸν τέθεικά σοι.

(Trans. of ϟ) "When you have fulfilled them you will lie on your right side, and you will

bear the iniquity of the house of Judah forty days. A day for a year I have given to you."

Analysis of the Variants

ϟ agrees with Ϭ* by omitting שנית, "second," and the repetition of the Hebrew

phrase יום לשנה, "a day for a year." Some MSS of Ϭᴬ , e.g., (✕ O) O-62, 147' δευτερον,

and L'-311 εκ δευτερου, contain a reading similar to that of ℳ. The omission of the

repetition of יום לשנה is a general reading in all the witnesses of Ϭᵀ even in the Hexaplaric

witnesses οἱ λ'. ℭᴶ agrees with ℳ in this regard (יומא לשתא "a day for a year").

There are two possibilities for the reading of the Syriac version, first that ϟ was

based on some Greek MSS that did not contain this reading, such as Ϭ*. Second, although

ϟ was most probably based on a Hebrew text, it underwent an editorial work eliminating

redundancies, which is a clear characteristic of the Syriac version of Ezek 1-12. Notice that

the verse does not lose any of its sense by lacking these two readings.

Since the second suggestion is based on a consistent characteristic of the Peshitta of

Ezekiel, it seems the more plausible to be accepted as the actual cause of this deviation

rather than a relationship to Ϭ*.

Ezek 4:9

ואתה קח לך חטין ושערים ופול ועדשים ודחן וכסמים (ℳ)

ונתתה אותם בכלי אחד ועשית אותם לך ללחם מספר

הימים אשר אתה שוכב על צדך שלש מאות ותשעים יום תאכלנו

(S) ܚܛܐ ܢܫܘܒ ܣܥܪܐ ܘܛܠܘܦܚܐ ܘܕܘܚܢܐ ܘܟܣܡܐ

ܐܝܟ ܟܕܒܐ ܘܣ ܗܕܐ ܗܕܐ ܢܬܕ ܐܝܢ ܠܗ ܠܚܡܐ ܕܐܝܬܝܗܘܢ

ܕܗܢ ܐܝܟ ܥܠ ܡܢܝܢ ܝܘܡܬܐ ܕܬܫܟܒ ܐܥܠܝܗܘܢ

(C^J) ואת סב לך חטין ואערין וטלופחין ודוחן וכתתין ותתין יתהון במנא חד ותעביד

יתהון לך למיכל מנין יומיא דאת שכיב על סטרך תלת מאה ותשעין יומין תיכלניה

(𝔊*) καὶ σὺ λαβὲ σεαυτῷ πυροὺς καὶ κριθὰς καὶ κύαμον καὶ φακὸν καὶ κέγχρον καὶ ὄλυραν καὶ ἐμβαλεῖς αὐτὰ εἰς ἄγγος ἓν ὀστράκινον καὶ ποιήσεις αὐτὰ σαυτῷ εἰς ἄρτους, καὶ κατ᾽ ἀριθμὸν τῶν ἡμερῶν, ἃς σὺ καθεύδεις ἐπὶ τοῦ πλευροῦ σου, ἐνενήκοντα καὶ ἑκατὸν ἡμέρας φάγεσαι αὐτά.

(Trans. of S) "Take for you wheat and barley, beans and lentils, millet and rye, and put them in one vessel, and make for you bread of them, according to the days you will lie upon your side. Three hundred and ninety days you will eat of it."

Analysis of the Variants

S and C^J agree with 𝔐 concerning the reading of the number שלש מאות ותשעים (390 days). Although 𝔊* reads ἐνενήκοντα καὶ ἑκατὸν (one hundred and ninety), some MSS of 𝔊^A (ἐνενήκοντα και τριακοσιας C'-403') contain the same reading as 𝔐. Regarding numerical figures, S agrees with 𝔐 closely throughout the first twelve chapters of the Peshitta book of Ezekiel.

Ezek 4:10

ומאכלך אשר תאכלנו במשקול עשרים שקל ליום מעת עד עת תאכלנו (ℳ)

והֿכֿלֿתٖٖکٖ ܪ... ... ... (S)

ומיכלך החיכלניה במתקל עסרין פילס ליום מעדן עד עידן תיכלניה (ℭᴶ)

(𝕲*) καὶ τὸ βρῶμά σου, ὃ φάγεσαι, ἐν σταθμῷ εἴκοσι σίκλους τὴν ἡμέραν· ἀπὸ καιροῦ ἕως καιροῦ φάγεσαι αὐτά.

(Trans. of S) "And your food will be twenty shekels a day, from time to time."

Analysis of the Variants

S has a different reading from 𝕲ᵀ, ℭᴶ, and ℳ, a unique reading which seems more an editorial work than an actual reading found in its *Vorlage*. As we have seen, S is prone to avoid redundancies and ambiguities that, according to the translator's perception, could make the text harder to read. Thus the arrangement of this verse shows evidence of this type of translation technique. Even though the Syriac version contains the shortest reading, it does not commend its reading as being the original. E. Tov seems to be right when he argues that one should not automatically decide that a shorter reading is the original one.[1]

Ezek 4:11

ומים במשורה תשתה ששית ההין מעת עד עת תשתה (ℳ)

... ... (S)

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[1]Tov, *Textual Criticism*, 302. According to Tov the validity of this rule is questionable, for "often a scribal error creates a *lectio difficilior*." Furthermore it is unclear when a reading reflects a scribal error; the rule of *lectio difficilior* cannot be applied automatically.

(C^J) ומיא במכילחא תשתי חד מן שאא בהינא מעדן עד עידן חשתי

(𝕾*) καὶ ὕδωρ ἐν μέτρῳ πίεσαι τὸ ἕκτον τοῦ ιν· ἀπὸ καιροῦ ἕως καιροῦ πίεσαι.

(Trans. of 𝕾) "And you will drink water by measure, a sixth part of a hin; from time to time you will drink."

Analysis of the Variants

𝕾 has a unique reading, an additional word with the proleptic pronoun ܡܢܬܗ "its portion," while C^J, 𝕾^T, and 𝔐 do not contain this addition. This addition does not reflect the actual reading in the Syriac *Vorlage*, but only the manner in which the Syriac scribe chose to render the Hebrew expression into more precise Syriac.

Ezek 4:12

(𝔐) ועגת שערים תאכלנה והיא בגללי צאת האדם תעגנה לעיניהם

(𝕾) ܘܩܠܝܬܐ ܕܣܥܪܐ ܬܐܟܘܠ ܠܗܝܢ. ܕܓܒܝܠ ܐܝܟ ܚܒܠܐ ܠܥ ܕܒܠܬܐ ܕܒܢܝ ܐܢܫܐ ܬܛܡܘܪ ܐܢܝܢ ܠܥܝܢܝܗܘܢ

(C^J) והרא דלחים סערין תיכלנה והיא על גללי מפקת אגשא תהרתה לעיניהון

(𝕾*) καὶ ἐγκρυφίαν κρίθινον φάγεσαι αὐτά· ἐν βολβίτοις κόπρου ἀνθρωπίνης ἐγκρύψεις αὐτὰ κατ' ὀφθαλμοὺς αὐτῶν.

(Trans. of 𝕾) "And you will eat barley cakes baked upon excrement of man in their sight."

Analysis of the Variants

The Syriac scribe seems not to have understood the prepositional phrase בגללי· צאת האדם, "on dung of the excrement of," or he simplified it, which seems to be the more reasonable alternative. 𝕾 translated only the first word by ܒܥܬܐ, "dung." We can see that in vs. 15

the word בגללי appears again translated by the same Syriac word ܚܒܐ. Therefore to avoid any difficult expression that was unnecessary for the understanding of the text, it was simplified for the sake of clarity.

𝔊T and ℭʲ (גללי מפקת, "the dung of the discharge of") translated both. Therefore 𝔖 had another approach to this verse against the word-by-word translation of 𝔊T and ℭʲ. The omission of והיא, "and it," by 𝔊T and 𝔖 is a common attempt to eliminate redundancies.

Ezek 4:13

ויאמר יהוה ככה יאכלו בני ישראל את לחמם טמא בגוים אשר אדיחם שם (𝔐)

אܘܟ ܬܘܐ ܗܡ ܘܒܢ .ܐܕ ܗ ܬ ܝܟ (𝔖)

ܐܠܝܢ ܐܝܢ ܕܐܝܟ ܒܝܢܬܐ ܗܘ .ܒ ܬ (𝔖)

ואמר יי כדין ייכלון בני ישראל ית מיכלהון מסאב ביני עממיא דאגליגון לתמן (ℭʲ)

καὶ ἐρεῖς Τάδε λέγει κύριος ὁ θεὸς τοῦ Ισραηλ Οὕτως φάγονται οἱ υἱοὶ (𝔊*)
Ισραηλ ἀκάθαρτα ἐν τοῖς ἔθνεσιν.

(Trans. of 𝔖) "The Lord said, thus will the children of Israel eat their unclean bread among the nations where I will drive them."

Analysis of the Variants

𝔖 and ℭʲ are literal translations of a Hebrew text similar to 𝔐, while 𝔊* contains some additions and some omissions to the text., e.g., the additions καὶ ἐρεῖς Τάδε and ὁ θεὸς τοῦ Ισραηλ (Cod. 86 and οι γ' read και ειπεν κυριος προς με, "and the Lord told me," instead of the addition found in 𝔊*), and the omissions of את לחמם, "their bread,"

and אשר אדיחם שם "where I will drive them" (𝕲*). 𝕲ᴬ contains some MSS that have a

reading for the first omission that reads τον αρτον αυτων (εαυτων Q, L`'-46)

ακαθαρτον (-τα 88) O (τον αρτον αυτων under a ※)-62', L`', and some MSS with a

reading for the second omission fin] + ου διασκορπιω (-πισω 88-62', L'-46-311) αυτους

εκει O', L`', C`'-233-86'-239'-403', while οι γ' and Cod. 86 have an obelus, which

might be a damaged asterisk with the final reading ου διασκορπιω αυτους εκει.

Consequently, if 𝕊 had any relationship to 𝕲*, 𝕊 should contain those additions and

omissions, or at least part of them.

Ezek 4:14

ואמר אהה אדני יהוה הנה נפשי לא מטמאה ונבלה וטרפה (𝔐)

לא אכלתי מנעורי ועד עתה ולא בא בפי בשר פגול

(S) ܐܬܡܪܘ ܐܠܟ ܗܐ ܗܢܐ ܡܪܝܐ. ܠܐ ܗܘܬ ܢܦܫܝ ܡܬܛܢܦܐ. ܘܡܝܬܬܐ ܘܡܒܣܪܬܐ ܠܐܢܫܘܬܐ.

ܘܠܐ ܐܟܠܬ ܡܢ ܛܠܝܘܬܝ. ܘܥܕܡܐ ܠܗܫܐ ܘܠܐ ܥܠ ܠܦܘܡܝ ܒܣܪܐ ܛܢܦܐ.

ואמרית קביל בעותי יוי אלהים הא נפשי לא מסאבא ונבילא (𝕮ᴶ)

ותבירא לא אכלית מזעורי ועד כען ולא אכלית בסר מרחק

(𝕲*) και ειπα Μηδαμως, κυριε θεε του Ισραηλ· ιδου η ψυχη μου ου μεμιανται

εν ακαθαρσια, και θνησιμαιον και θηριαλωτον ου βεβρωκα απο γενεσεως μου εως

του νυν, ουδε εισεληλυθεν εις το στομα μου παν κρεας εωλον.

(Trans. of 𝕊) "Then I said; 'O God Lord of Authority! I never have defiled myself from my

youth until now, I have never eaten of that which dies of itself or is torn in pieces by wild

beasts; neither has unclean meat entered into my mouth'."

Analysis of the Variants

Each version has its unique reading regarding the rendering of the *nomen sacrum*.

ℭ reads יי אלהים, 𝔖 has ܐܠܗܐ ܡܪܐ ܨܒܐܘܬ, "God Lord of Authority," whereas 𝔊T has

καὶ εἶπα Μηδαμῶς (α᾽ reads ἅ ἅ ἅ, θ᾽ has ὥ), κύριε θεὲ τοῦ Ισραηλ, "then I said 'not

so, Lord God of Israel'," which is a reading not found in any other version. Probably 𝔊T

harmonizes with the preceding verse that has the same reading (ὁ θεὸς τοῦ Ισραηλ see

vs. 13). The additional words of 𝔊T and the unique rendering of the *nomen sacrum* show

that 𝔖 did not have any relation to 𝔊T and to ℭ concerning this verse. It may be a gloss in

the Syriac and Septuagintal texts rather than an actual reading of a Hebrew recession. The

targumic reading is the traditional manner in which the *nomina sacra* are consistently

translated.

Ezek 4:16

(𝔐) ויאמר אלי בן אדם הנני שבר מטה לחם בירושלם ואכלו

לחם במשקל ובדאגה ומים במשורה ובשממון ישתו

(𝔖) ܘܐܡܪ ܠܝ ܒܪܢܫܐ ܗܐ ܐܢܐ ܬܒܪ ܚܘܡܪܐ ܕܠܚܡܐ ܒܐܘܪܫܠܡ.

ܘܢܐܟܠܘܢ ܠܚܡܐ ܒܬܩܠܐ. ܘܒܕܘܘܢܐ ܘܡܝ̈ܐ ܒܟܝܠܬܐ ܢܫܬܘܢ.

(ℭ) ואמר לי בר אדם האנא תבר סעיד מיכלא בירושלם וייכלון

מיכלהון במתקל וביצפא ומיא בצדו ובאשתממו ישתון

(𝔊*) καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἰδοὺ ἐγὼ συντρίβω στήριγμα ἄρτου ἐν

Ιερουσαλημ, καὶ φάγονται ἄρτον ἐν σταθμῷ καὶ ἐν ἐνδείᾳ καὶ ὕδωρ ἐν μέτρῳ καὶ

ἐν ἀφανισμῷ πίονται.

(Trans. of 𝒮) "And he said to me. Son of man, behold I will break the cane of food in Jerusalem, and they will eat bread by weight; and when thirsty, they will drink water by measure."

Analysis of the Variants

𝒮, 𝔠ᴶ, and 𝔊T give slightly different translations for מטה לחם, "staff of bread." 𝔠ᴶ reads סעיד מיכלא, "food supply," 𝒮 ܪܘܟܢܐ ܕܣܝܒܪܬܐ, "cane of food," and 𝔊T στήριγμα ἄρτου, "firmness of bread." MS 46* is a exception to that; it reads συντριμμα ἄρτου, "destruction of bread." The Hexaplaric witnesses have Cod. 86, and α' reading ραβδον ἄρτου, "rod, staff of bread," which is a literal translation of a Hebrew text similar to that of 𝔐, while σ' and θ' read στερεωμα ἄρτου, "firmness of bread," a reading similar to 𝔊T.

Even though the Syriac version has the reading that is the closest to the Hebrew expression, the only thing one may surely say is that all of the versions had the same Hebrew expression in their *Vorlagen* (see 5:16 for the same expression).

Characteristics of the Peshitta Version of Ezek 4

1. 𝒮 seems to have made an independent translation concerning 𝔠ᴶ and 𝔊 (4:2).

2. 𝒮, in several passages, is a literal translation of a Hebrew text similar to that of of 𝔐 (4:3, 4, 5, 13).

3. 𝒮 seems to have undergone a careful editorial work right at its outset. This can be seen by the avoidance of redundancies common to 𝔐, which were kept in 𝔠ᴶ and 𝔊 (4: 3, 6).

4. S ignores the additions of 𝔗ʲ and 𝔊 (4: 4, 5, 13, 14, etc.).

5. S has smoother texts in some verses than any other version (4:6).

6. Regarding numbers, S agrees with 𝔐 closely (4:9).

7. S has several unique readings (4:10, 11).

8. The Syriac scribe strives to render the Hebrew text into a good Syriac style.

CHAPTER VI

EZEKIEL 5

Collation

5:1

חדה] + ܐܝܟ "like, as"

תקחנה לך] om.

Q. Perf. w. consec. *waw* ולקחת לך] Peal
Imper. ܣܒ ܠܟ "take for you."

Pi. Perf. + Obj. pron. וחלקתם] Peal Imper.
ܦܠܓ ܐܢܘܢ "and divide them."

Fin] + "into three parts of them."

5:2

ܘܚܕ ܡܢ ܬܠܬ ܦܠܓܗ]שלשיה "and one of the
third part of them."

באור תבעיר] tr.

Imperf. תבעיר] Imper. ܐܘܩܕ "set fire."

Prep. + Q. Inf. Cstr. כמלאת] Temp. Partcle
+ Perf. ܡܐ ܕܓܡܪܢ "when they are
completed."

המצור] + Possessive pron. ܕܚܒܫܟܝ "of
your siege."

השלשית] ܡܢܗ ܐܚܪܢܐ "another part of it."

Hi. Imperf. "you shall strike" תכה] ܘܬܡܚܐ
"and you shall cut."

סביבותיה] + ܕܩܪܝܬܐ "of the city."

והשלשית] ܘܡܢ ܬܠܬ "and a part of the
three."

Hi. Imperf. 1° c. s. אריק] Peal Imperf. 3°
m. s. ܢܫܘܕ "it will slay."

5:4

Prep. 3° m. s. ממנו] Prep. + 3° m. pl.
ܘܡܢܗܘܢ "of them."

5:5

וסביבותיה ארצות] ܟܠܗܝܢ ܡܕܝܢܬܐ ܕܚܕܪܝܗ ܠܗ "all the cities round about her."

5:6

Hi. Imperf. זתמר] Peal Perf. 3° f. s. ܚܠܦܬ

"she has exchanged."

ובחקתי לא הלכו בהם] הܘܠ ܠܐ ܒܢܩܘܒܗ "in my statutes you did not walk."

5:7

Q. Inf. Ctr. 2° m. pl. suf. המנכם] Ethpe. Perf. 2° m. pl. ܕܐܬܪܥܝܬܘܢ (ܕܐܬܪܥܝܬ 7a1) "you have regarded."

וכמשפטי . . . // אשיתם] tr. om. prep. ב.

לא] om. ambiguity.

5:8

גם אני] om. redundancy.

הגוים] pr. ܠܟܠܗܘܢ "all of them."

5:9

כמהו עוד] tr.

5:10

בנים] ܒܢܝܗܘܢ "their sons."

שאריתך] ܒܓܘܟ + "in your midst."

5:11

ונאם] ܐܡܪ "he says."

לא ם] om.

את מקדשי // טמאה] tr.

ܛܠܦܬ + עיני] "upon you."

שקוציך] ܠܛܢܦܘܬܟ "your abominations."

תועבתיך] ܠܣܢܝܬܟ "your sins."

5:12

שלשתיך] ܚܕ ܡܢܟܘܢ "one part of you."

והשלשית] ܘܐܚܪܬܐ "and another."

Hi. Imperf. 1° c. s. אריק] ܣܚܘܒ "it will slay [by the sword]."

5:13

וכלה] 3° m. s. 1° c. s. ܘܐܫܡܠܐ "and I will fulfill."

בם] 3° m. pl. 2° pl. m. 7a1 ܒܟܘܢ "on you."

בכלות] Prep. + Inf. Cstr. Particle+ Shaphel Perf. 1. c. s. ܡܐ ܕܫܡܠܝܬ "when I have fulfilled my anger."

חמתי בם] tr.

חמתי] ܪܘܓܙܝ "my anger."

5:14

לעיני] ܩܕܡ "before."

5:15	5:16

5:15

Perf. 3° f. s. ‏והיתה‏] Peal Imperf. 2° f.s.

‏ܬܗܘܝܢ‏ "you will be."

‏ܒܥܡܡܐ‏ [‏לגוים‏ "among the nations"

(‏ܠܒܥܡܡܐ‏ 6h15, 9a1 fam, 9d1-2, 10d1,

11d1-2, 12a1, 12d1-3→.

5:16

Pi. Inf. Cstr. ‏השלחי‏] Temp. Particle + Peal

1° c. s. ‏ܕܐܫܕܪ‏ ‏ܡܐ‏ "when I send."

‏את חצי הרעב הרעים‏ // ‏בהם‏] tr.

5:17

Piel ‏ושכלך‏] Aphel ‏ܘܢܣܒܟܘܢ‏ "and they will

destroy you."

Data Analysis

The scribe of S strives to make his translations readable and smooth, so that the

flow of the narrative may be easily understood by his community. For that purpose,

substitutions, short explanatory additions, and different word order are employed to

accomplish that goal.

Ezek 5:1

‏ואתה בן אדם קח לך חרב חדה תער הגלבים תקחנה לך‏ (ᎷᎢ)

‏והעברת על ראשך ועל זקנך ולקחת לך מאזני משקל וחלקתם‏

(S) ‏ܘܐܢܬ ܒܪ ܐܢܫܐ. ܣܒ ܠܟ ܣܝܦܐ ܚܪܝܦܐ ܕܓܠܒܐ ܘܐܥܒܪܝܗܝ‏,

‏ܥܠ ܪܝܫܟ ܘܥܠ ܕܩܢܟ. ܘܣܒ ܠܟ ܡܣܐܬܐ ܕܡܬܩܠܐ. ܘܦܠܓ ܐܢܘܢ ܐܝܟ ܐܠܠܝ ܚܘܬܝ.‏

‏ואת בר אדם סב לך חרב חריפא מספר גלביא תסבה לך‏ (Ꮯᴶ)

‏ותעבר על רישך ועל דקנך ותיסב לך מחוון דמתקל ותפליגנון‏

(𝔊*) καὶ σύ, υἱὲ ἀνθρώπου, λαβὲ σεαυτῷ ῥομφαίαν ὀξεῖαν ὑπὲρ ξυρὸν κουρέως·

κτήσῃ αὐτὴν σεαυτῷ καὶ ἐπάξεις αὐτὴν ἐπὶ τὴν κεφαλήν σου καὶ ἐπὶ τὸν

πώγωνά σου. καὶ λήμψῃ ζυγὸν σταθμίων καὶ διαστήσεις αὐτούς.

(Trans. of S) "And you son of man, take for yourself a sharp sword like the barber's razor

and pass over your head and beard. And take for yourself scales to weigh and divide them

in three parts."

Analysis of the Variants

S smooths the text by adding the comparative particle ܐܝܟ, "like," between

"sword" and "barber's razor." In 𝔐 these two phrases are in apposition without any

particle between them. Furthermore, S adds the phrase ܬܠܬ ܡܢܗܘܢ, "three parts of them."

Probably this addition was to harmonize with the context (see vs. 2) and to make clearer the

statement "divide them," or it might have been an explanatory marginal note that a later

scribe introduced into the actual text.

Ezek 5:2

שְׁלִשִׁית בָּאוּר תַּבְעִיר בְּתוֹךְ הָעִיר כִּמְלֹאת יְמֵי הַמָּצוֹר וְלָקַחְתָּ אֶת (𝔐)

הַשְּׁלִשִׁית תַּכֶּה בַחֶרֶב סְבִיבוֹתֶיהָ וְהַשְּׁלִשִׁית תִּזְרֶה לָרוּחַ וְחֶרֶב אָרִיק אַחֲרֵיהֶם

(S) ܘܬܠܬ ܡܢ ܚܕܐ ܬܘܩܕ ܒܢܘܪܐ. ܒܓܘ ܩܪܝܬܐ ܐܝܟ ܕܡܬܡܠܝܢ ܝܘܡ̈ܬܐ ܕܚܒܘܫܝܐ.

ܘܬܠܬ ܡܢ ܚܕܐ ܬܣܒ ܘܬܡܚܐ ܐܢܝܢ ܒܣܝܦܐ ܒܚܕܪ̈ܝܗ ܘܬܠܬ ܡܢ ܚܕܐ

ܬܒܕܪ ܠܪܘܚܐ. ܘܣܝܦܐ ܐܫܡܘܛ ܒܬܪܗܘܢ.

תִּלְתָּא בְּנוּרָא תַּדְלִיק בְּגוֹ קַרְתָּא כְּמִשְׁלַם יוֹמֵי צִירָא וְתִסַּב יָת תִּלְתָּא תִּקְטֵיל בְּחַרְבָּא (𝔗ᴶ)

סַחֲרָנָהָא וְתִלְתָּא תַּבְדַּר לְכָל רוּחַ דְּכֵן יִתְבַּדְּרוּן וּדְקָטְלִין בְּחַרְבָּא אֱגָרֵי בַּתְרֵיהוֹן

(𝕲*) τὸ τέταρτον ἐν πυρὶ ἀνακαύσεις ἐν μέσῃ τῇ πόλει κατὰ τὴν πλήρωσιν τῶν

ἡμερῶν τοῦ συγκλεισμοῦ· καὶ λήμψῃ τὸ τέταρτον καὶ κατακαύσεις αὐτὸ ἐν μέσῳ

αὐτῆς· καὶ τὸ τέταρτον κατακόψεις ἐν ῥομφαίᾳ κύκλῳ αὐτῆς· καὶ τὸ τέταρτον

διασκορπίσεις τῷ πνεύματι, καὶ μάχαιραν ἐκκενώσω ὀπίσω αὐτῶν.

(Trans. of 𝕾) "One of the three parts you shall burn by fire in the midst of the city when the

days of your siege are fulfilled, and you shall take another part and cut with the sword

around the city and a third part scatter in the wind. A sword will slay after them."

Analysis of the Variants

𝕾 seems to have reworked its Hebrew *Vorlage*. 𝕾 is not related to any other

ancient version. It lacks the epexegetic addition of 𝕮ʲ, ודקטלין בחרבא אגרי בתריהון "those

who slay by the sword I will send after them," and the distributive particle with a

preposition, לכל, "to every." Syntactically the Syriac version strives to render the clearest

sense; note for instance the additional specification for the possessive pronoun "her" in

סביבותיה, "her environs/round about her," with the additional word added to that phrase

ܫܘܪ̈ܝ ܩ ܕܡܕܝܢܬܐ, "the environs/round about of the city."

𝕲ᵀ reads τέταρτον, "fourth," instead of τριτον, "third" for שלישית, "third,"

with exception of some MSS of 𝕲ᴬ, e.g., τριτον 91 and Cods. 86, 87, and α' σ' θ'.

Concerning numerical figures, the Peshitta of Ezek 1-12 is always in agreement with 𝔐.

See 5:12 for another case of similarity in numerical figures between 𝕾 and 𝔐.

𝕾 avoids picturing God sending a sword after the Israelites, as in the other

versions; instead it changes the person of the verb אריק, "I will unsheathe," from the first to

the third person, placing the sword as the subject and not the object of the verb, "a sword

will slay after them."

A redundancy is omitted from the text; the second instance of שלישית, "third," in 𝔐

was substituted by ܐܚܪܬܐ, "another." This substitution does not change the meaning of

the verse, but makes the reading of it flow more smoothly and naturally. It is clearly not a

reflection of 𝔖's *Vorlage*, but the literary skill of the Syriac scribe.

The additions of 𝔊ᵀ are not present in 𝔖 (καὶ κατακαύσεις αὐτὸ ἐν μέσῳ αὐτῆς

"and you shall burn it in the midst of her"). Manuscript group O marks this reading with

an obelus, indicating that it might not have been in its original text.

The Syriac version seems to have been based on a *Vorlage* close to the Masoretic

text, but the Syriac scribe made a highly elaborate translation with all the literary

characteristics of the Peshitta of Ezek 1-12. It is an independent translation without any

relationship to the targumic or Septuagintal translations.

Ezek 5:4

(𝔐) ומהם עוד תקח והשלכת אותם אל תוך האש

ושרפת אתם באש ממנו תצא אש אל כל בית ישראל

(𝔖) ܘܡܢܗܘܢ ܬܘܒ ܬܣܒ ܐܢܘܢ ܘܬܪܡܐ. ܢܬܐ ܒܓܘ ܐܢܘܢ ܘܬܘܩܕ ܐܢܘܢ

ܒܢܘܪܐ. ܘܡܢܗܘܢ ܬܦܘܩ ܢܘܪܐ ܥܠ ܟܠܗܘܢ ܕܒܝܬ ܐܝܣܪܐܝܠ ܀ ܀

(𝔗ᴶ) ומנהון עוד תסב ותרמי יתהון לגו נורא ותוקיד יתהון בנורא בכין תפוק אישתא על כל בית ישראל

(𝔊*) καὶ ἐκ τούτων λήμψῃ ἔτι καὶ ῥίψεις αὐτοὺς εἰς μέσον τοῦ πυρὸς καὶ

κατακαύσεις αὐτοὺς ἐν πυρί· ἐξ αὐτῆς ἐξελεύσεται πῦρ. Καὶ ἐρεῖς παντὶ οἴκῳ

Ισραηλ,

(Trans. of S) "And from them you shall take again and cast them into the midst of the fire,

and burn them in the fire and from them will go out a fire against all those of the house of

Israel."

Analysis of the Variants

𝕮ʲ and S are literal translations of a Hebrew text similar to 𝔐, while 𝕲ᵀ added at the

end of the verse Καὶ ἐρεῖς, "and you shall say." Manuscript group O and Cod. 86

indicate this reading with an obelus showing its dubious origin.

Ezek 5:5

(𝔐) כה אמר אדני יהוה זאת ירושלם בתוך הגוים שמתיה וסביבותיה ארצות

(S) ܗܟܢܐ ܐܡܪ ܡܪܐ ܡܪܘܬܐ܂ ܗܕܐ ܗܝ ܐܘܪܫܠܡ

ܒܓܘ ܥܡܡܐ ܣܡܬܗ܂ ܘܡܕܝܢܬܐ ܕܚܕܪܝܗ ܠܗ܂

(𝕮ʲ) כדנן אמר יוי אלהים דא ירושלם בגו עממיא שויתה וסחור סחור לה מדינתא

(𝕲*)Τάδε λέγει κύριος Αὕτη ἡ Ιερουσαλημ ἐν μέσῳ τῶν ἐθνῶν τέθεικα αὐτὴν καὶ

τὰς κύκλῳ αὐτῆς χώρας.

(Trans. of S) "Thus says the Lord of Authority, 'This is Jerusalem, among the nations I

have placed her, and all the cities around her.'"

Analysis of the Variants

S reworked the last Hebrew nominal clause וסביבותיה ארצות "and lands/countries

around her," as ܣܚܝܪ ܡܕܝܢܬܐ ܘܟܠܗܘܢ "and all (them) the cities around her." Although the

term ܡܕܝܢܬܐ means cities, it also may convey the meaning of "countries/lands."

Therefore the only addition in the Syriac text is ܘܟܠܗܘܢ "and all of them." It does not seems

to be an actual reading of the S's *Vorlage*, but probably only a way of emphasizing the

geographical location of Jerusalem. ℭʲ and 𝕲 agree with 𝔐 in this regard.

The *nomen sacrum* יהוה אדני is rendered by the correspondent Syriac ܡܪܝܐ ܕܪܒܘܬܐ

"Lord of Authority," while 𝕲* (B, 544, 927) has κύριος. Several MSS of 𝕲ᴬ, however,

read κύριος] + αδωναι 36* (+κύριοςᶜ)-46, 130'; + αδωναι κύριος 407, 410; pr. αδωναι

rel. = 𝔐. S has consistently rendered the *nomina sacra* by the same terms ܡܪܝܐ ܕܪܒܘܬܐ,

which correspond to the Hebrew terms

Ezek 5:6

(𝔐) וַתֶּמֶר אֶת מִשְׁפָּטַי לְרִשְׁעָה מִן הַגּוֹיִם וְאֶת חֻקּוֹתַי מִן הָאֲרָצוֹת

אֲשֶׁר סְבִיבוֹתֶיהָ כִּי בְמִשְׁפָּטַי מָאָסוּ וְחֻקּוֹתַי לֹא הָלְכוּ בָהֶם

(S) ܗܦܟܬ ܕܝܢ ܫܢܝܬ ܡܢ ܢܡܘܣܝ. ܘܚܠܦܬ ܡܢ ܡܕܝܢܬܐ

ܕܣܚܝܪܢ ܠܗ. ܡܛܠ ܕܕܝܢܝ ܐܣܠܝܘ. ܗܠܝܢ ܕܝܢ ܫܢܝܬ ܠܐ ܗܠܟܘ.

(ℭʲ) וְאַשְׁנִיאַת יָת דִּינַי לְמֶחֱבַּ בְהוֹן מִן עַמְמַיָא וְיָת קְיָמַי מִן

מְדִינָתָא דְבְסַחֲרָנַהָא אֲרֵי בְדִינַי קָצוּ וּקְיָמַי לָא הַלִּיכוּ בְהוֹן

(𝕲*) καὶ ἐρεῖς τὰ δικαιώματά μου τῇ ἀνόμῳ ἐκ τῶν ἐθνῶν καὶ τὰ νόμιμά μου ἐκ

τῶν χωρῶν τῶν κύκλῳ αὐτῆς, διότι τὰ δικαιώματά μου ἀπώσαντο καὶ ἐν τοῖς

νομίμοις μου οὐκ ἐπορεύθησαν ἐν αὐτοῖς.

(Trans. of S) "But she has exchanged my judgments by the evil of the nations and my

statutes more than the cities around her. For my judgments they have rejected and not walked in my statutes."

Analysis of the Variants

𝔖 reworked some portions of the subordinate clause introduced by ־כ. The use of the preposition ב in 𝔐 seems awkward; see במשפטי מאסו וחקותי לא הלכו בהם, "for [in that] my judgment they have rejected and as for my statutes, they have not walked in them." 𝔖 corrects the use of the preposition based on the context of this verse. 𝔖 places the preposition ב with חקותי, "my statutes," so it became ܘܒܩܝ̈ܡܝ, "and in my statutes." Notice that in vs. 7 𝔐 has the same clause with a slight variation, and the preposition ב is present there in the expected place before חקתי (ב), "in my statutes." Therefore it might be a contextual harmonization of the text with the purpose of avoiding syntactical ambiguity.

𝔗ᴶ makes better use of the direct object mark found in the Masoretic reading. 𝔗ᴶ reads ואשניאת ית דיני למחב בהון, "she altered my judgments to sin by them." Thus the targumic scribe changed the intransitive Hebrew verb ותמר, "she has rebelled," for a transitive verb that requires a direct object. In this manner 𝔗ᴶ avoids any syntactical blunder in its text.

Regarding 𝔊ᵀ, it has a reading on its own. It reworked the text presenting a different interpretation: καὶ ἐρεῖς τὰ δικαιώματά μου τῇ ἀνόμῳ ἐκ τῶν ἐθνῶν καὶ τὰ νόμιμά μου ἐκ τῶν χωρῶν τῶν κύκλῳ αὐτῆς, "and you will declare my statutes to the lawless one from out of the nations; and my commandments [to those] out of the nations round about you." On the one hand 𝔊ᵀ presents this verse as the purpose God had

for Jerusalem, "to declare His statutes" to the nations; on the other hand, S and ℭʲ take it as

a rebuke to Jerusalem.

Ezek 5:7

לכן כה אמר אדני יהוה יען המנכם מן הגוים אשר סביבותיכם בחקותי לא (𝔐)

הלכתם ואת משפטי לא עשיתם וכמשפטי הגוים אשר סביבותיכם לא עשיתם

ܚܠܦ ܗܠܝܢ ܐܡܪ ܡܪܝܐ ܐܝܟ ܗܢܐ ܗܘܐ ܥܠ ܕܐܬܕܒܪܬܘܢ ܝܬܝܪ ܡܢ ܥܡܡܐ ܕܚܕܪܝܟܘܢ. (S)

ܘܒܦܘܩܕܢܝ ܠܐ ܗܠܟܬܘܢ. ܘܕܝܢܝ ܠܐ ܥܒܕܬܘܢ. ܐܠܐ ܐܝܟ ܕܝܢܐ ܕܥܡܡܐ ܕܚܕܪܝܟܘܢ ܥܒܕܬܘܢ.

בכין כדן אמר יוי אלהים חלף דחבתון מן עממיא דבסחרניכון בקימי (ℭʲ)

לא הליכתון וית דיני לא עבדתון וכנמוסי עממיא דבסחרניכון לא עבדתון

(𝔊*) διὰ τοῦτο τάδε λέγει κύριος 'Ανθ' ὧν ἡ ἀφορμὴ ὑμῶν ἐκ τῶν ἐθνῶν τῶν

κύκλῳ ὑμῶν καὶ ἐν τοῖς νομίμοις μου οὐκ ἐπορεύθητε καὶ τὰ δικαιώματά μου οὐκ

ἐποιήσατε, ἀλλ' οὐδὲ κατὰ τὰ δικαιώματα τῶν ἐθνῶν τῶν κύκλῳ ὑμῶν οὐ

πεποιήκατε,

(Trans. of S) "Because of that, says the Lord of Authority, because you have regarded

more the nations around you and you have not walked in my statutes and you have not

performed my judgments, but you have performed the judgments of the nations around

you."

Analysis of the Variants

S agrees with 𝔐 regarding the translation of the *nomina sacra* (see 3:11), while 𝔊*

has its typical κύριος, "Lord." The difficult Inf. Cstr. plus the third person plural suffix

המנכם "you are turbulent ?" appears only once in 𝔐. It was translated by the verb ܣܒܪ, "to think, regard, count," in the Ethpeel verb form. The cognate root of המן, "to be turbulent," in the target language is the noun ܡܘܬܐ, "death, place of death." The cognate word is not a verb, but a noun, and with a completely different meaning. They are homonyms regarding their root, but not synonyms. Therefore it could not be used in this verse. Another Syriac verb close to the Hebrew one is the Syriac verb ܣܢܐ, "to disregard, neglect." It might be the verb behind the guessing translation that took place here. The scribe inverted the negative meaning of the verb ܣܢܐ to a positive one, from "disregard" to "regard." This shows that 𝔖 did not have at its disposition any MSS of 𝔊ᴬ or 𝔠ᴶ recensions. For if 𝔖 had access to 𝔊* or to any MS similar to the latter, the Hebrew verb המנכם would probably be translated by 𝔖 based on the Greek translation (ἡ ἀφορμή, "pretext, occasion, opportunity," from the verb ἀφορίζω, "to separate, excommunicate," MSS 62, L-449-613 read μορφή). If a targumic traditon were behind its *Vorlage*, then 𝔖 would agree with the reading of 𝔠ᴶ that translated המנכם by דחבתון (particle ד plus Peal Perf. 2° masc. pl. of the verb חוב, "to sin, be guilty"). Therefore, for translating difficult words 𝔖 did not recur to any other version, but depended on the context of the passage. Furthermore, 𝔖 lacks the ambiguous לא found at the end of the 𝔐, while 𝔊T (except MS 613) and 𝔠ᴶ have it.

Ezek 5:8

(𝔐) לכן כה אמר אדני יהוה הנני עליך גם אני ועשיתי בתוכך משפטים לעיני הגוים

(𝔖) ܡܛܠ ܗܢܐ ܗܟܢܐ ܐܡܪ ܡܪܝܐ ܗܐ ܐܢܐ ܐܦ

ملاحظة Syriac text line: ܚܠܡܕ. ܘܐܟܕܒܕ ܟܠܘܕܒܕ ܙܠܢܕ ܠܡܝ ܚܠܘ ܡܠܘܗ ܟܬܒܕܬ.

<div dir="rtl">

בכין כדנן אמר יי אלהים האֱלָא שלח רגזי עלך אף אנא ואעביד בגוך פורענות לעיני עממיא ($\mathbb{C}^{\mathrm{J}}$)

</div>

($\mathfrak{G}^*$) διὰ τοῦτο τάδε λέγει κύριος ᾿Ιδοὺ ἐγὼ ἐπὶ σὲ καὶ ποιήσω ἐν μέσῳ σου κρίμα ἐνώπιον τῶν ἐθνῶν.

(Trans. of S) "Therefore thus says the Lord of Authority, 'Behold I am against you and I will perform in your midst judgments in the eyes of the nations.'"

Analysis of the Variants

On the one hand, S is related to $\mathfrak{G}^{\mathrm{T}}$ for both lack the emphatic phrase גם אני, "also I/ I myself" (only MS 63 of $\mathfrak{G}^{\mathrm{A}}$, and α', θ' ※ καιγε εγω, Cod. 86 and σ' ※ και αυτος εγω contain it). S, however, agrees with $\mathfrak{M}$ concerning the translation of the *nomina sacra* as we have seen before (some MSS of $\mathfrak{G}^{\mathrm{A}}$ contain κύριος αδωναι, 449, 86' and rel.).

On the other hand, omission of redundancies is a common translation technique in the Peshitta book of Ezek 1-12. Therefore the similarity with $\mathfrak{G}^{\mathrm{T}}$ may be purely coincidental and has nothing to do with a later revision based on a Greek recension similar to the latter.

Ezek 5:11

<div dir="rtl">

לכן חי אני נאם אדני יהוה אם לא יען את מקדשי טמאת בכל ($\mathfrak{M}$)

שקוציך ובכל תועבתיך וגם אני אגרע ולא תחוס עיני וגם אני לא אחמול

</div>

(S) Syriac text line.

Syriac text line.

(ℭʲ) בכין קיים אנא אמר יי אלהים אם לא חלף דמקדשי סאיבת בכל שקוצך ובכל

חזעיבתיך ואף אנא אקטוף תקוף דרעיך דלא יחוס מימרי יאף אנא לא ארחים

(𝕲*) διὰ τοῦτο Ζῶ ἐγώ, λέγει κύριος, εἰ μὴ ἀνθ᾽ ὧν τὰ ἅγιά μου ἐμίανας ἐν

πᾶσιν τοῖς βδελύγμασίν σου, κἀγὼ ἀπώσομαί σε, οὐ φείσεταί μου ὁ ὀφθαλμός,

κἀγὼ οὐκ ἐλεήσω.

(Trans. of 𝕾) "Therefore as I live, says the Lord of Authority, because you have defiled my

sanctuary with all your abominations and by all your sins, I also will reject you and my

eyes will not spare you and I will not have pity."

Analysis of the Variants

Although ℭʲ, 𝕲ᵀ, and 𝕾 are similar to 𝔐, one word seems to be difficult for them

to translate. It is the verb אגרע, "I will diminish, withdraw," in the Imperf. from the root

גרע. The Syriac and Aramaic languages have a homonymous verb. It is the verb ܓܪܥ and

גרע "to shave, cut the hair" respectively, and its root is used in vs. 5:1 for the noun

"barber's razor." The semantic range of these cognate verbs—ܓܪܥ and גרע—does not fit

the context of the sentence. Therefore, there was a need for another verb, which was

supplied by אקטוף in ℭʲ, and ܐܫܩܘܩ in 𝕾, "to cut, break off" and "drive you out/ reject

you," respectively. One may suggest that this is one of the few cases where 𝕾 seems to be

related to 𝕲ᵀ. The latter has the verb ἀπώσομαί, "I will reject," from ἀπωθέω, similar in

meaning to the Syriac verb ܐܫܩܘܩ, "drive you out/ reject you" (σ᾽ συγκλασω σε, "I will

shatter you"). On the other hand, one word is not a proof for a direct relationship, for

coincidence might be involved. 𝕾 simply substituted a Syriac homonym for its Hebrew

counterpart that would not fit the context of the passage in the Syriac language.

The *nomina sacra* are rendered in the Syriac version in the same consistent way as usual by ܡܪܝܐ ܡܪܝܐ, while in 𝕲* (B, 927) by κύριος (MSS in 𝕲ᴬ rel. have αδωναι). Also the Hebrew prepositional phrase בכל שקוציך, "with all your detestable things," was omitted in 𝕲* (B) but it is present in 𝕲ᴬ, e.g., (※ O, 86) ἐν πασι τοις προσοχθισμασι (ν) (-θημασιν V) σου και ἐν πασι(ν) (> cI) rel "with all your offenses," and in σ' τοις μιασμασι σου, "your stain/defilement," θ' ἐν πασι τοις προσοχθισμασιν σου και ἐν πασιν Qˣᵗ. Therefore, if the Syriac version is related to 𝕲, the Syriac scribe had access to some of the MSS of 𝕲ᴬ that had the entire *nomina sacra* and the reading omitted by 𝕲*. S is also alien to the addition אקטוף תקוף דרעיך דלא יחוס מימרי, "I will cut off the might of your arms for my Memra," found in 𝕮ᴶ.

Ezek 5:12

שלשתיך בדבר ימותו וברעב יכלו בתכך והשלשית בחרב יפלו (𝔐)

סביבותיך והשלישית לכל רוח אזרה וחרב אריק אחריהם

ܫܘ ܒܪܘܒܐ ܢܡܘܬܘܢ ܘܒܟܦܢܐ ܢܣܘܦܘܢ ܒܓܘܟܝ ܘܬܘܠܬܐ ܒܚܪܒܐ (S)

ܢܦܠܘܢ ܚܕܪܝܟܝ ܘܬܘܠܬܐ ܠܟܠ ܪܘܚ ܐܒܕܪ ܘܚܪܒܐ ܐܫܡܛ ܒܬܪܗܘܢ

תלתיך במותא ימותון ובכפנא ישתיצון בגויך ותלתא בחרבא יתקטלון (𝕮ᴶ)

סחרנך ותלתא לכל רוח אבדר דקטלין בחרבא אגרי בתריהון

(𝕲*) τὸ τέταρτόν σου ἐν θανάτῳ ἀναλωθήσεται· καὶ τὸ τέταρτόν σου ἐν λιμῷ συντελεσθήσεται ἐν μέσῳ σου· καὶ τὸ τέταρτόν σου εἰς πάντα ἄνεμον σκορπιῶ αὐτούς· καὶ τὸ τέταρτόν σου ἐν ῥομφαίᾳ πεσοῦνται κύκλῳ σου, καὶ μάχαιραν

ἐκκενώσω ὀπίσω αὐτῶν.

(Trans. of 𝔖) "One part of you will die by pestilence and by famine will they be consumed in your midst. And another by the sword will fall round about you, and a third I will scatter to all the winds and a sword will slay after them."

Analysis of the Variants

The main point in this verse is the rendering of the ordinal number הַשְּׁלִשִׁית, "the third," which is most of the time omitted in 𝔖 due to its redundant usage in the Hebrew text. 𝔊ᵀ reads τέταρτόν, "the fourth," for הַשְּׁלִשִׁית (except Cod. 86ᵐᵍ that has μονον for the first instance and for the second μονον τριτον; α', Qᵗˣᵗ and θ' read και το τεταρτον σου). Probably the reading τέταρτόν in the Greek version is due to a syntactical arrangement of the text. Notice that there are four clauses in the Hebrew text before the last concluding one (וְחֶרֶב אָרִיק אַחֲרֵיהֶם, "and a sword will I send after them"). Thus the scribes may have tried to improve the Hebrew text by exchanging "third" to "fourth," and by adding an extra τέταρτόν, "fourth," before וּבָרָעָב, "and by famine," which fits the sense of this verse even though it is not in the original.

𝕮ᴶ is also similar to 𝔐, but it reads for the last part וּדְקַטְלִין בְּחַרְבָּא אַגְרֵי בַּתְרֵיהוֹן, "and those who slay by the sword I will incite after them." Therefore regarding this verse 𝔖 is an independent translation based on a Hebrew text similar to 𝔐 with a unique reading without any relationship to any version.

Ezek 5:14

ואתנך לחרבה ולחרפה בגוים אשר סביבותיך לעיני כל עובר (מ)

ܘܐܬܠܟܝ ܠܚܪܒܐ. ܘܠܚܣܘܕܐ ܒܥܡܡܐ ܗܢܘܢ ܗܝ̈ܬ، ܠܟܝ ܡܢܬ ܟܠ ܕܥܒܪ. (S)

ואתצינך לחרבה ולחסודין ביני עממיא דבסחרתך לעיני כל דעדי (ܬ)

(𝔊*) καὶ θήσομαί σε εἰς ἔρημον καὶ τὰς θυγατέρας σου κύκλῳ σου ἐνώπιον παντὸς διοδεύοντος.

(Trans. of S) "And I will make you a desolation and a reproach among the nations round about you before the eyes of all that pass by."

Analysis of the Variants

S and ܬ agree with the reading of 𝔐 word by word. 𝔊ᵀ, however, has a unique reading not shared by the other versions. Its reading is, "and I will make you a desert, and your daughters (καὶ τὰς θυγατέρας σου) round about you, before all that pass by." Only MSS 407 and 106 omitted this reading concerning θυγατέρας. See also vs. 15 where 𝔊ᵀ has additions that are not present in the other versions, while S has a reading similar to that of 𝔐.

Ezek 5:17

ושלחתי עליכם רעב וחיה רעה ושכלך ודבר ודם יעבר בך וחרב אביא עליך אני יהוה דברתי (מ)

ܘܐܫܕܪ ܠܟܘܢ ܟܦܢܐ. ܘܚܝܘܬܐ ܒܝܫܬܐ ܘܐܬܟܠܢ، ܘܒܗܘܒܐ (S)

ܘܡܘܬܐ ܢܥܒܪ ܒܟܝ. ܘܚܪܒܐ ܐܝܬܐ ܥܠܝܟܝ ܐܢܐ ܡܪܝܐ ܐܡܪܬ.

ואשלח עליכון כפנא וחיתא בשתא ויתכלוניך ומותא וקטלא יעדון (ܬ)

בִיךְ וּדְקַטְלִין בְּחַרְבָּא אִיתִי עֲלָךְ אֲנָא יְיָ גְזָרִית בְּמֵימְרִי

(𝔊*) καὶ ἐξαποστελῶ ἐπὶ σὲ λιμὸν καὶ θηρία πονηρὰ καὶ τιμωρήσομαί σε, καὶ θάνατος καὶ αἷμα διελεύσονται ἐπὶ σέ, καὶ ῥομφαίαν ἐπάξω ἐπὶ σὲ κυκλόθεν· ἐγὼ κύριος λελάληκα.

(Trans. of S) "I will send upon you famine and fierce beasts and they will destroy you, and pestilence and blood will pass through you, and I will bring a sword upon you. I the Lord have spoken."

Analysis of the Variants

S has its own translation concerning the verbal sentence ושכלך, "and you will be bereaved." It reads ܘܬܒܕܪܘܢ, "and you will be deprived/destroyed/slain." The Syriac language has a cognate word for the Hebrew verb שכל that is ܬܟܠ. The Hebrew ש corresponds to ח in some Semitic languages. This is a normal linguistic phenomenon. S, however, did not use its cognate verb but a completely different one. ℭᵀ employs the corresponding cognate verb, while 𝔊ᵀ has a different reading: καὶ τιμωρήσομαί σε, "and I will take vengeance upon you." This may indicate that this verb (שכל) was rather confusing for the scribes or for their community, so it was substituted by another expression easier to be understood by the respective scribe/community.

Characteristics of the Peshitta Version of Ezek 5

1. S shows a careful editorial work by omitting redundancies (5:1, 2, 8).

2. Contextual harmonizations are present in S (5:1, 6).

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3. 𝔖 is always related to 𝔐 regarding numerical figures (5:2).

4. Pluses and minuses of 𝔊 and 𝕮ᴶ are alien to 𝔖 (5:2).

5. 𝔖 agrees with 𝔐 concerning the translation of the *nomina sacra*, while 𝔊* has its typical κυριος (5:5, 7).

6. Unique readings are present in 𝔖 (see for example 5:7).

7. 𝔖 has a careful translation of homonymous words (5:11, 7).

8. There are some unique readings of 𝔊 that are against 𝔖 (5:2, 14).

CHAPTER VII

EZEKIEL 6

Collation

6:3

Q. Perf. w. *waw* consec. ואמרת] Peal

Imper. ܘܐܡܪ "and say."

אני מביא] tr.

6:5

ונתתי] ܘܐܪܡܐ "and I will cast."

בני] ܒܝܬ "house" (12a1 ܒܢܝ "sons").

6:6

בכל . . . //] העים tr.

Q. Imperf. "they will be ruined" תישמנה]

Peal Imperf. ܢܨܕܘ "they will be desolated."

Q. Imperf. "they will be guilty" ויאשמו]

Peal Imperf. ܘܢܚܘܒܘܢ "and they will be

waste."

6:7

Sing. ונפל חלל] Pl.

כי אני] + idiom ܐܝܬܝ "am."

6:8

בהיות (Inf. Cstr.) לכם ܕܒܟܘܢ "of you."

פליטי חרב // בגוים] tr.

פליטי] pr. ܐܝܠܝܢ "those."

N. m. s. פליטי] Ethpa. Imperf. 3° m. pl.

ܕܐܬܦܠܛܘ "who have escaped."

Ni. Inf. Cstr. בהזרותיכם] Ethpe. Imperf. 3°

m. pl. ܘܐܬܒܕܪܘ "and they will be

scattered."

6:9

ܘܐܬܕܟܪܘܢܝ ܐܝܠܝܢ ܕܐܬܦܠܛܘ] זכרו פליטכם אותי

ܕܐܬܦܠܛܘ ܡܢ ܕܒܟܘܢ "and they shall remember

me, those of you who have escaped."

Q. Act. Ptc. f. pl. הזנות] Peal Perf. 3° f. pl.

ܕܛܥܝ "they went astray."

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Ni. Perf. "they will be loathsome" תקטו]

Ethpe. Imperf. ܘܬܬܩܦܠܢ "and they will be contracted as in pain."

6:10

Q. Inf. Cstr. לעשׂות] Peal Imperf. 1° c. s. ܕܐܥܒܕ "that I will do."

6:12

בדבר ימות] tr.

6:13

אני] + ܐܝܬ "am."

Q. Inf. Cstr. בהיות] Temp. Particle + Peal Perf. ܕܒܗܘܘ "when they are."

6:14

ונתתי] ܘܐܥܒܕܝܗ "and I will make it."

שממה] ܠܚܒܠܐ

ומשמה] ܘܠܬܡܗܐ

Data Analysis

Chapter 6 completes almost 50 percent of this investigation. About this time the reader may already be able to recognize some literary features and style of the Syriac translator. For example, he avoids redundancies, and strives to convey the text into a good Syriac style. Up to this point one can notice that the Peshitta book of Ezek 1-6 seems to have been prepared by a single hand, for the literary style, vocabulary, and translation techniques have kept consistent throughout the chapters.

Ezek 6:2

(M) בן אדם שׂים פניך אל הרי ישׂראל והנבא אליהם

(S) ܒܪܢܫܐ. ܣܝܡ ܐܦܝܟ̈ ܠܛܘܪ̈ܐ ܕܐܝܣܪܝܠ. ܘܐܬܢܒܐ ܥܠܝܗܘܢ.

(C') בר אדם קביל נבואה על טורי ישׂראל ואתנבי עליהון

(G*) Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ τὰ ὄρη Ισραηλ καὶ

προφήτευσον ἐπ' αὐτά.

(Trans. of S) "Son of man, set your face against the mountains of Israel and prophesy against them."

Analysis of the Variants

S is a literal translation of a Hebrew text similar to that of 𝔐. Although 𝔠ᴶ is very similar to 𝔐, it omits the idiomatic expression שים פניך, "set your face," which is present in S and 𝔊ᵀ. This is a classical example of Hebraism in 𝔊ᵀ (στήρισον τὸ πρόσωπόν σου). 𝔠ᴶ reads קביל נבואה, "receive the prophecy."

Ezek 6:3

ואמרת הרי ישראל שמעו דבר אדני יהוה כה אמר אדני יהוה להרים (𝔐)

ולנבעות לאפיקים ולגאית הנני אני מביא עליכם חרב ואבדתי במותיכם

(S) ܪܕܐܘܬܐ ܪܕܝ ܘܐܪ ܪܝܣܘ ܪܕܐܘܢ ܪܬܘܗܙ ܡܠܢ ܕܐ ܐܙܝܬ ܠܬܘܐܪ ܪܝܐܠ. ܘܐܪܐ

ܠܠܐܝܪܐ ܘܐܠܬܐ ܘܠܫܝܐ ܘܐܠܦܝܠܐ. ܗܐ ܪܕܝ ܗܐ ܐܪ ܐܠܠ ܩܒܠܐ ܘܐܪܐ. ܕܘܐܪܐ ܦܕܒܐܘ

ותימר מרי ישראל קבילו פתגמא דיי אלהים כדנן אמר יי אלהים לטוריא (𝔠ᴶ)

ולרמתא לפצידיא ולחליא האנא מיתי עליכון דקטלין בחרבא ואוביד במתכון

(𝔊*) καὶ ἐρεῖς Τὰ ὄρη Ισραηλ, ἀκούσατε λόγον κυρίου Τάδε λέγει κύριος τοῖς ὄρεσιν καὶ τοῖς βουνοῖς καὶ ταῖς φάραγξιν καὶ ταῖς νάπαις Ἰδοὺ ἐγὼ ἐπάγω ἐφ' ὑμᾶς ῥομφαίαν, καὶ ἐξολεθρευθήσεται τὰ ὑψηλὰ ὑμῶν.

(Trans. of S) "And say, 'Mountains of Israel, hear the word of the Lord of Authority. Thus says the Lord of Authority to the mountains and to the hills, to the valleys and to the

springs: Behold, I am bringing against you a sword, and I will destroy your high places'."

Analysis of the Variants

The Syriac text is similar to 𝔐; the only exception is with the form of the first verb

of the verse. 𝔐 has ואמרת, "and (you will) say," Qal Perf. 2⁰ pers. sing., which with its

waw consecutive is equal to the imperative, while 𝔖 reads ܘܐܡܪ, "say," Peal Imper. 2⁰

m. s. 𝔠ᴶ and 𝔊ᵀ have the verb in the future tense: ותימר, "and you shall say," καὶ ἐρεῖς,

"and you shall say," respectively. The Syriac version is a literal translation of the idiom of

its Hebrew *Vorlage*. 𝔠ᵀ has also a unique reading regarding the Hebrew sentence אני

מביא עליכם חרב, "I am bringing against you a sword" (𝔖 and 𝔊ᵀ read similarly to 𝔐

regarding this sentence); 𝔠ᵀ reads האנא מיתי עליכון דקטלין בחרבא, "I bring against you

those who slay by the sword." This rendering was probably done with the purpose of

removing all possibility of any anthropomorphic implication to God.

Concerning the *nomina sacra*, אדני יהוה, "Adonai Yahweh," 𝔊* keeps its usual way

by omitting אדני, and translating only יהוה by κυρίου. There are, however, some MSS in

𝔊ᴬ that contain the Masoretic reading, e.g., 36, 763, and rel.

Ezek 6:4

(𝔐) ונשמו מזבחותיכם ונשברו חמניכם והפלתי חלליכם לפני גלוליכם

(𝔖) ܘܢܨ̈ܕܝܢ ܡܕ̈ܒܚܝܟܘܢ܂ ܘܢܬܬܒܪܘܢ ܒܝ̈ܬ ܦܬܟ̈ܪܝܟܘܢ܂ ܘܐܪܡܐ ܩ̈ܛܝܠܝܟܘܢ ܩܕܡ ܦܬܟ̈ܪܝܟܘܢ܂

(𝔠ᴶ) ויצדון איגוריכון ויתברון חנסיסיכון וארמי קטיליכון קדם פיגור מעותכון

(𝔊*) καὶ συντριβήσονται τὰ θυσιαστήρια ὑμῶν καὶ τὰ τεμένη ὑμῶν, καὶ καταβαλῶ

τραυματίας ὑμῶν ἐνώπιον τῶν εἰδώλων ὑμῶν,

(Trans. of 𝔖) "Your altars will be desolate, and your idols will be broken; and I will cast down your corpses before your idols."

Analysis of the Variants

𝔖 has its reading identical to 𝔐, while at first glance 𝔊* seems to have omitted the Hebrew verb ונשברו, "and they will be broken." Based on the context of this verse there are two possibilities for the Greek translation. First, the Greek deviation can be a dislocation or a substitution for the Hebrew verb (ונשברו) in the Greek text. In other words, 𝔊* substitutes the introductory verb ונשמו " and they will be desolate" by καὶ συντριβήσονται, "and they will be broken into pieces," or it seems that 𝔊* dislocates backwards the second Hebrew verb (ונשברו) and omits the first one. Notice, however, that some MSS of 𝔊ᴬ contain the Masoretic reading, e.g., αφανισθησεται (-σονται 46, 106) τα θυσ. υμων και συντριβησεται (-σονται 311; > 106; και συντριβ. sub ※ O) O′ L′-311, 106 "your altars will be destroyed and broken." The Hexaplaric witnesses read, init. -2° και] α′ θ′ ※ και αφανισθησεται (π′ ※ και αφανισθησονται 86) τα θυσιαστηρια υμων ※ και συντριβησεται Qˣᵗ; α′, ο′, θ′ και συντριβησονται 86; σ′ και συνκλασθησονται, "they will be shattered," 86.

The only possibility for 𝔖 is to have been based on a Hebrew text similar to 𝔐. Another deviation of 𝔊* is the rendering of חמניכם, "your pillars/incense altars," by the phrase τὰ τεμένη ὑμῶν, "your sacred things" (α′ ξοανα "wooden image" 86). This may be due to an interpretative translation of the Hebrew counterpart and not due to an actual

reading in ⑥*'s *Vorlage*. ℭʲ contains some explanatory additions, e.g., פֿיגור מעוהכון, "your decaying idols," and ויצדון אינריכון, "your heathen altars."

Ezek 6:5

ונתתי את פגרי בני ישראל לפני גלוליהם וזריתי את עצמותיכם סביבות מזבחותיכם (𝔐)

ואתמא בלחא פגרא דבית אישראל קדם פתכרהון. ואדרא גרמיכון הדר מדבחיכון. (𝔖)

ואתין ית פגרי בני ישראל קדם פינור מעותהון ואבדר ית גרמיכון סחרנות אינוריכון (ℭʲ)

(⑥*) καὶ διασκορπιῶ τὰ ὀστᾶ ὑμῶν κύκλῳ τῶν θυσιαστηρίων ὑμῶν.

(Trans. of 𝔖) "And I will cast the dead bodies of the house of Israel before their idols; and I will scatter your bones round about your altars."

Analysis of the Variants

𝔖 has two deviations from 𝔐. The first one is דבית אישראל, "house of Israel," for the Hebrew בני ישראל, "sons of Israel," whereas MS 12a1 has the Masoretic reading בני. ℭʲ reads like 𝔐 regarding this word, though it has some interpretative additions to this verse. The second deviation is the rendering of the first Hebrew verb ונתתי, "and I will set, put, lay," by ואתמא, "and I will cast." Even though the main sense of נתן is "to give," it is a polysemic verb. Thus the Syriac scribe may have avoided any ambiguous sense or a Hebraism. That is not the case in several MSS of ⑥ᴬ containing the Greek verb δωσω, "I will give," which sounds more like a Hebraism than a good Greek translation.

⑥* (B, 106) omits the entire first clause from ונתתי to גלוליהם. On the one hand MSS of ⑥ᴬ contain it, e.g., και δωσω τα πτωματα (παραπτ. 233) των (> 62m, Cʼ-87,

86*-239', 26) υιων ισραηλ κατα (και το 407) προσωπον των ειδωλων αυτων, rel. On

the other hand they read υιων ισραελ in the same way as 𝔐. Consequently S has a unique

reading concerning בני ישראל, "sons of Israel."

Ezek 6:6

(𝔐) בכל מושבותיכם הערים תחרבנה והבמות תישמנה למען יחרבו ויאשמו

מזבחותיכם ונשברו ונשבתו גלוליכם ונגדעו חמניכם ונמחו מעשיכם

(S) ܘܒܟܠ ܡܘܬܒܝܟܘܢ ܩܘܪܝܐ ܢܨܕܝܢ ܩ̈ܪܝܬܐ

ܘܪ̈ܡܬܐ ܢܨܕܝܢ . ܡܛܠ ܕܢܚܪܒܘܢ ܡܕܒܚܝܟܘܢ ܘܢܬܬܒܪܘܢ

ܦܬܟܪܝܟܘܢ . ܘܢܬܥܩܪܘܢ ܨܠܡܝܟܘܢ . ܘܢܬܚܒܠܘܢ ܥܒܕܝܟܘܢ.

(𝔈ᴶ) בכל מותבניכון קרויא יחרבן ובמהא יצדין בדיל דיחרבון ויצדון

אינוריכון ויתברן ויבטלן מעותכון ויתקטפון חנכסיכון ויתמחון עובדיכון

(𝔊*) ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν αἱ πόλεις ἐξερημωθήσονται καὶ τὰ ὑψηλὰ

ἀφανισθήσεται, ὅπως ἐξολεθρευθῇ τὰ θυσιαστήρια ὑμῶν, καὶ συντριβήσονται τὰ

εἴδωλα ὑμῶν, καὶ ἐξαρθήσεται τὰ τεμένη ὑμῶν,

(Trans. of S) "In all your dwelling places your cities will be laid waste and the high places

desolate, so that your altars may be waste and desolate, and your idols may be broken and

made desolate, and your images may be cut down, and your works may be blotted out."

Analysis of the Variants

S and 𝔈ᴶ mostly agree with 𝔐 with the exception of ויאשמו, "and they will be made

guilty." They substituted this verb, probably based on contextual exegesis, by ܘܢܨܕܝܢ and

ויצדו, "and they will be desolate." Another possibility is that the Syriac scribe may have confused the radicals of the verbs שדד, "to ruin," and אשם, "to make guilty," as well as the verb from vs. 4, שמם, "to become desolate." Thus the Syriac scribe decided to translate all of them by the same Syriac verb ܚܪܒ, "to become desolate." 𝕲* also deviates from 𝔐 by omitting this verb (ויאשמו).

Further Septuagintal minuses are ונשבתו, "and they will be destroyed," and ונמחו מעשיכם, "and wipe out your works," and pluses are καὶ ἐξαρθήσεται τὰ τεμένη ὑμῶν, "and your sacred things be abolished." Some MSS of 𝕲 A contain a reading corresponding to ונשבתו, "and they will be destroyed," with slight variation, e.g., καταπαυσουσιν, "they will cease" (※ O, -σωσι 88), O-407, L-51-311, also a ※ in θ', Qtxt, and 86.

The unique reading of 𝕲T καὶ ἐξαρθήσεται τὰ τεμένη ὑμῶν, "and your sacred things/areas will be abolished," is rendered by ξοανα, "wooden image," in α's version as in the preceding verse. The final omission (ונמחו מעשיכם, "and your works will be wiped out") of 𝕲* (MSS B, 233) is present in some MSS of 𝕲A, e.g., (※ O, 449) και εξαλειφθωσιν τα εργα (ορια 106) υμωον and rel., and ※ θ' και εξαλειφθωσιν τα εργα (α' ποιηματα 86) υμωον Qtxt, "and your works will be wiped out." S contains the Hebrew reading regarding the last portion ܘܬܬܚܒܠ ܥܒܕܝܟܘܢ, "and your works will be blotted out," as also occurs in some MSS of 𝕲A.

Ezek 6:8

והותרתי בהיות לכם פליטי חרב בגוים בהזרותיכם בארצות (𝔐)

(S) ܘܐܘܬܪ ܓܘܢ ܬܕܚܠܬܐ ܕܡܢ ܚܪܒܐ ܐܦܠܛܘܢ ܒܥܠ̈ܡܐ. ܘܐܬܒܕܪܬܘܢ ܒܡܕ̈ܝܢܬܐ.

(𝕮ʲ) ואשאר במהוי משזבי חרבא בני עממיא באתבדוריכון במדינתא

(𝕾*) ἐν τῷ γενέσθαι ἐξ ὑμῶν ἀνασῳζομένους ἐκ ῥομφαίας ἐν τοῖς ἔθνεσιν καὶ ἐν τῷ διασκορπισμῷ ὑμῶν ἐν ταῖς χώραις.

(Trans. of S) "Yet I will leave some of you among the nations, those who have escaped from the sword and have been scattered among the cities/countries."

Analysis of the Variants

S and 𝕮ʲ agree mostly with the reading of 𝔐. 𝕮ʲ has the same word order, while S rearranged the text avoiding a construct chain (פליטי חרב). S is closely related to 𝔐 regarding its vocabulary. 𝕾* (B Cˊ-87-86'-393, 106), however, omits the first Hebrew word והותרתי, "and I will leave." Several MSS of 𝕾ᴬ have υπολειψομαι, "I will leave a remaining portion," e.g., (-ψω 147) rel. Also θ' and Qᵗˣᵗ have an asterisk with this reading indicating that their *Vorlagen* had it.

The Hebrew idiomatic expression, Inf. Cstr. + לכם, was rendered as ܡܢܟܘܢ, "a part/some of you," in the Syriac version. Note the Hebraism in 𝕾ᵀ ἐν τῷ γενέσθαι ἐξ ὑμῶν, except in MS L'-311 that reads του γεν, and in MS 62 (1°) that has εν τω ειναι.

Ezek 6:9

(𝔐) וזכרו פליטיכם אותי בגוים אשר נשבו שם אשר נשברתי את לבם הזונה אשר סר מעלי

ואת עיניהם הזנות אחרי גלוליהם ונקטו בפניהם אל הרעות אשר עשו לכל תועבתיהם

(S) ܘܬܬܕܟܪܘܢ ܗܝܕܝܢ ܐܦܠ̈ܛܐ ܕܡܢܟܘܢ ܒܥܠ̈ܡܐ ܕܐܫܬܒܝܘ ܠܬܡܢ. ܟܕ ܐܬܒܪܬ

ܠܗܘܢ܂ ܘܢܐ ܕܗܒܝܢ ܚܠܛܐ ܕܠܝܬ ܘܐܗܘܢܝܢ ܘܐܗܘ ܬܕܟ ܒܟ ܕܝܠܟ ܐܗܘܢܝܢ ܘ ܐܗܠܠ

ܒܚܙܝܐ ܕܝܙܝܢ ܘܡܠܝܢ ܘܠܝܡܟ ܠܗܘܢܗܘܢ܂

(𝕮ᴶ) ויתכרון משיזביכון דחלתי בני עממיא דאשתביאו לתמן התברית ית לבהון מפשא דסטא מבתר
פלתי וית חיזו עיניכון דמעאה בתר מעותהון ויתקין ויהון חזן על בשתא דעבדו לכל תועיבתהון

(𝔊*) καὶ μνησθήσονταί μου οἱ ἀνασῳζόμενοι ἐξ ὑμῶν ἐν τοῖς ἔθνεσιν, οὗ ἠχμαλωτεύθησαν ἐκεῖ· ὀμώμοκα τῇ καρδίᾳ αὐτῶν τῇ ἐκπορνευούσῃ ἀπ' ἐμοῦ καὶ τοῖς ὀφθαλμοῖς αὐτῶν τοῖς πορνεύουσιν ὀπίσω τῶν ἐπιτηδευμάτων αὐτῶν, καὶ κόψονται πρόσωπα αὐτῶν ἐν πᾶσι τοῖς βδελύγμασιν αὐτῶν.

(Trans. of 𝕾) "And those of you who have escaped will remember me among the nations where they are taken captive, when I have broken their adulterous heart, for they have departed from me, and their eyes, for they have gone astray after idols. Their faces will be contracted [as in pain] with the evils they have done and with all of their abominations."

Analysis of the Variants

𝕾 has a similar reading to that of 𝔐 with some editorial rearrangement of the text, e.g., construct chains are avoided, and the redundant repetition of the Participle הזונה, "adulterous," is substituted by the Peal Perf. 3° f. pl. verb ܕܛܥ̈ܝ, "they have gone astray," probably to avoid monotonous repetition. 𝕮ᴶ has some interpretative substitution, e.g., דחלתי, "my worship," for אותי, "me," probably indicating that the people were worshiping strange gods, idols, as is implied in the context.

𝔊ᵀ is very different from 𝕾, 𝕮ᴶ, and 𝔐. It has several substitutions which are supported by almost all its MSS. Concerning the sentence אשר נשברתי, "when I have

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broken for myself" (Ni. form with middle voice sense)[1], ⑤T reads ὀμώμοκα, "I have

sworn"; the only exception is MS 62 that has συνετριψα, "I will shatter." The Hebrew

word behind ὀμώμοκα is נשבעתי, "I have sworn," which is also present in ⑤T. BHS

suggestes וְשָׁבַרְתִּי (Qal cf. α', θ' συνετριψα, and σ' συγκατεαξα, "I will bring

down/destroy") as an alternative reading for the Hebrew Ni. perf. 1 c. sing. אשר נשבָּרְתִּי

"when I have broken for myself." S reads ܐܬܒܪܬ, "when I have destroyed," in the active

form (Peal) as the vocalization suggested by BHS (Qal form). It does not mean, however,

that the S's *Vorlage* had it (נשברתי Ni.) in the active voice (וְשָׁבַרְתִּי Qal) as BHS apparatus

suggests, because in several instances the choice between active or passive voice in the

Syriac version depends on the translator's perception and interpretation of the context of the

specific passage,[2] e.g., see from passive to active voice change the collation of verses

1:20, 21; 3:4; 10:11, 13, 16; 11:15; 12:25, 28. This may only be a misunderstanding on

the part of the Syriac translator of the Nifal with the force of the middle voice.

⑤* translates both instances of the participle הזנה, and it has general support of its

MSS (see ⑤A in Göttingen edition), while S substitutes for the second instance of it as

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[1]The Niphal here should be taken as having the force of the middle voice, cf.,
"Nifal can have the force of the Greek **middle** voice, e.g., נשאל *to ask for oneself*," Paul
Joüon and T. Muraoka, *A Grammar of Biblical Hebrew* (Rome: Editrice Pontificio Instituto
Biblico, 1993), 151; cf., Ronald J. Williams, *Hebrew Syntax: An Outline* (Toronto:
University of Toronto Press, 1992), 27; E. Kautzsch, ed., *Gesenius' Hebrew Grammar*,
2nd. ed. (Oxford: Clarendon Press, 1988), §51c-e; C. F. Keil, and F. Delitzsch,
Commentary on the Old Testament in Ten Volumes, vol. 9 (Grand Rapids: Eerdmans, rep.
1991), 94: Regarding this passage they stated that "the Niphal here is not to be taken as
passive, but middle," and they translated it as "when I have broken to me."

[2]Lund, 418.

mentioned above. In addition, 𝔊* reads ἐπιτηδευμάτων αὐτῶν, "their practices," for

גלוליהם, "their idols." The only MS similar to 𝔐 is MS 62 that reads ειδωλων.

The Hebrew verb ונקטו from קוט, "and they will abhor, be unwilling, be reluctant,

be loathsome," seems to have been difficult to be understood by all the versions. 𝔊ᵀ has

κόψονται, "they will mourn," instead of this verb (only MS 62 1° reads και προσοχθιουσι,

"and they will be angry, provoked/offended"); S reads ܘܢܬܟܡܪܘܢ, "they will be contracted

[as in pain, wrinkled]"; 𝔗ʲ reads ויתנקון, "they will feel remorse, regret." This verse is

clear evidence supporting a noninterrelationship of S to any other version, but to a Hebrew

Vorlage similar to 𝔐.

Ezek 6:10

(𝔐) וידעו כי אני יהוה לא אל חנם דברתי לעשות להם הרעה הזאת

(S) ܘܢܕܥܘܢ ܕܐܢܐ ܐܢܐ ܡܪܝܐ. ܘܠܐ ܗܘܐ ܣܪܝܩܐܝܬ ܐܡܪܬ ܕܐܥܒܕ ܠܗܘܢ ܒܝܫܬܐ ܗܕܐ.

(𝔗ʲ) וידעון ארי אנא יי לא למנן גזרית במימרי למעבד להון בשתא הדא

(𝔊*) καὶ ἐπιγνώσονται διότι ἐγὼ κύριος λελάληκα.

(Trans. of S) "And they will know that I am the Lord, and that I have not said in vain that I

would do this evil to them."

Analysis of the Variants

S agrees with the reading of 𝔐 with a single modification of a nonfinite form of the

verb (לעשות "to make") to a finite one (ܕܐܥܒܕ "I will do"). The only targumic addition is

"my Memra," which is a common targumic characteristic. Although 𝔊* lacks half of the

verse לֹא אֶל חִנָּם, "not in vain," and לַעֲשׂוֹת לָהֶם הָרָעָה הַזֹּאת, "to do to them this evil," this is

not a secure evidence for preference, for a shorter text may be due to scribal error. There

are, however, several MSS of 𝕲ᴬ that read like 𝔐, e.g., ουκ εις δωρεαν του (τουτο

311) ποιησαι αυτοις απαντα (παντα 538) το κακα ταυτα (αυτων 410), and rel.

The same reading is present in θ' and Qᵗˣᵗ marked by a ※ ουκ εις δωρεαν του ποιησαι

αυτοις απαντα το κακα ταυτα. In this case 𝖲 is an independent translation avoiding the

targumic interpretation and the omission of 𝕲*.

Ezek 6:11

(𝔐) כה אמר אדני יהוה הכה בכפך ורקע ברגלך ואמר אח אל אל

כל תועבות רעות בית ישראל אשר בחרב ברעב ובדבר יפלו

(𝖲) ܣܐܟܪ ܐܡܪ ܬܘܐ ܗܟܢܐ ܬܘܝ ܩܗ ܐܝܕܟ ܘܕܘܫ ܒܪܓܠܟ ܘܐܡܪ ܐܘܝ

ܗܠܝܢ ܠܟܠܗܘܢ ܛܢܦܘܬܐ ܘܒܝܫܬܐ ܕܒܝܬ ܐܝܣܪܝܠ ܕܒܚܪܒܐ ܘܒܟܦܢܐ ܘܒܡܘܬܐ ܢܦܠܘܢ

(𝕮ᴶ) כהנן אמר יי אלהים מחי כפך וירפוס ברגלך ואימר ווי על

כל תועבת בישת בית ישראל דבחרבא בכפנא ובמותא יתרמון

(𝕲*) τάδε λέγει κύριος Κρότησον τῇ χειρὶ καὶ ψόφησον τῷ ποδὶ καὶ εἰπόν Εὖγε

εὖγε ἐπὶ πᾶσιν τοῖς βδελύγμασιν οἴκου Ισραηλ· ἐν ῥομφαίᾳ καὶ ἐν θανάτῳ καὶ

ἐν λιμῷ πεσοῦνται.

(Trans. of 𝖲) "Thus says the Lord of Authority: clap your hand, and stamp your foot, and

say, Alas for all the evil abomination and evil of the house of Israel! for they will fall by the

sword, by famine and by pestilence."

Analysis of the Variants

𝔖's word order is in agreement with 𝔐, while 𝔊* has a transposition between

ברעב, "by famine," and ובדבר, "and by pestilence," namely θανάτῳ, "pestilence," and

λιμῷ, "famine." Some MSS of 𝔊ᴬ contain the Masoretic word order, e.g., O', L`'-Zⱽ,

534-403'. 𝔗ᴶ agrees mostly with 𝔐 in its rendering of the text. The only deviation is the

verb יפלו, "they will fall," which was translated by יתרמון, "they will be removed." 𝔖

translates both proper names אדני יהוה as usual, while 𝔊* renders only κύριος. Some MSS

of 𝔊ᴬ read like 𝔐 regarding *nomina sacra*, e.g., A, O', L'-46-311, C.

Ezek 6:12

(𝔐) הרחוק בדבר ימות והקרוב בחרב יפול והנשאר והנצור ברעב ימות וכליתי חמתי בם

(𝔖) ܕܪܚܝܩ ܢܡܘܬ ܒܡܘܬܢܐ. ܘܕܩܪܝܒ ܒܚܪܒܐ ܢܦܠ

ܘܕܡܫܬܚܪ ܘܕܡܬܢܛܪ ܒܟܦܢܐ ܢܡܘܬ. ܘܐܓܡܪ ܪܘܓܙܝ ܒܗܘܢ.

(𝔗ᴶ) דרחיק במותא ימות ודקריב בחרבא יתקטיל ודישתאר

וייעול לכרכי צירא בכפנא ימות ויחול רגזי בהון

(𝔊*) ὁ ἐγγὺς ἐν ῥομφαίᾳ πεσεῖται, ὁ δὲ μακρὰν ἐν θανάτῳ τελευτήσει, καὶ ὁ

περιεχόμενος ἐν λιμῷ συντελεσθήσεται, καὶ συντελέσω τὴν ὀργήν μου ἐπ'

αὐτούς.

(Trans. of 𝔖) "He who is far away will die of pestilence, and he who is near will fall by the

sword, and he who remains and he who escapes will die by famine; thus will I accomplish

my fury against them."

Analysis of the Variants

S is a literal translation of a Hebrew text similar to that of 𝔐 with only a different

word order (transposition) regarding the two words בדבר ימות, "by pestilence they will

die." 𝔍 may have had a different recension or undergone some epexegetical interpretation

based on the context; for it reads וייעול לכרכי צידא בכפנא ימות, "he who enters the besieged

fortification/fortified cities will perish by famine," following the 𝔊* reading, καὶ ὁ

περιεχόμενος ἐν λιμῷ συντελεσθήσεται, "and he who is in the siege will be consumed

by famine." Some MSS of 𝔊 A contain the Masoretic reading, e.g., A`', O-62', 538-449,

239'-403' και ο υπολειφθεις, "and the one who remains," and MSS L-311-V-46-Zᵛ, 410

read και ο περιλειφθεις, "and he who is left behind," and the Hexaplaric witnesses are

σ' ο πολιορκουμενος, θ' has an asterisk marking its reading ※ και ο υπολειφθεις Qᵗˣᵗ,

Cod. 86 and λ' [και ο] περιλ[ε]ιφθεις.

Ezek 6:13

וידעתם כי אני יהוה בהיות חלליהם בתוך גלוליהם סביבות מזבחותיהם (𝔐)

אל כל גבעה רמה בכל ראשי ההרים ותחת כל עץ רענן ותחת כל אלה

עבתה מקום אשר נתנו שם ריח ניחח לכל גלוליהם

ܘܬܕܥܘܢ ܕܐܢܐ ܐܢܐ ܡܪܝܐ. ܡܐ ܕܢܗܘܘܢ ܩܛܝܠܝܟܘܢ (S)

ܒܓܘܗܘܢ. ܟܕ ܣܚܪܝܢ ܠܗܘܢ. ܥܠ ܟܠ ܪܡܬܐ ܕܪܡܐ ܘܚܩܠܐ ܕܛܘܪܝ

ܛܘܪܐ. ܘܠ ܥܠ ܟܠ ܐܝܠܢ ܕܝܩܝܠ ܘܚܩܠܐ ܠ ܟܠ ܒܛܡܬܐ. ܥܒܝܬܐ.

ܕܡܗܬܐ ܬܡܢ ܪܝܚܐ ܠܠܗܘܢ ܩܛܠܝܗܘܢ.

ותדעון ארי אנא יוי במהי קטיליהון בגו פגור מעותהון סחרות אגוריהון (𝔍)

עַל כָּל רְמָא מַטְלָא בְּכָל רֵישׁי טוּרַיָא וּתְחוֹת כָּל אִילָן עֲבוּף וּתְחוֹת כָּל בְּטַמָא

מַעְפְּיָא אֲתַר דִּיהֲבוּ תַמָן קוּרְבָּנִין לְפָלְחָן לְכָל טַעֲוָתְהוֹן

(𝕲*) καὶ γνώσεσθε διότι ἐγὼ κύριος ἐν τῷ εἶναι τοὺς τραυματίας ὑμῶν ἐν μέσῳ τῶν εἰδώλων ὑμῶν κύκλῳ τῶν θυσιαστηρίων ὑμῶν ἐπὶ πάντα βουνὸν ὑψηλὸν καὶ ὑποκάτω δένδρου συσκίου, οὗ ἔδωκαν ἐκεῖ ὀσμὴν εὐωδίας πᾶσι τοῖς εἰδώλοις αὐτῶν.

(Trans. of ꞩ) "Then they will know that I am the Lord, when their corpses will be among their idols round about their altars on every high hill and at all the tops of the mountains and under every green tree and under every thick oak, in the place where they put incense for all their idols."

Analysis of the Variants

ꞩ is a literal translation of a Hebrew text similar to that of 𝔐. While 𝕲* (B) omitted some key phrases, e.g., בְּכָל רֵאשִׁי הֶהָרִים, "on every top of the mountains," and וְתַחַת כָּל אֵלָה עֲבֻתָּה, "and under every leafy oak," there are some MSS of 𝕲A that contain these two minuses. A group of these MSS have the first part, e.g., (✱ O) και εν (επι 311, 239, 403') πασαις (+ ταις V-449) κορυφαις των (> 26) ορεων rel, "and in every top of the mountains." The second minus is present in (✱ O) και υποκατω πασης (> C'-393, 26) δρυος δασ(ε)ιας rel, "and under every bushy tree."

Another interpretative translation that does not change the original sense is the rendering of רֵיחַ נִיחֹחַ, "pleasing aroma." ꞩ translates it by ܒܣܡܐ, "incense," 𝕮ᴶ has קוּרְבָּנִין לְפָלְחָן, "sacrifice for the worship of," and 𝕲* ὀσμὴν εὐωδίας, "sweet savor."

Ezek 6:14

(𝔐) ונטיתי את ידי עליהם ונתתי את הארץ שממה ומשמה

ממדבר דבלתה בכל מושבותיהם וידעו כי אני יהוה

(𝔖) ܘܐܘܛ ܐܝܪ ܠܠܘܢ ܘܐܬܪܐ ܐܝܪܐ ܘܐܚܪܒܝܘܗܝ

ܡܢ ܡܕܒܪܐ ܕܕܒܠܬ ܥܡܒ ܣܓܝܐܝܢ ܥܡܘܪܝܗܘܢ ܢܕܥܘܢ ܕܐܢܐ ܐܢܐ ܡܪܝܐ.

(𝔗) וארים ית מחת נבורתי עליהון ואתין ית ארעא לצדו

ואשתממו ממדבר דבלה בכל מותביהון וידעון ארי אנא יוי

(𝔊*) καὶ ἐκτενῶ τὴν χεῖρά μου ἐπ' αὐτοὺς καὶ θήσομαι τὴν γῆν εἰς ἀφανισμὸν

καὶ εἰς ὄλεθρον ἀπὸ τῆς ἐρήμου Δεβλαθα ἐκ πάσης τῆς κατοικίας· καὶ

ἐπιγνώσεσθε ὅτι ἐγὼ κύριος.

(Trans. of 𝔖) "And I will stretch out my hand against them, and I will make the land

desolate and waste, more than the wilderness of Diblath, throughout all their inhabitation.

Then they will know that I am God."

Analysis of the Variants

One of the problems of this verse is the paragogic *he* in the word דבלתה, "Diblath."

This *he* is a *he locale* indicating direction "toward, to."[1] It seems that the translators of the

versions avoided it, or they just tried to make a syntactical arrangement of the text to

improve its reading. 𝔊* transliterated it as part of the word itself, Δεβλαθα. 𝔗 has "from

the wilderness of Diblat," or "more than the wilderness of Diblat." 𝔖 reads similarly to 𝔗

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[1]See J. Hoftijzer, *A Study in the Syntactic Use of the H-Locale in Classical Hebrew* (Leiden: Brill, 1981); Joüon and Muraoka, § 93c-k.

indicating delimitation or comparison. Scholars have recognized that the *hapax legomenon* Diblah probably involved the common scribal error, ר for ד, and that the Hebrew text means the extent of destruction, from the desert in the far south to the area of Riblah in the far north; so the proposed emendation of BHS apparatus for the Hebrew text would be "from the wilderness to Riblah" (רבלתה).[1]

Concerning ℭ^J, it avoids anthropomorphism by substituting "my hand" by "my destructive power." S completely ignores this interpretative translation.

Another deviation of 𝕊* is that it has ἐπιγνώσεσθε, "you will know," instead of the Hebrew וידעו "and they will know," while S and ℭ^J agree with 𝔐 regarding this reading. Some MSS of 𝕊^A, however (L'-311-Z^V), read επιγνωσονται as in 𝔐. These nonshared readings of the versions indicate a dynamic process in their translations.

Characteristics of the Peshitta Version of Ezek 6

1. S is most of the time a literal translation of a Hebrew text similar to that of 𝔐.

2. Concerning *nomina sacra* S is always consistent and in agreement with 𝔐, while 𝕊* has its deviations (6:3, 11).

3. S has some unique readings, e.g., ܒܝܐ for בני (6:5).

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[1]"מִמִּדְבָּר דִּבְלָתָה] cannot = 'from the wilderness of Diblathah,' as the punctuation intends, because the second word is an accus. = 'to Diblah,' not a gen. ; 1. "מִמִּדְבָּר דִּבְלָתָה. 𝕊 Δεβλάθα (so Jer. 52⁹·²⁶·²⁷, 4 Regn. 23³³ cod.^A) follows 𝔐, shewing that the mistake was ancient; the letters *r* and *d* are easily confused both in the archaic and in the square character, cp. 3⁹ n. S 'desolate more than the land of Dablath,' but in the Ambr. and other MSS 'and I will make the land a destruction and an astonishment from the wilderness of Dablath.'" G. A. Cooke, *The Book of Ezekiel*, ICC (Edinburgh: T. & T. Clark, 1951), 75; Zimmerli (182) is of the same opinion as Cooke.

4. S does not have the pluses and minuses of $\mathfrak{G}^T$.

5. It does not avoid anthropomorphism as occurs in $\mathbb{C}^J$ (6:14).

6. S's relationship to $\mathbb{C}^J$ can be explained by contextual exegesis (6:6).

7. Reworking of the text is a normal characteristic of S, e.g., word order, and omitting redundancy (6:9).

EZEKIEL 7

Collation

7:2

ואתה] om. *waw* + ܪܟ "as for."

Q. Perf. 3° m. s. כה־אמר] pr. Peal Imper.

m. s. ܐܡܪ "say."

לאדמת ישראל // קץ בא] tr.

קץ בא] tr.

7:3

ושלחתי] ܘܐܫܕܪ "and I will pour out,"

MS 9a1 ܘܐܫܕܪ "and I will send."

7:4

וידעתם] 2 p. f. s. ܘܬܕܥܝܢ "and you will
know."

כי־אני] ܕܐܢܐ ܐܢܐ "that I am."

7:5

אחת] ܣܠܒ "for, instead, because, on
account of."

7:2

רעה אחת רעה // הנה באה] tr.

7:6

בא הקץ] om.

הקץ] Aphel Perf. ܘܐܟܐܒ "to grieve, afflict,
distress."

הנה באה] om.

7:7

הצפירה] homonym ܨܦܪܐ "dawn, day-
break."

בא] synonym Peal Perf. 3° m. s. ܡܛܐ "has
come."

מהומה] ܕܗܘܠܐ "trouble."

ולא הד הרים] om.

7:8

וכליתי] ܐܫܕܪ "I will pour."

בך] 10 ܥܠܝܟ "upon you."

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7:9

כדרכיך] pr. ܐܠܐ "but."

עליך] om. (MSS 6h15, 7h2, 8a1ᶜ, 9d1.2, 10d1, 11d1.2, 12a1, 12d1-3 have it after ܥܝܢܝ "my eyes.").

Q. Perf. 1° c. s. אתן] Peal Perf. 1° c. s. + Object pron. ܐܦܪܥܟ "I will repay you, reward you."

וידעתם] 2°. f. s. ܘܬܕܥܝܢ "and you will know."

כי אני] ܕܐܢܐ ܐܢܐ "that I am."

Hi. Ptc. m. s. מכה] Peal Ptc. m. s. + 2° f. s. sf. ܕܡܚܝܟܝ "who have smitten."

7:10

הנה] 2° om.

7:11

החמס] ܘܥܘܠܐ "and injustice."

מהומנם] ܕܫܓܘܫܝܗܘܢ "disorder, tumult."

מהמהם] ܡܢ ܥܒܕܝܗܘܢ "from their works."

ולא נה בהם] ܘܠܐ ܐܬܬܢܝܚ ܒܗܘܢ "I will not rest on them."

7:12

Hi. Perf. 3° m. s. הגיע] Adj. ܩܪܝܒ "and near."

והמוכר] ܡܙܒܢܐ "their purchase, possession."

7:13

כי] om.

אל הממכר // לא ישוב] tr.

Q. Imperf. ישוב] Peal Perf. ܗܦܟ.

חיתם] ܒܚܝܝܗܘܢ "in their lives."

אל כל המונה // לא ישוב] tr.

המונה] ܡܙܒܢܐ "their purchase, possession."

7:14

Hi. Inf. Abs. והכין] Peal Perf. 3° pl. ܘܛܝܒܘ "they got ready."

המונה] ܡܙܒܢܐ "their purchase, possession."

7:15

מבית] ܒܒܝܬܐ "in the house."

7:16

Q. Perf. 3° pl. וּפְלְטוּ] Peal Imperf. 3° pl.

ܘܢܬܦܨܘ "and they will escape."

פליטיהם] ܡܢܗܘܢ ܕܡܬܦܨܝܢ ܐܝܠ "those

who escape from them."

והיו אל] om.

"valleys"הגאיות] Substit. ܩܝܣܐ "crags,

ledges."

Q. Ptc. f. pl. המות from המה "to moan"]

Peal Imperf. 3° m. pl. ܢܡܘܬܘܢ "they will

die."

בעונו] ܒܚܛܗܘܗܝ, "in his sins."

7:19

Prep. + n. f. s. + Q. Imperf. לנדה יהיה]

Aphel Pass. Ptc. m. s. ܡܣܠܝܐ ܢܗܘܐ "they

will be despised."

נפשם] pl.

כי] ܣܓܝ

מכשול] ܥܘܩܒܐ "torment."

היה] om.

7:20

וצבי עדיו] tr.

לגאון שמהו] tr.

שמהו] ܥܒܕܗ "they made."

עשו בו] om.

על כן] ܥܠ ܐܦܐ ܗܟܝܠ "because of this."

Q. Perf. 1° c. s. + suf. נתתיו] Peal Perf. 1°

c. s. + suf. ܥܒܕܬܗ "I have made it."

Prep. + n. f. s. לנדה] Aphel Pass. Ptc.

ܡܣܠܝܐ "despised."

7:22

"My treasure place"צפוני] ܡܛܪܬܝ "my

watchtower."

פריצים // וחללוה] tr.

7:23

Q. Imper. 2° m. s. עשה] Peal Imperf. 3° m.

pl. ܘܢܥܒܪܘ "and they will cross, invade."

הרתוק] ܒܠܒܢܐ "with bricks, mud,

mixture."

חמס] ܥܘܠܐ "iniquity."

7:24

רעי] ܪܥܘܬܐ "shepherds."

גוים] Synonym ܥܡܡܐ "peoples, nations."

Ni. Perf. 3° c. pl. ונחלו] Peal Imperf. 3° m. pl. ܘܢܐܪܬܘܢ "and they will possess."

מקדשיהם] s. ܡܩܕܫܗܘܢ "their sanctuary."

7:25

קפדה] Substit. ܪܘܓܙܐ "wrath."

ונמצא] Ethpe. Imperf. 3° m. s. ܘܠܐ ܢܫܬܟܚ "and it will not be found."

7:26

תהיה] Ethpe. Imperf. 3° f. s. ܬܫܬܡܥ "it will be heard."

מנביא] pl.

מכהן] pl.

Data Analysis

Chapter 7 of Ezekiel is one of the most important chapters for establishing the relationship, if any, of S to any other version, especially $\mathfrak{G}$. Notice that the verse order of $\mathfrak{G}$T is completely different from the versions all together. The differences start in vs. 3, which corresponds to vs. 6 of $\mathfrak{M}$, and vs. 4 to vs. 7 of $\mathfrak{M}$, vs. 5 to vs. 8, vs. 6 to vs.9, vs. 7 to vs. 3, and vs. 8 and 9 to 5. S in this case remains faithful to its basic Hebrew text, which is identical in this regard to $\mathfrak{M}$.

Ezek 7:2

ואתה בן אדם כה אמר אדני יהוה לאדמת ישראל קץ בא הקץ על ארבעת כנפות הארץ ($\mathfrak{M}$)

ܐܢܬ ܕܝܢ ܒܪܢܫܐ ܐܡܪ ܗܟܢܐ ܐܡܪ ܡܪܝܐ ܕܗܘܬܐ. ܚܪܬܐ ܡܛܠ (S)

ܐܘ ܥܠ ܐܪܒܥܐ ܟܢܦܝܗ ܡܢ ܡܛܐ ܚܪܬܐ ܥܠ ܐܝܠ ܒܢܦܝܗ ܕܐܪܥܐ.

ואת בר אדם כדן אמר יי אלהים לארעא דישראל ($\mathfrak{C}$ʲ)

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קצא מטא מטה פורענות קצא למיתי על ארבע רוחי ארעא

(𝔊*) Καὶ σύ, υἱὲ ἀνθρώπου, εἰπόν Τάδε λέγει κύριος τῇ γῇ τοῦ Ισραηλ Πέρας

ἥκει, τὸ πέρας ἥκει ἐπὶ τὰς τέσσαρας πτέρυγας τῆς γῆς.

(Trans. of 𝔖) "Then you son of man say: thus says the Lord of Authority, the end has

come upon the land of Israel, and the end has come on the four corners of the land."

Analysis of the Variants

𝔖 and 𝔊* share the same extra-Masoretic variant regarding the addition of the

Imper. 2° s. of אמר, "say," and εἰπόν, "say," respectively, before כה אמר אדני יהוה,

"thus says the Lord. . . ." On the other hand, several MSS of 𝔊 A do not have this plus in

their texts, e.g., MSS O-Q, V-Zᵛ. Regarding this addition 𝔠ᴶ agrees with 𝔐's reading.

As we have seen above, 𝔖 has a tendency to smooth the text, making it more

readable, thus the addition of the Imperative may well be a reflection of this literary

characteristic and not an actual reading of 𝔖's *Vorlage*. In Biblical Hebrew and in Biblical

Aramaic this type of verbal hendiadys—twice the verb אמר—is frequent with verbs of

speaking,[1] and it may be the case in this verse, so 𝔖 has supplied the Imperative even

though its *Vorlage* lacked it. The use of this feature (verbal hendiadys) in 𝔊* could well

be a Hebraism and not a normal Greek style. This may be the case of 𝔖 following a

literary feature of the Aramaic language rather than a Hebraism.

𝔖 translates the *nomina sacra* as usual against the minus of it in 𝔊*'s reading (אדני).

Notice that most of the MSS of the latter version contain the Masoretic reading אדני.

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[1] R. A. Taylor, 64.

Ezek 7:3

עתה הקץ עליך ושלחתי אפי בך ושפטתיך כדרכיך ונתתי עליך את כל תועבתיך (𝔐)

ܚܒܠ ܡܢ ܐܪܒ̈ܠ ܘܐܪܕܙ ܚܠܠ ܘܐܪܩܙ ܘܕܪܟܝ ܘܐܪܗܘܢ (S)

ܐܝܟ ܐܘܪܚܬ̈ܟ ܘܐܪܟ ܥܠܝܟ ܚܠ ܘܐܪܒܬ̈ܟ.

כען מטת פורענות קצא למיתי עלך ואשלח רגזי ביך (𝔗ᴶ)

ואתפרע מיך כאורחתיך ואתין עלך ית כל תעיבתיך

(vs. 7 in 𝔊ᵀ) νῦν τὸ πέρας πρὸς σέ, καὶ ἀποστελῶ ἐγὼ ἐπὶ σὲ καὶ ἐκδικήσω σε ἐν ταῖς ὁδοῖς σου καὶ δώσω ἐπὶ σὲ πάντα τὰ βδελύγματά σου·

(Trans. of S) "Now the end is upon you, and I will pour out my wrath upon you, and I will judge according to your ways, and I will bring upon you all of your abomination."

Analysis of the Variants

S agrees with 𝔐; the sole deviation is the unique reading of the verb ושלחתי, "and I will send." Instead S has ܘܐܪܩܙ, "and I will cast, throw, pour." It seems more an interpretative rendering, rather than an actual reading. On the other hand, MS 9a1 of S reads ܘܐܪܩܙ, "and I will send," which is a literal translation of a Hebrew text similar to 𝔐.

As I have said above, the entire chap. 7 is very important regarding S's *Vorlage*; for 𝔊ᵀ has a completely different sequence for the verses in this chapter. Vs. 3 of 𝔐 corresponds to vs. 7 of the Greek version, and vs. 6 of the former to vs. 3 of the latter, whereas S remains related to 𝔐. It shows that the Syriac version follows a Hebrew recension very close to that of 𝔐.

𝔊* omits the noun אפי, "my anger," but some MSS of 𝔊ᴬ contain the phrase τον

θυμον μου L'-311-Z^V. Regarding the preposition כ (in כ-דרכי), 𝕲* omits it, while

MSS L'-311-Z^V read κρινω σε κατα τας οδους. Although MSS L'-311-Z^V read close to

the Masoretic reading, they have the same verse order of 𝕲*. Therefore if S had any

relationship to 𝕲^A, S would not be able to have the same verse order as in 𝔐. Although 𝕮^J

has its paraphrases, it agrees with the verse order of 𝔐.

Ezek 7:5

(𝔐) כה אמר אדני יהוה רעה אחת רעה הנה באה

(S) ܣܗܕܐ ܐܡܪ ܡܪܐ ܡܪܘܬܐ. ܗܐ ܒܝܫܬܐ ܚܠܦ ܒܝܫܬܐ.

(𝕮^J) כהן אמר יוי אלהים בשתא בתר בשתא הא אתיא

(9 of 𝕲^T) διότι τάδε λέγει κύριος,

(Trans. of S) "Thus says the Lord of Authority, 'Behold an evil for an evil is coming'."

Analysis of the Variants

S and 𝕮^J agree mostly with the Masoretic reading. Their only deviation is the

rendering of the numerical noun אחת, "one." Instead they have ܚܠܦ, "for, instead,

because, on account of," and בתר, "after," respectively. 𝕲* lacks the entire clause

רעה . . . באה. Several MSS of 𝕲^A, however, contain a reading similar to the Masoretic

regarding רעה . . . באה, e.g., MSS 410, 534, L-311-V-46-Z^V κακια μια κακια ιδου

παρεστι(ν) or ερχεται.

Regarding *nomina sacra* S has its usual Syriac counterpart ܡܪܐ ܡܪܘܬܐ, "Lord of

Authority," while 𝕲* reads only κυριος. Several MSS of 𝕲^A read αδωναι, e.g., L-311-V-

46-Z^v, etc., while others have twice κυριος, e.g., O-Q C'-87-130-233-86-403'. α', σ',

and θ' have αδωναι prior to κυριος, and also have the missing clause of 𝔊*

(רעה . . . באה).

Ezek 7:6/7

(6) קץ בא בא הקץ הקיץ אליך הנה באה (𝔐)

(7) באה הצפירה אליך יושב הארץ בא העת קרוב היום מהומה ולא הד הרים

(6) ܣܘܦܐ ܐܬܐ ܘܐܬܐ (7) ܨܦܪܐ ܥܠܝܟ ܝܬܒ (S)

ܐܬܐ ܥܠܝܟ ܙܒܢܐ ܘܩܪܝܒ ܗܘ ܝܘܡܐ ܕܫܓܘܫܝܐ.

(6) קצא מטא מטה פורענות קצא למיתי עליך הא אתיא (7) אתגליאת מלכותא עליך (C^j)

יתיב ארעא מטא עדן תברא קריב יום אתרגושא ולית לאשתיזבא במצדי טוריא

(v. 3 𝔊^T) ἥκει τὸ πέρας (v. 4 𝔊*) ἐπὶ σὲ τὸν κατοικοῦντα τὴν γῆν, ἥκει ὁ καιρός,

ἤγγικεν ἡ ἡμέρα, οὐ μετὰ θορύβων οὐδὲ μετὰ ὠδίνων.

(Trans. of S) "The end has come afflicting you, the dawn has come upon you, O dwellers

of the land! The time has come upon you and near is the day of trouble."

Analysis of the Variants

These are very controversial verses regarding their composition. All three

versions—𝔊, S, and C^j—differ among themselves. This may indicate that Hebrew

Vorlagen close to 𝔐 might have been the texts behind them all without any relationship

between them regarding the transmission of their text.

Vs. 6 is almost completely absent in 𝔊^T. It seems that 𝔊^T could not make any

sense of its Hebrew text, which seems to be similar to the Masoretic text, and omitted what was not understood. Another possibility is that 𝔊ᵀ suffered two scribal errors. First, two haplographic errors may have taken place by skipping one of the two very similar Hebrew words of בא בא and הקץ קץ, and one homoioteleuton type of error by jumping the eyes from the first אליך to the second אליך, and continuing from there on.

𝔖, however, contains vs. 6 with some minuses regarding 𝔐. It omits the phrases הקץ בא and הנה באה, and renders הקץ, "awakened," by ܐܢܣ, "wearying, annoying, distressing, afflicting." Regarding vs. 7, 𝔖 has a substitution as in 𝔊ᵀ, but both differ in vocabulary. Both omit the last nominal sentence ולא הד הרים, "and not of joyful shouting mountains," and substituted מהומה, "tumult," by ܕܚܘܠ, "of destruction, trouble," and ου μετα θορυβων ουδε μετα ωδινων, "not with tumult, nor with pangs," respectively. 𝔆ᴶ has an interpretative reading by reading אתגליאת מלכותא, "the kingdom has been revealed," and ולית לאשתיובא במצדי טוריא, "there is no escaping to the mountain stronghold." It shows that if a scribe (whether of 𝔊, or 𝔖, or 𝔆ᴶ) had at his hand another version to consult, some similarities between the versions would be observed in this verse.

The polysemic Hebrew word (ה)צפירה, "doom, fate, morning, diadem?" is translated by 𝔖 by its Syriac cognate word, which has a well-known meaning ܨܦܪܐ, "dawn, early morning, daybreak" (cf. 7:10).

Based on this verse, 𝔖 seems to follow exclusively a Hebrew text similar to 𝔐, and the Hebrew nominal clause ולא הד הרים may have been ambiguous or unnecessary to the comprehension of the text, therefore it was omitted in 𝔖.

Ezek 7:8

עתה מקרוב אשפוך חמתי עליך וכליתי אפי בך ושפתתיך כדרכיך ונתתי עליך את כל תועבותיך (ℳ)

ܚܒܠ ܡܢ ܩܘܪܒܐ ܐܫܘܕ ܚܡܬܝ ܥܠܝܟܝ ܘܐܦܥܐ ܪܘܓܙܝ (S)
ܘܐܕܘܢܟܝ ܐܝܟ ܐܘܪܚܬܟܝ ܘܐܬܠ ܥܠܝܟܝ ܠܟܠ ܛܢܦܘܬܟܝ.

כען מקריב אשפוך חמתי עלך ויחול רגזי ביך (𝔗ʲ)

ואתפרע מיך כאורחתיך ואתין עלך ית כל תועיבתיך

(v. 5 in 𝔊ᵀ) νῦν ἐγγύθεν ἐκχεῶ τὴν ὀργήν μου ἐπὶ σὲ καὶ συντελέσω τὸν θυμόν

μου ἐν σοὶ καὶ κρινῶ σε ἐν ταῖς ὁδοῖς σου καὶ δώσω ἐπὶ σὲ πάντα τὰ

βδελύγματά σου.

(Trans. of S) "Now soon I will pour my wrath upon you and I will pour my anger upon

you, and I will judge according to your ways and I will bring upon you all of your

abomination."

Analysis of the Variants

𝔊ᵀ renders a translation similar to that of ℳ, and 𝔗ʲ also is similar to the latter one

despite its interpretative additions. Although S has a reading very close to that of ℳ, it

contains a unique reading. This extra-Masoretic reading is the rendering of the Hebrew

verb וכליתי, "and I will accomplish," by ܘܐܦܥܐ, "and I will pour." ܘܐܦܥܐ is the same

verbal expression used before in the same verse for the Hebrew word אשפוך, "I will pour."

Probably S harmonizes the text rather than being based on a different *Vorlage* from

that of ℳ.

Ezek 7:9

ולא תחוס עיני ולא אחמול כדרכיך עליך אתן (ℳ)

ותועבותיך בתוכך תהיין וידעתם כי אני יהוה מכה

ܘܠܐ ܬܚܘܣ ܥܝܢܝ. ܘܠܐ ܐܚܡܘܠ ܐܝܟ ܐܘܪܚܬܟܝ ܐܦܪܥܟܝ (S)

ܘܬܘܥܒܬܟܝ ܒܓܘܟܝ ܢܗܘܝܢ. ܘܬܕܥܝܢ ܕܐܢܐ ܐܢܐ ܡܪܝܐ ܕܡܚܝܬܟܝ.

ולא יחוס מימרי עלך ולא ארחים כחובי אורחתיך עלך אתין ופורענות (𝔗ᴶ)

תועיבתיך בנויך תהיין ותידעון ארי אנא יי אתיתי עליכון מהן

(v. 6 in 𝔊ᵀ) οὐ φείσεται ὁ ὀφθαλμός μου, οὐδὲ μὴ ἐλεήσω, διότι τὰς ὁδούς σου

ἐπὶ σὲ δώσω, καὶ τὰ βδελύγματά σου ἐν μέσῳ σου ἔσονται, καὶ ἐπιγνώσῃ διότι

ἐγώ εἰμι κύριος ὁ τύπτων.

(Trans. of S) "And my eye will not spare, neither will I have pity. But according to your

ways I will repay you; and your abomination will be in your midst, and you will know that

I am surely the Lord, who has smitten you."

Analysis of the Variants

S has some extra-Masoretic variants which are not shared by any other version.

For instance, the verb אתן, "I will give," is rendered by ܐܦܪܥܟܝ, "I will pay you back." S

gives its characteristic identificatory[1] expression, almost with the same sense of a copula

(Syriac copula idiom) ܕܐܢܐ ܐܢܐ ܡܪܝܐ, "that I am the Lord," for the Hebrew כי אני יהוה,

"that I am the Lord," and the addition of the suffixed pronoun as the direct object of the

relative participle ܕܡܚܝܬܟܝ, "who has smitten you."

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[1]Muraoka, § 105, b.

S has a similar reading to that of 𝕲ᵀ regarding the number of the verb וידעתם 2° m. pl. "and you will know." This similarity, however, cannot be taken as a direct relation between them, because if one takes into consideration a contextual exegesis, this supposed direct relationship disappears.

𝕲ᵀ has ἐπιγνώσῃ 2° s. "you will know," and S reads ܘܬܕܥܝܢ 2° f. s. "and you will know." The Syriac feminine suffixed pronoun (ܘܬܕܥܝܢ 2° f. s. "and you will know") may go back to its antecedent the Land of Israel in 7:2, which is a feminine noun. On the contrary the Hebrew masculine suffixed pronoun (וידעתם 2° m. pl. "and you will know") may refer back to the inhabitants of the land. 𝕮ᴶ has several targumic additions which are completely absent in 𝕲ᵀ, S, and 𝔐.

<p style="text-align:center">Ezek 7:10</p>

(𝔐) הנה היום הנה באה יצאה הצפרה צץ המטה פרח הזדון

(S) ܐܗܐ ܝܘܡܐ ܐܬܐ. ܘܢܦܩ ܨܦܪܐ ܘܗܒܒ ܫܒܛܐ ܘܐܦܪܥ ܥܘܠܐ.

(𝕮ᴶ) הא יום פורענותא הא אתיא הא אתגליאת מלכותא צמח שלטנא הופע רשעא

(𝕲*) Ἰδοὺ τὸ πέρας ἥκει, ἰδοὺ ἡμέρα κυρίου· εἰ καὶ ἡ ῥάβδος ἤνθηκεν, ἡ ὕβρις ἐξανέστηκεν.

(Trans. of S) "Behold the day has come. The dawn went out and the rod has blossomed and shame has budded."

<p style="text-align:center">Analysis of the Variants</p>

The text of S indicates that its *Vorlage* had a text similar to that of 𝔐. S smooths

the flowing of the text by omitting the redundant repetition of the 2° הנה, "behold," while

𝕲ᵀ has an entire additional sentence Ιδου το περας ηκει, "behold the end has come,"

before the 1° הנה. Some MSS of 𝕲ᴬ, however, contain an additional reading prior to the

aforementioned addition, Ιδου το περας ηκει] pr. ταδε λεγει αδωναι κυριος L'-311-

Zⱽ; pr. ταδε λεγει κυριος αδωναι 62 and 770. It shows the diversity existent among the

witnesses of 𝕲.

𝕲* (B) omits the entire clause הנה באה יצאה הצפרה, "behold it comes, has gone out,

the diadem/doom?/plait?," whereas several MSS of 𝕲ᴬ (rel.) contain it as εξηλθεν η

πλοκη, "a complication or a dramatic plot (metaphoric[1] usage of "anything twisted or

woven") has gone out." It seems that the omission of this difficult section by 𝕲* and its

different rendering by some MSS of 𝕲ᴬ are clear evidence that all of them—𝕲* and

𝕲ᴬ—had it in their Hebrew text, but they tried to avoid it or they did not understand it so

another meaning was provided.

The Hebrew word צפרה is a case of polysemy. 𝕾 translated it by its Syriac cognate

word, which has only one sense, "dawn, early morning, daybreak" (see 7:6/7). 𝕲ᴬ

translated it by πλοκη, "braiding, twisted thing, woven," which does not fit the context of

the passage, except if we take it metaphorically as mentioned above ("a complication or a

dramatic plot").

𝕮ᴶ renders the Hebrew הנה היום הנה באה by הא יום פורענותא, "behold the day of

retribution," which is an acceptable rendering, and substitutes יצאה הצפרה with מלכותא

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[1]See Henry George Liddell and Robert Scott, *Greek-English Lexicon* (Oxford: Clarendon Press, repr. 1992), s.v. πλοκη.

אתגליאת, "the kingdom has been revealed," which seems to be an interpretative translation.

Consequently, S, on its own, has nothing to do with 𝕲 and ℭᴶ.

Ezek 7:11

(𝔐) החמס קם למטה רשע לא מהם ולא מהמונם ולא מהמהם ולא נה בהם

(S) ܘܥܘܠܐ ܪܒܐ ܥܠ ܫܘܛܐ ܗ ܬܪܕܐ ܠܐ ܡܢܗܘܢ ܘܠܐ ܡܢ

ܘܠܐܢܘܢ ܘܠܐ ܡܢ ܕܒܗܘܢ ܘܠܐ ܐܬܢܝܚ ܒܗܘܢ

(ℭᴶ) חטופין קמו למסעד רשיעין לא מנהון ולא

מאתרגושתהון ולא מבייהון ולא מבני ביהון

(𝕲*) καὶ συντρίψει στήριγμα ἀνόμου καὶ οὐ μετὰ θορύβου οὐδὲ μετὰ σπουδῆς.

(Trans. of S) "Injustice has grown up on the wicked staff. None of them [will remain],

nor their disturbances, nor their works, nor will I rest on them."

Analysis of the Variants

Vs. 11 is a good example of a noninterrelationship among the versions. For

instance, S is similar to 𝔐 concerning the first part of the verse ܘܥܘܠܐ ܪܒܐ ܥܠ ܫܘܛܐ

ܪܫܝܥܐ, "injustice has grown up upon a wicked staff," which is very close to Aquila's

version too. Whereas 𝕲ᵀ reads και συντριψει στηριγμα ανομου, "and he will break the

firmness of the lawless," α' has αδικια ανεστη εις ραβδον αθεσιας, "injustice has grown

into a faithless staff," and σ' as well as Cod. 86 have η πλεονεξια εστηκεν εις

προσκλισιν (-κλεσιν 86) ανομιας, "avarice has grown up into a lawless inclination." ℭᴶ

has an interpretative translation חמופין קמו לממעד רשיעין, "violent men have arisen to support the wicked ones." S and α' have the closest reading to that of 𝔐.

The middle part of the verse presents a more difficult situation regarding its translation by the versions: לא מהם ולא מהמונם ולא מהמהם ולא נה בהם, "none of them, nor their abundance, or their wealth, neither [נה?][2] among them." S, instead, reads

ܠܐ ܒܗܘܢ ܘܠܐ ܡ ܕܐܬܬܙܝܥܘ. ܘܠܐ ܡܢ ܕܟܒܕܝܗܘܢ, "none of them, and neither their disturbances nor their works." S contains an interpretative translation for the last part of the Masoretic reading (ולא נה בהם, "neither [נה?] among them") that reads

ܘܠܐ ܐܬܬܢܝܚ ܒܗܘܢ, "and I will not rest on them."[3] This interpretative reading in the Syriac version is unique among the versions and reflects the awkward reading of its *Vorlage*. Probably the Syriac scribe tried to avoid ambiguity by translating נה into a more understandable word נוח, "to rest." 𝔊[T] renders it by καὶ οὐ μετὰ θορύβου οὐδὲ μετὰ σπουδῆς, "neither with tumult, nor with haste," which is also an interpretative rendering. 𝕮[J] also resorted to the same translation technique, rendering it into a highly interpretative

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[1] (K) Kimhi's commentary reads למסער רשיעיא (קמו) "to stir up the wicked ones." See Sperber edition on this verse.

[2]William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: Eerdmans, 1971), 229: According to Holladay it is an unexplainable word and should probably be deleted.

[3]Although some MSS of 𝔊[A] (𝔊* B) have a rendering of this section, they are all with a different sense, e.g., και ουκ εξ αυτων εισιν ουδε ωραισμος εν αυτοις, "none of them, nor there will be adornment among them," rel. σ', and Cod. 86 ουδε εξ αχορτασιας αυτων ουδε εκ του καλλους αυτων, "neither from their ravenous hunger, nor from their beauty," and θ' has a ※ και ουκ εξ αυτων εισιν ουτε ωραισμος εν αυτοις, "none of them, nor will there be adornment among them," Q[txt].

translation לא מנהון ולא מאתרגושתהון ולא מבניהון ולא מבני ביניהון, "none of them, nor of their

noisy crowds, nor of their children, nor of their children's children." This shows a

common translation technique among the versions that can be defined as an avoidance of

ambiguity when met with a difficult text. Their differences indicate that the versions are not

related to each other in this regard.

Ezek 7:12

בא העת הגיע היום הקונה אל ישמח והמוכר אל יתאבל כי חרון אל כל המונה (𝔐)

ܚܠ ܘܒܢܐ ܘܦܩܐ ܒܬܘ. ܙܡܢܐ ܠܐ ܢܚܕܐ. ܘܙܒܢܐ (S)

ܠܐ ܐܒܐܠ. ܡܠ ܠܠܝ. ܡܛܠ ܕܪܘܓܙܐ ܥܠ ܟܠܗ ܠܥ ܩܢܝܢܗܘܢ.

מטא עדן תשלמת חובין קריב יום פורענות חטאין זבא (𝔊ʲ)

לא יחדי ומזובנא לא ידוי ארי רגז מן קדמי על כל אתרגושתהון

(𝔊*) ἥκει ὁ καιρός, ἰδοὺ ἡ ἡμέρα· ὁ κτώμενος μὴ χαιρέτω, καὶ ὁ πωλῶν μὴ

θρηνείτω.

(Trans. of S) "The time has come, the day draws near. Let not the buyer rejoice nor the

seller grieve for it, because wrath is upon all their possession."

Analysis of the Variants

S agrees mostly with 𝔐; deviations are the predicative attributive adjective (ܩܪܒ,

"near, close"), instead of the verb הגיע, "it draws near," and the substitution of the noun

המונה, "multitude," by ܩܢܝܢܗܘܢ, "their purchase/belonging/possession," which might be an

exegetical interpretation of the Hebrew word המונה, "multitude," implying the totality of

their possessions, since the context is about sellers and buyers. ⑤* lacks the entire

subordinate nominal clause הַמּוֹנָהּ . . . כִּי. The following MSS of ⑤ᴬ, though with some

minor variants from each other, read similarly to that of 𝔐 (※ O and θ‘) Cod. 88, L'-311-

Zᵛ, 147', 534, 538, 130 etc., οτι οργη εις παν το πληθος ("multitudes") αυτης. ℭᴶ

has expanded the Masoretic text by means of an exegetical complement; it reads "the time

has arrived *for the repayment of debts;* the day *of punishment for sins* draws near; let not

the buyer rejoice, nor the seller be sad, for there is anger *from before me* upon all their

noisy crowds."[1]

By the substitution of הַמּוֹנָהּ, S makes a contextual exegetical harmonization. The

word ܩܢܝܢܗܘܢ, "their purchase, belonging," may be a contextualization with ܙܒܢܐ,

"buyer," and ܡܙܒܢܐ, "seller." Regarding the possessive pronoun of ܩܢܝܢܗܘܢ ("their-") S is

related to ⑤ᴬ (αυτης) and ℭᴶ (הוֹן + אתרגושת "their noisy crowd"). Although they are

related, this is not a secure proof for interrelationship among them. It could well be

explained by a common translation technique as contextual exegesis or syntactic

harmonization with the flow of the text.

S does not have the explanatory additions of ℭᴶ nor the omission of ⑤*. On the

contrary, S has a unique reading that supports its independent translation and transmission.

Ezek 7:13

(𝔐) כִּי הַמּוֹכֵר אֶל הַמִּמְכָּר לֹא יָשׁוּב וְעוֹד בַּחַיִּים חַיָּתָם כִּי

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[1]Levey, 33: "Tg expands on MT, which says simply that the time has come and the
day draws near, explaining that these refer to the imminence of divine retribution."

חזון אל כל־המונה לא ישוב ואיש בעונו חיתו לא יתחזקו

וaומhas (S) ... Syriac text ...

ארי מזובנא לזביה לא יתוב ועד דאינון חיין ידחנון בנייתהון ארי נביא (Cʲ)

מתנבן על כל אתרגושתהון ולא תיבין ונבר בחובי נפשיה מתרען ועד דאנון

קיימין בתיובא לא מתקפין

(𝔊*) διότι ὁ κτώμενος πρὸς τὸν πωλοῦντα οὐκέτι μὴ ἐπιστρέψῃ, καὶ ἄνθρωπος ἐν ὀφθαλμῷ ζωῆς αὐτοῦ οὐ κρατήσει.

(Trans. of S) "[As] the seller returns not to [his] sale, so also life in their life span. Because neither will vision return on all their possession, nor will a man in his iniquity retain his life."

Analysis of the Variants

Despite its different word order, S agrees mostly with 𝔐. 𝔊T renders the first subordinate clause by διότι ὁ κτώμενος πρὸς τὸν πωλοῦντα οὐκέτι μὴ ἐπιστρέψῃ, "for the buyer to the seller will never return." Cʲ, however, has a long exegetical explanatory interpretation which is not related to any of the versions, in particular to that of S.[1]

Concerning the second subordinate (circumstantial nominal) clause (ועד "while

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[1]"For the seller shall not return to what he has sold; for while they are still alive they shall be carried away bodily; for the *prophets prophesy* to all their *noisy* crowds, but they do not repent; and every man willingly commits his sins; *but until they stand in repentance* they shall have no strength." Levey, 32.

. . .") and the third subordinate (causal verbal) clause (חזון כי, "for vision . . ."), ⑤* omits

them, while several MSS of ⑤A contain them with some variations among its witnesses,

e.g., (✕ O, 86) και ετι (ουκετι 46, C-534; 106) εν (+ τη 147, 106) ζωη το ζην

αυτων (-του 147') οτι ορασις εις παν το πληθος αυτης (+ και 46 534-86mg) ουκ

ανακαμψει (αναστρεψει 26), "still in life, their lives, because vision will not return to her

multitudes," rel. The last part of the verse is translated by ⑤* as και άνθρωπος εν

όφθαλμῷ (εν οφθαλμοις L'-311-Z^V, C'-403') ζωῆς αὐτοῦ οὐ κρατήσει, "and a man

will not grab with the eye his life," against the 𝔐 and S readings. ℭ^J has an exilic

connotation in the interpretation of this verse by introducing עד דאינון חיין ידנון בגויתהון,

"for while they are still alive they will move slowly in their bodies." This may be an

interpretative translation implying the deportation of the people.

Although S has some relationship to several MSS of ⑤A regarding the first and

second parts of this verse, those same MSS do not relate themselves to S concerning the

last portion of the verse.

Ezek 7:14

תקעו בתקוע והכין הכל ואין הלך למלחמה כי חרוני אל כל המונה (𝔐)

ܘܩܡ ܘܩܒܠ ܘܒܠ ܘ ... (S)

נפקין באצוחת קרנא ומיתקנין במי זינא ולית דאזיל לקרבא ארי רנז מן קדמי על כל אתרגושתהון (ℭ^J)

(⑤*) σαλπίσατε εν σάλπιγγι καὶ κρίνατε τὰ σύμπαντα.

(Trans. of S) "They blew the trumpet and got everything ready, but there is none that goes

to the battle because my wrath is upon all of their possession."

Analysis of the Variants

S renders as it is in 𝔐 with a few alterations that can be justified by translation

techniques. An example of contextual exegesis is the word הָמוֹנָה, "multitudes," translated

by ܩܢܝܢܗܘܢ, "their possession, purchase." Notice the instrumental usage of the preposition

בְּ (בְּתָקוֹעַ "with trumpet"). BHS suggests it be omitted, but it is present in S.

Since the motif of the verse is "war," 𝔗ʲ has an additional interpretation:

וּמִיתְקְּנִין בְּמָנֵי זַיְנָא, "get ready with weapons," which may be a reflection of an oral tradition.

Any human feeling and emotion may have been seen as an anthropomorphism, so they

were substituted or omitted; in this case the Aramaic Prepositional Phrase אֲרֵי רְגִזְמָן קֳדָמַי,

"for there is anger from before me," was used instead for כִּי חֲרוֹנִי, "for my anger/wrath."

Some MSS of 𝔊ᵀ have their unique readings concerning the coordinative and subordinate

disjunctive clauses וַהֲכִין הַכֹּל וְאֵין הַלֵּךְ לַמִּלְחָמָה, "get ready all, but none goes to battle."

They read (𝔊* (B) καὶ κρίνατε τὰ σύμπαντα, "and pass judgement on all together"), fin.]

+ (※ O, 86, 449) και ουκ εστιν (εσται 87; ετι 231, 613) πορευομενος (ο πορ. 36

cI'-86'-239') εις τον (> C-90*-130) πολεμον (εν πολεμω pro εις τον πολ. 239) οτι

η (>II C'-86', 544) οργη μου (>86') εις (C'̀-86ᵗˣˡ-710-239', 106') παν το πληθος

αυτης rel. Also θ' has an asterisk with the Masoretic reading. Although 𝔊* omits that last

part כִּי חֲרוֹנִי אֶל כָּל הֲמוֹנָה, "for my anger is upon all of her multitudes," several MSS of 𝔊ᴬ

contain it; see above. The Greek omission in its original reading (𝔊* B) may be due to a

misunderstanding of the Hebrew expression כִּי חֲרוֹנִי, "for my anger." Note that in the

preceding verse a similar כִּי clause appears but with a different noun; instead of חָרוֹן,

"anger," it has חזון, "vision." Therefore the Septuagintal scribe may have tried to solve this problem by omitting it--the כי clause--in both verses. S has a reading similar to that of 𝔐.

In spite of the fact that S may have a similar reading to some of 𝔊 A MSS, it does not indicate a direct connection between both versions, for S has not the addition of 𝔊 T and the omission of 𝔊 A. S does not show any effort to avoid anthropomorphism as found in the interpretative exegesis of 𝔠ᴶ (ארי רגז מן קדמי), "for anger from before me").[1]

Ezek 7:15

(𝔐) החרב בחוץ והדבר והרעב מבית אשר בשדה בחרב ימות ואשר בעיר רעב ודבר יאכלנו

(S) ܗܘ ܒܩܪܝܬܐ ܘܪܥܒܐ ܘܡܘܬܐ. ܐܝܟ ܒܒܬܐ ܕܒܚܩܠܐ ܗܘ

ܒܚܪܒܐ ܢܡܘܬ. ܐܝܟܐ ܕܒܚܩܠܐ ܗܘ. ܚܪܒܐ ܕܒܫܘܩܐ ܘܪܥܒܐ ܘܡܘܬܐ.

(𝔠ᴶ) חרבא מלברא ומותא וכפנא מלגיו דבחקלא בחרבא יתקטיל ודקרתא כפא ומותא ישיצוניה

(𝔊*) ὁ πόλεμος ἐν ῥομφαίᾳ ἔξωθεν, καὶ ὁ λιμὸς καὶ ὁ θάνατος ἔσωθεν· ὁ ἐν τῷ πεδίῳ ἐν ῥομφαίᾳ τελευτήσει, τοὺς δὲ ἐν τῇ πόλει λιμὸς καὶ θάνατος συντελέσει.

(Trans. of S) "The sword is in the market places and pestilence and famine are inside the house. He who is in the field will die by the sword and he who is in the city, famine and pestilence will devour him."

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[1]"*They go forth* at the blast of the trumpet, and they prepare themselves *with weapons*, but there is none who goes to war, for there is anger *from before me* against all their *noisy crowds*." Levey, 32.

Analysis of the Variants

𝔖 is similar to 𝔐, even by the figurative usage of "house" to indicate inside, while 𝔊ᵀ and 𝔗ᴶ have their respective adverb of place εσωθεν, "inside," and מלגיו, "from its midst/inside." 𝔊ᵀ has a different word order, and the last verb, συντελέσει, "he/it will destroy," is without the object pronoun "them" or "him" as in יאכלנו, "it will devour it." MS 62 reads αυτον, "him," which is its object pronoun; it is the same person as 𝔐 "him," 𝔗ᴶ "him," and 𝔖 "him." Despite its relation to 𝔗ᴶ, 𝔖 depends on a *Vorlage* closer to that of 𝔐, because the additional targumic interpretations and the word order of 𝔊ᵀ are completely alien to the Syriac translator.

Ezek 7:16

ופלטו פליטיהם והיו אל ההרים כיוני הגאיות כלם המות איש בעונו (𝔐)

(𝔖) ܘܢܬܦܠܛܘܢ ܐ̈ܝܠܝܢ ܕܡܬܦܠܛܝܢ ܡܢܗܘܢ ܠܛ̈ܘܪܐ ܐܝܟ

ܢܘܢ̈ܐ ܕܓ̈ܐܝܐ. ܟܠܗܘܢ ܢܡܘܬܘܢ ܐܢܫ ܒܛܠܘܡܝܗܘܢ.

ומשיזביא ישתיזבון מנהון ויהון על טוריא (𝔗ᴶ)

כיתי חליא כלהון מהמין גבר בחובי נפשיה

(𝔊*) καὶ ἀνασωθήσονται οἱ ἀνασῳζόμενοι ἐξ αὐτῶν καὶ ἔσονται ἐπὶ τῶν ὀρέων· πάντας ἀποκτενῶ, ἕκαστον ἐν ταῖς ἀδικίαις αὐτοῦ.

(Trans. of 𝔖) "But they will escape, those who have escaped from them, to the mountains like doves in the crags; all of them will die, each man in his own sins."

Analysis of the Variants

S has a unique reading by rendering כלם המות, "all of them are groaning," as

ܟܠܗܘܢ ܢܡܘܬܘܢ, "all of them will die." The Syriac scribe might have confused the Hebrew

verb המות (Q. Ptc.), which comes from המה, "to groan, uproar," with the verb מות, "to

die." 𝕲ᵀ reads πάντας ἀποκτενῶ, "I will kill all," for כלם המות. Both versions may have

had the common misunderstanding of the verb המה, "to groan, uproar." Thus, it shows

that they were based on a similar Hebrew text.

The entire phrase כיוני הגאיות, "like a dove of the valley," is lacking in 𝕲* (B).

Several MSS of 𝕲ᴬ, however, contain it with some deviations from 𝔐, e.g., ※ O, θ', and

rel., ως περιστεραι μελετητικαι, "like doves meditating." S holds a unique reading by

rendering it—כיוני הגאיות, "like a dove of the valley"—as ܝܘܢܐ ܕܒܫܩܝܦܐ, "like doves in the

crags." 𝕮ᴶ (כיוני חליא, "like doves of the valleys") is closer to the Masoretic reading than S.

Ezek 7:19

(𝔐) כספם בחוצות ישליכו וזהבם לנדה יהיה כספם וזהבם לא יוכל להצילם

ביום עברת יהוה נפשם לא ישבעו ומעיהם לא ימלאו כי מכשול עונם היה

(S) ܣܐܡܗܘܢ ܒܫܘܩܐ ܢܪܡܘܢ ܘܕܗܒܗܘܢ

ܥܒܕܘ ܠܡܚܬܐ ܠܐ ܢܫܟܚ ܣܐܡܗܘܢ ܘܕܗܒܗܘܢ. ܢܡܐܐ ܕܢܦܨܘܢ ܐܢܘܢ

ܒܝܘܡܐ ܕܪܘܓܙܗ ܕܡܪܝܐ. ܢܦܫܗܘܢ ܠܐ ܬܣܒܥ ܘܟܪܣܗܘܢ ܠܐ ܬܬܡܠܐ ܡܛܠ

ܠܐ ܢܗܠܘܢ. ܡܛܠ ܥܘܠܗܘܢ ܗܘܐ ܟܫܠܐ ܕܢܦܠܘܢ

(𝕮ᴶ) כספהון בשאקין ירמון ודהבהון לבוסרן יהי כספהון ודהבהון לא יכול

לשיזבותהון ביום רגזא דיוי נפשהון לא יסבעון ומעיהון לא ימלון ארי לתקלת חוביהון יהי

(𝕲*) τὸ ἀργύριον αὐτῶν ῥιφήσεται ἐν ταῖς πλατείαις, καὶ τὸ χρυσίον αὐτῶν ὑπεροφθήσεται· αἱ ψυχαὶ αὐτῶν οὐ μὴ ἐμπλησθῶσιν, καὶ αἱ κοιλίαι αὐτῶν οὐ μὴ πληρωθῶσιν· διότι βάσανος τῶν ἀδικιῶν αὐτῶν ἐγένετο.

(Trans. of S) "They will cast their silver in the market place and their gold will be despised. Their silver and their gold will not be able to deliver them in the day of the wrath of the Lord, nor will they satisfy their souls, neither fill their bellies. This is the torment, the reward for their iniquity."

Analysis of the Variants

Although 𝕲* lacks כספם וזהבם לא יוכל להצילם ביום עברת יהוה, "silver and gold will not be able to deliver them in the day of the wrath of the Lord," several MSS of 𝕲 A contain it, e.g., (✶ O, ✶ θ', L-449) το (και το 62, l-311, 410) αργυριον αυτων και το χρυσιον αυτων (>233, 410) ου δυνησεται (δυνηθησεται A'-410, 130-233-239'; υπεροφθησεται prob. ου δυνησ. 106) εξελεσθαι (του εξελ. 62) αυτους εν ημερα οργης κυριου (κυριου ωργιλη prob. ο. κυριου 233) rel. S and ℭ ʲ have this clause as it is in 𝔐.

S renders the subordinated causal clause כי מכשול עונם היה, "for it was the stumbling block of their iniquity," by the subordinated demonstrative nominal clause ܗܢܘ ܦܘܪܥܢܐ ܕܥܘܠܗܘܢ, "this is the torment, the reward for their iniquity." Notice that S has a unique reading by adding ܦܘܪܥܢܐ, "reward, retribution," as an apposition to ܥܩܐ, "torment." 𝕲ᵀ seems to be related to S, because both have the same reading for the

Hebrew word מכשול, "stumbling block," namely βάσανος, "torment," and ܟܐܒܐ,

"torment."

This relationship, however, cannot support a direct connection between S and 𝔊T

in terms of translation, for the Greek version translates the verb היה by its usual ἐγένετο,

which is a Hebraism, while S ignores it. Furthermore, S adds ܦܘܪܥܢܐ, "reward," a word

alien to the Greek version. Therefore the similar rendering of מכשול, "stumbling block," is

not convincing evidence for a direct relationship between both versions. C𝙹 reads as it is in

𝔐 without any interpretative addition; the Aramaic word תקלה means "offence, stumbling-

block."

Ezek 7:20

(𝔐) וצבי עדיו לגאון שמהו וצלמי תועבתם שקוציהם עשו בו על כן נתתיו להם לנדה

(S) ܩܘܒܐ ܕܨܒܬܗܘܢ ܕܒܗ̇ ܥܒܕܘ ܒܡܝܬܪܘܬܐ. ܠܨܠܡܐ

ܕܐܟܘܬܗܘܢ ܘܠܦܬܟܪ̈ܝܗܘܢ. ܡܛܠ ܗܢܐ ܝܗܒܬ ܗܘ ܠܗܘܢ ܠܛܡܐܘܬܐ.

(C𝙹) וחדות תקוניה ליקר יהבתיה ואנון צלמי תועיבתהון

שקוציהון עבדו ביה על כין יהבתיה להון לבוסרן

(𝔊*) ἐκλεκτὰ κόσμου εἰς ὑπερηφανίαν ἔθεντο αὐτὰ καὶ εἰκόνας τῶν βδελυγμάτων

αὐτῶν ἐποίησαν ἐξ αὐτῶν· ἕνεκεν τούτου δέδωκα αὐτὰ αὐτοῖς εἰς ἀκαθαρσίαν.

(Trans. of S) "and the beauty of their ornaments which they have made with excellence for

the images of their abominations and for their idols. Because of this I have made it

despised."

Analysis of the Variants

Although S agrees mostly with 𝔐 as 𝔊* and 𝔠ʲ do, it has some unique readings by

rendering the Hebrew שׂמוֹ, "they placed, put, or used," by ܐܢܒܕ, "they have made," and

by using the same Syriac verb to translate the Hebrew נתחיו, "I have made it." It is

probably an editorial work with the aim of avoiding a Hebraism as in the case of the verb

נתן with the extended sense of "to give." 𝔊ᵀ read ἔθεντο, "they have placed," for שׂמוֹ,

and δέδωκα, "I have given," for נתחיו; both are exact renderings of the Hebrew counterpart.

𝔠ʲ has in both instances the verbal expression יהבתיה, "I will give/make it," probably with

the same extended sense of its Hebrew counterpart.

Another unique reading of S is the noun נדה, "unclean thing," translated by the

Aphel Ptc. ܡܣܠܝܐ, "despised." The noun נדה has its correspondent Greek counterpart in

𝔊ᵀ, which is ἀκαθαρσίαν, "uncleanness" (σ' σικχος "fastidious person, disgusting,

loathsome"), and in 𝔠ʲ it is substituted by בוסרן, "contempt."[1]

𝔊* omits שׁקוציהם, "their detestable things," but some MSS of 𝔊ᴬ hold it, e.g., (※

O) και (> O-407, cI-403') προσοχθισματα (-ματων L-V) αυων O-62', L'-46-311-Zⱽ C'-

403'. Although BHS suggests that the last part of this verse is probably a gloss, the

witnesses all together, including S, support the Masoretic reading.

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[1] S is not familiar with the targumic interpretation of this verse. Levey, 35, n. 12.
Regarding the וצבי עדיו, "its/his beautiful ornament," Levey states that "this is a reference to
the temple, according to the Tg. supported by the translation in v. 22 of the Hebrew *sefuni*
(My treasure place) as the 'abode of My Shekinah.' Rashi and Kimhi follow the Tg."
Ibid.

Ezek 7:22

והסבותי פני מהם וחללו את צפוני ובאו בה פריצים וחללוה (𝔐)

ܘܐܗܦܟ ܐܦܝ ܡܢܗܘܢ܂ ܘܢܛܘܫܘܢ ܕܘܟܬܝ܂ ܘܢܥܠܘܢ ܒܗ ܓܝܣܐ ܘܢܛܘܫܘܢܗ. (S)

ואסליק שכינתי מהון על דאחילו ית ארע בית שכינתי וייעלון בה רשיעין ויחלתנה (𝔗ᴶ)

(𝔊*) καὶ ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν, καὶ μιανοῦσιν τὴν ἐπισκοπήν μου καὶ εἰσελεύσονται εἰς αὐτὰ ἀφυλάκτως καὶ βεβηλώσουσιν αὐτά.

(Trans. of S) "And I will turn my face from them, and they will profane my watchtower and robbers will enter it and profane it."

Analysis of the Variants

S and 𝔊ᵀ have similar readings to that of 𝔐. The only two problems are the rare Hebrew word צפוני, "my treasure place, hiding place," translated by ܕܘܟܬܝ, "my watch-towers," from ܢܛܘܪܐ, "watchman, one who observes," and by ἐπισκοπήν, "visitation," of a divine power or "office of an overseer"; and the Hebrew noun פריצים, "robbers," rendered by the Syriac equivalent noun ܓܝܣܐ, "robbers," and in 𝔊ᵀ by the adverb ἀφυλάκτως, "unguardedly." These renderings are due more to the misunderstanding of the Hebrew words rather than a translation of actual readings of their Hebrew *Vorlagen*.

It seems that 𝔊ᵀ underwent a more elaborate editorial work than S in this verse. The two instances of the Hebrew verb חלל, "to profane," are translated in S by the same Syriac verb Pael ܛܘܫ, "to defile," while 𝔊ᵀ has μιαινω, "defile," for the first instance and βεβηλοω, "to profane," for the second.

𝔗ᴶ has a completely different rendering for פני מהם והסבותי, "and I will turn my face

from them." ℭʲ renders it by אסליק שכינתי מהון, "I will make my Shekinah depart from,"

which is a characteristic feature of targumic translation; in another words, it strives to avoid

any hint of anthropomorphism applied to God, in this case פני, "my face." The entire

Hebrew verse was translated as follows in the Targum: "*and I will make my Shekinah*

depart from them because they have profaned *the land of the abode of My Shekinah*, and

wickedness will enter it and profane it."[1] Although ℭT and S are similar to 𝔐, they are

different from each other, showing an independence in matters of translation and

transmission of their texts.

Ezek 7:23

עשה הרתוק כי הארץ מלאה משפט דמים והעיר מלאה חמס (𝔐)

ۊܬܘܝ ܟܠܝܢܐ. ܗܟܝܠ ܠܓܘ ܕܝܢܐ ܕܡܐ ܕܐܟܠܬܐ ܗܕܐ. ܘܡܕܝܢܬܐ ܐܟܠܬ ܥܘܠܐ. (S)

עביד שישלן ארי ארעא אתמליאת חייבי קטול וקרתא אתמליאת חטופין (ℭʲ)

(ℭ*) καὶ ποιήσουσι φυρμόν, διότι ἡ γῆ πλήρης λαῶν, καὶ ἡ πόλις πλήρης

ἀνομίας.

(Trans. of S) "And they will invade/cross the mud-bricks, because the land is full of

bloody judgment, and the city full of iniquity."

Analysis of the Variants

It seems that all of the versions had some difficulties in understanding their own

Vorlagen, for none of them are related to 𝔐 regarding some of the key words of the text.

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[1]Levey, 34.

S reads ܘܢܥܒܪܘܢ, "and they will cross, invade," for the imperative עשׂה, "make" (𝕲ᵀ

ποιήσουσι, "they will make") and ܒܠܒܢܐ, "in/with bricks, mud, mixture, dough," for

הרתוק, "the chain." S may refer to the invasion of the walled cities. The latter word is

rendered in 𝕲* as φυρμόν, "confused mass, mixture" (in MS 407 φρυαγμον from φρυαγμα

"wanton behavior," σ' and θ' have εποιησαν καθηλωσιν "they have made a revetment"),

probably referring to the intermarriage with foreign nations (λαῶν).

The Hebrew expression מִשְׁפַּט דָּמִים, "bloody judgment," is substituted by λαῶν,

"foreign people, nation," in 𝕲*. Some MSS of 𝕲ᴬ contain a reading similar to that of 𝕸,

λαων] κρυσεως αιματων O'; αιματων 62; + αιματων 403'; and a conflate reading

κρισεως αιμα των λαων in MS 534. S is similar to 𝕸 regarding מִשְׁפַּט דָּמִים.

𝕮ᴶ agrees with 𝕸 by translating הרתוק, "the chain," with its Aramaic equivalent

שׁישׁלין, "chain." The phrase מִשְׁפַּט דָּמִים, "bloody judgment," however, is substituted by

קְטוּל חַיָּבֵי, "those who deserved to be killed." This may be due to the exilic interpretation

of the context. According to 𝕮ᴶ many would die during the invasion and exile.

The Hebrew word חָמָס, "violence," is substituted by ܥܘܠܐ, "iniquity," in S, and

ἀνομίας, "lawlessness," in 𝕲*, while 𝕮ᴶ has חֲטוֹפִין, "robbers." It seems likely that 𝕲ᵀ, S,

and 𝕮ᴶ were based on Vorlagen similar to 𝕸, without any direct relationship among

themselves.

Ezek 7:24

(𝕸) והבאתי רעי גוים וירשו את בתיהם והשבתי גאון עזים ונחלו מקדשיהם

(S) ܘܐܝܬܐ ܒܝܫܬܐ ܕܥܡܡܐ܂ ܘܢܐܪܬܘܢ ܒܬܝܗܘܢ

ܘܐܣܩ ܫܘܒܗܪܐ ܕܥܘܫܢܗܘܢ ܘܢܣܬܝܒܘܢ ܩܘܕܫܝܗܘܢ.

(𝔍) ܘܐܝܬܝ ܡܒܐܫܝ ܥܡܡܝܐ ܘܝܚܣܢܘܢ ܝܬ ܒܬܝܗܘܢ ܘܐܒܛܝܠ ܪܒܝܬ ܪܫܝܥܝܢ ܘܝܬܚܠܘܢ ܡܩܕܫܝܗܘܢ

(𝕲*) καὶ ἀποστρέψω τὸ φρύαγμα τῆς ἰσχύος αὐτῶν, καὶ μιανθήσεται τὰ ἅγια αὐτῶν.

(Trans. of 𝔖) "I will bring shepherds of nations, and they will possess their houses, and I will overthrow the pride of the mighty ones and they will possess their sanctuary."

Analysis of the Variants

𝔖 has two unique readings: for the phrase רָעֵי גוים, "evil peoples, " it reads ܪ̈ܥܘܬܐ ܕܥܡܡܐ, "shepherds of peoples." Probably the deviation is due to the confusing similarity between the noun רָעָה, "evil, misery, distress," and the verb רָעָה, "to tend, pasture, shepherd," whose Ptc. m. pl. Constr. may be spelled as רֹעֵי or רוֹעֵי, particularly in a Hebrew unvocalized text. This is a semantic case of homonymy, for the Syriac language has the verb ܪܥܐ, "to keep, shepherd, feed," and its pl. Act. Ptc. ܪ̈ܥܘܬܐ, "shepherds," with only one sense. The Syriac word for רָעָה, "evil, misery, distress," is completely different in spelling (ܒܝܫ).

𝕲* (B) lacks the entire Hebrew clause וַהֲבֵאתִי רָעֵי גוים וְיָרְשׁוּ אֶת בָּתֵּיהֶם, "I will bring evil people and they will take possession of their houses." Some MSS of 𝕲ᴬ, however, have the Masoretic reading πονηρους εθνων "evil people," e.g., (✳ O, ✳ θ', 449) και αξω (εξω 147) πονηρους εθνων και κληρονομησουσιν (κατακληρ. 62) τους οικους (την γην pro τ. οικους 407) αυτων rel.

The second unique reading of 𝔖 is the rendering of the passive verbal form וְנִחֲלוּ,

"and they will be profaned," by ܘܢܐܬܪܘܢ, "and they will possess." It seems a careful editorial work due to some theological reasons, for ܘܢܐܬܪܘܢ, "and they will possess," is the same verbal form as the Hebrew וירשו, "and they will possess," used in the second part of this verse. Thus the Syriac translation would imply that the "sanctuary" would not be defiled but possessed by the "shepherd people."

𝕲T employs the singular passive form μιανθήσεται, "it will be profaned," for the Nifal form ונחלו, "and they will be profaned." The word מקדשיהם, "their holy places, or sanctuaries," is in the singular in S, while in the plural in 𝕲T and ℭᴶ. These readings may be due to the implication each translator had in mind. The Syriac scribe may have taken into consideration the sanctuary in Jerusalem, whereas 𝕲T and ℭᴶ are considering each pagan place of worship. Thus these translations have nothing to do with the actual reading of their specific *Vorlagen*, but with the assumed interpretation of each text.

𝕲T has a unique reading for והשבתי גאון, "and I will put an end to their pride," by rendering it as καὶ ἀποστρέψω τὸ φρύαγμα τῆς ἰσχύος αὐτῶν, "and I will turn back the boasting of their strength." Only α' καταπαυσω την υπερφερειαν, υπερηφανειαν Qᵐᵍ and υπερηφανιαν σ', Cod. 86 have their readings similar to 𝔐, "I will put to an end to the pride." The rendering of 𝕲T seems more an interpretative translation of a Hebrew text, while α', σ', and Cod. 86 are more literal translations.

Ezek 7:25

(𝔐) קפדה בא ובקשו שלום ואין

(S) ܕܘܝܢܐ ܐܬܐ ܘܢܒܥܘܢ ܫܠܡܐ ܘܠܐ ܢܫܬܟܚ

(℃ʲ) אתקפדת מטח ויבעון שלמא ולית

(𝔊*) ἐξιλασμὸς ἥξει καὶ ζητήσει εἰρήνην, καὶ οὐκ ἔσται.

(Trans. of S) "Wrath is coming and they will seek peace, but it will not be found."

Analysis of the Variants

The Hebrew word קפדה, probably "anguish,"[1] brings an enormous problem for translation, for its meaning is highly debatable and it seems that none of the ancient translations knew its exact equivalence in their respective languages. Consequently, S renders it by ܪܘܓܙܐ, "wrath, " 𝔊T ἐξιλασμος, "propitiation," σ' and θ' have αθυμιας, "discouragement," and Cod. 86 reads συνοχη, "distress, anguish." The clue for a better translation is found in ℃ʲ that translates it by its cognate form אתקפדת, "destruction," and its MS o by קפדה, "anger, indignation." Therefore, this is another clear evidence for a non-interrelationship among them all together.

Ezek 7:26

(𝔐) הוה על הוה תבוא ושמעה אל שמועה תהיה ובקשו חזון מנביא ותורה תאבד מכהן ועצה מזקנים

(S) ܘܐ ܥܠ ܐ ܘܐܬܐ. ܘܫܡܥܬܐ ܥܠ ܫܡܥܬܐ ܬܗܘܐ. ܘܢܒܥܘܢ ܚܙܘܐ ܡܢ ܢܒܝܐ. ܘܢܡܘܣܐ ܡܢ ܟܗܢܐ ܘܡܠܟܐ ܡܢ ܩܫܝܫܐ.

(℃ʲ) תבר על תבר ייתי ובסורתא על בסורתא תהי
ויבעון אלפן מספר ואוראה תפסוק מכהן ומילך מחכים

(𝔊*) οὐαὶ ἐπὶ οὐαὶ ἔσται, καὶ ἀγγελία ἐπ' ἀγγελίαν ἔσται, καὶ ζητηθήσεται

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[1]Holladay, 321.

ὅρασις ἐκ προφήτου, καὶ νόμος ἀπολεῖται ἐξ ἱερέως καὶ βουλὴ ἐκ πρεσβυτέρων.

(Trans. of S) "Calamity upon calamity will come, and rumor upon rumor will be. Then they will seek a vision from the prophets, but the law will perish from the priests and counsel from the elders."

Analysis of the Variants

𝕲ᵀ, S, and 𝕮ᴶ seem to be based on Hebrew texts similar to 𝕸. None of them, however, are dependent on each other regarding this verse. S has Ethpeel ܐܫܬܡܥ, "will be heard," for the Hebrew תהיה, "will be" (Q. Imperf. 3° f. s.). It should not be taken as an actual reading of its basic Hebrew text, but a contextual interpretation made by the Syriac translator. Notice that the verb ܫܡܥ, "to hear," better fits the context of the verse where "rumors" were to be heard instead of the Hebrew תהיה, "will be." 𝕲ᵀ has ἔσται, "there will be," for both Hebrew verbs תהיה fem. "it will be," and תבוא fem. "it will come." 𝕮ᴶ agrees with 𝕸 in both instances.

S seems to have undergone an editorial work during its translation, for it renders all three Hebrew nouns in the plural, ܢܒ̈ܝܐ, "prophets," ܩܫ̈ܐ, "elders," and ܟܗ̈ܢܐ, "priests," probably to make a syntactical agreement with מזקנים, "elders." 𝕲ᵀ agrees with 𝕸 having the same number for these nouns, except MSS L'-46-311-Zⱽ, which are in agreement with S and 𝕸 most of the time, but in this case they have πρεσβυτερου, "of the elder," in the singular.

There is an interpretative addition in 𝕮ᴶ: ויבעון אלפן מספר ואוראה חפסוק מכהין ומילך מחכים, "they will seek *instruction* from the scribe and the decision will cease from the

priest, and counsel from the *sage*."[1] According to Levey this interpretative translation is due probably to Yavnian redaction of the Targum of Ezekiel, and it seems a prediction about the Jewish nation after the catastrophe of 70 C.E. *m. Sotah* 9:15.[2] After the destruction of the temple there would not be prophets, but there would be scribes; the temple would be no more, so the priests are no longer the leaders, and the word "sages" may be an indirect Rabbinic reference.[3] S is completely alien to this interpretation.

Characteristics of the Peshitta Version of Ezek 7

1. Some agreement between S and ⑮* can be explained by a common Semitic influence (Hebraism, verbal hendiadys, etc.) (7:2).

2. S translates the *nomina sacra* as usual against ⑮*, though ⑮ᴬ has it as in 𝔐 (7:2).

3. S agrees with 𝔐 regarding verse sequence as ℭᴶ does, but ⑮ᵀ has a complete rearrangement of the verses (7:3-9).

4. Although there are similar renderings between S and ⑮, they cannot support a direct relationship between them (7:7, 9, 11, 19).

5. S has some unique readings (7:5, 9, 12, 16, 20, 24).

6. S underwent a careful editorial work of its text (7: 8, 10, 12, 20).

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[1]Levey, 34.

[2]Ibid.

[3]Ibid.

7. Overall S is closer to the Masoretic reading than to any other version.

8. S does not avoid anthropomorphism (7:22).

EZEKIEL 8

Collation

8:1

בחמשה לחדש//בששי] tr.

8:2

ולמעלה] + ܢܝ ܚܙܐ "I saw."

כעין החשמלה] Substit. ܐܝܟ ܚܙܘܐ ܕܐܠܗܐ "like the appearance of God."

8:3

בין השמים 2°] ܠܫܡܝܐ "to heaven."

הפנימית] Substit. ܕܓܘܝܬܐ "of the angle, corner."

noun מושב] Peal Ptc. ܩܐܡܐ "standing."

הקנאה] Substit. ܕܥܠܬܐ "of trouble."

Hi. Ptc. המקנה] om.

8:5

הזאת ܕܬܪܥܐ ܡܕܢܚܝܐ]לשער המזבח "the eastern gate."

סמל] pr. Peal Ptc. ܩܐܡ "standing."

סמל הקנאה] Substit. ܨܠܡܐ ܕܥܠܬܐ "image of trouble."

הזה] om.

8:6

עשים//בית ישראל] tr.

פה] om.

Q. Inf. Constr. לרחקה] Ethpe. 3° m. pl. ܕܐܬܪܚܩܘ "they have been gone away."

Adj. 2° עדלות] Peal Ptc. ܥܒܕܝܢ "which [they] were doing."

8:8

הנה] Substit. Peal Perf. [ܫܟܚܬ] ܘܐܫܟܚܬ "and I found."

8:12

משכיתו] ܒܣܝܐ "secret, hiding place."

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עֹזֵב] pr. ܡܛܠ "because."

8:14

וָהִנֵּה] Substit. ܘܚܙܝܬ "and I saw."

הִנָּשִׁים] pr. ܟܕ "as, when."

8:16

הִנֵּה] Substit. ܘܚܙܝܬ "and I saw."

הַמִּזְבֵּחַ] ܠܡܕܒܚܐ "to the altar."

ܩܝܡܝܢ +[אִישׁ "standing."

קֵדְמָה°1] ܠܡܕܢܚܐ "toward the east."

מִשְׁתַּחֲוִיתֶם // קֵדְמָה°2] tr.

8:17

הֲנָקֵל] Interr. + Ni. Perf. Substit. Interr. +

adj. ܕܠܝܠܐ ܘ ܕܩܠܝܠ "Is it a small thing?"

מֵעֲשׂוֹת] Q. Inf. Constr. om.

עָשׂוּ] Q. Perf. 3° c. pl. Substit. Peal Ptc. m.

pl. ܕܥܒܕܝܢ "which [they] are doing."

כִּי] om.

חָמָס] Substit. ܥܘܠܐ "iniquity."

שֹׁלְחִים אֶת הַזְּמוֹרָה אֶל אַפָּם "put the branch to

their nose"] Substit. ܡܚܒܠܝܢ ܒܢܚܝܪܝܗܘܢ

"breaking asunder with their nostrils."

Data Analysis

Ezek 8:1

(𝔐) וַיְהִי בַּשָּׁנָה הַשִּׁשִׁית בַּשִּׁשִׁי בַּחֲמִשָּׁה לַחֹדֶשׁ אֲנִי יוֹשֵׁב בְּבֵיתִי

וְזִקְנֵי יְהוּדָה יוֹשְׁבִים לְפָנָי וַתִּפֹּל עָלַי שָׁם יַד אֲדֹנָי יהוה

(S) ܘܗܘܐ ܒܫܢܬܐ ܐܚܪܬܐ ܒܝܪܚܐ ܚܡܝܫܝܐ ܒܚܡܫܐ ܒܝܪܚܐ. ܐܢܐ ܝܬܒ ܒܒܝܬܝ.

ܘܩܫܝܫܐ ܕܝܗܘܕܐ ܝܬܒܝܢ ܩܕܡܝ. ܘܢܦܠܬ ܥܠܝ ܬܡܢ ܐܝܕܗ ܕܡܪܝܐ ܐܠܗܐ.

(𝔠ʲ) והוה בשתא שתיתיא בשתיתאה בחמשה לירחא אמר נביא אנא יתיב בביתי

וסבי בית יהודה יתבין קדמי ושרת עלי תמן רוח נבואה מן קדם יי אלהים

(𝔊*) Καὶ ἐγένετο ἐν τῷ ἕκτῳ ἔτει ἐν τῷ πέμπτῳ μηνὶ πέμπτῃ τοῦ μηνὸς ἐγὼ

ἐκαθήμην ἐν τῷ οἴκῳ, καὶ οἱ πρεσβύτεροι Ἰουδα ἐκάθηντο ἐνώπιόν μου, καὶ ἐγένετο ἐπ᾽ ἐμὲ χεὶρ κυρίου.

(Trans. of S) "And it happened in the sixth year on the fifth day of the sixth month. I was sitting in my house and the elders of Judah were sitting before me and the hand of the Lord of Authority fell upon me there."

Analysis of the Variants

One can see through the collation that S agrees closely with the reading of 𝔐. 𝔊ᵀ substitutes בששי, "on the sixth (month)," by ἐν τῷ πέμπτῳ μηνὶ, "on the fifth month." Further deviations (of 𝔊*) are the omissions of the possessive pronoun of בביתי, "my house," rendered by τῷ οἴκῳ, "the house," and the omission of the demonstrative particle שם, "there." 𝔊ᴬ contains the latter two readings omitted by 𝔊* in some of its MSS, e.g., τῷ οἴκῳ] + μου O-Q-62, L'-Zⱽ; ἐπ᾽ ἐμὲ] + εκει after επ᾽ εμὲ (�֎ O) O-62, L-311-46-Zⱽ; pr. εκει V. The nomina sacra are translated as usual, κυρίου in 𝔊* (B 26, 403', 544, σ') and + αδωναι in 𝔊ᵀ MSS e.g., pr. κυριου αδωναι 36;+ pr. αδωναι rel.

ℭʲ agrees with 𝔐 more closely than 𝔊*, but it contains an additional reading אמר נביא, "the prophet said," and as a normal targumic characteristic anthropomorphism is avoided. Therefore ותפל עלי שם יד אדני יהוה, "and the hand of the Lord God," is rendered by רוח נבואה מן קדם יי אלהים, "the spirit of prophecy from before the Lord God." Consequently S agrees with 𝔐 more than with any other version regarding this verse.

Ezek 8:2

וָאֶרְאֶה וְהִנֵּה דְמוּת כְּמַרְאֵה אֵשׁ מִמַּרְאֵה מָתְנָיו (𝔐)

וּלְמַטָּה אֵשׁ וּמִמָּתְנָיו וּלְמַעְלָה כְּמַרְאֵה זֹהַר כְּעֵין הַחַשְׁמַלָה

(S) ܚܙܝܬ ܘܗܐ ܕܡܘܬܐ ܐܝܟ ܚܙܘܐ ܕܢܘܪܐ ܡܢ ܚܨܘܗܝ ܘܠܬܚܬ

ܢܘܪܐ. ܘܡܢ ܚܨܘܗܝ ܘܠܥܠ ܚܙܝܬ ܐܝܟ ܚܙܘܐ ܕܢܘܗܪܐ. ܘܐܝܟ ܚܙܘܐ ܕܐܠܗܐ.

(𝔗ᴶ) וַחֲזֵית וְהָא דְמוּת כְּחֵיזוּ אִישָׁתָא חֵיזוֹ יְקָר דְּלָא יָכֵיל עֵינָא

לְמֶחֱזֵי וְלָא אֶפְשַׁר לְאִסְתַּכְלָא בֵּיהּ וְלָרַע חֵיזוּ אִישָׁתָא וַחֲזֵיזוּ יְקָר דְּלָא יָכֵיל עֵינָא

לְמֶחֱזֵי וְלָא אֶפְשַׁר לְאִסְתַּכְלָא בֵּיהּ וּלְעֵילָא כְּחֵיזוּ זִיהוֹרָא כְּעֵין חַשְׁמַלָא

(𝔊*) καὶ εἶδον καὶ ἰδοὺ ὁμοίωμα ἀνδρός, ἀπὸ τῆς ὀσφύος αὐτοῦ καὶ ἕως κάτω

πῦρ, καὶ ἀπὸ τῆς ὀσφύος αὐτοῦ ὑπεράνω ὡς ὅρασις ἠλέκτρου.

(Trans. of S) "And I saw, and behold a form like the appearance of fire, from his loins

downward fire, and from his loins upward I saw like the appearance of brightness and like

the appearance of God."

Analysis of the Variants

𝔊 ᵀ has a unique reading that most certainly is a possibility for a translation based on

a consonantal Hebrew text. It has ἀνδρός reading אִישׁ, "man," instead of אֵשׁ, "fire." 𝔊*

lacks the first two instances of מַרְאֵה, "appearance," and also the noun זֹהַר, "brightness."

Notice, however, that some MSS of 𝔊* contain the first instance of מַרְאֵה as ως ειδος (※

O) O, 36 C'-403', and the second instance is found only in MS 62 by ορασεως. MSS L-

311-V-Zⱽ, which are usually closer to 𝔐 and S, do not have the three instances of מַרְאֵה.

The Hebrew word זֹהַר, "brightness," though absent in 𝔊*, is present in several

MSS of 𝔊ᴬ, e.g., MS B renders the 3° מראה by ορασις] Qᵐᵍ, L-311-V-46-Zⱽ substitute the

third instance of מראה (ορασις) by φεγγους, "radiance, light," while rel. render αυρας ως

ειδος, "a breeze like the appearance of."

The last Hebrew comparative nominal phrase כעין החשמלה, "like gleaming

bronze (?)," is rendered by ܐܠܗܐ ܚܙܘ ܐܝܟ, "like the appearance of God," in S, and

ως ορασις ηλεκτρου, "appearance of amber," in 𝔊* (𝔊ᴬ, α', σ' ως ορασις φεγγους του

ηλεκτρου [α', Cod. 86 οφθαλμος]; θ' ※ αυρας ως ειδος του ηλεκτρου, and it is

transliterated by ℭᴶ חשמלא כעין, "like the appearance of hashmal." This is support for an

independent translation and transmission of the text among the versions.

The two instances of מתניו, "his loins," are avoided by ℭᴶ as an anthropomorphism.

It renders חיזו יקר דלא יכלא עינא למחזי ולא אפשר לאסתכלא ביה, "a manifestation of glory

which the eye could not perceive and at which it was impossible to look." The targumic

reference to "eye" may come from the same tradition used by Aquila's version (α', Cod. 86

οφθαλμος). S ignores the unique reading of 𝔊ᵀ (ανδρος) and the targumic interpretation.

Ezek 8:3

וישלח תבנית יד ויקחני בציצת ראשי ותשא אתי רוח בין הארץ ובין השמים ותבא אתי (𝔐)

ירושלמה במראות אלהים אל פתח שער הפנימית הפונה צפונה אשר שם מושב סמל הקנאה המקנה

ܘܐܘܫܛ ܕܡܘܬܐ ܕܐܝܕܐ. ܘܐܚܕܢܝ ܒܣܥܪܐ ܕܪܝܫܝ. ܘܫܩܠܬܢܝ ܪܘܚܐ ܒܝܬ ܐܪܥܐ ܠܫܡܝܐ (S)

ܘܐܝܬܝܬܢܝ ܠܐܘܪܫܠܡ ܒܚܙܘܐ ܕܐܠܗܐ. ܠܬܪܥܐ ܕܓܘܐ ܕܦܢܐ ܠܓܪܒܝܐ. ܐܝܟܐ ܕܩܐܡ ܨܠܡܐ

ܩܢܝܢܐ ܕܛܢܢܐ.

ואושיט דמות יד ואחדני בסער רישי תטלח יתי רוחא בין ארעא ובין שמיא (ℭᴶ)

ואיתילת יתי לירושלם בחיזו נבואה דשרת עלי מן קדם יי במעלתא דתרעא גואה

דפתיח לצפתא דתמן מותב צילם קנאתא דמרגזין

(𝔊*) καὶ ἐξέτεινεν ὁμοίωμα χειρὸς καὶ ἀνέλαβέν με τῆς κορυφῆς μου, καὶ

ἀνέλαβέν με πνεῦμα ἀνὰ μέσον τῆς γῆς καὶ ἀνὰ μέσον τοῦ οὐρανοῦ καὶ ἤγαγέν

με εἰς Ιερουσαλημ ἐν ὁράσει θεοῦ ἐπὶ τὰ πρόθυρα τῆς πύλης τῆς ἐσωτέρας τῆς

βλεπούσης πρὸς βορρᾶν, οὗ ἦν ἡ στήλη τοῦ κτωμένου.

(Trans. of 𝔖) "And he put forth the form of a hand, and took me by the hair of my head;

and the spirit lifted me up between the earth and heaven, and brought me in a vision of God

to Jerusalem, to the entrance of the gate of the corner which looks toward the north; there

stood an image of trouble."

Analysis of the Variants

The Hebrew paragogic ה or *he locale* has its equivalent in the Syriac preposition ܠ,

which conveys the same syntactical sense of the former[1] (צפנה / ܠܓܪܒܝܐ, "to the north,"

ירושלמה / ܠܐܘܪܫܠܡ, "to Jerusalem"). Therefore it is not a deviation from 𝔐. Some

portions, however, of this long verse seem to be confusing to the versions all together.

Though the Hebrew word הפנימית, "inner court," is omitted by 𝔊*(B, 407), it

appears in some MSS of 𝔊A, e.g., της εσωτερας, "the inner place, inside," 106, Cod. ℵ

88, and rel. 𝔖 has a unique reading for this Hebrew word (הפנימית, "inner court") that is

ܕܙܘܝܬܐ, "of the corner, angle." It may be an explanation of the geographic localization of

the gate based on the scribe's knowledge of the former temple.

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[1]Joüon and Muraoka, § 93.

The Hebrew phrase בְּצִיצִת רֹאשִׁי, "by the hair of my head," is rendered similarly by S, but as κορυφῆς μου, "by my extremity," in ⑥* implying the extremity of the prophet's head. ⑥A has several MSS that are explicit by reading κορυφης της κεφαλης, "the extremity of the head," as in 𝔐 S, e.g., Qmg, L'-311-Zᵛ, 26', 544, 62. Notice, however, that some of these MSS, though in this case related to 𝔐 and S, add to the text an extra-Masoretic reading not found elsewhere, ανθρωπου after χειρος (L'-311-Zᵛ). Therefore it is hard to conceive that S is related to them at all.

The last Hebrew nominal clause אֲשֶׁר שָׁם מוֹשַׁב סֵמֶל הַקִּנְאָה הַמַּקְנֶה, "where was the seat of an image of jealousy which provokes jealousy," is very debatable, particularly the last two words. ⑥* renders הַקִּנְאָה הַמַּקְנֶה by τοῦ κτωμένου, "of the purchaser." Probably ⑥* understood that the Hi. Participle הַמַּקְנֶה came from the root קנה, "to get, acquire, buy," from whence the meaning τοῦ κτωμένου, "purchaser," instead of the similar Hebrew root קנא, "to be jealous"[1] (S has ܕܥܩܬܐ ܨܠܡܐ, "an image of trouble"). The Syriac language has the verb ܩܢܐ "to buy, acquire," which has the same spelling of the Hebrew קנא, "to be jealous." Thus the Syriac translator seems to avoid any ambiguity by substituting the last two Hebrew words by the interpretative Syriac term ܕܥܩܬܐ, "of trouble." This may have been due to the confusion or misunderstanding of the Hebrew verbal root קנא for קנה as it occurred in ⑥* rather than to an actual reading of S's *Vorlage*.

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[1]Emmanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research*, 2d. ed., Jerusalem Biblical Studies no. 3 (Jerusalem: Simor, 1997), 172: Regarding ⑥, Tov stated that this type of translation can be classified as "etymological exegesis." He defines it as that exegesis which is based "on the translator's understanding of the structure of Hebrew words."

𝕲ᴬ has some MSS with a reading closer to the Masoretic one, e.g., στηλη + της

εικονος του ζηλου (-λους O, ξυλου 147) O', L'-311-Zᵛ, 407' or ✳ ειδωλου του

ζηλους in 86, and ✳ της εικονος του ζηλους in Qᵗˣᵗ. 𝕮ᴶ has a unique reading that

substitutes the Hebrew במראות אלהים, "in visions of God," by the interpretative rendering

בחיזו נבואה מן קדם יי דשרת עלי , "by a prophetic vision from before the Lord which rested

upon me." Therefore any direct relationship among the versions cannot be drawn out of

this verse.

Ezek 8:4

(𝔐) והנה שם כבוד אלהי ישראל כמראה אשר ראיתי בבקעה

(S) ܟܗܐ ܓܝܪ ܬܡܢ ܐܝܩܪܐ ܕܐܠܗܐ ܕܐܝܣܪܝܠ ܐܝܟ ܚܙܘܐ ܗܘ ܕܚܙܝܬ ܒܦܩܥܬܐ.

(𝕮ᴶ) והא תמן יקר אלהא דישראל כחיזו דחזיתי בבקעתא

(𝕲ˣ) καὶ ἰδοὺ ἐκεῖ ἦν δόξα κυρίου θεοῦ Ισραηλ κατὰ τὴν ὅρασιν, ἣν εἶδον ἐν τῷ

πεδίῳ.

(Trans. of S) "And behold there was the Glory of God of Israel according to the vision

which I saw in the plain."

Analysis of the Variants

S is a word-by-word translation of a Hebrew text similar to 𝔐, while 𝕲ᵀ adds θεου

after κυρίου. This is a unique reading supported by all of its MSS, and may be evidence for

a different *Vorlage* of 𝕲ᵀ in regard to S. 𝕮ᴶ agrees with the Masoretic reading without any

addition or interpretative expansion of the text.

Ezek 8:5

וַיֹּאמֶר אֵלַי בֶּן אָדָם שָׂא נָא עֵינֶיךָ דֶּרֶךְ צָפוֹנָה וָאֶשָּׂא עֵינַי (𝔐)

דֶּרֶךְ צָפוֹנָה וְהִנֵּה מִצָּפוֹן לְשַׁעַר הַמִּזְבֵּחַ סֵמֶל הַקִּנְאָה הַזֶּה בַּבִּאָה

(S) ܘܐܡܪ ܠܝ . ܒܪ ܐܢܫ . ܐܪܝܡ ܚܙܝ ܒܥܝܢܝܟ ܠܓܪܒܝܐ . ܘܐܪܝܡܬ ܚܙܝ ܒܥܝܢܝ ܠܓܪܒܝܐ

ܓܪܒܝܐ . ܘܗܐ ܡܢ ܓܪܒܝܗ ܕܬܪܥܐ . ܕܡܕܢܚܐ ܩܐܡ ܨܠܡܐ ܕܚܣܡܐ ܕܗܢܐ . ܒܡܥܠܬܗ.

(𝔗J) וַאֲמַר לִי בַר אָדָם זְקוֹף כְּעַן עֵינָךְ לְאוֹרַח צִפּוּנָא וּזְקַפִית עֵינַי לְאוֹרַח

צִפּוּנָא וְהָא מִצִּפּוּנָא לִתְרַע מַדְבְּחָא צַלְמָא קָאֲתָא הָדֵין בְּמַעְלָנָא

(𝔊*) καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἀνάβλεψον τοῖς ὀφθαλμοῖς σου πρὸς

βορρᾶν· καὶ ἀνέβλεψα τοῖς ὀφθαλμοῖς μου πρὸς βορρᾶν, καὶ ἰδοὺ ἀπὸ βορρᾶ ἐπὶ

τὴν πύλην τὴν πρὸς ἀνατολάς.

(Trans. of S) "And he said to me, 'Son of man, lift up your eyes to the way of the north,'

and I lifted up my eyes to the way of the north and behold, from the north side of the gate

of the east an image of trouble was standing at its entrance."

Analysis of the Variants

𝔗J reads like 𝔐 without any deviation. 𝔊* and S, however, show a reading against

the Masoretic reading: לְשַׁעַר הַמִּזְבֵּחַ סֵמֶל הַקִּנְאָה הַזֶּה, "to the gate of the altar was an image of

this jealousy." It is rendered by S as ܕܗܢܐ ܕܚܣܡܐ ܨܠܡܐ ܩܐܡ ܕܡܕܢܚܐ ܕܬܪܥܐ, ". . . of the

eastern gate stood an image of trouble," and by 𝔊* (Ra.) ἐπὶ τὴν πύλην τὴν πρὸς

ἀνατολάς, "toward the eastern gate," omitting the last part. This is not proof for a direct

dependency between these two versions, for it can be explained as a common knowledge

of the geographical situation of the temple in Old Testament times. The eastern gate was

the entrance to the temple and was the place where the altar was located. ⑤ᴬ has several

MSS that support the Masoretic reading, e.g., τὴν (της B) πρὸς ἀνατολάς Ra.] του

θυσιαστηριου η (>544) εικων του ζηλους τουτου (του 239) εν τω εισπορευεσθαι

(+ σε A*-544) αυτην την βλεπουσαν προς (κατ 233) ανατολας (om. την βλ. προς

ανατ. 26', 86ᵗˣᵗ) A`'-106', 46, cII-86'-239'; and + (※ O) του θυσιαστηριου ου (> O-

Q-147', C'-403';+ ην V) η (ουκ prob. ου η 62) εικων του ζηλου (-λους O) τουτου

εν τω εισπορευεσθαι αυτην (+ την προς ανατολας 538) O', L`'-46, C'-403'; θ' and

α' also contain it as (※ θ) του θυσιαστηριου η εικων (α' ειδωλον Cod. 86) του ζηλους

τουτου εν τω εισπορευεσθαι αυτην.

The Hebrew expression סמל הקנאה, "image of jealousy," is also found in vs. 3

where one can observe the same type of variations in the versions. Consequently S cannot

have any relationship to ⑤ᵀ all together, because half of the Syriac's verse agrees with ⑤*

against ⑤ᴬ, and the second part has a unique reading closer to ⑤ᴬ, but against ⑤*.

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Ezek 8:6

ויאמר אלי בן אדם הראה אתה מהם עשים תועבות גדלות אשר בית ישראל עשים פה (ℳ)

לרחקה מעל מקדשי ועוד תשוב תראה תועבות גדלות

ܘܐܡܪ ܠܝ ܒܪ ܐܢܫܐ. ܚܙܐ ܐܢܬ ܡܕܡ ܕܥܒܕܝܢ ܠܕܘܟܬܗܘܢ ܕܢܬܪܚܩܘܢ (S)

ܕܒܝܬ ܐܝܣܪܐܝܠ ܗܪܟܐ. ܕܢܬܪܚܩܘܢ ܡܢ ܡܩܕܫܝ. ܘܬܘܒ ܐܢܬ ܚܙܐ

ܕܥܒܕܝܢ ܠܕܘܟܬܗܘܢ

ואמר לי בר אדם החזי את מא דאינון עבדין (ℭᴶ)

תועיבן רברבן דבית ישראל עבדין כא לאתרחקא מעל מקדשי ועוד תתוב

תחזי תתיבן רברבן

(𝕲*) καὶ εἶπεν πρός με Ὑἱὲ ἀνθρώπου, ἑώρακας τί οὗτοι ποιοῦσιν; ἀνομίας

μεγάλας ποιοῦσιν ὧδε τοῦ ἀπέχεσθαι ἀπὸ τῶν ἁγίων μου· καὶ ἔτι ὄψει ἀνομίας

μείζονας.

(Trans. of 𝕊) "And he told me, 'Son of man, see what they are doing; great abominations

the house of Israel is doing. For they have gone far from my sanctuary, but you will turn

again and you will see great abominations which they are doing'."

Analysis of the Variants

𝕊 has a unique reading. It adds after the last adjective גדלות, "great," the relative

participle ܕܥܒܕܝܢ, "which they are doing." This seems rather a careful editorial work than a

different *Vorlage* from 𝔐. The only minus of 𝕊 is פה, "here." Although 𝕲* (B) lacks

אשר בית ישראל, several MSS of 𝕲ᴬ have it, e.g., (✳ O. Qᵗˣᵗ, α', σ', θ') . ας ο οικος

(+ του 147', 46) ισραελ rel. The Hebrew חשוב, "you will return, or turn" (jussive?), is

omitted too in almost all the witnesses of 𝕲ᵀ; only MSS 62 and 403' have it, επιστρεψας.

𝕮ᴶ renders its Hebrew text, which is similar to 𝔐, as it is without any deviation. 𝕊 is an

independent translation, and is carefully translated in comparison to the versions.

Ezek 8:8

(𝔐) ויאמר אלי בן אדם חתר נא בקיר ואחתר בקיר והנה פתח אחד

(𝕊) ܘܐܡܪ ܠܝ ܒܪ ܐܢܫܐ. ܚܬܘܪ ܒܐܣܬܐ. ܘܚܬܪܬ ܒܐܣܬܐ. ܘܐܫܟܚܬ ܬܪܥܐ ܚܕ.

(𝕮ᴶ) ואמר לי בר אדם חתור כען בכתלא וחתרית בכתלא והא תרעא חד

(𝔊*) καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ὄρυξον· καὶ ὤρυξα, καὶ ἰδοὺ θύρα μία.

(Trans. of 𝔖) "And he told me, 'Son of man, dig in the wall,' and I dug in the wall and I found a door."

Analysis of the Variants

𝔖 contains a unique reading by substituting הנהו, "and behold," by ܐܫܟܚܬ, "and I found," which is an anomalous verb with a prosthetic *aleph*. This may be only an editorial effort and not an actual reading of its *Vorlage*, for the Syriac verb ܐܫܟܚܬ conveys a stronger sense and action in the narrative than the simple Hebrew והנה.

𝔊* omits both instances of the prepositional phrase בקיר, "in the wall." 𝔊ᴬ has a MS with a completely different reading for the first instance of בקיר, e.g., αναβλεψον τοις οφθαλμοις σου προς βορραν και, "you will turn your eye to the north" ; and (α' + ※ δη εν τω τοιχω Qᵗˣᵗ) rel. reads as 𝔐 εν τω τοιχω, "in the wall." For the second instance of בקיר some MSS read as follows: καὶ ἰδοὺ θύρα μία] + L'-311-Zⱽ εν τωο τοικω; pr. O-62, 538, C'ˣ-534-86'-403', 26', 410. 𝕮ᴶ agrees with 𝔐 as it is.

Ezek 8:12

(𝔐) ויאמר אלי הראית בן אדם אשר זקני בית ישראל עשים בחשך איש

בחדרי משכיתו כי אמרים אין יהוה ראה אתנו עזב יהוה את הארץ

(𝔖) ܘܐܡܪ ܠ ܢܝ ܐܢܬ ܐܝܟ ܒܪ ܐܢܫܐ ܕܥܒܕܝܢ ܣܒܐ ܡܬܒ ܕܒܝܬ ܐܝܣܪܐܝܠ ܓܒܪ ܒܬܘܢܗ

ܐܢܫ ܒܬܘܢܗ ܕܨܘܪܬܗ. ܘܐܡܪܝܢ. ܠܐ ܚܙܐ ܠܢ ܡܪܝܐ. ܫܒܩ ܡܪܝܐ ܠܐܪܥܐ.

(𝕮ᴶ) ואמר לי החזיתא בר אדם דסבי בית ישראל עבדין בקבלא גבר באידרון

בית משכביה ארי אמרין לא גלן עובדנא קדם יי רחיק יי ית יתבי ארעא

(𝕲*) καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἑώρακας ἃ οἱ πρεσβύτεροι τοῦ οἴκου

Ἰσραὴλ ποιοῦσιν, ἕκαστος αὐτῶν ἐν τῷ κοιτῶνι τῷ κρυπτῷ αὐτῶν; διότι εἶπαν

Οὐχ ὁρᾷ ὁ κύριος, ἐγκαταλέλοιπεν κύριος τὴν γῆν.

(Trans. of 𝕊) "And he told me, 'See, son of man, what the elders of Israel are doing in the darkness. Each man is in his secret chamber and they are saying, "The Lord does not see us, because the Lord has forsaken the land'."

Analysis of the Variants

All the versions had some difficulties in rendering the Hebrew word משכיתו, "his carved figure." There are only a few instances of this word in the Old Testament, and the semantic range of it is wide, e.g., "imagination, image, conceit, figure, carved image, idolatrous idol." 𝕊 has ܟܣܝ, "secret, hiding," place or thing.

Although 𝕲ᵀ reads τω κοιτωνι τω κρυπτω αυτων, "in their secret chamber," similar to 𝕊, the Syriac scribe might have committed a mistake of the eyes, by transposing the Hebrew letters כ/ש in the word משכיתו, as it occurs in the linguistic phenomenon called metathesis. Then one has the word מכשיא or מכשיה, which is an Aramaic Pass. Ptc. of כסה/כסא "to hide, conceal," and the Syriac language has the same Ptc. ܡܟܣܝܐ. 𝕮ᴶ has a unique reading: משכביה, "his sleeping quarters."

𝕊 could well be related to 𝕲ᵀ, for the former has ܡܛܠ and the latter διοτι, but it also can be explained as part of a careful editorial work on the Syriac text rather than a dependency between them.

Ezek 8:13

ויאמר אלי עוד תשוב תראה תועבות גדלות אשר המה עשים (𝔐)

(S) ‏ܘܐܡܪ ܠܝ ܬܘܒ ܦܘܢܝ ܐܢܬ ܠܥܒܕܐ ܕܐܪܘܪܝܬܐ ܪܘܪܒܬܐ‏

ואמר לי עוד תתוב תחזי תועיבן רברבן דאנון עבדין (𝔍)

(𝔊*) καὶ εἶπεν πρός με ῎Ετι ὄψει ἀνομίας μείζονας, ᾶς οὖτοι ποιοῦσιν.

(Trans. of S) "And he told me, 'Turn again and see the great abominations which they are doing'."

Analysis of the Variants

S renders the entire Hebrew relative nominal clause (אשר המה עשים, "which they are doing") into a relative participle (ܕܥܒܕܝܢ, "which they are doing"), which is an equivalent Syriac style. 𝔊* lacks תשוב, while 𝔊A contains it in MSS O (Qmg)-62 (※ O) επιστρεψας; 𝔊A has a unique reading in two of its MSS, e.g., προς με] + κυριος 46, pr. Zv. 𝔍 has the same reading as that of 𝔐.

Ezek 8:14

ויבא אתי אל פתח שער בית יהוה אשר אל (𝔐)

הצפונה והנה שם הנשים ישבות מבכות את התמוז

(S) ‏ܘܐܥܠܢܝ ܠܬܪܥܐ ܕܬܪܥܐ ܕܒܝܬܗ ܕܡܪܝܐ ܕܠܓܪܒܝܐ‏.

‏ܘܗܐ ܬܡܢ ܢܫܐ ܝܬܒܢ ܘܡܒܟܝܢ ܠܬܡܘܙܐ‏.

ואעיל יתי במעלנא דתרע בית מקדשא דיוי (𝔍)

דפתיח לצפונא והא תמן נשיא יתבן מבכין ית תמוזא

(𝔊*) καὶ εἰσήγαγέν με ἐπὶ τὰ πρόθυρα τῆς πύλης οἴκου κυρίου τῆς βλεπούσης

πρὸς βορρᾶν, καὶ ἰδοὺ ἐκεῖ γυναῖκες καθήμεναι θρηνοῦσαι τὸν Θαμμούζ.

(Trans. of S) "And he brought me to the entrance of the gate of the house of the Lord

which is toward the north, and I saw there women as they were sitting and weeping for

Tammuz."

Analysis of the Variants

S has a unique reading by substituting והנה for ܘ ܚܙܝܬ, "and I saw." 𝔊ᵀ also has a

unique reading that seems to be a harmonization with vs. 3. It reads, τῆς βλεπούσης

πρὸς βορρᾶν, "which looks/faces toward the north." 𝕮ᴶ reads like 𝔐.

Ezek 8:16

(𝔐) ויבא אתי אל חצר בית יהוה הפנימית והנה פתח היכל יהוה בין האולם ובין המזבח

כעשרים וחמשה איש אחריהם אל היכל יהוה ופניהם קדמה והמה משתחויתם קדמה לשמש

(S) ܘܐܥܠܢܝ ܠܓܘ ܕܪܬܐ ܕܒܝܬܗ ܕܡܪܝܐ ܓܘܝܬܐ܂ ܘܚܙܝܬ ܒܬܪܥܐ ܕܗܝܟܠܗ ܕܡܪܝܐ ܒܝܬ

ܐܘܠܡܐ ܠܡܕܒܚܐ܂ ܐܝܟ ܥܣܪܝܢ ܘܚܡܫܐ ܓܒܪܝܢ ܟܕ ܚܨܝܗܘܢ ܠܗܝܟܠܗ ܕܡܪܝܐ ܘܐܦܝܗܘܢ

ܠܡܕܢܚܐ ܘܗܢܘܢ ܣܓܕܝܢ ܠܡܕܢܚܐ ܠܫܡܫܐ܂

(𝕮ᴶ) ואעיל יתי לדרת בית מקדשא דיי גויתא והא תרע היכלא

דיי בין אולמא ובין מדבחא כעשרין וחמשה גברא אחוריהון להיכלא דיי

ואפיהון למדנחא והאינון מתחברין סגדין למדנחא לשמשא

(𝔊*) καὶ εἰσήγαγέν με εἰς τὴν αὐλὴν οἴκου κυρίου τὴν ἐσωτέραν, καὶ ἰδοὺ ἐπὶ

τῶν προθύρων τοῦ ναοῦ κυρίου ἀνὰ μέσον τῶν αιλαμ καὶ ἀνὰ μέσον τοῦ

θυσιαστηρίου ὡς εἴκοσι ἄνδρες, τὰ ὀπίσθια αὐτῶν πρὸς τὸν ναὸν τοῦ κυρίου καὶ τὰ πρόσωπα αὐτῶν ἀπέναντι, καὶ οὗτοι προσκυνοῦσιν τῷ ἡλίῳ.

(Trans. of S) "And he brought me to the inner court of the house of Yahweh and I saw at the door of the temple of the Lord, between the porch and the altar, about twenty-five men standing, with their backs toward the temple of the Lord and their faces toward the east, and they were worshiping the sun toward the east."

Analysis of the Variants

S underwent a careful editorial work, producing a unique reading by the addition of the Ptc. ܩܝܡܝܢ, "standing," after ܓܒܪܝܢ "men," and ܘܚܙܝܬ, "and I saw," instead of הנה, as also in verse 14, and a synonym for the 1° instance of קדמה, "to the east," ܠܡܕܢܚܐ, "to the east."

𝔊* has a loan word, or a transliteration for the Hebrew word האולם, "the porch," that is, αιλαμ. Furthermore, it reads twenty men instead of twenty-five, and lacks the second קדמה, probably to avoid redundancy. 𝔊ᴬ has several MSS that read like 𝔐, e.g., εικοσι B] + και πεντε rel. The second קדמה is present in some MSS, e.g., (✗ O) κατα ανατολας rel.

𝔗ᴶ has an interpretative addition to the text והאינון מתחברין, "and behold they are associating together." Therefore, based on the text, S is not related to any of the versions, and it seems to have undergone a careful editorial work based on a text similar to 𝔐.

Ezek 8:17

(𝔐) וַיֹּאמֶר אֵלַי הֲרָאִיתָ בֶן אָדָם הֲנָקֵל לְבֵית יְהוּדָה מֵעֲשׂוֹת אֶת הַתּוֹעֵבוֹת אֲשֶׁר עָשׂוּ

פֹּה כִּי מָלְאוּ אֶת הָאָרֶץ חָמָס וַיָּשֻׁבוּ לְהַכְעִיסֵנִי וְהִנָּם שֹׁלְחִים אֶת הַזְּמוֹרָה אֶל אַפָּם

(S) ܘܐܡܪ ܠܝ ܚܙܐ ܐܢܬ ܒܪ ܐܢܫܐ. ܕܠܝܠܐ ܗܝ ܐܝܕܐ. ܠܒܝܬ ܝܗܘܕܐ ܕܢܥܒܕܘܢ ܥܘܠܐ ܗܠܝܢ ܕܥܒܕܝܢ.

ܡܛܠ ܕܐܡܠܝܘ ܐܪܥܐ ܥܘܠܐ. ܘܗܦܟܘ ܠܡܪܓܙܘܬܝ. ܘܗܐ ܡܩܪܒܝܢ ܡܘܩܕܐ ܒܚܛܝܗܘܢ.

(𝔗) וַאֲמַר לִי הַחֲזֵיתָא בַר אֱנָשׁ הֲזְעֵיר לְבֵית יְהוּדָה מִלְּמֶעְבַּד יַת תּוֹעֵיבְתָא דְעָבְדוּ

כָּא אֲרֵי מְלוֹ יַת אַרְעָא חֲטוֹפִין וְתָבוּ לְאַרְגָּזָא קֳדָמַי וְהָאִנּוּן מְיִיתָן בַּהְתָא לְאַפֵּיהוֹן

(𝔊*) καὶ εἶπεν πρός με Ἑώρακας, υἱὲ ἀνθρώπου; μὴ μικρὰ τῷ οἴκῳ Ιουδα τοῦ
ποιεῖν τὰς ἀνομίας, ἃς πεποιήκασιν ὧδε; διότι ἔπλησαν τὴν γῆν ἀνομίας, καὶ
ἰδοὺ αὐτοὶ ὡς μυκτηρίζοντες.

(Trans. of S) "And he told me, 'Do you see, son of man? Is it a small thing for the house
of Judah? That they practice this abomination and return to provoke me to anger? Then
they snort with their nostrils'."

Analysis of the Variants

All the versions seem to be on their own, for each has a unique reading not found
elsewhere. S was carefully translated, as one can see by its avoiding redundancies; e.g.,
the first instance of verb the עשה, "to do," in the participial form, מעשות is omitted and the
perfect עשו, "they did," was rendered by its participle form ܕܥܒܕܝܢ, "which [they] were
doing." The word חמס, "violence," was substituted by ܥܘܠܐ, "iniquity," perhaps to fit it in
the context of idolatry.

The last clause was a *crux interpretum* for the versions והנם שלחים את הזמורה אל

אפם, "Lo! they sent forth a branch to their nostrils." The Syriac scribe tried his best to render this as closely as he could to its Hebrew counterpart ܘܗܘ ܝܫܠܚ ܡܦܩܗ, "departing asunder with their nostrils." Probably this is a Hebrew idiom for an idolatrous practice unknown to the Syriac scribe. The only similarity to 𝔊^T is the rendering of הנקל Niphal of קלל, "to trifle, to consider in a slight manner," by the adjective μικρα/ܙܥܘܪ, "small." All the differences, however, make it—the similarity—look like a mere coincidence.

𝔊^T translates the first instance of the verb עשה by ποιεῖν and the second by πεποιήκασιν as in 𝔐 against 𝔖. כי, which is missing in 𝔖, is rendered by διότι, and the entire sense וישבו להכעיסני, "and they return to provoke me to anger," is lacking in 𝔊*. In 𝔊^A, the last sentence appears as και επεστρεψαν (απεστρ. L"-311) του (>A) παροργισαι με rel. Also the sentence והנם שלחים את הזמורה אל אפם, "Lo! they sent forth a branch to their nostrils," is translated as it is by 𝔊^A, e.g., (※ O) εκτ(ε)ινουσι(ν), "to stretch out" (επεκτ. 147'; αποκτεινουσι 46) το (συν το 62) κλημα, "branch" (κριμα, "dispute, judgment," 410; + αυτων 407) rel. MS 130 reads μυκτηριζοντος, "scorners," for the last Hebrew nominal clause.

𝔗^J personalizes the word חמם, "violence," into חטופין, "violent men," and renders the last nominal sentence by והאנון מיתן בהתא לאפיהון, "behold they are bringing disgrace right in front of their faces." Therefore, conclusively 𝔖 is not related to any of the versions concerning its translation.

Characteristics of the Peshitta Version of Ezek 8

1. 𝔖 does not avoid anthropomorphism (8:1, 2).

2. S has some unique readings (8:2, 3, 6, 8, 14, 16).

3. S is alien to several renderings of ⑮ translation (8:2, 3, 14, 17).

4. S is a literal translation of a Hebrew text similar to 𝔐 (8:4, 13).

5. Similarities between S and ⑮* can be explained by a common translation technique (8:5, 12, 17).

6. As a whole, the Syriac version is a careful translation rendering its Hebrew text into a good Syriac style.

7. Regarding numerical figures S is closer to 𝔐 than to any other version (8:16).

8. Redundancy is omitted by S (8:17).

EZEKIEL 9

Collation

9:1

Q. Inf. Constr. לאמר] Peal Perf. ܘܐܡܪ

"and he said."

פקדות] Synonym ܦܐܕ̈ܝܗ "her avengers."

משחתו] Substit. ܕܦܐܬ̈ܝܗ "her retribution."

9:2

והנה] Substit. Peal Perf. 1° s. ܘܚܙܝܬ "and I

saw."

מפצו] Substit. ܦܐܬ̈ܝܗ "her retribution."

ܘܐܬܐ ܣܝ ܟ̈ܐ ܘܩܣܬ הספר במתניו [ܕܡܘܩܣܐ

ܒܚܨ̈ܘܗܝ "and he girded his loins with a

girdle of sapphire."

9:3

מעל] om.

Q. Perf. 3° m. s. היה] Peal Ptc. + enclit.

ܕܩܐܡ ܗܘܐ "who were standing."

מפתן] Substit. ܘܙܘܝܬ "corner of."

9:4

התועבות] + ܘܒܝ̈ܫܬܐ "and evils."

מצחות] Idiom ܒܝܬ ܥܝ̈ܢܝܗܘܢ "between their

eyes."

9:5

ולאלה] + ܕܥܡܗ ܐܢܘܢ "who were with

him."

אמר] + ܠܗܘܢ "to them."

באזני] Substit ܠܥܝܢܝ "to my sight."

9:6

Q. Imperf. 2° m. pl. תהרגו] Peal Impr. 2°

pl. ܩܛܘܠܘ "kill."

איש] + ܕܐܝܬ "there is, exists."

Hi. Imperf. 2° m. pl. תחלו] Pael Imper. 2°

pl. ܫܪܘ "begin."

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2° אשׁר] Peal Ptc. m. pl. + enclit. verb ܗܘܘ ܩܝܡܝܢܕ "who were standing."

Ptc. + Subj. Pron. ܐܢܬ ܐܫܕ "are you going to pour out?"

9:7

Q. Perf. 3° c. pl. ויצאו] om.

Hi. Perf. 3° c. pl. והכו] Substit. Peal Imper. ܩܛܠܘ "kill."

9:8

ויהי] om.

Prep. Hi. Inf. Constr. כהכותם] Temp. Particle + Peal Perf. 3° m. pl. + D.O. ܗܐ ܫܠܒ ܐܢܘܢ "when they had slain them"

Q. Imperf. 1° c. s. ואזעק] + ܒܩܠܐ ܪܒܐ "in a loud voice."

Prep. + Q. Inf. Constr. + suf. בשׁפכך] Peal

9:10

ונם] om.

Idiomatic usage עיני] om.

לא תחוס + [עליהם "upon them."

Q. Perf. 1° c. s. נתתי] Substit. ܐܦܪܘܥ "I will retribute."

9:11

והנה] Substit. ܘܚܙܝܬ "and I saw."

הקסת במתניו] om.

Idiom Hi. Ptc. + noun משׁיב דבר] Peal Ptc. ܕܥܢܐ "who answered."

לאמר] Peal Perf. ܘܐܡܪ "and he said."

Data Analysis

Besides several other characteristic features of chap. 9, the consistent way of rendering the Hebrew והנה, "behold," by ܘܚܙܝܬ, "and I saw" (vss. 2, 11) leads us to assume a single translator for the entire chapter.

Ezek 9:1

ויקרא באזני קול גדול לאמר קרבו פקדות העיר ואישׁ כלי משׁחתו בידו (MT)

(S) ܩܘܐܪ ܐܟ̈ܕܠ ܒܪܓܙ܂ ܐܠܗܐ ܕܐܝܬ ܟܕܢ ܩܘܒ ܘܩܘ̈ܐܝܢܝ

ܘܗܪܒܐ܂ ܐܢܫ ܐܝܢܐ ܒܝܕ̈ܗ ܘܒܦܩ̈ܝܕܗ ܐܪ̈ܝܟܘ.

(C^J) ואכלי ואנא שמע קל רב למימר אתקרבו דממן על קרתא וגבר מן חבוליה בידיה

(𝔊*) Καὶ ἀνέκραγεν εἰς τὰ ὦτά μου φωνῇ μεγάλῃ λέγων ῞Ηγγικεν ἡ ἐκδίκησις τῆς πόλεως· καὶ ἕκαστος εἶχεν τὰ σκεύη τῆς ἐξολεθρεύσεως ἐν χειρὶ αὐτοῦ.

(Trans. of S) "And he cried in my ears with a loud voice and said, 'They are coming, the avengers of the city, and each man with his instrument of vengeance in his hand'."

Analysis of the Variants

Although S has its own reading, it is very close to that of 𝔐. S has two words which are derived from the same root, ܢܩܡ, "to avenge," for the Hebrew words פקדה, "visitation, punishment," and משחתו, "his destruction," while all the versions have their own rendering for each Hebrew word. For instance, 𝔊^T reads ἐκδίκησις, "judgment," for פקדה, and ἐξολεθρεύσεως, "utter destruction," for משחתו. C^J and σ' have the same reading for פקדה; they read דממן, "who are in charge of," and επισκοπην, "overseer." MS 46 changes the Infinitive Construct לאמר to the simple past ειπεν, "he said," as it shows in S. Probably the repetition of the same root ܢܩܡ, "to avenge," is an attempt to smooth the flow of the text, avoiding rare Hebrew words.

The Infinitive Construct לאמר is rendered by the perfect Peal in S. This does not mean that S had a different *Vorlage*, but it is a normal feature of the Syriac version to adapt the text to the Syriac style.

Ezek 9:2

(𝔐) והנה ששה אנשים באים מדרך שער העליון

אשר מפנה צפונה ואיש כלי מפצו בידו ואיש אחד בתוכם לבש

בדים וקסת הספר במתניו ויבאו ויעמדו אצל מזבח הנחשת

(S) ܘܚܙܝܬ ܫܬܐ ܓܒܪ̈ܝܢ ܐܬܝܢ ܡܢ

ܐܘܪܚܐ ܕܬܪܥܐ ܥܠܝܐ ܗܘ ܕܚܐܪ ܠܓܪܒܝܐ. ܘܐܢܫ ܟܠ ܩܪܝܒ ܘܡܐܢ̈ܘܗܝ ܒܐܝܕܗ.

ܘܓܒܪܐ ܚܕ ܒܝܢܬܗܘܢ ܠܒܝܫ ܒܘܨܐ. ܘܐܣܪ ܥܠ ܚܨܘܗܝ ܩܡܪܐ ܕܣܦܝܠܐ.

ܘܐܬܘ ܘܩܡܘ ܥܠ ܓܢܒ ܡܕܒܚܐ ܕܢܚܫܐ.

(𝔗ʲ) והא שתא גברין אתן מאורח תרעא עלאה דפתיח

לציפתא ועבר מן בדוריה בידיה וגברא חד ביניהון לביש לבושין ופקס ספרא

בחרציה ועלו וקמו בסטר מדבחא דנחשא

(𝔊*) καὶ ἰδοὺ ἓξ ἄνδρες ἤρχοντο ἀπὸ τῆς ὁδοῦ τῆς πύλης τῆς ὑψηλῆς τῆς βλεπούσης πρὸς βορρᾶν, καὶ ἑκάστου πέλυξ ἐν τῇ χειρὶ αὐτοῦ· καὶ εἷς ἀνὴρ ἐν μέσῳ αὐτῶν ἐνδεδυκὼς ποδήρη, καὶ ζώνη σαπφείρου ἐπὶ τῆς ὀσφύος αὐτοῦ· καὶ εἰσῆλθοσαν καὶ ἔστησαν ἐχόμενοι τοῦ θυσιαστηρίου τοῦ χαλκοῦ.

(Trans. of S) "And I saw six men coming from the way of the upper gate that looks toward the north, and each man with his instrument of retribution in his hand, and one man clothed in linen was among them, and he bound his loins with a girdle of sapphire. And they went and stood by the side of the bronze altar."

Analysis of the Variants

S has the second half of the verse in agreement with 𝔊T, while the first part

contains a unique reading in harmonization with the preceding verse. S substitutes והנה, "and behold," by a more specific term ܘܚܙܝܬ, "and I saw," and for a better harmonization of the text, which is a normal translation technique, the Hebrew word מפצו, "his slaughter," is rendered by ܦܘܪܥܢܗ, "his retribution," which is the same word used twice in vs 1.

The problem comes in the second part of the verse with the phrase וקסת הספר, "and an inkpot/inkhorn of the writer/writing." On the one hand, it seems that the *Vorlage* of S (ܘܐܣܪ ܚܨܘܗܝ ܒܙܘܢܪܐ ܕܣܦܝܠܐ), "and he bound his loins with a girdle of sapphire") was related to 𝕲ᵀ, because the latter reads καὶ ζώνη σαπφείρου ἐπὶ τῆς ὀσφύος αὐτου, "and a girdle of sapphire was upon his loins." α' and θ' and MS 86 read close to 𝔐 <και> καστυ (–τω ed.) <του> γραμματεως "<and> the reed of a scribe"; ο εβρ' reads και καλαμος γραφεως επι της οσφυος αυτου, "and the reed of a writer was upon his loins." On the other hand, the Hebrew word ספר, "writing, writer," could well be a misunderstanding of an unvocalized text containing the word ספיר, "lapiz lazuli" (see Exod 24:10). Thus it indicates that even though S and 𝕲ᵀ have a similar reading, it is not strong evidence to support a direct relationship. They may reflect two independent translations based on a similar Hebrew text.

𝕮ᴶ agrees with 𝔐, but the only interpretative phrase is מן בהורייה, "with his instrument of scattering," as is found in MS 62 of 𝕲ᴬ (πελυξ] + του σκορπισμου αυτου, "his scattered ones").

Ezek 9:3

וכבוד אלהי ישראל נעלה מעל הכרוב אשר היה עליו אל אל מפתן (ﬡ)

הבית ויקרא אל האיש הלבש הבדים אשר קסת הספר במתניו

(S) ܟܬܠܘܝ ܠܥ ܗܘܐ ܕܩܡ ܟܪܘܒܐ ܡܢ ܠܥܠ ܐܝܣܪܠܝ ܕܐܠܗܐ ܫܘܒܚܗ

ܘܗܘܐ. ܟܬܒܐ. ܐܡܐ ܕܐܡܗ ܠܓܒܪܐ ܩܪܐ ܘܐܦ ܥܠܝ ܘܐܡܪ ܕܗܫܦܐ ܚܨܘܗܝ.

(ℭʲ) ויקר אלהא דישראל אסתלק בכרובא דהוה שרי עלוהי בית קדש קדשיא ושרא

מעיל לקביל סקופת ביתא וקרא לגברא דלביש לבושיא דפינקס ספרא בחרציה

(𝔊*) καὶ δόξα θεοῦ τοῦ Ισραηλ ἀνέβη ἀπὸ τῶν χερουβιν ἡ οὖσα ἐπ' αὐτῶν εἰς

τὸ αἴθριον τοῦ οἴκου. καὶ ἐκάλεσεν τὸν ἄνδρα τὸν ἐνδεδυκότα τὸν ποδήρη, ὃς

εἶχεν ἐπὶ τῆς ὀσφύος αὐτοῦ τὴν ζώνην,

(Trans. of S) "And the Glory of the God of Israel went up from the cherub who was

standing at the corners of the house, and he called to the man who was clothed with linen

and whose loins were bound with a girdle of sapphire."

Analysis of the Variants

If vs. 2 is considered as in direct relationship to 𝔊ᵀ, than vs. 3 denies that

assumption, because the same phrase ܚܨܘܗܝ ܕܗܫܦܐ ܐܣܪ ܘܐܡܪ, "and whose loins were

bound with a girdle of sapphire," which is found in vs. 2 of both versions, is found here in

vs. 3 in S, but it is partially absent in vs. 3 of 𝔊ᵀ. It has, however, only ζώνην, "girdle,"

instead of הספר. This is strong evidence for an independence of translation between S

and 𝔊.

S has a unique reading in its translation by substituting the verb היה by the

grammatical structure ܟܐܡ ܗܩ̇ܐܡ, "who was standing" (Ptc. + enclit.). This could simply

be an adaptation to the Syriac language and nothing to do with its *Vorlage*. The Hebrew

word מִפְתָּן, "threshold," was rendered by ܙܘܝܬܐ, "corner, angle," whereas 𝔊ᵀ has

αἴθριον, "porch." This may be explained by each scribe's architectural perception of the

temple rather than an actual reading of their *Vorlagen*.

The reading of 𝔠ʲ is similar to that of 𝔐; the only addition is קֹדֶשׁ קֻדְשַׁיָּא, "holy of

holiest," after בֵּיתֵהּ, indicating the most sacred place of the temple. This may be an

interpretative rendering casting emphasis on the importance of the location, and should not

be taken as an actual reading.

Ezek 9:4

(𝔐) וַיֹּאמֶר יְהוָה אֵלָו עֲבֹר בְּתוֹךְ הָעִיר בְּתוֹךְ יְרוּשָׁלַם וְהִתְוִיתָ תָו

עַל מִצְחוֹת הָאֲנָשִׁים הַנֶּאֱנָחִים וְהַנֶּאֱנָקִים עַל כָּל הַתּוֹעֵבוֹת הַנַּעֲשׂוֹת בְּתוֹכָהּ

(𝔖) ܐܡܪ ܠܗ ܡܪܝܐ܂ ܥܒܪ ܒܓܘ ܡܕܝܢܬܐ ܗܕܐ ܒܓܘ ܐܘܪܫܠܡ܂ ܘܐܪܫܘܡ ܪܘܫܡܐ ܥܠ ܒܝܬ

ܥܝ̈ܢܝܗܘܢ ܕܓܒܪ̈ܐ ܗܠܝܢ ܕܡܬܬܢܚܝܢ ܘܡܬܟܪܗܝܢ܂ ܥܠ ܟܠܗܝܢ ܥܘ̈ܠܐ ܕܡܬܥܒܕ̈ܢ ܒܓܘܗ܂

(𝔠ʲ) וַאֲמַר יְיָ לֵיהּ עֲבַר בְּגוֹ קַרְתָּא בְּגוֹ יְרוּשְׁלֵם וְתִרְשׁוֹם תָּו עַל בֵּית עֵינֵי

נַבְרַיָּא דְּמִתְאַנְחִין וְדָמִדְנְקִין עַל כָּל תּוֹעֵיבָתָא דְּאִתְעֲבִידָא בְּגַוַהּ

(𝔊*) καὶ εἶπεν πρὸς αὐτόν Δίελθε μέσην τὴν Ιερουσαλημ καὶ δὸς τὸ σημεῖον ἐπὶ

τὰ μέτωπα τῶν ἀνδρῶν τῶν καταστεναζόντων καὶ τῶν κατωδυνωμένων ἐπὶ

πάσαις ταῖς ἀνομίαις ταῖς γινομέναις ἐν μέσῳ αὐτῆς.

(Trans. of 𝔖) "And the Lord said to him, 'Cross in the midst of the city, in the midst of

Jerusalem, and put a mark between the eyes of men who weep and who are tormented

because of all the abominations and evils which have been done in her midst'."

Analysis of the Variants

𝕮ᴶ is a literal translation of a Hebrew text similar to that of 𝔐. There is a minus in 𝕲* and a plus in 𝖲, namely the omission of the Hebrew prepositional phrase בתוך העיר, "in the midst of the city," in 𝕲*, which is present in some MSS of 𝕲ᴬ, e.g., O-62', L'ʼ-46-Zⱽ, and the addition of ܪܕܬ̈ܒܐ, "evils," in 𝖲. This shows that 𝖲 did not copy from any version but did its own editorial work, improving the sense of the verse.

The idiomatic expression ܒܝܬ ܥܝܢܝ̈ܗܘܢ, "between their eyes," which is also the same Aramaic expression (בית עיני), was used to render the Hebrew word מצחות, "forehead." This is just a case of a cognate expression between related languages rather than a relationship between 𝖲 and 𝕮ᴶ.

Ezek 9:5

(𝔐) ולאלה אמר באזני עברו בעיר אחריו והכו על תחס עיניכם ואל תחמלו

(𝖲) ܘܠܗܢܘܢ ܐܝܢ ܐܡܪ ܒܐܕܢܝ ܠܗܘܢ ܥܒܪܘ ܒܬܪ ܠܟ

ܒܩܪܝܬܐ ܘܩܛܠܘ ܘܠܐ ܢܚܘܣ ܥܝܢܝܟܘܢ ܘܠܐ ܬܬܪܚܡܘܢ

(𝕮ᴶ) ולאלין אמר ואנא שמע עברו בקרתא בתרוהי וקטולו לא תחוס עינכון ולא תרחמון

(𝕲*) καὶ τούτοις εἶπεν ἀκούοντός μου Πορεύεσθε ὀπίσω αὐτοῦ εἰς τὴν πόλιν καὶ κόπτετε καὶ μὴ φείδεσθε τοῖς ὀφθαλμοῖς ὑμῶν καὶ μὴ ἐλεήσητε·

(Trans. of 𝖲) "And to those who were with him, he said in my sight, 'Cross the city after him and destroy, let not your eyes have pity nor have mercy'."

Analysis of the Variants

S holds a unique reading regarding the first portion of the verse. The Hebrew

clause ולאלה אמר, "and to those he said," is rendered by the Syriac ܘܠܗܢܘܢ ܕܥܡܗ

ܐܡܪ ܐܡܪ ܠܗܘܢ, "and to those who were with him, he said to them," and the Hebrew

idiom באזני, "in my ears," is translated by a Syriac idiom ܠܥܝܢܝ, "in my sight/eyes."

Probably ܠܥܝܢܝ, "in my sight/eyes," indicates proximity and may convey a more significant

sense for the Syriac scribe's audience.

S demonstrates a more careful editorial work than 𝔊T, for the latter keeps the

Hebrew Idiom (Hebraism) in the phrase καὶ μὴ φείδεσθε τοῖς ὀφθαλμοῖς ὑμῶν, "do not

spare with your eyes." Though S has ܘܠܐ ܢܚܘܣ ܥܝܢܝܟܘܢ "let not your eyes have pity"

which seems to be an editorial work, substituting חסם, "spare," by ܢܚܘܣ "have pity." This

reading fits in the context of a merciless destruction. In the first part of the verse S uses a

more Syriac idiom for the sense of proximity ܠܥܝܢܝ, "in my sight/eyes," while 𝔊T reads

ακουοντος μου, " in my hearing," which is a closer reading to that of 𝔐.

Ezek 9:6

זקן בחור ובתולה וטף ונשים תהרגו· (𝔐)

למשחית ועל כל איש אשר עליו התו אל תגשו וממקדשי תחלו

ויחלו באנשים הזקנים אשר לפני הבית

(S) ܘܠܣܒܐ ܘܠܛܠܝܐ ܘܠܒܬܘܠܬܐ. ܘܠܝܠܘܕܐ ܘܠܢܫܐ ܩܛܠܘ ܐܠܗܐ. ܘܠܟܠ ܐܢܫ ܕܐܝܬ ܥܠܘܗܝ,

ܕܘܩܢܐ ܠܐ ܬܬܩܪܒܘܢ. ܘܡܢ ܡܩܕܫܝ ܫܪܘ. ܘܫܪܝܘ ܒܓܒܪܐ ܩܫܝܫܐ ܕܩܕܡ ܒܝܬܐ ܗܘܘ ܩܝܡܝܢ.

(ℭᴶ) סב עולים ובתולה וטפלא ונשיא תקטלון לחבלא ועל כל נברא דעלוהי

רוסם תוא לא תקרבון ומבית מקדשׁי תשרון ושׁריאו בנבריא סביא דקדם ביתא

(𝔊*) πρεσβύτερον καὶ νεανίσκον καὶ παρθένον καὶ νήπια καὶ γυναῖκας ἀποκτείνατε εἰς ἐξάλειψιν, ἐπὶ δὲ πάντας, ἐφ' οὕς ἐστιν τὸ σημεῖον, μὴ ἐγγίσητε· καὶ ἀπὸ τῶν ἁγίων μου ἄρξασθε. καὶ ἤρξαντο ἀπὸ τῶν ἀνδρῶν τῶν πρεσβυτέρων, οἱ ἦσαν ἔσω ἐν τῷ οἴκῳ.

(Trans. of 𝖲) "Kill utterly old men as well as young men, virgins, children, and women. But do not come near to any man who has the mark upon him. Begin with my sanctuary. And they began with the old men who were standing in front of the house."

Analysis of the Variants

𝖲 has a reading similar to 𝔊T by the use of the Imperative instead of the Hebrew Imperfect תהרגו, "you will kill," and תחלו, "you will begin." 𝔊T renders them by imperatives, namely αποκτεινατε, "kill," and αρξασθε, "begin," respectively as in 𝖲. This, however, does not support a direct relation between them for the following reasons: 𝔊* lacks הזקנים, "elders," but 𝔊A has it in (※ O) των πρεσβυτερων rel. Notice, however, that 𝔊T reads εσω/εσωθεν, "within, in," for לפני, "before of, in front of." Therefore if one takes 𝖲 as being based on some MSS of 𝔊T regarding the Imperatives, then 𝖲 corrected the usage of the preposition מן/לפני, "before, in front of," in agreement with a Hebrew text similar to 𝔐, otherwise, 𝖲 should have a reading similar to that of 𝔊T εσω/εσωθεν, "within, in." This assumption seems too much of a conjecture.

𝖲 shows a careful translation adapting its translation into a good Syriac style; this can be seen in the rendering of the Hebrew Imperfect by the Syriac Imperatives as

mentioned above, and by the addition of the composite construction (ܩܘܡ ܡܩܝܡܝܢ, "who were standing"), a common feature of the Syriac language, instead of omitting the verb "to be," a normal future of the Hebrew Language. The skillfulness of the Syriac translator can be seen also in the addition of the direct-object marker ܠ before each object of תהרגו, "you will kill," instead of the simple *waw* of the Hebrew version, casting emphasis upon whom the action of the verb was to be brought. The only relationship between both the Syriac and Greek versions is the use of a common translation technique, making the reading smoother in their respective target language.

Ezek 9:7

ויאמר אליהם טמאו את הבית ומלאו את החצרות חללים צאו ויצאו והכו בעיר (ℳ)

ܘܐܡܪ ܠܗܘܢ ܛܡܐܘ, ܠܒܝܬܐ. ܘܡܠܘ ܕܪܬܐ ܕܝܠܗ ܩܛܝܠܐ. ܦܘܩܘ ܘܩܛܠܘ ܒܡܕܝܢܬܐ. (S)

ואמר להון סאיבו ית ביתא ומלו ית דרתא קטילין פוקו ונפקו וקטלו בקרתא (𝕮ᴶ)

(𝕲*) καὶ εἶπεν πρὸς αὐτούς Μιάνατε τὸν οἶκον καὶ πλήσατε τὰς ὁδοὺς νεκρῶν ἐκπορευόμενοι καὶ κόπτετε.

(Trans. of S) "And he said to them, 'Defile the house and fill the courts with corpses. Go, kill in the city'."

Analysis of the Variants

S is related to 𝕲ᵀ inasmuch as both used a similar translation technique. They tried to improve their reading, yet tried to keep close to their Hebrew *Vorlagen*. The verbs ויצאו צאו והכו, "go, and they went and smote," is rendered by ܦܘܩܘ ܘܩܛܠܘ, "go and kill," two

imperatives, while ⑤T reads καὶ κόπτετε, "and smite." The Greek Ptc. ἐκπορευόμενοι, "while going out," is related to the preceding sentence πλήσατε τὰς ὁδοὺς, "fill the ways," and to the last imperative καὶ κόπτετε, "and smite." Though the Syriac version omits וישצאו, "and they went," it has ܘܡܠܠ ܩܘܠܐ, "go, kill," both imperatives conveying an emphatic sense stronger than that of the Hebrew וישצאו, "and they went out." The two Imperatives carry their action toward the word ܡܕܝܢܬܐ, "city." The Prepositional Phrase ܡܕܝܢܬܐ, was omitted in ⑤*, while ⑤A contains it in MSS (※ O) καὶ πατάξατε τὴν πόλις O (Qᵗˣᵗ) 410; (※ Qᵐᵍ) καὶ ἐξελθοντες ετυπτον (εκοπτον 22ᶜ) την πολιν Qᵐᵍ⁻62, L`'.

The Hebrew word חצרות, "courts," probably related to the temple, is rendered by ὁδοὺς, "ways," in ⑤T, whereas S has it as in 𝔐, ܕܪܐ, "court" (Cod. <86>, 91 and <οι γ'> read similarly to 𝔐 τας αυλας, "courts").

To accept S as being a translation based or directly related to ⑤ as a whole, one would have to assume that the Syriac translator had at hand a critical edition of ⑤ to create the actual reading of S.

Ezek 9:8

ויהי כהכותם ונאשאר אני ואפלה על פני ואזעק ואמר אהה (𝔐)

אדני יהוה המשחית אתה את כל שארית ישראל בשפכך את חמתך על ירושלם

(S) ܠܝ ܘܢܦܠܬ ܐܢܐ ܐܫܬܚܪܬ ܐܢܐ ܟܕܚܘܐ ܘܗܘ

ܐܡܪ ܘܐܠܗܐ ܒܡܠܐ ܗܘܬ ܡܢ ܪܝܫܐ ܠܐܗܐ ܘܡܢ ܐܝܟܢܐ ܐܢܬ ܡܚܒܠ ܗܘܝܬ

ܠܟܠ ܫܐܪܝܬܗ ܕܝܣܪܝܠ ܟܕ ܐܢܬ ܐܫܕ ܚܡܬܟ ܥܠ ܐܘܪܫܠܡ.

זהוה כקטלותהון ואשתארית אנא ואשתחית על אפי וצוחית ואמרית קביל (ℂ‍ʲ)

בעותי יי אלהים המחביל את יח כל שארא דישראל במשפכך ית חמתך על ירושלם

(𝔊*) καὶ ἐγένετο ἐν τῷ κόπτειν αὐτοὺς καὶ πίπτω ἐπὶ πρόσωπόν μου καὶ

ἀνεβόησα καὶ εἶπα Οἴμμοι, κύριε, ἐξαλείφεις σὺ τοὺς καταλοίπους τοῦ Ἰσραηλ ἐν

τῷ ἐκχέαι σε τὸν θυμόν σου ἐπὶ Ἰερουσαλημ.

(Trans. of 𝔖) "And when they had slain them, I was left and I fell upon my face and I cried with a loud voice and said, 'Ah, Lord of Authority, are you destroying all the remaining ones of Israel, and will you pour your wrath upon Jerusalem'?"

Analysis of the Variants

𝔖 has a unique reading by rendering ויהי כהכותם, "while they were smiting them," by the Syriac ܘܗܐ ܟܕ ܩܛܠܝܢ, "and when they were slaying them." 𝔊ᵀ and ℂ‍ʲ agree with 𝔐 in this respect. Another unique reading is the addition of ܒܩܠܐ ܪܒܐ, "in a loud voice," after ואזעק, "and I cried," which is absent in the other versions all together. 𝔊ᵀ has ἀνεβόησα and ℂ‍ʲ וצוחית, "I cried out," for ואזעק, "and I cried." Regarding the *nomina sacra*, 𝔊* (B) always lacks אדני while 𝔊ᴬ contains it in many of its MSS (rel.). ℂ‍ʲ expands the text with the words קביל בעותי, "receive my petition"; this is a reading completely absent in the other versions. Although 𝔖 shows a reworking of the text making it to sound more Syriac than Hebrew, it strives to keep as close as possible to its Hebrew *Vorlage*, as one can see in this verse.

Ezek 9:9

ויאמר אלי עון בית ישראל ויהודה גדול (𝔐)

במאד מאד ותמלא הארץ דמים והעיר מלאה מטה כי אמרו עזב

יהוה את הארץ ואין יהוה ראה

(S) ܘܐܡܪ ܠܝ܂ ܣܟܠܘܬܐ ܕܒܝܬ ܐܝܣܪܐܝܠ ܘܝܗܘܕܐ ܣܓܝܐܬ ܐܬܪܒܝܬ

ܐܝܬ܂ ܘܗܝܐ ܘܐܬܡܠܝܬ ܐܪܥܐ܂ ܡܕܡ ܐܬܡܠܝܬ ܩܪܝܬܐ ܘܫܒܩ ܡܪܝܐ

ܠܐܪܥܐ܂ ܘܠܐ ܚܙܐ ܠܝ ܡܪܝܐ܂

ואמר לי חובי בית ישראל ויהודה תקיפו בה לחדא לחדא (𝔗ʲ)

ואתמליאת ארעא חייבי קטול וקרתא אתמליאת אסטיות דין ארי אמרו רחיק

יוי ית יתבי ארעא ולית דא גליא קדם יוי

(𝔊*) καὶ εἶπεν πρός με Ἀδικία τοῦ οἴκου Ισραηλ καὶ Ιουδα μεμεγάλυνται σφόδρα

σφόδρα, ὅτι ἐπλήσθη ἡ γῆ λαῶν πολλῶν, καὶ ἡ πόλις ἐπλήσθη ἀδικίας καὶ

ἀκαθαρσίας· ὅτι εἶπαν Ἐγκαταλέλοιπεν κύριος τὴν γῆν, οὐκ ἐφορᾷ ὁ κύριος.

(Trans. of S) "And he told me, 'The iniquity of the house of Israel and Judah is

exceedingly great and the land is full of blood and the city is full of injustice, and they say

the Lord has forsaken the land and the Lord does not see us'."

Analysis of the Variants

S agrees with 𝔐, having nothing to do with the textual expansion of 𝔗ʲ and the

additions and substitutions of 𝔊. A consistent charateristic of S is its avoidance of

Hebraisms, which is not a concern of 𝔊 as a whole. Notice that the emphatic repetition of

במאד מאד, "exceedingly great," is found in 𝔊ᵀ "σφόδρα σφόδρα," but S has its customary

combination of two adjectives ܠ, ܣܟ to render the same Hebrew sense, thus avoiding a

Hebraism. The two Hebrew words עון, "iniquity," and חמס, "injustice," are rendered by

the same Greek word αδικιας, "injustice," in 𝕲ᵀ (𝕾 has its Syriac counterpart).

Furthermore, this version adds ἀκαθαρσίας, "uncleanness," after 2° αδικιας, which is a

unique reading. Another peculiar reading of 𝕲ᵀ is the substitution of דמים, "blood," for

λαῶν πολλῶν, "many nations," implying foreign nations. Probably the translator had in

mind the separation of the Israelite from other nations as mentioned in the book of

Leviticus. Cod. 88 has the reading αἱμάτων, "blood," instead of πολλῶν. Only οι γ'

and οι λ' read αἱμάτων instead of λαῶν πολλῶν. ℭᴶ contains some targumic

interpretation for this reading. It has חייבי קטול, "those who deserve to be killed," after

ואתמליאת ארעא, "and the land became full of." This verse is strong evidence for an

independent translation and transmission of 𝕾.

Ezek 9:10

(𝔐) וגם אני לא תחוס עיני ולא אחמל דרכם בראשם נתתי

(𝕾) ܐܦ ܐܢܐ ܠܐ ܐܚܘܣ ܥܠܝܗܘܢ ܘܠܐ ܐܪܚܡ. ܐܘܪܚܬܗܘܢ ܒܪܝܫܗܘܢ ܐܦܪܘܥ

(ℭᴶ) ואף אנא לא יחוס מימרי ולא ארחים פורענות אורחהון ברישהון יהבית

(𝕲*) καὶ οὐ φείσεταί ὁ ὀφθαλμός μου, οὐδὲ μὴ ἐλεήσω· τὰς ὁδοὺς αὐτῶν εἰς

κεφαλὰς αὐτῶν δέδωκα.

(Trans. of 𝕾) "'And as for me, I will not have mercy upon them nor I will have pity. But I

will recompense their [evil] ways on their head'."

Analysis of the Variants

S avoids some Hebraisms present in ⑤ᵀ, καὶ οὐ φείσεται ὁ ὀφθαλμός μου,

"and my eyes will not spare," and the use of the verb δέδωκα as the Greek equivalent for

נתתי, while S has ܩܘܒܠܐ ܚܣܘܪ ܠܐ ܠܗܘܢ, "I will not have mercy upon them," and

ܐܦܪܘܥ, "I will recompense," for נתתי. ℂʲ avoids anthropomorphism by substituting for

the Hebrew idiomatic usage of עיני, "my eye," its targumic term מימרי, "my Memra."

Ezek 9:11

והנה האיש לבש הבדים אשר הקסת במתניו משיב דבר לאמר עשיתי כאשר צויתני (ℳ)

ܘܗܐ ܓܒܪܐ ܕܠܒܝܫ ܒܘܨܐ. ܘܩܣܬܐ ܒܚܨܘܗܝ. ܐܬܝܒ ܦܬܓܡܐ ܘܐܡܪ ܥܒܕܬ (S)

והא גברא דלביש לבושיא דפינקסיה בחרציה מתיב פתגמא למימר עבדית כמא דפקידתני (ℂʲ)

καὶ ἰδοὺ ὁ ἀνὴρ ὁ ἐνδεδυκὼς τὸν ποδήρη καὶ ἐζωσμένος τῇ ζώνῃ τὴν ὀσφὺν (⑤*)

αὐτοῦ καὶ ἀπεκρίνατο λέγων Πεποίηκα καθὼς ἐνετείλω μοι.

(Trans. of S) "And I saw the man clothed in linen, who answered and said, 'I have done

according to what you commanded me'."

Analysis of the Variants

The relationship between S and ⑤ᵀ can be easily explained by a common effort of

conveying a better sense of their Hebrew *Vorlagen*. For example, S has ܕܡܬܝܒ Ptc. of

ܬܒ, "to answer," while ⑤* reads ἀπεκρίνατο, "he brought answer," for the Hebrew

idiomatic expression משיב דבר, "bring back the word" (Hiph. Ptc. שוב). ⑤ᴬ has a reading

similar to that of ℳ in some of its MSS, e.g., απεκριυατο] + (※ O-Q) λογον Aˮ-403', O-

62. Both versions are just rendering the two acceptable possibilities of translating their Hebrew texts.

Quite strong evidence that leads us to posit a single translator for the entire chapter is the consistent way of rendering the Hebrew expression והנה, "behold," by ܘܚܙܝܬ, "and I saw," as occurs in this verse. It might be also an avoidance of Hebraism on the part of the Syriac scribe, while 𝕲ᵀ has και ιδου, "and behold," which seems to be a clear Hebraism.

The relative clause אשר הקסת במתניו, "who [had] the inkhorn on his loins," is lacking in S as in previous verses where the same phrase appears (9:2, 3 הספר במתניו וקסת). 𝕲ᵀ reads και ἐζωσμένος τῇ ζώνη τὴν ὀσφὺν αὐτου, "and his loins were girt with a girdle" (α', and Cod. 86 read ου μελανοδοχειον του γραμματεως εν νωτω αυτου, "who had a scribe's inkhorn on his back," and σ' has ο την πινακιδα εν τη οσφυι εχων, "who had the writing tablets in his loins"). Another difference is the rendering of the Hebrew word בדים, "linen." It is translated as ܟܬܢܐ which is the Syriac word for linen, and ποδήρη, "long robe," in 𝕲ᵀ. Only σ', Cod. 86 (τα λινα), and θ' (το βαδδιν) read in a way similar to that of 𝔐 and S.

Characteristics of the Peshitta Version of Ezek 9

1. The scribe strives to convey his translation in a good Syriac style, as is noticeable in almost all the verses.

2. S has several unique readings (9:2, 4, 5, 8).

3. Similarities between S and 𝕲 can most of the time be explained by a common translation technique, or by a relationship between the languages and not between versions

(9:2, 3, 6).

4. S prefers Syriac idiom (9:5).

5. S does not contain the targumic interpretation (9:9).

6. S does not avoid anthropomorphism as 𝕮ʲ does (9:10).

7. S avoids Hebraisms, which is not a concern for 𝕾 as a whole (9:10).

CHAPTER XI

EZEKIEL 10

Collation

10:1

והנה] om.

כאבן ספיר] pr. ܣܘܐ "appearance."

ונראה] om.

10:2

1°ויאמר] Substit. Peal Perf. ܘܩܪܐ "and he called."

2°ויאמר] + ܠܗ "to him."

לכרוב] Pl. ܟܪ̈ܘܒܐ "cherubim."

10:3

Inf. Constr.ובבוא] Temp. particle + Peal Ptc. ܟܕ ܥܐܠ "when he was entering in."

והענן מלא] tr.

Q. Perf. 3° m. s. מלא] Ethpe. Perf. 3° f. s. + enclit. ܐܬܡܠܝܬ ܗܘܐ "it was filled."

והענן מלא//את החצר הפנימית] tr.

10:4

1°יהוה] ܕܐܠܗܐ "of God" (MS 1111 ܕܡܪܝܐ "of the Lord").

והחצר] ܕܪܬܐ ܓܘܝܬܐ "inner court."

2°יהוה] ܕܡܪܝܐ "of the Lord."

10:5

Ni. Perf. נשמע] Ethpe. Ptc. ܡܫܬܡܥ "was being heard."

Pi. Inf. Constr. בדברו] Temp. particle + Pael Ptc. ܡܐ ܕܡܡܠܠ "while speaking."

10:6

ויהי] om.

Pi. Inf. Constr. בצותו] Temp. particle + Peal Pef. ܘܟܕ ܦܩܕ "and when he had commanded."

לאמר] + ܠܗ "to him."

Q. Inf. Constr. לאמר] Peal Ptc. ܐܡܪ

"saying."

הָאופן] Harmonization ܓܝܓܠܬܐ "whirling wheels."

10:7

חפני] + ܕܓܒܪܐ "of the man."

10:8

Ni. Perf. 3° m. s. וירא] Peal Perf 1 c. s. ܘܚܙܝܬ " and I saw."

10:9

והנה] om.

1° אופן אחד] ܚܕ ܚܕ ܓܝܓܠܬܐ "each wheel."

2° ואופן אחד אצל הכרוב אחד] om. Dittography.

10:10

Idiom ומראיהם דמות אחד לארבעתם] ܘܚܕ ܗܘܐ ܚܙܘܗܘܢ ܘܕܡܘܬܗܘܢ "and one was their appearance (MS 1111 pl. ܚܙܘܗܘܢ "apearances") and their image."

היה] om.

10:11

Qal Inf. Constr. + 3° m. pl. suf. בלכתם] Temp. particle. + Peal Ptc. + enclit.

ܘܟܕ ܐܙܠܝܢ ܗܘܘ "and when [they] were going."

1° and 2° Qal Imperf. ילכו] Peal Ptc. + enclit. ܐܙܠܝܢ ܗܘܘ "[they] were going."

1° Ni. Imperf. יסבו] Peal Ptc. + enclit. ܡܬܦܢܝܢ ܗܘܘ "they were not turning."

כי] ܐܠܐ ܠ . . . "except to."

Q. Imperf. יפנה] Peal Ptc. + enclit. ܕܐܙܠ ܗܘܐ "where [they] were going."

Q. Inf. Constr. 2° יסבו לא] Ethp. Ptc. + enclit. ܘܠܐ ܡܬܦܢܝܢ ܗܘܘ "and [they] were not turning."

Qal. Inf. Constr. בלכתם] om.

10:12

והאופנים] Substit. ܕܓܝܓܠܬܐ "whirling wheels."

מלאים עינים] ܡܠܝ ܥܝܢܐ ܗܘܘ "they were full of eyes."

הג ‫עַ.גֹּ‬ ‫הֹ‬ו, [סביב לארבעתם אופניהם

‫ܠܟܢܣ‬ "when they went (Peal Ptc.)

round about to their sides."

10:13

‫להם קורא‬] tr.

Pu. Perf. ‫קורא‬] Peal Perf. ‫ܩܪܐ‬ "he called."

‫באזני‬] Substit. ‫ܡܪܡ‬ "before me."

10:14

‫לאחד‬] ‫ܠܚܕ ܗ ܡ ܡ‬ "belonging to each

one of them."

‫פני‬ °1] om.

‫השני‬] ‫ܐܚܪܬܐ‬ "the next."

‫והשלישי‬] ‫ܐܚܪܬܐ‬ "the next."

‫והרביעי‬] ‫ܐܚܪܬܐ‬ "the next."

10:16

Q. Inf. Constr. ‫ובלכת‬] Temp. part.+ Peal.

Ptc. + enclit. ‫ܗܘܘ ܕܐܙܠܝܢ ܘܟܕ‬ "and when

they were going."

Q. Imperf. ‫ילכו‬] Peal. Ptc. + enclit.

‫ܐܙܠܝܢ ܗܘܘ‬ "they were going."

‫האופנים‬] ‫ܥܡܗܘܢ‬ "with them."

Q. Inf. Constr. ‫ובשאת‬] Temp. part. + Peal.

Ptc. + enclit. ‫ܗܘܘ ܕܡܪܝܡܝܢ ܘܟܕ‬ "and when

they were lifting up."

Q. Inf. Constr. ‫לרום‬] Ettafal Inf. ‫ܠܡܬܬܪܡܘ‬

"to mount [themselves] up."

Ni. Imperf. ‫יסבו‬] Peal. Ptc. + enclit.

‫ܡܬܦܢܝܢ ܗܘܘ‬ "they were turning."

‫גם הם‬] om.

‫מאצלם‬] Substit. ‫ܡܢܗܘܢ‬ "from them."

10:17

Prep. + Q. Inf. Constr. + Subj. pron.

‫בעמדם‬] Temp.+ Peal. Ptc. + enclit.

‫ܘܟܕ ܕܩܝܡܝܢ ܗܘܘ‬ "and while they were

standing."

Q. Imperf. ‫יעמדו‬] Peal. Ptc. + enclit.

‫ܩܝܡܝܢ ܗܘܘ‬ "they were standing [too]."

Q. Inf. Constr. ‫ובהרומם‬] Temp. part. +

Ethpe. Ptc. + enclit. ‫ܗܘܘ ܕܡܬܬܪܝܡܝܢ ܘܟܕ‬

"and when they were mounting up."

Qal Imperf. ‫ירומו‬] Temp. part. + Ettafal Ptc.

+ enclit. "they were mounting thenselves

up [too]."

10:21

אותם] pr. + ܪ݁ܟ̈ܐ ܗܘܘ ܡܬܬܪܝܡܝܢ ܟܐ
ܟܕ ܡܬܬܪܝܡܝܢ܂ ܐܢܘܢ ܪ̈ܟ̈ܐ "and when the
cherubim were lifting up their wings the
wheels were lifting up with . . ."

1° לאחד] Idiom ܚܕ ܚܕ ܡܢܗܘܢ "to each one
of them."

2° לאחד] Idiom ܚܕ ܚܕܝܗܘܢ "to each of
them."

10:19

Prep. + Q. Inf. Constr. בצאתם] Temp. part.
+ Peal. Imperf. + enclit. ܟܕ ܢܦܩܘ . . . ܗܘܘ,
"and they went out."

Q. Imperf. 3 m. s. ויעמד] Peal Perf. 3 m.
pl. ܘܩܡܘ"and they stood."

10:20

היא] pr. ܗܕܐ "this."

10:22

המה] pr. ܐܝܟ "like."

מראיהם] pr. ܘܗܟܢܐ "thus, likewise."

M. suf. מראיהם] f. suf. ܚܙܘܗܝܢ "their
appearance" (MS 7h2 m. suf. ܚܙܘܗܘܢ).

ואותם] om.

אל עבר פניו] ܠܓܒܗ "to his side."

Q. Imperf. ילכו] Temp. part. + Peal. Ptc.
ܐܙܠܝܢ ܗܘܘ "they were going."

Data Analysis

Ezek 10:1

ואראה והנה אל הרקיע אשר על ראש הכרבים (M)

כאבן ספיר כמראה דמות כסא נראה עליהם

(S) ܡܢ ܠܥܠ ܕܒܪܩܝܥܐ ܕܠܥܠ ܡܢ ܪ̈ܝܫܝܗܘܢ܂ ܐܝܟ ܚܙܘܐ ܕܟܐܦܐ
ܕܣܦܝܠܐ܂ ܘܐܝܟ ܕܡܘܬܐ ܕܟܘܪܣܝܐ܂ ܐܬܚܙܝ ܠܥܠ ܡܢܗܘܢ܂

(𝕮ᴶ) וחזית והא ברקיעא דעל ריש כרוביא כאבן מבא כחזיו דמח כרסיא אתחזי עליהון

(𝕲*) Καὶ εἶδον καὶ ἰδοὺ ἐπάνω τοῦ στερεώματος τοῦ ὑπὲρ κεφαλῆς τῶν χερουβιν ὡς λίθος σαπφείρου ὁμοίωμα θρόνου ἐπ᾽ αὐτῶν.

(Trans. of 𝕾) "And I saw the firmament which was above the head of the cherubim, like the appearance of a sapphire stone, and something like the appearance of the image of a throne was above them."

Analysis of the Variants

One can argue for a relationship between 𝕲* and 𝕾 in terms of the common omission of the verb נראה, "it appeared," or for a relationship with 𝕲ᴬ, for the latter contains a group of MSS that has the reading found in the Syriac version and 𝔐, but lacking in 𝕲*, ομοιωμα] pr. ως ορασις ⁂ O; pr. ως ειδος 62; + ειδους L᾽-46. These, however, are not sufficient proof to establish a direct relationship between them. The reason is that if 𝕾 was based on a MS or recension similar to 𝕲*, how does it also have the reading of 𝕲ᴬ? On the other hand, if 𝕾 is related to 𝕲ᴬ, then the question is which group of MSS 𝕾 is it related to? for 𝕾 has half of its reading similar to group O or L, whereas group O has the equivalence for the Syriac omission of נראה, "it appeared," that is, ωφθη (O-62, and also σ᾽, θ᾽, ⁂ 86). Therefore to accept any relationship, the Syriac scribe should have had an entire collection of the Septuagint manuscripts to choose the most appropriate reading. 𝕮ᴶ agrees with 𝔐 without any deviation.

Ezek 10:2

(𝔐) ויאמר אל האיש לבש הבדים ויאמר בא אל ביגות לגלגל אל תחת

לכרוב ומלא חפניך גחלי אש מבינות לכרבים וזרק על העיר ויבא לעיני

(S) ܘܗܘܐ ܠܡܠܐܟܐ ܕܠܒܝܫ ܒܘܨܐ ܘܐܡܪ ܠܗ ܥܘܠ ܠܓܘ ܓܝܓܠܐ ܕܬܚܝܬ ܟܪܘܒܐ ܘܡܠܐ ܚܘܦܢܝܟ.

ܘܗܒܠ ܣܘܦܝܢ ܓܘܡܪܐ ܕܢܘܪܐ ܡܢ ܒܝܢܬ ܟܪܘܒܐ. ܘܗܘ ܥܠ ܠܘܬ ܡܕܝܢܬܐ. ܘܗܘ ܥܠ ܠܓܘ.

(𝔗) ואמר לגברא דלביש לבושׁיא ואמר עול לביני גלגלא

לתחות כרובא ומלי חופנך גומרין דאישׁא מבני כרוביא וזריק על קרתא ועל ואׁא חזי

(𝔊*) καὶ εἶπεν πρὸς τὸν ἄνδρα τὸν ἐνδεδυκότα τὴν στολήν Εἴσελθε εἰς τὸ

μέσον τῶν τροχῶν τῶν ὑποκάτω τῶν χερουβιν καὶ πλῆσον τὰς δράκας σου

ἀνθράκων πυρὸς ἐκ μέσου τῶν χερουβιν καὶ διασκόρπισον ἐπὶ τὴν πόλιν· καὶ

εἰσῆλθεν ἐνώπιόν μου.

(Trans. of S) "And he called to the man dressed in linen and said to him, 'Go among the

wheels under the cherubim, and fill your hands with coals of fire from among the

cherubim, and scatter upon the city.' And he went before my sight."

Analysis of the Variants

There is a possible relationship between S and 𝔊ᵀ regarding their agreement in

both instances of the Hebrew word כרבים (1° לכרוב, 2° לכרבים). S and 𝔊ᵀ translate both

in the plural form. 𝔗ʲ has both as they occur in 𝔐, with the sole exception of MS c that has

them in the plural (כרוביא). This, however, can be explained by the careful editorial work

of S. Usually, S tries to harmonize with the context or with the immediate context; thus

vs. 2 was harmonized with the preceding verse that has both instances of it in the

plural form. Therefore this verse does not support a direct relationship between S and 𝔊ᵀ.

Against a direct relationship between S and 𝔊* is the presence of the second

instance of the verb ויאמר (ܘܐܡܪ) in S, which is absent in 𝔊* (some MSS of 𝔊ᴬ contain it;

O-62 και ειπεν). Furthermore, the substitution of the introductory verb ויאמר by ܘܩܪܐ,

"and he called," which is found only in S, weighs against any possible relationship

between them. Notice also that the rendering of the Hebrew idiom לעיני, "before my eyes,"

was translated by its Syriac cognate idiom ܠܥܝܢܝ, "before my sight/eyes"; on the other hand

𝔊ᵀ renders it by a preposition and the enclitic pronoun ενωπιον μου, "before me." This

indicates that S did not base its translation on 𝔊ᵀ.

Ezek 10:3

(𝔐) והכרבים עמדים מימין לבית בבאו האיש והענן מלא את החצר הפנימית

(S) ܘܟܪܘܒܐ ܩܝܡܝܢ ܡܢ ܝܡܝܢܗ ܕܒܝܬܐ. ܟܕ ܥܐܠ

ܠܓܘ .ܘܗܘ ܥܢܢܐ ܡܠܬܗ ܐܬܕܪܝܬ ܗܘܐ ܠܕܪܬܐ ܓܘܝܬܐ.

(𝔗ᴶ) וכרוביא קימין מדרום לביתא במיעל גברא ועננן אמיטרא אתמליאת ית דרחא גויתא

(𝔊*) καὶ τὰ χερουβιν εἱστήκει ἐκ δεξιῶν τοῦ οἴκου ἐν τῷ εἰσπορεύεσθαι τὸν

ἄνδρα, καὶ ἡ νεφέλη ἔπλησεν τὴν αὐλὴν τὴν ἐσωτέραν.

(Trans. of S) "And the cherubim were standing at the right hand of the house. When the

man went in, the inner court was filled with a cloud."

Analysis of the Variants

S translates the Inf. Constr. with suf., בבאו, "when he entered," by the Peal Ptc.

with the temporal mark ܒܡܥܠ, "when entering," which is the consistent way Syriac

renders the Hebrew Inf. Constr. structure. 𝔊ᵀ renders it by the form ἐν τῷ

εἰσπορεύεσθαι (Dep. Inf.), "while entering," probably a Hebraism.[1] Notice that the word

order is different between S and 𝔊ᵀ. The latter agrees with the order of 𝔐, whereas the

former has its own word order. This shows the literary skills of the Syriac scribe. This

literary skill can be seen, also, in the usage of the Perfect with an enclitic form of the verb

ܗܘܐ; for instance the Q. Perf. מלא, "it filled," was rendered by ܐܬܡܠܝ ܗܘܐ (Ethpe.),

which can have the same time reference as the simple Perfect, but in the passive voice, "it

was filled."[2] 𝔗ᴶ adds אמיטתא, "dark misty, dense," after the word ענן, "cloud." This

addition is intended, probably, to convey a more dramatic description to the narrative; it

however should not be considered as an actual reading existent in a Hebrew recension, but

only a complementary addition to the text made by the targumic scribe or tradition.

Ezek 10:4

וירם כבוד יהוה מעל הכרוב על מפתן הבית וימלא (𝔐)

הבית את הענן והחצר מלאה את נגה כבוד יהוה

ܘܐܬܬܪܝܡ ܫܘܒܚܗ ܕܐܠܗܐ ܡܢ ܟܪܘܒܐ ܥܠ ܬܪܥܐ ܕܒܝܬܐ. ܘܐܬܡܠܝ (S)

ܒܝܬܐ ܥܢܢܐ. ܘܕܪܬܐ ܐܬܡܠܝܬ ܙܝܘܐ ܕܐܝܩܪܗ ܗܘܐ ܐܬܡܠܝ ܕܫܘܒܚܗ ܕܡܪܝܐ.

ואסתלק יקרא דיי בכרובא דהוה שרי עלוהי ושרא מעיל לקביל סקופת (𝔗ᴶ)

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[2]This can be classified as a shared variant/nonvariant according to Lund's criteria, p. 409. See Guidelines, p. 19.

ביתא ואתמלי ביתא ית ענן אמטתא ודרתא אתמליאת ית זיהור יקרא דיי

(𝔊*) καὶ ἀπῆρεν ἡ δόξα κυρίου ἀπὸ τῶν χερουβιν εἰς τὸ αἴθριον τοῦ οἴκου, καὶ

ἔπλησεν τὸν οἶκον ἡ νεφέλη, καὶ ἡ αὐλὴ ἐπλήσθη τοῦ φέγγους τῆς δόξης

κυρίου.

(Trans. of S) "And the Glory of God went up from the Cherub who was over the threshold

of the house, and the house was filled with a cloud. And the inner court was filled with the

brightness of the Glory of the Lord."

Analysis of the Variants

S has a unique reading by rendering the first instance of the *nomen sacrum* יהוה as

ܐܠܗܐ, "God," and the second by ܡܪܝܐ, "Lord" (only MS 1111 has both instances as

ܡܪܝܐ). 𝔊T translates both by κυριου, "Lord." A further reading peculiar to S is the

addition of ܓܘܝܬܐ, "inner," to qualify והחצר, "and the court," as in the preceding verse

("inner court").

Another clear difference between S and 𝔊T is that the Syriac scribe translates as if

the "Glory of God" went up from the cherub who was standing at the threshold of the

house, while 𝔊T scribe(s) translates as if the cloud went up from the cherubim to the porch

of the house. This could be a mere interpretation of the text, but the usage of ܟܪܘܒܐ,

"cherub," in the singular by S indicates that the Syriac version has a closer relationship to

the reading found in 𝔐 than to that in 𝔊* concerning this verse, for the latter has a Hebrew

transliteration χερουβιν in the plural (only MSS Q-88 read χερουβ as in 𝔐).

Ezek 10:5

(𝔐) וְקוֹל כַּנְפֵי הַכְּרוּבִים נִשְׁמַע עַד הֶחָצֵר הַחִיצֹנָה כְּקוֹל אֵל שַׁדַּי בְּדַבְּרוֹ

(S) ܘܩܠ ܕܓܦ̈ܝܗܘܢ ܕܟܪܘܒܐ ܡܬܫܡܥ ܗܘܐ. ܥܕܡܐ

ܠܕܪܬܐ ܒܪܝܬܐ. ܐܝܟ ܩܠܗ ܕܐܠܗܐ ܟܕ ܡܡܠܠ.

(𝔗ʲ) וְקָל גְּפֵי כְרוּבַיָּא אִשְׁתְּמַע עַד דָּרְתָא בָרִיתָא כְּקָלָא מִן קֳדָם שַׁדַּי בְּמַלּוּלָא

(𝔊*) καὶ φωνὴ τῶν πτερύγων τῶν χερουβιν ἠκούετο ἕως τῆς αὐλῆς τῆς

ἐξωτέρας ὡς φωνὴ θεοῦ Σαδδαι λαλοῦντος.

(Trans. of S) "And the sound of the wings of the cherubim was heard as far as the outer court like the sound of God when he speaks."

Analysis of the Variants

S has an arrangement of the text that does not change its overall similarity to 𝔐.

The only significant deviations are the rendering of the Ni. Perf. נִשְׁמַע by the common

Syriac usage of the composite tense[1] Ethpe. Ptc. plus the enclitic form of the verb ܗܘܐ, "to

be," namely ܡܬܫܡܥ ܗܘܐ, "[it] was being heard," whereas 𝔊T has the Imperf. 3° s.

ηκουετο, "it was heard," and the rendering of the Pi. Inf. Constr. בְּדַבְּרוֹ, "when he

speaks," by the Pael Ptc. ܡܡܠܠ + ܕ, "speaking," preceded by the temporal particle ܟܕ,

"when." Notice that 𝔊T has a participle also, λαλοῦντος, "speaking," without the

temporal marker "when." The crucial difference, however, is the rendering of the *nomen*

sacrum שַׁדַּי. S reads ܐܠܗܐ, "God," while 𝔊T has transliterated it with an additional

explanatory apposition of it, namely θεοῦ Σαδδαι. 𝔗ʲ also has שַׁדַּי, but it avoids

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[1]Nöldeke, § 263; Muraoka, § 70.

anthropomorphism by substituting the expression כקול אל שדי, "like the voice of Shaday," by כקלא מן קדם שדי, "like a sound/voice from before Shaday." Therefore, S is not related to any of the versions, but has its unique rendering of the text.

Ezek 10:6

ויהי בצותו את האיש לבש הבדים לאמר קח אש (𝔐)

מבינות לגלגל מבינות לכרובים ויבא ויעמד אצל האופן

ܘܗܐ ܟܕ ܦܩܕ ܠܓܒܪܐ ܕܠܒܝܫ ܐܘ̈ܝܬܐ ܐܡܪ ܠܗ ܣܒ ܢܘܪܐ ܡܢ (S)

ܒܝܢܬ ܓܝ̈ܓܠܐ ܡܢ ܒܝܬ ܟܪ̈ܘܒܐ ܘܐܙܠ ܘܩܡ ܥܠ ܓܢ̈ܒ ܓܝ̈ܓܠܐ.

והוה בפקדותיה ית גברא דלביש לבושיא למימר סב (𝔗)

אישתא מביני גלגלא מביני כרוביא ועל וקם בסטר גלגלא

(𝔊*) καὶ ἐγένετο ἐν τῷ ἐντέλλεσθαι αὐτὸν τῷ ἀνδρὶ τῷ ἐνδεδυκότι τὴν στολὴν τὴν ἁγίαν λέγων Λαβὲ πῦρ ἐκ μέσου τῶν τροχῶν ἐκ μέσου τῶν χερουβιν, καὶ εἰσῆλθεν καὶ ἔστη ἐχόμενος τῶν τροχῶν.

(Trans. of S) "When he commanded the man, who was dressed in linen, he told him, 'Take fire from between the wheels from among the cherubim,' and he went and stood at the side of the wheels."

Analysis of the Variants

Although S has a peculiar reading, it agrees mostly with 𝔐. The changes of the Syriac text seem to be only an adaptation based on the literary skills of the Syriac scribe. For example, S renders the Piel Inf. Constr. plus its suffixed subject בצותו, "when he

commanded," by a Syriac equivalent, a temporal particle plus the Peal Perf. 3 m. s.

ܟܦܣ ܟܕܗ, "and when he commanded." 𝔊T has ἐν τῷ ἐντέλλεσθαι αὐτὸν, "when

commanding him," a non-Greek form of expression, a Hebraism. Notice that the Syriac

scribe strives to avoid Hebraisms by using skillfully all types of literary devices, showing

his high literary knowledge of both languages (Syriac and Hebrew). The Hebrew

introductory temporal mark ויהי, "and it happened," is present in 𝔊T (καὶ ἐγένετο,

Hebraism), but avoided in 𝔖.

Another indication of a high level of literary skills is the rendering of the two

synonymous Hebrew words for "wheel," אופן and גלגל. 𝔖 translates both using the same

Syriac word ܓܝܓܠܐ, "wheels," since the text is about the same wheels. Probably this was

done to avoid misunderstanding or ambiguity. 𝔊T and ℭʲ also translate both instances by

the same correspondent Greek or Aramaic word, τροχῶν and גלגלא.

The usual Hebrew introduction of a Direct Speech, the Inf. Constr. לאמר, "saying,"

is translated by a more direct expression in 𝔖, the Peal Perf. plus the Ind. Obj. ܐܡܪ ܠܗ,

"he said to him," while 𝔊T and ℭʲ keep the Hebrew expression conveyed in their Participle

and Infinitive respectively, λέγων and למימר, "saying," which can be considered a

Hebraism in the case of 𝔊T.

𝔊T contains an extra-Masoretic reading, which is not shared by any other ancient

version. It is the addition of ἁγίαν, "sacred," after στολήν, long "robe," that can be

considered an explanatory gloss rather than an actual reading of its *Vorlage*. Furthermore,

𝔊* reads a Ptc. of place[1] ἐχόμενος, "neighboring, close, near," for the Hebrew אצל, "side." The only exception to this reading is Cod. 86 which reads πλησιον, "near, close by," similar to 𝔐.

Consequently, one may say that the Syriac scribe, though keeping close to his Hebrew *Vorlage*, which seems to be similar to that of 𝔐, strives to make a highly literary translation in good Syriac style. On the other hand, 𝔊ᵀ is more a translation that struggles to render the Hebrew text as closely as possible, even to the point of sacrificing the style of the Greek language.

<div align="center">Ezek 10:7</div>

(𝔐) וישלח הכרוב את ידו מבינות לכרובים אל האש אשר

בינות הכרבים וישא ויתן אל חפני לבש הבדים ויקח ויצא

(S) ܘܐܪܟܐ ܕܐܘܒܐ ܕܐ ܡ ܐܪܟ ܕܐܘܐ ܠܢܐܠ

ܕܗܐܘܐ ܒ̈ܝܬ . ܘܡܩܐ ܠܡ ܐܝܪ̈ܬ ܕܟܐܠ ܣܘܣܘ̈ܢܝ ܕܐ̈ܠܒܐ . ܘܗܒ ܘܢܦܩ ܀

(𝔠ᴶ) ואושיט כרובא ית ידיה מביני כרוביא לאישתא דביני

כרוביא תסיב ויהב לחפני דלביש דלבוש לבושיא ונסיב ונפק

(𝔊*) καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ εἰς μέσον τοῦ πυρὸς τοῦ ὄντος ἐν μέσῳ τῶν χερουβιν καὶ ἔλαβεν καὶ ἔδωκεν εἰς τὰς χεῖρας τοῦ ἐνδεδυκότος τὴν στολὴν τὴν ἁγίαν, καὶ ἔλαβεν καὶ ἐξῆλθεν.

(Trans. of S) "And the cherub stretched his hand from between the cherubim to the fire that

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[1] Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2d.ed., W. F. Arndt, ed. (Chicago: University of Chicago Press, 1979), s. v. ἔχω.

was between the cherubim, and he took [some] and placed[it] in the hands of the man who

was dressed in linen and he took [it] and went out."

Analysis of the Variants

The Syriac scribe shows here a high level of literary expertise. In this case, S

employs synonymous words instead of repeating the same ones as occur in ⑤ᵀ, ℂʲ, and 𝔐.

Notice that the Hebrew verbs וישא, "and he took," and ויקח, "and he took," are rendered by

the same Greek verb ἔλαβεν and the Aramaic verb ונסיב, "and he took," whereas S uses

synonymous verbs (ܠܢܣܒ and ܘܢܣܒ, "and he took") for the instances as they occur in 𝔐.

The unique reading found in the Syriac version can be explained by its characteristic

feature of avoiding ambiguity; S adds ܪܓܒܪܐ, "of the man," in the text, making sure that

the hands where the cherub placed the fire belonged to the man dressed in linen and not

another cherub.

⑤* has several omissions which are ignored by ⑤ᴬ (e.g., הכרוב and מבינות

לכרובים), but none of them gives any indication for a Syriac relationship. ⑤ᵀ contains τὴν

στολὴν τὴν ἁγίαν, "a long sacred robe." The last part (τὴν ἁγίαν) is an extra-Masoretic

reading not found elsewhere. Vs. 7 has the same expression; probably it has to do with the

scribe's intention to differentiate this robe "the sacred one" from any other made out of

linen in use at that time.

Ezek 10:8

וירא לכרבים תבנית יד אדם תחת כנפיהם (𝔐)

(S) ‏ܡܚܙܐ ܕܝܢ ܠܟܪܘܒܐ ܕܐܝܬ ܒܗ ܐܝܟ ܕܡܘܬ ܐܝܕܐ ܕܒܪ ܐܢܫܐ ܠܬܚܬ ܡܢ ܓܦܝܗܘܢ‎

(𝕮ʲ) ‏ואתחזי לכרוביא דמות יד אנשא תחות גפיהון‎

(𝕲*) καὶ εἶδον τὰ χερουβιν, ὁμοίωμα χειρῶν ἀνθρώπων ὑποκάτωθεν τῶν πτερύγων αὐτῶν.

(Trans. of S) "And I saw the cherubim [having] a form of human hand under their wings."

Analysis of the Variants

In this case S is similar to 𝕲ᵀ (except MS A). Both versions read ‏ܘܚܙܝܬ‎ and καὶ εἶδον, "and I saw," against the Masoretic reading Ni. 3° m. s. ‏וירא‎, "and it was shown, or appeared." This can be explained based on the unvoweled Hebrew text, or based on the preceding chapter where ‏ܘܚܙܝܬ‎, "and I saw," was used instead of ‏והנה‎, "and behold" (9:2, 11), and here (10:8) for the verb ‏וירא‎. It can be considered as a characteristic feature of the translator of the Peshitta of Ezek 1-12. Thus two arguments may be raised from this datum: first it might be a harmonization with the preceding chapter; second it is an attempt to avoid any syntactical ambiguity in the text. Therefore, no strong evidence exists for any relationship between the versions. 𝕮ʲ agrees with the reading of 𝔐.

Ezek 10:9

(𝔐) ‏ואראה והנה ארבעה אופנים אצל הכרובים אופן אחד אצל הכרוב‎

‏אחד ואופן אחד אצל הכרוב אחד ומראה האופנים כעין אבן תרשיש‎

(S) ‏ܘܚܙܝܬ ܐܪܒܥܐ ܓܝܓ̈ܠܐ ܠܘܬ ܟܪ̈ܘܒܐ. ܓܝܓܠܐ ܚܕܐ ܠܘܬ ܟܪܘܒܐ‎

‏ܚܕ ܘܓܝܓܠܐ ܚܕܐ ܠܘܬ ܟܪܘܒܐ ܐܚܪܢܐ. ܘܚܙܘܗܝ ܕܓܝ̈ܓܠܐ ܐܝܟ ܚܙܘܐ ܕܟܐܦܐ ܕܬܪܫܝܫ‎

וחזית והא ארבעה גלגליא בסמר כרוביא גלגל חד בסמר כרובא (ℭ')

חד וגלגל חד בסמר כרובא חד וחיזו גלגליא כעין אבן טבא

(𝔊*) καὶ εἶδον καὶ ἰδοὺ τροχοὶ τέσσαρες εἱστήκεισαν ἐχόμενοι τῶν χερουβιν,

τροχὸς εἷς ἐχόμενος χερουβ ἑνός, καὶ ἡ ὄψις τῶν τροχῶν ὡς ὄψις λίθου

ἄνθρακος.

(Trans. of 𝔖) "And I saw four wheels beside the cherubim. One by one a wheel was by

the side of each cherub, and the appearance of the wheels was like the appearance of a

stone of Tarshish."

Analysis of the Variants

𝔖 and 𝔊* (B, 147, 311-46, 764-130-233) omitted the second instance of the

Hebrew nominal sentence ואופן אחד אצל אחד הכרוב אחד, "and one wheel was beside each

cherub." There are two possibilities that can explain this omission by the two versions.

On the one hand, a common dittographic error, that the Greek and Syriac scribes detected

in their basic Hebrew texts, may explain their effort to avoid it in their translation. On the

other hand, it can simply be a literary element conveying a distributive force, which is a

normal feature of the Hebrew language.[1] The second possibility seems to be the more

plausible one, for several MSS of 𝔊ᴬ contain it, e.g., (✕ O, Cod. 86) ξαι τροχος εις

εχομενος (ερχ. 91) χερουβ (του χ. Α; του χερουβειμ του 62; -β(ε)ιμ L-36-538, 87-

239-613, 26; των χερουβιμ 410) εος (> A, 407) and rel, and because avoidance of

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[1]Moshe Greenberg, *Ezekiel 1-20*, AB, vol. 22 (Garden City: Doubleday, 1983), 48 and 181: Greenberg supports the distributive force of this repetition; see also Joüon-Muraoka, 134q on the distributive force of repetition in the Hebrew language.

redundancies is a consistent feature of S.

Those that omitted it, including the Syriac version, produced a more elaborated translation, though this does not mean a better reading than those that contain it. As we have seen, S is a well-edited translation where redundancies and ambiguities are omitted or substituted with the aim of simplifying the text. Therefore it is not secure evidence for a direct relationship between S and ⑤* because there are several key differences that do not allow for that conclusion. For instance, S omits הנה, whereas ⑤T has it, and the rendering of the two instances of the prep. אצל, "beside," is by a long verbal sentence Pluperfect 3° pl. plus the Ptc. of ἔχω in its participial adverbial usage, namely εἰστήκεισαν ἐχόμενοι, "stood close," for the first instance, and for the second by the Ptc. used as an Adv. of place ἐχόμενοι, "close, near." S, on the contrary, uses its Syriac noun ܓܒܐ, "side," in a construct state, and ℂʲ has בסטר, "in the side of," a prep. plus a noun in construct state.

The next evidence for an independent translation in S is the rendering of the last Hebrew word תרשיש, which is transliterated by S, while ⑤T interpreted it as being λίθου ἄνθρακος (α' χρυσολιθτου; σ' υακινθου; ἐβρ' and θ' θαρσις), and ℂʲ reads טבא, "precious." This shows that the Syriac scribe tried to get as close as possible to his Hebrew *Vorlage* without sacrificing his Syriac style.

Ezek 10:11

בלכתם אל ארבעת רבעיהם ילכו לא יסבו בלכתם כי (M)

המקום אשר יפנה הראש אחריו ילכו לא יסבו בלכתם

ܘܟܕ ܪܕܝܢ ܥܠ ܐܪܒܥܐ ܓܢܒܝܗܘܢ ܐܙܠܝܢ ܗܘܘ ܐܝܟ ܕܠܐ ܢܬܟܪܟܘܢ ܗܘ (S)

.ܘܗ ܢܝܘܚܬܡܕ ܐܠܘ ,ܘܗ ܪܝܐ ܗܬܒ ܢܘܗܝܫܪܕ ܡܗܘ ܐܪܝܐܕ ܐܬܒܐ ܐܠܐ

(ℭʲ) במילהון על ארבעה סטחיהון אזלין לא מהחזרין במילהון

ארי לאתרא דמתפני קדמאה בתרוהי אזלין לא מהחזרין במילהון

(𝕾*) ἐν τῷ πορεύεσθαι αὐτὰ εἰς τὰ τέσσαρα μέρη αὐτῶν ἐπορεύοντο, οὐκ ἐπέστρεφον ἐν τῷ πορεύεσθαι αὐτά, ὅτι εἰς ὃν ἂν τόπον ἐπέβλεψεν ἡ ἀρχὴ ἡ μία, ἐπορεύοντο καὶ οὐκ ἐπέστρεφον ἐν τῷ πορεύεσθαι αὐτά.

(Trans. of 𝕾) "And while they were going, toward their four sides they were going, without turning, except to the place [where] the first of them was going; after him they went and they were not turning."

Analysis of the Variants

The main point to be noticed here is the "Syriacization" of the text of 𝕾, whereas 𝕾ᵀ reflects a Hebrew influence in its Greek language. For instance, all Hebrew Inf. Constr. and Imperf. are rendered by the composite Syriac tense, which is the most frequent structure to signify an ongoing, repeated or habitual action in the past (Ptc. + enclitic of ܐܘܗ).[1] 𝕾ᵀ, however, employs a non-Greek form for translating these Hebrew Inf. Constr., namely ἐν τῷ plus Inf., which is considered a Hebraism in Greek.[2]

Notice the closeness of 𝕾 to 𝔐 by the use of the Syriac cognate word ܢܘܗܝܫܪܕ, "first (head) of them," for the Hebrew counterpart הראש, "the head," while ℭʲ has an

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[1]Muraoka, § 71.

[2]Ibid.; Moule, 174.

Aramaic synonym, but not cognate word, קדמאה, "the first." 𝔊ᵀ reads two nouns in apposition, ἡ ἀρχὴ ἡ μία, "the first one (the first, the one in the beginning)"; only Cod. Q has η κεφαλη (α' νευει κεφαλη; σ' ο αρχηγος; θ' πρoτoς). Therefore one may conclude that the Syriac version was a very skillfully translated version based on a Hebrew text very similar to that of 𝔐.

Ezek 10:12

וכל בשרם וגבהם וידיהם וכנפיהם והאופנים מלאים עינים סביב לארבעתם אופניהם (𝔐)

(𝔖) ܘܟܠܗܘܢ ܒܣܪܗܘܢ ܘܚܨܝܗܘܢ ܘܐܝܕܝܗܘܢ ܘܓܦܝܗܘܢ

ܕܓܝܓܠܐ. ܐܠܐ ܡܠܝܢ ܥܝܢܐ ܗܘ ܟܕ ܣܚܪܝܢ ܗܘܘ ܠܓܒܝܗܘܢ.

וכל בסרהון וגביהון ואשדתהון וכנפיהון וגלגליא מלן עינין סחור סחור לארבעתיהון דגלגליא (𝔠ᴶ)

(𝔊*) καὶ οἱ νῶτοι αὐτῶν καὶ αἱ χεῖρες αὐτῶν καὶ αἱ πτέρυγες αὐτῶν καὶ οἱ τροχοὶ πλήρεις ὀφθαλμῶν κυκλόθεν τοῖς τέσσαρσιν τροχοῖς αὐτῶν.

(Trans. of 𝔖) "And their whole body and their backs and their hands and their wings of the wheels were full of eyes as they were going around toward their sides."

Analysis of the Variants

𝔖 has a unique reading not found elsewhere in the ancient versions. The last portion of the verse סביב לארבעתם אופניהם, "round about to the four of them, their wheels," which is an awkward phrase, is rendered by ܟܕ ܣܚܪܝܢ ܗܘܘ ܠܓܒܝܗܘܢ, "as/when they were going around toward their sides." It is not easy to explain this reformulation of the Syriac text, but one can suggest some possibilities. It could have been an attempt to improve the

sense of the verse in the target language, in this case Syriac, employing the verb ܚܕܪ, "to

go round about," in a composite tense implying a continual, habitual action in the past, for

the Hebrew Adv. סביב, "round about," and by substituting the last two Hebrew words

that seem to be syntactically misplaced, by a clearer Syriac prepositional phrase ܠܓܒܝܗܘܢ,

"toward their sides." Another possibility is that the Syriac scribe harmonized it with vs.

11, which reads בלכתם אל ארבעת רבעיהם, "as they went toward their four sides."

𝕲* omits וכל בשרם, "and their whole body," while 𝕲ᴬ has it in (※ O) και πασαι

αι σαρκες (πασα η σαρξ prob. π. σ. III) αυτων O' III. Notice that α', σ', and θ', Cod.

87-91 contain it as in 𝔐, init.] pr. ※ και (> Cod. 91) πασαι αι σαρκες αυτων (-του

87-91) Qᵗˣᵗ 86 (without ※) 87-91 (both are without ※).

ℭᴶ agrees with 𝔐, its only deviation being the repetition of סחור, "round about," for

emphasis, which is an Aramaic feature and not a deviation per se. Therefore the Syriac

version is on its own regarding the translation of this verse.

Ezek 10:13

(𝔐) לאופנים להם קורא הגלגל באזני

(𝕾) ܘܠܓܝܓ̈ܠܐ ܐܢܝܢ ܐܬܩܪܝ ܓܠܓܠ.

(ℭᴶ) לאופניא להון אתקרי גלגלא ואנא שמע

(𝕲*) τοῖς δὲ τροχοῖς τούτοις ἐπεκλήθη Γελγελ ἀκούοντός μου·

(Trans. of 𝕾) "As for the wheels, he called them whirling wheels before me."

Analysis of the Variants

S has a unique reading due to an editorial arrangement of the text. The Syriac

scribe skillfully managed to smooth the Syriac translation by rendering the Pual קורא, "it

was called," by the active Peal ܘܩܪܐ, "he called" ($\mathfrak{G}^T$ has a passive reading as in $\mathfrak{M}$), and by

substituting the Hebrew idiom באזני, "in my ears," by a Syriac prepositional phrase with a

similar sense ܩܕܡܝ, "before me," indicating proximity, whereas $\mathfrak{G}^T$ has ἀκούοντός μου,

"in my hearing," which is closer to the Hebrew expression "in my ears," and can be a

Hebraism.

$\mathfrak{C}^J$ agrees with $\mathfrak{M}$, while $\mathfrak{G}^T$ transliterates the Hebrew word גלגל, "whirling

[wheel]," as Γελγελ, even to the point that MS 62 transliterates the Hebrew article

αγελγελ. α' reads τροχος, "wheel," σ', Q, and Cods. 86, 87 have κυλισματα,

"whirling," and Cod. 91 reads ερμηνευεται τροχος, "proclaiming/interpreting wheel."

This verse shows that though the reading of S is closely related that of $\mathfrak{M}$, the Syriac scribe

strives to render his translation into good Syriac style, which is not the case of $\mathfrak{G}^T$ into

Greek.

Ezek 10:14

וארבעה פנים לאחד פני האחד פני הכרוב ופני השני פני אדם והשלישי פני אריה והרביעי פני נשר ($\mathfrak{M}$)

ܘܐܪܒܥܐ ܐܦܝ̈ ܠܚܕ ܓܘ ܕܘ̈ܡܘܬܗܘܢ. ܚܕ ܐܦ̈ܝ ܕܟܪܘܒܐ. ܘܐܚܪ̈ܢܐ (S)

ܐܦ̈ܐ ܕܒܪ ܐܢܫܐ. ܘܐܚܪ̈ܢܐ ܐܦ̈ܐ ܕܐܪܝܐ. ܘܐܚܪ̈ܢܐ ܐܦ̈ܐ ܕܢܫܪܐ.

וארבעה אפין לחד אפי חד אפי כרובא ואפי (C^J)

תנינא אפי אנשא ותליתאה אפי אריא ורביעאה אפי נשרא

(om. in ⑤* but present in ⑤ᴬ) και τεσσερα προσωπα τω ενι το προσωπον του ενος

προσωπον του χερουβ και το προσωπον του δευτερου προσωπον ανθρωπου και το

τριτον προσωπον λεοντος και το τεταρτον προσωπον αετου.

(Trans. of S) "And every one of them [had] four faces. The first, the face of a cherub, the

next the face of a human being, the next the face of a lion, the next the face of an eagle."

Analysis of the Variants

S has a unique reading, which seems to be the result of a skillful arrangement of the

text rather than a reflection of its *Vorlage*. Notice that the Syriac scribe transfers the

Hebrew prepositional phrase לאחד, "belonging to each one," into a clearer idiom in the

Syriac language ܚܕ ܠܟܠܚܘܢ, "belonging to every one of them," thus making the Syriac

syntax of the sentence smoother to its reader, avoiding ambiguity; whereas ⑤ᴬ contains

what seems to be a Hebraism τω ενι, "of each" (⑤* omits vs. 14 altogether).[1] This shows

the proficiency of the Syriac scribe regarding his ability to handle both the Syriac and

Hebrew languages. He always tries to render the Hebrew text into good Syriac style.

Another unique reading of S is the rendering of הרביעי, והשלישי, השני, "second,

third, and fourth," respectively, by the same Syriac word ܘܐܚܪܬܐ, "and the next," which

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[1]Vs. 14 reads as follows in ⑤ᴬ: και τεσσαρα προσωπα τω ενι (+ και 534) το
προσωπον του ενος (ειχεν εκαστον των ζωων το προσωπον το εν Lʾ-46-311 et
ειχε τ. ζ. εκ. και το προσ. το εν 46 pro τω ενι το πρ. του ε.) προσωπον (>544)
του (των 26, 410; > A, Lʾ 710) χερου (-βι 147; -β(ε)ιμ 62, 48c-II, 87-cII-613, 26,
410) και το (>62', V-46) προσωπον του δευτερου (το δευτερον pro του δευτ. Lʾ-
311) τροσωπον ανθρωπον και το τριτον (το προσωπον του τριτον pro το τριτον
A) προσωπον λεοντος και το τεταρτον προσωπον αετου rel., see Apparatus of the
Göttingen Edition. This verse also appears in Cod. Q^txt.

reflects more of an editorial work than its *Vorlage*. 𝕲ᴬ reads του δευτερου, το τριτον,

and το τεταρτον, similar to the Masoretic reading.

Ezek 10:16

(𝔐) ובלכת הכרובים ילכו האופנים אצלם ובשאת הכרובים את כנפיהם

לרום מעל הארץ לא יסבו האופנים גם הם מאצלם

(S) ܘܟܕ ܐܙ̇ܠܝܢ ܗܘܘ ܟܪܘܒܐ܂ ܐܙ̇ܠܝܢ ܗܘܘ ܓܝܓ̈ܠܐ܂ ܗܘ ܐܝܟ܂ ܘܒܕ ܡܪܝܡܝܢ ܗܘܘ

ܟܪܘܒܐ ܓܦ̈ܝܗܘܢ ܠܡܬܬܠܝܘ ܡܢ ܐܪܥܐ܂ ܠܐ ܡܗܦܟ ܗܘ ܓܝ̈ܓܠܐ܂ ܡܢܗܘܢ܂

(𝕮ᴶ) ובמיזל כרוביא אזלין גלגליא לקבלהון ובמטל כרוביא

ית נפיהון לאתרמא כמלרע לרום שמיא לא מהחזרין

(𝕲*) καὶ ἐν τῷ πορεύεσθαι τὰ χερουβιν ἐπορεύοντο οἱ τροχοί, καὶ οὗτοι

ἐχόμενοι αὐτῶν· καὶ ἐν τῷ ἐξαίρειν τὰ χερουβιν τὰς πτέρυγας αὐτῶν τοῦ

μετεωρίζεσθαι ἀπὸ τῆς γῆς οὐκ ἐπέστρεφον οἱ τροχοὶ αὐτῶν.   .

(Trans. of S) "And when the cherubim were going, the wheels were going with them, and

when the cherubim lifted their wings up to mount themselves up from the earth, the wheels

were not turning away from them."

Analysis of the Variants

The Siriacization of the verse is evident in S. All Hebrew Inf. Constrs. were

rendered in S by the common composite tense, Ptc. + enclitic of "to be" with a temporal

mark in this case, the particle ܟܕ, "when," and the Imperfect by the same grammatical

structure without the temporal particle. As was mentioned before, the composite tense

(Ptc. + enclitic) is the normal Syriac feature to express a habitual action in the past. $\mathfrak{G}^T$

renders the Inf. Constr. by a Hebraism, namely ἐν τω + Inf. [1]

S substitutes the Hebrew expressions אצלם, "beside them" (prep. of place), and

מאצלם, "from beside them" (of source), by two simple Syriac expressions ܥܡܗܘܢ, "with

them" (of accompaniment), and ܡܢܗܘܢ, "from them" (of source), respectively. $\mathfrak{G}^*$

translates the first instance by the participle of place plus the pronoun ἐχόμενοι αὐτῶν,

"near them," and the second instance is omitted in $\mathfrak{G}^*$, but present in $\mathfrak{G}^A$, e.g., fin] + (※ O)

καιγε αυτοι απο των (απ αυτων or probably απο των 106; om. απο των 46)

εχομενα (-νων 147. L`'-449*, 764-233-613, 544) αυτων (-τω 233) rel., and also in an

asterisk in Cod. Q^{txt} ※ καιγε αυτοι απο των εχομενα (α πλη(σιον) Cod. 86) αυτων.

$\mathbb{C}^J$ agrees with the reading of $\mathfrak{M}$; its sole deviation is the substitution of the word הארץ by

שמיא, "heavens."

Ezek 10:17

($\mathfrak{M}$) בעמדם יעמדו וברומם ירומו אותם כי רוח החיה בהם

(S) ܘܡܐ ܕܩܝܡܝܢ܆ ܗܘܘ ܘܡܐ ܕܪܝܡܝܢ܆ ܗܘܘ ܘܡܐ ܕܡܬܬܪܝܡܝܢ܆

ܡܬܬܪܝܡܝܢ܆ ܗܘܘ ܥܡܗܘܢ܂ ܡܛܠ ܕܪܘܚܐ ܕܚܝܘܬܐ ܗܘܬ ܒܗܘܢ

(C^J) במקמהון קימין ובאתרומיהון מתרמין עמהון ארי כרוח בריתא בהון

($\mathfrak{G}^*$) ἐν τῷ ἑστάναι αὐτὰ εἰστήκεισαν καὶ ἐν τῷ μετεωρίζεσθαι αὐτὰ

ἐμετεωρίζοντο μετ᾽ αὐτῶν, διότι πνεῦμα ζωῆς ἐν αὐτοῖς ἦν.

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[1]Muraoka, § 71; Moule, 174.

(Trans. of S) "And when they were standing, they [the wheels] were standing [too] and when they [the wheels] mounted themselves up, they were mounting themselves up, and when the cherubim lifted their wings up the wheels lifted up with them, because the spirit of the living creatures was in them [the wheels]."

Analysis of the Variants

The Syriac scribe renders his translation into a masterful Syriac style. It is one of the many cases that supports the high level of literacy of the Syriac version of Ezekiel. Notice for instance that in the compound tense construction (Ptc. + enclitic) the Syriac scribe was very careful in rendering the appropriate gender for each case, making very clear the syntactical flow of the verse. This distinction is not perceived in Hebrew, because both nouns, cherubim and wheels, have the same gender in the Hebrew language. Thus when referring to the cherubim the Syriac composite tense was in the 3° m. pl., but when referring to the wheels it was in the 3° f. pl.

To avoid any misunderstanding, the expression ܓܦܝܗܘܢ ܟܪܘܒܐ, ". . . cherubim their wings," was added to [ܓܦܝܗܘܢ ܟܪܘܒܐ] ܗܘܘ ܕܫܩܠܝܢ ܘܡܐ, "when the cherubim lifted their wings up," and the plural noun ܓܝܓܠܐ, "wheels" (some MSS of ⑤ᴬ have this reading, e.g., 239 εν τοις τροχοις; ην εν τοις τροχοις 403') was added to this verse making clear whom the composite tenses were referring to. The verse ends in a clearer way than the Hebrew verse, for the Syriac gender for the nouns wheel and cherubim is different. Thus by ending in ܒܗܝܢ "in them" (f. pl.), it indicates that the spirit of the living creatures was in the wheels and not in the cherubim. Consequently the Syriac has a better

syntactical structure due to the Syriac language itself.

𝕮ᴶ agrees with 𝔐 precisely, while 𝕲ᵀ struggles to render a reading as close as possible to its Hebrew text, even containing several Hebraisms. For instance, 𝕲ᵀ translates the Inf. Constr. by the grammatical construction ἐν τω + Inf. + pronoun, which is a Hebraism.

The only relationship between S and 𝕲ᵀ is a reading found in 𝕲ᴬ MS 239 and 403' as mentioned above, but this can be explained by a mere coincidence of a syntactical arrangement of the text with no further implication.

Ezek 10: 19

וישאו הכרובים את כנפיהם וירומו מן הארץ לעיני בצאתם והאופנים (𝔐)

לעמתם ויעמד פתח שער בית יהוה הקדמוני וכבוד אלהי ישראל עליהם מלמעלה

ܘܐܪܝܡܘ ܟ̈ܪܘܒܐ ܓܦ̈ܝܗܘܢ. ܘܣܠܩܘ ܡܢ ܐܪܥܐ ܟܕ ܢܦ̈ܩܝܢ. ܘܗܘ ܩܐܡ (S)

ܠܠܩܘܒܠܗܘܢ ܕܐ̈ܦܐ ܕܬܪܥܐ ܩܕܡܝܐ ܕܒܝܬ ܡܪܝܐ. ܘܫܘܒܚܗ ܕܐܠܗܐ ܕܐܝܣܪܐܝܠ

ܘܩܝܡ ܡܢ ܠܥܠ ܡܢܗܘܢ.

ונטלו כרוביא ית גפיהון ואתרמו כמילרע לרום שמיא (𝕮ᴶ)

ואנא חזי במפקהון וגלגליא לקבלהון וקם במעלנא דתרע

בית מקדשא דיוי מדנחאה ויקר אלהא דישראל עליהון מלעילא

καὶ ἀνέλαβον τὰ χερουβιν τὰς πτέρυγας αὐτῶν καὶ ἐμετεωρίσθησαν ἀπὸ τῆς (𝕲*)

γῆς ἐνώπιον ἐμοῦ ἐν τῷ ἐξελθεῖν αὐτὰ καὶ οἱ τροχοὶ ἐχόμενοι αὐτῶν καὶ

ἔστησαν ἐπὶ τὰ πρόθυρα τῆς πύλης οἴκου κυρίου τῆς ἀπέναντι, καὶ δόξα θεοῦ

Ισραηλ ἦν ἐπ' αὐτῶν ὑπεράνω.

(Trans. of S) "And the cherubim lifted their wings up and they were mounting themselves up from the earth before my eyes, and when they went out the wheels were with them and they stood at the entrance of the eastern gate of the house of the Lord, and the Glory of the God of Israel was above them."

Analysis of the Variants

S is a close translation of a Hebrew text similar to 𝔐. The only exception is the syntactical correction made by S (also 𝔊 T) regarding the number of the Hebrew verb ויעמד, "and it stood." S renders it by the plural form of the verb ܩܡܘ, "and they stood," probably referring to the cherubim as its antecedent, while 𝔐 and also 𝔊ᴶ refer back to the singular noun וכבוד, "and the glory."

𝔊 T has a unique reading (except α' ανατολικης Cod. 86 θ' κατ ανατολας Cod. 86, and 91) that may be due to a misunderstanding of the Adj. הקדמוני, "the eastern," by the preposition קדם, "before, in front," rendered by the Greek τῆς ἀπέναντι, "the front, opposite." Another possibility is that the scribe was familiar with the geography of Jerusalem and tried to give a better orientation to that gate. S agrees with 𝔐 in this regard.

𝔊 T has an equivalent substitution for the Hebrew idiom לעיני, "before my eyes," that is ἐνώπιον ἐμου, "before me." Only Cod. 86 and α' read similarly to 𝔐 κατ οφθαλμους (μου), "to my eyes."

Ezek 10:21

ארבעה ארבעה פנים לאחד וארבע כנפים לאחד ודמות ידי אדם תחת כנפיהם (𝔐)

(S) ܐܚ̈ܝܕܐ ܐܪ̈ܒܥ ܐ̈ܦܝ ܠܚܕ ܘܐܪ̈ܒܥܐ ܐܢܘ ܠܚܕ ܘܐܪ̈ܒܥܐ ܟܢ̈ܦܝܢ

ܡܢܗܘܢ܂ ܘܕܡܘܬܐ ܕܐܝ̈ܕܝ ܕܒܪ ܐܢܫܐ ܬܚܝܬ ܟܢܦ̈ܝܗܘܢ܂

(ℂ𝐽) ארבעה ארבעה אפין לחד וארבעה גפין לחד ודמות ידי אנשא תחות נפיהון

(𝔊*) τέσσαρα πρόσωπα τῷ ἑνί, καὶ ὀκτὼ πτέρυγες τῷ ἑνί, καὶ ὁμοίωμα χειρῶν

ἀνθρώπου ὑποκάτωθεν τῶν πτερύγων αὐτῶν.

(Trans. of S) "Four, four faces each one of them [had], and four wings each of them

[had], and the appearance of a human hand [was] under their wings."

Analysis of the Variants

S and ℂ𝐽 agree with the Masoretic reading. In this case S is a literal translation of

its Hebrew *Vorlage*; the only difference can be explained by the use of a Syriac literary

style. S renders both instances of לאחד, "each one [had]," by a Syriac equivalent

expression that makes clearer the syntactical context of the verse ܐܢܘ ܐܢܘ ܡܢܗܘܢ, "each of

them [had]." The expression ܡܢܗܘܢ, "of them," goes back to the cherubim, avoiding any

ambiguity between them and the wheels.

BHS suggests a dittographic error for the repetition of the word ארבעה, "four." S

and ℂ𝐽 contain it in their text, while it is absent in 𝔊*, but present in some MSS of 𝔊ᴬ (※

O-Syh) Q-Syh-62 τεσσαρα (α', θ', and Qᵗˣᵗ have an asterisk before the first instance of

τεσσερα ※ τεσσερα). These readings are a strong evidence against BHS's suggestion.

Notice also the unique reading of 𝔊*, καὶ ὀκτὼ πτέρυγες, "and eight wings," for

וארבע כנפים, "and four wings." 𝔊ᴬ, however, has the Masoretic reading in MSS O, 538,

C' (87ᵗˣᵗ, 91ᵗˣᵗ)-534-86-403'. Regarding numerical figures, the Peshitta of Ezek 1-12

always agrees with 𝔐.

Ezek 10:22

ודמות פניהם המה הפנים אשר ראיתי על נהר כבר מראיהם ואותם איש אל עבר פניו ילכו (𝔐)

ܘܕܡ̈ܘܬܐ ܕܐ̈ܦܝܗܘܢ. ܐܝܟ ܗܠܝܢ ܐ̈ܦܐ ܕܚܙܝܬ ܥܠ (S)

ܢܗܪ̈ܐ. ܘܗܟܢܐ ܚܙܘܗܘܢ. ܘܡܢ ܚܕ ܠܠܒܠ ܐܙܠܝܢ ܗܘܘ.

ודמות אפיהון אינון אפיא דחזיתי על נהר כבר חזויהון ואנון בריא לקביל אפהא אזלא (𝔗𝔍)

(𝔊*) καὶ ὁμοίωσις τῶν προσώπων αὐτῶν, ταῦτα τὰ πρόσωπά ἐστιν, ἃ εἶδον

ὑποκάτω τῆς δόξης θεοῦ Ισραηλ ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ, καὶ αὐτὰ ἕκαστον

κατὰ πρόσωπον αὐτῶν ἐπορεύοντο.

(Trans. of S) "And as for the likeness of their faces [they were] like those faces I saw by

the River Kebar, and likewise their appearance, and each one was going straight forward."

Analysis of the Variants

The Syriac scribe makes some adjustments that make the text more readable without

losing its agreement with the Masoretic reading. For instance, S adds ܐܝܟ, "like," before

המה, "they [were]," where one would expect the Hebrew preposition כ, "like"; and the

awkward word ואותם, "and their sign," is substituted by ܘܗܟܢܐ, "likewise," which fits in

the syntax of the verse. This seems an attempt to avoid misunderstanding of the text, for

there is no antecedent for the expression ואותם, "and their sign," in the context of the

Hebrew verse, or probably the scribe did not find the contextual function of this word in

the broad sense of the verse and omitted it from the text. Though 𝔊ᵀ omits it completely, it

adds ὑποκάτω τῆς δόξης θεοῦ Ιοραηλ, "under the glory of God of Israel," after ראיתי,

"I saw." This might be a harmonization with vs. 19 that contains it. The word מראיהם,

"their appearance," is found in S, but omitted in ⑤*, though some MSS of ⑤ᴬ have it, e.g.,

L-311-V-46 read το ειδος αυτων; (※ O) την ορασιν ουτων rel. (θ' + ※ την ορασιν

αυτων Qᵗˣᵗ).

Characteristics of the Peshitta Version of Ezek 10

1. Even though S has good Syriac style, it reflects a Hebrew text similar to that of ℳ.

2. S avoids Hebraisms while ⑤ᵀ does not (10:3, 6, 11, 17).

3. The Syriac scribe avoids ambiguity (10:4, 7, 17).

4. S has several unique readings (10:7, 12, 13, 16).

6. Similarities between ⑤ᵀ and S can be explained by common translation techniques (10:8, 9).

7. Regarding numerical figures S agrees with ℳ (10:21).

EZEKIEL 11

Collation

11:1

2° שער] + מדנחא "eastern."

והנה] Substit. וחזא "and I saw."

Collective איש] pl. גבריא "men."

איש] + קימין "standing" in 8a1.

11:2

ויאמר אלי] + מריא "the Lord."

עצת רע] pl. מלכא בישתא "evil counsels."

11:3

לא] + הוא "is it."

Q. Inf. Constr. בקרוב] Substit. בגוה "in her midst."

Q. Inf. Constr. בנות] Peal Perf. 1 c. pl. בנין "we have built/we are building."

11:5

אמר יהוה] 7h2, 8a1, 9d1.2, 10d1, 11d1.2,

12a1, 12d1-3→ אמר מריא חילתנא "says the Lord of Authority."

Q. Perf. אמרתם] Substit. Peal Perf. רגתכון "you have desired."

בית] Substit. בני "sons of."

Pron. + Q. Perf. + Suf. 3° f. s. אני ידעתיה]

Pron. + Peal Ptc. + Pron. + Dir. Obj. אנא

אנא ידע להון "I, I know them."

11:6

חלליכם] Substit. קטיליכון "your killed ones."

חוצתיה] Synonym שוקיה "her market-places."

11:7

לכן] מטל הנא "because of that."

חמה] + אנון copula.

Hi. Perf. הוציא] Aphel Ptc. + Pron. ܐܢܐ

ܡܒܐ "I am bringing."

11:10

אני] + ܐܢܐ copula.

11:12

אני] + ܐܢܐ copula.

11:13

ויהי] om.

Ni. Inf. Constr. + suf. 1° c. s. כהנבאי]

Temp. particle + Ethpe. Perf. 1° c. pl. ܟܕ

ܘܐܬܢܒܝܬ "and when I had prophesied."

אתה עשה] tr.

11:14

דבר יהוה] tr.

11:15

ישראל] + ܢܣܘܦܘܢ "they will be anihilated."

נאלתך] Substit. ܐܬܒܝܬܐ "captivity."

לנו] + Causal particle ܡܛܠ "for."

11:16

אמר] 1° om.

כי] 1° and 2° om.

Adv. מעט] Adj. ܙܥܘܪܐ "small."

11:17

אמר] 1° om.

Pi. Perf. 1° c. s. + D. O. אתכם וקבצתי] Peal

Perf. + D. O. ܐܟܢܫܟܘܢ "I will assemble

you."

Q. Perf. + D. O. אתכם ואספתי] Peal Perf. +

D. O. ܘܐܝܬܐܟܘܢ "and I will bring you."

אדמת] Substit. ܐܪܥܐ "land."

11:19

האד] Substit. ܚܕܬܐ "new."

בקרבכם] Synonym ܒܗܘܢ "in them."

11:20

למען] om.

בחקתי ילכו] tr.

משפטי ישמרו] tr.

11:21

Idiom ואל לב] ܒܬܪܥܝܬܐ "in the

mind/conscience."

Suf. Pron. 3° pl. שקוציהם ותועבותיהם] 6h15

Suf. Pron. 2° pl. ܘܡܢ ܬܘܬܒܘܬܟܘܢ ܨܚܢܬܟܘܢ

"your images and your abominations."   Chaldeans."

11:22   ויעל מעלי] מֹּכֵ֣ה לֻ֣ה רֵכֵ֣ר "and it departed

לעמחם] גֵֶ֣כֵֹ֣מ "with them."   from me."

מלמעלה] om.

11:24

כשדימה] לֵ֣אֵרֵ֣ע דֵֹ֣בֵ֣לֵ֣א "to the land of the

Data Analysis

Ezek 11:1

ותשא אתי רוח ותבא אתי אל שער בית יהוה הקדמוני (ℳ)

הפונה קדימה והנה בפתח השער עשרים וחמשה איש ואראה

בתוכם את יאזניה בן עזר ואת פלטיהו בן בניהו שרי העם

(S) מֵֹ֣כֵ֣סֵ֣ת וֵ֣כֵֹ֣לֵ֣ רֵ֣וֵֹ֣ח. וֵֵ֣אֵ֣הֵ֣בֵ֣ת לֵ֣כֵ֣רֵֹ֣א מֵ֣בֵ֣רֵ֣סֵ֣ה דֵ֣בֵ֣רֵֹ֣ה רֵֹ֣בֵֹ֣ה דֵ֣רֵ֣א (S)

נֵ֣כֵ֣רֵֹ֣א לֵ֣מֵ֣דֵ֣נֵ֣חֵ֣א. וֵ֣הֵֹ֣א חֵ֣כֵ֣לֵ֣א דֵ֣תֵ֣רֵ֣עֵ֣א דֵ֣בֵֹ֣יֵ֣תֵֹ֣ה. חֵ֣כֵ֣סֵ֣ה עֵ֣סֵ֣רֵ֣יֵ֣ן וֵ֣חֵ֣מֵֹ֣שֵ֣ה גֵ֣בֵ֣רֵ֣יֵ֣ן

מֵ֣נֵ֣הֵ֣וֵ֣ן חֵ֣זֵ֣יֵֹ֣ת בֵ֣יֵ֣נֵ֣תֵ֣הֵֹ֣וֵ֣ן לֵ֣יֵ֣אֵ֣זֵ֣נֵ֣יֵ֣ה בֵ֣ר עֵ֣זֵ֣ר וֵ֣יֵ֣ת פֵ֣לֵ֣טֵ֣יֵ֣ה בֵ֣ר בֵ֣נֵ֣יֵ֣ה רֵ֣בֵ֣רֵֹ֣בֵֹ֣י עֵ֣מֵֹ֣א.

ונטלת יתי רוחא ואעילר יתי לתרע בית מקדשא דיוי מדנחאה דפתיח למדנחא והא במעלנא (ℭʲ)

התרעא עסרין וחמשה גברא וחזית ביניהון ית יאזניה בר עזור וית פלטיה בר בניה רברבי עמא

(𝔊*) Καὶ ἀνέλαβέν με πνεῦμα καὶ ἤγαγέν με ἐπὶ τὴν πύλην τοῦ οἴκου κυρίου

τὴν κατέναντι τὴν βλέπουσαν κατὰ ἀνατολάς· καὶ ἰδοὺ ἐπὶ τῶν προθύρων τῆς

πύλης ὡς εἴκοσι καὶ πέντε ἄνδρες, καὶ εἶδον ἐν μέσῳ αὐτῶν τὸν Ιεζονιαν τὸν

τοῦ Εζερ καὶ Φαλτιαν τὸν τοῦ Βαναιου τοὺς ἀφηγουμένους τοῦ λαοῦ.

(Trans. of S) "And the spirit lifted me up and brought me to the eastern gate of the house of the Lord which looks to the east, and I saw at the entrance of the gate twenty-five men and I saw among them Jaazaniah son of Azur, and Pelatiah son of Benaiah, princes of the people."

Analysis of the Variants

S has a unique reading by adding ܡܕܢܚܝܐ, "eastern," after the first instance of שׁער, "gate." This is most certainly to avoid confusion in regard to which gate the text was referring to. Another point to be noticed is the consistent translation of והנה, "behold," by ܘܚܙܝܬ, "and I saw," which might be an indication of a single translator for this portion of the text (chaps. 9-11). The only deviation among the Peshitta corpus of MSS is MS 8a1, which has ܩܝܡܝܢ (Ptc.), "standing," added to the text after אישׁ, "men" (collective), with the aim of making the text flow smoothly.

Cᴶ is a literal translation of a Hebrew text similar to that of ℳ, whereas ⑮T has ὡς εἴκοσι καὶ πέντε ἄνδρες, "about 25 men," indicating that the scribe was unsure of the number of men gathered in the house of the Lord, while ℳ and S were precise in their figures.

Ezek 11:2

(ℳ) ויאמר אלי בן אדם אלה האנשים החשבים און והיעצים עצת רע בעיר הזאת

(S) ܘܐܡܪ ܠܝ ܒܪ ܐܢܫܐ܂ ܗܠܝܢ ܐܢܘܢ ܓܒܪܐ ܕܡܬܚܫܒܝܢ

ܥܘܠܐ܂ ܘܡܠܟܝܢ ܡܠܟܐ ܒܝܫܐ ܒܡܕܝܢܬܐ ܗܕܐ܂

ואמר לי בר אדם אלין גבריא דמחשבין למתנ והדמלכין מילך ביש בקרתא הדא ($\mathbb{C}^J$)

($\mathfrak{G}^*$) καὶ εἶπεν κύριος πρός με Υἱὲ ἀνθρώπου, οὗτοι οἱ ἄνδρες οἱ λογιζόμενοι

μάταια καὶ βουλευόμενοι βουλὴν πονηρὰν ἐν τῇ πόλει ταύτῃ

(Trans. of S) "And the Lord told me, 'Son of man, those are the men who are devising

mischief and counseling evil counsels in this city.'"

Analysis of the Variants

S is related to $\mathfrak{G}^T$ inasmuch as both employ the same translation technique. Both,

especially S, strive to avoid ambiguity. Notice that the subject of the verb ויאמר is in the 3°

m. s., therefore its antecedent cannot be רוח, "spirit" (vs. 1), for that is a feminine noun.

Thus S and $\mathfrak{G}^T$ added ܡܪܝܐ / κύριος, "the Lord," as the one speaking to the prophet. This

is not evidence for a direct relationship between them, but an indication of a shared

translation technique to avoid ambiguity.

Ezek 11:3

האמרים לא בקרוב בנות בתים היא הסיר ואנחנו הבשר ($\mathfrak{M}$)

ܘܐܝܠܝܢ ܕܐܡ̇ܪܝܢ ܠܐ ܗܘܐ ܩܪܝܒ ܠܡܒܢܐ ܒܬܐ. ܗ̇ܘ ܩܕܪܐ. ܘܚܢܢ ܒܣܪܐ. (S)

דאמרין לא בקריב למבני היא חשיבא לנא ($\mathbb{C}^J$)

כהדא ואתנא חשיבין בגוה כבסרא דבשיל בגו דהא

($\mathfrak{G}^*$) οἱ λέγοντες Οὐχὶ προσφάτως ᾠκοδόμηνται αἱ οἰκίαι; αὕτη ἐστὶν ὁ λέβης,

ἡμεῖς δὲ τὰ κρέα.

(Trans. of S) "And saying, 'Is it not near to build houses in the midst of it [city]? This is

the caldron and we are the flesh'."

<p style="text-align:center">Analysis of the Variants</p>

All three versions make a syntactical arrangement of their text in relationship to that

of 𝔐. They try to avoid any misunderstanding of the ambiguous text. Thus the key

Hebrew expression is the Inf. Constr. with the prepositional phrase functioning as an Adv.

of time and the neg. particle, namely לא בקרוב בנות בתים, "Is it not near to build houses?"

It, as well as the relative Ptc. האמרים, "who were saying," does not have their common

subject in this verse but in vs. 1, namely the "twenty-five men." 𝔖 recognizes it by

rendering the Hebrew Inf. by the Syriac Peal Perf. 1° c. pl. ܒܢܝܢ, "we are building." In

this case, "we" would be the twenty-five men gathered at the house of the Lord. The

syntactic construction of the second part of the verse supports the Syriac interpretation,

היא הסיר ואנחנו הבשר, "she is the caldron and we are the flesh." "She" is the city and "we"

are the twenty-five men, probably the leaders of the city. The Syriac scribe strived to make

a translation that would render not only its Hebrew text but also good Syriac style,

avoiding ambiguity as much as possible.

𝔊ᵀ renders the Inf. Constr. by the Perf. 3° pl. ῳκοδόμηνται, "they have built for

themselves"; also the subject of the Greek verb is the twenty-five men. Although 𝔗ᴶ has

several epexegetical additions to the text, it renders the Inf. Constr. by its Aramaic cognate

Inf. Constr. without any deviation.

Ezek 11:5

(𝔐) וחפל עלי רוח יהוה ויאמר אלי אמר כה אמר יהוה

כן אמרתם בית ישראל ומעלות רוחכם אני ידעתיה

(S) ܘܢܦܠ ܥܠܝ ܪܘܚܗ ܕܡܪܝܐ ܘܐܡܪ ܠܝ ܐܡܪ ܗܟܢܐ ܐܡܪ ܡܪܝܐ ܗܟܢܐ.

ܐܡܪܬܘܢ ܒܝܬ ܐܝܣܪܝܠ ܘܡܚܫܒܬܗܘܢ ܕܪܘܚܟܘܢ ܐܢܐ ܝܕܥ ܐܢܐ ܠܗܘܢ

(ℭʲ) ושרת עלי רוח נבואה מן קדם יוי ואמר לי אמר כדן אמר יוי

כין אמרתון בית ישראל ודאתון מהרהרין ודסליקת על לבכון קדמי גלין

(𝔊*) καὶ ἔπεσεν ἐπ᾽ ἐμὲ πνεῦμα κυρίου καὶ εἶπεν πρός με Λέγε Τάδε λέγει κύριος Οὕτως εἴπατε, οἶκος Ισραηλ, καὶ τὰ διαβούλια τοῦ πνεύματος ὑμῶν ἐγὼ ἐπίσταμαι.

(Trans. of S) "And the spirit of the Lord fell upon me, and he told me, 'Say, thus says the Lord, thus have you desired, sons of Israel, for the reflections of your mind I know'."

Analysis of the Variants

Some MSS of S read ܡܪܐ ܕܫܘܠܛܢܐ, "Lord of Authority" (7h2, 8a1, 9d1.2, 10d1, 11d1.2, 12a1, 12d1-3→), for the two instances of יהוה found in 𝔐 (7a1 has only ܡܪܝܐ). 𝔊ᴬ contains a reading similar to that of S in several of its MSS, e.g., αδωναι κυριος L'-311, C'-86'-393 (κυριος αδωναι 36). Though both seem to be related, their relationship is not strong enough to support a direct dependency upon one another for the following reasons: (1) The last Hebrew verb ידעתיה, "I know it," is rendered in the Syriac version by ܝܕܥ ܐܢܐ ܠܗܘܢ, "I know them," indicating that the Syriac scribe corrected the syntactical disagreement of the Masoretic reading (number agreement between the Direct

Object of יּדעתיה and its antecedent ומעלות רוחכם, "things that come up in your mind"), which is rendered in 𝔊ᵀ by ἐγὼ ἐπίσταμαι, "I understand" (MS 62 + αυτο), and that the Syriac scribe recognized the *casus pendens* of the pronoun אני[1]; (2) 𝔖 has a unique reading present in all of its witnesses, namely the rendering of the Hebrew בית ישראל by ܒܢܝ ܐܝܣܪܝܠ, "sons of Israel."

𝔗ᴶ gives an extended version of the Hebrew text substituting the Construct chain רוח יהוה, "spirit of the Lord," by רוח נבואה מן קדם יי, "the spirit of prophecy from before the Lord," probably to avoid anthropomorphism, and by rendering ומעלות רוחכם, "and the things that come up in your mind (spirit)," into a more explanatory translation ודאתון מהרהרין, "what you are planning," and the last Hebrew nominal sentence by the Aramaic translation ודסליקת על לבכון קדמי גלין, "and the things that come up in your mind (heart) are revealed before me."

Ezek 11:6

(𝔐) הרביתם חלליכם בעיר הזאת ומלאתם חוצתיה חלל

(𝔖) ܐܣܓܝܬܘܢ ܩܛܝܠܝܟܘܢ ܒܩܪܬܐ ܗܕܐ ܘܡܠܝܬܘܢ ܫܘܩܗܐ ܩܛܝܠܝܢ.

(𝔗ᴶ) אסגיתון קטיליכון בקרתא הדא ומליתון שוקהא קטילין

(𝔊*) ἐπληθύνατε νεκροὺς ὑμῶν ἐν τῇ πόλει ταύτῃ καὶ ἐνεπλήσατε τὰς ὁδοὺς αὐτῆς τραυματιῶν.

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[1]T. Muraoka, *Emphatic Words and Structures in Biblical Hebrew* (Jerusalem: Magnes Press, 1985), 95.

(Trans. of S) "You have multiplied your killed ones in this city, and filled her marketplaces with [people] killed by the sword."

Analysis of the Variants

The Syriac translation is an excellent literary translation. For instance, S does not translate the two instances of the noun חלל, "killed ones, perforated, pieced through," by the same Syriac equivalent, but to avoid monotony in the text the scribe wisely managed to divert it by using synonyms. The first instance is rendered by ܩܛܝ̈ܠܝܟ, "your killed ones," a generic term for a person who is killed no matter the instrument, while the second instance is translated by a more specific term with the same sense of its Hebrew counterpart ܚܪܒܐ, "killed by the sword." On the other hand, the Hebrew verb חלל may be taken as a case of homonymy between the Hebrew and Syriac languages. The corresponding homonymous Syriac verb is the Pael ܚܠܠ, "to purify, wash away, etc.," with the same consonantal spelling but with a different meaning; consequently, the scribe used a Syriac verb that conveyed the same sense as the Hebrew counterpart.

𝔊 T has νεκρούς, a generic term for the first instance, and τραυματιῶν, "wounded," a more specific term but still leaving much to be desired in regard to its Hebrew counterpart. The Greek word τραυματιῶν does not convey the exact sense of being killed by an instrument like a sword, which is the weapon implied in the text.

Although 𝕮ᴶ is related to S by translating חוצתיה, "her outside," with the Aramaic noun שוקה, "her marketplace, broad street, city quarter," as it occurs in S ܫ̈ܘܩܝܗ, "her marketplaces, street," 𝕮ᴶ has the same noun for both instances of the Hebrew חלל, which

is the Aramaic generic term for any type of killing (קְטַל).

Ezek 11:7

(𝔐) לכן כה אמר אדני יהוה חלליכם אשר שמתם בתוכה המה הבשר והיא הסיר ואתכם הוציא מתוכה

(S) ܡܛܠ ܗܢܐ ܗܟܢܐ ܐܡܪ ܐܠܗܐ ܩܛܝ̈ܠܝܟܘܢ ܕܐܪܡܝܬܘܢ܂

ܒܓܘܗ ܗܢܘܢ ܐܢܘܢ ܒܣܪܐ ܘܗܝ ܡܕܝܢܬܐ܂ ܩܕܪܐ ܗܝ ܘܠܟܘܢ ܐܦܩ ܡܢ ܓܘܗ܂

(𝔠ʲ) בכין כדנן אמר יי אלהים קטיליכין דשויהון

בגוה אנון כבסרא והיא כדודא ויתכון אגלי מנוה

(𝔊*) διὰ τοῦτο τάδε λέγει κύριος Τοὺς νεκροὺς ὑμῶν οὓς ἐπατάξατε ἐν μέσῳ

αὐτῆς, οὗτοί εἰσιν τὰ κρέα, αὐτὴ δὲ ὁ λέβης ἐστίν, καὶ ὑμᾶς ἐξάξω ἐκ μέσου

αὐτῆς.

(Trans. of S) "Because of this, thus says the Lord of Authority, 'Your killed ones by the

sword whom you have placed in her midst, they are the flesh and she [the city] is the

caldron; and I am bringing you out from her midst'."

Analysis of the Variants

The similarity between S and 𝔊T is overshadowed by their overwhelming

differences. For instance, the Hi. Perf. 3° m. s. הוציא, "he brings [you] forth" (which may

be a scribal error for אוציא, 1° c. s.), is rendered by the Ptc. plus the first-person

independent personal pronoun functioning as the subject of the Ptc. This usage of the

Syriac Ptc. may indicate according to Muraoka "what has been going on for some time up

to the moment of speaking,"[1] ܡܦܩ ܐܢܐ, "I am bringing [you] out," while 𝕲ᵀ translates it by the Fut. Act. Ind. 1° s. ἐξάξω, "I will lead [you] out." Both versions try to make sense out of the Hi. 3° m. s. הוֹצִיא, for it is in a direct speech in which אֲדֹנָי יְהוִה is speaking. Then who is the antecedent of the person of the Hi. verb form since it is in the third person? Probably the Syriac and Septuagintal scribes corrected the text based on vs. 9 (vs. 9 in 𝔐 has the first person for this same verb). Although ℭᴶ has an exilic interpretative expansion of the text, it employs a verb in the first person also; it reads אַגְלִי, "I will exile [you] out" (see vs. 9 for the same reading).

Also, notice the careful construction of the expression ܗܢܘܢ ܐܢܘܢ ܒܣܪܐ, " they are the flesh." This is a good Syriac construction: "The enclitic forms (ܐܢܘܢ) of the first and second persons, and those for the third person to a lesser extent, are used as weakened subjects in a nominal clause following the predicate."[2] This supports the argument of high literary skills of the Syriac scribe of the Peshitta of Ezek 1-12.

Ezek 11:11

היא לא תהיה לכם לסיר ואתם תהיו בתוכה לבשר אל גבול ישראל אשפט אתכם (𝔐)

ܗܝ, ܠܐ ܬܗܘܐ ܠܟܘܢ ܩܕܪܐ. ܘܐܢܬܘܢ ܐܦܠܐ ܬܗܘܘܢ (S)

ܒܗ ܒܣܪܐ. ܥܠ ܬܚܘܡܐ ܕܐܝܣܪܝܠ ܐܕܘܢܟܘܢ.

היא לא תהי לכון כדחא ברם אתון תהון בגוה כבסרא (ℭᴶ)

דבשיל בגו דודא על תחום ארעא דישראל אתפרע מנכון

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[1]Muraoka, *Classical Syriac for Hebraists*, § 68.

[2]Ibid., § 10; Nöldeke, § 64.

(𝔊*) αὐτὴ ὑμῖν οὐκ ἔσται εἰς λέβητα, καὶ ὑμεῖς οὐ μὴ γένησθε ἐν μέσῳ αὐτῆς

εἰς κρέα· ἐπὶ τῶν ὁρίων τοῦ Ισραηλ κρινῶ ὑμᾶς.

(Trans. of 𝕊) "'And she will not be a caldron to you neither will you be the flesh in her,

and at the border of Israel I will judge you'."

Analysis of the Variants

Several MSS of 𝔊ᴬ do not contain vs. 11 at all (B, 46, 534-86). On the contrary all

the MSS of the Peshitta version have it as it occurs in 𝔐. 𝕮ᴶ gives again a direct exilic

interpretation of this verse by rendering כבסרא דבשיל בגו דודא, "as flesh which is boiled

inside of a caldron," indicating, according to Samson H. Levey, that "Jerusalem will not

serve as a protection for those who had remained within it, but the time has come for them

to be exiled, as meat fully cooked, is ready to be taken out of the pot."[1]

Ezek 11:12

(𝔐) וידעתם כי אני יהוה אשר בחקי לא הלכתם ומשפטי

לא עשיתם וכמשפטי הגוים אשר סביבותיכם עשיתם

(𝕊) ܘܬܕܥܘܢ ܕܐܢܐ ܐܢܐ ܡܪܝܐ. ܕܒܦܘܩܕܢܝ ܠܐ ܗܠܟܬܘܢ ܘܕܝܢܝ

ܠܐ ܥܒܕܬܘܢ ܐܠܐ ܐܝܟ ܕܝܢܝܗܘܢ ܕܥܡܡܐ ܕܚܕܪܝܟܘܢ ܥܒܕܬܘܢ.

(𝕮ᴶ) ותידעון ארי אנא יי דבקימי לא הליכתון וריני

לא עבדתון וכמוסי עממיא דבסחרניכון עבדתון

(𝔊*) καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος.

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[1]Levey, 41, n. 2.

(Trans. of S) "'And you will know that I am the Lord, for in my statutes you have not walked, and my judgment you have not performed, but according to the judgment of the peoples around you have you done'."

<p style="text-align:center">Analysis of the Variants</p>

MSS B, 46, 534-86 omitted the entire verse; 𝔊* has only καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος, but 𝔊ᴬ contains it in several MSS in its entirety, e.g., (※ O, 86ᵐᵍ, 449) οτι εν τοις δικαιωμασιν μου ουκ επορευθητε και τα κριματα μου (>147) κατα (>88-147, 86ᵐᵍ, 410) τα κριματα των εθνων των περικυκλω υμων (+ ουκ 62 L'-311) εποιησατε O', L'-311, 86ᵐᵍ, 403', 410. Also an asterisk appears in θ' οτι εν τοις δικαιωμασι(ν) μου ουκ επορευθητε και τα κριματα μου ουκ εποησατε και κατα τα κριματα των εθνων των περικυκλω υμων εποιησατε Qˣᵗ. Cᴶ agrees with the Masoretic reading for the entire verse with the sole exception of the word וכמשׁפטי, "and according to the judgments of," which is rendered by וכנמוסי, "according to the practices of."

S is a literal translation of a Hebrew text similar to that of 𝔐, based on the Syriac rendering of the Hebrew כי אני יהוה, "that I am the Lord," which is ܐܢܐ ܐܝܟ ܕܐܢܐ, "that I am the Lord." The consistent use of the pron. ܐܢܐ as a copula to translate this Hebrew formula (כי אני יהוה) reveals a possible characteristic of a single hand for this portion of the Peshitta of Ezekiel, because several times it has appeared in the text as a regular pattern of its translation.

Ezek 11:13

ויהי כהנבאי ופלטיהו בן בניה מת ואפל על פני ואזעק קול (זז)

גדול ואמר אהה אדני יהוה כלה אתה עשה את שארית ישראל

(S) ܘܟܕ ܐܬܢܒܝܬ. ܒܗ ܦܠܛܝܐ ܒܪ ܒܢܝܐ. ܘܢܦܠܬ ܥܠ ܐܦܝ. ܘܩܥܝܬ ܒܩܠܐ

ܪܒܐ ܘܐܡܪܬ ܐܘܗ ܡܪܝܐ. ܚܬܘܡܐ ܐܢܬ ܥܒܕ ܠܫܪܟܗ ܕܐܝܣܪܐܝܠ.

והוה כאתנביותי ופלטיה בר בניה מית ואשתטחית על אפי וצוחית בקל רב (ַי)

ואמרית קביל בעותי יוי אלהים נמירא את עביד עם שארא דישראל

(ᵹ*) καὶ ἐγένετο ἐν τῷ προφητεύειν με καὶ Φαλτιας ὁ τοῦ Βαναιου ἀπέθανεν,

καὶ πίπτω ἐπὶ πρόσωπόν μου καὶ ἀνεβόησα φωνῇ μεγάλῃ καὶ εἶπα Οἴμμοι οἴμμοι,

κύριε, εἰς συντέλειαν σὺ ποιεῖς τοὺς καταλοίπους τοῦ Ισραηλ.

(Trans. of S) "And when I had prophesied, Palatiah the son of Benaiah died, and I fell

upon my face and cried in a loud voice and said, 'Ah Lord of Authority, will you make an

end to the remnant of Israel?'"

Analysis of the Variants

The language of S is purely Syriac in syntax and grammar, while ᵹT has some

Hebraisms. For instance, the Ni. Inf. Constr. plus suf. pron. כהנבאי, "while I was

prophesying," was rendered by the Syriac Ethpe. Imperf. with an introductory

circumstantial or temporal particle ܟܕ ܐܬܢܒܝܬ, "and when I was prophesying," omitting

the Hebrew ויהי used in a temporal sense. On the other hand, ᵹT has two introductory

Hebraisms, καὶ ἐγένετο for ויהי and ἐν τῷ προφητεύειν (ἐν τῷ + Inf.) for כהנבאי.

This shows that the Greek translator(s) thought too literally, or there was a purpose in

rendering such a translation tinged by Hebrew influence. This is not the case with the Peshitta where the scribe, though rendering a translation close to the Hebrew text, struggles for a good Syriac style, indicating that he had a good knowledge of both languages and that his goal was the transmission of the content rather than the text per se.

Another point is that 𝔊 ͭ does not contain the Hebrew word בן, having instead the genitive with a relative particle ὁ τοῦ Βαναιου, "the one of Banaia" (cf. vs. 1). 𝕮ᴶ introduces an expansion that is unique to its text קביל בעותי, "receive my prayer." Therefore each version had its own characteristics regarding this verse.

Ezek 11:14

(𝔐) ויהי דבר יהוה אלי לאמר

(S) ܘܗܘܐ ܥܠ ܦܬܓܡܗ ܕܡܪܝܐ ܥܠܝ ܠܡܐܡܪ.

(𝕮ᴶ) והוה פתגם נבואה מן קדם יי עמי למימר

(𝔊*) Καὶ ἐγένετο λόγος κυρίου πρός με λέγων.

(Trans. of S) "And the word of the Lord was upon me saying."

Analysis of the Variants

𝕮ᴶ avoids anthropomorphic representation of God by rendering דבר יהוה by פתגם נבואה מן קדם יי, "the word of the prophecy from before the Lord." S and 𝔊 ͭ translate it literally.

Ezek 11:15

(𝔐) בן אדם אחיך אחיך אנשי גאלתך וכל בית ישראל כלה אשר

אמרו להם ישבי ירושלם רחקו מעל יהוה לנו היא נתנה הארץ למורשה

(S) ܕܗܒ ܩܡܠܗܐ ܘܢܕܚܙܬ ܪܢܝܪ ܘܢܝܗܪ ܘܢܝܗܪ ܪܢܝܕܒ

ܪܢܝܕܒ ܡܢ ܐܢܫܬܐܪ ܢܝܠܐܬܐܪܗ ܐܝܗ ܝܐܒܢܐ ܠܗܘܢ ܐܬܪܗܐ ܢܝܫܡܥ ܐܬ̈ܡܐܪ

ܪܬܐܘܬܠܐ ܪܢܐܝܪ ܐܒܩܥܐܪ ܥܠ ܗܘ ܠܐ

(ℭʲ) בר אדם אחך אחך אֲשֶׁ קריבך וכל בית ישראל כולהון דאמרין להון יתבי

ירושלם אתרחקו מדחלתא דיוי דילא היא יהיבא ארעא למירתה

(𝔊*) Υἱὲ ἀνθρώπου, οἱ ἀδελφοί σου καὶ οἱ ἄνδρες τῆς αἰχμαλωσίας σου καὶ πᾶς

ὁ οἶκος τοῦ Ἰσραηλ συντετέλεσται, οἷς εἶπαν αὐτοῖς οἱ κατοικοῦντες Ἰερουσαλημ

Μακρὰν ἀπέχετε ἀπὸ τοῦ κυρίου, ἡμῖν δέδοται ἡ γῆ εἰς κληρονομίαν.

(Trans. of S) "'Son of man, your brothers, your brothers, men of your captivity, and all of

them of the house of Israel will be annihilated.' For the inhabitants of Jerusalem said to

them, 'They have been removed far away from the Lord; as a result, to us the land has been

given for an inheritance'."

Analysis of the Variants

The S and ℭʲ versions have both instances of אחיך, "your brothers," which is

suggested to be a dittographic error in 𝔐, thus deserving to be deleted according to BHS

App. Though 𝔊* omits it, 𝔊ᴬ contains it in some of its MSS, 1° σου] + αδελφοι σου O-88-

62; and 88 + και αδελφαι σου.[1] Also οι γ' and Cod. 86 Qᵗˣᵗ have both instances

introduced by an asterisk ※. Therefore, the majority is in favor of 𝔐 against BHS's

suggestion of a dittographic error, perhaps recognizing its value as emphasis.

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[1]MS group 147' contains a unique reading, και ο οικος του πατρος σου.

The similarity in the rendering of נאלתך ־ושׁא, "your kindred," which is translated as

אנא קריבך, "close relative," in ℭʲ and also by α', σ', θ' αγχιστεων, "close relative, heir at

law," was rendered as ܚܒܝܫܟ, "of your captivity," in S and τῆς αἰχμαλωσίας σου

"your captivity," in ⑥ᵀ. This can be easily explained based on a common interpretation of

the unvocalized Hebrew text and on the context of the passage. The context is on the

imminent exile of the nation and the Hebrew expression נאלתך, "your kindred," has a

similar spelling to נלותך, "your captivity/exile," which is the spelling suggested by BHS.

The additional words ܢܣܘܦܘܢ, "they will be annihilated," and συντετέλεσται,

"[they] will be put to an end," are found in S and ⑥ᵀ respectively. One can take this as a

direct relationship between both versions, or as an independent translation based on a

common translation technique of contextual exegesis. The second possibility seems the

more plausible one, because the translation pattern of S is one that strives to smooth and

simplify the text adding words to make the text clearer in the Syriac language (see: +

ܕܝܗܘܕܐ "of Judah" 1:2). The Syriac translator may have added the extra word based on

the context of this verse, thus indicating that all those who were removed away from the

Lord would be destroyed (ܢܣܘܦܘܢ, "they will be annihilated") including those of the house

of Israel. All the witnesses of S and ⑥ᵀ have this addition except Cod. 86, Qᵗˣᵗ, and

οι γ'.

The Hebrew word הרחקו, which can be an Imper. or a Perf. 3° c. pl., was rendered

by the Syriac scribe as Ethpa. Perf. 3° c. pl. ܐܬܪܚܩܘ, "they have been removed far away."

The change from active to passive voice is more a choice of the translator than an actual

translation of S's *Vorlage*. Regarding this type of variation Lund stated that "both text and translation technique adequately account for such differences, so much so that it is impossible to decide between them as to the *raison d'être* for most cases." [1] (See from passive to active voice change in the collation of verses 1:20, 21; 3:4; 10:11, 13, 16; 12:25, 28.).

𝕮ᴶ has a similar reading, but it adds an expansion to the text, אתרחקו מדחלתא דיוי, "you have gone far from the worship of the Lord." 𝕲ᵀ, on the other hand, has Μακρὰν ἀπέχετε, "far have you gone," a Pres. 2° pl., which is a translation based on a contextual exegesis. Furthermore, the Ni. נתנה, "has been given," was translated by the Ethpe. form in S and in the Perf. Act. in 𝕲ᵀ, indicating a substantial difference between these two versions regarding translation.

The Syriac scribe seems to have understood that the elite of Jerusalem's inhabitants said to those who had gone into exile, לנו היא נתנה הארץ למורשה, "to us the land has been given as an inheritance." Then he introduced a resulting particle ܠ, "as a result," to support this interpretation, indicating that now the people who remained in Jerusalem were more pious than those taken into captivity. This shows again the skillful ability of the Syriac scribe in handling both languages, Syriac and Hebrew.

Ezek 11:16

לכן אמר כה אמר אדני יהוה כי הרחקתים בגוים וכי הפיצותים (𝕸)

בארצות ואהי להם למקדש מעט בארצות אשר באו שם

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[1] Lund, 418.

(S) ܡܛܠ ܗܢܐ ܗܟܢ ܐܡܪ ܡܪܐ ܕܚܝܠܐ. ܕܐܪܚܩ ܐܢܘܢ ܒܝܬ ܥܡܡܐ.

ܐܢܘܢ ܒܝܬܐ. ܘܐܗܘܐ ܠܗܘܢ ܠܡܩܕܫܐ ܙܥܘܪܐ ܒܐܬܪܘܬܐ ܕܐܙܠܘ ܠܗܘܢ

(ℭʲ) בכין אמר כדן אמר יי אלהים ארי ארחיקתנון לביני עממיא וארי בדרתנון במדינתא

ויהבית להון בתי כנישתא תנין לבית מקדשי ואנון כעיר במדינתא דאתגליאו לתמן

(𝔊*) διὰ τοῦτο εἰπόν Τάδε λέγει κύριος ὅτι 'Απώσομαι αὐτοὺς εἰς τὰ ἔθνη καὶ διασκορπιῶ αὐτοὺς εἰς πᾶσαν τὴν γῆν, καὶ ἔσομαι αὐτοῖς εἰς ἁγίασμα μικρὸν ἐν ταῖς χώραις, οὗ ἂν εἰσέλθωσιν ἐκεῖ.

(Trans. of S) "Because of that, thus says the Lord of Authority, 'I will drive them far away among the nations and I will scatter them among the countries, yet I will be to them a small sanctuary among the countries where they have gone'."

Analysis of the Variants

S omits the imperative אמר, "say," which is found in 𝔊T, except MS 26; ℭʲ also has it, except MSS b, g. The Hebrew syntactical construction of the two subordinating כי clauses (concessive clauses) and the syndetic clause with an adversative *waw*, "yet, nevertheless," is reformulated in the process of translating it into Syriac. The Syriac scribe prefers the paratactic construction instead of the hypotactic as found in 𝔐. S presents two independent short clauses and the last of them is joined by the adversative waw, ܐܪܚܩ ܐܢܘܢ , "I will cast them . . . ," ܘܐܒܕܪ ܐܢܘܢ, "I will scatter them . . . ," ܘܐܗܘܐ ܠܗܘܢ, "yet I will be to them . . ." Thus the introductory Syriac expression ܡܛܠ ܗܢܐ, "because of this, therefore," indicates that the preceding verses are the cause of the following three independent clauses. This indicates the literary ability of the scribe in handling the text.

𝕮ᴶ contains a very interesting reading that most probably indicates a theological

reason behind this translation. This is one of the first instances, if not the first one, of a

written source to mention בֵּי כְנִישְׁתָּא, "synagogue," in relationship to the Babylonian exile.

According to 𝔐, God would be to them a sanctuary for a while in the exile, yet the

targumic interpretation sees the synagogue as a substitution for the sanctuary which had

been destroyed. It may support L. I. Rabinowitz's assumption that the origin of the

synagogues was during the Babylonian exile.[1] The targumic translation is imbued with an

exilic flavor; it seems that the targumic interpreters did not want to miss any opportunity to

mention something related to the exile. For example, see the last portion of the verse

דְאִתְגְלִיאוּ "where they have been exiled."

The following chart shows how close each version is to the Masoretic reading with

respect to three Hebrew words of vs. 16:

𝔐	S	𝕮ᴶ	𝕲ᵀ
בַּגּוֹיִם	ܒܥ̈ܡܡܐ	עַמְמַיָא	εἰς τὰ ἔθνη
בָּאֲרָצוֹת	ܒܐܬܪ̈ܘܬܐ	בְּמְדִינָתָא	εἰς πᾶσαν τὴν γῆν
בָּאֲרָצוֹת	ܒܐܬܪ̈ܘܬܐ	בְּמְדִינָתָא	ἐν ταῖς χώραις

This comparison shows a clearer picture of the closeness of the Peshitta version to

𝔐. Although this is a small sample, it reflects the reality of the twelve chapters under

study. The Syriac version may not be a word-for-word literal translation of a Hebrew text

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[1]L. I. Rabinowitz, "Synagogue," *Encyclopedia Judaica* (New York: Mamillan, 1971), 15:580; See also G. F. Moore, *Judaism in the First Centuries of the Christian Era* (Cambridge: Harvard University Press, 1927), 1:281.

similar to that of 𝔐, but neither is it a paraphrase full of additional interpretative ideas.

Thus the closeness of 𝔖 to 𝔐 increases the 𝔖's value for the study of the Old Testament.

Ezek 11:17

(𝔐) לכן אמר כה אמר אדני יהוה וקבצתי אתכם מן העמים ואספתי

אתכם מן הארצות אשר נפצותם בהם ונתתי לכם את אדמת ישראל

(𝔖) .ܡܒܕܪܝܢ ܡܢ ܐܢܫܐ ܘܐܟܢܫܟܘܢ. ܘܐܥܠܟܘܢ ܡܢ ܐܬܪܘܬܐ

ܘܐܟܢܫܟܘܢ ܡܢ ܐܬܪܘܬܐ ܕܐܬܒܕܪܬܘܢ ܒܗܘܢ. ܘܐܬܠ ܠܟܘܢ ܐܪܥܐ ܕܝܣܪܐܝܠ

(ℭ ᴶ) בכין אימר כדן אמר יי אלהים ואקריב יתכון מבני עממיא

ואכניש יתכון מן מדינתא דאתבדרתון בהון ואתין לכון ית ארעא דישראל

(𝔊*) διὰ τοῦτο εἰπόν Τάδε λέγει κύριος Καὶ εἰσδέξομαι αὐτοὺς ἐκ τῶν ἐθνῶν

καὶ συνάξω αὐτοὺς ἐκ τῶν χωρῶν, οὗ διέσπειρα αὐτοὺς ἐν αὐταῖς, καὶ δώσω

αὐτοῖς τὴν γῆν τοῦ Ισραηλ.

(Trans. of 𝔖) "Therefore, thus says the Lord of Authority, 'I will gather you from among

the nations and I will bring you from the countries where you have been scattered, and I

will give you the land of Israel'."

Analysis of the Variants

𝔖 has its usual rendering for the *nomina sacra*, while 𝔊* (MSS B, 538, 233) omits

אדני; 𝔊 ᴬ, however, has it in all of the remaining witnesses of 𝔊. 𝔖 again, as in the

preceding verse, omits the Imper. אמר, "say," probably to avoid redundancy. ℭ ᴶ and 𝔊 ᵀ

have the imperative; exceptions are MSS A and 233 of the Greek version.

The key point among the versions is the rendering of three Hebrew verbs:

ᛘ	S	ᑕ˧	ᛦT
וקבצתי	ܐܟܢܫܟܘܢ	ואקריב	Καὶ εἰσδέξομαι αὐτούς
ואספתי	ܘܐܩܪܒܟܘܢ	ואכניש	καὶ συνάξω αὐτούς
נפוצתים	ܕܒܕܪܬܟܘܢ	דאתבדרתון	οὗ διέσπειρα αὐτούς

Notice that S and ᑕ˧ have the same cognate verbs for the first two, but in an inverted position. ᛦT is related to ᑕ˧, regarding the second verb, and to S, which has it in the first position. All of them employ the verb that gave origin to the term "synagogue" in their respective languages, except ᛘ. Notice that ᛦT has the three direct objects, αὐτούς, "them," in the 3° pl., while S and ᑕ˧ have them in the 2° m. pl. in agreement with ᛘ. This may be more a choice of the translator than a reflection of the ᛦT's *Vorlage*. The use of the third or second person conveys a different degree of proximity that may have been the cause of this deviation of ᛦT.

The Hebrew word אדמה, "land of," was rendered in S and ᑕ˧ by synonymous, but not cognate, words ה ܐܬܪܐ, "land of," and ד ארעא, "land of." Both the Aramaic and Syriac languages have a cognate word that spells just like their Hebrew counterpart; the scribes, however, chose to use another one. This is not evidence for a difference from their *Vorlagen*, for the semantic sense of the terms may have developed in the course of history in such a way that אדמה would not convey in the Syriac and Aramaic languages what the scribes were expecting for their communities. On the other hand, the expressions ארעא and ܐܬܪܐ may have had a more specific function in delimiting a geographical and

of the nation, and καρδίαν ἐτέραν, "another heart," of the Septuagint would imply a better

or different attitude than what they, the people, had at the time of the exile (besides reading

a ר instead of a ד, אחר instead of אחד, a common scribal error). The Syriac scribe may

have harmonized the translation of לב אחד, "one heart," with ורוח חדשה, "and a new spirit,"

probably to make more emphatic the complete transformation of the people, or he

understood the Adj. חדשה "new," being applied to both "heart and spirit," and omitted אחד

"one" as superfluous for the understanding of the passage (cf. Ezek 18:31; 36:26 where

one finds "new heart" in 𝔐).[1]

The second deviation is the translation of the suffixed pronoun of the prepositional

phrase בקרבכם, "within you, in your inside." S has ܒܓܘܗܘܢ, "within them," 𝔊ᵀ reads ἐν

αὐτοῖς, "within them," and only Cods. 86, 88 and α' have a reading similar to 𝔐, εἰς τα

εγκατα υμων, "in your inmost part." Although 𝔗ᴶ agrees with the Masoretic text with

some additions[2] (במעיכון, "in your inmost part"), some of its MSS support the usage of the

third-person plural, e.g., MSS b, g, o, c, במעיהון, "in their inmost part." Even though

some similarities may exist in this verse, these variations are strong evidence for a

nonrelationship among the versions all together.

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[1]According to Greenberg "S goes in another direction, assimilating 'one' here and
in Jer 32[:39] to 'new' in Ezek 18 and 36, reading ḥdt' in all cases: this seems to be a
deliberate attempt to assimilate all these closely allied passages." Greenberg, 190.

[2]𝔗ᴶ expands the text by reformulating the Hebrew text in the following manner,
ואתבר ליבא דרשעא דהוא תקיף כאבנא, "I will break the heart of evil which is hard as stone."

Ezek 11:20

למען בחקתי ילכו ואת משפטי ישמרו ועשו אתם והיו לי לעם ואני אהיה להם לאלהים (ℳ)

(S) ܘܢܠܟܘܢ ܒܦܘܩܕܢܝ ܘܕܝ̈ܢܝ ܢܛܪܘܢ ܐܢܘܢ

ܘܢܥܒܕܘܢ ܐܢܘܢ܂ ܘܢܗܘܘܢ ܠܝ ܥܡܐ܂ ܘܐܢܐ ܐܗܘܐ ܠܗܘܢ ܐܠܗܐ.

בדיל דבקימי יהכון וית דיני יטרון ויעבדון יתהון ויהון קדמי לעם ואנא אהי להון לאלה (ℭʲ)

(𝕲*) ὅπως ἐν τοῖς προστάγμασίν μου πορεύωνται καὶ τὰ δικαιώματά μου

φυλάσσωνται καὶ ποιῶσιν αὐτά· καὶ ἔσονταί μοι εἰς λαόν, καὶ ἐγὼ ἔσομαι

αὐτοῖς εἰς θεόν.

(Trans. of S) "'And they will walk in my statutes, and keep my judgments, and perform them, and they will be my people and I will be their God'."

Analysis of the Variants

The only point to be noticed here is the additional ending found in 𝕲ᴬ at the

conclusion of the verse, which is foreign to ℳ, S, 𝕲*, and ℭʲ, end] + λεγει κυριος in

MSS A``-410-147, 36-538-46, C`'-86'-239'-393-403', 14, 29.

Ezek 11:21

ואל לב שקוציהם ותועבותיהם לבם הלך דרכם בראשם נתתי נאם אדני יהוה (ℳ)

(S) ܒܠܒܐ ܕܨܒܝ̈ܬܗܘܢ ܘܕܛ̈ܢܦܘܬܗܘܢ ܐܙܠ ܗܘܐ.

ܠܒܗܘܢ ܐܘܪܚܬܗܘܢ ܒܪܝܫܗܘܢ ܐܡܪ ܡܪܝܐ ܐܠܗܐ ܀ ܀

בתר פלחן שקוציהון ותועיבתהון לבהון טעי פורענות אורחהון ברישהון יהבית אמר יוי אלהים (ℭʲ)

(𝕲*) καὶ εἰς τὴν καρδίαν τῶν βδελυγμάτων αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν, ὡς ἡ

καρδία αὐτῶν ἐπορεύετο, τὰς ὁδοὺς αὐτῶν εἰς κεφαλὰς αὐτῶν δέδωκα, λέγει κύριος.

(Trans. of S) "'For in the mind their heart is going to their images and abominations. Their ways upon their heads I will repay,' says the Lord of Authority."

Analysis of the Variants

The contrasting difference here is the rendering of the introductory prepositional phrase ואל לב, "and to the heart." Even though BHS suggests that this may be a corruption of the text and that a better reading for it is ואלה אחרי, "and these after," this Prep. Phr. makes perfect sense in the syntax of the verse by taking it as an emphatic Prep. Phr. S substitutes it by ܒܬܪܥܝܬܐ ܕܠܗ, "for in the mind/conscience." Probably the Syriac scribe uses "mind" instead of "heart," which is a normal equivalent for mind, to make the point that the idolatrous behavior of the people was a voluntary and conscious act.

𝕮ʲ reads בתר, "after," supporting the BHS suggestion. 𝕲* (MSS B, O-62', L'') has a reading similar to 𝔐, καὶ εἰς τὴν καρδίαν, "and toward the heart," whereas 𝕲ᴬ (rel.) reads κατα τας καρδιας, "according to the hearts." Regarding the *nomina sacra* S translates them consistently, and 𝕲* (MSS B V) has, as usual, only its typical κύριος, while 𝕲ᴬ has both αδωναι κύριος (rel.).

Ezek 11:22

וישאו הכרובים את כנפיהם והאופנים לעמתם וכבוד אלהי ישראל עליהם מלמעלה (𝔐)

(S) ܘܐܪܝܡܘ ܟܪܘܒܐ ܓܦܝܗܘܢ ܘܓܝܓܠܐ ܠܥܡܬܗܘܢ ܘܐܝܩܪܐ ܕܐܠܗܐ ܕܐܝܣܪܐܝܠ ܥܠܝܗܘܢ

(𝕮ʲ) תמלו כרוביא ית נפיהון וגלגליא לקבלהון ויקר אלהא דישראל עליהון מלעילא

(𝕲*) Καὶ ἐξῆραν τὰ χερουβιν τὰς πτέρυγας αὐτῶν, καὶ οἱ τροχοὶ ἐχόμενοι αὐτῶν, καὶ ἡ δόξα θεοῦ Ισραηλ ἐπ᾽ αὐτὰ ὑπεράνω αὐτῶν.

(Trans. of S) "And the cherubim lifted up their wings and the wheels with them and the Glory of the God of Israel was above them."

Analysis of the Variants

S has a peculiar reading by lacking the last Hebrew prepositional expression

מלמעלה, "upward," but using an equivalent expression, ܒ ܠܥܠ. This may be an endeavor

to avoid redundancy in the text. 𝕮ʲ has it as מלעילא, which is the cognate for the Hebrew

expression, and 𝕲ᵀ, ὑπεράνω αὐτῶν, "above them."

Ezek 11:23

(𝔐) ויעל כבוד יהוה מעל תוך העיר ויעמד על ההר אשר מקדם לעיר

(S) ܘܐܬܬܪܝܡ ܐܝܩܪܗ

ܕܡܪܝܐ ܡܢ ܓܘܗ ܕܡܕܝܢܬܐ. ܘܩܡ ܠܥܠ ܡܢ ܛܘܪܐ. ܗܘ ܕܡܢ ܡܕܢܚܝܗ ܕܡܕܝܢܬܐ.

(𝕮ʲ) ואסתלק יקרא דיוי מן גו קרתא ושרא על טור זיתיא דממדנח לקרתא

(𝕲*) καὶ ἀνέβη ἡ δόξα κυρίου ἐκ μέσης τῆς πόλεως καὶ ἔστη ἐπὶ τοῦ ὄρους, ὃ ἦν ἀπέναντι τῆς πόλεως.

(Trans. of S) "And the Glory of the Lord went up from the midst of the city and stood on the mount, which is on the east side of the city."

Analysis of the Variants

℃ʲ has a theological interpretation of the text. Instead of "mount" it has a very

interesting, specific translation, וֹשְרָא עֵל טוּר זֵיתֵיא, "and rested upon the Olive Mountain."

According to the tradition, the Shekinah would make a journey of ten stops; one of them

was the Mount of Olives.[1] All the other versions support the Masoretic text and ignore the

targumic interpretation.

Ezek 11:24

(𝔐) ורוח נשאתני ותביאני כשדימה אל הגולה במראה ברוח אלהים ויעל מעלי המראה אשר ראיתי

(S) ܘܪܘܚܐ ܫܩܠܬܢܝ ܘܐܝܬܝܬܢܝ ܠܐܪܥܐ ܕܟܠܕܝܐ ܠܫܒܝܬܐ ܒܚܙܘܐ ܘܒܪܘܚܐ.

ܘܚܙܘܐ ܕܐܠܗܐ ܘܣܠܩ ܡܢ ܠܘܬܝ ܚܙܘܐ ܕܚܙܝܬ.

(℃ʲ) ורוחא נטלתני ואיבלתני למדינת ארע כסדאי לות בני גלותא בחזוא ברוח

נבואה דשרת עלי מן קדם יוי ואסתלק מני חזוא דחזיתי

(𝔊*) καὶ ἀνέλαβέν με πνεῦμα καὶ ἤγαγέν με εἰς γῆν Χαλδαίων εἰς τὴν

αἰχμαλωσίαν ἐν ὁράσει ἐν πνεύματι θεοῦ· καὶ ἀνέβην ἀπὸ τῆς ὁράσεως, ἧς

εἶδον.

(Trans. of S) "And the spirit lifted me up and brought me to the land of the Chaldeans to

the exile, in the vision and with the Spirit of God; and the vision which I had seen departed

from me."

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[1]Levey, 43, n. 11.

Analysis of the Variants

S has a reading related to $\mathbb{C}^J$, but the rest of the verse indicates an independent translation for both. For instance, S adds ܪܥܬܪܐ, "to the land," of the Chaldeans as found also in $\mathbb{C}^J$. This may be to avoid ambiguity, making clear that the prophet was sent to the country/land of the Chaldeans where the Jews were exiled, and not toward the people called Chaldeans nor toward that country as one may superficially deduce on the basis of the paragogic *he* in 𝔐 (כשׂדימה).

The rendering of ויעל מעלי, "and it went up from me," is unique to S. $\mathbb{C}^J$ also has a unique reading by expanding the text: ברוח נבואה דשׂרת עלי מן קדם יוי, "in the spirit of prophecy which rested upon me from before the Lord." This reads against any relationship to the Syriac or Greek versions. 𝔊* has a unique reading too, καὶ ἀνέβην ἀπὸ τῆς ὁράσεως, "and I rose up from the vision," for the Hebrew ויעל מעלי, "and it went up from me." Only Cods. 86, 88, and σ' have a reading close to 𝔐, e.g., <και> ανελημφθη απ εμου η ορασις ην <ειδον>.

Ezek 11:25

(𝔐) ואדבר אל הגולה את כל דברי יהוה אשר הראני

(S) ܘܡܠܠܬ ܥܡ ܓܠܘܬܐ. ܟܠܗܘܢ ܦܬܓܡܘܗܝ, ܕܗܘܐ ܠܝ ܡܢ ܡܪܝܐ

(𝔊*) καὶ ἐλάλησα πρὸς τὴν αἰχμαλωσίαν πάντας τοὺς λόγους τοῦ κυρίου, οὓς ἔδειξέν μοι.

(Trans. of S) "And I spoke with [those of] the captivity all the words that the Lord showed me."

Analysis of the Variants

ℂʲ has a peculiar reading that is ignored by all the other versions, namely וֵאתנבית "and I prophesied." This can be due to an interpretative approach to the text; the targumic scribe may have avoided the assumption that Ezekiel spoke by himself as implied in 𝔐, by writing "prophesied," conveying the notion of a divine revelation.

Characteristics of the Peshitta Version of Ezek 11

1. S has several unique readings (11:1, 16, 22, 24).

2. The Syriac scribe strives to make a translation that conforms to good Syriac style. This can be noticed in almost all the verses.

3. S agrees with 𝔐 regarding the *nomina sacra* (11:17, 21). There is only one instance where MS 7a1 deviates from that (11:5).

4. S ignores the additions and interpretations of ℂʲ (11:5, 23, 25).

5. S avoids Hebraisms (11:13).

5. S does not avoid anthropomorphisms (11:14).

EZEKIEL 12

Collation

12:1

[דבר יהוה // אלי] tr.

12:2

[אתה ישב] tr.

[עינים] + ܐܝܬ "there is."

Q. Inf. Constr. [לראות] om.

Q. Perf. 3° m. pl. [ראו] Peal Ptc. m. pl. ܣ̈ܝ
"seeing."

[אזנים] + ܐܝܬ "there is."

Q. Inf. Constr. [לשמע] om.

Q. Perf. 3° m. pl. [שמעו] Peal Ptc. m. pl.
ܫ̈ܡܥܝܢ "listening."

[מרי הם] tr.

12:3

[וגלית] om.

[לעיניהם] om.

[אולי] om.

[מרי המה] tr.

12:4

[והוצאת] Aphel Hi. Perf. w. consc. *waw*

Imper. ܘܐܦܩ "and bring out."

Q. Imperf. [תצא] Peal Imper. ܦܘܩ "go out."

[לעיניהם] 2° om.

[כמוצאי גולה] s. ܘܐܝܟ ܕܒܫܒܝܬܐ "like one in captivity."

12:6

[לעיניהם] om.

[על כתף תשא] (add ܢ and ܫܩܘܠܬܐ "burden") ܘܫܩܘܠ ܥܠ ܟܬܦܟ (ܫܩܘܠܬܐ) "and lift up the burden on your shoulder."

[בעלטה תוציא] tr.

Hi. Imperf. [תוציא] Peal Imper. ܘܦܘܩ "and

282

go out."

תכסה פניך] tr.

Pi. Imperf. תכסה] Pael Imper. ܘܟܣܐ "and

cover."

12:7

יומם // גולה כלי] tr.

בקיר לי חתרתי // ובערב] tr. (לי om.).

ביד] om.

כתפך] + Poss. suf. ܟ "your."

12:9

Q. Perf. אמרו] Peal Ptc. m. pl. ܐܡܪܝܢ

עשה אתה] tr.

12:10

Noun "prince" הנשיא] + ܢܫܩܘܠ "he will

carry."

בתוכם המה אשר] Simplif. ܒܗܘܢ "with him."

12:11

אמר] + ܠܗܘܢ "to them."

אני] + Copula ܐܝܬ.

3° m. pl. להם] 2° m. pl. ܠܟܘܢ "to you."

בשבי] om.

Q. Imperf. 3° m. pl. ילכו] Peal Imperf. 2°

m. pl. ܬܐܙܠܘܢ "you will go."

12:12

Prp. + 3° m. pl. suf. בתוכם] rel. + prep. +

2° m. pl. suf. ܕܒܟܘܢ "who is among you."

כתף] + Poss. suf. ܟ "your."

בקיר יצא // יחתרו] tr.

Q. Imperf. 3° m. pl. יחתרו] Peal Imperf. 3°

m. s. ܘܢܬܚܬܪ "and he will break through."

Hi. Inf. Constr. להוציא] om.

יכסה פניו] tr.

לעין] om.

12:13

במצודתי] Simplif. ܒܗ "in it."

12:14

וכל °1] + suf. ܘܟܠܗܘܢ "and all of them."

סביבתיו] Peal Ptc. m. pl. + Prep. Phr.

ܕܚܕܝܪܝܢ ܠܗ "who are surrounding him."

Noun עזרה] Peal Ptc. pl. m. + D. O. ܠܗ

ܘܡܥܕܪܝܢ "who are helping him."

Noun + suf. אגפיו] Peal Ptc. m. pl. + D. O.

ܘܡܚܝܠܝܢ ܠܗ "and strengthening him."

וכל 2°] om.

Hi. Perf. 1° c. s. אריק] Pael Perf. 1° c. s. ܐܫܕܪ "I will send."

12:15

Prep. + Hi. Inf. Constr. בהפיצי] Peal Perf. 1. c. s. ܕܒܕܪܬ "for I will disperse."

12:18

ברגזה] Substit. ܒܩܘܫܐ "quaking."

12:19

Q. Perf. אמרת] Peal Imper. ܘܐܡܪ "say."

אל אדמת] Synonym ܘܠܐܪܥܐ "to the land of Israel."

מחמס] Substit. ܡܢ ܥܘܠܐ "on account of the iniquity of."

וכל] + suf. ܘܟܠܗܘܢ "and all of them."

בה] om.

12:20

אני] + ܐܢܐ as a copula.

12:22

מה המשל הזה] Aphel Ptc. Pass. m. pl.

ܕܡܬܡܬܠ "which is figuratively being spoken."

Q. Inf. Constr. לאמר] Peal Ptc. m. pl. ܘܐܡܪܝܢ "and saying."

12:23

Hi. Perf. 1° c. s. השבתי] Pael Ptc. + enclit. ܡܒܛܠ ܐܢܐ "I am bringing to an end."

Pi. Imper. דבר] Peal Imper. ܐܡܪ "say."

Q. Perf. קרבו] Imperf. ܢܬܩܪܒܘܢ "they are drawing nigh."

Noun דבר] Clarification, Peal Imperf. ܘܢܗܘܐ "and it will be, take place."

12:24

כי] om.

לא יהיה // עוד] tr.

שוא ומקסם] tr.

שוא] Substit. ܕܛܥܝܘܬܐ "of deception."

בית] Substit. ܒܢܝ "sons of."

12:25

אני] + ܐܢܐ copula.

1° Pi. Imperf. אדבר] Peal Perf. ܐܡܪܬ "I

have spoken."	**12:27**

אֵת אֲשֶׁר] om.

Pron. + Ni. Ptc. נִבָּא הוּא] Ethpe. Ptc.

2° Pi. Imperf. אֲדַבֵּר] Peal Ptc. + pron.

ܡܬܢܒܐ "prophesying."

ܘܐܥܒܕ ܐܢܐ "I am going to speak."

12:28

Ni. Imperf. וְיֵעָשֶׂה] Peal Ptc. + pron.

לֹא תִמָּשֵׁךְ // עוֹד] tr.

ܘܥܒܕ ܐܢܐ "and I am going to do."

Ni. Imperf. לֹא תִמָּשֵׁךְ] Peal Imperf. + Noun

Ni. Imperf. 3° f. s. לֹא תִמָּשֵׁךְ] Shaphel Ptc.

ܠܐ ܢܗܘܐ ܦܘܫܐ " it will not delay."

m. s. of ܐܓܪ + pron. ܘܠܐ ܡܓܪܐ ܐܢܐ "and

כֹּל] om.

I will not delay."

אֲדַבֵּר דָּבָר] tr.

Pi. Imperf. אֲדַבֵּר] Peal Ptc. ܐܡܪ "saying."

נְאֻם] Substit. Peal Perf. ܐܡܪ "he says."

Data Analysis

Chaps. 1-12 comprise one fourth of the total number of chapters in the book of
Ezekiel (48 in total). This entire portion is homogeneous in style, vocabulary, and
translation techniques. Thus it seems a good indication of a single translator for this entire
portion.

Ezek 12:1

(𝔐) וַיְהִי דְבַר יְהוָה אֵלַי לֵאמֹר

(S) ܘܗܘܐ ܦܬܓܡܗ ܕܡܪܝܐ ܥܠܝ ܠܡܐܡܪ.

(𝔖ʲ) וַהֲוָה פִּתְגַם נְבוּאָה מִן קֳדָם יְיָ עִמִּי לְמֵימַר

(𝔊*) Καὶ ἐγένετο λόγος κυρίου πρός με λέγων.

(Trans. of 𝕾) "And the word of the Lord was upon me saying."

Analysis of the Variants

𝕾 and 𝕲ᵀ have a reading similar to that of 𝔐, while 𝕮ᴶ tries to avoid any hint of anthropomorphism applied to God. In this case, 𝕮ᴶ has a unique reading, rendering the entire verse as "And the word of prophecy from before the Lord was with me saying" (see vs. 8 for the same type of translation).

Ezek 12:2

בן אדם בתוך בית המרי אתה ישב אשר עינים להם לראות (𝔐)

ולא ראו אזנים להם לשמע ולא שמעו כי בית מרי הם

ܒܪ ܐܢܫܐ. ܒܓܘ ܒܝܬܐ ܕܡܪܚܐ ܐܢܬ ܝܬܒ. ܕܐܝܬ ܠܗܘܢ ܥܝܢܐ (𝕾)

ܚܙܐ ܘܐܝܢܐ ܕܐܝܬ ܠܗܘܢ ܘܠܐ ܚܙܝܢ. ܠܡܫܡܥ ܐܝܬ ܠܗܘܢ ܐܕܢܐ.

בר אדם בנו עמא סרבנא את יתיב דעינין לחון למחזי (𝕮ᴶ)

ולא חזן אודנין להון למשמע ולא שמעין ארי עם סרבן אנון

(𝕲*) Υἱὲ ἀνθρώπου, ἐν μέσῳ τῶν ἀδικιῶν αὐτῶν σὺ κατοικεῖς, οἳ ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν καὶ οὐ βλέπουσιν καὶ ὦτα ἔχουσιν τοῦ ἀκούειν καὶ οὐκ ἀκούουσιν, διότι οἶκος παραπικραίνων ἐστίν.

(Trans. of 𝕾) "Son of man, you are dwelling in the midst of a rebellious house. For they have eyes, but they are not seeing, and they have ears, but they are not listening, because they are a rebellious house."

Analysis of the Variants

The extra-Masoretic reading of 𝔖 is not evidence for a difference in the *Vorlage*. It indicates only that 𝔖 underwent an excellent syntactical and linguistic arrangement of its text in the process of translating or transmission. For instance, observe the use of the Syriac ܐܝܬ, "there is/ are," which is a common particle used to indicate an existential clause, location and also used as a linking verb in tripartite nominal clause.[1] In 𝔐, the existential element is implicitly understood by the context. The Aramaic construction of 𝔗ᴶ is closer to that of 𝔐, for though the Aramaic language possesses a similar existential particle like the Syriac one (איתי), 𝔗ᴶ does not make use of it in this particular instance.

𝔊ᵀ is related to 𝔖, because the former employs the Pres. Act. 3 pl., ἔχουσιν, "they have," which conveys the similar sense of the Syriac existential particle ܐܝܬ. In spite of that relationship, 𝔖 has a unique reading that makes any attempt toward seeing a direct relationship between the Syriac version and 𝔊ᵀ an impossibility. The Syriac language uses for both instances of the Hebrew word מרי a cognate adjective ܡܪܡܪܢܐ, "rebellious, contentious," while 𝔊* holds ἀδικιῶν, "unrighteous," for the first and παραπικραίνων, "rebellious, embittered," for the second instance. Only MSS L-311-V-449ᵐᵍ are similar to 𝔐 having παραπικραίνοντος for the first occurrence as well. 𝔗ᴶ employs the word סרבן, which has the same semantic sense of the Hebrew מרי. 𝔗ᴶ also has a unique reading; it

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[1]Muraoka, *Classical Syriac for Hebraists*, § 107; idem, "On the Syriac Particle it," *Bibliotheca Orientalis* 34 (1977): 21-22; idem, *Classical Syriac: A Basic Grammar with a Chrestomathy* (Wiesbaden: Harrassowitz, 1997), § 109.

exchanges the Hebrew word בית, "house," for עם, "people." Only MS 1 reads as in 𝔐, having בית for the first instance of the Hebrew counterpart (בית).

The clearest Syriac element that indicates a very careful translation for 𝔖 is the manner in which the verbal constructions were rendered. Both Inf. Constrs. were omitted by 𝔖, and it seems to have been done on purpose in order to avoid redundancy, for the functions of the eyes and ears are of a common sense. Therefore there is no need to indicate them explicitly in the text. 𝔊ᵀ keeps both Infinitives as Articular Inf.[1] τοῦ βλέπειν and τοῦ ἀκούειν.

In addition, 𝔖 translates the Q. Perf. 3° m. pl. ראו and שמעו by the Peal Ptc. ܚܙܐ and ܫܡܥ, respectively. The careful Syriac translation shows that the scribe knew both languages very well and strives to make his translation into good Syriac literary style without losing the content of his Hebrew basic text, which is not the case for 𝔊ᵀ. Thus the Syriac deviations from 𝔐 have more to do with the accommodation of its Hebrew text into a good Syriac style, rather than to an actual reading of its *Vorlage*.

Any relationship between 𝔖 and 𝔊ᵀ in this verse may be explained by the use of a common sense in literary accommodation that can be shared by two or more languages, instead of a direct contact between them.

Ezek 12:3

ואתה בן אדם עשה לך כלי גולה וגלה יומם (𝔐)

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[1]Zerwick, § 382; "Infinitive with article is widely extended in Hellenistic Greek ..." ; § 383: "Especially frequent is the infinitive with του, not so much in dependence upon a substantive as independently, with final or consecutive sense."

לעיניהם וגלית ממקומך אל מקום אחר לעיניהם אולי יראו כי בית מרי המה .

(S) .ܠܢܝܗܘܢ ܪܘܚܬܐ ܘܪܐܟܣܐ. ܘܪܐܓܪܬܐ ܪܐܝܟ ܠܢ ܒܒܬ. ܘܒܬܐ ܪ̣ ܐܢܬ

ܐܦܘ̈ ܡܢ ܐܬܪܟ ܐܝܟܐ ܕܐܢܬ ܬܡܢ. ܒܚܙܬ ܕܕܒܬܐ ܐܢܘ̈ ܘܒܬܝ ܡܪܡܪܢܘ̈.

(ℭ') ואת בר אדם עביד לך מני גלותא וגלי ביממ לעיניהון ותגלי

מאתרך לאתר אחרן לעיניהון מא אם יחזון ארי עמ סרבן אינון

(𝔊*) καὶ σύ, υἱὲ ἀνθρώπου, ποίησον σεαυτῷ σκεύη αἰχμαλωσίας ἡμέρας ἐνώπιον

αὐτῶν καὶ αἰχμαλωτευθήσῃ ἐκ τοῦ τόπου σου εἰς ἕτερον τόπον ἐνώπιον αὐτῶν,

ὅπως ἴδωσιν, διότι οἶκος παραπικραίνων ἐστίν.

(Trans. of 𝔖) "'As for you, son of man, make for yourself a baggage of exile and go into

exile by day before their eyes from your place to another place, so that they may see,

because they are a rebellious house'."

Analysis of the Variants

Although 𝔖 has some accommodations of its Hebrew *Vorlage* into Syriac style, it

does not lose its closeness to 𝔐. ℭ', however, substitutes the word בית by עמ as in the

preceding verse. Although the Aramaic language has a cognate counterpart to the Hebrew

word מרי, "rebellious," ℭ' employs instead a noncognate but synonymous word, סרבן,

"rebellious." 𝔖 renders מרי by its Syriac cognate ܡܪܡܪܢܐ, which has the same semantic

and etymological relationship to its Hebrew counterpart.

𝔊* omitted the imperative וגלה, "go into exile." BHS App. suggests that a

dittographic error took place in 𝔐, thus וגלה should be deleted. In reality, only MSS B,

967, 106 (𝔊*) omitted it; all the remaining (𝔊ᵀ) contain it (וגלה) with some slight

differences. 𝕮ʲ and 𝕾 have this imperative (ܓܠܝ‌ܐ, and וגלי, "go into exile,"

respectively), indicating that their *Vorlagen* were related in this point against 𝕲*.

𝕮ʲ has an interesting reading in two of its MSS, namely g and o. They read ידחלון,

"they may fear," instead of the Aramaic יחזון, "they may see." This is a good indication that

the confusion goes back to the consonantal period of 𝔐. The translator may have confused

the Hebrew Imperf. of the verb ראה, "to see," with the Imperf. of the verb ירא, "to fear."

𝕾 has a distinctive reading that can be due to a careful editorial translation that

strives to render its Hebrew text into good Syriac style. One of the most common features

of the Syriac of Ezek 1-12 is the effort to omit all redundancies without altering the sense of

the text itself. This can be achieved only by a person who has mastered both languages, in

this case the Hebrew and Syriac languages. The verb וגלית, "and you shall go into exile,"

is redundant in the Hebrew text, therefore it was omitted in 𝕾; and the second instance of

the Hebrew adverbial Prep. Phr. of Manner לעיניהם, "before their eyes," can be easily

classified in the same category of redundancy; thus it was omitted from the Syriac text.

Ezek 12:4

והוצאת כליך ככלי גולה יומם לעיניהם ואתה תצא בערב לעיניהם כמוצאי גולה (𝔐)

(S) ܩܦܐܘ ܡܐܢ̈ܝܟ ܐܝܟ ܡܐܢ̈ܝ ܓܠܘܬܐ. ܒܐܝܡܡܐ ܐ‌ܠܥ‌ܝܢܝܗܘܢ

ܠܠ‌ܫܝܘܢ. ܘܐܢܬ ܬܦܘܩ ܒܪܡܫܐ ܐܝܟ ܕܓܠܘܬܐ.

וַתְּפִיק מָךְ כְּמַי נְלוֹחָא בִימָם לְעֵינֵיהוֹן וְאַת חְפוּק בְּרַמְשָׁא לְעֵינֵיהוֹן כְּמַפְּקָנֵי נְלוֹחָא (𝕮ʲ)

(𝕲*) καὶ ἐξοίσεις τὰ σκεύη σου ὡς σκεύη αἰχμαλωσίας ἡμέρας κατ᾽ ὀφθαλμοὺς

αὐτῶν, καὶ σὺ ἐξελεύσῃ ἑσπέρας ὡς ἐκπορεύεται αἰχμάλωτος·

(Trans. of S) "'And bring your baggage as a baggage of exile by day before their eyes, then by evening go out as one in captivity'."

Analysis of the Variants

By reading the BHS's App. one may assume an erroneous deduction that S has a direct relationship to ⑤*. The only extra-Masoretic variant noted in the BHS App. is that both versions omitted the second instance of the Adv. Prep. Phr. לעיניהם, "before their eyes" (only ⑤* [MSS B, 967, 410] omits it; all the remaining, however, contain this Prep. Phr., see ⑤A). The analysis of the entire verse shows that any direct relationship is not tenable for this verse.

S renders both the Hi. Perf. והוצאת, "and you shall bring out," and the Q. Imperf. תצא, "you will go out," by the Imperatives Aphel ܘܐܦܩ, "and bring," and Peal ܦܘܩ, "go out," respectively. This indicates that the Syriac scribe felt that the imperatives would convey a more emphatic sense to the narrative of the text, or he understood that the syntactical implication of these two Hebrew forms conveys the imperative sense. ⑤T literally translates both Hebrew verbs in the future tense, thus conveying a lesser emphasis to the narrative.

The relationship between S and ⑤* can be explained by a common translation technique. Sometimes the ancient scribe felt the need to update the linguistic style of his translation by arranging his translation in such a manner that all redundancies, which are a normal feature of biblical Hebrew, were omitted without compromising the reliability of his translation. In this case, the omission of לעיניהם does not affect the meaning of the text. In

the preceding verse, S omits it too, while �&T contains it.

The rendering of the comparative Hebrew construct chain גולה כמוצאי, "like those of exile," is key evidence for a noninterrelationship among the versions. S has a distinctive construction against the Hebrew plural construct chain, namely ܐܝܟ ܕܒܓܠܘܬܐ, "like the one in exile," while Cʲ reads נלותא כמפקני, "like those who have gone into exile," and �&T has ὡς ἐκπορεύεται αἰχμάλωτος, "as one going into exile."[1] This seems more a freedom in translation rather than the reflection of their *Vorlagen*.

Ezek 12:6

(אזז) לעיניהם על כתף תשא בעלטה תוציא פניך תכסה

ולא תראה את הארץ כי מופת נתתיך לבית ישראל

(S) ܘܣܒ ܥܠ ܟܬܦܟ ܘܒܚܫܘܟܐ ܦܘܩ ܘܐܦܝܟ ܬܟܣܐ

ܕܠܐ ܬܚܐ ܐܪܥܐ. ܡܛܠ ܕܐܬܐ ܝܗܒܬܟ ܠܒܝܬ ܐܝܣܪܝܠ

(Cʲ) לעיניהון על כתפא תטול בקבלא תפוק אפך תכסי

ולא תחזי ית ארעא ארי את יהבתך לבית ישראל

(�&*) ἐνώπιον αὐτῶν ἐπ' ὤμων ἀναλημφθήσῃ καὶ κεκρυμμένος ἐξελεύσῃ, τὸ πρόσωπόν σου συγκαλύψεις καὶ οὐ μὴ ἴδῃς τὴν γῆν· διότι τέρας δέδωκά σε τῷ οἴκῳ Ισραηλ.

(Trans. of S) "'And lift up the baggage on your shoulder and go out in the darkness, and

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[1]An interesting and unique reading is found in MS 62. It reads, εις οφθαλμους αυτων και συ υιε ανθρωπου for ὡς ἐκπορεύεται αἰχμάλωτος, "before their eyes and you son of man." This reading probably introduces the next verse.

cover your face, so that you may not see the land, because for a sign I have given you to the house of Israel'."

Analysis of the Variants

Although S is not a literal translation of its Hebrew text, it renders an excellent version of a *Vorlage* similar to 𝔐. Nevertheless, S has a different word order and some pluses and minuses not found in 𝔐. The Syriac scribe masterfully avoids the normal redundancies and the ambiguity of his basic Hebrew text. Furthermore, as we have seen before, the elimination of redundancies and ambiguity is a characteristic feature of the Peshitta of Ezek 1-12. Consequently, this is not due to any relationship to another version or to a difference in their, probably, similar *Vorlagen*.

The introductory Prep. Phr. לעיניהם was omitted by S since it is not needed in the text, and to avoid any possible ambiguity a suffixed pronoun was added to the noun כתף, "shoulder" (ܟܬܦܟ, "your shoulder"), indicating whom the text was referring to. In addition, the cognate word ܡܐܢܐ, "baggage," was placed after תשא, "you shall lift up," with the aim of specifying what was to be lifted up. 𝔊T renders an interpretative or corrupt translation for the Hebrew על כתף תשא, "upon shoulder you will carry"; the subject of the verb תשא became the object of it in the Fut. Pass. ἐπ' ὤμων ἀναλημφθήσῃ, "upon shoulders you shall be carried." This might be more an interpretative translation indicating the manner the people would be carried out to exile, rather than an actual reading of its *Vorlage*.

Another key difference between S and 𝔊T is the translation of the Hebrew Prep.

Phr. בעלטה, "in the darkness." The former renders it by its Syriac equivalent, while the

latter gives an interpretation of it, namely καὶ κεκρυμμένος, "and in secret." 𝔖ʲ in all

respects is a word-for-word literal translation of a Hebrew text similar to 𝔐.

The Hebrew Imperfects were translated by the Imperatives, which seems to be a

decision of the Syriac translator and not a reflection of the its Hebrew basic text. The

Imperatives convey a stronger emphasis on the prophet's message, and in this case they are

perfect renderings of the Hebrew Imperfects, which imply an imperative sense.

The word order was changed to a more Syriac style. Despite all of these

modifications and accommodations of the Syriac text, the Syriac scribe was capable of

producing a skillful literary translation that reflects its Hebrew *Vorlage*, which seems to be

very close to that of 𝔐.

Ezek 12:7

ואעש כן כאשר צויתי כלי הוצאתי כלי גולה יומם ובערב (𝔐)

חתרתי לי בקיר ביד בעלטה הוצאתי על כתף נשאתי לעיניהם

(S) .ܪܐܠܝܬܐ ܐܠܝܗܝ ܘܝܐ ܐܠܬܝܐܟ ܐܦܩܐ ܢܝܗܝ ܝܝ. ܢܦܩܬ ܘܝܐ ܐܡܘ ܐܬܝܢܐ

ܘܐܡܘܪܐ ܐܬܝܕ ܕܐܬܝܪ ܘܡܩܒܠܝܐ. ܐܠܐ ܘܐ ܘܢܦܩ. ܘܗܠ ܠܝܐ ܦܗܘܠ ܐܠܐ ܠܥܝܢܝܗܘܢ

ועבדית כין כמא דאתפקדית מני אפיקית מני גלותא כמי יומם וכרמשא (𝔖ʲ)

אתחתרית לי בכתלא ביד בקבלא נפקית על כתפא נטלית לעיניהון

(𝔊*) καὶ ἐποίησα οὕτως κατὰ πάντα, ὅσα ἐνετείλατό μοι, καὶ σκεύη ἐξήνεγκα ὡς

σκεύη αἰχμαλωσίας ἡμέρας καὶ ἑσπέρας διώρυξα ἐμαυτῷ τὸν τοῖχον καὶ

κεκρυμμένος ἐξῆλθον, ἐπ᾽ ὤμων ἀνελήμφθην ἐνώπιον αὐτῶν.

(Trans. of S) "And I did so as he had commanded me; my baggage I carried by day as the baggage of exile, and the wall I broke through in the evening and in the darkness I went out and upon my shoulder I carried (the luggage of exile) before their eyes."

Analysis of the Variants

S is related to ⑤* (MS B; all the remaining MSS have it as in 𝔐, τῇ χειρι) by omitting ביד, "by hand." Notice, for instance, that some MSS of 𝔠ʲ (1, z) translated it by כד, "as though or when."

It would be more a conjecture to take the Hebrew ביד as a defective portion of the word בירה, "fortress." The text does not support this reading, for the prophet should make a hole in the wall of the city to go out into exile, and not in the wall of the fortress in order to indicate the urgency of his message. Consequently, it can simply be an effort on the part of the translators (of S, ⑤* and 𝔠ʲ) to avoid any ambiguity and to harmonize it (vs. 7) with the preceding verse (vs. 5), where the same expression occurs without ביד, rather than a defective reading in their *Vorlagen*. Therefore it is not enough to support a direct dependency of a version upon the other, even though a shared variant may exist between S and ⑤*, for translation technique (harmonization, contextual exegesis) can adequately account for differences such as this.

The verb Pual 1° s. צויתי, "I was commanded," was translated by the Peal 3° plus the suffixed pronoun ܕܦܩܕܢܝ, "he had commanded me," as it occurs in ⑤ᵀ. This may indicate that S's reading goes back to a fourth-century Hebrew recension similar to the one used by MS B. They are not directly related—MS B and S —because there are several

indications of that in the text. For instance, 𝔊T omitted כלי, "my baggage," and added πάντα, "all," after ואעש כן כאשר, "I did so according to." These pluses and minuses are not present in 𝔖.

The verb נשאתי, "I lifted up," was understood in the passive voice (Niphal) by 𝔊T, which translated it by the Aor. Pass. 1° s. ἀνελήμφθην, "I was lifted up," as in the preceding verse. This may have happened because in a consonantal Hebrew text both forms, Niphal and Qal, would look alike. To avoid this problem 𝔖 added a suffixed pronoun to the noun כתף, "shoulder" (ܘܥܠ ܟܬܦܝ "and upon my shoulder"), indicating that the prophet was lifting something and not that he was being lifted up by somebody else. The word בעלטה, "in the darkness," also plays a key role in this verse as in the preceding one. 𝔖 renders an equivalent to the Hebrew word (ܘܒܚܫܘܟܐ, "and in the darkness"), while 𝔊T gives an interpretation to that Hebrew word, namely καὶ κεκρυμμένος, "and in secret," as in the preceding verse. This rules out the possibility of relationship between the versions regarding this verse. Only Cod. 86 (σκοτει) and θ' (εν σκοτια) have a reading similar to that of 𝔐.

The word order of 𝔖 is different from that of 𝔐, whereas 𝔊T has the same order as the latter. This, however, does not commend 𝔊T as having a better reading, for 𝔖 is closer to 𝔐 regarding vocabulary. It only indicates that the 𝔊T version struggles to render a literal translation, and 𝔖 strives to render a translation that presents the exact sense in the style of the Syriac language.

Ezek 12:10

(𝔐) אמר אליהם כה אמר אדני יהוה הנשיא המשא הזה בירושלם וכל בית ישראל אשר המה בתוכם

(S) ܐܡܪ ܠܗܘܢ. ܗܟܢܐ ܐܡܪ ܐܠܗܐ ܕܫܘܠܛܢܐ ؛ ܪܒܐ

ܢܫܩܘܠ ܣܘܥܪܢܐ ܗܢܐ ܒܐܘܪܫܠܡ. ܘܟܠܗܘܢ ܕܒܝܬ ܐܝܣܪܝܠ ܕܥܡܗ.

(ℭʲ) אימר להון כדנן אמר יוי אלהים על רבה מטל נבואתא

הדא בירושלם וכל בית ישראל דאינון ביניהון

(𝔊*) εἰπὸν πρὸς αὐτούς Τάδε λέγει κύριος Ὁ ἄρχων καὶ ὁ ἀφηγούμενος ἐν

Ιερουσαλημ καὶ παντὶ οἴκῳ Ισραηλ, οἵ εἰσιν ἐν μέσῳ αὐτῶν.

(Trans. of S) "Say to them, 'Thus says the Lord of Authority, the prince will carry this

baggage in Jerusalem and all the house of Israel with him'."

Analysis of the Variants

One of the key words of this verse is the polysemic Hebrew noun משא, which can

have the meaning of "burden" or "oracle," etc. Each version presents a different translation

for it without having any relationship to each other. The Peshitta of Ezek 1-12, as we have

seen before, avoids ambiguity. Consequently, S adds ܢܫܩܘܠ, "he will carry," to the text

indicating that the prince of Jerusalem would go into exile and he would carry his own

baggage of exile, as the prophet was a sign. Thus S understood the word משא as "burden,

baggage." Notice that α' has a reading very close to that of S, namely το επερμηνον το

αρμα τουτο, "the carrier of this burden/baggage." Since נשיא, "prince," has a similar root

to נשא, "to carry, lift up," α' may have misunderstood it. Thus, instead of prince, he wrote

"carrier" and then "burden" (for משא, "oracle"). 𝔊ᵀ, however, takes משא, "oracle," as an

apposition to נשׂיא, "prince," or as part of the list of prospective prisoners going into exile. 𝕲ᵀ renders it as a social political rank, "ruler," instead of "baggage or oracle."

The list of people to be carried into captivity is, according to 𝕲ᵀ, composed by the prince ('Ο ἄρχων), the ruler of Jerusalem (ὁ ἀφηγούμενος ἐν Ιερουσαλημ), and the house of Israel (καὶ παντὶ οἴκῳ Ισραηλ). This implies that these nouns go back to their common antecedent, εἰπὸν πρὸς αὐτούς, "say to them"; the prophet should tell to these leaders and to the house of Israel (probably referring to the king's lineage) what is narrated in vs. 11. On the other hand, vs. 10 has a complete idea in 𝕾; it contains part of the actual message for the leaders: the prince would carry his baggage and the house of Israel would go with him into exile. The syntactical arrangement of vs. 10 in 𝕾 is specific, while in 𝕲ᵀ it is arranged as an introduction to the coming message of vs. 11.

𝕾 also avoids the confusing אשׁר clause at the end of the verse, "who are among them." The question that made the Syriac scribe accommodate this clause is, Who are the antecedent of אשׁר? Is it the house of Israel or the leaders, as in 𝕲ᵀ? So 𝕾 substituted the entire clause and rendered for it a translation based on contextual exegesis, ܘܟܠܗ ܕܒܝܬ ܐܝܣܪܐܝܠ ܠܘܬܗ, "and all of the house of Israel with him," thus eliminating any ambiguity.

σ' gives a very good interpretative translation concerning הנשׂיא המשׂא הזה, "the prince this oracle/baggage." It reads similarly to that of 𝕮ᴶ (adds על, "concerning, about," before הנשׂיא, thus with the reading "this prophetic commission concerns the prince . . ."), namely, περι του αρχοντος το λημμα τουτο, "this burden concerns the chief leader . . ." θ', Cods. 86, 88 agree with the reading of 𝕲ᵀ.

Ezek 12:11

אמר אני מופתכם כאשר עשיתי כן יעשה להם בגולה בשבי ילכו (ℳ)

(S) ܘܐܡܪ ܠܗܘܢ ܐܢܐ ܐܢܐ ܐܬܐ ܕܝܠܟܘܢ ܐܝܟ ܕܥܒܕܬ

ܗܟܢܐ ܢܬܥܒܕ ܠܟܘܢ ܘܒܫܒܝܬܐ ܬܐܙܠܘܢ.

אימר אנא אתכון כמא דעבדית כין יתעביד להון בגלותא בשביא יהכון (𝕋ᴶ)

(𝕲*) εἰπὸν ὅτι ἐγὼ τέρατα ποιῶ ἐν μέσῳ αὐτῆς· ὃν τρόπον πεποίηκα, οὕτως

ἔσται αὐτοῖς· ἐν μετοικεσίᾳ καὶ ἐν αἰχμαλωσίᾳ πορεύσονται,

(Trans. of S) "And say to them, 'I am a sign to you; as I have done so will it be done to

you, and into captivity you will go'."

Analysis of the Variants

This verse is strong evidence for a nonrelationship among the versions. The

syntactic arrangement of ℳ is difficult and even awkward. First the prophet would say

אני מופתכם, "I am your sign, " then כן יעשה להם, "thus will be done to them," and then

ילכו, "they will go to exile." Notice the persons used in each case: it is "your" (2°) and

"them" (3°) and "they" (3°). To avoid this syntactical ambiguity, S adds ܠܗܘܢ, "to them,"

after אמר, "say," giving a more specific sense to the command of God. Then the Syriac

version introduces a direct speech using only the second person: "I am a sign to you; as I

have done so will it be done to you, and into captivity you will go." In this way the Syriac

scribe eliminates any possible misunderstanding of the text. 𝕋ᴶ reads as it is in ℳ, word-

for-word for the entire verse. 𝕲T uses pronouns similar to the Masoretic text, with the

exception of the first one, which is omitted in 𝕲A (MSS B, O-62', L'-36, 46-311) and

substituted in ⑤* by (ποιῶ ἐν μέσῳ) αὐτῆς, "(performing in) her (midst)."

⑤* has a unique reading that seems more contextual exegesis than a translation: ἐγὼ

τέρατα ποιῶ ἐν μέσῳ αὐτῆς, "I am performing a wonder in her midst" (>B O-62', L'-36.

46-311 = 𝔐). The pronoun "her" may go back to the city of Jerusalem of the preceding

verse. The nouns בגולה בשבי are transposed in ⑤T, whereas in S the second one is omitted

to avoid superfluous repetition of the same idea.

Consequently, this verse shows that S holds a reading with a higher level of

literacy than ℭʲ and ⑤T. The Syriac scribe seems more preoccupied with communicating

the message than with transferring a literal translation of its Hebrew *Vorlage*.

Ezek 12:12

והנשיא אשר בתוכם אל כתף ישא בעלטה ויצא בקיר יחתרו (𝔐)

להוציא בו פניו יכסה יען אשר לא יראה לעין הוא את הארץ

(S) ܘܐܦ ܪܒܐ ܕܒܓܘܟܘܢ ܥܠ ܟܬܦܐ ܢܫܩܘܠ ܘܢܦܘܩ ܘܚܛܪ

ܐܡܘܬܐ ܘܢܦܘܩ ܒܗ ܘܢܟܣܐ ܐܦܘܗܝ ܕܠܐ ܢܚܙܐ ܒܥܝܢܐ ܠܐܪܥܐ.

ורבא דביתיהון על כתפא יטול בקבלא ויפוק בכותלא יחתרון (ℭʲ)

לאפקותיה ביה אפוהי יכסי חלף דחב עין הוא לא יחזי ית ארעא

(⑤*) καὶ ὁ ἄρχων ἐν μέσῳ αὐτῶν ἐπ' ὤμων ἀρθήσεται καὶ κεκρυμμένος

ἐξελεύσεται διὰ τοῦ τοίχου, καὶ διορύξει τοῦ ἐξελθεῖν αὐτὸν δι' αὐτοῦ· τὸ

πρόσωπον αὐτοῦ συγκαλύψει, ὅπως μὴ ὁραθῇ ὀφθαλμῷ, καὶ αὐτὸς τὴν γῆν οὐκ

ὄψεται.

(Trans. of S) "'And the prince who is among you will carry [it] upon his shoulder and he

will go out in the darkness and he will break through the wall and go out through it, and he will cover his face so that he will not see the ground'."

Analysis of the Variants

All three versions are not literal translations, but somehow free renderings of their similar Hebrew *Vorlagen*. Reasons for this assumption are as follows: The deviations of S seem to be based more on the stylistic arrangement of the text, rather than on deviations of its *Vorlage* regarding the Masoretic standard. First let us start with the syntactical accommodations of the Hebrew language into the Syriac. The Syriac scribe tries to make the narrative of the text closer to the prophet's audience. Thus instead of והנשיא אשר בתוכם, "and the prince who is among them," as it is in 𝔐, S reads ܘܪܒܐ ܕܒܟܘܢ, "and the prince who is among you." Notice the change from the third to the second person, which would make any listener more aware of the impending catastrophe. S adds a possessive suffixed pronoun to כתף as it did in the preceding verse with the aim of avoiding any possible ambiguity in the mind of the reader. Thus S reads ܟܬܦܗ, "his shoulder"; the leader of Jerusalem would carry his own baggage into exile. Another syntactical ambiguity of 𝔐 is the 3° person pl. of the verb יחתרו, "they will break through," implying that some people would break the wall for the prince to go out of the city through the wall, but S modifies it to a better reading ܘܢܚܬܘܪ, "and he will break through," indicating that the prince himself would make the breach in the wall.

One can notice some deviations in S that reflect its own *Vorlage's* features. The preposition אל was rendered by ܥܠ, "upon," which might be the one used in its Hebrew

Vorlage (עֵל); this reading is supported by ℭʲ (עַל) and by 𝔊T (ἐπ).

Since one of the features of the Syriac translation (Ezek 1-12) is the simplification of the text by omitting redundancies, the omission of לְעֵין הוּא, "by that eye," by 𝔖 can be classified as one of those cases, rather than being an actual reading of its *Vorlage*. ℭʲ has it, but in a transposed position after an interpretative addition that indicates the cause of the prince's doom, which is חֲלָף דַחַב, "because he sinned." Several targumic MSS, b, g, o, f, c, omitted עֵין from their text indicating the existence of a Hebrew recension without it in support of the Syriac reading. Therefore if ℭʲ comes from an oral tradition, this shows that there was one of these traditions that was based on a text, or at least on the knowledge of a Hebrew manuscript, without עֵין.[1]

𝔊T also has its own particular readings that seem more like a redaction or editorial work performed right at the outset rather than a reflection of its *Vorlage*. They are the rendering of the verbs יִשָּׂא, "he will carry," into the Fut. Pass. 3° s. ἀρθήσεται, "he will be borne," upon somebody else's shoulder, and the entire negative sentence לֹא יִרְאֶה לְעֵין הוּא אֶת הָאָרֶץ, "by that eye, he will not see the land," was rendered in a passive manner, ὅπως μὴ ὁραθῇ ὀφθαλμῷ, "so that he will not be seen by any eye." The last deviation is the translation of עֲלָטָה, "darkness," by κεκρυμμένος, "secret." They seem more interpretative renderings than an actual translation.

Therefore one may argue that when a scribe faces a difficult passage he may opt to

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[1]Kimhi has a unique reading: חֲלָף דַחַב יְנַקְרוּן יָת עֵינוֹהִי יָת יֶחֱזֵי וְלָא יָת אַרְעָא, "because he sinned they will put out his eyes so that he may not see the land," probably indicating that the invaders would make the prince blind by taking his eyes out, which was a common act in those days toward rebellious kings. See Sperber edition for this verse.

use all the literary possibilities available to make the text more readable for his audience, including some syntactical modifications. It is generally accepted that a translator will never omit a word from the text, except when it is absent from his original text. Based on this passage, however, I may state that a translator will never omit a word from the text, except when it is absent from his original text or when his translation style is to avoid redundancies.

Ezek 12:13

(𝔐) ופרשתי את רשתי עליו ונתפש במצודתי והבאתי

אתו בבלה ארץ כשדים ואותה לא יראה ושם ימות

(S) ܘܐܬܦܪܣ ܪܚܝܬܝ ܂ܥܠܘܗܝ ܘܢܬܬܚܕ ܒܗ ܂ܘܐܝܬܝܗܝ

ܠܒܒܠ ܐܬܪܐ ܕܟܠܕܝܐ ܘܠܗ ܠܐ ܢܚܙܐ ܂ܘܬܡܢ ܢܡܘܬ.

(𝔗) ואפרוס ית מצדתי עלוהי ויתאחד בסרינתי ואגלי יתיה

לבבל למדינת ארע כסדאי ויתה לא יחזי ותמן ימות

(𝔊*) καὶ ἐκπετάσω τὸ δίκτυόν μου ἐπ' αὐτόν, καὶ συλλημφθήσεται ἐν τῇ περιοχῇ μου, καὶ ἄξω αὐτὸν εἰς Βαβυλῶνα εἰς γῆν Χαλδαίων, καὶ αὐτὴν οὐκ ὄψεται καὶ ἐκεῖ τελευτήσει.

(Trans. of S) "'And I will spread my net upon him and he will be caught in it and I will bring him to Babel to the land of the Chaldeans, yet he will not see it and he will die there'."

Analysis of the Variants

The main deviation of this verse concerns the Prep. Phr. במצודתי, "in my net."

This shows that there was not a direct relationship among them. ℂ𝕁 inverted the order of

the two synonymous Hebrew words רשתי, "my net," and במצודתי, "in my net." 𝕲ᵀ uses

the Greek word δίκτυόν, "net," for the first instance and an interpretative rendering for the

second, ἐν τῇ περιοχῇ μου, "in my enclosure," probably to signify "snare" or "trap," as

if God was placing an ambush to catch those rebellious people. For περιοχῇ, α' reads

αμφιβληστρω, "casting net," σ', and Cods. 86, 88 have σαγηγη, "dragging net." 𝕾 on

the one hand reads ܡܨܝܕܬܝ, " my net," for the first Hebrew word רשתי, which is the Syriac

cognate form for the Aramaic and Hebrew counterpart (מצדא/מצודה) in the same transposed

order as it occurs in ℂ𝕁. On the other hand, 𝕾 has a Prep. Phr. ܒܗ, "in it," for the second

instance of the Hebrew word for "net." The most plausible explanation is that the Syriac

scribe saw the repetition of two synonymous words close to each other as a type of

redundancy, thus eliminating the second instance from the text, which would make

smoother reading without losing the overall sense of the verse.

ℂ𝕁 has some pluses in its text due to an interpretative exegesis. After במצודתי, ℂ𝕁

adds ואגלי יתיה לבבל למדינת ארע כסדאי, "I will exile him to Babel to the country of the land

of the Chaldeans." 𝕾 completely ignores this translation. Consequently 𝕾 has its own

reading; it is not related to any version regarding this verse.

Ezek 12:14

וכל אשר סביבתיו עזרה וכל אנפיו אזרה לכל רוח וחרב אריק אחריהם (𝔐)

(S) .ܩܘܡܬܗ ܐܟܙܪ ܣܘܡܐ ܕܗܘ ܠܗܠ ܐܪܕܐ ܠܗ ܘܡܣܟܝܢ ܠܗ ܘܪܗܒܝܗ ܠܗ ܕܣܚܪܝܢ ܩܘܡܠܗ

(𝔐) וכל דבסחרתוהי סעדוהי וכל משריתיה אבדר לכל רוח ודקטלין בחרבא אגרי בתריהן

(𝔊*) καὶ πάντας τοὺς κύκλῳ αὐτοῦ τοὺς βοηθοὺς αὐτοῦ καὶ πάντας τοὺς

ἀντιλαμβανομένους αὐτοῦ διασπερῶ εἰς πάντα ἄνεμον καὶ ῥομφαίαν ἐκκενώσω

ὀπίσω αὐτῶν.

(Trans. of S) "'And all of them who are surrounding him and who are helping him and

strengthening him, I will scatter to all the winds and I will send a sword after them'."

Analysis of the Variants

The Syriac version is an excellent literary work in a Syriac style, without betraying

its Hebrew *Vorlage*. S agrees with 𝔐 closely, even though additions and substitutions are

present in its text. 𝔐 has the most difficult text among the versions, while S tries to

smooth it by making it more understandable in a Syriac style. To avoid ambiguity and

syntactic confusion, S adds a suffixed pronoun to the first וכל, namely ܩܘܡܠܗܘܢ, "and all of

them," then lists to whom the pronoun "them" was referring. The nouns of the Syriac list

were rendered in the relative participial form, which implies a sort of noun in action,

instead of the simple noun as in 𝔐, thus making the flow of the text more dynamic.

Difficult linguistic elements were substituted, like the apposition אשר סביבתיו עזרה,

"who were around him, his help," which was separated into two distinct elements in the

list, ܕܣܚܪܝܢ ܠܗ ܘܪܗܒܝܢ ܠܗ, "who were going about him, and who were helping him."

The second וכל might have been omitted for the sake of literary beauty to avoid

redundancy. The difficult Hebrew verb Hi. Imperf. 1° c. s. אריק (from ריק, "make empty,

empty out, pour forth"), "I will unsheathe," was substituted by another verb that carries a different connotation, namely the verb in the Peal Imperf. אשדר, "I will send." This rendering may be explained by differences in idiomatic expression, rather than by an actual reading in the 𝕊's *Vorlage*.

The key word in this verse is אגפיו, "his troops, wings," which seems to be a case of homonymy. This word is unique to the book of Ezekiel, and seems to be Assyrian loan word *ageppu*.[1] 𝕮ᴶ rendered it not by its Aramaic cognate word אגף, "wing, poultry, arms, shoulder," but by a more meaningful term משריתיה, "his camp, troop, army." This shows that the targumic scribe understood it as a military term. 𝕊 may have had some difficulties in understanding it, due to the fact that the meaning "wing" would not fit the context. Thus it was rendered by a participial form that would supply a meaningful sense in the context of the verse ܘܡܚܝܠܝܢ ܠܗ, "and who are strengthening him." The Syriac scribe opted to substitute for it instead of transliterating it into the Syriac language, for the latter would make the text meaningless for his Syriac audience.

𝕲ᵀ uses nouns for the first two elements of the list as in 𝕸 and not participial forms like 𝕊. The Greek version has the same apposition as in the Masoretic text, τοὺς κύκλῳ αὐτοῦ τοὺς βοηθοὺς, "those around him, his helpers." Despite these similarities, the Greek version had the same problem in the rendering of the last element of the list, אגפיו, "his troops, wings"; thus it was rendered by ἀντιλαμβανομένους, "his helpers," indicating

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[1]Miguel Civil, Ignace J. Gelb, A. Leo Oppenheim, and Erica Reiner, "Kappu," *The Assyrian Dictionary of the Oriental Institute of the University of Chicago* (Chicago: Oriental Institute, 1971), 6:185.

that both the Syriac and the Septuagint scribes did not understand the rare usage of the

Hebrew word אנף, probably due to their lack of knowledge of the Aramaic and Assyrian

cognate words.

Ezek 12:15

(ℳ) וידעו כי אני יהוה בהפיצי אותם בגוים וזריתי אותם בארצות

(S) ܘܢܕܥܘܢ ܕܐܢܐ ܐܢܐ ܡܪܝܐ. ܕܒܕܪܬ ܐܢܘܢ ܒܝܢ ܥܡܡܐ. ܘܒܕܪܬ ܐܢܘܢ ܒܐܬܪܘܬܐ.

(𝒞ʲ) וידעון ארי אנא יוי כד אגלי יתהון לביני עממיא ואבדר יתהון במדינתא

(𝔊*) καὶ γνώσονται διότι ἐγὼ κύριος ἐν τῷ διασκορπίσαι με αὐτοὺς ἐν τοῖς

ἔθνεσιν, καὶ διασπερῶ αὐτοὺς ἐν ταῖς χώραις.

(Trans. of S) "'And they will know that I am the Lord, for I will disperse them among the

peoples and scatter them among the countries'."

Analysis of the Variations

𝔊ᵀ is a literal translation of a Hebrew text similar to ℳ. It has διότι for the Hebrew

particle כ introducing "I am . . ." and both convey the same syntactical sense "that." The

Hi. Inf. בהפיצי with its suffixed subject and the temporal preposition was rendered by a

non-Greek linguistic structure, ἐν τῷ + Inf. + Subject pronoun (ἐν τῷ διασκορπίσαι με,

"when I have scattered"), which is a clear Hebraism in the Greek text.

Even though 𝒞ʲ has an almost literal translation, it introduces into its text an

interpretative translation based on the exilic motif of the context of the verse. The sense of

the Hebrew Inf. is conveyed through the Aphel 1° s. אגלי, "I will exile," and the noun for

ארצות, "lands or countries," was substituted by מדינתא, "countries," or probably "province" as Esth 1:1, 3 may imply.

On the one hand S has a degree of relationship to ℂ^J in terms of translation technique, for both avoided the Hebrew infinitive construction. On the other hand, they are different, because ℂ^J translated ב by כד, an Aramaic particle that can convey a temporal sense like its Hebrew counterpart, while in S the most common and versatile Syriac particle ד was used to convey a causal sense instead of the Hebrew temporal one. The rendering of the Hebrew Inf. is also different in both versions. S renders it by a Peal Perf. 1° s. ܕܐܒܕܪ, "for I will scatter," while ℂ^J has an interpretative substitution as mentioned above (Aphel 1° sing. אגלי, "I will exile"). Regarding the last Hebrew word, S supports the Masoretic reading, ארצות, against the targumic reading, מדינתא. Based on all of these differences, one cannot assume any direct relationship among the versions.

Ezek 12:18

(𝔐) בן אדם לחמך ברעש תאכל ומימיך ברגזה ובדאגה תשתה

(S) ܒܪܢ ܐܢܫ ܠܚܡܟ ܒܙܘܥܐ ܬܐܟܘܠ ܘܡܝ̈ܟ ܒܪܬܝܬܐ ܘܒܕܘܘܢܐ ܬܫܬܐ.

(ℂ^J) בר אדם מיכלך בזיע תיכול ומשתך בצדו ובאשתממו תשתי

(𝔊*) Υἱὲ ἀνθρώπου, τὸν ἄρτον σου μετ' ὀδύνης φάγεσαι καὶ τὸ ὕδωρ σου μετὰ βασάνου καὶ θλίψεως πίεσαι.

(Trans. of S) "'Son of man, your bread you will eat with quaking and your water you will drink with quaking and fear of scarcity'."

Analysis of the Variants

The main linguistic structures to be observed in this verse are ברעש, "in quaking,"

ברגזה, "in trembling," and ובדאגה, "and in fearfulness." They were rendered respectively in

S by ܒܙܘܥܬܐ, "in quaking," ܒܙܘܥܬܐ, "in quaking," and ܘܒܚܠܬܐ, "and in fear of

scarcity." 𝕮ʲ reads בזיע, "trembling," בצדו, "in despair," and ובאשתממו, "and in

desolation." 𝕾ᵀ translates them as μετ᾽ ὀδύνης, "with sorrow," μετὰ βασάνου, "with

torment," and θλίψεως, "affliction." These variations among the versions are not

reflections of their differences in *Vorlagen*, but merely a word-choice decision made by the

respective translator who was trying to convey the best sense of the Hebrew text that each

of them had at hand.

Ezek 12:19

ואמרת אל עם הארץ כה אמר אדני יהוה ליושבי ירושלם אל אדמת ישראל לחמם (𝔐)

בדאגה יאכלו ומימיהם בשממון ישתו למען תשם ארצה ממלאה מחמס כל הישבים בה

ܘܐܡܪ ܠܥܡܐ ܕܐܪܥܐ. ܗܟܢܐ ܐܡܪ ܐܪܝܐ ܡܪܐ ܕܡܪܘܬܐ. (S)

ܠܥܡܘܪܝܗ ܕܐܘܪܫܠܡ ܕܐܪܥܐ ܕܐܝܣܪܝܠ. ܠܚܡܗܘܢ

ܒܚܠܬܐ ܢܐܟܠܘܢ. ܘܡܝܗܘܢ ܒܬܡܗܐ ܢܫܬܘܢ. ܡܛܠ

ܕܬܚܪܒ ܐܪܥܐ ܡܢ ܡܠܐܗ. ܡܢ ܥܘܠܐ ܕܟܠܗܘܢ ܥܡܘܪܝܗ.

ותימר לעמא דארעא כדנן אמר יוי אלהים ליתבי ירושלם על ארעא דישראל מיכלהון (𝕮ʲ)

בזיע ייכלון ומשתיהון באשתממו ישתון בדיל דתצדי ארעא ממלאה מחטוף כל דיתבין בה

(𝕾*) καὶ ἐρεῖς πρὸς τὸν λαὸν τῆς γῆς Τάδε λέγει κύριος τοῖς κατοικοῦσιν

Ιερουσαλημ ἐπὶ τῆς γῆς τοῦ Ισραηλ Τοὺς ἄρτους αὐτῶν μετ᾽ ἐνδείας φάγονται

καὶ τὸ ὕδωρ αὐτῶν μετὰ ἀφανισμοῦ πίονται, ὅπως ἀφανισθῇ ἡ γῆ σὺν

πληρώματι αὐτῆς, ἐν ἀσεβείᾳ γὰρ πάντες οἱ κατοικοῦντες ἐν αὐτῇ.

(Trans. of S) "'And tell to the people of the land, 'Thus says the Lord of Authority to the

inhabitants of Jerusalem and to the land of Israel, they will eat their bread with fear, and

their water in terror they will drink, because of the desolation of the contents of the land on

account of the iniquity of all her inhabitants'."

Analysis of the Variants

Each of the versions possesses a unique reading. S translates the *nomina sacra*

with the corresponding Syriac expression, while 𝔊* (B) reads as usual, omitting אדני; all of

the remaining MSS have אדני as part of their reading (𝔊ᵀ). The preposition אל is rendered

by the Syriac ܠ against the targumic translation על and the Septuagint reading ἐπί. The last

two versions seem to reflect a *Vorlage* that had a reading slightly different from 𝔐 and S.

The order of the two prepositional phrases בדאגה, "in fearfulness," and בשממון "in

dismay," in relation to the preceding verse, which contains a similar reading, plays an

important role in the differentiation of the versions. Since 𝔐 does not agree with the order

of the preceding verse regarding these two Prep. Phrs., but uses a new term not present in

the preceding verse, בשממון, the Syriac scribe seems to translate them more freely than we

normally would expect: ܒܕܚܠܬܐ, "in fear," and ܒܬܘܗܐ, "in terror." The targumic scribe,

on the other hand, harmonized it with his preceding translation (vs. 18), having the same

order and the same Prep. Phr. 𝔊ᵀ introduces a completely different set of expressions. It

employs μετ᾽ ἐνδείας, "with scarcity," for בדאגה, and μετὰ ἀφανισμοῦ, "with

desolation." Notice however that in the preceding verse the same Hebrew expression

בדאגה was translated by a different Greek expression, namely μετὰ βασάνου, "with

torment."

The only relationship between 𝔖 and 𝔊ᵀ is the rendering of the Q. Imperf. Subjunt.

3° s. f. חשם למען, "That [she] it may be stripped" (למען + Imperf. = Subjunt.). Both

versions substituted it in their respective translations, namely ܡܛܠ ܚܘܪܒܐ, "because of the

desolation," and ὅπως ἀφανισθῇ, "that [it] may be desolate." One should not consider it

as an actual reading in their *Vorlagen*, but only that their scribes chose to render it by a

synonymous idea that would express a better sense. Any apparent relationship between

them vanishes when the Hebrew Prep. Phr. מחמס, "on account of the violence," is taken

into consideration. 𝔖 has ܡܢ ܥܘܠܐ, "on account of the iniquity," while 𝔊ᵀ reads ἐν

ἀσεβεία, "in ungodliness" (only σ' and Cod. 86 have a reading similar to 𝔐, δια αδικιαν,

"because of the injustice").

<div align="center">Ezek 12:20</div>

(𝔐) והערים הנושבות תחרבנה והארץ שממה תהיה וידעתם כי אני יהוה

(𝔖) ܘܡܕܝܢܬܐ ܕܥܡܝܪ̈ܢ ܢܚܪ̈ܒܢ ܘܐܪܥܐ ܠܚܘܪܒܐ ܬܗܘܐ. ܘܬܕܥܘܢ ܕܐܢܐ ܐܢܐ ܡܪܝܐ.

(𝔗ʲ) וקרויא דהואה יתבן יחרבן וארעא לצדו תהי ותידעון ארי אנא יי

(𝔊*) καὶ αἱ πόλεις αὐτῶν αἱ κατοικούμεναι ἐξερημωθήσονται, καὶ ἡ γῆ εἰς

ἀφανισμὸν ἔσται· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος.

(Trans. of 𝔖) "'And the cities which are inhabited will be laid waste and the land will

become a desolation and you [plural] will know that I am the Lord'."

Analysis of the Variants

Notice the word choice of S; the Hebrew term שממה, which was translated by

ܪܟܡܗܕ, "terror," in the preceding verse, is now rendered by ܚܪܒܐ, "desolation." It

indicates that the Syriac translator knew very well the Hebrew language, for the Hebrew

word שממה may convey both meanings ("desolation and terror") depending on the context

of the passage where it is located. ℭ^J departs from its rendering in vs. 19; 𝕊^T keeps the

same word ἀφανισμόν, "desolation."

Ezek 12:22

בן אדם מה המשל הזה לכם על אדמת ישראל לאמר יארכו הימים ואבד כל חזון (𝔐)

ܒܪܢܫܐ. ܡܢܘ ܗܢܐ ܗܘ ܡܬܠܐ ܕܐܡܪܝܢ ܥܠܝܟܘܢ ܐܪܥܐ ܕܐܝܣܪܐܝܠ (S)

ܕܐܡܪܝܢ ܐܓܪ ܝܘܡܬܐ ܘܥܒܪ ܟܠ ܚܙܘܐ.

בר אדם מא מתלא הדין לכון על ארעא דישראל (ℭ^J)

למימר יירכון יומיא ותבטל כל נבואה

(𝕊*) Υἱὲ ἀνθρώπου, τίς ὑμῖν ἡ παραβολὴ αὕτη ἐπὶ τῆς γῆς τοῦ Ἰσραηλ

λέγοντες Μακρὰν αἱ ἡμέραι ἀπόλωλεν ὅρασις.

(Trans. of S) "Son of man, what is this proverb that you [pl.] have which is figuratively

being spoken in the land of Israel, and saying, 'The days are prolonged and every vision

has perished'?"

Analysis of the Variants

The Hebrew reading seems to be awkward in its syntax concerning the antecedent

of לכם, "belonging to you [pl.]," but it might indicate that the prophet Ezekiel was included among the people who were aware of this saying. The Syriac scribe recognized that and added an interpretative explanation in the text ܡܢܘ ܗܘ ܕܗܕܐ ܗܘ ܡܬܠܐ ܕܡܬܡܬܠ ܠܟܘܢ, "what is this proverb that you [pl.] have which is figuratively being spoken?"

𝕮ʲ did not have a problem translating this verse. The last Hebrew word חזון, "vision," was rendered into an interpretative substitution, נבואה, "prophecy," probably to harmonize with some preceding interpretation, e.g., 12:21, והוה פתגם נבואה מן קדם יי עמי, "and the word of prophecy from before the Lord was with me." The only significant deviation of 𝕲ᵀ is the substitution of the verb יארכו, "they will grow longer," by the adjective μακράν, "long," which is not evidence for a difference in the *Vorlagen*.

Ezek 12:23

(𝔐) לכן אמר אליהם כה אמר אדני יהוה השבתי את המשל הזה ולא

ימשלו אתו עוד בישראל כי אם דבר אליהם קרבו הימים ודבר כל חזון

(𝑆) ܡܛܠ ܗܢܐ ܐܡܪ ܠܗܘܢ ܗܟܢܐ ܐܡܪ ܡܪܝܐ ܕܗܕ ܗܕܐ ܡܬܠܐ. ܕܢܬܒܛܠ ܠܗ ܐܝܟ ܗܢܐ ܡܬܠܐ ܗܢܐ.

ܘܠܐ ܢܬܡܬܠܘܢ ܒܗ ܬܘܒ ܒܐܝܣܪܝܠ ܐܠܐ ܐܡܪ ܠܗܘܢ. ܡܛܠ ܕܩܪܝܒܝܢ ܝܘܡܬܐ ܘܩܪܝܒ ܗܘ ܚܙܘܐ.

(𝕮ʲ) בכין אימר להון כדן אמר יי אלהים אבטילית ית מתלא הדין ולא

ימתלון יתיה עוד בישראל אלהין אתגבי להון אתקרבו יומיא ופתגם כל נבואה

(𝕲*) διὰ τοῦτο εἰπὸν πρὸς αὐτούς Τάδε λέγει κύριος ᾿Αποστρέψω τὴν παραβολὴν ταύτην, καὶ οὐκέτι μὴ εἴπωσιν τὴν παραβολὴν ταύτην οἶκος τοῦ Ισραηλ, ὅτι λαλήσεις πρὸς αὐτούς ᾿Ηγγίκασιν αἱ ἡμέραι καὶ λόγος πάσης ὁράσεως.

(Trans. of ܣ) "Therefore tell them, 'Thus says the Lord of Authority, I am bringing to an end this proverb and they will no longer proverbialize it in Israel,' but say to them, 'the days are drawing nigh and each vision will take place'."

Analysis of the Variants

Each one of the versions has its own unique reading on this verse, and it seems clear enough that any relationship among them is merely coincidental. ܣ translates the *nomina sacra* consistently as in the preceding chapters. ⑤* (B, 534) lacks אדני, which is its normal feature, even though the remaining MSS have it (⑤T).

The Hi. Perf. 1 c. s. השבתי, "I will put to an end," which seems to be a prophetic Perf., is conveyed through the participial (Pael Ptc. + pron.) construction ܡܒܛܠ ܐܢܐ, "I am bringing to an end," which is good Syriac style. The verb דבר is a typical case of homonymy; thus the translator opted to use the verb ܐܡܪ, "say," instead of the Syriac ܕܒܪ, "to lead, drive, guide, etc.," that has the same spelling as the Hebrew but with a different semantic sense. Notice that in an unvoweled text the noun דבר and its verbal form would be identical. Thus the construct noun דבר, "word of," was omitted and replaced by the Imperf. ܘܢܗܘܐ, "and it will be," and, in an extended sense, "and it will take place, come, etc.," to avoid any ambiguity in the text. σ', Cods. 86, 88, and some MSS of ⑤A L'-46-311 had the same problem in rendering this noun; they read καιρος (λογος in ⑤*). The omission of דבר in the Syriac version seems more an accommodation than a translation of an actual reading.

⑤T stays closer to 𝔐 by rendering a literal translation (except MSS L'-46-311). The

Septuagint translator understood the Hebrew Prophetic Perf. Hi. הסבתי,"I will put to an end," implying future meaning by rendering it in the Fut. Act. 1° c. s. 'Αποστρέψω, "I will set aside, repudiate, turn away."

𝕮ᴶ has a reading that seems a more traditional way of interpreting the Hebrew text than an actual reading in its *Vorlage*. Instead of דבר אליהם, "say to them," it has אתנבי להון (Ithpa. Imper.), "prophesy to them," and for ודבר כל חזון, "word of every vision," it reads ופתגם כל נבואה, "the words of each prophecy." The use of the term "prophesy" seems very important to the targumic translator; it might be a tradition that permeates the entire section of Ezekiel under study (Ezek 3:14, 16, 22; 6:1, 2; 8:13; 11:14, 25; 12:1, 8, 17, 21, 23, 26). Most of these instances, however, are due to the avoidance of anthropomorphism .

𝕾 does not take into consideration any interpretative substitution of 𝕮ᴶ, nor the literal translation of 𝕲ᵀ, but has its own rendering. Consequently, it shows the non-relationship among them altogether concerning this verse.

Ezek 12:24

(𝔐) כי לא יהיה עוד כל חזון שוא ומקסם חלק בתוך בית ישראל

(𝕾) ܘܘܠܐ ܢܗܘܐ ܬܘܒ ܟܠ ܚܙܘܐ ܕܓܠܐ. ܘܩܣܡܐ ܕܓܒܬܐ ܒܓܘ ܐܝܣܪܝܠ.

(𝕮ᴶ) ארי לא תהי עוד כל נבואת שקר וקסם כדבין בגו בית ישראל

(𝕲*) ὅτι οὐκ ἔσται ἔτι πᾶσα ὅρασις ψευδὴς καὶ μαντευόμενος τὰ πρὸς χάριν ἐν μέσῳ τῶν υἱῶν Ισραηλ.

(Trans. of 𝕾) "And there will be no more any false vision or deceitful divination among the children of Israel."

Analysis of the Variants

The key element in this verse is בית ישראל, "house of Israel." 𝔊ᵀ has τῶν υἱῶν Ισραηλ, "the sons of Israel," 𝔗ᴶ reads בית ישראל, "house of Israel," but MSS g, o, c have בני ישראל, "children of Israel," while 𝔖 has ܒܢܝ ܐܝܣܪܐܝܠ, "children of Israel." There are several possibilities for this variant reading. First, those MSS and versions that contain the extra-Masoretic reading may reflect a recension different from that of 𝔐; second it could have been a scribal error in 𝔐; third, it may have been a contextual interpretation of the passage, implying that there would not be any prophet among the people of Israel, rather than among/in the house of Israel. Notice that house may imply the king's house, his family, instead of the entire nation. Thus, to include the whole nation, translators may have opted to use "children of Israel," including 𝔖's translator.

I would personally support the third possibility, because it follows the normal pattern of translation of 𝔖 (Ezek 1-12), which avoids constructions that, based on the context, would bring ambiguous interpretation of the passage.

In addition, there are some differences that make any attempt for a direct relationship impossible. For instance, the Hebrew word חזון, "vision," was translated by נבואה, "prophecy," in 𝔗ᴶ, and the words ומקסם חלק, "and flattering divination," by καὶ μαντευόμενος τὰ πρὸς χάριν, "and graceful divination." Thus the similarities among the versions are an indication that they are related inasmuch as they were based on Hebrew texts that shared a variant common to all of them.

Ezek 12:25

כִּי אֲנִי יְהוָה אֲדַבֵּר אֵת אֲשֶׁר אֲדַבֵּר דָּבָר וְיֵעָשֶׂה לֹא תִמָּשֵׁךְ (‏ℳ)

עוֹד כִּי בִימֵיכֶם בֵּית הַמֶּרִי אֲדַבֵּר דָּבָר וַעֲשִׂיתִיו נְאֻם אֲדֹנָי יְהוִה

(S) ܡܛܠ ܕܐܢܐ ܐܢܐ ܡܪܝܐ ܡܡܠܠ ܐܢܐ ܡܠܬܐ ܘܥܒܕ ܐܢܐ ܘܠܐ ܡܓܗܢ ܐܢܐ. ܡܛܠ ܕܒܝܘܡܬܟܘܢ ܒܝܬܐ ܡܡܪܡܪܢܐ. ܐܡܠܠ ܡܠܬܐ ܘܐܥܒܕܝܗ. ❖

ܐܡܪ ܡܪܐ ܡܪܘܬܐ ❖ ❖

אֲרֵי אֲנָא יְיָ אֲמַלֵּל יָת דַּאֲמַלֵּיל פִּתְגָמָא וִיתְקַיַּים וְלָא יִבְטַל עוֹד אֲרֵי (‏𝒞𝒥)

בְּיוֹמֵיכוֹן עַמָּא סַרְבָא אֲמַלֵּיל פִּתְגָמָא וַאֲקִימִינֵיהּ אֲמַר יְיָ אֱלֹהִים

(𝔊*) διότι ἐγὼ κύριος λαλήσω τοὺς λόγους μου, λαλήσω καὶ ποιήσω καὶ οὐ μὴ μηκύνω ἔτι, ὅτι ἐν ταῖς ἡμέραις ὑμῶν, οἶκος ὁ παραπικραίνων, λαλήσω λόγον καὶ ποιήσω, λέγει κύριος.

(Trans. of S) "Therefore I am the Lord, I have spoken, and I am going to speak the word, and I am going to perform it, and I will not delay, and in your [plural] days, O rebellious House, [I am going to] speak the word and I will perform it, says the Lord of Authority."

Analysis of the Variants

Although S has a translation in a very stylistic Syriac manner, it seems to have been based on a Hebrew text similar to that of ℳ. 𝒞𝒥, on the contrary, even though having a literal translation, contains a reading that may indicate a difference in its *Vorlage* against that of ℳ. The targumic text uses עַמָּא, "people," for בֵּית, "house," which might be a rendering conveying a broader sense than בֵּית, "house." These are the rebellious "people" rather than the house of Israel, which could imply only the house of the king. If one

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considers the entire verse, besides the mere coincidence between 𝕮ᴶ and 𝕾 by translating

נאם by אמר/ܐܡܪ, "He says, or said," the two are not related at all.

𝕾 has a very stylistic Syriac flavor. Notice the rendering of the Hebrew verbs into

the participial construction with the enclitic pronoun. Also, 𝕾 avoids any possibility of

ambiguity by translating the verbs ויעשה לא תמשך, "and it [m.] will be performed and it [f.]

will not delay," into ܡܥܒܕ ܐܢܐ ܠܗ. ܘܠܐ ܡܫܬܘܚܪ ܐܢܐ, "and I will perform it [m.] and I

will not delay." This shows the preoccupation of the Syriac scribe for producing a readable

version for his audience. He tries to make sense out of the difficult reading found in his

Hebrew text, probably similar to 𝔐, namely אדבר את אשר אדבר דבר, "I will speak what I

will speak a word," by giving a clear rendering that is nothing more than an

accommodation of the text as ܐܡܪܬ ܘܡܪܐ ܐܢܐ ܡܠܬܐ, "I have spoken, and I am going to

speak the word." This arrangement, which implies an effort to make the text readable, is

also found in 𝕲ᵀ. It translated this difficult Hebrew sentence by λαλήσω τοὺς λόγους

μου, "I will speak my word." This similarity cannot provide proof of a direct relationship

between 𝕾 and 𝕲ᵀ, since common translation technique may explain this similarity, and the

word-choice is different in each version. The targumic reading agrees mostly with that of

𝔐.

𝕾 keeps the nomina sacra as in 𝔐, while 𝕲* (MSS B, 967) omitted אדני, as we have

seen in all instances in which the nomina sacra appear. The remaining (rel.]) MSS of 𝕲ᴬ

contain אדני in their text. 𝕮ᴶ is also consistent like 𝕾 in its rendering of the nomina sacra,

always having יי אלהים for its Hebrew counterpart.

Ezek 12:27

בֶּן אָדָם הִנֵּה בֵית יִשְׂרָאֵל אֹמְרִים הֶחָזוֹן אֲשֶׁר הוּא חֹזֶה לְיָמִים רַבִּים וּלְעִתִּים רְחוֹקוֹת הוּא נִבָּא (ℳ)

(S) ܒܪܢܫܐ. ܗܐ ܕܒܝܬ ܐܝܣܪܝܠ ܐܡܪܝܢ ܕܗܢܐ ܚܙܘܐ ܗܘ ܕܚܙܐ

ܗܢܐ. ܠܝܘܡܬܐ ܣܓܝܐܐ ܗܘ ܘܠܙܒܢܐ ܪܚܝܩܐ ܡܬܢܒܐ.

בַּר אָדָם הָא בֵית יִשְׂרָאֵל אָמְרִין אִלְפָן דְּהוּא מֵלִיף לְיוֹמִין סַגִּיאִין וּלְעִדָּן רַחִיק הוּא מִתְנַבֵּי (𝕮ʲ)

(𝔊*) Υἱὲ ἀνθρώπου, ἰδοὺ οἶκος Ισραηλ ὁ παραπικραίνων λέγοντες λέγουσιν Ἡ ὅρασις, ἣν οὗτος ὁρᾷ, εἰς ἡμέρας πολλάς, καὶ εἰς καιροὺς μακροὺς οὗτος προφητεύει.

(Trans. of S) "'Son of man, behold, those of the house of Israel are saying, "This vision which he saw belongs to a distant future [is for many days], and about distant times he was prophesying'"."

Analysis of the Variants

𝕮ʲ is a literal translation of a Hebrew text similar to that of ℳ. S and 𝔊ᵀ, however, have some deviations from the Masoretic text. S renders a translation with a strong Syriac literary flavor. It omits the two instances of the Hebrew pronoun הוא. The first Hebrew Ptc. (הוא חֹזֶה, "he is visioning") was kept as a Ptc. (ܕܚܙܐ, "which this one is seeing") and the second Ptc. (הוא נִבָּא, "he is prophesying") was turned into its corresponding Syriac Ethpael Ptc. (ܡܬܢܒܐ, "[he] is prophesying") without the personal pronoun. The Ptc. indicates that the prophet had that vision before or at the time when the "house of Israel" would be saying "this vision belongs to a distant time." The participle in the Syriac version (ܡܬܢܒܐ, "[he] is prophesying") indicates that the act of prophesying was simultaneous

with the Ptc. (ܪܚܙܐ, "which this one is seeing").

𝕲T has a unique reading that seems more a harmonization with the preceding verse where the same expression οἶκος Ἰσραηλ appears with the Attributive Participle ὁ παραπικραίνων, "rebellious," thus it (Attributive Participle) was added in vs. 27. Another characteristic feature of 𝕲T is that it contains many Hebraisms against S, which seems to avoid them. For instance, in the Greek of the Septuagint a Participle plus a finite form of the same verb is used to convey the emphatic force of the Hebrew cognate dative (Inf. plus a finite form of the same verb).[1] Then λέγοντες λέγουσιν can be classified as a Hebraism and may be a reflection of an actual reading of its *Vorlage*. Thus no evidence for any relationship among the versions can be based on this verse.

<div align="center">Ezek 12:28</div>

לכן אמר אליהם כה אמר אדני יהוה לא תמשך עוד (𝔐)

כל דברי אשר אדבר דבר ויעשה נאם אדני יהוה

(S) ܒܠܛ ܡܪܐ ܐܡܪ ܠܗܘܢ. ܡܛܠ ܗܢܐ ܐܡܪ ܐܡܪ ܠܐ ܢܓܗܐ

ܦܘܡ ܠܓܠ. ܘܟܠܗܘܢ ܦܬܓܡܝ ܐܡܪ ܗܒ ܐܢܐ ܥܒܕ ܐܢܐ ܐܡܪ ܡܪܐ ܗܝ ❖ ❖

בכין אימר להון כדנן אמר יי אלהים לא יבטל עוד (𝔗ʲ)

כל פתגמי דאמליל פתגמא ויתקיים אמר יי אלהים

(𝕲*) διὰ τοῦτο εἰπὸν πρὸς αὐτούς Τάδε λέγει κύριος Οὐ μὴ μηκύνωσιν οὐκέτι πάντες οἱ λόγοι μου, οὓς ἂν λαλήσω· λαλήσω καὶ ποιήσω, λέγει κύριος.

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[1]F. C. Conybeare and St. George Stock, *Grammar of Septuagint Greek* (Peabody: Hendrickson, rep. 1988), § 81.

(Trans. of Ⴝ) "'Therefore say to them, "Thus says the Lord of Authority, my word will not delay. The word which I am going to speak I will perform, says the Lord of Authority"'."

Analysis of the Variants

This verse has a reading parallel to vs. 25, which is found in all the versions. Ⴝ has a similar reading but with a different word order from the corresponding Masoretic reading of vss. 28 and 25. The Syriac structure ܪܟ݂ܐ ܪܩܡ ܪܠ, "there will not be delay" (vs. 28), was used to render the Hebrew המשך אל, "it will not delay," but in vs. 25 the same Hebrew expression was translated by ܪܟ ܬܩܡܝܢ ܪܠܐ, "and I will not delay." This arrangement of the text (vs. 25) might be a literary effort on the part of the Syriac scribe to convey a greater urgency into the message, which is a characteristic feature of the Peshitta of Ezek 1-12, rather than an actual reading of its *Vorlage*. Ⴚᴶ translates this verse as it did verse 25 without any deviation.

Ⴚ* (B) seems to have been based on a different text or the scribe made a mistake of the eyes. It has a probable dittographic error by repeating the verb λαλήσω λαλήσω, "I will speak I will speak" (except for MS 538, the remaining MSS have λογον instead of the second repetition of λαλήσω). The scribe of Ⴚ* (B) may have misread the Hebrew word דבר as being a verb or due to its similarity with the preceding verb he might have repeated the verb instead of the noun. The scribe of Ⴚ* (B) did not go back to vs. 25 where he could find the same reading and correct his mistake, while the Syriac and targumic scribes seem to have done that. Regarding the *nomina sacra*, ⴚᵀ translated by omitting both instances of אדני against Ⴝ, Ⴚᴶ, and ᛗ.

Characteristics of the Peshitta Version of Ezek 12

1. S does not avoid anthropomorphisms (12:1).

2. S has several unique readings (12:2, 3, 11).

3. S avoids redundancy (12:3, 14).

4. The Syriac scribe strives to avoid ambiguity (12:6, 10)

5. The interpretative additions of 𝕮ᴶ and pluses and minuses of 𝕲ᵀ were altogether absent in the Syriac version.

6. Passages where extra-Masoretic readings are found in all three versions can be explained most of the time by a common translation technique.

7. S shows an excellent Syriac style without losing its similarity to 𝕸.

8. S tries to avoid Hebraisms while 𝕲ᵀ does not (12:15, 27).

9. S consistently translates the *nomina sacra*.

CONCLUSION

It is assumed that the reader will refer back to the preceding chapters for a complete presentation of the evidence supporting the outcome of this investigation, for in this concluding chapter I will present only a summary without any unnecessary repetition of specific data. The outcome of this investigation answers the question raised in the introduction regarding the relationship between S (Ezek 1-12) and the other versions (including its relationship to 𝔐).

First, the general characteristics of S are taken into consideration. Second, a summary of its relationship with other versions is presented, and last, the assessment by the methodological criteria of the relationship of S to the other versions is introduced. This assessment confirms the value of the criteria defined in the General Guidelines of chap. 1.

General Characteristics of S

Even though differences exist between S and 𝔐, their similarity is so evident and strong that the only conclusion one may draw out of the data is that the Syriac version of Ezek 1-12 had a Hebrew text similar to that of 𝔐 as its *Vorlage*. The textual features of the Peshitta of Ezek 1-12 support that conclusion.

Textual Features of S

The Syriac version of Ezek 1-12 is not just a literal translation of a *Vorlage* similar to 𝔐 (as is the case most of the time with 𝔊ᵀ), neither is it a paraphrase (as in several

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places in $\mathbb{C}^J$), but it is a translation that strives to render its Hebrew text into good Syriac

literary style. In other words, the Syriac scribe strives to convey the best rendering of his

Hebrew text into an excellent piece of Syriac literature:

1. He avoids redundancies (e.g., Ezek 8:17; 12:3, 14), Hebraisms (e.g., Ezek 6:5,

14; 7:2; 10:3; 11:13), and syntactical ambiguities (e.g., Ezek 10:4, 7, 17).

2. He smoothes the text (e.g., Ezek 5:1, 6; 6:9; 10:2), adding some words to clarify

the passage, never to modify it (e.g., Ezek 5:1, 2), but rarely omitting any portion of the

text (e.g. Ezek 1:4, 27 om. כעין חשמל ; 8:6 om. פה; 9:2, 3, 11 om. וקסת הספר במתניו).

3. He substitutes for some Hebrew expressions or words Syriac ones that would

make the text more readable for a Syriac-speaking community (e.g., Ezek 2:1, 2; 9:5), and

he seems to strive to keep as close as possible to the content of his Hebrew text (e.g., Ezek

1:22, 27; 6:9).

4. Avoidance of anthropomorphism is not an issue for him (e.g., Ezek 1:22, 27;

7:22; 8:1, 2; 11:14).

5. The same textual features of chaps. 1-11 are found also in chapter twelve.

It is clear from the text that the Syriac scribe does not sacrifice beauty of literary

style and clearness of the text in favor of keeping a difficult reading. He seems more

preoccupied to render a good readable text than to preserve the original text as it is in his

basic text. His aim is the communication of the message contained in the text and not the

transmission of the text as a means in itself.

Textual Affinities of S in Relationship to the
Versions and to ℳ

Based on the main characteristics of each specific chapter, it is clear that S agrees

mostly with the Masoretic reading even though differences exist between both. Most of

these differences, however, can be explained by translation techniques or by mere chance.

The affinities between S and 𝔊 are so few (e.g., Ezek 7:7, 9, 19; 9:2; 11:5, etc.)

that coincidence in using the same translation technique or the same linguistic device may

be the best explanation for them. The differences, however, are so numerous that to make

sense out of them to support a common relationship is unreasonable. Thus Ezek 1-12 has

no direct relationship with 𝔊 except when they share the same translation techniques and

when coincidence is at play.

A Grecism which violates the Syriac idiom was not found in any of the twelve

chapters. This would be a valid criterion for a direct relationship between S and 𝔊. On the

other hand, presence of Greek words in S is not a valid criterion, for it can only show a

relationship between languages rather than versions (e.g., Ezek 1:13 ܐܪܒܠ/λαμπαδων

and 22 ܩܘܣܛܠܘܣ/κρυσταλλου).

S does not agree with the expansions and interpretations of 𝔗ᴶ, except in a few

exceptions where similar words and expressions may be due to their akin languages, rather

than to a direct relationship between both versions (e.g., Ezek 2:1, 2; 3:7, 8). Therefore

Ezek 1-12 in Syriac has nothing to do with the targumic tradition.

Methodological Criteria for Evaluating the
Relationship of S to the Other Versions

The criteria for evaluating the relationship among the versions were defined in the General Guidelines (see chap. 1). Based on those criteria one may state that S is an independent translation, even though similarity to another version, or to 𝔐, may exist. These criteria support the main findings of this investigation that the Syriac version is a translation based on a *Vorlage* similar to 𝔐. Notice, for instance, that no Grecism, which is a strong criterion to support a direct relationship between S and 𝔊, was found in this section of the book of Ezekiel. This result confirms Lund's conclusion that "the description of S as a daughter version of G or as dependent on G or as later influenced by G, as found in secondary literature is unjustified."[1]

Conclusion

Summing up, S is directly related to a Hebrew text similar to 𝔐 and any relationship to the versions can be explained as a mere coincidence or by the use of a common translation technique. In this case, S (Ezek 1-12) is useful as a tool in textual criticism of the Hebrew Bible, for it is a valuable witness of a Hebrew consonantal text very similar to 𝔐.

Further study should be done to cover the remaining portion of the book of Ezekiel and the entire Old Testament (those books of the Peshitta version which were not yet

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studied). Probably only after this will we have any definite answer concerning the

transmission of the Peshitta text, the characteristic features of its *Vorlage*, the direct

relationship of the Peshitta text to other versions, and its provenance and authorship.

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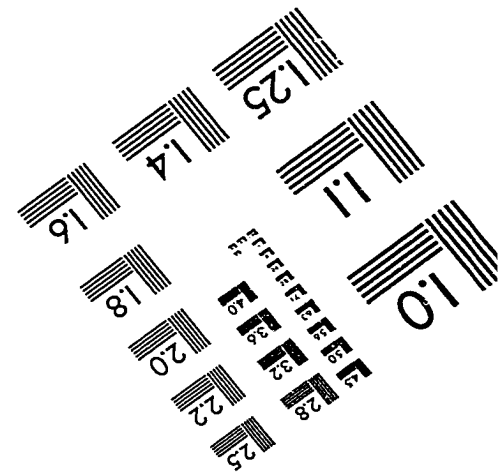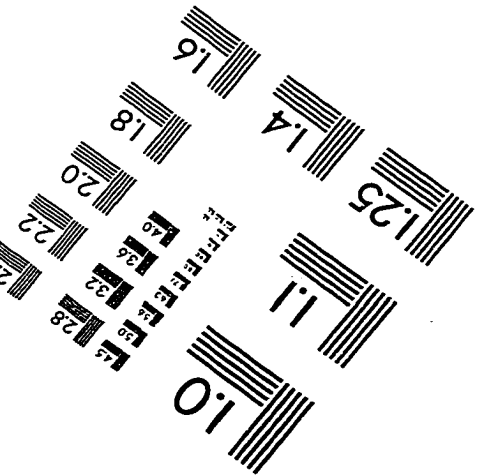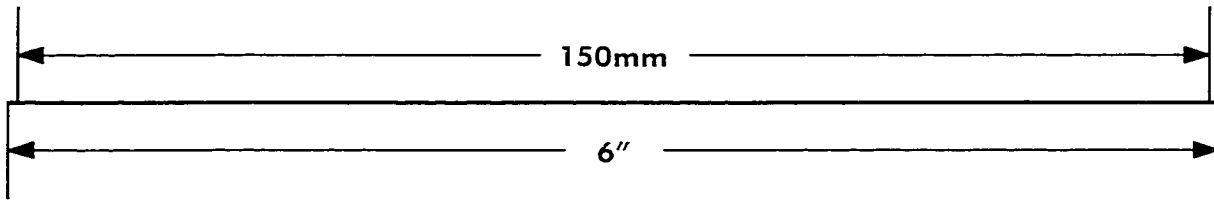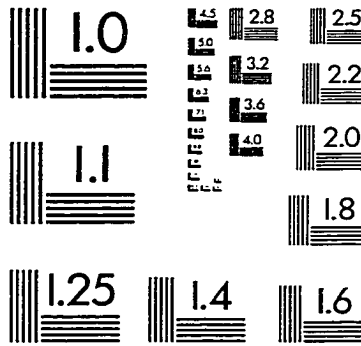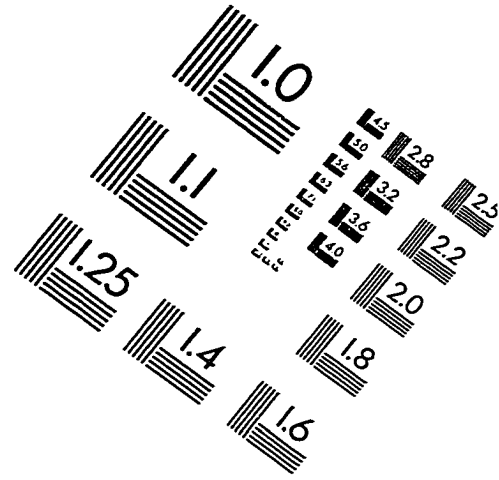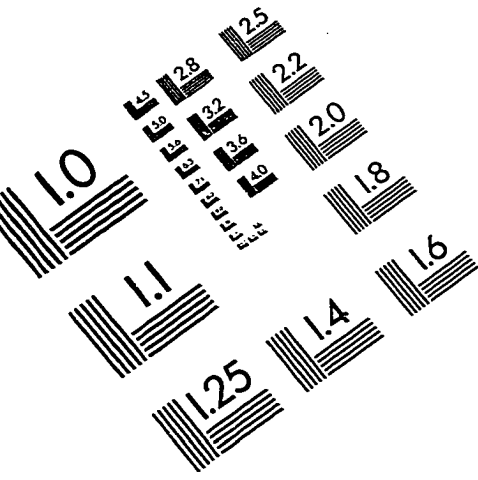
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