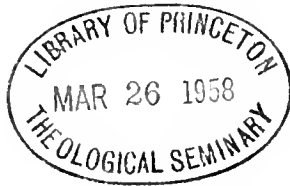


Bible. O.T. Hebrew. 1393

The Book of Daniel in Hebrew
with notes by -
A. Kamphausen

BS15
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A. Kamphausen

The Book of Daniel

in Hebrew

B. 5. 13
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THE present edition of the *Sacred Books of the Old Testament* in Hebrew exhibits the reconstructed text on the basis of which the new critical translation of the Bible has been prepared by the learned contributors mentioned on the other page of the cover. It is, therefore, the exact counterpart of the new English Version. 5
Wherever the translation is based on a departure from the Received Text, the deviation appears here in the Hebrew text. Transpositions in the translation are also found here in the original.

Departures from the Received Text are indicated by diacritical signs: \leftarrow (*i. e. V = Versions*) designates a reading adopted on the authority of the 10 Ancient Versions; \circ (*i. e. c = conjecture*), conjectural emendations; and \leftarrow (*i. e. נקוד*), changes involving merely a departure from the Masoretic points, or a different division of the consonantal text (*e. g.* זבוב ימות, Eccl. 10, 1). א פסק 1 indicates transposition of the Masoretic פסוק סוף; \leftarrow is used in cases where the קרי has been adopted instead of the כתיב, and \leftarrow for changes introduced on the 15 strength of parallel passages. Doubtful words or passages are marked with notes of interrogation (\leftarrow). Occasionally two diacritical marks are combined, *e. g.* \leftarrow , *i. e.* deviations from the Received Text suggested by the Versions as well as by parallel passages; or \leftarrow , *i. e.* departures from the Masoretic points supported by the Versions, &c. — In cases where two or three consecutive 20 words are transposed the traditional sequence is indicated by 1 2 3 &c. respectively prefixed to the individual words (*e. g.* 2, 45).

The Aramaic portion of the Book (2, 4^b — 7, 28) has been printed in RED.

The Ancient Versions are referred to in the *Notes* under the following abbreviations: M = Masoretic Text; LXX = LXX; T = Targum; S = Peshita; 25 L = Vetus Latina; J (*i. e.* St. Jerome) = Vulgate; A = Aquila; O = Theodotion; Σ = Symmachos. ω denotes the Samaritan recension of the Pentateuch. CA means Codex Alexandrinus (A), CL = Lucianic recension (L), CM = Ambrosianus (F; — M = Mediolanensis), CS = Sinaiticus (S), CV = Vaticanus (B); CO is the Targum of Onkelos; CT = Targum of Pseudo-Jonathan; AV = Authorized Version, 30 RV = Revised Version, RVM Revised Version Margin, OT = Old Testament. It has not been deemed necessary to classify all the divergences exhibited by the Ancient Versions. As a rule, only those variations have been recorded on the authority of which an emendation has been adopted by the editor of the text.

The heavy-faced figures in the left margin of the *Notes* (1, 2, 3, &c.) refer 35 to the chapters, the numbers in () to the verses of the Hebrew text. The mark \wedge means *omit(s) or omitted by*.



The Book of Daniel

KAMPHAUSEN

THE SACRED BOOKS

OF

A CRITICAL EDITION OF THE HEBREW TEXT

PRINTED IN COLORS, WITH NOTES

PREPARED

UNDER THE EDITORIAL DIRECTION OF

PAUL HAUPT

PROFESSOR IN THE JOHNS HOPKINS UNIVERSITY, BALTIMORE



PART 18

BY

A · KAMPHAUSEN



Leipzig

1896

Baltimore

THE JOHNS HOPKINS PRESS

London

DAVID NUTT, 270-271 STRAND

THE

CRITICAL EDITION OF THE HEBREW AND ARAMAIC TEXT

PRINTED IN COLORS

EXHIBITING THE BILINGUAL CHARACTER OF THE BOOK

WITH NOTES

BY

PROFESSOR IN THE UNIVERSITY OF BONN

English translation of the Notes

BY

OSWEGO, N. Y.

HARTFORD, CONN.



Leipzig

1896

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---:13:0:84 גניאל 25:0:83:1---

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- בשנת שלוש למלכות בלִשְׁאֶצֶר המֶלֶךְ חוֹזֵן נִרְאָה אֵלַי אֲנִי דַנְיָאֵל אַחֲרַי 8:8
הנראה אלי בתחלה: ואראה בחזון ויהי בראתי ואני בשושן הבירה אשר בעילם 2
המדונה ואראה בחזון ואני הייתי על אוכל אולי:
ואשא עיני ואראה והנה איל אחד עמד לפני האֵבֶל ולו קֶרְנִים והקרנים 3
גבהות והאחת גבהה מן השנית והגבהה עלה באחלנה: ראיתי את האיל מִנְגַח 4
יָמָה וצפונה ונגבה וכל חיות לא יעמדו לפניו ואין מציל מידו ועשה כרצונו
והגדיל: ואני הייתי מכין והנה צפיר העוים בא מן המערב על פני כל הארץ ה
ואין נוגע בארץ והצפיר קרן חזות בין עיניו: ויבא עד האיל כעל הקרנים אשר 6
ראיתי עמד לפני האֵבֶל וירין אליו בחמת כחו: וראיתיו מניע אצל האיל ויתמרמר 7
אליו ויך את האיל וישבר את שתי קרניו ולא היה כח כאיל לעמד לפניו 10
וישליכוו ארצה וירמסוהו ולא היה מציל לאיל מידו: וצפיר העוים הגדיל עד מאד 8
וכעצמו נשברה הקרן הגדלה ותעלנה אֶחָדָה אַרְבַּע תַּחְתֶּיהָ לִארְבַּע רוּחוֹת
השמים:
ומן האחת מהם יצא קרן אחרית: צעירה ותגדל יתר אל הנגב ואל המזרח 9
ואל הצבי: ותגדל עד צבא השמים ותפל ארצה מן הצבא ומן הכוכבים ותרמסם: 15
ועד שר הצבא הגדיל וממנו יקרים התמיד וְהַיְשִׁילֵךְ מִכּוֹן מִקְדְּשׁוֹ: וצבאוֹ יִבְתָּן 12, 11
על התמיד בפשע יְהַשִׁילֵךְ אמת ארצה ועשתה והצליחה:
ואשְׁמִיעָה אחד קדוש מדבר ויאמר אחד קדוש לפלמוני המדבר עד מתי 13
החזון התמיד והפשע שָׁמַם תת וקדש וצבא מרמס: ויאמר אלי־י עד ערב בקר 14
אלפים ושלש מאות ונצדק קדש: 20
ויהי בראתי אני דניאל את החזון ואבקשה בינה והנה עמד לנגדי כמראה 10
גבר: ואשמע קול אדם בין אולי ויקרא ויאמר גבריאל הֵבֶן לְהֵלֹז את המראה: 16
ויבא אצל עֲמֵדַי ובכאו נבעתי ואפלה על פני ויאמר אלי הֵבֶן בן אדם כי לעת 17
קץ החזון: וכדברו עמי נרדמתי על פני ארצה ויגע בי ויעמידני על עמדי: 18
ויאמר הנני מודיעך את אשר יהיה באחרית הועם כי למועד קין: 19
האיל אשר ראית בעל הקרנים מלכי מדי ופרס: והצפיר השעיר מֶלֶךְ יוֹן 21, 1
והקרן הגדולה אשר בין עיניו הוא המֶלֶךְ הַרְאִשׁוֹן: והנשברת ותעמדנה ארבע 22
תחתיה ארבע מלְקִיזֹת מְגִוֵי־יִתְעַמְדְנָה ולא בכחו: ובאחרית מלכותם בְּקֵתָם 23
הפשעים יעמד מֶלֶךְ עֹז פְּנִים ומבין חירות: ועצם כחו ולא בכחו ונפלאות ישחית 24
והצליח ועשה והשחית עצומים ועם קדושים: ועל שכלו והצליח מרמה בידו כה 30
ובלבבו יגדיל ובשלוה ישחית רבים ועל שר שרים יעמד ובאפס יד ישבר:
ומראה הערב והבקר אשר נאמר אמת הוא ואתה סתם החזון כי לימים 26
רבים:
ואני דניאל נהייתי ונחליתי ימים ואקום ואעשה את מלאכת המלך ואשתומם 27
על המראה ואין מבין: 35



- בשנת אחת לדריוש בן אחשורוש מורע מדי אשר הֶמְלֵךְ על מלכות כשדים: 8:9
בשנת אחת למלכו אני דניאל בינתי בספרים מספר השנים אשר היה דבר יהוה 2
אל ירמיה הנביא למלאות לְקִרְבוֹת יְרוּשָׁלַם שבעים שנה: ואתנה את פני אל 3
אדני האלהים לבקש תפלה ותחנונים בצום ושק ואפר: ואתפללה ליהוה אלהי 4
ואתנדדה ואמרה
אָנָּה אַדְנֵי הָאֵל הַגָּדוֹל הַנּוֹרָא שֹׁמֵר הַבְּרִית וְהַחֲסֵד לְאֶהְבֵי וּלְשַׁמְרֵי מִצְוֹתָיו:
חטאנו ועיניו והרשענו ומרדנו וסור ממִצְוֹתֶיךָ ומשפטיך: ולא שמענו אל עבדיך ה. 6

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---הַסְּפָרָה הַשְּׁמֵימִית---

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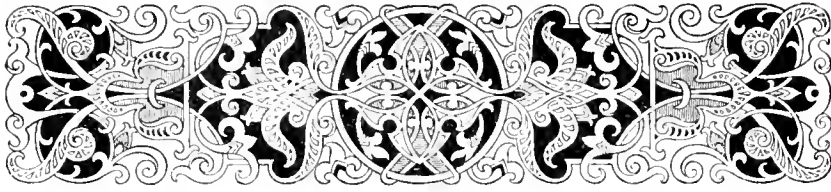
- אופן: וגויתו כתרשיש ופניו כמראה ברק ועיניו כלפידי אש וזרעתי ומרגלתי 10,6
 כעין נחשת קָלָל וקול דבריו כקול המון: וראיתי אני דניאל לכדי את המראה 7
 והאנשים אשר היו עמי לא ראו את המראה אֶבֶל חָרְדָה גדלה נפלה עליהם
 ויברחו בְּהֶקְבָא: ואני נשארתי לכדי וראיה את המראה הגדלה הזאת ולא נשאר 8
 5 בי כח והודי נהפך עלי למשחית ולא עצרתי כח:
 ואשמע את קול דבריו וכשמעי את קול דבריו ואני הייתי נרדם על פני 9
 ופני ארצה: והנה יד נגעה בי ותניעני על כרפי וכפות ידי: ויאמר אלי דניאל 11,1
 איש חֲמוֹדוֹת הֵבֵן בדברים אשר אנכי דבר אליך ועמד על עמדך כי עתה שְׁלַחְתִּי
 אליך ובדברו עמי את הדבר הזה עמדתי מרעיד:
 ויאמר אלי אל תירא דניאל כי מן היום הראשון אשר נתת את לבך להבין 10
 ולהתענות לפני אלהיך נשמעו דבריך ואני באתי בדבריך: ושר מלכות פרס עמד 13
 לנגדי עשרים ואחד יום והנה מיכאל אחד השרים הראשנים בא לעזרני ואני
 הִי־וְתַרְתִּי־יָ שָׁם אצל מלכי פרס: ובאתי להבינך את אשר יִקְרֶה לעמך באחרית 14
 הימים כי עוד חוון יְלִימִים:
 ובדברו עמי כדברים האלה נתתי פני ארצה ונאלמתי: והנה כדמות בני 15,10
 אדם נגע על שפתי ואפתח פי ואדברה ואמרה אל העמד לנגדי אדני כמראה
 נהפכו צירי עלי ולא עצרתי כח: והיך יוכל עבד אדני זה לדבר עם אדני זה 17
 ואני מעתה לא יעמד בי כח ונשמה לא נשארה בי: ויסף ויגע בי כמראה אדם 18
 ויתוקני: ויאמר אל תירא איש חמדות שלום לך חזק וחזק וכיברו עמי התחוקתי 19
 20 ואמרה ידבר אדני כי חזקתני:
 ויאמר הִידַעַת למה באתי אליך ועתה אשוב להלחם עם שר פרס ואני יוצא כ
 והנה שר יון בא: אֶבֶל אַנִּיד לך את הרשום בכתב אמת ואין אחד מתחזק עמי 21
 על אלה כי אם מיכאל שרכם: ואני כשנת אחת לדריוש המדי עָמְדִי למחזיק 21,8
 ולמעוז לו: ועתה אמת אַנִּיד לך
 25 הנה עוד שלשה מלכים עמדים לפרס והרביעי יעשיר עשר גדול מכל וכחזקתו
 בְּעֶשְׂרֵן יַעִיר הבל את מלכות יון: ועמד מלך גבור ומשל ממשל רב ועשה כרצונו: 3
 וכעֶשְׂמוֹ תִשְׁבֵּר מלכותו ותִתְקֵן לארבע רוחות השמים ולא לאחריתו ולא כמשלו 4
 אשר משל כי תנתש מלכותו ולאֲחֵרִים מלבד אלה:
 ויחזק מלך הַגִּיב ומן שריו י־חזק עליו ומשל ממשל רב ממשלתו: ולקין ה.6
 30 שנים יתחַבְרוּ וכת מלך הַנִּגַב תבוא אל מלך הצפון לעשות מישרים ולא
 תעצר כוח הזרוע ולא יעמד יִנְרְעוּ ותנתן היא ומביאיה והילדה ומחוקה
 בעתים:
 ועמד מַנְצֵר שרשיה בְּנוֹ ויבא אֱלֹהִים: חיל יבא במעוז מלך הצפון ועשה 7
 בהם והחזיק: וגם אלהיהם עם נִסְכֵיהֶם עם כלי חמדתם כסף וזהב בשבי יבא 8
 35 מצרים והוא שנים יעמד ממלך הצפון: ובא במלכות מלך הַנִּגַב ושב אל
 אדמתו:
 ובנִי־יִתְגַרוּ ואספו המון תְּלִים רבים ובא בוא ושטף ועבר וישב ויתגרו עד י
 מַעֲזָה: ויתמרמר מלך הַנִּגַב ויצא ונלחם עמו עם מלך הצפון והעמיד המון רב 11
 13,12 ונתן ההמון בידו: ונשא ההמון ירום לכבו והפיל רבאות ולא יעזו: ושב מלך
 40 הצפון והעמיד המון רב מן הראשון ולקין העתים שנים יבוא בוא בחיל גדול
 ובכוש רב: ובעתים ההם רפים יעמדו על מלך הַנִּגַב ובני פריצי עמך ינָשְׂאוּ 14
 להעמיד חוון ונכשלו: ויבא מלך הצפון וישפך סוללה ולכד עיר מבצרות וזרעות 15
 הַנִּגַב לא יעמדו ועם מבחריו ואין כח לעמד: ויעש הבא אליו כרצונו ואין עומד 16
 לפניו ויעמד בארץ הצבי וְקָלָה בידו: וישם פניו לבוא בתקף אל מלכותו וישרים 17

- 9.7 הנבאים אשר דברו בשמך אל מלכינו שרינו ואבתינו ואל כל עם הארץ: לך
 אדני הצדקה ולנו בשת הפנים כיום הזה לאיש יהודה ולישבי ירושלם ולכל
 ישראל הקרבים והרחקים בכל הארצות אשר הדחתם שם במעלם אשר מעלו בך:
 9.8 יהוה לנו בשת הפנים למלכינו ולשרינו ולאבתינו אשר הטאנו לך: לאדני אלהינו
 הרחמים והסלחות כי מרדנו בו:
 5
 1 וְלֹא שָׁמַעְנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ לִלְכַת בְּתַלְתּוֹי אֲשֶׁר נָתַן לְפָנֵינוּ בַיּוֹם עֲבָדֵינוּ
 11 הַנְּבִאִים: וְכָל יִשְׂרָאֵל עָבְרוּ אֶת תּוֹרַתְךָ וְסָר לְבַלְתִּי שְׁמוֹעַ בְּקִלְךָ וְתַפְחֶךָ עֲלֵינוּ
 12 הַאֱלֹהִים וְהַשְׁבַּעְהָ אֲשֶׁר כְּתוּבָה בַּתּוֹרָה מֹשֶׁה עֶבֶד הָאֱלֹהִים כִּי הִטְאָנוּ לּוֹ: וַיִּקָּם אֶת
 דְּבָרָיו אֲשֶׁר דָּבַר עֲלֵינוּ וְעַל שַׁפְּטֵינוּ אֲשֶׁר שַׁפְּטוּנוּ לְהַבִּיא עֲלֵינוּ רַעְיָה גְדֹלָה אֲשֶׁר
 13 לֹא נִעֲשִׂתָה תַּחַת כָּל הַשָּׁמַיִם כְּאֲשֶׁר נִעֲשִׂתָה בִירוּשָׁלַם: כְּאֲשֶׁר כְּתוּב בַּתּוֹרָה מֹשֶׁה
 אֶת כָּל הַרְעָה הַזֹּאת בָּאָה עֲלֵינוּ וְלֹא חָלִינוּ אֶת פְּנֵי יְהוָה אֱלֹהֵינוּ לְשׁוּב מִעֲוֹנוֹנוּ
 14 וְלִהְשִׁיב לְבָבֵנוּ בְּאִמְתָּךְ: וַיִּשְׁקַד יְהוָה עַל הַרְעָה וַיְבִיאֶהָ עֲלֵינוּ כִּי צָדִיק יְהוָה אֱלֹהֵינוּ
 עַל כָּל מַעֲשָׂיו אֲשֶׁר עָשָׂה וְלֹא שָׁמַעְנוּ בְּקוֹלוֹ:
 15 וְעַתָּה אֲדָנִי אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת עַמְּךָ מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה וְתַעֲשֵׂה
 16 לְךָ שֵׁם כְּיוֹם הַזֶּה הִטְאָנוּ רַשְׁעֵנוּ: אֲדָנִי כָּכָל צָדִיקְךָ יֵשֵׁב נָא אִפְךָ וְחַמְתְּךָ מֵעִירְךָ
 יְרוּשָׁלַם הַר קִדְשֶׁךָ כִּי בַחֲטָאֵינוּ וּבְעֲוֹנוֹת אֲבֹתֵינוּ יְרוּשָׁלַם וְעַמְּךָ לְחַרְפָּה לְכָל
 17 סְבוּבֵינוּ: וְעַתָּה שָׁמַע אֱלֹהֵינוּ אֶל תַּפְלַת עַבְדְּךָ וְאֶל תַּחֲנוּנָיו וְהֶאֱרַךְ פְּנִיךָ עַל
 18 מִקְדָּשְׁךָ הַשָּׁמַיִם לְמַעַן <עַבְדֶּיךָ> אֲדָנִי: הִטָּה אֱלֹהֵי אֹנֶךְ וּשְׁמַע פִּקְחָה עֵינֶיךָ
 וּרְאֵה שְׁמֵמֵתֵינוּ וְהַעִיר אֲשֶׁר נִקְרָא שִׁמְךָ עֲלֵיהָ כִּי לֹא עַל צָדִיקֵינוּ אֲנַחְנוּ
 19 מִפְּלִיִם תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל רַחֲמֶיךָ הַרְבִּיּוּם: אֲדָנִי שְׁמָעָה אֲדָנִי סְלַחְהָ
 20 אֲדָנִי הַקְּשִׁיבָה וְעֲשֵׂה אֶל תֹּאחֵר לְמַעַנְךָ אֱלֹהֵי כִּי שִׁמְךָ נִקְרָא עַל עִירְךָ
 וְעַל עַמְּךָ:
 21 וְעוֹד אֲנִי מְדַבֵּר וּמִתְפַּלֵּל וּמִתְנַדֵּה חַטָּאתִי וְחַטָּאת עַמִּי יִשְׂרָאֵל וּמִפִּיל תַּחֲנִתִּי
 22 לְפָנֵי יְהוָה אֱלֹהֵי עַל הַר קִדְשֶׁךָ אֱלֹהֵי: וְעוֹד אֲנִי מְדַבֵּר בַּתְּפִלָּה וְהָאִישׁ גְּבִירָאֵל
 23 וַיֹּאמֶר דְּנִיאֵל עַתָּה יִצְאֵתִי לְהִשְׁכִּיחַ בִּינָה: בַּתְּחִלַּת תַּחֲנוּנֶיךָ יִצָּא דְבַר וְאֲנִי בָאתִי
 לְהַגִּיד כִּי הַמּוֹדוֹת אֵתָּה וּבִין בְּדַבְּרִי וְהִבֵּן בְּמִרְאָה:
 24 שְׁבָעִים שְׁבָעִים נְחִתְּךָ עַל עַמְּךָ וְעַל עִיר קִדְשֶׁךָ לְכִלְאֵת: פִּשְׁעֵי וְלִי־הֵתֵם
 חַטָּאֵת וּלְכַפֵּר עָוֹן וְלַהֲבִיא צָדִק עֲלֵינוּ וְלַחֲתֹם הוֹן וְנִבְיָא וְלְמִשְׁחָ קִדְשׁ קִדְשִׁים:
 25 כֹּה וְתַדַּע וְתִשְׁכַּח מִן מִצָּא דְבַר לְהַשִּׁיב וּלְבִנוֹת יְרוּשָׁלַם עַד מְשִׁיחַ נְגִיד שְׁבָעִים שְׁבָעָה
 26 וּשְׁבָעִים שָׁשִׁים וּשְׁנַיִם תִּשׁוּב וּנְבַנְתָּה רְחוּב וְחֲרוּיָן וּבְצוּק הַעֲתִים: וְאַחֲרֵי הַשְׁבָּעִים
 שָׁשִׁים וּשְׁנַיִם יִפְרַת מְשִׁיחַ וְאִין לוֹ וְהַעִיר וְהַקִּדְשׁ יִשְׁחִית עִם נְגִיד הַבָּא וְקִצּוֹ
 27 בְּשִׁטְףָ וְעַד קִיץ מַלְחָמָה נַחֲרָצַת שְׁמֵמוֹת: וְהַגְּבִיר בְּרִית לְרַפִּים שְׁבוּעַ אַחַד וְחֲצִי
 הַשְׁבוּעַ יִשְׁבִּית זְבָה וּמִנְחָה וְעַל יְצִיָּה: שְׁקוּצִים מְשׁוּמִם וְעַד כֹּלָה וְנַחֲרָצָה תִּתְּךָ
 35 עַל שׁוּמִם:



- 10,א בשנת שלוש לכורש מלך פרס דבר נגלה לדניאל אשר נקרא שמו בלשטאצר
 ואמת הדבר וצבא גדול ובין את הדבר ובינה לו במראה:
 3:2 בימים ההם אני דניאל הייתי מתאבל שלשה שבועים ימים: לחם חמדות
 40 לא אכלתי ובשר ויין לא בא אל פי וסוך לא סכתי עד מלאת שלשת שבועים
 ימים:
 4 וביום עשרים וארבעה לחדש הראשון ואני הייתי על יד הנהר הגדול הוא
 ה חדקל: ואשׂא את עיני וצָרָא וְהִגָּה אִישׁ אֶחָד לְבוּשׁ בָּדִים וּמִתְנַוֵּן חָגְרִים בְּכַתֵּם

- 1 3a. As *Dagesh lene* is wanting in the ך of פְּתֹנִים (3,16; 4,14), it would seem as if the ך in פְּתֹנִים also (cf. vv. 8.13.15.16; 11,26) should be provided with *Raphelch*; see KAUTZSCH, *Gramm. des Bibl.-Aram.* § 64,3.
- WILHELM DIEHL, *Das Pron. pers. suff.* (Giessen, 1895), reads מְקַתְּנָן instead of the mascul. suffix; cf. 8,9. 5
- (6) While Θ, ἐκ τῶν υἱῶν Ἰουδα, gives a faithful translation of מִן הַיְהוּדָה, Θ, having regard to v. 3, paraphrases with ἐκ τοῦ γένους τῶν υἱῶν Ἰσραηλ τῶν ἀπὸ τῆς Ἰουδαίας.
- (12) KAUTZSCH-MARTI, following v. 16, would read וְרַעִים instead of מִן וְרַעִים. But the shorter form (cf. OLSH. § 184, b) is quite normal; nor is it exceptional that it should interchange with the longer וְרַעִים (cf. EW. § 167, a; OLSH. § 215, d 9; STADE § 296, c.). Most commentators agree with SIEGFR. STADE in regarding the shorter form as quite unobjectionable. BEHRM. speaks of it as a characteristic of our author to take pleasure in such interchanges of similar forms, and refers as examples to וְרַעִים 11,15 and וְרַעִים 11,31; וְרַעִים 2,1 and וְרַעִים 2,3. 15 This is a liberty many authors indulge in. Thus in LUTHER'S Bible at Deut. 33,16.20 the masculine *den Scheitel* and the feminine *die Scheitel* are used interchangeably.
- (13) רָאָה דָבָר לְדָבָר means 'to compare a thing *with* another,' *i. e.* to regard two or more things with discriminating attention; so Eccl. 2,12. הַמְשִׁיל דָבָר לְדָבָר (הַשְׁוִיָּה, דְּמִיָּה) = to compare a thing *to* another, *i. e.* to liken; cf. Is. 46,5. — P. H.]
- (20) KAUTZSCH-MARTI read, with Θ, הַקְּבִינָה וְיָבִינָה, on the ground that מִן would give the sense *wisdom of insight*. Whoever objects to HITZIG'S *shrewd wisdom*, may still, with BEHRM., hold by מִן, and doubt whether Θ has really any divergence. Read with Θ a ך before הַאֲשַׁפִּים; the omission of *and* cannot be defended by 25 5,15, which is of different construction.
- (21) There cannot be any question of the correctness of מִן וְיָהִי, Θ ἦν, Θ, ἐγένετο. The author has purposely chosen an indefinite expression as in 2,49 and 3,30. Hence there is no occasion, with KAUTZSCH-MARTI, to consider our passage a later addition, on the ground that in 10,1 the third year of Cyrus is mentioned. 30 Nor need we, with BEHRM., adopt the conjecture that here, perhaps, in accordance with the close of 2, the determinative of place בְּשַׁעַר הַמֶּלֶךְ has dropped out. Cf. 9,26 לוֹ וְאִין.
- 2 (1) Follow EWALD'S conjecture, and insert עֲשָׂרָה after שְׁתַּיִם. We have no right to 35 assume that the author would have been so careless as to contradict his own statement in 1,5. It does not follow, however, that Nebuchadnezzar in 1,1 is called king by *prolepsis*, as BEHRM. still maintains. It is much more reasonable to assume a transcriptional error, although the consonantal text of this Book, which alone was written by the author, and which lies before us almost 40 always in the K^ethib, is among the best preserved of the texts of the entire OT. But this text should not be confounded with that of מִן, the latter being marred by many errors, especially in the Aramaic portions.
- The free translation *his sleep vanished* is supported by 8,27, where the Nifal of הִיָּה — questioned, it is true, by BEVAN (*Comm. on the Book of Dan.*, Cambridge, 1892) and KAUTZSCH-MARTI — means *to be gone, vanished*, according to SIEGFR. STADE privatively [GES. KAUTZSCH²⁶, § 52,2 c]: *to be deprived of being*. BEHRM., following 6,19 and Gen. 31,40, thinks that נִרְדָּה was perhaps the original reading instead of נִרְהִיָּה; but, on account of the וְעָלוּקֵי in 6,19 (cf. also 4,33; 10,8), he rightly takes no exception to על, for which the older language 50 would use מעל.
- In view of the Assyrian *šuttu* (= *šuntu*), the usual word for *dream* (cf. HAUPT in SCHRADER'S KAT² 502), שְׁנָה, which is here translated ὕπνος by ΘΘ, might



Critical Notes on Daniel

- 1 (2^a) For זָרָה a single codex of Kennic. reads הָיָה ; so, too, the *Græcus Venetus*, which begins the verse: ἔδωκεν οὖν ὁ ὀντωτῆς ἐν χειρὶ οἱ ἰωιακίμω. As to the extremely small value for purposes of textual criticism of this second Aquila, who wrote about 1400 A. D., see my review of O. GEBHARDT's edition (*Græcus Venetus*, Lipsiae, 1875) in *Theol. Stud. und Krit.* 1876, pp. 577-586. 5
- (2^b) The concise and summarizing character of this statement makes it difficult to give a lucid rendering. Consequently, recent interpreters have fallen back on the supposition that it contains glosses. BEHRMANN, in his Commentary (Göttingen, 1894) would strike out the concluding words: *and he brought the vessels into the treasure-house of his god*; KAUTZSCH-MARTI (*Die Heil. Schrift des AT*, 1894), on the other hand, would make the suffix in ויביאם refer not to the vessels, but exclusively to the persons led into captivity; they regard בית אלהיו as a gloss on the last three words of the verse, and translate the concluding words: *but the vessels* &c. The obscurity lies in the fact that in the suffix of ויביאם both 10 persons and vessels are understood. The reference to the latter comes into prominence because the author wishes to have done at once with the vessels, which are not mentioned again until 5,2ff. Hence, for clearness' sake, there is appended to *into the house of his god* the nearer determination in v. 2^b, where *and* (cf. 2,16.18) stands for *that is to say*. The assumption of a gloss, which 20 affords only a partial improvement of אל , can hardly be admitted as a restoration of the original text. Nor is it permissible to find, with BEHRMANN (p. xxxiii), a departure from אל in וש 's mention of the capture of the city, since the author presupposes the capture of Jerusalem as a matter of course. Θ , with its $\text{καὶ ἔδωκεν Κύριος ἐν χειρὶ αὐτοῦ τὸν ἰωακείμ}$, is only returning from the *free* 25 translation of Θ ($\text{καὶ παρέδωκεν αὐτὴν Κύριος εἰς χεῖρας αὐτοῦ καὶ ἰωακείμ}$) to a more literal rendering of אל .
- (3) The reading of Θ Αβιεσδρι for אל זשזש loses in importance from the fact that in vv. 11.16, where it re-appears, it has led to the arbitrary rejection of אל זשזש (Θ , Αμελσαδ). 30
- (4) מאם is K^ethib to Q^re מם . This K^ethib appears also in Job 31,7.
- (5) BÄR (p. 62), following Ben Saruq, Qamchi and Norzi, reads always פתבב , for פתבב ; so, too, GINSBURG. The popular etymology which finds here two words is based on פת (*crumb*, cf. Prov. 17,1), but comes to grief with the mere semblance of a word בב , which occurs in Ezek. 25,7 in the K^ethib, but is a transcriptional 35 error. For the derivation from the old Persian *patibaga*, cf. BEHRM. p. ii, *sub*

- 2 In the K^ethib, according to this view, the endings should probably be pronounced *-aikh, -aih, ainâ*.

Instead of **א** **נְהוּא** **א**, MARTI would read **נְהוּא** (*Porta linguarum Orientalium*, Pars xviii, Berlin, 1896, § 65, c). MARTI (who is indebted for this remark to BEVAN; cf. MARTI, p. 62*) thinks it strange (cf. v. 6) that we meet with no Haf'el form of this verb with syncopated **ה**, and infers from this fact that **א** read the Pa'el wherever it was possible, since in later usage the Pa'el alone has the meaning *to announce*. Thus we should read e. g. v. 11 **נְהוּנָה** instead of **נְהוּנָה**.

- (5) NÖLDEKE (*Gött. gel. Anz.* 1884, pp. 1021 f.) has pointed out that we find in Dan. 2, 3 five times **עָנָו** before **וּמַרְרִין** **וּמַרְרִין**, on the other hand, but once; so **עָנָו** in 3, 24 would seem to be an ancient scribal error. The substitution of the perf. **עָנָה** for the part. **עָנָה** before the sing. **וּמַרְרִין** would be a departure from the Masoretic points only. Both STRACK (*Abriss des Biblisch-Aramaischen*, Leipzig, 1896, § 10, c) and MARTI (§ 102, b) prefer the perfect, but they have not adopted it in their text, neither in 2, 5 nor in 2, 8. 15; 3, 14. 19. 24. 25. 26. 28; 4, 16. 27; 5, 7. 13. 17; 6, 13. 17. 21; 7, 2. For the participle instead of the perfect in a narrative, cf. e. g. 3, 3. 4; 4, 11; 5, 7, and KAUTZSCH, § 76, 2, a.

א **לְבַשְׂתָּיָא** is the K^ethib corresponding to the Q^erê **לְבַשְׂתָּיָא**. But **א** is so little consistent, according to KAUTZSCH, § 11, 1, b, in this change of **י** to **א**, demanded e. g. by the Q^erê of 3, 26 and 5, 30, that in all forms of **קָרָתִי** and many other cases, e. g. 3, 8, it leaves the K^ethib untouched; and even in 3, 12, in place of the K^ethib **יְהוּרָאִין**, the Q^erê requires **יְהוּרָאִין** with quiescent **א**. See further KAUTZSCH § 52, 2, d and § 61, 6. [Cf. HAUPT, ZA ii, 275; *Beitr. z. Assyriol.* i, 296; JÄGER, *ibid.* 489. — P.H.]

Instead of **אָרָא**, which BÄR erroneously considers a kind of participle, we should vocalize, with GINSBURG and STRACK, here and in v. 8, **אָרָא**. The old explanation, that the dream had escaped the king's memory, is refuted by the fact that **אָרָא** cannot be a parallel form of the **אָרָא** in common use (cf. v. 17); see KAUTZSCH, § 38, 1, a. We must certainly, with NÖLDEKE, fall back upon the Old Persian adjective *azda* 'sure.' Dr. C. F. ANDREAS, of Berlin, who has given in MARTI's *Glossary* a number of new explanations of Persian loan-words, thinks that **אָרָא** = Middle Persian *azd* 'information, news;' both STRACK and SIEGFRIED-STADE, however, follow NÖLDEKE's explanation which, without doubt, fits better.

- (7) In the *Beilagen* to KAUTZSCH's AT (p. 87) the comment is made on v. 7: *Read, in accordance with vv. 5 and 6, **וּבְשָׂרָה**; **א** the interpretation; but we should expect **בְּשָׂרָה** as status emphaticus, as in v. 4.* Whether we understand its interpretation or the interpretation is wholly indifferent for the sense. How **א** vacillates appears from the fact that in 4, 15. 16, instead of the K^ethib **בְּשָׂרָה**, the Q^erê requires **בְּשָׂרָה**, while in 5, 12 the (perhaps older) **ה** (cf. KAUTZSCH, § 50, note 3), instead of the **א** which had attained to almost complete dominance, occurs not only in the feminine, but also in the *stat. emph.* It would be an overestimate of the accuracy practiced by the ancient translators, to suppose it possible to decide whether **אָרָא**, here and in 5, 12, had, or had not, the suffix in their texts.

- (9) **הָרְתִּינוּ** after **הָיָא** without *Dag. lene*, but always with long *â* as in Persian *dâta*. The **הָרְתִּינוּ** retained by SIEGFRIED-STADE, against BÄR and GINSBURG, must therefore be rejected; cf. KAUTZSCH, § 64, 3.

The Hithpa'el of the Q^erê is preferable, since the reflexive is better adapted than the Haf'el of the K^ethib to express the sense *reach a decision, undertake*. True, BÄR prefers to pronounce **הָרְתִּינוּ**, instead of the usual K^ethib **הָרְתִּינוּ**, also read by STRACK as **הָרְתִּינוּ**, as though **ת** were assimilated (OLSH. § 268¹; but the appeal to **הָרְתִּינוּ** (Is. 1, 16) hardly warrants the doing away with the Haf'el. BUHL

2 have the meaning *dream*, though it does not occur elsewhere in the OT with that force. HAUPT, for this reason, would make the Nif'al of הִיָּה equivalent to the Qal, and translate: *his dream weighed upon him*. Then the text in 6, 19 would need to be altered to suit.

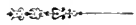
(4^a) אַרְמִית is struck out as a gloss by LENORMANT, BEVAN, and KAUTZSCH-MARTI, 5 but without adequate reason. It was read by 6; see KAMPHAUSEN, *Das Buch Daniel* (Leipzig, 1893) p. 13 ff., and especially his article on *Daniel* in the *Dictionary of the Bible* planned by W. ROBERTSON SMITH and now being edited by CHEYNE; cf. also BEHRM. *ad loc.* The latter maintains erroneously (cf. KAUTZSCH, § 6), that it is not the author's fault if the Aramaic spoken by the Chaldean magicians 10 has been identified with the language of the Chaldean *people*.

[It seems to me impossible to deny that אַרְמִית is a subsequent addition to mark the beginning of the Aramaic sections. I cannot believe that the author regarded Biblical Aramaic as the language of Babylonia, and wrote, therefore, the sections applying more especially to Babylon in Aramaic, reserving Hebrew for 15 the prophetic chapters.† Such an hypothesis does not account for the fact that the apocalyptic c. 7 is written in Hebrew.

The only satisfactory explanation of the bilingual feature of the Book, it seems to me, is the assumption‡ that the Book was originally written all in Hebrew, and that some portions that had been lost, were afterwards supplied 20 from an Aramaic translation, which had probably been prepared by the author of the Book himself shortly after the composition of the Hebrew original. The objection that the Aramaic portions do not read like a translation is not valid. If a modern scholar writes a Latin essay, and subsequently issues a translation in his vernacular, the latter may very well be more idiomatic than the original. 25 Cases like SCHOPENHAUER'S *Theoria colorum physiologica* are rare.

The fact that אַרְמִית, both in Dan. 2,4 and Ezr. 4,7, is a gloss was pointed out by OPPERT as early as 1860 in the first edition of his *Éléments de la grammaire assyrienne* (Extrait No. 1 de l'année 1860 du *Journal asiatique*). OPPERT remarks there in a note on p. 4: *Le mot אַרְמִית, qui précède les passages araméens* 30 *(Dan. II, 4 et Esd. IV, 7), n'est qu'une sorte de titre. Le passage d'Esdras a été traduit jusqu'ici par une lettre écrite en araméen et traduite en araméen, ce qui est un non-sens. Il faut traduire: «écrite en araméen et traduite. Araméen.» (C'est-à-dire, ce qui suit est de l'araméen.) Aussi les Septante rayent-ils le mot à la fin.* This note is reprinted, with some slight improvements of 35 the French, in the second edition of OPPERT'S *Grammaire* (Paris, 1868); cf. NESTLE, *Marginalien*, p. 39; PRINCE, *Mene, Mene, Tekel, Upharsin*, Baltimore, 1893, p. 63. The original text of v. 4^a was probably: וַיִּבְרְאוּ הַכַּשְׂדִּים לְמֶלֶךְ וַיֹּאמְרוּ וַיִּאמְרוּ (not לְאַמְרוּ; cf. 8, 16; 9, 22; 10, 16, KAMPH.) was afterwards superseded by the gloss אַרְמִית. Cf. the note on Ezr. 4,7. — P. H.] 40

(4^b) לְעִבְרִית the ך of the K^{ethib} is elided in the Q^{ere}, so that the plural form would practically be identical with the singular form. According to KAUTZSCH, § 53, 2, note b, and BEHRM., p. viii, 7, b, the singular and plural suffixes distinguished in the K^{ethib} are in the Book of Daniel, as a rule, made alike by the Q^{ere} through the elision of the ך of the plural ending of nouns. The same elision takes 45 place also with the suffix of the third pers. sing. fem. and the first pers. plur.



† [Cf. KAMPHAUSEN, *Das Buch Daniel und die neuere Geschichtsforschung*, Leipzig, 1893, p. 15. HUGO GROTIUS states in his *Annotationes in VT* ad Dan. II, 4: *Abhinc* 50 *usque ad caput 8. omnia scripta sunt Chaldaice, quod Chaldaeos maxime tangant; inde vero rursus Hebraice, quod quae ibi dicuntur maxime Hebraeos respiciant*].

‡ [Cf. FRANÇOIS LENORMANT, *Die Magie und Wahrsagekunst der Chaldäer*. Jena 1878, p. 591].

- 2 p. 118^b, D. H. MÜLLER, *Sendschirli*, p. 50]. MARTI (§ 24, b) thinks the Q^rê correct (contrast NÖLDEKE, *Lit. Centralbl.* 1896, 703); STRACK refers to S. LAN-
DAUER's *Studien zu Merx's Chrest. Targum.* in *Zeitschrift für Assyriologie*,
1888, p. 276.
- (34) The proposal to insert here, with 𐤀𐤐, 𐤀𐤐 from v. 45 before 𐤀𐤐𐤀𐤐 does not 5
commend itself. The insertion of 𐤀𐤀 ὄρους, which REUSS still adduces as an
explanation, does away with the atmosphere of mystery in the expression. More-
over, *mountain* accords badly with the close of v. 35, where the Great Mountain
signifies the Messianic Kingdom, which spreads from Zion as its centre (Is. 2, 2;
ψ 87) over the whole earth. It is much more likely that 𐤀𐤐𐤀𐤐 is superfluous 10
in v. 45 also. As has been pointed out by BEHRM., it can only be taken as
an addition to the picture, and not as pointing to Mount Zion. It may there-
fore have crept by error from v. 35 into v. 45.
- (35^a) As to 𐤀𐤐, cf. KAUTZSCH, § 46, 3, a.
The addition of *the fish of the sea*, which 𐤀 has in v. 38 (but not 𐤀 according 15
to SWETE) is not a happy one. It is one of the numerous evidences of careles-
sness and arbitrary procedure, which impair the critical value of these oldest
translations. Even in passages where the readings of the Versions yield a better
sense (as e. g. in vv. 35.45, in the order of the metals) it is, therefore, hard to
decide, whether 𐤀𐤀 with their smoother reading present the original text, or 20
whether we must not rather attribute some slight roughnesses to the author of
the Book himself. In vv. 33.34 the iron must, of course, come before the clay;
but in point of sense it would be more exact if in vv. 35.45 the clay were put
first. In 𐤀 it is so placed only in v. 45; in 𐤀 in v. 35 also. Although I have here
followed 𐤀, I have not regarded the changing order, which appears in 5, 4.23, 25
as a reason for altering the text. Elsewhere also (cf. Jer. 10, 4), silver is men-
tioned before gold [cf. DELITZSCH's *Assyr. Handwörterbuch*, pp. 292.345 *sub*
xurâcu, kaspu], and so the author might easily depart in v. 23 from v. 4 and v. 2.
Thus 𐤀 also in v. 23 gives silver the first place, 𐤀 gold, while 𐤀 entirely avoids
the specific enumeration of the metals. 30
- (35^b) BÄR follows the best authorities in writing 𐤀𐤀𐤀, 𐤀𐤀, 𐤀𐤀; in fact 𐤀𐤀 appears in
his text even in v. 34. GINSB. gives the same pronunciations, only he writes
𐤀𐤀. Since we can scarcely think of the strong form 𐤀𐤀, decided preference
should be given to 𐤀𐤀. Notwithstanding the vacillation of 𐤀, it would appear,
according to KAUTZSCH, § 47, c and STRACK, § 16, k, that 𐤀 should be written 35
everywhere in the third sing. fem. perf. of 𐤀𐤀 or 𐤀𐤀 verbs; cf. also KAUTZSCH,
§ 47, g, 1, a and MARTI, § 67, a & n.
- (36) The *Textkrit. Vorarbeiten zu einer Erkl. des B. Dan.*, which MAX LÖHR has
begun to publish in STADE'S ZAT (1895, pp. 75 ff., cf. p. 90; also pp. 193 ff.;
1896, pp. 17 ff.) investigate the text of the *Cod. Chistianus* and of the Hexaplar
Syriac, in order to recover the genuine 𐤀 text of Daniel in the greatest possible
purity. This results for v. 36 in the addition of αὐτοῦ τοῦ τὴν κρίσιν δέ, as offered
by SWETE (Vol. iii, p. 508). 40
- (38) To the K^ethib 𐤀𐤀 (cf. v. 31 𐤀𐤀) we find attached here and in 3, 31;
6, 26 the Q^rê 𐤀𐤀, while in 7, 16 the change of the 𐤀 to 𐤀 fails to appear in 45
𐤀𐤀; see KAUTZSCH, § 11, 1, c. [Cf. DELITZSCH-HAUPT, *Beitr. z. Assyr.* i, 489].
- 39) The K^ethib 𐤀𐤀, which should not be confounded with the final word of the
verse, would have to be construed as a fem. adj. (SIEGFR.-STADE, BEHRM.), but is
satisfactorily replaced by the adverbial Q^rê 𐤀𐤀.

In agreement with the change of 𐤀 to 𐤀 noted in v. 5, the K^ethib 𐤀𐤀 50
is accompanied by the Q^rê 𐤀𐤀, while the 𐤀 at the end of the word is replac-
ed by the (perhaps more ancient) 𐤀, in order that two Alephs may not come
together; [cf. WRIGHT-DE GOEJE³, § 179, remark a].

- 2 (*Gesen.*¹²) rejects the Haf'el, but reads as K^ethib the Hithpe. הִזְמַנְתָּן, like the Q^erê הִזְמַנְתָּן, beside which GINSB. offers also as Q^erê the הִזְמַנְתָּן accepted by BÄR. Cf. KAUTZSCH, §§ 32,2,a; 33,2,a.
- (10) For אִתִּי or אִתִּי, see the note on 3,18.
- BEHRM. explains יִכַּל as a simple slip of the pen for the Aram. יִכַּל, which occurs in 3,29. It is true that the Heb. form תִּכַּל, which in 5,16 appears twice as K^ethib, is altered by the Q^erê תִּכַּל; but in 2,10 we have a Hebraism tolerated by AI; cf. BEVAN, *l. c.*, p. 39, and STRACK, § 12,g.
- (12) KAUTZSCH, SIEGFR.-STADE, and STRACK take no exception to the verb בָּנַס. There are certainly no incompatible consonants in it as in the alleged Hebrew נָלַה (Is. 33,1). 10 BEHRM., however, will not admit the stem. He regards as a better reading the Targumic נָסַס *to be sad or displeased* [cf. Assy. *nasāsu* 'to lament,' ZIMMERN, *Busspsalmen*, p. 93; DELITZSCH, *Proleg.*, p. 64]. The Biblical ἀπαξ λεγόμενον בָּנַס has no support in the cognate languages, and was brought in question as early as the tenth century of our era by Dunash ben-Labrat; but we can hardly 15 believe that the passages with בָּנַס in the Targums should all be based on the erroneous assumption of a Biblical-Aramaic stem found only in our passage. Yet the existence of the supposed root אָבִיט *abiit* (cf. v. 5) was, according to LEVY's NHWB, undoubtedly only artificial.
- (13) Read, with THEILE, GINSBURG, and STRACK, מִתְקַטְלִין (cf. v. 14), against BÄR, 20 who writes ט without *Dagesh*.
- (16) MARTI thinks that הַלְמָא has dropped out before וּפְשָׁרָא; but ו must mean here as often *und zwar* (KAUTZSCH, § 69,1); cf. the notes on 1,2^b (p. 14, l. 20) and on 4,6.
- (22) The K^ethib, which would read וְגִהְרִיא is altered by the Q^erê to וְגִהְרִיא; but cf. 25 וְגִהְרִי with virtual sharpening of the ה (5,11.14), and the analogy of Syriac (KAUTZSCH, § 16 end) which BEHRM. applies. NÖLDEKE in his review of MARTI's *Porta* (*Liter. Centralblatt*, 1896, No. 19) thinks that the Q^erê is right.
- אִשְׂרָא. STRACK states: "DE GOEJE conicit אִשְׂרָא." This pronunciation, as part. act. seems to me preferable. GESEN. (*Thes.*) compares Syr. ܐܫܪܐ, Samar. אִשְׂרָא *devertit, habitavit, castra posuit* and καταλβεῖν *devertere*, Arab. اِحْتَلَّ; [cf. BERN- 30 STEIN's *Lex. Syr. Chrest. Kirsch*, p. 545^a]. NÖLDEKE remarks, against MARTI who follows DE GOEJE, that from the Syriac point of view אִשְׂרָא is not exceptional.
- (23) To אִשְׂרָא corresponds only תִּקְפֶּתָ 4,19 (cf. KAUTZSCH, § 25,c). Elsewhere, AI retains the unaccented final *ā*; cf. v. 47; 5,22; 6,13.14. Against the rejection of the vowel we have evidence also in the occasional insertion of a vowel-letter 35 (v. 41; 5,27), and likewise in the analogy of the K^ethib אָנְתָה (see on v. 29) and the לֵאִ verbs (KAUTZSCH, § 47,d).
- (24) MARTI would delete אָל, because it is not expressed in 𐤀𐤐, but this argument is not valid, as the word is quite unnecessary in this context, so far as the sense is concerned. BEHRMANN does not consider the word a gloss. 40
- (25) The דִּי after נִבְרַר is deleted by GINSBURG and MARTI because it is not attested by all MSS. If they are right the little word would occur but thrice in this verse.
- (28) MARTI thinks that וְחֻזִּי רֵאשֶׁךְ עַל מִשְׁכְּבֶךָ is, perhaps, an interpolation; but there is no cogent reason for considering the words a gloss, either here or 7,1. 45
- (29) Here and in vv. 31.37.38; 3,10; 4,19; 5,13.18.22; 6,17.21 the K^ethib, which reads אָנְתָה, is shortened to the Q^erê אָנְתָה. KAUTZSCH rightly remarks (§ 18, note) that the final *ā* must still have been pronounced when the Bibl. Aram. texts were written.
- (33) Here and in vv. 41.42, and also 7,8.19, the ending הִן, which appears in the K^ethib, and serves for both genders, is replaced in the Q^erê by the feminine suffix הִן, for which NORZI writes הִן; see in KAUTZSCH, besides § 53,2, note a, also p. 165, [and cf. *Johns Hopkins University Circulars*, No. 114, July 1894,

3 might be well to add, however, that Dr. ANDREAS treats אַל very freely; he would read *e. g.* תַּפְתִּיא instead of תַּפְתִּיא &c.

It is hard to conceive why MARTI considers the last four words, רִי הַקִּים נְבוּזַרְנָדַר, מִלְכָּא, not original in v. 2. It seems to me we are not justified in assuming a gloss, but if we are inclined to resort to that expedient it would seem easier to find a gloss in v. 3, owing to the repetition in v. 3^a and 3^b.

- (5) In vv. 5.7.10.15 קִיתָרִים (Greek κιθάρις), which BÄR would pronounce קִיתָרִים, GINSB. קִיתָרִים or קִיתָרִים, is improperly changed by the Q^{re} into the usual Targumic form קִיתָרִים.
- (6) The pronunciation קִין, preferred by BÄR, following the Masorah, instead of the 10 מִן adopted by GINSB. and STRACK, is open to serious doubts (see KAUTZSCH, § 22, 1). MARTI, on the other hand, thinks (§ 27, b, note) that קִין, which is not found in the early editions, must be explained as a kind of pausal lengthening. He is of the opinion, therefore, that the vocalization is based on accurate tradition.

Instead of שַׁעֲתָא or שַׁעֲתָה of the Received Text, BÄR and GINSB., following the 15 best evidence, write שַׁעֲתָא or שַׁעֲתָה; but שַׁעָה in 4, 16, as well as the cognate forms in both Syriac and Arabic, points to an *a* in the first syllable (*cf.* KAUTZSCH, § 56, a, β, 2, at the end) in the present passage as well as in v. 15; 4, 30; 5, 5. The *a* of אַל appears to be incorrect. *Cf.* also GES.-BUHL¹². STRACK points throughout שַׁעֲתָא with *ā*, adding, however, that שַׁעָה, with *a*, is given by the *Codex* 20 *Jemencensis* in 4, 30; 5, 5 and by the *Codex Dorenburgii* in 3, 6. 15; 5, 5. *Cf.* MARTI'S Glossary, p. 87.

- (7) The טִפְנִיָּה, which stands in vv. 5. 10. 15, has here probably dropped out by oversight, although it is true that it is also wanting in 6. This term for the bag-pipe is unquestionably taken from the Greek, but both its spelling and its exact meaning are doubtful. The Masorah reads טִפְנִי in all three passages, the K^{ethib} in v. 10, however, gives טִפְנִי. Against the usual derivation from σάμφουνα (KAUTZSCH, § 64, 4), the objection has been raised by BEHRMANN that the Greek word does not denote a musical instrument, and that it would be easier to derive טִפְנִיָּה 30 from σίφων=reed. He points to the Syriac ܦܦܢܝܐ [FRÄNKEL, *Aram. Fremd-wörter*, p. 277] in support of טִפְנִיָּה as the older form of the Aram. word, and derives it direct from σάμφουνα. If he be right in comparing the Mandaic ܦܦܢܝܐ for שַׁבִּיבָא in 3, 22, so far as the insertion of the *m* is concerned [*cf.* NÖLDEKE, *Mand. Gr.* p. 76, 3; DELITZSCH, *Akavy. Gr.* § 52], then the K^{ethib} in v. 10 would probably be sounded טִפְנִיָּה; but BÄR and GINSB. write טִפְנִיָּה 35 with Dagesh.

טִפְנִיָּה is omitted by 6 in vv. 7 and 10, by 6 also in v. 5. MARTI, therefore, thinks (*Glossary*, p. 74) that the word has been inserted in v. 10 by a later scribe, especially as טִפְנִיָּה resembles the later Syriac form. This view, however, is not probable. DRIVER, *Introduction*⁵, p. 470, n. 3 remarks, The form טִפְנִיָּה in 3, 10 is remarkably illustrated by טִפְנִיָּה = σάμφουνοι, in the sense *agreed*, in the great 40 bilingual inscription from Palmyra of A. D. 137 (ZDMG '83, p. 569; '88, p. 412); *cf.* post-Biblical Heb. טִפְנִיָּה, *i. e.* σάμφουνον *agreement*. BEHRMANN needlessly resorts to an imaginary Greek form σάφουνα (see the German edition of DRIVER'S work, translated by ROTHSTEIN, Berlin, 1896, p. 538¹).

- (12) As KAUTZSCH (§ 61, 6) rightly observes, the K^{ethib} יְהוֹרָאִין (*cf.* v. 8 כְּשֶׁרְאִין) is 45 preferable to the Q^{re} יְהוֹרָאִין; see on 2, 5.
- (12.18) The K^{ethib} is wrong in requiring the plural, which, according to GINSB., would be לְאֵלֶיךָ; but the Q^{re} cannot be adduced as evidence for the sing., because the Masorah everywhere strikes out the *y* of the plur.; see on 2, 4^b.
- (13) The alteration of the passive form הִתִּי to הִתִּי (5, 3) does not commend itself; for the הִתִּי of 6, 18, formed similarly (*cf.* KAUTZSCH, § 47, at the end) with short *a*, can, according to the context, be nothing else but a passive. According to KAUTZSCH (§ 41, at the end), no satisfactory explanation of these

- 2 (40) As in v. 39, the Q^{re} רַב־יָעִיץ corresponds to the K^{thib} רַב־יָעִיץ; so, too, *c. g.* in 3, 25. 26. 32; 7, 7. 23. [*Cf.* ZA ii, 275, 2].

KAUTZSCH-MARTI think that the context requires the connection, against the accents, of כל אליו with what follows; they also regard the three words וּכְפֹלֵא 5 וּמְרַעֵי רִי, which are wanting in Θ, as a gloss, being rendered suspicious by the *Waw* of the apodosis. But Θ certainly had these words before him though they may not be expressed in his free translation. This is clearly proved by the older text of Θ, καὶ ὡς ὁ σίδηρος πᾶν δένδρον ἐκκόπτων, apart from the confusion of אליו (so often written defectively; *cf.* v. 44) with איליו (*cf.* 4, 7). The obscurity of כל-אליו 10 does not justify us in changing the text, whether these words be understood of the three metals named, or connected, in opposition to the accents, with what follows, and interpreted as relating to the first three kingdoms. The so-called ו of the apodosis (KAUTZSCH, § 69, 1), which BEHRM. erroneously assumes in 7, 20, is here out of the question; it would be better to compare LUTHER's rendering of the ו in ψ 90, 17 by *ja*. 15

- (43) As in v. 41 the Q^{re} begins the verse with ודי; MARTI, however, now prefers the K^{thib} omitting the superfluous ו (contrast his translation in KAUTZSCH's AT).

- (44) According to KAUTZSCH-MARTI we should read, with Θ, מְלִכּוּתָהּ, in order to obtain the sense expressed by א through the *stat. emph.*; see on v. 7. In point of sense, Θ αὐτῆ ἡ βασιλεία, and Θ, ἡ βασιλεία αὐτοῦ, agree; the translator, 20 however, is met by a difficulty in the fact that in the same verse מְלִכּוּ means *kingdom*, both in the sense of *territory subject to a king*, and also in that of *royal authority, sovereign power*. Whether the word in question be interpreted according to 6, 27 as *Kingdom of God*, or as *dominion of the kingdom*, the tradition, which by the *Raphel* over the ה excludes both masc. and fem. suffixes, 25 is needlessly contradicted.

- (45) As to מְטוֹרָא, see above on v. 34; and for the placing, on the authority of Θ, of חֲסָפָא after הַקָּתָא, (*cf.* KAUTZSCH, § 46, 3, b), see on v. 35. The codices collated by STRACK read וּמְהִינָן, with קִמְיָן; for this vocalization, STRACK refers to 6, 5 and to G. DALMAN's *Gramm.* p. 258. For the meaning of מְהִינָן, *cf.* BEVAN's note in 30 MARTI, p. 52*.

- (49) For עֲבִירָתָא, *cf.* STRACK, *Abriss*, p. 13*. We must either read, with MARTI (§ 72, c), עֲבִירָתָא; or, with KAUTZSCH (§§ 9, note 4, c; 16, 4), *Dagesh lene* without Metheg; *cf. supra* v. 20 גְּבוּרָתָא.

35

- 3 (1) Although in א the date is wanting both here and in the next section (vv. 31 ff.), Θ has retained here the *eighteenth year* of the king, which is given by Θ both in the present passage and in 4, 1, omitting, however, the further embellishments of Θ.

- (2.3) GRÄTZ proposed to alter גְּבוּרָא to גְּבוּרָא, which we first read in v. 24; LAGARDE 40 attempted to explain גְּבוּרָא as a transcriptional error for the following official title גְּבוּרָא, suggesting that גְּבוּרָא should be struck out as an erroneous repetition. Neither explanation is quite satisfactory. If we disregard the words *and all (other) officials of the provinces*, which at once conclude and sum up, we read of seven classes of officials in א, while in Θ there are only six. But we do 45 not need to reduce the seven to six, because in v. 5 only six kinds of musical instruments are enumerated. Contrariwise, the usual triad of designations of peoples, which Θ, following א, reproduces in v. 4, has been made by Θ a four-fold group: ἔθνη καὶ χῆραι, λαοὶ καὶ γλώσσαι.

MARTI, too, would emend א גְּבוּרָא in vv. 2.3; but according to his authority, 50 Dr. ANDREAS (p. 57*), this word is merely a different adaptation of גְּבוּרָא *travasser*. For the many new explanations suggested by ANDREAS, we must refer the reader to the Glossary appended to MARTI's book in the *Porta* series. It

- 3 following KAUTZSCH, § 57, a, α. SIEGFR.-STADE, on the other hand, read חֲבַל in both passages, while THEHE and GINSB. give חֲבַל in 3,25, but in 6,24: חֲבַל.
- (27.28) The singular form חֲבַל, preferred by the Q^{re} in both verses, is inadmissible. The K^{thib} חֲבַל is perfectly unexceptionable. The Q^{re} is a pedantic inference drawn from חֲבַל by the Palestinian scribes only (BÄR, p. 90). 5
- (29) The Q^{re}, following 6,5, reads חֲבַל *error*. Although KAUTZSCH (§ 61,4,b) still regards the K^{thib} חֲבַל as a transcriptional error, it might be the equivalent of חֲבַל; cf. 4,14. The K^{thib}, for which GINSB. gives the three pronunciations mentioned below, was probably read חֲבַל (HITZIG, BEVAN). Hence, it should neither be pronounced, with BÄR, חֲבַל, nor, with KAUTZSCH and BEHRM., חֲבַל, 10 as if on a parity with חֲבַל. Instead of resorting to a supposititious parallel form of חֲבַל, it is much simpler, surely, to assume contraction (cf. 4,16.34, and KAUTZSCH, § 11,3,b). An analogous case, pointed out by HITZIG, would be the Heb. חֲבַל in 1 S. 1,17. MARTI thinks that the *ס* had been omitted by the scribe, and subsequently added between the lines; afterwards, perhaps, it was joined to 15 חֲבַל; cf. v. 28.
- (31) A date is also wanting before the fifth and sixth of the ten sections of our Book; yet EWALD, resting on the fancies of Θ, whose arbitrariness in Dan. 3-6 certainly passes all bounds, felt justified (*Proph.* iii, pp. 364.367f.) in supplying the 20 following sentence before v. 31: *In the twenty-eighth year of the reign of King Nebuchadnezzar, King Nebuchadnezzar wrote thus to all the peoples, nations, and tongues that dwell upon the whole earth.*
- 4 (1) Θ omits the date, favored here, but not in 3,31, by Θ; and, in spite of 3,1, pays no attention to the words Ἔτους ὀκτωκαδεκάτου τῆς βασιλείας Ναβ. εἶπεν. 25
BÄR and STRACK read חֲבַל, but GINSBURG and MARTI (§ 76,c) seem to be right in preferring חֲבַל, which is much better attested.
- (4) In place of the K^{thib} חֲבַל, the Q^{re} prefers, here and in 5,8, חֲבַל. For the frequent occurrence of uncontracted forms (5,10), cf. BEVAN and BEHRM. *ad loc.*, also DALMAN, pp. 272.274. 30
- (5) We should perhaps, with J. D. MICHAELIS, pronounce חֲבַל instead of חֲבַל. The sense *yet another* cf. 2,11; Gen. 37,9; Deut. 19,9, also preferred by BEVAN, seems easier than *until at last*, or *until (as) the last*. The reading of the Q^{re} חֲבַל, which occurs e. g. 2,11.44, is clear, and the K^{thib} appears to be nothing but a different pronunciation of the same; [cf. Syr. אַחֲרֵי, plur. אַחֲרֵי, 35 NÖLDEKE, *Syr. Gramm.* § 46 and p. 85 below; *Mand. Gr.* §§ 118.149; *Neusyri. Gr.* p. 107, n. 1 (بأخرى Bahrên for Bahrân, cf. بآخرى); HAUPT, *The Assyrian Euxine*, p. 17, n. 1. BARTH's objections, *Nominalbildung*, p. 319, are not valid]. SIEGFR.-STADE, however, reject the reading חֲבַל adopted by KAUTZSCH (§ 61, 3,a and BUHL (Ges. 12), retaining the sense *until the last*, or *at last*, just as 40 BUHL, who compares in Hebrew 1 S. 1,22. The Heb. אַחֲרֵי (Job 19,25) = *last* has, of course, nothing to do with this. BEHRM. prefers, with SIEGFR.-STADE as well as BÄR and GINSB., the K^{thib} חֲבַל, regarding the most generally accepted sense *at last* as impossible; but his own explanation of the K^{thib}, taking it either as sing. or plur., is certainly not unexceptionable. However, the trans- 45 lation *And in addition to others, besides others*, is less probable than that grounded on Ezra 4,21 (עד for עד), viz. *until another*; for in addition to Θ, ἕως ἄλλθεν Δανιηλ, ἌΣ have ἕως οὐ ἕτερος εἰσῆλθεν ἐνώπιόν μου Δανιηλ. MARTI (§ 98) translates ועד *then at last (da nun endlich)*. In אַחֲרֵי, which he reads אַחֲרֵי, he sees (§ 94,b) an adverb with the meaning *at last*, comparing Arab. بعدئذ 50 (*ba'dain*) afterwards. This explanation appears to be as hazardous as his theory regarding חֲבַל: he thinks (§ 95,d) that it should be written as one word, a compound of חֲבַל and ב (cf., however, Prov. 24,12.29). I am surprised to find

- peculiar passive forms has as yet been attained. BEHRM. (pp. vii f.) suggests a Hittaf'al of אהא, referring to C^0 Gen. 33, 11. Also STRACK (§ 12, b) mentions אהתיאא of C^0 , citing G. DALMAN's valuable *Grammatik des jüdisch-palästinischen Aramäisch*, Leipzig, 1894, p. 299. STRACK, however, prefers to explain the form as Hof'al, as suggested to him by J. BÄR (*hiythayith = huythayith*; cf. יִסְרָאֵל Ex. 30, 32; [יִסְרָאֵל, however, is merely a transcriptional error for יִסְרָאֵל; so C^0]). WELLH. has a simpler view. He remarks in the Berlin *Deutsche Lit. Zeit.*, 1887, No. 27, col. 968: "There is no objection to considering the Aram. passive perfects קָטִיל and הִיָּתִי as new forms developed from the participle. Of necessity, the ה of הִיָּתִי would have to be dropped in the perfect." Cf. MARTI, §§ 60, b; 64, l. 5
- (14) Instead of BÄR's and GINSB.'s reading אֲרָבָה, it is better to read אֲרָבָה with ה *interrogativum* (KAUTZSCH, § 67, 2). Yet as the reference to the Heb. בְּנֵי־בְנֵי־נֹחַ Num. 35, 20 is doubtful (KAUTZSCH, § 67, 4), it would seem easier to emend אֲרָבָה to אֲרָבָה, with BEVAN and BEHRM., following 2, 5. 8. But it need not be inferred, with STRACK, that Θ, who replaces the inappropriate Διά τί of C^0 with Εἰ ἀληθῶς, 15 so much better suited to the context, or Σ who follows Θ, were aware of this emendation of the text, or actually read the Persian אֲרָבָה.
- (15) For the מָן preferred by BÄR, but not by GINSB., see on v. 6. BÄR and STRACK rightly read the last word of v. 15: מָן (cf. v. 17), though GINSB. and MARTI have מָן. 20
- (16) The accent *Athnach* should be carried one word forward. C^0 rightly begins the address (cf. v. 9) with מְלֹכָא, which through a transcriptional error has dropped out of A , and is wanting even in Θ; cf. Ψ 42, 7 the first word, after the refrain in v. 6, also read correctly by BÄTHGEN.
- Instead of the adjective אֲרָבָה, KAUTZSCH, § 58, 2, e reads, with BÄR and STRACK, the participle אֲרָבָה. 25
- (18) From the K^cthib אֲרָבָה, the Q^ré has made אֲרָבָה, eliding the plural י; see on 2, 4^b. According to BÄR (*ad* 2, 10), whose view has been accepted by GES.-BUHL¹², the first syllable is written *plene* only before suffixes; in all other cases the Masorah requires אֲרָבָה instead of the אֲרָבָה given by the Received Text, which 30 GINSB. and STRACK, under a different estimate of the tradition, adopt even where there is no suffix.
- (19) The Q^ré אֲרָבָה is superfluous, since the plural of the K^cthib, as in Hebrew, occasions no difficulty; only, we should not pronounce, with BÄR, אֲרָבָה (so, too, GINSB. who adds also אֲרָבָה), but, with BEHRM., אֲרָבָה or אֲרָבָה. 35
- (21) The Q^ré אֲרָבָה, which in the Oriental or Babylonian texts is also the K^cthib (BÄR, p. 90), has *Dagesh dirimens*. The K^cthib is not to be pronounced אֲרָבָה (BÄR, p. 96), but אֲרָבָה. GINSB. gives both these forms as the K^cthib of the Occidental or Palestinian texts.
- (23) NORZI writes אֲרָבָה, while BÄR and GINSB. as well as STRACK and MARTI re- 40 quire אֲרָבָה; אֲרָבָה would seem to be more correct; cf. KAUTZSCH, § 65, l. note 1.
- For the apocryphal addition found in C^0 after v. 23, cf. BEHRM., p. xxix, and § 5 of the article on *Daniel* by the present writer in the *Dictionary of the Bible* edited by CHEYNE. Those 67 verses appear to be of purely Greek origin; at any rate they never found their way into A , though they were taken up from 45 C^0 into other Versions.
- (25) In this verse, unlike 3, 26, we should give the preference, with LÖHR (ZAT '95, p. 85), to the *Codex Chisianus* over the Hexaplar Syriac, whose אֲרָבָה follows the καὶ περιπατούντας of Θ, while A and the *Chisianus*, which represents C^0 , have not the objectionable conjunction before the participle. Moreover, the 50 Masoretic pronunciation as a Haf'el participle would seem less acceptable than that of the Piel participle (אֲרָבָה; cf. 4, 26); so, too, in 4, 34.
- STRACK points, with BÄR (p. 71) and GES.-BUHL¹², both here and in 6, 24, אֲרָבָה,

- 4 (12.20.23) With KAUTZSCH, § 59, c, we should pronounce עקר, following the Syriac form, instead of אֶקֶר אֱלֵי; cf. 7,9 הֶקֶר. Both GINSBURG and STRACK, however, point עקר.
- (12.20) BEHRM. regards ברתאא די ברא as a gloss intended to paraphrase, in better Aramaic, the expression בעשב ארעא, not only in v. 12, where בעשב ארעא after חלקה closes the verse, but also in v. 20, where these two words are wanting after חלקה. 5
But עשב (cf. vv. 22.29.30; 5,21) would need no paraphrasing, and the text supported by Θ employs the synonymous expressions in such a way that they designate primarily the *dwelling*, and only in the second instance, *food*. After the band of iron and brass had been mentioned, which might naturally suggest an enclosed space, the reference to green fields would seem in place. The as- 10
sumption of a gloss is as needless here as in 6,5. NÖLDEKE rightly considers it strange that the same mistake should occur twice.
- (13.14) The Q^rê seems to be right in reading אַנְשָׁא (as *c. g.* in 2,43; 4,22.29) instead of the K^cthib אַנְשֵׁא, although in the Nabatean inscriptions אַנְשֵׁא occurs instead of אַנְשָׁא. NÖLDEKE decides against MARTI in favor of the K^cthib. 15
- (14) אַנְשֵׁא עַד דְּבַרְתָּ appears to be a transcriptional error for עַל דְּבַרְתָּ; cf. 2,30. Notwithstanding KAUTZSCH, § 69, 10, BEHRM. rejects the emendation, and holds that אַנְשֵׁא עַד דְּרָ designates purpose, so אַנְשֵׁא עַד דְּרָ designates result (*so that*); still the assumption of an assimilation of the ל (KAUTZSCH, § 11,2) seems more natural.
- Although in v. 14 the Heb. plural form אַנְשִׁים (but cf. 7,10) is recognized by 20
אֱלֵי (see on 2,10). KAUTZSCH (§ 51,2) and BEHRM. are probably right in refusing to ascribe the Hebrew plural ending to the author. They believe it to be due to the thoughtlessness of a copyist. In that case, the collective singular אַנְשָׁא, which is used elsewhere in the Book, would be the original reading here also. In 7,10, instead of the K^cthib אַלְפִים, we should take the Q^rê אַלְפִין. 25
- The K^cthib replaced by the Q^rê אַלְפִין should not be pronounced, with BÄR, אַלְפִין, but *alaih*; see on 2,4^b. GINSBURG writes: אַלְפִין אֶלְפִין כְּתִיב. A similar case with this same suffix occurs again in 5,21; 7,4.5.6.7.8.19.20.
- (15.16) Q^rê needlessly (this is also MARTI's opinion) פִּשְׁרָה instead of פִּשְׁרָא; cf. 5,8, and see on 2,7. 30
- (16.21) The K^cthib מְרָא is contracted by the Q^rê to מְרָי; cf. KAUTZSCH, § 11,3, b, and DRIVER-KÖTHSTEIN, *Einleitung*, p. 540 [English edition, p. 472], where illustrations from Nabatean inscriptions are given in which, as BEVAN remarks, א retained its consonantal sound.
- (19) There is a gross error involved in the Q^rê רְבַת instead of the K^cthib רְבִית or, as 35
BÄR prefers and GINSB. allows, רְבִית. The Q^rê might pass, at best, as an erroneous form (see on 2,35^b) for רְבַת, *i. e.* third pers. sing. fem. But the context here requires the second pers. sing. masc., and this cannot (BÄR, p. 72 notwithstanding) be used in abbreviated form after the analogy of רְבִית (see on 2,23), but occurs in א"א verbs (cf. KAUTZSCH, § 47, d) only with the unabbreviated affirmative 40
ending ת, or even תה; cf. 2,31.
- (21) The Q^rê is right in reading מְסַת, as the K^cthib can be nothing but a mere transcriptional error, (KAUTZSCH, § 47, g, 1, a), though BÄR and GINSB. attempt to pronounce it מְסַת. 45
- (24) KAUTZSCH (§ 57, a, β) explains the Q^rê as a singular, BEHRM. as a plural; both, 45
however, are agreed that the K^cthib, which, with BÄR, they pronounce מְסַת, is a singular. HITZIG and BEVAN see in the K^cthib, which stands for מְסַת, a plural of מְסַת. As the context unquestionably requires a plural form, we must probably explain both K^cthib and Q^rê as plurals, and as such GINSB.'s reading of the K^cthib מְסַת, for which he gives as Q^rê מְסַת, is no doubt intended. 50
- BÄR, GINSBURG, STRACK, and MARTI read מְסַת (KAUTZSCH, § 56, a, β, 2). This form is better attested than מְסַת which can hardly be intended as singular (MARTI, § 76, i).

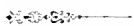
- 4 that NÖLDEKE (*Lit. Contrabl.* 1896, col. 703) calls this explanation of MARTI's *einen hübschen Fund*. NÖLDEKE considers the common comparison of כל קבל רי with *alldieweil* impossible. But if MARTI's view were correct, אל would have had to write in Prov. 24, 12 קבֿעֿלו instead of קבֿעֿלו.
- (6) MARTI, both in KAUTZSCH's *Beilagen* and in his *Porta*, p. 26*, follows Θ, and 5 inserts שִׁמְעֵ before חוּוִי, as though this word were indispensable to the context; he thinks that mistaken imitation of c. 2, where Daniel must guess the dream itself, may well have led to the omission. But the ἄκουσον added by Θ is of no more value than the date in 3, 1 (*cf.* BEHRM., p. xxxii, 2). The explanatory ו before פִּשְׁרָה, which is of frequent occurrence in the Book of Daniel, means 10 *that is, or namely* (German *und zwar*), as *c. g.* in 2, 16. 18; 4, 10. 22; 7, 20; 8, 10.
- GIESEBRECHT, *Gött. gel. Anz.* 1895, p. 598, proposes to read אֶחָד instead of חוּוִי. He points to the elision of the 8 in 8, 8, and makes the ingenious remark that פִּשְׁרָה presupposes only the singular form הַלְמִי, and in the Book of Daniel only לִילִית or רֵאשִׁי are met with after חוּוִי. His emendation, however, would seem 15 to be unnecessary.
- (8.17) As the words חוּוִי, and הוּהוּ (v. 7), and חוּוִית (v. 17) occur in the immediate context, it is natural to derive the obscure הוּוִיתָ from הוּהוּ = *behold* (v. 20), and to render it *appearance* (with SIEGFR. STADE and KAUTZSCH, § 55 end, or § 61, 4, b, note), although the form is doubtful. In both passages 7 has *aspectus*, without the divergence in 20 v. 17 from אל which appears in KAUTZSCH (*Beilagen*), who supplies סוֹף between 25 לֵ and קֵל against the evidence of Θ. In Θ we find in v. 8 the double translation ὄρασις and κύτος (Θ, κύτος only); in v. 17, on the contrary, ὄρασις only (Θ, κύτος). In addition to the statement of the height of the tree, some expression for its breadth seems to be called for; therefore Θ reads κύτος and LUTHER: *breitete* 25 *sich aus bis* (= *spread itself out unto*; *cf.* HITZIG's *Umfang* = *circumference* and EWALD's *Umkreis* = *circuit*), though these renderings are, perhaps, merely inferred from the context. But when HITZIG and even GES.-BUHL¹² combine חוּוִית with Arabic حَوْزَة *surface*, we cannot help thinking how RENAN compared the Arabic lexicon to chaos, for in it *avec un peu de bonne volonté on peut* 30 *trouver tout ce que l'on désire*. It is better in such a case to fall back, with BEHRM., on the emendation חוּוִיתָ = *its compass*, although חוּוִית is generally used in the Targums as an adverb, and, when doubled, corresponds to the Hebrew סָבַב. KAUTZSCH (*Die Heil. Schrift des AT*, p. 894) has shrunk from translating חוּוִיתָ, and remarks upon it: "Literally: *its appearance*. Probably the text is 35 corrupt; we should expect: *its branches* or the like." The spreading of the *boughs* (ἄσδοι) which we find in the *Græcus Venetus* is guesswork (*cf.* GES., *Thes.*) just as Θ's οἱ κλάδοι αὐτοῦ τῷ μήκει ὡς σταδίῳ τριάκοντα. Pure conjecture, however, obtains its philological justification through the following ingenious emendation of the text. HAUPT proposes to let the words הוּוִיתָ and 40 וְרוּמָה יִמְטָא in vv. 8f. and 17f. change places, so that the text would read: וְרוּמָה יִמְטָא וְהוּוִיתָ לְסוֹף יָבֵל אֶרְעָא: חוּוִיתָ שְׁפִיר וְאִנְבָּה שְׁנִיא *its height reached unto heaven, and its foliage to the end of the whole earth. Its appearance was fair, and its fruit abundant*. חוּוִיתָ would then correspond to the Heb. מִרְאָה in Gen. 2, 9, where similarly the appearance is mentioned before the fruit (לְמַאכֵל) 45 *pleasant to look at and good to eat*.
- (9) Instead of the K^hthib ἰῆρῆν, the Q^hrê, following v. 18, prefers the fem. form יִרְרֶן, but needlessly.
- (11) אל does not point here תְּהוּוִיתָ, but תְּהוּוִיתָ. STRACK keeps the traditional reading; MARTI, however, rejects תְּהוּוִיתָ as a Hebraism. In view of vv. 9. 18; 7. 28; Jer. 50 10, 11 NÖLDEKE remarks that תְּהוּוִיתָ would seem to be preferable, adding that he has met occasionally in Syriac *tuhtai* as a preposition, but always without personal suffixes (*Gött. gel. Anz.* 1884, p. 1015).

- 5 (1) The very free rendering of \aleph *et unusquisque secundum suam bibebat actatem* does not warrant an alteration of the text, although Θ (καὶ πίνων) prefixed \aleph to the final word שָׁתָה , connecting it with v. 2.
- (2) $\text{בְּמַעַם הַמַּרְאָה}$ does not mean *when the wine began to taste*, but *at the command of the wine, under the influence of the wine*; see PRINCE, *Mene, Mene, Tekel, U'phar-sin*, Baltimore, 1893, p. 118 below]. As an indication of the arbitrary method of Θ the omission of the wives and concubines "evidently out of regard for decorum" (BEHRM.) deserves mention; cf. 6,19 the omission of the dancing-women.
- (3) וּבְמַעַם should perhaps be inserted, with $\Theta\aleph$, after וְהָבֵא ; cf. v. 2.
- To strike out the words בֵּית אֱלֹהֵי דִי , which are wanting in v. 2, on the authority of \aleph *de templo quod fuerat in Jerusalem* is questionable; for Θ has τοῦ θεοῦ.
- (5) As to the Q^ré נִשְׁקָה , intended to replace the K^{thib} נִשְׁקִי , cf. 7,20, and KAUTZSCH, §§ 23, 2; 98, 2, c. The use of the masc. form for both genders is a peculiarity of Bibl. Aramaic, which is met with also in Nabatean inscriptions, cf. DRIVER-ROTHSTEIN, *Einleitung*, p. 540 [English edition, p. 472]. The feminine form, 15 was known to the Masorites owing to its currency in the Targums, and was therefore substituted in the Q^ré.
- (6) שִׁנְיָ עֹלָהֵי for שִׁנְיָ עֹלָהֵי is considered by BEHRM. so harsh that he would correct our expression in accordance with v. 9. This is also preferred by KAUTZSCH, § 89, 2 and NÖLDEKE, *Lit. Centralblatt*, 1896, No. 9, who declares § 4, p in STRACK'S 20 *Abriss*, to be superfluous. BEVAN gives שִׁנְיָ as an alternative; but cf. EWALD, § 315, b, note.
- The spelling אֲרִבְקָתָה is not unsupported by evidence; still, GINSB. is right in preferring, with BÄR, אֲרִבְקָתָה ; cf. KAUTZSCH, § 60, 1.
- (7) The meaning of the foreign word, pronounced here and in vv. 16, 29 in the Q^ré 25 הַמְּנִיכָא = Syr. ܡܢܝܟܐ (cf. GES. *Thes.*), is sufficiently established by the word $\mu\alpha\nu\acute{\iota}\alpha\kappa\eta\varsigma$, by which Θ translate it. The derivation from the Greek, however, adopted by KAUTZSCH, § 64, 4, is improbable. In fact, $\mu\alpha\nu\acute{\iota}\alpha\kappa\eta\varsigma$ appears rather to be derived from הַמְּנִיכָא . It seems necessary, therefore, to fall back, with BEHRM. p. ix, upon the Sanscrit *mānika*. On the other hand, we have no certain tradition as to the consonants and the pronunciation of the K^{thib}. BÄR in fact declares p. 74 the forms of the Received Text, הַמְּנִיכָא and הַמְּנִיכָא , to be incorrect, and pronounces הַמְּנִיכָא ; while GINSB. decides in favor of הַמְּנִיכָא , and adds further, as K^{thib} forms, הַמְּנִיכָא and הַמְּנִיכָא . According to MARTI's *Porta*, pp. 31*.60*, the K^{thib} is to be read, with ANDRIAS, הַמְּנִיכָא . 35
- (7.16.29) Θ renders $\epsilon\acute{\iota}\chi\theta\omicron\varsigma\iota\alpha\ \tau\omicron\upsilon\ \tau\acute{\rho}\iota\tau\omicron\upsilon\ \mu\acute{\epsilon}\rho\omicron\upsilon\varsigma\ \tau\eta\varsigma\ \beta\alpha\sigma\iota\lambda\epsilon\iota\alpha\varsigma$, but Θ has rightly $\tau\acute{\rho}\iota\tau\omicron\varsigma$, and in v. 29 $\acute{\alpha}\rho\chi\omicron\nu\tau\alpha\ \tau\acute{\rho}\iota\tau\omicron\nu$. In addition to the ordinary תְּלִיתִי (2, 39), KAUTZSCH (§ 65, 1, note 3 and § 66, 1) assumes here two by-forms, namely תְּלִיתִי , v. 7, and תְּלִיתָא , vv. 16, 29. But it is not probable that תְּלִיתָא is "an abnormal stat. emphat. for תְּלִיתִי *terthūs*." Moreover, it would conflict in v. 29 with the prevailing rule 40 (KAUTZSCH, § 85, 1). Hence it would seem best to read in v. 7 (cf. GES.-BUHLER) תְּלִיתִי , and, in the same way, substituting תְּלִיתָא for תְּלִיתִי in vv. 16, 29. BEHRM. prefers תְּלִיתִי in all three passages; DE GORJE (*Theol. Tijdschr.* 1885, p. 71) would point in v. 7, תְּלִיתִי .
- 8) For עֲלִילָן , see on 4, 4. 45
- For the Q^ré וּבְשָׂרָה , see on 4, 15. BÄR (cf. p. 90) and GINSB., with the Occidentals or Palestinians, place it in the text, and attribute וּבְשָׂרָה to the Babylonians as a K^{thib}.
- (10) As vv. 9 and 10 begin in Θ with the same word, MARTI thinks that וּבְשָׂרָה has dropped out in \aleph at the beginning of v. 10. 50
- (12) We should certainly pronounce, with \aleph , מְשָׂרָה and מְשָׂרָה , cf. KAUTZSCH, § 40, 3 note, instead of מְשָׂרָה and מְשָׂרָה of \aleph . The participles do not suit the context. HILZIG believed (*Theol. Stud. und Krit.* 1837, p. 927) that \aleph intended no parti-

- 4 For יָצַי, accented on the *ultima*, not on the penult, cf. KAUTZSCH, §§ 15, a; 57, a, β; contrast GES.-BUHL¹².
- (27) BÄR (pp. 73.92^a and GINSB. write, with Ben-Asher, בְּנִיתָה. In spite of the good evidence in support of this strange form, בְּנִיתָה is to be preferred, following Ben-Naphtali; cf. KAUTZSCH, § 15, e and STRACK's *Cod. Erfurtensis* and *Cod. Jemenensis*. 5
BÄR and GINSB. rightly read תִּקְרָה instead of the Received Text תִּקְרָה; cf. KAUTZSCH, § 57, a, α.
- (30) Θ has only the comparison with the eagle and the lion, Θ only that with the lion and the birds, and in inverted order; both are needless departures from א. 11.
- (31) The בְּרִכְתָּה, read by BÄR and GINSB. without Metheg, should be written בְּרִכְתָּה or, 10 with STRACK, בְּרִכְתָּה; cf. KAUTZSCH, § 9 end.
- (32) This verse is taken even by Θ (ως οὐδὲν ἐλογίσθησαν) and Š in such a way (כִּלְהָ = כִּלְהָ) that the negative particle would stand as a pure substantive - a unique case! cf. KAUTZSCH, § 67, 1). MICHAELIS (*Ann. für Ungelchrte*, p. 41) departs from 15 the vowel-points, and endeavors to bring out the sense *abide under his care and dominion*. If the consonants be altered, כִּנְן might find support in Is. 51, 6, unless we are to understand *gnats* in that passage. BEVAN, BEHRMANN, BUHL content themselves with closely connecting the negation with the participle; the sense thus obtained, *such as are not to be regarded*, does not seem flat to them.
- (33) Notwithstanding לִיקְרָה in v. 27, א. requires לִיקְרָה, and BÄR, GINSB., and MARTI (cf. 20 § 20) so write in this case, but erroneously; cf. KAUTZSCH, § 57, a, α and STRACK's *Abriß*, p. 20.* ROSENMÜLLER rightly takes הַדְרִי חַיִּי as the subject. The intentional aggregation of the words, in which in v. 33 after יָתוּב עָלַי (v. 31), יָתוּב עָלַי is twice repeated, is in keeping with the solemnity. According to BEVAN this homoeoteleuton has misled the Syriac translator to omit חַיִּי יָתוּב עָלַי. BEHRM. 25 thinks the text overloaded. He tries to improve it, and, misled by the free translation of Θ (εἰς τὴν τιμὴν τῆς βασιλείας μου ἦλθον), he proposes as an emendation הַדְרִי (הַדְרִי seems to be a misprint); instead of הַדְרִי. הַדְרִי, however, is used in 30 vv. 31.34 in quite a different sense. According to LEVY's *Chald. Wörterb.* הַדְרִי (BEHRM. writes חַדְרִי); occurs only in the Jerus. Targums for חָזַר; but a new word for *return* is hardly probable, inasmuch as previously and subsequently we find יָתוּב. Following Θ καὶ ἡ δόξα μου ἀπεδόθη σοι (a translation, however, which is quite arbitrary) J. D. MICHAELIS suggested the emendation חַיִּי מַלְכוּתִי יָתוּב עָלַי.
- MARTI does not approve of BEHRMANN's conjecture, but his own suggestion is not much better. He remarks: If הַדְרִי together with י is not to be looked upon 35 as a gloss, following v. 27, one might be inclined to substitute אֶחְדָּרְךָ or אֶחְדָּרְךָ *obtained*.
- BÄR and GINSB. both write בְּעֵינַי, with virtual sharpening of the ע. The ordinary editions have בְּעֵינַי, against the Masorah. The *Codex Dorenburgii* collated by STRACK reads the Qal, בְּעֵינַי; so, too, MARTI, as a Pael of this verb does not occur. Of GINSB.'s הַתְקַנְתָּה and BÄR's הַתְקַנְתָּה the latter is the true pronunciation. 40 GINSB.'s reading, however, represents the genuine Masoretic tradition as shown by the majority of MSS; cf. KAUTZSCH, § 34. MARTI thinks that the strange 3 p. fem. sing. הַתְקַנְתָּה may be explained if we make מַלְכוּתִי the subject, and read עָלַי instead of עָלַי.

BÄR's spelling הַתְקַנְתָּה, which recurs in 5, 20 in הַתְקַנְתָּה as well as in similar cases is 45 not followed by GINSB., who prints הַתְקַנְתָּה with the common editions.

Pronounce מַהֲלִכִּין as in 3, 25.



† STRACK, too, writes הַדְרִי הַדְרִי, with ה, but NÖLDEKE in his review of STRACK's 50 book (*Lit. Centralblatt*, 1896, No. 9) remarks that in so old a document it must be a ה, not a ה. I must, therefore, retract the statement, made in my review of BEHRMANN's *Commentary* (*Theol. Lit.-Zeit.* 1895, col. 357), that BEHRMANN's הַדְרִי is a misprint.

- 5 to conform the words to מְנַא (KAUTZSCH, § 29, 3, a¹). Nor should פְּרִסִין, the plural of פָּרַס (KAUTZSCH, § 54, 3, a, a¹), which אַל intended, and which plays upon the word *Persians* (6, 29), be displaced by the participial form פְּרִסִין, as though this latter, like אֶמְרִין in 3, 4 &c., took the place of a passive construction.
- 27^b BÄR (p. 76) and GINSB. read, with NORZI, the singular מְאוֹנִיא instead of the less well attested Received Text, מְאוֹנִיא. This avoidance of the dual, is perhaps merely pedantic (cf. KAUTZSCH, § 51, 1, note¹), and is contrary to Hebrew usage, cf. Job 6, 2. Yet the form preferred by NORZI occurs also in Mandaic, [מְאוֹנִיא; cf. NÖLDEKE *Mandaïsche Grammatik*, § 124. NÖLDEKE thinks that the ׳ is a trace of the dual ending in מְאוֹנִים].
- (29) For תּלתי, see on v. 7.
- (30) בְּלִשְׁאָצַר is read by BÄR and GINSBURG here and in 7, 1; 8, 1; but in the editions of HAHN and THEILE it stands in 7, 1 only. It should be corrected to בְּלִשְׁאָצַר, according to 5, 1. 22. 29; cf. 10, 1.
- 6 (1) [Darius *the Mede* seems to be based on a confusion of the destruction of Nineveh (606) and the overthrow of Babylon at the hands of Cyrus (538) with the conquest of Babylon under Darius Hystaspis (520). This theory, which I advanced more than ten years ago, is discussed by PRINCE, *l. c.* p. 42. — P. 11.]
- The statement of the king's age has been considered strange, but without sufficient reason. Its purpose is to indicate the brief duration of the Median kingdom. From the arbitrary text of אַל BEHRM. obtains a singular clause, through the corruption and misunderstanding of which the 62 years of our text are supposed to have arisen; but his method is too subtle.
- (2) Here and in v. 4 SWETE gives as the reading of אַל after ἐκατὸν εἴκοσι ἀ ἐπτά, which is derived from Esth. 1, 1. It is the reading of the *Codex Chisianus* and of the Hexaplar Syriac, but in the time of St. Jerome both אַל and אַל agreed with אַל; cf. MICHAELIS, *Orient. Bibliothek*, iv, p. 10.
- (4) STRACK, too, rightly points עֲשִׂיתָ, although some codices read עָשִׂיתָ. The word is neither an intransitive participle nor a perfect, but a part. pass. (cf. NÖLDEKE, *Gott. gel. Anzeigen*, 1884, p. 1019).
- (5) In στάσει βασιλευῆς אַל rightly connects קָם as construct with מְלִכָא. By adding here and in v. 13 καὶ ἀνθρώπου τοῦ παρὰ παντὸς θεοῦ, he avoids the intentional omission of וְאִנֹּשׁ in אַל. There וְאִנֹּשׁ is omitted in order to restrict קָעַי to prayer.
- 11 BÄR rightly prefers הִנֵּה to the usual pronunciation הִנֵּה, retained by GINSBURG.
- 13^b The absence of any respectful form of address is quite in keeping with the context. We are certainly not justified in changing the text to conform with v. 7 or 3, 9. אַל reads Διὰ τοῦ βασιλευῆ, while אַל is content with βασιλευῆ.
- (14) BEHRM. takes exception to the וְיִ which, as in v. 6, introduces the direct discourse, and would strike it out. This, however, is unnecessary; cf. 5, 7, and especially 2, 25, where further וְיִ's similarly follow upon the וְיִ *recitativum*.
- (15) The מְעַלִּי adopted by BÄR (p. 78) as being required by the Masorah is rightly rejected by KAUTZSCH, § 60, 3, b. Of the two current readings GINSB. prefers מְעַלִּי. BEVAN, however, writes still better, with NÖLDEKE, מְעַלִּי (cf. 5, 7).
- (18) For הִיתִיתָ, see on 3, 13.
- The spelling שְׂמַת deserves decided preference. KAUTZSCH (§ 45, note 1, d¹), with good reason, regards שְׂמַת as an error of אַל, although BÄR and GINSB. retain it, but his preference of the *scriptio plena* שְׂמַת is less commendable, cf. רַם 5, 20.
- BÄR writes חַתְמָה (cf. KAUTZSCH, § 37, 3, a¹), and, in agreement with אַל, עֲזָקָה; GINSB., on the other hand, gives the inferior, though usual, pronunciations חַתְמָה and עֲזָקָה; אַל also reads the singular עֲזָקָה, which, in point of sense, is less exact.
- (19) BEVAN and MARII read לְחַקֵּן instead of the ἀπὸ ἀερόμενον לְחַקֵּן whose meaning is uncertain; cf. 5, 2. 3. 23.

- 5 ciples here but verbal substantives in the nominative, like מַכְסָּה *cover* [cf. the remarks on מַכְסָּה *great omentum* in the *Johns Hopkins University Circulars*, No. 114, July, 1894, p. 115^a, note 9]. This view, however, is not probable.
- (15) MARTI thinks that we should perhaps read הֶהָרֵעַנְנִי, instead of לֵ with the inf. after the impf. (cf., however, § 124, b). This is not necessary. 5
- (16) For תּוֹבֵל, see on 2, 10.
- (17) Notwithstanding נְבוֹכַדְנֶצַּר (2, 6) BÄR and GINSE. here point נְקוֹבִיתָר; cf. KAUTZSCH, § 64, 3. Only one of the two vocalizations of מל would seem to be correct; ANDREAS, however, (MARTI, p. 71) thinks both possible, so far as the Persian is concerned. 10
- (19) The mispronunciation מִחָּס in Θ still appears in THELLER's edition of the Hebrew Bible (Leipzig, 1849). ז's *percutiebat* is based on Θ's ἐτύπτεν, and LUTHER in turn was misled by ז; but AV has correctly *kept alive*. For the Hafe! participle מִחָּס, cf. KAUTZSCH, § 11, 3, b, γ. [There is, of course, no elision of the second stem-consonant in *חייל*; the doubling of the ה is based on the analogy 15 of the verbs פָּנַח; nor is Heb. יִסְבַּח=יִסְבַּח, but it is an analogical formation (cf. GESEN.-KAUTZSCH²⁶, p. 174, note 1. The primitive form of חָיָה *to live* is *חַיִּיחַי* (cf. *חַיִּיחַי*; حیوان, حیوان). The final ו, however, became י owing to the preceding intransitive *i*-vowel: حی, thus making the stem a *verbum mediate geminatae* (cf. WRIGHT-DE GOLFÉ, §§ 166, D; 179, remark b). The stem of חַיִּיחַי 20 *serpent*, on the other hand, is *חַיִּי* (cf. *חַיִּי*. — P. H.)]
- (20) סִי appear to pronounce יִקְרָה instead of וּיִקְרָה מל; see on 2, 7; 4, 15.
- (21) The Q'rè rightly reads שָׁוִי instead of the K^{thib} שָׁוִי, or as GINSE. adds, like KAUTZSCH (*Gram.* p. 175, *ad* p. 89), שָׁוִי. The assumption of a mere mistake in the separation of the words (KAUTZSCH, § 47, g, 3, a) is hardly adequate. 25
- The wild asses are mentioned here, as BEVAN says, *as a type of savagery* only (cf. Job 39, 5-8). CALVIN's expansion of the expression into an exile of the king among barbarians was rightly rejected by HUTZIG. Wild asses live far from the dwellings of men, where fodder is given to cattle, and so HAUPT's suggestion to read עֲרִיא (cf. Joel 1, 18) instead of עֲרִיא seems very plausible (cf. PRINCE, 30 *l. c.*, p. 111). However, I should not be inclined to substitute עֲרִיא for the traditional עֲרִיא.
- (22) GINSBURG and STRACK point השַׁפְּלָה, while some of the MSS collated by STRACK read השַׁפְּלָה; so, too, MARTI.
- (23) For the order of the metals, see on 2, 35. 35
- Θ rightly takes לָהּ, against the accents, as referring to וּלְאֵלֶּהָ (KAUTZSCH, § 84, 1. To explain ל as =the Latin *penes* (cf. Jer. 10, 23) is too far-fetched. Still less does it seem advisable to strike it out.
- (25) The fact that שֹׁמֵר only express מְנָא once does not warrant the assertion that the word occurred but once in their texts; the impressive repetition is one of the 40 beauties of the original.
- [The first מְנָא seems to be the passive participle of מְנָא *to count*, while the second מְנָא represents the *status absolutus* of מְנָא *mina*. The words מְנָא מְנָא וּפְרִסִין תקל וּפְרִסִין mean: *There has been counted* (cf. *מְנָא destiny, predestination*), *a mina, a shekel, and half-minas*, the half-minas (*pārsin* or, perhaps, *pērāsīn*) alluding to the divi- 45 sion of the empire between the Medes and the Persians, the mina (*mēn*) referring to Nebuchadnezzar, followed by the shekel (*šēqēl*), the sixtieth part of the mina, symbolizing Belshazzar, the unworthy successor of the great Babylonian king. Compared with Nebuchadnezzar, Belshazzar was not only a פְּרִס בֶּן מְנָא but a מְנָא בֶּן מְנָא! See HAUPT, *Johns Hopkins University Circulars*, No. 58, p. 104 50 (July 1887); PRINCE, *Mene Mene Tekel Uphursin*, Baltimore, 1893, p. 8. — P. H.]
- BÄR and GINSE. rightly adopt the pronunciations תְּקֵל and וּפְרִסִין. The exceptional vocalization תְּקֵל and פְּרִיס (v. 28), instead of תְּקֵל and פְּרִיס, is chosen in order

7 for vv. 4 and 5 Arabic *uqimat* ¹اقيمت, which is an exact parallel, and this would seem to be preferable.

BEHRM. again finds glosses here. But we do not gain anything by eliminating תנינה, which, it is true, can be dispensed with. The first אחרי in the enumeration is well distinguished by this addition from the אחרי which follows in v. 6. 5 Still less probable is the elimination of הר הקמת, for these words no more mean that this beast was set aside, than נטילת (v. 4) means that the first was easily made away with; only faulty exegesis could regard the one as a gloss on the other.

(6) The absence of the ם of the plural in the Q^rc̄ נבה (cf. v. 4) is not enough to 10 prove that אl intended the singular; cf. KAUTZSCH, § 55, 4.

BÄR writes in vv. 6 and 7 בָּתָר, but GINSB., STRACK, and MARTI rightly prefer בָּאֲתָר, which is better authenticated than the later spelling בָּתָר; cf. 2, 39.

(7) Better than the מַדְקָה given by some authorities is מְדַקָּה, which BÄR, GINSBURG, and STRACK give in their text; cf. KAUTZSCH, § 46, 3, b. 15

(8) Notwithstanding סלקת in v. 20 אl requires here סלקת; cf. KAUTZSCH, § 25, b.

BÄR and GINSB. write the Q^rc̄ (cf. v. 19 and 2, 33) ביניהן, while NORZI prefers ביניהן; cf. KAUTZSCH, § 53, 2 end. MARTI considers the Q^rc̄ a correct emendation of the K^ethib; contrast NÖLDEKE (see on 2, 33).

For the Q^rc̄ אַתְּקָה, which MARTI substitutes for the K^ethib, cf. v. 20, and 20 see on 5, 5.

(10) The Q^rc̄ rightly reads אֶלְפִין (cf. 4, 14) instead of the faulty אֶלְפִים. But its substitution of the Hebraizing form רָבָן for the good Aramaic רָבָן (= رِبَانٌ; Acts 21, 20) is needless; cf. KAUTZSCH, § 65, 4. The spelling of the K^ethib without 25 *Dagesh forte* (THEILE, p. 1187) is erroneous.

(11) GUNKEL (p. 324, n. 1) states that the text of v. 11^a is mutilated. He thinks it must have contained the judgment upon the eleventh horn. But this view seems to be due to a misunderstanding. Nor can we admit BEHRMANN's contention that the first two words have arisen out of v. 11^b by dittography. It is true that the position of הוה הוה before בארין is somewhat unusual, but it does not seem 30 advisable to strike out the two words, seeing that elsewhere also the author affects solemn resumption or reiteration of what has been said; cf. e. g. 2, 38; 4, 33; 5, 11. 23; 8, 2; 9, 2. 19 ff.

(12) On Θ's rendering καὶ τοὺς κύκλῳ αὐτοῦ ἀπέστησε τῆς ἔξουσίας αὐτῶν, see MICHAELIS, *Orientalische Bibliothek*, iv, p. 41. 35

(13) NESTLE suggests על instead of אl עם, pointing to Θ ἐπὶ τῶν νεφελῶν; but as Θ has μετὰ τῶν νεφελῶν, the emendation would seem to be unnecessary.

(15) Instead of BÄR's נַרְנָה (pp. 79 f.), HAHN, THEILE, and GINSB. read, with most editions, נַרְנָה; KAUTZSCH (§ 54, 3, a, β) prefers נַרְנָה, with suffix, rather than *stat. emph.* נַרְנָה. Probably still better is NÖLDEKE's and BEVAN's נַרְנָה. WEISS finds 40 here the word בְּנִין, which occurs in the Targums and the Talmud (cf. ZDMG 32, 754), and reads בְּנִין בְּנָה on this account instead of בְּנוֹ נַרְנָה. This ingenious conjecture, which is also mentioned by GINSB. and adopted by BUHL, is placed by MARTI in the text; but as the occurrence in our book of a foreign word going back to the Sanscrit *nidhāna* 'receptacle, case' is by no means impos- 45 sible, there is hardly sufficient ground for such alteration of the text; cf. NÖLDEKE (*Gott. gel. Anz.* 1884, p. 1022) and BEHRMANN.

(17) GINSBURG and MARTI rightly put the fem. אַנִּין in the text. This reading is not only suggested by the Q^rc̄, but even in the K^ethib it is better authenticated than the masculine form אַנִּין. 50

אַנִּין is again needlessly questioned (cf. 8, 21) by GUNKEL, on the authority of Θ, whose βασιλεία is easily understood as a free translation. True, we obtain by a slight change of the consonants מַלְכִין, and BEHRM. considers the replacing of

- 6 For *ושנתה נרת עלוהי*, see on 2, 1. It might be well to add that *שנה* = *sleep* has also been found by NÖLDEKE (ZDMG '93, p. 98) in the Inscription of Hadad at Zinjirli (cf. DRIVER's *Leviticus*, p. 26), while D. H. MÜLLER reads *ישאל* in l. 23 instead of *שנה*.
- (20) In KAUTZSCH's translation (p. 898) we are told that *at daybreak* is, perhaps, an explanatory gloss to the preceding expression *with the dawn*. BEHRM. and MARTI, on the other hand, declare positively that *בננהא* is merely a gloss. The two expressions *שפרפרא* and *ננהא* are synonymous but not tautological. MEINHOLD, therefore, seems to be right, in regarding *בננהא* as a closer determination of the more general *שפרפרא*. Against the needless change of the text in the present passage we need hardly point to our author's favorite practice of heaping synonyms; it is sufficient to state that, of the two expressions, *ננהא* is unquestionably the stronger one, as the meaning of the stem is *brightness* (cf. KAUTZSCH, § 54,3,c). Those who hunt for glosses will do well to remember the fate of the well-known hypothesis of GRIESBACH, who committed the gross, though very pardonable, error of declaring superfluous one of the two synonymous expressions *at even, when the sun set*, in Mark 1,32 (cf. Matth. 8,16 and Luke 4,40).
- (21) MARTI conjectures that we must read, as the third word of the verse, *דניאל* instead of *לדניאל*. He refers to NESTLE, *Marginalien*, p. 41; but there would seem to be no sufficient reason for this change.
- (25) MARTI thinks that we should, perhaps, read the passive forms *והיתי* and *רמי*; but this is unnecessary.
- 7 (1) See on 5,30. MARTI thinks that the words of *והווי ראשה עלי משכבה*, had crept into the text from 4,2; but this view is not well founded.
- (2) MARTI wrongly cancels the words *ענה דניאל ואמר*. He considers them a gloss because they are not expressed in *טΘ*.
- (4) For Q^{rc} *נפה*, cf. 4,14.
- The oracularly obscure language affected in the visions of our Book, should not mislead the textual critic to rush to the assistance of the exegete. GUNKEL (*Schöpfung und Chaos*, Göttingen, 1895, p. 327, note 2) makes this mistake in suggesting that there is a corruption in *מריטו*. His argument is, that the destruction of the dominion of the first beast does not come until v. 12, and hence the plucking out of its wings is unsuited to the context, which deals with the beginning of his dominion over the world. Our author does not write so awkwardly as to predict (cf. GUNKEL, p. 189) here, under the reign of Nebuchadnezzar's son (v. 1), anything else but the downfall of the Babylonian empire. It is just the unmistakable *מריטו* which gives us our positive clue through the obscurities which follow; as the lion heart (2 Sam. 17,10), so the eagle's wings are lost to the winged lion of Babylon. After the figure of the beast once so proud, but which now, set upon its feet, can fly no longer, and must toilsomely walk, we have in v. 5 the figure of the bear, tilted on one side and unable to keep its balance.
- GIESELRECHT (*Gött. gel. Anz.* 1895, p. 598) erroneously refers *a man's heart* to 4,31, and inserts, on the basis of the words *I lifted up mine eyes unto heaven* in 4,31, here in our passage: *עיניה נטלת מן ארעה*, as though the writer wanted to establish the identity of the beast and Nebuchadnezzar.
- (5) On account of the context (cf. KAUTZSCH, § 45,3,5) the transitive form *הקמת*, which is here required by *אל* (cf. BÄR, p. 78), must be transformed into the *Hof'al* which we find in v. 4. This passive, with or without *י*, has some attestation according to GINSBURG. MARTI (p. 60) sees in *ק'ק* a *Hof'al*; he considers the indistinct vowel $\frac{u}{u}$ a modification of an original *ü*. NÖLDEKE, however, compares

- 8 *lagen* to his AT, p. 87), however, says: "Read with Θ and Θ , אֶחָרִית;" see also AUG. VON GALL, *Die Einheitlichkeit des Buches Daniel*, Giessen, 1895, p. 48, n. 1. BEHRM., on the other hand, adopts EWALD's view (EW. § 317, c), *an appearance of four = figures appearing like four*, as if it were intimated that the appearance must be understood to be in floating outlines; cf. 5, 5, 24; 10, 18; Ez. 1, 5. But there is not any more reason for such an intimation here than in 7, 8. Nor is הוֹת ever used in a way which would make it practically the equivalent of \aleph like.

(10) Instead of מִהֵם W. DIEHL reads מִהֵן; see on 1, 5.

Instead of אֶחָת מִצְעִירָה we should read apparently, with BEVAN and others, following 7, 8, אֶחָרִית צְעִירָה. The preposition מִן, which GRÄTZ wished to strike out, is indeed very harsh, whether צְעִירָה (cf. Gen. 19, 31; 43, 33) be taken, with SCHLEUSNER (*Vocus Theol.* iii, 125) and GES. (*Theol.* 805), adjectively, or, with VON LINGENBERGER and BUHL, substantively. BARTH's assumption (*Nominalbildung*, § 165) of a feminine adjective מִצְעִירָה is altogether improbable. BEHRM., who calls BEVAN's change of the consonantal text arbitrary, will not even depart from אֶחָ. It is true that, in point of sense, *of less value* would agree very well with 7, 8 and 11, 21; for Antiochus Epiphanes as a younger son had as yet no right to the throne. But still easier, from the grammatical point of view, would be EWALD's explanation (§ 270, b, n. 2), who obtained the timeless participle by pointing מִצְעִירָה, retaining the אֶחָ authenticated by Θ and Θ (ἐν).

- (11) Instead of אֶל וְהִשְׁלַךְ, read the inf. abs. וְהִשְׁלַךְ (cf. 9, 5, 11), and instead of the needless Q'rê הָרַם, retain the K'thîb, pronouncing הָרִים. It is certainly not to be regarded, with OLSH. (§ 259 end) and others, as a passive formed on the analogy of the Aramaic (cf. 7, 4); cf. GESEN.-KAUTZSCH²⁶, § 72, n. 9. GALL suggests הַגְרִילָה instead of הַגְרִיל; but this emendation is unnecessary: the change of gender here points to the Syrian King, not to the horn which re-appears at the end of v. 12.
- (12) EWALD's (§ 174, g) and BEHRMANN's explanation of צָבָא as a feminine, with the meaning *military service or temple service*, does not seem satisfactory. We therefore read, to suit the preceding and following צָבָא (vv. 11, 13), the passive perfect נתן instead of תִּתֵּן. GALL resorts to a very radical alteration of the text. He thinks that, following $\Theta\Theta$, the beginning of v. 12 should read וַיִּתֵּן עַל הַתְּמִיר וַיִּשְׁעַ הַפֶּשַׁע *und es wurde gelegt auf das tägliche Opfer der Frevl.*

Instead of אֶל וְהִשְׁלַךְ, which can hardly refer to the horn as agent, we pronounce וְהִשְׁלַךְ. As the text is deprived of one consonant by the reading נתן, the first word of the verse should, perhaps, be read וַצְבָא, i. e. *God's army*. Thus not only the want of the article in צָבָא disappears, but in the transition from king to horn the change of gender which appears in the last two words of v. 12 is explained without violence. In other cases, too, it would seem that a slight corruption of the text at the end of a word has also affected the following word; cf. v. 22; 9, 24.

- (13) The usual pronunciation וַאֲשַׁמְעָה, followed by BÄR (p. 81) and GINSB. (cf. also GESEN.-KAUTZSCH²⁶, § 10, 2, note B), should be changed, with OLSH., § 65, c, to וַאֲשַׁמְעָה.

Further changes in the intentionally obscure expressions of this verse, *c. g.* BEVAN's הַתְּמִיר מִרָם, commended also by GINSB., are scarcely advisable. Instead of הַתְּמִיר מִרָם GALL would read, following Θ , מִרָם וְפֶשַׁע שָׁמָם נָתַן. In spite of Θ ἐρητύσσεως or ἐρητύσσεωσ, WELHAUSEN's *abomination of horror* (*Isr. und Jud. Gesch.*, Berlin, 1894, p. 204) corresponds better to the intentionally varied (cf. 9, 27; 11, 31; 12, 11) expressions of the original text, than *the desolating apostasy* or *abomination of desolation* of BEHRM. BEHRM., however, is right in rejecting the view of KAUTZSCH (*Beilagen*, p. 88), who thinks that the words תָּה וְקִרְשׁ are meaningless; cf. besides 1, 3 also 7, 20; Ex. 21, 16; ψ 76, 7. [See also NESTLE, ZAT, iv, 248; *Marginalien*, p. 35]. Verses 13, 14 are indeed difficult, but this is no reason

- 7 that by the construct state, even in v. 27, unobjectionable. Nor would it be difficult to (cf. 4,9) obtain the feminine form of the verb.
- (18) Θ have not expressed עַד עֲלֵמָא in their free versions. We need not infer, however, that this omission, at least so far as Θ is concerned, was due to carelessness. For example, Θ omits in 8,5 the words $\text{וַיִּצְיָן נִינְעָ בְּאַרְיִן}$, although they are translated by Θ . In the preceding verse, 8,4, on the other hand, Θ , failing to understand the original, made the arbitrary addition of the *East* (cf. 2,38), which is not found in Θ .
- (19) In accordance with v. 3 we should expect here שָׁנִיָּה , as GINSB. reads, or the active participle, written by KAUTZSCH (§ 56, a, β , 2) שָׁנִיָּא ; but BÄR, STRACK (p. 45*), and MARTI prefer the passive שָׁנִיָּא (cf. KAUTZSCH, § 47, g, 1, f), although it is not so well attested.
- (20) As in v. 8, so here also (but not in 5,5) MARTI substitutes the fem. form of the Q^{rc} for the masculine K^{thilb} וַיִּנְפְּלוּ ; see on וַיִּנְפְּלוּ , 5, 5.
- GUNKEL (p. 327, n. 2) thinks that the predicate characterizing the eyes as *looking haughtily* has dropped out not only here but also in v. 8; this assumption, however, is unnecessary.
- (22) EWALD was perhaps right in his conjecture, partly anticipated by J. D. MICHAELIS, that the words $\text{יִתְבּ וְשִׁלְטָנָא}$ have dropped out before יְהִי . Θ τὸ κριθια ἔδωκεν , and Θ , τὸ κριθια ἔδωκεν , appear, notwithstanding v. 14, where they translate ἔδδοθη , to have pronounced יְהִי instead of יְהִי . But the thought of 1 Cor. 6, 2 is ill suited to this context. Nor is it probable that דִּין here means the administration of justice in any other sense than in vv. 10, 26. More difficult, from the lexicographical point of view, is the rendering *give judgment* (strictly: *justification*), AV *judgment was given*. LUTHER's free translation (*Gericht halten für*) amounts to the same. [Cf. WELLM.'s explanatory notes on ψ 23 in the new English Version]. MARTI thinks that EWALD's insertion of $\text{יִתְבּ וְשִׁלְטָנָא}$ is confirmed by vv. 14, 26, 27.
- Further, he considers הִקְטִינוּ a Hebraism, and substitutes הִקְטִינוּ (cf. v. 18). KAUTZSCH (§ 38, 3), however, is certainly right in not taking exception to הִקְטִינוּ which is the only vocalization that is attested. [The vocalization פָּתַח קָטָן instead of פָּתַח קָטָן may be due to امالة as in Assy. *uškniš* for *uškniš* &c.; see HAUPT, *Sum. Familiengesetze*, p. 63, n. 2; DELITZSCH, AG, § 34, c, a. — P. H.]
- (25) GUNKEL states (p. 201) that אֱל with the plural עֲרֵנִין does not express the meaning of the author, who intended the dual. This view, however, is erroneous. The number of about $3\frac{1}{2}$ years is one having relation (cf. ZAT '85, pp. 237, 239) both to history and to faith. The expression, therefore, is purposely made indefinite. Cf. 8, 14; 9, 27; 12, 7 and GES.-KAUTZSCH⁶, § 88.
- (26) Instead of the יְהִי given by HAHN and THEILE, and in many other editions, BÄR and GINSB. rightly read יְהִי ; but it does not commend itself to regard this Qal imperf. (KAUTZSCH, § 43, 1, examples *ad b*), with DELITZSCH, BÄR, and BEHRM., as a contraction from יְהִי יְהִי .
- 8 (1) For בְּלֹא שִׁנְיָא , see on 5, 30.
- (5) G. HOFFMANN (ZAT '83, pp. 95 f.) would pronounce not הוּיָא but הוּיָא , following the Syriac vocalization [ܘܘܝܐ ; cf. $\text{ܘܘܝܐ} = \text{ܘܘܝܐ}$, $\text{ܘܘܝܐ} = \text{ܘܘܝܐ}$]. He refers to 4, 8, 17, taking for granted that $\text{הוּיָא} = \text{ܘܘܝܐ}$; but this is not certain. הוּיָא is established here and in v. 8 as the reading of אֱל , both by BÄR and GINSB. GINSB.'s ܘܘܝܐ , however, in v. 8 decides in favor of the reading of Θ .
- (8) הוּיָא seems to have crept in by mistake from v. 5. It can neither be rendered as an adverbial accusative *in honor*, nor taken as a construct plural. Instead of it we should probably read, with GRÄTZ and others, the word ܘܘܝܐ , as expressed by Θ (ἔτερα). According to SWETE ἔτερα is not found in Θ ; KAUTZSCH (*Bei-*

- 8 is deleted by WELLHAUSEN in Mic. 2,4, are obvious; see on 2,1, where BEVAN, however, does not take exception to the word. But the elimination can hardly be based on the authority of Θ , although this is also done by GINSB. The reading of Θ is here at variance with Θ . Similarly, it would be inadmissible to infer from the free translation of מלאכת by *εργα, opera, Geschäfte* in the plural (cf. 1 Kings 9,23), that $\Theta\mathfrak{J}$ and LUTHER read \imath before ת. 5
- 9 (4) VON GALL (pp. 123ff.) states that the whole section 9,4-20 did not form a part of the original Book. His arguments, however, are not valid. To supplement his hypothesis, he might just as well assume that a section of the same length 10 had dropped out in this ninth chapter of the Book of Daniel.
- (5) The Q^{re} strikes out \imath before הרשעני, the first of the second pair of words, but this \imath is found according to GINSB. in good editions both as K^{thib} and Q^{re}. However dragging it might appear in ordinary prose, it can hardly be said to be unsuited to the broad style used in prayer. 15
- On הַנְּבִיאִים without the plural \imath , which is also wanting in v. 16, cf. ψ 119,98 and GES-KAUTZSCH²⁶, § 91, n.
- (6) In connection with the ninth chapter it may be well to call attention to some minor points which, though not affecting the sense, will help to show how frequently the editions of \mathfrak{M} by BÄR (Leipzig, 1882) and GINSBURG (London, 1894) 20 are at variance. In this verse, e.g. BÄR (p. 81) writes הַנְּבִיאִים, but GINSB., following many good editions, הַנְּבִיאִים.
- (7) Both editors prefer, with the Masorah, in vv. 7.8.17 the Palestinian readings to the Babylonian. Thus they read בָּיָם לְשָׁרְיָנוּ and עַל־מִקְדָּשְׁךָ instead of בְּהֵימוֹם וְלְשָׁרְיָנוּ and אֶל־מִקְדָּשְׁךָ. But in BÄR (p. 90), we miss the note given by GINSB., stating 25 that only \mathfrak{M} and the Palestinian school begin v. 9 with לֵאדָנִי; the Orientals, on the other hand, with לֵיהוָה.
- (8) According to the best MSS and ancient printed editions, the verse begins with הַיְהוָה, not with אֲדָנִי.
- (9) BÄR writes וְהַפְּלִחוֹת without \imath , GINSBURG with \imath . 30
- (10) BÄR writes (p. 82) בְּתַרְתִּי and, as in v. 6, הַנְּבִיאִים, GINSB. בְּתוֹרַתִּי and הַנְּבִיאִים.
- (11) BÄR writes וְסֹר, GINSBURG, as in v. 5, וְסֹר.
- (12) The K^{thib} הִקְרִי, as against the Q^{re} הִקְרוּ, should be retained with the Versions and Neh. 9,8.
- (13) BEHRM. translates: *calamity that is come*, putting the tone, against the accents, 35 upon the last syllable of בָּאָה. He thinks that the article is wanting before the word. His object is to make אֵת depend on לְהַבִּיאַי (v. 12). BEVAN, following 1 Kings 2,21, connects אֵת with כְּהוֹב, which, it must be admitted, stands nearer; but cf. $\Theta\mathfrak{J}$ and GES-KAUTZSCH²⁶, § 117, 1, note 7 or EWALD, § 277, d, 2.
- (16) For עֲדָקְתָּהּ, see on v. 5. 40
- (17) BEVAN's reading of עֲקָרְיָהּ, before אֲדָנִי, taken as a vocative, fits very well; but perhaps the reading expressed by Θ in ἐνεκέν σου, Κύριε, following v. 19, is still simpler than Θ ἐνεκεν τῶν δούλων σου, δέσποτα; cf. Is. 63,17; ψ 115,1. At any rate, BEHRM.'s view that לְמַעַן אֲדָנִי is a gloss which has crept into the text, is entirely superfluous. In view of the exceptional harshness of the expression it 45 would be more natural to assume a gloss in v. 16 (cf. Jud. 10,11; Ezra 7,7; Is. 10,10^c). The preposition repeated in KAUTZSCH's translation before הַר קַדְשֶׁךָ (cf. v. 20) is no more expressed in the original than is the \imath inserted by \mathfrak{J} . This harshness, however, is the counterpart to the breadth of style affected elsewhere, and the Received Text is confirmed by $\Theta\mathfrak{O}$. 50
- (18) The K^{thib} פָּקְחָהּ (cf. v. 19) must be preferred to the Q^{re} פָּקַח, although, or because, the latter occurs in 2 K. 19,16 and Is. 37,17.
- (21) The pronunciation בְּתַפְּלָה is confirmed by the context ($\Theta\mathfrak{O}$, ἐν τῇ προσευχῇ).

- 8 why GIESEBRECHT (*Gott. gel. Anz.* 1895, p. 599) should declare them to be an interpolation. He is then, of course, obliged to delete the words **הערב והבקר** **נאמר** in v. 26.
- (14) Instead of **אֵל**, read, with **ΘΘ**, **אֵלֵי**; Daniel is but a listener.
- (9-14) [According to a paper by GEO. F. MOORE, read at the meeting of the American Oriental Society, April, 1896, the **צבא השמים** in v. 10 is not the Jewish people, as commonly interpreted (*cf.* **צבא** being taken metaphorically), but the heavenly bodies as the Gods of the heathen nations (*cf.* *Is.* 24, 21; *Enoch* 80, &c.), as in v. 11 the **שר הצבא** is not a ruler of the Jews (*GROTIUS, al.*), but the God of the Jews, the Supreme God. V. 10 is then to be understood in the light of **11,36-39**; **1 Macc.** 1, 41 ff., of Antiochus' attacks on other religions of his realm, as v. 11 of his attempts on that of the Jews. (In v. 11 read *active* verbs). At the beginning of v. 12 and in v. 13 **צבא** is intolerable. In v. 12 neither **Θ** nor **Θ** expresses the word; in 13 it is absent from **Θ** at least. In both cases MOORE conjectures that it was originally written **וצבי**, a gloss to the *preceding* word: v. 11, **וְהַשְׁלִיךְ מִכּוּן** 15 **וְהַתְּנִיחַ עַל הַתְּמִיד** (In v. 11 read *active* verbs). V. 12 is then to be restored: **וְהַתְּמִיד עַל הַתְּמִיד** (see **Θ**, and BERTHOLDT); v. 13, the altar of Zeus, elsewhere **שָׁמַם** (*cf.* DRIVER, *Introduction*⁵, p. 539, *ad* p. 461; Germain ed., p. 528, n. 2). In v. 13 the most probable emendation seems to be: **וְהַתְּמִיד הַתְּמִיד** (see **Θ**, and BERTHOLDT); v. 13, the altar of Zeus, elsewhere **שָׁמַם** (*cf.* DRIVER, *Introduction*⁵, p. 539, *ad* p. 461; Germain ed., p. 528, n. 2). In v. 13 the most probable emendation seems to be: **וְהַתְּמִיד הַתְּמִיד** 20 in vol. xv of the *Journal of Biblical Literature*, Boston. — P. 11.] None of the emendations suggested by Prof. MOORE commends itself to my judgment.
- (22) **נִי** can hardly mean *subjects*, as opposed to the royal family. Read therefore, with **ΘΘ**, **מְנוֹי** instead of **מְנוֹי**. This is all the more probable as, owing to the corruption of the end of the word (*cf.* v. 12), a **ת** appears to have been corrupted 25 ed to **י** at the beginning of the word following. Thus the suspicious **יְעַמְרֵנָּה** of **אֵל**, which is natural neither as an Aramaism nor as an archaism in Hebrew, is replaced by **תְּעַמְרֵנָּה**, the only form which we should expect. On the other hand, there is no ground for striking out **וְלֹא בְּכֹחוֹ**, with BEHRM., as a transcriptional error derived from v. 24. **Θ** writes **ἐν τῇ ἰσχύϊ**, which is more accurate than **Θ**'s **κατὰ 30 τῆς ἰσχύος**; see on v. 24.
- (23) Instead of **אֵל** understand here **הַפְּשָׁעִים**, thus following the Q^{re} of 9, 24 which reads **וְלֹא תִהְיֶה**. The pronunciation of **אֵל**, however, though rejected even by GINSE., deserves the preference, if only because of the Hif'il. GALL's (p. 49) emendation **קָתַם הַפְּשָׁעִים** (*cf.* *Is.* 18, 5) is unnecessary. 35
- (24) KAUTZSCH-MARTI regard **וְלֹא בְּכֹחוֹ** as a gloss which has crept in here from v. 22 — the converse of BEHRMANN's opinion. But the real state of the case is simply reversed by the assertion that the interpretation — surely the only correct one — that Antiochus Epiphanes owed his successes to his intrigues, is more artificial than making the suffix again refer to Alexander the Great. Equally need- 40 less is BEVAN's assumption, that instead of **יְשִׁיתָ** we should read **וְיִשְׁתַּח** or **וְיִשְׁתַּח**; for the adverbial construction (otherwise in **11,36**) of **נִפְלְאוֹת** creates no difficulty.
- (24.25) Instead of **וְעַל שְׂכָלוֹ** of **Θ** and **ἐπι τοῦ ἀγίου τοῦ διασώμα αὐτοῦ**, wished to read **וְעַל קְרִשִׁים שְׂכָלוֹ**. GINSE. makes the same proposal, and this radical alteration of the text is also approved by BEVAN, 45 KAUTZSCH-MARTI, and GALL. But in Hebrew the **י** of the apodosis is of frequent occurrence (*cf.* GES.-KAUTZSCH²⁶, § 143, b, n. 2). Against the opinion that there can be no reference to the people of the saints before v. 25 (**Θ** has **καὶ ἄξιμον ἄγιον** at the end of v. 24), BEHRM. makes the pertinent remark, that our author is not particularly careful to avoid repetition. 50
- (27) KAUTZSCH-MARTI think it necessary to strike out **וְנִתְּיָתִי**. They assert that this is undoubtedly nothing but a transcriptional error for **וְנִתְּלִיתִי**, the coordinating **ו** being a subsequent addition. The objections against this Nif'al of **הָיָה**, which

- 9,26) If the alleged mutilation of the text were a fact, the easiest emendation would be, to follow FELL's suggestion, and insert אָן *guilt* after לוּ וּאִין. It is true that Θ , καὶ κριμα αὐτὸν ἐν αὐτῷ is very uncertain evidence for this. There is no need of mentioning the other conjectural additions which have been suggested. If the author has purposely left something unsaid, expositors may seek to guess his thought, but are not justified in inserting their fancies in the text. 5
- (27) RICHARD KRAETZSCHMAR (*Die Bundesvorstellung im AT*, Marburg, 1896, p. 234, n. 2) thinks that if it be necessary at all to make an emendation, it suffices to read רַבִּיר instead of אֱל. הַנְּבִיר. But he is hardly right in attributing to both of these words the meaning *to make difficult*, as though the sense were, the performance of the duties of the Covenant regarding the worship of the Lord shall be made difficult. *To make difficult* would be הַכְּבִיר, but not הַכְּבִיר or הַנְּבִיר. We might rather compare שַׁחַת Mal. 2, 9, חָלַל, Mal. 2, 10, and גָּאַל *to defile*, Neh. 13, 29, which verbs are used also of the Covenant. 10

If, with VAN LENNEP, BEVAN, and others, we read בְּנִי, following 11, 20. 21. 38, this has nothing to do with the reading of $\Theta\Theta$, ἐπὶ τὸ ἱερόν, or of \Im *in templo*. There are plenty of departures from אֱל in the Ancient Versions in vv. 24-27 which must be regarded as pure fancies. 15

KUENEN is unquestionably right in saying that 'שְׂקוּיִן might very easily be transcribed by error 'שְׂקוּצִים; but it by no means follows from this that the author did not here intend the plural. It might be well to add that אֱל writes שְׂקוּצִים, while the next word is written by בְּרַר מְשׁוּמִים, but by GINSBURG, following numerous authorities, without י. 20

[Dr. PAUL RUBEN states on p. 11 of his *Critical Remarks upon some passages of the OT* (London, 1896): "Dan. 9, 27 we must read הַמְּשָׁמָה שְׂקוּיִן הַקְּנָה 25 וַיִּנְתָּן עַל הַקְּנָה שְׂקוּיִן הַמְּשָׁמָה — (a) I write שְׂקוּיִן הַמְּשָׁמָה according to Θ Dan. 11, 31; 12, 11; Θ Dan. 12, 11 (אֱל שְׂקוּצִים מְשׁוּמִים); — (b) הַמְּשָׁמָה is a correction of שְׂקוּצִים וְעַל קְנָה שְׂקוּצִים; (c) הַמְּשָׁמָה is corrupted from שְׂקוּצִים (שְׂקוּצִים מְשׁוּמִים), קְנָה being used also 11, 31; 12, 11. — (d) Θ has καὶ ἐπὶ τὸ ἱερόν = וְעַל הַקְּנָה, \Im *et crit in templo*; these translations might be only the outcome of guessing, or ἱερόν might be a corruption 30 of πτερόν; two things, however, are sure: (1) that Θ read the article; (2) that there is some connection of this passage with 1 Macc. 1, 54 ἀκαδοῦνησαν βδέλυγμα ἐπιφύττον τὸ θυσιαστήριον, and therefore of the קְנָה with the altar."'] I consider these conjectures quite unnecessary; nor can I believe that קְנָה here or in Hos. 4, 19 is an old Semitic word for the place around the altar, *i. e.* a kind of κηποις. 35

- 10 (1) In בלמשאצר the letter א stands properly not before but after ש, as in 1, 7; 2, 26; 4, 5. 6. 15. 16; 5, 12; *cf.* 5, 30.
- (4) BEHRM. arbitrarily declares הוא חֲרַקְל to be an incorrect gloss. But we have here a man of God, more than 80 years old, holding high office in the East (6, 29), and not engaged in Babylon alone (*cf.* 8, 2). The exaggerated expectations of his coreligionists who had returned to Judah could not be shared by one who knew how troublous would be the time (9, 25). It is of intention, then, that our author turns his hero's steps toward the east rather than the west. 40
- (7) Unless *in order to hide themselves* is to be taken as a free translation, it is more inexact than \Im 's *fugerunt in absconditum*. Flight does not always secure a hiding-place. The statement that they both *fled* and *hid themselves*, is, consequently, by no means superfluous. There is therefore no warrant (*cf.* Esth. 2, 8) for changing the text to לַהֲחַבֵּא, which would yield a different sense; *cf.* 1 K 22, 25. 45
- (8) BEHRM. is wrong in regarding the final words וְלֹא עֲצֻרְתִּי כֹה, which recur in v. 16, as a gloss. His argument that they can easily be done without, is not valid. 50

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‡ "or שְׂקוּיִן הַמְּשָׁמָה, *cf.* NESTLE, ZAT 4, 248."

‡ "ἐπι = *behind*?"

9 GINSB. states, however, that there are a number of authorities who prefer בתפסב. Of course, GINSB. decides, with BÄR, in favor of the article.

There can be but little doubt that Θ τάχει φερόμενος has hit the sense we should expect. Also the other Ancient Versions aim at this meaning. Θ gives for ביצע ביצע simply πετόμενος (*cf.* EW. § 341 b). Some might, therefore, feel inclined to delete the difficult ביצע. But GES. (*Theo.* 610), not without reason, considers *festinare factus* = *festinans* as somewhat doubtful. BEHRM. thinks that the Inf. Hof'al should, perhaps, be read; but his reference to Is. 22, 17 does not make that any more probable to my mind.

- (22) It seems very plausible to substitute, with BEHRM. and KAUTZSCH-MARTI, following 6S, for וקן of A1 the emendation ויבא, or perhaps ויבוי = ויבוא (*cf.* 1 K. 12, 12). This change is also approved by GINSB., but the evidence of Θ, who changes the προσήλθε of Θ to συντίσθην με (*cf.* 8, 16) = *I docuit me*, is against it.
- (23) BEHRMANN's conjecture, following 10, 11. 19, that איש has dropped out before תמורת, is unnecessary. Θ's ελεινός and ἄνθρωπος ελεινός confirm the omission 15 of איש in the first passage (*cf.* Gen. 4, 1 and ψ 21, 7), although this may have been based, as BEVAN thinks, on a false reading, תמורת.
- (24) By the use of indefinite and obscure expressions the author has succeeded in preventing certain passages in vv. 24-27 from ever being understood with any certainty. But the more the difficulties in understanding an important passage 20 of the Book of Daniel accumulate, the less we are permitted to make an attempt at overcoming them by mere alteration of the text. In such cases the text has probably been transmitted with especial care. BEHRM. (p. xxxi) rightly deems the worth of Θ for textual criticism *but slight* (*cf.* also MICHAELIS, *Orient. Bibl.* iv, 26 ff., especially p. 32). Θ's treatment of this passage, added to its general 25 shortcomings, may have turned the scale (BEHRM., p. xxxvi) in favor of its being early supplanted by Θ. The incorrect pronunciation of שבועים for שבועים, which we find in Θ, set aside the *weeks of years*, and did not lend itself, therefore, to the exegesis of the Church which applied the prediction to the time of Christ. BEHRM. gives a very careful collation of vv. 24-27 in A1 with the Ancient Versions 30 (pp. xxxiv-xxxvii). The results, however, are but scanty, especially as in the *resumé* given on p. xxxvii we must strike out at least כנו for כנה, v. 27. No exegete has derived this reading from any Ancient Version; it is pure conjecture (*cf.* 11, 21). We are indebted for this emendation (which KUENEN, *Ond.* 2 ii, 472 pronounced very reasonable) to the young Dutch theologian J. W. VAN 35 LENNEP, whose thesis (*De zeventig jaarweken van Daniel 9, 24-27*, Utrecht, 1888) was reviewed by me as a noteworthy piece of work in SCHÜRER's *Theol. Lit. Zeit.* '89, No. 5.

The Kthib should probably be read וְלִהְיוּ שְׁבָעִים וְלִהְיוּ שְׁבָעִים. The second pair of these four words is corrected in the Qth to וְלִהְיוּ שְׁבָעִים; אֲלֵכֶּם הַשְׁבָּע, however, excites redoubled suspicion both by the peculiar verbal form (*cf.* Hos. 6, 9; Jer. 38, 4 with Dan. 12, 7) and by the article, which elsewhere in the verse is wanting. As in 8, 12. 22 the beginning of a word was seen to have been corrupted by the mutilation of the end of the preceding one, so here we may read פְּשָׁע לְכֹלֹת פְּשָׁע.

- (25) BEVAN thinks that instead of לְהַשִּׁיב we should read לְהַשִּׁיב *to people*, and תִּשָּׁב 45 for תִּשָּׁב (*cf.* Is. 44, 26; Jer. 30, 18; Ez. 36, 10, 11, 33). BEHRM. regards this conjecture as plausible, but he himself translates *shall be built again*. Further, BEVAN would replace the obscure חרין by חרין (Jer. 5, 1), following S and making חרין חרין mean *with public places and streets*. This is more acceptable than to get from Θ (v. 27 εἰς πλάτος καὶ μήκος) and Θ (πλατεῖα καὶ τεῖχος) the readings 50 חרין and חרין. On the other hand, the often attempted supplanting of the ἀπαξ λεγόμενον צוק by צק, which seems to have been had in view also by 6S, can hardly be defended.

10 pire, coincident with the accession of the so-called Mede Darius, and the favor shown the Jews some years later, in the permission to return, which was first given by Cyrus. Secondly, in the endeavor to give better form to the seemingly awkward description, the great liking the author evinces for repetitions, or res- 5 sumptions (see on 7, 11), has been quite overlooked. This has led one of the latest and best expositors into very violent treatment of the Hebrew text. BEHRM., who also takes unwarranted exception (*cf.* OLSH., p. 415) to the vocalization קָמְרִי, permits himself, besides transposing a half-verse, to strike out two half-verses. With v. 20 he connects 21^b, then reads 11,1^b (here עָמְרִי is changed to עָמַר), finally 21^a and 11,2^b, so that 11,1^a and 2^a are entirely struck out. Others 10 (BEVAN, KAUTZSCH-MARTI) are content with striking out 11,1^a, and changing to עָמַר and לִי the words עָמְרִי and לוֹ, which belong to the alleged gloss discovered by W. ROBERTSON SMITH.

- 11 (1) Must we read עֲמַרְתִּי for עָמְרִי אֵל? The only grammatical parallel is Job 9, 27; but 15 there, too, the text may be corrupt [see SIEGFRIED *ad loc.*].
- (4) It is natural to read וַיִּקְעָמְרוּ, following the parallel 8, 8, instead of וַיִּקְעָמְרוּ (AV: *And when he shall stand up*), which recalls the beginning of v. 3. Yet this change is not strictly necessary, for the explanation *as quickly as he has risen up* which has been retained by KAUTZSCH-MARTI, seems in itself quite possible, and 20 especially so in our writer, who is not at all averse to hidden meanings. However, the change suggested by GRÄTZ, BEVAN, and BEHRM. fits very well, and seems even to have suggested itself to LUTHER, as appears in his free translation *wenn er auf's Höchste gekommen ist*. To substitute ב for ב, although, according to GINSE., ב is not unattested by authorities, is not advisable. Against Θ ἐν τῷ ἀνασῆναι 25 αὐτόν we have Θ ὡς ἄν σῆνῃ.

Instead of וְלֹא לֹאֲחֵרִיתוֹ, S offers וְלֹא לֹאֲחֵרִיתוֹ, as though he read, or guessed, וְלֹא לֹאֲחֵרִיתוֹ. אֵל is thoroughly backed by Θ, οὐκ εἰς τὰ ἔσχατα αὐτοῦ, while Θ, failing to understand the words, has altogether omitted them. (Against the text of Θ as given by SWEETE, *cf.* SCHLEUSNER, *Theo.* i, p. 154).

- (5) Without change of the consonants LUTHER refers the suffix in פָּרְוֵי to Alexander the Great, and translates וּמִן־פָּרְוֵי אֵל: *welcher ist seiner Fürsten einer*, taking ו to mean *that is*. HITZIG and others are probably more correct in placing *Athmach*, with Θ J, under הַנֶּגֶב, so that the suffix refers to the king of the South (so AV: *and one of his princes*). But if we disregard the traditional accentuation, it will 35 be better, with MENHOLD, to strike out the ו in the second וַיַּחֲזֹק as an erroneous repetition of the preceding ו. To regard it as a ו of the apodosis, with BEVAN and BEHRMANN, is less satisfactory.
- (6) Of the numerous alterations suggested here (see on 9, 24) the only probable one would seem to be to substitute, with Θ J, וַיִּרְעוּ for וַיִּרְעוּ אֵל. This has also been 40 done by LUTHER.

The *scriptio plena* כֹּת only occurs here, and is not accepted by the Babylonians. It is, perhaps, due to the mistaken idea that the word should be in the absolute state. Yet there was nothing to prevent our author from using כֹּת as construct, notwithstanding 10, 8. 45

In the translation of KAUTZSCH-MARTI, which leaves the final word בְּעֵתֵים un-translated, we read: *to establish peaceful relations; but this expedient will not endure, and also his (other) expedients will accomplish nothing*. Thus HITZIG's pronunciation וַיִּשְׁעוּ וַיִּשְׁעוּ וַיִּשְׁעוּ is followed. BEHRM., on the other hand, has extracted strange things (see on 6, 1) from וַיִּשְׁעוּ וַיִּשְׁעוּ אֵל, by treating these three 50 words as a gloss. With the translation *and they abide not in their undertaking*, the gloss, thus confused to the point of unintelligibility, is supposed to be restored; but for its original Hebrew wording BEHRM. offers no less than three alternatives.

10 (9) BEHRM. again regards as a gloss the וַיִּנֵּי in this description, which is often purposely circumstantial. But the word is indispensable, because the writer intends to combine what has been stated *both* in 8,17 and 18.

The translation of ΘΘ, ἤμην with the participle, is correct. But the conjunction preceding אַנִּי הֵייתִי seems to have been taken by them as the ׀ of the apodosis. It must be regarded, with BEVAN, as introducing a circumstantial clause. 5

(12) The angel came in response to Daniel's words of prayer. BEHRM., therefore, has no reason for reading בְּרַבְרָה = *for thy sake*, with elimination of the ׀.

Just as נִשְׁמַעַי, rightly rendered by I *exaudita* (*sunt verba tua*), refers to what has been decided for weeks past, but the execution of which has again and 10 again been deferred, so בִּאֲתִי points to the fact that he has been intending to come long before he now at length arrives.

(13) MEINHOLD, BEHRM., and GINSB. rightly read, with ΘΘ, הוֹתַרְתִּי instead of נוֹתַרְתִּי (cf. Ez. 39,28). The meaning *came off victorious*, attributed by LUTHER, SH.GF.-STADE, GES.-BUHL to the Nif'al, is contrary to the context; for the conflict is still 15 to be continued (v.20); nor is there any evidence of its currency in Hebrew usage. The assumption of a circumstantial clause (cf. vv.4^b.9^b) gives to the Nif'al a sense which, according to Gen. 32,25, would be admissible; but the translation *while I had remained behind* (previously alone) requires an inadmissible addition. It would still be better, as I maintained formerly (BUNSEN'S *Bibel-* 20 *werk*, Leipzig, 1867), to construe the words לְעוֹרֵי וְהִנֵּה as a parenthesis, if only the rendering of AV, *and I remained there*, i. e. *therefore I had to remain there*, were not rather far-fetched. GRÄTZ's more radical alteration, וְאֲתֵי הוֹתַרְתִּי, on account of αὐτῶν preceding κατέλιπον, is needless. Finally, when BEHRM. repeats BERTHOLDT's conjecture that שׁר also has dropped out before מַלְכֵי, BEVAN 25 is entirely right in replying: "It is quite unnecessary to suppose that שׁר has fallen out, for the rendering of the LXX (μετὰ τοῦ στρατηγοῦ τοῦ βασιλέως Περσῶν) is probably an expansion of the original, just as in v.20 פָּרַם שׁר עִם is translated μετὰ τοῦ στρατηγοῦ βασιλέως τῶν Περσῶν."

The rendering by ΘS of מַלְכֵי in the singular is just as arbitrary (cf. v.1^a; Θ renders freely, as if we had מַלְכוֹת again).

(14) GINSB. observes: יִקְרָה כְּתִיב, יִקְרָה קָרִי, while BÄR (p.97) gives no Q^rê in c. 10. All 30 evidently permits itself in the pronunciation יִקְרָה a pun recalling Gen. 49,1.

In accordance with the εἰς ἡμέρας of ΘΘ, the last word should be pronounced 35 לְלַיִם; the article inserted by All is out of place; cf. 8,26.

(17) מַעֲתָה is confirmed by Θ ἀπό τοῦ νόν, but it is said to be inapposite or colorless. BEVAN and BEHRM. needlessly read מִבְּעַתָּה (cf. Jer. 8,15) = *for fear*; or מִרְקָה (cf. v.11; Is. 33,14). 35

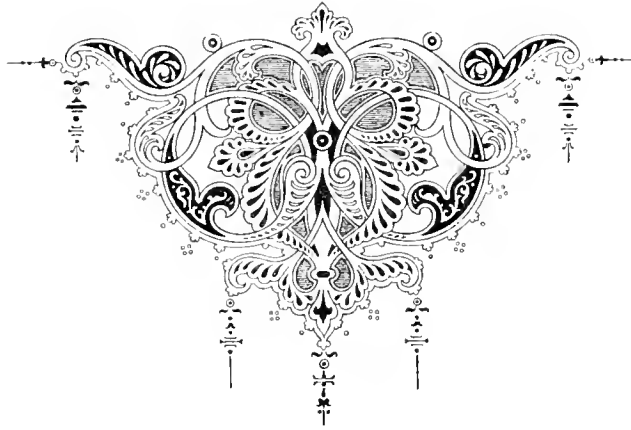
(19) Taking unnecessary offense at the repetition (cf. 2 Sam. 10,12), BEVAN would read וְאַמְצֵן (cf. e. g. Jos. 1,6) instead of וְהִזֵּק. But this alteration has no adequate 40 support in the free translation of ΘS; BEHRM. reads even וְתַחֲזֵק 11,7,32). The ׀, usually wanting before a second imperative (cf. 2 Sam. 16,7), remains in solemn discourse, e. g. ψ90,17. The rendering of KAUTZSCH-MARTI is good: *Take courage, ye, take courage*.

(20) In the section 10,20-11,2 the evil influence of Θ has led not only to a wrong 45 division of the chapters, but also, in the case of many expositors, to radical alterations of the text. Yet the well known arbitrariness and freedom of the Alexandrian treatment of the Book of Daniel is sufficiently shown in c. 10, where e. g. Θ makes the *third* year the *first* in v.1, and changes the *hearing* in v.9 to *not hearing*. Careful exegesis removes the double objection that All seems to create. 50 In the first place, it quite escaped the attention of the Greek reader, who substituted for 11,1^a καὶ ἐν τῷ ἐνιαυτῷ τῷ πρώτῳ Κύρου τοῦ βασιλέως, that our author sharply distinguishes in time between the overthrow of the Chaldean em-

- II It seems more natural, however, to refer it to the Holy Land named immediately before. This leads to BERTHOLDT's pronunciation בְּלָה .
- (17) The exegetical gain obtained at the expense of changing one consonant may, perhaps, excuse the alteration of בְּל to בְּל . The meaning, then, is that the Syrian will proceed with energy (Esth. 9,29) against the kingdom of the Egyptian. בְּ 5
(et ponet faciem suam ut veniat ad tenendum universum regnum ejus) interprets in the sense that Antiochus sought to bring the whole kingdom of the Egyptian under his control; but this translation of the words is contrary to Hebrew usage. There remains apparently for בְּ only the rendering of LUTHER and AV which, however, hardly fits the context, viz., *with the strength of his whole kingdom*. 10
 This translation has also been adopted by BEHRM., while KAUTZSCH-MARTI follow בְּ .
- There is, and rightly, a general agreement in the rendering on the margin of RV which follows the Ancient Versions, and gives: *and shall make equitable conditions with him* (LUTHER: *aber er wird sich mit ihm vertragen*). This implies reading 15
 $\text{וְיַעֲשֶׂה וְיַעֲשֶׂה}$. But the substitution of מִיִּשְׂרָאֵל (v. 6) for the plural of יִשְׂרָאֵל , which we seem to have in בְּ יִשְׂרָאֵל , is unnecessary and unsupported by Θ . The same applies to BEVAN's change, based upon the Syriac, of בַּת הַנְּשִׁים to $\text{בַּת בְּנֵי־נָשִׁים}$, and, finally, to the elimination both of the suffix in לְהַשְׁחִיתָהּ and the dative לִי following upon לֹא (cf. Is. 7,7). 20
- (18) For the K^{thib} וְיִשֶׁב , referring to a fact, the Q^{re} reads וְיִשֶׁב , as in v. 17 where it merely sets forth an intention. BEVAN's bold conjecture is ingenious, but hardly correct. Resting on the confused $\epsilon\nu\ \epsilon\kappa\alpha\upsilon$ of Θ , he would substitute שָׂבָעִים for בְּ לֹא בְּלָה , while BEHRM., who is less felicitous in conjecturing בְּ בְּלָה as the reading of Θ , contents himself with striking out the first לֹא . 25
- (20) It makes but little difference for the sense whether we refer וְיִנָּש (cf. Zech. 9,8) to the impecunious king Seleucus IV, or directly to Heliodorus. Yet the latter interpretation of this obscurely expressed verse, now probably the dominant one, is so harsh, that BEVAN wants to transpose וְיִנָּש into וְיִנָּש , in order to get the sense *an exactor who shall cause the royal dignity to pass away* 30
 (cf. 2 S. 12,13).
- To render the indefinite $\text{הַדֶּרֶךְ מַלְכוּת}$ in the sense of צְבִי is difficult; צְבִי is everywhere made definite by the article (8,9; 11,16.41; cf. Ezek. 20,6.18) or by an appended קָדַשׁ (v. 45). EWALD's translation, which makes an exactor pass through 35
a most glorious kingdom, is no less questionable. Moreover, we expect the preposition בְּ (Deut. 2,30) or אֶל (Jos. 4,8) before הַדֶּרֶךְ , since it is not a river (Jos. 7,7). Passages like 2 S. 2,8 do not prove that הַדֶּרֶךְ is an accusative of direction, nor do they warrant the translation *send an exactor to the glory of the kingdom*. We have, further, to consider that the Ancient Versions, influenced, it would seem, especially by the order $\text{הַדֶּרֶךְ מַלְכוּת}$ in the following verse and by the well-known combination 40
 of הַדֶּרֶךְ and הַצְּבִי (cf. e. g. וְיִשֶׁב 21,6; 45,4) did not think of taking הַדֶּרֶךְ = הַצְּבִי . True, Θ ($\tau\upsilon\pi\tau\omega\sigma\nu\ \delta\acute{o}\zeta\alpha\nu\ \beta\alpha\sigma\iota\lambda\acute{\epsilon}\iota\alpha\varsigma$) and Θ ($\mu\alpha\rho\acute{\alpha}\sigma\sigma\omega\nu\ \delta\acute{o}\zeta\alpha\nu\ \beta\alpha\sigma\iota\lambda\acute{\epsilon}\iota\alpha\varsigma$) have connected וְיִנָּש with הַדֶּרֶךְ contrary to the accents, but this very fact supports the order of words assailed by BEVAN. There is no need whatever of changing the text if we take וְיִנָּש as a so-called *comparatio decurtata*, translating *as exactor*; cf. 45
 וְיִנָּש 22,14 and GES.-KAUTZSCH²⁶, § 118,5,c.
- (22) Instead of וְיִשֶׁב , BEVAN and KAUTZSCH-MARTI pronounce וְיִשֶׁב , which is scarcely an improvement.
- (26) BEVAN and KAUTZSCH-MARTI strike out ו before בְּ ; but BEHRM. is probably more nearly right in beginning the new verse with ו . 50
 BEVAN and KAUTZSCH-MARTI read וְיִשֶׁב (cf. v. 22) instead of וְיִשֶׁב ; but the intransitive construction occurs also in vv. 10 and 40.
- (30) J. D. MICHAELIS (*Orientalische Bibliothek*, iv, 39) took unfounded exception to Dan. 6

- II The plural י in ומביאה should probably be retained, with GINSE. against BÄR. Also אֵל הַיְלִדָה (AV: *he that begat her*) deserves the preference over הַיְלִדָה (LUTHER: *und mit dem Kindē*). BEHRM., pronouncing the last word בְּעָתִים, obtains the sense: *and both she and he that sent for her* (Jud. 12,9) *shall become a terror,* 5 *also her child, and he who took her to himself* (v. 21). The German Revised Version (Halle, 1892) gives the conclusion of the verse more correctly as follows: *und mit dem der sie erzeugt hat, und dem, der sie eine Weile mächtig gemacht hatte.* (English RV as in AV, except that *those* is substituted for *these* of AV: *and he that begat her, and he that strengthened her in those times*).
- (7) By turning the three words of אֵל מִנְצֵר שְׂרִישָׁה כִּנּוּ into כִּנּוּ מִשְׂרִישָׁה עַל כִּנּוּ, the apocalyptic type of language is certainly assimilated to that in ordinary use; but for such needless changes of the text BEHRM. should not appeal to 6. We might rather be inclined to question the first וְנָבֵא, since the sense *and he shall take the field against the army* is not exactly suitable before אֵל הַחַיִּל, much less *and he shall come to forever*. BEVAN is perhaps right in reading חַיִּל (וְנָבֵא אֱלֹהִים). In this 15 way we gain an intelligible basis for the subsequent בְּהֵמָּה, and the consonantal text is but slightly changed.
- (10) The K^{ethib} וּבְנוּ is rightly taken by the Q^{ere} as plural (= וּבְנוּי). There is no need, however, to accept the second and third Q^{ere}'s in the verse, merely because the final letters of the two K^{ethib}-forms יתגרו and מעוה might be 20 confused with one another. The plural form may be referred to תִּלְיִם, and יתגרו seems to be supported by the words עַם מֶלֶךְ הַצֶּפֶן in v. 11, which are no marginal gloss. יתגרה would also read more smoothly inasmuch as, with the K^{ethib}, the Athnach would not be expected until וישב. This presents no doubt a certain difficulty. 25
- (12) The sense being so obscure, it is hard to make positive choice between the K^{ethib} יָרִים and the Q^{ere} יָרָם.
- (13) BEHRM. and KAUTZSCH-MARTI follow BEVAN who, comparing v. 6, regards, against 60, הַעֲתִים as a gloss which has crept in from the following verse. This assumption may not be wholly impossible, yet it is certainly improbable. Absolutely inadmissible is BEHRMANN's further conjecture that we should read, with 6, יבוא בוא instead of יבוא בוא (cf. v. 20; 2 K. 5, 11), as if our author had written two ב's one after the other.
- (14) For אֵל רַבִּים 6 has διδνοιαι, and it has been ingeniously suggested that the original text had לִבְיָם *Libyans* (v. 43), for which 6 read לְבָת; cf. MICHAELIS, 35 *Orient. Bibl.* iv, pp. 38f. On the strength of 6 ἀνοικοδομησεται τὰ πεπτωκότα τοῦ ἔθνους σου BEVAN would read here, following Am. 9, 11, בְּנֵי פָרְצֵי עֲמָה, *those who build up the breaches of thy people*. RUD. SMEND has shown (*AT Relig.*, p. 383) that even with the (grammatically unassailable) construction of אֵל our passage may very well be interpreted as referring to a flaming up of the Messianic hope 40 and to an attempt to throw off all heathen domination. A. SCHLATTER, again, in ZAT ('94, pp. 145ff.) thinks especially of the robber family of the Tobiade (WELLH., *Jüd. Gesch.*, p. 200, English translation, pp. 140ff.). בְּנֵי, however, does not necessarily refer to a family, so we understand the robber crew of tax-contractors with all their adherents; cf. Matth. 3, 7. 45
- (15) It is not necessary, with 63, LUTHER, AV, to read עָרִים בְּצִוִּית 6 confirms the singular עִיר (RV, *a fenced city*). The unusual (cf., however, 2 Chr. 36, 19) expression עַם מִבְּהָרָיו should not induce us to read, with KAUTZSCH-MARTI, עַם בְּהָרָיו, and to delete, as another case of dittography, the ו of the apodosis in אֵין, which follows in אֵל; see on 8, 25. 50
- The conjecture mentioned by GINSE., וְעַמּוֹ יִבְרָה, gives a suitable sense; but it repeats itself somewhat at the end of the verse.
- (16) אֵל וְקָלָה אֵל (cf. 9, 27) implies that Antiochus will bring destruction to the Egyptians.

- 12 it seems, however, that the author himself purposely chose somewhat unusual words.
- (11.12) GUNKEL (*l. c.*, p. 269) erroneously takes vv. 11.12 to be glosses by different hands, on account of the seemingly definite numbers.
- (13) W. ROBERTSON SMITH's proposal to delete the first pp^{b} , as a transcriptional error, is merely due to faulty exegesis.



- II **א** ציִים *ships*; but his conjectural emendation ציִרים *messengers* has no greater value than the suggestion to read מיציאים instead of **א** בו ציִים **א**. He renders **Θ** καὶ ἤξουσιν Ῥωμαῖοι καὶ ἐξήσουσιν αὐτόν: *et venient, exire cum iubentes Romani*.
- (31) **ה**מפעו, which should not be changed to **ה**מפען, is in apposition to **ה**מקדש. In the same way **ה**שפם is coordinated with **ה**שקין. The article is purposely omitted (*cf.* 8, 13), 5 and it is not advisable to read here **ה**שפם, with KAUTZSCH-MARTI, following 12, 11 where, for that matter, there is no article. Nor can we assume, with BEVAN, a gloss derived from 9, 27.
- (32) For the sense it makes no difference, whether, with **א**, we pronounce the adjective תִּלְקוֹת, or, with SIEGER-STADE *s. v.* תִּלְקָה, take תִּלְקִית as a mere by-form of 10 the substantive תִּלְקוֹת (STADE, § 317, b, α; *cf.* OLSHAUSEN, § 162, a, 1).
- (33) **ה**תִּלְקָה is correctly translated by **Θ** ἐν φλοῖτι; **Θ**, however, renders παλαιωθήσονται ἐν αὐτῇ, nonsensically dividing the word into **ה**תִּלְקָה **ה**תִּלְקָה.
- (34) BEHRM. needlessly reads **ה**תִּלְקָה = *in leviā*; but **ה**תִּלְקָה, which occurs also in v. 21, gives a satisfactory sense. As **Θ** read the same word in both passages, 15 the formation of a new ἀπαξ λεγόμενον is all the more questionable.
- (35) It is possible that we should pronounce, with HITZIG and others, **ה**תִּלְקָה, following 12, 10; yet **א** תִּלְקָה, it would seem, should have the preference, if only as more euphonious; *cf.* Deut. 26, 12; Neh. 10, 39. The Pī'el current in the Mišnah is wanting in the OT; *cf.* also STADE, §§ 114, a and 621, a, 1. 20
- (37) **א**, like **א** **ה**תִּלְקָה, adopts the singular as given by **Α**, ἐπὶ θεῶν πατέρων αὐτοῦ, *cf.* vv. 38f.; Neh. 9, 17. But, as against **ה**תִּלְקָה, **א** **ה**תִּלְקָה in the sense of **Θ**'s ἐπὶ τοῦς θεοῦς is rightly maintained. It is not probable that **Α** found the ' at the end of the word.
- (39) We can hardly read, with HITZIG and others but against the Versions, **ע**ם instead 25 of **א** **ע**ם, as if the reference were to adherents of a strange god, whom the Syrian king employed to garrison the fortified places (2 S. 15, 1), or appointed (Ex. 32, 10) to keep the fortresses in repair (**א** **ה**תִּלְקָה Is. 22, 10). But, however obscure the verse may be, at any rate the Q^oרֵעַ **א** **ה**תִּלְקָה instead of the K^othib **ה**תִּלְקָה (*cf.* Deut. 15, 14) is quite superfluous. The same holds good with respect to BEHRMANN'S sug- 30 ggestion to insert **א** before **ה**תִּלְקָה. This conjecture cannot be admitted as a correct emendation on the strength of **א**'s free translation *gratuito*.
- (41) According to v. 12 and Neh. 7, 71 we must pronounce **ה**תִּלְקָה instead of **א** **ה**תִּלְקָה, which cannot possibly mean *Rabbis*. 35
- א** renders by mistake **ה**תִּלְקָה, instead of **א** **ה**תִּלְקָה as the other Versions read.
- (45) The usual term for *pitching a tent* is purposely avoided by the author, and **ה**תִּלְקָה (*cf.* Is. 51, 16; Eccl. 12, 11) preferred; it would be foolish to change **א** **ה**תִּלְקָה 40 to **ה**תִּלְקָה.
- 12 (3) Neither **Θ** οἱ κατισχύοντες τοὺς λόγους μου (*cf.* MICHAELIS, *Orient. Bibl.* iv, p. 40), nor **Θ**, ἀπὸ τῶν δικαίων τῶν πολλῶν, can be compared with **א** **ה**תִּלְקָה, 40 which **א** renders with freedom, but correctly, *qui ad iustitiam erudient multos*.
- (4) BEVAN'S reading, **ה**תִּלְקָה instead of **א** **ה**תִּלְקָה, is based on **Θ** καὶ πλησθή ἡ γῆ ἀδικίας, but the change is unnecessary; for **ה**תִּלְקָה, which refers to the time shortly before the end, neither signifies here *run hither and thither* (in fear), nor does it need to be changed to **ה**, following **Θ** ἕως ἂν ἀπομανῶσιν; (*cf.* ψ 40, 5). 45
- (6) Instead of **א** **ה**תִּלְקָה, **א** **ה**תִּלְקָה thoughtlessly give the first person **ה**תִּלְקָה; *cf.* 8, 13.
- (7) Instead of **א** **ה**תִּלְקָה, BEVAN and KAUTZSCH-MARTI read **ה**תִּלְקָה; BEHRM., on the other hand, contents himself with the pronunciation **ה**תִּלְקָה, without transposing the words. But the thought that God's help will be nearest when the need is greatest, would seem to be obtainable without alteration of the text. True, after 50 **ה**תִּלְקָה something like **ה**תִּלְקָה or **ה**תִּלְקָה (*cf.* Jer. 36, 23; 51, 63) would be very suitable, unless we prefer to pronounce the verb, which recurs at the end of the verse, as Infin. Qal. BEVAN, indeed, adds **ה**תִּלְקָה to the list of his departures from **א**;

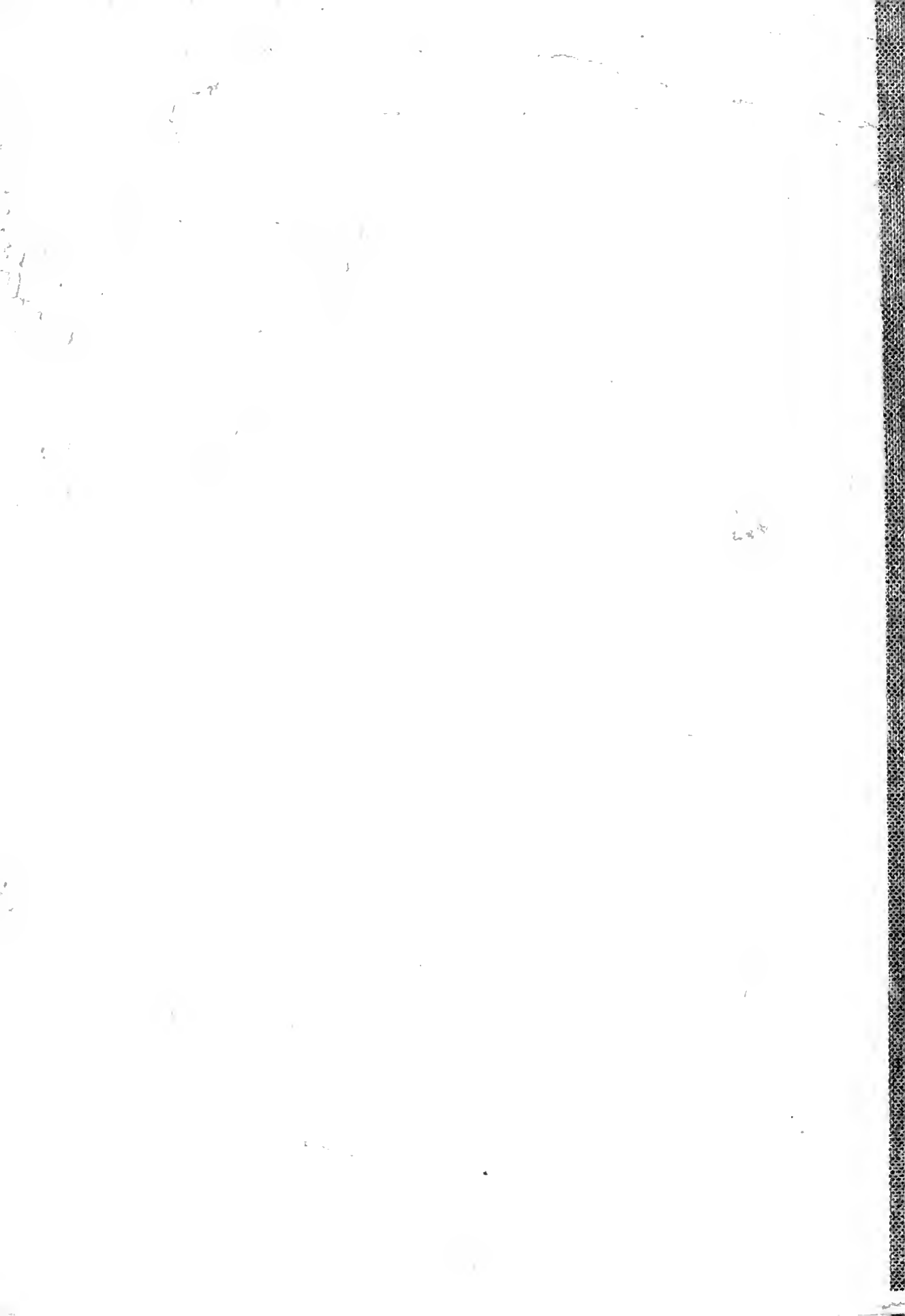
דניאל

ב

- שנת שלוש למלכות יהויקים מלך יהודה בא נבוכדנאצר מלך בבל א, I
ירושלם ויצר עליה: ויתן אדני בידו את יהויקים מלך יהודה ומקצת
כלי בית האלהים ויביאם ארץ שנער בית אלהיו ואת הכלים הביא
בית אוצר אלהיו:
- 3 ויאמר המלך לאשפנז רב סריסו להביא מבני ישראל ומורע 5
המלוכה ומן הפרתמים: ילדים אשר אין בהם כל מאום ומובי מראה
4 ומשפלים בכל חכמה וידעי דעת ומביני מדע ואשר כח בהם לעמד
בהיכל המלך וללמדם ספר ולשון כשרים: וימן להם המלך דבר יום ה
ביומו מפת־יָג: המלך ומיין משתיו ולגדלם שנים שלוש ומקצתם
6 יעמדו לפני המלך: ויהי בהם מבני יהודה דניאל חנניה מישאל 10
ועזריה: וישם להם שר הסריסים שמות וישם לדניאל בלמשאצר ולחנניה שְׁרָרְךָ
7 ולמישאל מִישֶׁךְ ולעזריה עֶבֶד נגו:
8 וישם דניאל על לבו אשר לא יתנאל בפת־יָג: המלך וביין משתיו ויבקש
9 משר הסריסים אשר לא יתנאל: ויתן האלהים את דניאל לחסד ולרחמים לפני
15 שר הסריסים: ויאמר שר הסריסים לדניאל ירא אני את אדני המלך אשר מנה
את מאכלכם ואת משתיכם אשר למה יראה את פניכם ועפים מן הילדים אשר
11 כגלכם וחיבתם את ראשי למלך: ויאמר דניאל אל המלצר אשר מנה שר
12 הסריסים על דניאל חנניה מישאל ועזריה: גם נא את עבדיך ימים עשרה ויתנו
13 לנו מן הזֶרְעִים ונאכלה ומים ונשתה: ויראו לפניך מראינו ומראה הילדים האכלים
14 את פת־יָג: המלך וכאשר תִּרְאֶה עֲשֵׂה עִם עבדיך: וישמע להם לדבר הזה וינסם
15 ימים עשרה: ומקצת ימים עשרה נראה מראיהם טוב ובריאי בשר מן כל הילדים
16 האכלים את פת־יָג: המלך: ויהי המלצר נשא את פת־יָגם ויין משתיהם ונתן
להם זֶרְעִים:
- 17 והילדים האלה ארבעתם נתן להם האלהים מדע והשכל בכל ספר וחכמה
25 ודניאל הבין בכל חזון וחלמות: ולמקצת הימים אשר אמר המלך להביאם ויביאם
18 שר הסריסים לפני נבכדנצר: וידבר אתם המלך ולא נמצא מִפְּלֶם כדניאל חנניה
19 מישאל ועזריה ויעמדו לפני המלך: וכל דבר חכמת בינה אשר בקש מהם המלך כ
20 וימצאם עשר ידות על כל החרטמים ו-האשפים אשר בכל מלכותו: ויהי דניאל
עד שנת אחת לכורש המלך:

30

- ובשנת שתים עשרה למלכות נבכדנצר חלם נבכדנצר חלמות ותתפעם רוחו א, 2
ושנתו נהיתה עליו: ויאמר המלך לקרא לחרטמים ולאשפים ולמכשפים ולכשרים
2 להניד למלך חלמתיו ויבאו ויעמדו לפני המלך: ויאמר להם המלך חלומי
3 ותפעם רוחי לרעת את החלום: וידברו הכשרים למלך ארמית
4

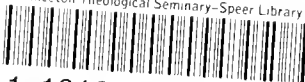


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