

The Translation Technique Evident in Peshitta Zechariah

By

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Abstract

This study sets forth a new examination of the translation technique evident in Peshitta Zechariah. The study defines translation technique as the translator's process of decision-making employed in the translation project. The most fundamental aspect of this translation technique is the translator's default method of rendering the source text into the target language. The translator of Peshitta Zechariah segments the text at the level of the phrase, renders the translation at the level of the word, and values the meaning a word conveys over the specific word and form employed. The translator's default rendering characterizes the majority of the translation, and Peshitta Zechariah, in this regard, is largely within the tradition of the translation of the Peshitta as a whole.

A second aspect of the translation technique involves cases in which the translator deviates from the default method of rendering the text in order to achieve overarching translational goals. The translator of Peshitta Zechariah has four translational goals: to create a domesticated translation, to create a clear translation, to create a text that is internally consistent, and to simplify complex semantics or grammar. In order to achieve these translational goals, the translator employs translational tactics, including transposition, addition, substitution, omission, lexical domestication, specification, and generalization.

The final aspect of the translation technique involves those cases in which the translator deviates from the default rendering, and these deviations are not in service of translational goals. These divergences include stylistic changes, theological or religious concerns, cases where the

translator followed the Greek translation of Zechariah, differences due to implicit vocalization, and translator errors or misreadings.

List of Abbreviations

BDB	Brown, Driver, and Briggs, <i>Hebrew and English Lexicon of the Old Testament</i>
BHS	<i>Biblia Hebraica Stuttgartensia</i>
G	Septuagint
JM	Joüon and Muraoka, <i>A Grammar of Biblical Hebrew</i>
K	<i>Kethiv</i>
M	Masoretic Text
Ms	Manuscript
Mss	Manuscripts
M-Zech	Zechariah According to the Masoretic Text
NEB	New English Bible
NJPS	<i>Tanakh: The Holy Scriptures: The New JPS Translation According to the Traditional Hebrew Text</i>
NRSV	New Revised Standard Version
Q	<i>Qere</i>
P	Peshitta
P-Zech	Peshitta Zechariah
RSV	Revised Standard Version
T	Targum
V	Vulgate

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Chapter 1 - Introduction and Overview

1.1 Goal of the Work

The goal of this work is to set forth the translation technique evident in Peshitta Zechariah (P-Zech). The term “translation technique” is often used imprecisely, and many scholars do not clearly identify what it is they study when they analyze the translation technique of a translated work.¹ It is therefore important to clarify how “translation technique” will be used in this work.

Scholars in the field of translation studies have made efforts to clearly map out the study of translation technique.² While opacity and disagreements still surround the nomenclature, conceptual framework, and classification of phenomena,³ scholars in this field generally demarcate two realms: global translation technique and local translation technique. Global translation technique concerns the broad, general understanding of the goal of a translator. The local translation technique relates to the rendition of textual segments.

This two-fold division is found already in James S. Holmes’s seminal work on translators’ maps. The translator, Holmes argues, develops a map, a mental conception, of the target language text, and then, directed by “projection rules,” uses this map as a guide in carrying

¹ Emanuel Tov, “The Nature and Study of the Translation Technique of the LXX in the Past and Present,” in *VI Congress of the International Organization for Septuagint and Cognate Studies: Jerusalem 1986*, ed. Claude E. Cox, *Septuagint and Cognate Studies* 23 (Atlanta: Scholars Press, 1987), 338.

² The designation of this field as “translation studies” is widely credited to James S. Holmes who, in a paper delivered in 1972 but not widely available until 1988, argued that “translation studies” was the most appropriate designation for the field. James S. Holmes, “The Name and Nature of Translation Studies,” in *Translated! Papers on Literary Translation and Translation Studies*, *Approaches to Translation Studies* 7 (Amsterdam: Rodopi, 1988).

³ See Lucía Molina and Amparo Hurtado Albir, “Translation Techniques Revisited: A Dynamic and Functionalist Approach,” *Meta: journal des traducteurs* 47 (2002); Gideon Toury, *Descriptive Translation Studies and Beyond*, *Benjamins Translation Library* 4 (Amsterdam: Benjamins, 1995), 23-24.

out the translation unit by unit, that is, on the local level.⁴ Later scholars have developed and modified Holmes's formula. Ricardo Muñoz Martín speaks of strategies that focus on the whole text, and strategies that focus on text segments.⁵ Hans Hömig identifies macro-strategies and micro-strategies.⁶ José Lambert and Hendrik van Gorp speak of priorities that govern strategies.⁷ Lucía Molina and Amparo Hurtado Albir distinguish translation method from translation technique, reserving the latter for choices made in individual instances.⁸ Patrick Zabalbeascoa identifies translation strategies and translation solutions/procedures, adding a third category, translation methods, by which he means the "relationship between the source text and its translation and their respective communicative situations."⁹

Gideon Toury also identifies differences between macro and micro translational elements, but focuses on the concept of norms, by which he means the translator's guiding principles. Toury calls the "*a priori* global approach of a specific translator to the translation of a specific text" the translator's "initial norm," clarifying that the priority of this norm is logical and

⁴ James S. Holmes, "Describing Literary Translations: Models and Methods," in *Literature and Translation: New Perspectives in Literary Studies* (Leuven: Acco, 1978), 73.

⁵ Ricardo Muñoz Martín, "Translation Strategies: Somewhere over the Rainbow," in *Investigating Translation: Selected Papers from the 4th International Congress on Translation, Barcelona 1998*, ed. Allison Beeby, Doris Ensinger, and Marisa Presas, Benjamins Translation Library 32 (Amsterdam: Benjamins, 2000).

⁶ Hans G. Hömig, "Holmes' 'Mapping Theory' and the Landscape of Mental Translation Processes," in *Translation Studies: The State of the Art*, ed. Kitty Van Leuven-Zwart and Antonius Bernardus Maria Naaijken, Approaches to Translation Studies 9 (Amsterdam: Rodopi, 1991).

⁷ José Lambert and Hendrik Van Gorp, "On Describing Translations," in *The Manipulation of Literature: Studies in Literary Translation*, ed. Theo Hermans (London: Croom Helm, 1985), 46.

⁸ Molina and Hurtado Albir, "Translation Techniques Revisited."

⁹ Patrick Zabalbeascoa, "From Techniques to Types of Solutions," in *Investigating Translation: Selected Papers from the 4th International Congress on Translation, Barcelona 1998*, ed. Allison Beeby, Doris Ensinger, and Marisa Presas, Benjamins Translation Library 32 (Amsterdam: Benjamins, 2000).

not necessarily chronological.¹⁰ The initial norm is a macro-level tendency that guides micro-level decisions, mainly with respect to whether the translation adheres more to the norms of the source text or to the norms of the target culture.¹¹ On the micro-level, operational norms direct the “decisions made during the act of translation itself.”¹² A third category, preliminary norms, govern the selection of texts to be translated into a particular culture at a specific time and the openness to translation of a text from a language that is not the language of the original text.

In using the term “norm” Toury highlights the fact that the way a translator conceives of the translation task is influenced by the values and ideas shared by the community of which the translator is a part. Norms are socio-cultural constraints. While Toury calls for the study of multiple translations into a particular culture at a particular time, he also argues that norms that have been operational in an *individual* text can be discovered through an examination of the text.¹³ Yet, as Toury admits, norms are not absolutes and behavior that flouts prevailing norms is always possible.¹⁴ Therefore, I argue, one cannot analyze one text and from that text describe norms. Since the identification of a norm requires the attestation of the perceived behavior in multiple instances, and since the present study addresses only P-Zech, norms are not precisely the object of study here.

¹⁰ Gideon Toury, “The Nature and Role of Norms in Literary Translation,” in *Literature and Translation: New Perspectives in Literary Studies* (Leuven: Acco, 1978), 87-88.

¹¹ Toury, *Descriptive Translation Studies and Beyond*, 56-57.

¹² *Ibid.*, 58.

¹³ *Ibid.*, 36-39, 55, 120. Toury also speaks of a “concept of translation” that underlies a text, but he does not clarify how this concept relates to the norms operational in a text (p. 37).

¹⁴ Toury, “Nature and Role of Norms,” 55.

Among scholars who study the ancient translations of the Bible, precisely what is contained under the rubric “translation technique” varies considerably. Anneli Aejmelaeus effectively defines translation technique as “the relationship between the text of the translation and its *Vorlage*,”¹⁵ though she eschews speaking of “translation technique” and prefers “Übersetzungsweise.” Ignacio Carbajosa uses the term to refer to “aquellas variantes siríacas que difieren respecto a TM a causa de las necesidades de la lengua y del modo particular de traducir del responsable de la versión,” but not those that “difieren respecto a TM a causa de una particular interpretación del traductor.”¹⁶ Dirksen uses the term to refer to places where P deviates from the Hebrew text.¹⁷ Cook defines the term as “the way a translator actually rendered his parent text.”¹⁸ Gillian Greenberg, following Tov, sees translation technique to include the “characteristic approach of the translator” to the source text, the translator’s use of earlier translations, the translator’s cooperation with other translators, and the work of later scribes on the original translation.¹⁹ Aejmelaeus’ and Cook’s definitions are too vague to be of any significant use. Those by Carbajosa and Dirksen ignore the fact that in places where P can be said to equal M and in places where P differs from M because of the translator’s interpretation of

¹⁵ Anneli Aejmelaeus, “What We Talk About When We Talk About Translation Technique,” in *X Congress of the International Organization for Septuagint and Cognate Studies*, ed. Bernard A. Taylor, Septuagint and Cognate Studies Series 51 (Atlanta: Society of Biblical Literature, 2001), 532.

¹⁶ Ignacio Carbajosa, *Las Características de La Versión Siríaca de Los Salmos: Sal 90-150 de La Peshitta*, Analecta Biblica 162 (Rome: Pontifical Biblical Institute, 2006), 29, 83.

¹⁷ P. B. Dirksen, “Some Aspects of the Translation Technique in P-Chronicles,” in *The Peshitta as a Translation: Papers Read at the II Peshitta Symposium Held at Leiden 19-21 August 1993*, ed. P. B. Dirksen and Arie van der Kooij, Monographs of the Peshitta Institute Leiden 8 (Leiden: Brill, 1995).

¹⁸ Johann Cook, *The Septuagint of Proverbs-Jewish and/or Hellenistic Proverbs? Concerning the Hellenistic Colouring of LXX Proverbs*, Supplements to Vetus Testamentum 69 (Leiden: Brill, 1997), 30.

¹⁹ Gillian Greenberg, *Translation Technique in the Peshitta to Jeremiah*, Monographs of the Peshitta Institute, Leiden 13 (Leiden: Brill, 2002), 1; Tov, “Nature and Study,” 339.

M the translator still employs a technique to settle on a particular way of rendering the text.

Greenberg's definition approaches adequate, but is imprecise.

I define *translation technique* as the translator's process of decision-making employed in the translation project, whether that decision is conscious or simply a reflex of the translator's socio-historical context.²⁰ While the idea of translation as decision-making has not been thoroughly explored within the field of translation studies,²¹ the concept is nevertheless central in the works of, for example, Lambert and Van Gorp and Toury.²² Translation as decision-making views translation as the translator's resolution of questions encountered in rendering the source text into a target text, calibrated according to the function he envisions for the translation. The resolutions are both global and local, macro and micro. The global/macro resolutions I call the translator's *goal*, the local/micro I call the translator's *tactics*, and *goal* differs materially from *tactic*; the latter belonging only to the mechanical movement of elements, set in motion by the former. That is, the translator's goal guides the tactics used to resolve individual questions.²³ The resolutions chosen by the translator will produce a text that is at times similar to the source text and at times significantly different from it.

²⁰ For the role of the translator's unconscious, see Lawrence Venuti, "The Difference That Translation Makes: The Translator's Unconscious," in *Translation Studies: Perspectives on an Emerging Discipline*, ed. Alessandra Riccardi (Cambridge: Cambridge University Press, 2002); and Gayatri Chakravorty Spivak, "Translation as Culture," *Parallax* 6 (2000): 13-14. For the role of the translator's socio-historical context see, among many others, Gayatri Chakravorty Spivak, *Outside in the Teaching Machine* (New York: Routledge, 1993), 179-200; and Pierre Legrand, "Issues in the Translatability of Law," in *Nation, Language, and the Ethics of Translation*, ed. Sandra Bermann and Michael Wood (Princeton: Princeton University Press, 2005), 35-36.

²¹ Of those works that have explored the topic, the article by Jiří Levý has been influential. Jiří Levý, "Translation as a Decision Process," in *To Honor Roman Jakobson: Essays on the Occasion of His Seventieth Birthday, 11 October 1966* (The Hague: Mouton, 1967).

²² Lambert and Van Gorp, "On Describing Translations," 46; Gideon Toury, "A Rationale for Descriptive Translation Studies," in *The Manipulation of Literature: Studies in Literary Translation*, ed. Theo Hermans (London: Croom Helm, 1985), 22.

²³ For examples that demonstrate the difference between goal and tactics, see Chapter 4.

1.2 Contribution of This Work

Understanding the translation technique employed in P-Zech is valuable in two main regards. First, it is necessary information if P-Zech is to be used in textual criticism of the Hebrew Bible. The ancient translations of the Bible—especially the translations into Greek, Aramaic, Syriac, and Latin—are of great importance for textual criticism of the Bible, and the Peshitta is the most important Syriac text in this respect.²⁴ Yet, determining the precise text critical value of a version is difficult, and one must exercise care in determining what in the version is attributable to the *Vorlage*, what is attributable to subsequent transmission, and what is attributable to the translation process. To this end, one must “know all the intricacies of the exegetical system and translation technique of the translator.... One needs to have a thorough knowledge of the character of each translation unit in order to reconstruct its source.”²⁵ Proper text critical use of P-Zech demands a thorough exposition of the translation technique employed by its translator. No one has yet thoroughly expounded the translation technique evident in P-Zech.

The second value in knowing the translation technique of P-Zech arises from the fact that translations are products of the culture in which they are commissioned: “Translation is of interest as a cultural phenomenon precisely because of its lack of neutrality or innocence, because of its density, its specific weight and added value. If it were a merely mechanical exercise, it would be as interesting as a photocopier. It is more interesting than a photocopier in

²⁴ Moshe Goshen-Gottstein, “Prolegomena to a Critical Edition of the Peshitta,” *Scripta Hierosolymitana* 8 (1961): 26.

²⁵ Emanuel Tov, *Textual Criticism of the Hebrew Bible*, 2nd ed. (Minneapolis: Fortress Press, 2001), 123-24. See also John W. Wevers, “The Use of Versions for Text Criticism: The Septuagint,” in *La septuaginta en la investigación contemporánea: V Congreso de la IOSCS*, ed. Natalio Fernández Marcos (Madrid: Consejo Superior de Investigaciones Científicas, 1985), 20-21.

that it presents us with a privileged index of cultural self-reference, or, if you prefer, self-definition.”²⁶ The present work studies *one* translation produced by *one* translator, and we should not presume that any person fully reflects his or her culture. Nevertheless, the Peshitta translation reflects and was exceedingly influential in its setting, providing the “cultural self-reference” of which Hermans speaks.

Translation is never a simple recoding of a text into a new linguistic system.²⁷ That is to say, “Though different languages clearly provide some semantic ‘overlap’ in their efforts to relate to the referential world, this overlap is only partial, as is attested by Benjamin’s famous example of ‘*Brot*’ versus ‘pain’ or Saussure’s equally well-known discussion of ‘*mouton*’ versus the English ‘mutton’ and ‘sheep.’ If language is not a simple nomenclature for pre-established and universally recognized ‘meanings,’ as most contemporary language philosophers agree, translation can never be a complete or transparent transferal of semantic content.”²⁸ Moreover, even if a complete transfer of semantic content were possible, a literary work conveys more than information. Both what is said and how it is said are important. Because of the impossibility of simple recoding, a translated text is dual natured: it is both derivative of another text and it is itself a text, touching the original text at one point and then leading its own course.²⁹

²⁶ Theo Hermans, “Paradoxes and Aporias in Translation and Translation Studies,” in *Translation Studies: Perspectives on an Emerging Discipline*, ed. Alessandra Riccardi (Cambridge: Cambridge University Press, 2002), 17.

²⁷ See, in contrast, Eugene A. Nida and Charles R. Taber, *The Theory and Practice of Translation* (Leiden: Brill, 1969), 12; J. C. Catford, *A Linguistic Theory of Translation: An Essay in Applied Linguistics* (London: Oxford University Press, 1965), 20; Legrand, “Issues,” 36.

²⁸ Sandra Bermann, “Introduction,” in *Nation, Language, and the Ethics of Translation*, ed. Sandra Bermann and Michael Wood (Princeton: Princeton University Press, 2005), 5.

²⁹ Walter Benjamin, “Die Aufgabe des Übersetzers,” In *Tableaux parisiens*, by Charles Baudelaire (Heidelberg: Weissbach, 1923; reprint, *Gesammelte Schriften*, edited by Rolf Tiedemann and Hermann Schweppenhäuser, 9-21. Frankfurt am Main: Suhrkamp, 1972), 20.

At the point where the translation grazes the original, the former is an inscription of an interpretation of the latter.³⁰ Thus, studying the translation technique of P-Zech contributes to our knowledge of how a people understood their scripture (at the very least the translator and, to a lesser extent, those who influenced him and those influenced by him). Just as “law is part of the symbolic apparatus through which entire communities try to understand themselves better [and] comparative legal studies can further one’s understanding of other peoples by shedding light on how they understand their law,”³¹ so too religion is part of this symbolic apparatus and studies of how a people understood and translated their scriptures can further our understanding of that people. The discovery of this information is possible through the study of translated texts because language, including translation, “encodes ideological patterns or discursive structures which *mediate* representations of the world in language.”³²

³⁰ See Adele Berlin, “Text, Translation, Commentary,” in *Biblical Translation in Context*, ed. Frederick W. Knobloch (Bethesda: University Press of Maryland, 2002), 138; Sandra Bermann, “Translating History,” in *Nation, Language, and the Ethics of Translation*, ed. Sandra Bermann and Michael Wood (Princeton: Princeton University Press, 2005), 263.

³¹ Legrand, “Issues,” 41.

³² Roger Fowler, “Critical Linguistics / Critical Discourse Analysis,” in *The Linguistics Encyclopedia*, ed. Kirsten Malmkjær (London: Routledge, 2002), 102. Thus also Paul Simpson, *Language, Ideology, and Point of View* (London: Routledge, 1993), 88.

1.3 Previous Work on P-Zech³³

Since its inception more than a century ago, modern research on P-Zech has focused on questions of the influence of other versions on the Syriac version and how P-Zech differs from M. This has often been to the neglect of an examination of the characteristics of the version itself. Most of these studies also predate textual resources that are now available, notably a critical text of P-Zech published by The Peshitta Institute and the manuscripts from the Judean desert.³⁴ Studies that have addressed the translation technique or the translational character of P-Zech are those by Mark Sebök, Eiji Asada, Taeke Jansma, and Anthony Gelston.³⁵

1.3.1 Mark Sebök

Mark Sebök's careful examination of the agreements and differences between P, G, M, and T yields the following conclusions: the Minor Prophets were translated into Syriac by one translator; the translator endeavored to faithfully represent his source text without being slavish; there is no essential difference between the translator's *Vorlage* and M, though there are

³³ Numerous studies have utilized P-Zech in text critical work on M, but have not addressed the translation technique of P-Zech. Among others, see Benedikt Otzen, *Studien über Deuteriosacharja*, Acta Theologica Danica 6 (Copenhagen: Prostant apud Munksgaard, 1964); Magne Sæbø, *Sacharja 9-14: Untersuchungen Von Text und Form*, Wissenschaftliche Monographien Zum Alten und Neuen Testament 34 (Neukirchen: Neukirchener Verlag, 1969); R. P. Gordon, "Targumic `dy (Zechariah XIV 6) and the Not So Common 'Cold'," *Vetus Testamentum* 39 (1989); Al Wolters, "Targumic כרובת (Zechariah 14:20) = Greek Κορυφαία?," *Journal of Biblical Literature* 115 (1996); Al Wolters, "Semantic Borrowing and Inner-Greek Corruption in LXX Zechariah 11:8," *Journal of Biblical Literature* 118 (1999); and David L. Petersen, *Haggai and Zechariah 1-8: A Commentary*, The Old Testament Library (Philadelphia: Westminster Press, 1984).

³⁴ Anthony Gelston, ed. *The Old Testament in Syriac According to the Peshitta Version: Dodekapropheton* (Leiden: Brill, 1980).

³⁵ Karl Credner's work focuses on the text of Hosea as found in the Peshitta and in Ephrem's commentaries. Credner's work is not a thorough examination of P-Zech. He discusses in any detail only two passages from Ephrem's commentary on Zechariah (11:15 and 3:9-10). Karl August Credner, "De Prophetarum Minorum Versionis Syriacae Quam Peschito Dicunt Indole" (Diss, 1827).

divergences; the similarities between P and T reveal the translator's knowledge of Jewish exegetical traditions; P has many points of contact with G; and a major value of P is that it is a monument of ancient exegesis.³⁶

Though Sebök's work is of continued value, it carries weaknesses. First, Sebök does not adequately address the text critical problems in the transmission of P. In fact, it is at times unclear which manuscript or edition Sebök utilizes.³⁷ Though it is impossible to conclusively identify the original P text for the whole book, it is important to attempt to distinguish between readings in P that are more original and those that are a result of subsequent developments in the textual tradition. This is necessary if one is to describe the translation technique employed by the translator. Second, Sebök is excessively selective in the textual issues he addresses. Finally, recent advances in the field of translation studies and the twentieth century discoveries of the texts of the Judean desert merit a new examination of the profile of the translation of P-Zech.

1.3.2 Eiji Asada

Eiji Asada examines chapters 1 to 8 of P-Zech as part of his attempt "to present the variations in the different versions and to classify them according to their probable origin."³⁸ With respect to P-Zech he makes the following conclusions. P, with G, tends to represent the part of speech of the source text by a different morphosyntactic structure in the target language. P tends to group

³⁶ Mark Sebök, *Die syrische Uebersetzung der zwölf kleinen Propheten und ihr Verhältniss zu dem massoretischen Text und zu den älteren Uebersetzungen, namentlich den LXX und dem Targum* (Breslau: Preuss und Jünger, 1887), 9.

³⁷ See Anthony Gelston, *The Peshitta of the Twelve Prophets* (Oxford: Clarendon, 1987), xix.

³⁸ Eiji Asada, *The Hebrew Text of Zechariah: 1-8 Compared with the Different Ancient Versions* (Chicago: The University of Chicago Press, 1896), 5.

words differently. P has only a few additions where G has many and V has none. Omissions are most numerous in P, nearly double the number found in G; omissions are rare in V and T. Explanatory glosses are present in P, though there are more in G. Obscure renderings are characteristic of P.³⁹ P “is, in general, free, obscure, and inaccurate; but many of its variations are to be accepted in preference to the Masoretic text.”⁴⁰

While Asada’s work is valuable in its collation of textual variants, it is unsound with respect to its conclusions regarding the relationship between M and P. In describing this relationship, Asada fails to take account of the restrictions the target language places on the translator, holding the source text and language as the standard to which the target text and language are to be compared.⁴¹ This ignores the fact that translation is a movement between two distinct linguistic systems, each of which has its own grammar, and each of which holds a particular relationship between words and their signifying content.⁴² The particularities of one linguistic system cannot be entirely reproduced in another.⁴³ Theo Hermans highlights the faulty outcome of such an approach:

³⁹ *Ibid.*, 27.

⁴⁰ *Ibid.*, 6.

⁴¹ For example, he claims that P is “wrong” in 1:14 and 1:17 in rendering לאמר as אָמַר, P “destroys the idiomatic Hebrew” in several places (*Hebrew Text*, 11), and P “spoils the rhetorical beauty” in 8:9-13 (*Hebrew Text*, 9).

⁴² See Roman Jakobson, “On Linguistic Aspects of Translation,” in *The Translation Studies Reader*, ed. Lawrence Venuti (London: Routledge, 2000), 114; Annie Brisset, *A Sociocritique of Translation: Theatre and Alterity in Quebec, 1968-1988*, trans. Rosalind Gill and Roger Gannon (Toronto: University of Toronto Press, 1996), 162.

⁴³ See José Ortega y Gasset, “The Misery and the Splendor of Translation,” in *Theories of Translation: An Anthology of Essays from Dryden to Derrida*, ed. Rainer Schulte and John Biguenet, trans. Elizabeth Gamble Miller (Chicago: University of Chicago Press, 1992), 103, 07. Willard V. Quine holds a stronger view, arguing that in most cases, two sentences in two languages may be said to share in meaning “only relative to an in large part arbitrary manual of translation.” Willard V. Quine, “Meaning and Translation,” in *On Translation*, ed. Reuben Arthur Brower (Cambridge: Harvard University Press, 1959), 171.

The conventional approach to literary translation, then, starts from the assumption that translations are not only second-hand, but also generally second-rate, and hence not worth too much serious attention. A translation may have its limited use as a stepping-stone to an original work, but it cannot presume to form part of the recognized corpus of literary texts Taking the supremacy of the original for granted from the start, the study of translation then serves merely to demonstrate that original's outstanding qualities by highlighting the errors and inadequacies of any number of translations of it. The outcome, needless to say, is an invariably source-oriented exercise, which, by constantly holding the original up as an absolute standard and touchstone, becomes repetitive, predictable and prescriptive—the implicit norm being a transcendental and utopian conception of translation as reproducing the original, the whole original and nothing but the original.⁴⁴

Moreover, translation can never fully render the original: all translation involves a loss and a gain.⁴⁵ The critical issue is not just how a target text differs from a source text, but what those differences say about the translator's goal, the translator's general understanding of the translational task. Furthermore, the relationship between two texts “can only be sought through a careful analysis of differences *and* similarities, and, thereby, of consideration of what difference

⁴⁴ Theo Hermans, “Translation Studies and a New Paradigm,” in *The Manipulation of Literature: Studies in Literary Translation*, ed. Theo Hermans (London: Croom Helm, 1985), 8-9.

⁴⁵ Bermann, “Translating History,” 262.

and similarity mean.”⁴⁶ A full description of the translation technique employed in P-Zech must examine not only the differences, as does Asada, but also the similarities between P and M.

1.3.3 Taeke Jansma

Taeke Jansma’s work on the Hebrew text and ancient versions of chapters 9 to 14 of Zechariah complements Asada’s work on chapters 1 to 8.⁴⁷ Jansma rightly highlights the need to consider the textual history of P, providing a critical correction to the work of Sebök.⁴⁸ Jansma compares P to M and describes the translation technique of P as parallelizing, simplifying, and free in its rendering of grammatical number, tense, mood, gender, parts of speech, and word order. P, he argues, contains solecisms, additions, omissions, and double translations.

Though he offers a conscientious collation of textual differences, Jansma does not adequately address the translation technique of P-Zech. His “comments on the translation technique” of P-Zech amount to a mere catalogue of differences between M and P.⁴⁹ Jansma does not consider what these differences reveal about the translator’s understanding of the translation task. A description of the translation technique of a translated work that lacks this is incomplete.

⁴⁶ Jonathan E. Abel, “Translation as Community: The Opacity of Modernizations of *Genji Monogatari*,” in *Nation, Language, and the Ethics of Translation*, ed. Sandra Bermann and Michael Wood (Princeton: Princeton University Press, 2005), 155.

⁴⁷ Taeke Jansma, *Inquiry into the Hebrew Text and the Ancient Versions of Zechariah IX-XIV* (Leiden: Brill, 1949).

⁴⁸ *Ibid.*, 23-30.

⁴⁹ *Ibid.*, 30-35. Two minor exceptions are his description of P-Zech as being more literal than T and his acknowledgement that differences in word order “may for the most part be due to the Syriac idiom.” Nevertheless, Jansma does not explore the significance or implications of these data.

Moreover, Jansma, like Asada, holds the source text as the standard from which any deviation is considered a loss. Hermans's critique of this view, mentioned above, is apropos. A translation is itself a text and one must also examine this nature of this text in order to discover the translator's overall goal.⁵⁰ Without an understanding of the translator's goal, one cannot identify those differences between a source text and a target text that can be attributed to a different *Vorlage* and those that are a result of the translation process.

1.3.4 Anthony Gelston

Anthony Gelston's meticulous and astute work significantly advances the study of the Peshitta text of the Minor Prophets.⁵¹ Gelston's work is bipartite. In the first section he characterizes the later manuscripts of P, divides manuscripts into families and groups, and examines distinctive readings found in the oldest manuscripts. Among Gelston's conclusions is that there exists a "standard text ... which represents the homogeneous tradition of all but the oldest" manuscripts.⁵² This standard text "or something very like it, was in existence at the time when the oldest extant Mss were written," but the "oldest Mss on the whole represent an earlier and better text-form than that of the standard text."⁵³ In a "minority of readings the standard text

⁵⁰ For the definition of translational goal, as opposed to translational tactics, see §1.1.

⁵¹ Gelston, *Twelve Prophets*.

⁵² Ibid., 65. In his work on Exodus, Marinus Koster made a similar discovery, calling this text the *Textus Receptus*. Marinus D. Koster, *The Peshitta of Exodus: The Development of Its Text in the Course of Fifteen Centuries*, *Studia Semitica Neerlandica* 19 (Assen: Van Gorcum, 1977). For a comparison of the similarities and differences between the views of Koster and Gelston on this issue, see P. B. Dirksen, review of *The Peshitta of the Twelve Prophets*, by Anthony Gelston, *Bibliotheca orientalis* 46 (1989).

⁵³ Gelston, *Twelve Prophets*, 88.

seems to preserve the original Peshitta text against the oldest extant Mss.”⁵⁴ The later manuscripts remain important because, according to Gelston, “a few early readings have survived almost miraculously in later Mss, though not appearing in any of the oldest Mss.”⁵⁵ Gelston’s work on the textual history of P is a major advance in the study of P-Zech and corrects one significant lack in all previous research on P-Zech: text critical or translational research on P-Zech must take into account the textual history of the P tradition.

In the second section, Gelston addresses the character of the Peshitta as a translation of the Hebrew and the relationship between P and the other versions. He argues that P only occasionally agrees with non-Masoretic Hebrew variants, often implies a vocalization that differs from the Masoretic tradition, and in “very few cases” witnesses to an otherwise unknown Hebrew reading.⁵⁶ P, though literal, he argues, “is quite clearly not a slavish translation” of a *Vorlage* that was nearly identical to M.⁵⁷ P “frequently though not consistently” borrows readings from G and has affinities with Targum Jonathan which “point to a certain similarity of method and approach on the part of the translators and, more significantly, to a probable dependence on common exegetical traditions.”⁵⁸ Gelston tentatively concludes that the Peshitta of the Minor Prophets “was most probably made within a Jewish community in the middle or late” first century CE, is the work of more than one translator, and “has relatively little to offer

⁵⁴ Ibid.

⁵⁵ Ibid., 90.

⁵⁶ Ibid., 129.

⁵⁷ Ibid., 118, 56.

⁵⁸ Ibid., 177, 89-90.

directly to the textual critic of the Hebrew Bible,” but is valuable as a source for the study of exegetical traditions.⁵⁹

While Gelston’s work is significant, it is limited in several ways. First, and most significantly, Gelston does not specifically address the translation technique evident in P-Zech. Gelston does address the “methods and technique of the Syriac translator(s)” of the Peshitta of the Dodekapropheton.⁶⁰ However, he concludes that these twelve books were the work of several translators, not one.⁶¹ Even if translators share similar goals and methods, their translation techniques will not be identical. Therefore, one cannot logically argue that the translation technique evident in the Dodekapropheton as a whole necessarily holds true for an individual book therein. Second, it is lamentable that in a chapter dedicated to the translation technique of the Dodekapropheton, Gelston does not interact with any work done in the field of translation studies. Finally, his description of the Peshitta as an “idiomatic and essentially faithful version of the Scriptures for reading in public worship” is an important step toward understanding the goal of the translator.⁶² The value lies in that this description sees the target text as a text in itself and considers both the similarities and differences between the source and target texts. However, this is not carried out rigorously, and at times Gelston resorts to simply listing differences between the two texts. Gelston’s work, though valuable and a significant advance, is, self-admittedly, “preliminary and necessarily selective.”⁶³

⁵⁹ Ibid., 195.

⁶⁰ Ibid., 131.

⁶¹ Ibid., 157-59.

⁶² Ibid., 156.

⁶³ Ibid., 131.

1.3.5 Summary

The focus of research on P-Zech to the present has been the relationship between M and P and how other versions have influenced P-Zech. With the exception of Gelston, these works lacked important resources that are now available, namely, the texts found in the Judean desert in the twentieth century and a critically established text of P-Zech. Moreover, with the exception of Gelston, these works have focused on the differences between M and P and have not adequately addressed the nature of P-Zech itself.

Gelston's work is a significant advance but is limited in scope, does not specifically address the individual characteristics of P-Zech, and does not interact with work done in the field of translation studies. The present study will build upon the work of these scholars and those in the fields of textual criticism and translation studies in order to address an issue that has not yet been thoroughly examined: the translation technique evident in P-Zech.

1.4 Method

Responding to what they perceive as descriptions of translations that rely too heavily on the hunches and intuitions of the researcher, several authors have called for a more scientific approach to the study of translations. Gideon Toury argues that any description of a translation needs to proceed from "clear assumptions and [be] armed with a methodology and research techniques made as explicit as possible."⁶⁴ The result of this approach, he argues, will ensure results that are intersubjectively testable and replicable and lead to the establishment of

⁶⁴ Toury, *Descriptive Translation Studies and Beyond*, 3.

“regularities of behavior” that establish predictable “laws” of translation.⁶⁵ Similarly, Kitty Van Leuven-Zwart argues that her method of describing translations will “establish intersubjectively valid and verifiable descriptions of how and to what degree a translation differs from its source-text.”⁶⁶

I agree that descriptions of translations must follow an explicit method, and in this section I aim to clarify the methods employed in this work. However, I make no claim that my method will produce intersubjectively verifiable results. Translation criticism is an art as much as, if not more than, it is a science, and the imposition of a strict method will not guarantee automatically replicable results. The field of textual criticism has suffered similar pushes toward scientificity, and A. E. Housman has countered by arguing that textual criticism is both science and art.⁶⁷ Housman’s justification for viewing textual criticism as an art is equally applicable to translation criticism:

Textual criticism ... deals with a matter not rigid and constant, like lines and numbers, but fluid and variable; namely the frailties and aberrations of the human mind, and of its insubordinate servants, the human fingers. It therefore is not susceptible to hard-and-fast

⁶⁵ Ibid., 16.

⁶⁶ Kitty Van Leuven-Zwart, “Translation and Original: Similarities and Dissimilarities 1,” *Target* (1989): 154. Toury and Van Leuven-Zwart use the term “intersubjectivity” to refer to a research project whose steps are clear and repeatable, whose results are verifiable and falsifiable; see Ineke Sluiter, “Classical Challenges: Black Athena, Thucydides in Iraq, Plato in the Courtroom,” in *Knowledge in Ferment: Dilemmas in Science, Scholarship and Society*, ed. Adriaan in ’t Groen (Leiden: Leiden University Press, 2007).

⁶⁷ A. E. Housman, “The Application of Thought to Textual Criticism,” *Proceedings of the Classical Association* 18 (1922). Reprint, *The Classical Papers of A. E. Housman*, edited by James Diggle and Francis Richard David Goodyear, 1058-69. Cambridge: Cambridge University Press, 1972. See also Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (London: United Bible Societies, 1971), xxi. Even Eugene Nida in his interest in the science of translating acknowledges the “artistic elements” involved in translation. Eugene A. Nida, *Toward a Science of Translating* (Leiden: Brill, 1964), 3.

rules. It would be much easier if it were; and that is why people try to pretend that it is, or at least behave as if they thought so. Of course you can have hard-and-fast rules if you like, but then you will have false rules, and they will lead you wrong; because their simplicity will render them inapplicable to problems which are not simple, but complicated by the play of personality. A textual critic engaged upon his business is not at all like Newton investigating the motions of the planets: he is much more like a dog hunting for fleas.⁶⁸

Translation criticism will inevitably involve the researcher's hunches and common sense, but a well-laid-out, flexible method brings a level of discipline and focus to the art that would otherwise be lacking. My goal is to offer hypotheses with explanatory value.

1.4.1 Textual Criticism

In order to examine the translation technique evident in any translated text, one must compare the target text created by the translator to the source text(s) that the translator used to render the target text. A significant difficulty in examining the translation technique evident in P-Zech is the fact that we have direct access to neither the target text nor the source text(s). An examination of the translation technique is therefore regrettably but necessarily based on indirect evidence.⁶⁹

⁶⁸ Housman, "Application of Thought," 1058-59.

⁶⁹ James Barr, *Comparative Philology and the Text of the Old Testament*, rev. ed. (Winona Lake: Eisenbrauns, 1987), 239; Michael Weitzman, *The Syriac Version of the Old Testament: An Introduction* (Cambridge: Cambridge University Press, 1999), 17.

Though the precise origin of the Peshitta is debated, a first or second century CE date for the original translation is most likely.⁷⁰ Extant manuscripts of P-Zech postdate the original translation by centuries and differ from each other to a greater or lesser extent; no single extant manuscript contains “the” translation of P-Zech.⁷¹ Therefore an examination of the translation technique evident in P-Zech must attend to the textual history of P-Zech and from the extant manuscripts infer original readings for P-Zech.⁷² This purported original P-Zech will then function as the target text that is to be compared to the source text(s).

The identification of the source text(s) is equally, if not more, difficult. Though we have a general idea of the biblical texts available to a Syriac translator of the first or second century CE (Hebrew texts and translations of these Hebrew texts into Greek and Aramaic) we do not know the precise text(s) used.⁷³ Moreover, the translator of P-Zech left no extra-textual evidence that

⁷⁰ For the main arguments concerning the origin of the Peshitta, see Sebastian Brock, “The Peshitta Old Testament between Judaism and Christianity,” *Cristianesimo nella storia* 19 (1998); P. B. Dirksen, “The Old Testament Peshitta,” in *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity*, ed. Martin Jan Mulder, *Compendia Rerum Iudaicarum Ad Novum Testamentum* (Assen: Van Gorcum, 1988); Leo Haefeli, *Die Peschitta des Alten Testamentes, Mit Rücksicht Auf Ihre Textkritische Bearbeitung und Herausgabe*, *Alttestamentliche Abhandlungen* 11.1 (Münster: Aschendorff, 1927), 1-23.

⁷¹ For descriptions of the manuscripts of P-Zech through the twelfth century, see Gelston, ed. *Dodekapropheton*, viii-xxi. For descriptions of the remaining manuscripts of P-Zech, see Gelston, *Twelve Prophets*, 3-64. Biblical citations in Syriac within the patristic writings are also a source of readings, but their use is fraught with difficulties; see P. A. H. de Boer, “Towards an Edition of the Syriac Version of the Old Testament,” *Vetus Testamentum* 31 (1981): 355.

⁷² Evidence points to there being a single original translation of P-Zech. For arguments for this point of view and alternative hypotheses, see Weitzman, *Syriac Version*, 263. The Leiden edition is an invaluable tool in the formulation of an original P-Zech, but it is important to not equate the text printed in the body of the edition with the original P-Zech. P. A. H. de Boer, *The Old Testament in Syriac According to the Peshitta Version: General Preface* (Leiden: Brill, 1972), vi; Gelston, *Twelve Prophets*, xvi.

⁷³ Even if we conclude that the translator used a Hebrew manuscript that was of the textual tradition that would become the Masoretic Text, we do not have the exact manuscript the translator used and we do not know the ways in which it differed from other manuscripts of this textual tradition.

would aid in the identification of the source text(s).⁷⁴ Therefore, the source text(s) must be reconstructed.

Reconstruction of the source text(s) that lay before the translator can proceed along several possible lines. The most direct path is to begin with the target text (P-Zech) and reconstruct (retrovert) the source text behind it. But even this route is labyrinthine: “there is no retroversion without a residue of doubt, and what seems self-evident to one scholar may look like a house of cards to his fellow.”⁷⁵ In broad terms, the process of retroversion entails combining the text of P-Zech with what is known about the translation technique of P-Zech in order to form hypotheses about the source text(s) from which the translator worked.⁷⁶ The specific steps involved in the process of retroversion will become evident in the chapters that follow. However, a few general comments are in order. First, “when the content of an ancient translation is identical with M, in all probability its Hebrew *Vorlage* was also identical with M.”⁷⁷ Second, since P used as a source not only M but also G,⁷⁸ when the content of P-Zech differs from M but is identical to G, we must consider the possibility of polygenesis,⁷⁹ unless P-Zech’s rendering can only be explained as a translation of G. Finally, when in doubt over whether a discrepancy in

⁷⁴ On the use of extra-textual evidence in the description of translations, see Holmes, “Name and Nature,” 65-66.

⁷⁵ Moshe Goshen-Gottstein, “Theory and Practice of Textual Criticism: The Text-Critical Use of the Septuagint,” *Textus* 3 (1963): 132.

⁷⁶ Barr, *Comparative Philology*, 239. See also Tov, *Textual Criticism of the Hebrew Bible*, 129-33.

⁷⁷ Tov, *Textual Criticism of the Hebrew Bible*, 123.

⁷⁸ See Gelston, *Twelve Prophets*, 177. For specific cases of dependence of P-Zech on G, see §5.2. There is no clear evidence of P-Zech’s dependence on T; see Chapter 6 and Gelston, *Twelve Prophets*, 189.

⁷⁹ Polygenesis is when two versions arrived at their rendering by similar but independent paths of reckoning. Lund describes this as coincidental agreement. Jerome A. Lund, “The Influence of the Septuagint on the Peshitta: A Re-Evaluation of Criteria in Light of Comparative Study of the Versions in Genesis and Psalms” (PhD diss., Hebrew University, 1988), 117.

sense between M and P is due to translation technique or a difference between source texts, it is more frequently the case that the difference originated with the translator, though each case must be assessed on an individual basis.⁸⁰

Since the process of retroversion both depends on and informs our understanding of the translation technique of P-Zech, this process must necessarily be recursive. From P-Zech, with the use of other textual witnesses (M, G, T, etc.), I will establish a hypothetical source text, compare this text to P-Zech in order to derive hypotheses concerning the translation technique, use these hypotheses to reassess the construction of the hypothetical source text and make adjustments to the hypothesized source text as necessary.

1.4.2 Comparison of Target Text to Source Text

Since it is both impractical to compare two texts as wholes and unlikely that the translator worked without dividing the text, the next step in comparing the target text to the source text will be to identify translation units in each that can be compared.⁸¹ Though the translation style of the Peshitta is often described as “word for word,” the word is an unacceptable translation unit:

⁸⁰ This conclusion is based on my findings with respect to the translation technique evident in P-Zech as a whole. In addition, see Yeshayahu Maori, “Methodological Criteria for Distinguishing between Variant *Vorlage* and Exegesis in the Peshitta Pentateuch,” in *The Peshitta as a Translation: Papers Read at the II Peshitta Symposium Held at Leiden 19-21 August 1993*, ed. P. B. Dirksen and Arie van der Kooij, Monographs of the Peshitta Institute Leiden 8 (Leiden: Brill, 1995), 105; Yeshayahu Maori, “Remarks on R. P. Gordon's Response,” in *The Peshitta as a Translation: Papers Read at the II Peshitta Symposium Held at Leiden 19-21 August 1993*, ed. P. B. Dirksen and Arie van der Kooij, Monographs of the Peshitta Institute Leiden 8 (Leiden: Brill, 1995), 126.

⁸¹ For further justification of this step, see Toury, *Descriptive Translation Studies and Beyond*, 87-101. The term “translation unit,” borrowed from Vinay and Darbelnet, roughly corresponds to one element of Toury's “coupled pair,” Van Leuven-Zwart's “transeme,” and one element of Zabalbeascoa's “bitextual pair.” Jean Paul Vinay and Jean Darbelnet, *Comparative Stylistics of French and English: A Methodology for Translation*, trans. Juan C. Sager and M.-J. Hamel, Benjamins Translation Library 11 (Amsterdam: Benjamins, 1995), 20-21; Van Leuven-Zwart, “Translation and Original 1,” 155; Zabalbeascoa, “From Techniques,” 121.

For any science, one of the essential and often the most controversial preliminary step is defining the units with which to operate. This is equally true of translation, where until recently attention was concentrated on words, as if these segments of the utterance were so obvious that they did not require definition. But we only have to glance through the pages of the main linguistic journals over the last twenty years to see that nothing is less clearly defined than the concept ‘word’; some linguists, notably Delacroix, have gone so far as describing the word as a “*nébuleuse intellectuelle*”, or even refused to consider it as having any concrete existence at all What makes us hesitate about adopting the word as a unit is that the double structure of the sign then no longer seems clear to us, and the signifier takes on a more important role than the signified. Translators, let us remind ourselves, start from the meaning and carry out all translation procedures within the semantic field. They therefore need a unit which is not exclusively defined by formal criteria, since their work involves form only at the beginning and end of their task. In this light, the unit of translation that has to be identified is a unit of thought, taking into account that translators do not translate words, but ideas and feelings.⁸²

The precise length and nature of these translation units are determined by the translator’s interpretation of the source text, the translator’s understanding of the designated purpose of the translation, and the translator’s solutions to questions he encounters in rendering the source text into the target text. The boundaries of these translation units will ideally be such that “beyond the boundaries of a target textual segment no leftovers of the ‘solution’ to a certain ‘problem’ posed

⁸² Vinay and Darbelnet, *Comparative Stylistics*, 20-21.

by a corresponding segment of the source text, will be present.”⁸³ This again is a recursive process: understanding of the translation technique evident in P-Zech will inform the selection of translation units, and the analysis of translation units will inform the understanding of the translation technique employed.

Once two parallel translation units have been identified, the nature of the relationship between the two segments can be described.⁸⁴ The notion of relationship involves *both* similarities and differences; it is not sufficient to focus solely on the “shifts” in translation. The relationship between two segments involves elements of grammar, syntax, semantics, and style. These similarities and differences will reveal the tactics employed by the translator and the problems the translator encountered during the translation process. These in turn will reveal the translator’s translational goals.

⁸³ Toury, *Descriptive Translation Studies and Beyond*, 89.

⁸⁴ See Zabalbeascoa, “From Techniques,” 122; Toury, *Descriptive Translation Studies and Beyond*, 38.

Chapter 2 - Cases Where P's Hebrew Source Text Differs from M

At times, the Hebrew *Vorlage* of P differed from the consonantal text of M. Any differences between P-Zech and M that can be attributed to a difference between M and the *Vorlage* of P are differences that are not at the hand of the translator. They are, therefore, not part of the translation technique evident in P-Zech. The material presented in this chapter is the result of a recursive process of analyzing the Hebrew and Syriac texts, deriving an understanding of the translation technique evident in P-Zech, and positing differences between M and the Hebrew source text of P. The results are presented here, before discussing the translation technique evident in P-Zech, so as to dispatch of differences between M and P that are not at the hand of the translator.

It can be difficult to identify cases where P's *Vorlage* differed from M since one must account for the possibility that the difference is a result of the work of the translator, as are the examples discussed in Chapter 4 and Chapter 5. Therefore, any retroversion from ancient translations into Hebrew is subject to a margin of uncertainty.

This uncertainty, however, is alleviated when a proposed reading is found in another Hebrew text, whether within the Masoretic tradition or in the evidence from Qumran. A proposed Hebrew *Vorlage* also engenders more confidence if a reading found in P and in another version (but not in an extant Hebrew text) can best be explained as deriving from a common Hebrew source. In any case, one must rule out the possibility of polygenesis and the possibility that P is translating another version (i.e., G). Moreover, one must remember that even if P can be retroverted into Hebrew, and this retroverted Hebrew text is "better" than M, it does not

necessarily follow that the retroverted text was in P's *Vorlage*. In the words of Kantorowicz, not every reading which is *richtig* ("correct") is necessarily also *echt* ("authentic").⁸⁵ That is to say, "when a text was particularly difficult, there was a tendency for ancient scribes and translators to simplify the text by employing contextually more fitting lexical, grammatical, and stylistic forms."⁸⁶ After accounting for these issues, the following passages in P-Zech witness to a Hebrew *Vorlage* that differed from M.

In 4:2, P אָמַרְתִּי ("I said") agrees with M^Q וְאָמַר ("I said") and G εἶπα ("I said") against M^K וַיֹּאמֶר ("he said"). It is unlikely that P results from a reading tradition available to P, since all evidence points toward P not having access to a continuous reading tradition.⁸⁷ Tov makes the argument that in some cases M^Q was written in Hebrew manuscripts.⁸⁸ That appears to be the case here. M^Q is an easier reading, which would explain its existence. It is, however, not the work of the translator of P-Zech.

Zechariah 4:2a

M^K: וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וַיֹּאמֶר רְאִיתִי וְהִנֵּה מְגֹרֶת זָהָב:

M^Q: וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְגֹרֶת זָהָב:

P: אָמַרְתִּי לְ מַלְאָכָיו אֲמַרְתֶּם מְגֹרֶת זָהָב וְהִנֵּה מְגֹרֶת זָהָב וְהִנֵּה מְגֹרֶת זָהָב:

⁸⁵ Hermann Kantorowicz, *Einführung in Die Textkritik* (Leipzig: Dietrich, 1921).

⁸⁶ Dominique Barthélemy et al., *Preliminary and Interim Report on the Hebrew Old Testament Project*, vol. 1-5 (New York: United Bible Societies, 1979-1980), xi.

⁸⁷ See §5.3.

⁸⁸ For a discussion on opinions regarding whether or not M^Q was written in some manuscripts, see Tov, *Textual Criticism of the Hebrew Bible*, 58-63.

In 5:6, P has **שֶׁכֶּל הָאָרֶץ** (“the debts of all the earth”) for M **עֵינִים בְּכָל־הָאָרֶץ** (“their eye in all the earth”). P reflects the reading **עוֹנִים**, as does G (*ἀδικία αὐτῶν*). It is possible that P had **עֵינִים** in his Hebrew text, found it difficult in context, and followed G to resolve the difficulty. However, it is more likely that P and G both had **עוֹנִים** in their Hebrew texts, and, furthermore, this Hebrew text is likely original. Most modern translators and commentators accept **עוֹנִים** as the original reading,⁸⁹ though some accept M.⁹⁰ Barker argues for reading with P and G, citing support in the Targum Onkelos, where the idea of “false measure” is associated with the word “ephah,” and seeing in this text a social disturbance also reflected in Third Isaiah.⁹¹ M can be explained as a *waw* to *yod* scribal error.⁹²

Zechariah 5:6

M: **וַיֹּאמֶר מִה־הָיָא וַיֹּאמֶר זֹאת הָאֵיפָה הַיּוֹצֵאת וַיֹּאמֶר זֹאת עֵינִים בְּכָל־הָאָרֶץ**

P: **וַיֹּאמֶר זֹאת הָאֵיפָה הַיּוֹצֵאת וַיֹּאמֶר זֹאת עֵינִים בְּכָל־הָאָרֶץ**

⁸⁹ Hinckley G. Mitchell, John Merlin Powis Smith, and Julius A. Bewer, *A Critical and Exegetical Commentary on Haggai, Zechariah, Malachi and Jonah*, International Critical Commentary (New York: Charles Scribner's Sons, 1912), 176; Joyce G. Baldwin, *Haggai, Zechariah, Malachi: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Downers Grove: Inter-Varsity, 1972), 128; William Newcome, *An Attempt Towards an Improved Version, a Metrical Arrangement, and an Explanation of the Twelve Minor Prophets* (London: Boothroyd, 1809), 288; Julius Wellhausen, *Skizzen und Vorarbeiten: Die kleinen Propheten*, 3 ed. (Berlin: Reimer, 1898), 177; Wilhelm Nowack, *Die kleinen Propheten*, Handkommentar Zum Alten Testament 3 (Göttingen: Vandenhoeck & Ruprecht, 1897), 333; Karl Marti, *Das Dodekapropheton* (Tübingen: Mohr, 1904), 417.

⁹⁰ Carol L. Meyers and Eric M. Meyers, *Haggai, Zechariah 1-8: A New Translation with Introduction and Commentary*, Anchor Bible 25B (Garden City: Doubleday, 1987), 297-98.

⁹¹ Margaret Barker, “The Two Figures in Zechariah,” *Heythrop Journal* 18 (1977); Margaret Barker, “The Evil in Zechariah,” *Heythrop Journal* 19 (1978): 17, 23.

⁹² On this verse, see also §4.3.6 and §4.5.2.

In 6:7, P witnesses to a Hebrew text that differs from M. The description of the horses in 6:6 and 6:7 is connected to the description of the horses in 6:2 and 6:3. In 6:3, M describes the last group of horses as אֲמָצִים בְּרָדִים. According to HALOT, this phrase means “dappled skewbald.” Others, however, argue that אֲמָצִים means “strong” (a reading supported by Aquila’s καρτεροι [“strong”]) and describes all four horses, while the color of the fourth group of horses is, simply, בְּרָדִים (“dapple-gray”).⁹³ G has ποικίλοι ψαροί (“dappled gray”), and P has ῥοῖοι (“piebald”). In 6:7, P has ῥοῖοι (“the red ones”) for M אֲמָצִים הַיָּהוּדִים (“the strong ones”). G has ψαροί (“the dappled gray ones”), Aquila and G^{36*-49} have πυρροί (“the red ones”), and Theodotian has ἰσχυροί (“the strong ones”).⁹⁴ Some commentators read with P and Aquila.⁹⁵ Indeed, verses 2-3 do describe four sets of horses (red, black, white, gray), while verses 6-7 in M describe only three (black, white, gray). Other commentators, however, accept M.⁹⁶ Indeed, verse 6 only mentions three directions (north, west, south), and, therefore, need only mention three groups of horses. While it is possible that P assimilated verse 7 to verse 2, the fact that Aquila also has “red” suggests that they both read a Hebrew text that had אֲדָמִים for M אֲמָצִים. The variant Hebrew text arose on account of the graphic similarity between אֲמָצִים and אֲדָמִים and from a desire to assimilate verses 6-7 to verses 2-3.

⁹³ Meyers and Meyers, *Haggai, Zechariah 1-8*, 326.

⁹⁴ See Joseph Ziegler, ed. *Duodecim Prophetarum*, 3rd ed. (Göttingen: Vandenhoeck & Ruprecht, 1984), 301-02.

⁹⁵ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 182; Johann August Dathe, *Prophetarum Minores* (1779), 224.

⁹⁶ Meyers and Meyers, *Haggai, Zechariah 1-8*, 326.

Zechariah 6:7

M: וְהָאֲמָצִים יִצְאוּ וַיִּבְקְשׁוּ לְלָכֶת לְהַתְּהַלֵּךְ בְּאֶרֶץ וַיֹּאמְרוּ לָכֵן הַתְּהַלְכֶנּוּ בְּאֶרֶץ וְתַתְּהַלְכֶנָּה בְּאֶרֶץ

P: וְהָאֲמָצִים יִצְאוּ וַיִּבְקְשׁוּ לְלָכֶת לְהַתְּהַלְכֶנּוּ בְּאֶרֶץ וְתַתְּהַלְכֶנּוּ בְּאֶרֶץ

G: καὶ οἱ ψαροὶ ἐξεπορεύοντο καὶ ἐπέβλεπον τοῦ πορεύεσθαι τοῦ περιδεῦσαι τὴν γῆν καὶ εἶπεν πορεύεσθε καὶ περιδεύσατε τὴν γῆν καὶ περιώδουσιν τὴν γῆν

Some commentators and translators have challenged the Niphal participle נִשְׁעָה (“saved”) in 9:9. Wanting to see a savior figure in the king, one who would bring victory and deliverance to the people, they argue for an active participle, namely מוֹשִׁיעַ (“savior”).⁹⁷ The meaning of M, however, is clear. Just as the people will be rescued by YHWH, so too will the king be saved by YHWH and thereby able to rule.⁹⁸ P, G, T, and V all have an active noun. Whether P’s Hebrew source text had מִשַׁע or whether P followed G against a source text that read נִשְׁעָה is difficult to determine. At least some translators and scribes would equally be comfortable with an active designation for the messianic figure, and both could have equally been influenced by the phrase אֶל-צִדִּיק וּמוֹשִׁיעַ in Isaiah 45:21. However, since G, V, T, and P all attest to an active noun, it is

⁹⁷ Paul D. Hanson, *The Dawn of Apocalyptic* (Philadelphia: Fortress Press, 1975); Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 276; Newcome, *Twelve Minor Prophets*, 311. Thus also the NRSV, NEB, and NJPS.

⁹⁸ Carol L. Meyers and Eric M. Meyers, *Zechariah 9-14: A New Translation with Introduction and Commentary*, Anchor Bible 25C (New York: Doubleday, 1993), 127. See also Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 273.

difficult to assign the shift to anything other than a Hebrew text that read *משע*, which may have arisen by a *נו* to *מ* ligature combined with the exegetical concerns described above.⁹⁹

Zechariah 9:9

M: גִּילִי מְאֹד בְּתִצִּיּוֹן הָרִיעִי בֵּת יְרוּשָׁלַם הִנֵּה מְלִכְךָ יָבֹא לָךְ צַדִּיק וְנוֹשֵׁעַ הוּא עָנִי וְרֹכֵב עַל־חֲמֹר וְעַל־עֵיֶר:

בְּגִדְתָּנוֹת

P: גִּילִי מְאֹד בְּתִצִּיּוֹן הָרִיעִי מֶלֶךְ יְרוּשָׁלַם הִנֵּה מְלִכְךָ יָבֹא לָךְ צַדִּיק וְנוֹשֵׁעַ הוּא עָנִי וְרֹכֵב עַל־חֲמֹר וְעַל־עֵיֶר
 חֲלָלִים בְּיָמֶיךָ

G: χαῖρε σφόδρα θύγατερ Σιων κήρυσσε θύγατερ Ιερουσαλημ ἰδοὺ ὁ βασιλεύς σου ἔρχεται σοι

δίκαιος καὶ σώζων αὐτός πραῦς καὶ ἐπιβεβηκῶς ἐπὶ ὑποζύγιον καὶ πῶλον νέον

In 10:6, M (and the great majority of the manuscripts collated by Kennicott) has *וְהוֹשְׁבוּתִים*, which appears to be a conflation of the Hiphil of *שוב* (“to return”) and of *ישב* (“to dwell”). G and twenty-five of the Hebrew manuscripts collected by Kennicott preserve a form based on *ישב*.¹⁰⁰ P, T, and V witness to a text with the verb *שוב*.¹⁰¹ It could be the case that P read a Hebrew text equivalent to M, interpreted the word to be a form of the verb *שוב*, and chose to render the text with *ἀναστρέφω*, even though the Greek text before him reflected a reading

⁹⁹ On *נו* to *מ* ligatures, see Tov, *Textual Criticism of the Hebrew Bible*, 249.

¹⁰⁰ This reading is accepted by Th. Kliefoth, *Der Prophet Sacharjah* (Schwerin: Stiller, 1862), 11; Carl Friedrich Keil, *Biblicher Commentar Über Die Zwölf Kleinen Propheten* (Leipzig: Dörffling und Franke, 1865), 610; E. Henderson, *The Book of the Twelve Minor Prophets* (Philadelphia: Smith, English, and Company, 1868), 410.

¹⁰¹ This reading is accepted by Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 300; Newcome, *Twelve Minor Prophets*, 317; Wellhausen, *Skizzen und Vorarbeiten: Die kleinen Propheten*, 184; Nowack, *Die kleinen Propheten*, 366.

In 11:16, P has **הַנְּעֵר** (“those who are wandering”) for the contextually nonsensical **הַנְּעָר** (“the lad”) in M. The context would suggest some type of verb describing sheep that have strayed or are lost. G, V, and T have a sense similar to that of P, though it is possible that all the versions are making sense of an unintelligible M, in light of the context. If the versions all derive from a common *Vorlage* that differs from M, that Hebrew text might have been **הַנְּזָרָה** (“the scattered”) or **הַנְּעָה** (“the wandering”).¹⁰³ P typically translates M **זָרָה** (“to scatter”) with **נָזַר** (as in Ezekiel 5:10, 12, 6:5, 12:14, 20:23, 29:12 30:36, etc.) or with **נָזַר** when **זָרָה** is a Niphal (as in Ezekiel 6:8 and 36:19). P **נָזַר** (“to wander”) corresponds to M **נָדַח** in Ezekiel 34:4 and 34:16 but corresponds to M **נָוַע** in Isaiah 29:9. This suggests that the Hebrew text before the translator of P read **הַנְּעָה** (**הַנְּעָה**), a reading graphically similar to the reading found in M.

Zechariah 11:16a

M: **כִּי הִנֵּה־אֲנֹכִי מְקִים רֵעָה בְּאֶרֶץ הַנִּכְחָדוֹת לֹא־יִפְקֹד הַנְּעָר לֹא־יִבְקֹשׁ וְהַנְּשִׁבֶרֶת לֹא יִרְפָּא**

P: **כִּי הִנֵּה אֲנִי מְקִים אֶת־רֵעִי בְּאֶרֶץ הַנִּכְחָדוֹת לֹא־יִפְקֹד הַנְּעָר לֹא־יִבְקֹשׁ וְהַנְּשִׁבֶרֶת לֹא־יִרְפָּא**

M 12:7 mentions Judah in two different ways: **אֹהֶלֵי יְהוּדָה** (“tents of Judah”) in 7a and, simply, **יְהוּדָה** (“Judah”) in 7b. P, T, and G^Q all witness to a Hebrew text in 7b that contained a plus, namely **עַל בֵּית יְהוּדָה**, a reading accepted by Mitchell,¹⁰⁴ though it likely arose through assimilation to the phrase **עַל בֵּית יְהוּדָה** in 12:4. The possibility of polygenesis cannot be

¹⁰³ Ibid., 318; Meyers and Meyers, *Zechariah 9-14*, 287.

¹⁰⁴ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 328.

discounted, particularly in light of 12:4, but the concurrence of P, T, and G^Q suggests a common *Vorlage*.

Zechariah 12:7

M: והושיע יהוה את־אֶהְלִי יהודה בְּרֵאשִׁינָה לְמַעַן לֹא־תִגְדַּל תְּפֹאֲרַת בֵּית־דָּוִד וְתִפְאֲרַת יֵשֵׁב יְרוּשָׁלַם עַל־יְהוּדָה:

P:
 והושיע יהוה את־אֶהְלִי יהודה בְּרֵאשִׁינָה לְמַעַן לֹא־תִגְדַּל תְּפֹאֲרַת בֵּית־דָּוִד וְתִפְאֲרַת יֵשֵׁב יְרוּשָׁלַם עַל־יְהוּדָה:

P (“those who rage”) in 1:15 presupposes a *Vorlage* that differs from M (“those who are at ease”). A נג to נ haplography and a consequent נ / ג confusion may have led to a Hebrew text that read השאגים for M , though one must weigh whether the translator simply misread the text as such.¹⁰⁵ Though P consistently renders שאג with נמג in its eight other occurrences in the Twelve Prophets, “the translator may have felt that while נמג is appropriate in passages where it describes the roaring of lions, or by analogy that of God, it was less suited to express the uproar of nations.”¹⁰⁶ G *συνεπιτιθέμενα* (“those who join in an attack”) may likewise attest to this variant Hebrew text. It is difficult to see how P could have arisen from reading G.

Zechariah 1:15

M: וקִצְּפוּ גְדוֹל אֲנִי קִצְּפוּ עַל־הַגּוֹיִם הַשְּׂאֲנָנִים אֲשֶׁר אֲנִי קִצְּפֹתִי מִעֵט וְהִמָּה עֲזְרוּ לְרָעָה:

P:
 וקִצְּפוּ גְדוֹל אֲנִי קִצְּפוּ עַל־הַגּוֹיִם הַשְּׂאֲנָנִים אֲשֶׁר אֲנִי קִצְּפֹתִי מִעֵט וְהִמָּה עֲזְרוּ לְרָעָה:

¹⁰⁵ Sebök, *Die Syrische Uebersetzung*, 68.

¹⁰⁶ Gelston, *Twelve Prophets*, 128.

G: καὶ ὄργην μεγάλην ἐγὼ ὀργίζομαι ἐπὶ τὰ ἔθνη τὰ συνεπιτιθέμενα ἀνθ' ὧν ἐγὼ μὲν ὠργίσθη
ὀλίγα αὐτοὶ δὲ συνεπέθεντο εἰς κακά

The plus of **בֵּית** (“house of”) in P 12:13 testifies to a Hebrew text that differs from M. While it is possible that the translator added **בֵּית** as an assimilation to 12:12, the fact that G^{mss} also witness to a Hebrew text that read **בית השמעי** supports the conclusion that the assimilation already stood in the Hebrew *Vorlage* of P.¹⁰⁷

Zechariah 12:13

M: מְשַׁפַּחַת בֵּית־לְוִי לְבָד וְנָשִׂיָהֶם לְבָד מְשַׁפַּחַת הַשְּׁמָעִי לְבָד וְנָשִׂיָהֶם לְבָד

P: **בֵּית־לְוִי** **וְנָשִׂיָהֶם** **וְנָשִׂיָהֶם** **וְנָשִׂיָהֶם** **וְנָשִׂיָהֶם**¹⁰⁸

In 14:5b, G, P, V, T, and forty-five M^{mss} all witness to a Hebrew text that has **עִמּוֹ** (“with him”) for M’s **עִמָּךְ** (“with you”). Meyers and Meyers accept M’s reading as original.¹⁰⁹ Most commentators read with the versions.¹¹⁰ If the reading attested to by the versions is original, M is the result of an assimilation to the second person verbs at the beginning of verse 5. If M is original, the reading attested to by the versions likely arose by confusion with the initial *waw* in verse 6 and a desire to have the personal pronoun agree with the third person verb **וְנָבֵא**. If the

¹⁰⁷ On the G manuscripts that attest to this reading, see Ziegler, ed. *Duodecim Prophetae*, 320.

¹⁰⁸ On P’s omission of 12:13a, see §5.4.

¹⁰⁹ Meyers and Meyers, *Zechariah 9-14*, 430-31.

¹¹⁰ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 346; Dathe, *Prophetiae Minores*, 229; Newcome, *Twelve Minor Prophets*, 340; Wellhausen, *Skizzen und Vorarbeiten: Die kleinen Propheten*, 193.

latter is the case, polygenesis among the versions is a possibility, but the fact that G, P, V, T, and M^{mss} all witness to this text suggests a common Hebrew *Vorlage*.

Zechariah 14:5b

M: וּבָא יְהוָה אֱלֹהֵי כָּל־קְדוּשִׁים עִמָּךְ:

P: וּבָא יְהוָה אֱלֹהֵי כָּל־קְדוּשִׁים עִמָּךְ

The final three words of M 14:6 are problematic. For M אור, Mitchell proposes עוד

(“still”), arguing that אור came from verse 7, and translates as “there shall no longer be cold and

frost.”¹¹¹ Wellhausen proposes חום (“heat”) for M אור, which would produce the reading “there

shall not be heat and cold and frost.”¹¹² P וְיָרֵד and G φῶς equal M. For M^K יקריות יקפאון (lit.

“precious things shall congeal”) and M^Q יקריות וקפאון (“precious things and sharp frost”),¹¹³ P has

וְיָרֵד בַּיּוֹם הַזֶּה (“cold and ice”). The reading attested to by P is also found in V, G, and partially in

M^Q, all of which most likely preserve the original reading וקריות וקפאון (“cold or frost”).¹¹⁴

Zechariah 14:6

M^K: וְהָיָה בַּיּוֹם הַהוּא לֹא־יְהִיָּה אֹר יְקָרוֹת יִקְפְּאוּן

M^Q: וְהָיָה בַּיּוֹם הַהוּא לֹא־יְהִיָּה אֹר יְקָרוֹת וְקָפְאוּן

¹¹¹ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 349.

¹¹² Wellhausen, *Skizzen und Vorarbeiten: Die kleinen Propheten*, 193. Thus also Nowack, *Die kleinen Propheten*, 384.

¹¹³ On קפאון as “sharp frost,” see HALOT and Hans Bauer and Pontus Leander, *Historische Grammatik der hebräischen Sprache des Alten Testamentes* (Halle: Niemeyer, 1922; reprint, Hildesheim: Georg Olms Verlag, 1991), §498c.

¹¹⁴ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 349.

P: כח כנסתא דא. אס נסמא קאמא. אר רימא קאמא. אר רימא קאמא.

G: ἐν ἐκείνῃ τῇ ἡμέρᾳ οὐκ ἔσται φῶς καὶ ψυχὸς καὶ πάγος

In 11:13, M twice has הַיּוֹצֵר (“the potter”), which is unintelligible in context, unless, as Meyers and Meyers suggest, הַיּוֹצֵר is a “temple functionary who deals with donations of precious metal.”¹¹⁵ M is the reading that underlies G (χωνευτήριον), Aquila (τον πλαστην), and V (statuarium). P has כֶּסֶף (“the treasury”), suggesting the Hebrew word האוצר (“the treasury”).

P elsewhere translates יוֹצֵר with כֶּסֶף (Jeremiah 18:2-4, 18:6, 19:11) and אוֹצֵר with כֶּסֶף (1 Kings 7:51, 14:26, Ezra 2:69, Hosea 13:15). Mitchell argues that האוצר is original, and that the reading in M arose by א / י confusion.¹¹⁶ P witnesses to a Hebrew text that contained this reading.

Zechariah 11:13

M: וַיֹּאמֶר יְהוָה אֵלַי הַשְּׁלִיכֵהוּ אֶל־הַיּוֹצֵר אֶדְרַת הַיְקָר אֲשֶׁר יִקְרְתִּי מֵעַלֵיהֶם וְאֶקְחָה שְׁלֵשִׁים הַכֶּסֶף וְאֶשְׁלִיד אֹתוֹ

בֵּית יְהוָה אֶל־הַיּוֹצֵר

P: אסמא ל, מו. א. אסמא, כס. אר. אסמא נאסמא נאסמא. אסמא נאסמא נאסמא. אסמא נאסמא נאסמא.

אסמא כס. אר. אסמא כס. אר. אסמא כס. אר.

¹¹⁵ Meyers and Meyers, *Zechariah 9-14*, 276.

¹¹⁶ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 313-14.

G: καὶ εἶπεν κύριος πρὸς με κάθεσ αὐτοὺς εἰς τὸ χωνευτήριον καὶ σκέψαι εἰ δόκιμόν ἐστιν ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον κυρίου εἰς τὸ χωνευτήριον

In 1:4, it is likely that P (ⲉⲓⲃⲉⲛ ⲕⲩⲣⲓⲟⲥ ⲡⲣὸⲥ ⲙⲉ ⲕⲁⲧⲉⲥ ⲁⲩⲧⲟⲩⲥ ⲉἰⲥ ⲧὸ χωνευτήριον), along with G (καὶ ἀπὸ τῶν ἐπιτηδεύματων ὑμῶν), and M^{mss}, witnesses to a Hebrew text that differs from M, namely וּמַמְלֵלִים.¹¹⁷ It is possible that these witnesses have all followed the same interpretive tendency, extrapolating the meaning from מְדַרְכֵיכֶם. However, M^Q וּמַמְלֵלִים can be explained as a haplography מ to ם and M^K is likely an error.

Zechariah 1:4a

M: אֲלֹהֵיהֶוּ כְּאַבְתְּיָכֶם אֲשֶׁר קָרְאוּ אֲלֵיהֶם הַנְּבִיאִים הָרְאִישׁוֹנִים לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת שׁוּבוּ נָא מְדַרְכֵיכֶם הָרְעִים וּמַמְלֵלִים הָרְעִים

P: ⲉⲓⲃⲉⲛ ⲕⲩⲣⲓⲟⲥ ⲡⲣὸⲥ ⲙⲉ ⲕⲁⲧⲉⲥ ⲁⲩⲧⲟⲩⲥ ⲉἰⲥ ⲧὸ χωνευτήριον καὶ σκέψαι εἰ δόκιμόν ἐστιν ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον κυρίου εἰς τὸ χωνευτήριον

G: καὶ μὴ γίνεσθε καθὼς οἱ πατέρες ὑμῶν οἷς ἐνεκάλεσαν αὐτοῖς οἱ προφῆται οἱ ἔμπροσθεν λέγοντες τάδε λέγει κύριος παντοκράτωρ ἀποστρέψατε ἀπὸ τῶν ὁδῶν ὑμῶν τῶν πονηρῶν καὶ ἀπὸ τῶν ἐπιτηδεύματων ὑμῶν τῶν πονηρῶν

¹¹⁷ This reading is accepted by Nowack, *Die kleinen Propheten*, 317; Wellhausen, *Skizzen und Vorarbeiten: Die kleinen Propheten*, 171; Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 114; Marti, *Das Dodekapropheton*, 400.

Chapter 3 - The Translator's Default Method of Rendering the Text

3.1 Introduction

Having dealt with differences between M and P that can be attributed to a dissimilarity between M and the Hebrew *Vorlage* of P, we now turn to those that are the work of the translator.

Translators typically exhibit a default method of rendering a source text into a target language. This is what Barr calls the translator's "habit," and is influenced by a number of factors.¹¹⁸ Most importantly, translators work within a cultural milieu that will define the generally accepted translation methods. Translators will craft their work within such a setting and their default rendering will often conform to the accepted translational norms of the culture. For example, in the nineteenth century, German translators "valued a foreignizing method of translation, described by Schleiermacher as one in which 'the translator leaves the author in peace, as much as possible, and moves the reader towards him.'"¹¹⁹ French translators of the same time period, however, advocated for a domesticating method of translation, and were criticized by German translators for their use of paraphrase and adaptation. Translators within these two cultural settings were influenced and guided by the translational norms operative in each.

Another factor influencing the translator's default method of rendering a text is the text's genre or character. For example, Jerome translated sacred texts in a way that differed from the way he translated non-sacred texts. In the former he preferred a word-for-word approach.¹²⁰

¹¹⁸ James Barr, *The Typology of Literalism in Ancient Biblical Translations*, *Mitteilungen des Septuaginta-Unternehmens* 15 (Göttingen: Vandenhoeck & Ruprecht, 1979), 300.

¹¹⁹ Lawrence Venuti, "Local Contingencies: Translation and National Identities," in *Nation, Language, and the Ethics of Translation*, ed. Sandra Bermann and Michael Wood (Princeton: Princeton University Press, 2005), 187.

¹²⁰ Jerome, "Letter to Pammachius," in *The Translation Studies Reader*, ed. Lawrence Venuti, trans. Kathleen Davis (New York: Routledge, 395/2004), 23.

In order to describe the default method of translation evident in a work, two concepts are of main interest. The first is segmentation, the translator's choice of a particular unit of text from which to base the translation. This unit of translation can be as large as a paragraph or as small as bound morphemes. The second concept is the translator's preference for the *signifiant* or the *signifié*, that is to say the translator's attitude toward correspondences, lexical equivalents, connecting particles, and the like. The following sections discuss the default rendering evident in P-Zech in terms of segmentation and the preference of the *signifiant* or the *signifié*.

3.2 Segmentation

One of the initial decisions a translator must make is how to segment the text. There are two general methods for segmenting the text: word-for-word and phrase-by-phrase.¹²¹ While many have described the Peshitta as a word-for-word translation, “in which case the general clarity of the translation is a happy by-product of that similarity between Hebrew and Syriac,”¹²² others would portray the Peshitta as a phrase-by-phrase translation, “in which case the word-for-word correspondences are a by-product, due to the similarity of structure of the two languages.”¹²³ The truth, however, is more nuanced.

¹²¹ Brock argues that Syriac translators gradually shifted from translations focused at a phrasal level to translations focused at the word level and that a noticeable shift from the former to the latter occurred in the seventh century CE. Sebastian Brock, “Towards a History of Syriac Translation Technique,” in *III Symposium Syriacum*, ed. René Lavenant, *Orientalia Christiana Analecta* 221 (Rome: Pontificium Institutum Studiorum Orientalium, 1983), 6. See also Michael Weitzman, “The Interpretive Character of the Syriac Old Testament,” in *Hebrew Bible, Old Testament: The History of Its Interpretation; 1/1 Antiquity*, ed. Magne Sæbø (Göttingen: Vandenhoeck & Ruprecht, 1996), 589, 609.

¹²² Weitzman, *Syriac Version*, 22.

¹²³ *Ibid.*

That the translator worked at the phrasal level is evidenced in several ways. First, passages where the translator makes adjustments for the sake of clarity and passages where the translator brings sense out of obscure Hebrew phrases both require that the translator consider the meaning of the phrase as a whole before rendering the individual words.¹²⁴ Second, the treatment of quotative frames in P-Zech also shows that the translator worked at the level of the phrase. If a quotative frame in M-Zech contains לְאָמַר and one of the finite verbs in the frame is אָמַר or דָּבַר, the translator omits לְאָמַר. However, if אָמַר or דָּבַר do not appear as finite verbs in a quotative frame containing לְאָמַר, the translator renders לְאָמַר with a finite form of the verb אָמַר.¹²⁵ The translator considers the entirety of the quotative frame in determining how to render his translation.

Despite the evidence that the translator worked at the level of the phrase, the pervasive word-for-word correspondences between M and P cannot be denied. Zechariah 1:2 is a clear example of this equivalence.

Zechariah 1:2

M: קִצְף יְהוָה עַל־אַבֹּתֵיכֶם קִצְף

P: וְיָמַדְתִּיכֶם עַל־אֲבוֹתֵיכֶם וְיָמַדְתִּיכֶם

This word-for-word correspondence is also evident in passages where the translator cannot make sense of the Hebrew phrase as a whole. In these cases, the translator relies on a word-for-word rendering, even if this rendering results in an obtuse translation. For example, for

¹²⁴ These are discussed in detail in Chapter 4.

¹²⁵ On this translational tactic, see §4.2.11.

the phrase *כִּי אָדָם הִקְנִי מִנְעוּרַי* (lit. “for a man acquired me from my youth”) in 13:5, P has the contextually odd phrase *הַיָּלֵלָה מֵעַלְמִי* (“someone made me zealous from my youth”), understanding *הִקְנִי* as a Hiphil of *קנא* (“to be envious”). In 2:4, the translator misses the idiomatic meaning of the phrase *כְּפִי־אִישׁ* and translates it literally as *כְּפִי־אִישׁ*, which is incongruous with its context.¹²⁶

This word-for-word rendering exemplifies the translator’s preference for word order equivalence and what Barr calls quantitative literalism: ideally no words are added to the text and none are subtracted from it.¹²⁷ Though the translator of P-Zech seems to prefer quantitative literalism, he does not rigorously pursue it. For example, the translator of P-Zech does not adhere to a strict type of quantitative literalism that Goshen-Gottstein calls the “slot system,” by which he means that “if within the framework of a clause (or a syntactic or prosodic unit) there occurs a plus for some exegetic or linguistic reason, the ‘slot’ is often regarded as ‘filled out,’ so that a word or unit of the original Hebrew unnecessary to the understanding of the contents may be left out.”¹²⁸ Though there are many places where the translator of P-Zech adds material to or subtracts material from the text, in only two places is the text restored to balance by a corresponding addition or subtraction that seems to be motivated by a concern for quantitative literalism.¹²⁹

¹²⁶ The translator of P-Hosea similarly misses the idiomatic meaning of the phrase *לְפִי* in Hosea 10:12, but the translator of P-Malachi correctly renders *כְּפִי אִשׁר* with *أحد* in 2:9.

¹²⁷ Barr, *Typology of Literalism*, 303.

¹²⁸ Goshen-Gottstein, “Theory and Practice,” 152.

¹²⁹ These two cases are 8:10 and 11:17, discussed in §4.5.3. Several other passages have both an addition and an omission, but in these cases the additions and omissions are motivated by tactics other than to achieve quantitative

Moreover, the translator's literalism does not extend to phonemic components below the word level, the style of atomistic semantic exegesis epitomized by Aquila.¹³⁰ The following examples show his disregard for quantitative literalism in levels smaller than the word. First, though the translator of P-Zech could have represented a genitive relationship with the construct state (i.e., אֱלֹהֵי מִצְרָיִם), as in Hebrew, he overwhelmingly represents it with a *dalath* or a *dalath* combined with a proleptic pronoun (i.e., אֱלֹהֵי מִצְרָיִם).¹³¹ Second, he adds pronominal suffixes that are not strictly necessary, as in 1:11 where he translates מִלְאֲכָרֵי as ܡܠܟܘܬܐ and 14:5 where he renders שׁוֹבוּ נָא as ܫܘܒܘܢܐܢܐ .¹³² Third, in 1:4 he omits an equivalent of נָא from שׁוֹבוּ נָא , though he could have rendered it with the Syriac equivalent ܐܢܝܢ or ܐܢܝܢܐ . Finally, he connects or separates pronouns, as in 3:4 where he renders $\text{וְהִלְבֵּשׁ אֶתְךָ}$ as ܘܗܠܒܝܫܘܢܐܢܐ , 1:4 where he renders $\text{וְלֹא־הִקְשִׁיבוּ אֵלַי}$ as ܘܠܐܗܩܫܝܒܘܢܐܢܐ , and 9:11, where he renders בְּרִיתְךָ as ܒܪܝܬܟܐܢܐ .

The preceding material demonstrates that the translator of P-Zech segments the text at the level of the phrase, but renders the translation at the level of the word. This is in agreement with other pre-seventh century translations into Syriac, which generally adopt the sentence or phrase as the unit of translation and do not show a concern for regular equivalences between particles

literalism. In 2:4, the translator adds ܐܢܝܢ (“to me”) and omits לֵאמֹר . In 3:4a, the translator omits לֵאמֹר and adds ܡܠܟܘܬܐ . In 3:4b the translator adds ܐܢܝܢܐ and connects the pronoun to the verb. The motivations for these additions and omissions are discussed in Chapter 4.

¹³⁰ On quantitative literalism in Aquila's translation, see Barr, *Typology of Literalism*, 300-01.

¹³¹ For a discussion and a list of verses, see the commentary on 1:1 in §4.2.5.

¹³² For a discussion and list of verses, see §4.2.3.

and prepositions.¹³³ It is also in agreement with pre-seventh century biblical translations into Syriac, which were content to mimic the word order of the original even though they segment the text at the level of the phrase.¹³⁴

3.3 Signifiant and Signifié

The second major characteristic of P-Zech's default rendering concerns the *signifiant* and the *signifié*. The translator of P-Zech values the *signifié*, the meaning a word conveys, over the *signifiant*, the word and form employed. The translator's preference of the *signifié* is clearly demonstrated in his treatment of verbs and lexical items. In general terms, the translator's greater attention to the *signifié* accords with other Syriac translations through the fifth or sixth century.¹³⁵

3.3.1 Verbs

The translator's preference for the *signifié* is evident in his default way of treating Hebrew verbal forms. Hebrew and Syriac share a verbal system that is historically related and both contain forms such as the perfect, imperfect, participle and infinitive. Because of this, one might expect the translator to render each Hebrew verbal form with the like in Syriac: Hebrew perfect with Syriac perfect, Hebrew imperfect with Syriac imperfect, etc. However, the verbal systems are not

¹³³ Brock, "Towards a History of Syriac Translation Technique," 6-7, 10. Seventh century biblical revisers Paul and Thomas were much more concerned with strict equivalence. See Sebastian Brock, "The Resolution of the Philoxenian/Harklean Problem," in *New Testament Textual Criticism: Its Significance for Exegesis; Essays in Honour of Bruce M. Metzger*, ed. Eldon Jay Epp and Gordon D. Fee (Oxford: Oxford University Press, 1981).

¹³⁴ Brock, "Towards a History of Syriac Translation Technique," 6-7.

¹³⁵ Sebastian Brock, "A History of Syriac Translation Technique," *Orientalia Christiana Analecta* 221 (1983): 6.

identical, especially with respect to verb tense and aspect, and the translator of P does not violate Syriac grammar in order to render each Hebrew verbal form with the like in Syriac. Rather, he uses verbal forms that align with Syriac grammar and expressions. The following examples highlight these differences and the translator's approach.

Though the issue is hotly debated, evidence suggests that Biblical Hebrew is an aspect-based verbal system and not a tense-based system.¹³⁶ In aspect-based verbal systems, the verbal forms indicate the “internal temporal constituency of a situation” but do not indicate the temporal position of one situation with respect to another.¹³⁷ The temporal position of one action with respect to another action is indicated by other grammatical and syntactical features, such as sequence.¹³⁸ As an aspect-based system, the Biblical Hebrew *qatal* verb (the Hebrew perfect) expresses perfective aspect and does not inherently indicate that an action occurred in past time.¹³⁹ Although the situations that the *qatal* covers are often in the past, this temporal situation is not marked by the verbal form itself. It is therefore possible for the *qatal* to also cover situations in present or future time.

In tense-based systems, however, the verbal forms do locate situations in time (past, present, future).¹⁴⁰ In contrast to Biblical Hebrew, Syriac is a tense-based system.¹⁴¹ Since Syriac

¹³⁶ Joosten, for example, argues that both aspect and tense play a role in the Biblical Hebrew verbal system, while Cook argues that the Biblical Hebrew verbal system is aspect prominent. Jan Joosten, *The Verbal System of Biblical Hebrew: A New Synthesis Elaborated on the Basis of Classical Prose*, Jerusalem Biblical Studies 10 (Jerusalem: Simor, 2012); John A. Cook, *Time and the Biblical Hebrew Verb* (Winona Lake: Eisenbrauns, 2012).

¹³⁷ Bernard Comrie, *Aspect: An Introduction to the Study of Verbal Aspect and Related Problems* (Cambridge: Cambridge University Press, 1976), 3.

¹³⁸ *Ibid.*, 5.

¹³⁹ See John A. Cook, “The Hebrew Verb: A Grammaticalization Approach,” *Zeitschrift für die alttestamentliche Wissenschaft* 14 (2001): 124-30.

¹⁴⁰ Comrie, *Aspect*, 2.

is tense-based and Biblical Hebrew is aspect-based, the verbal systems do not perfectly align. For example, whereas the Hebrew *qatal* verb expresses perfective aspect, the Syriac perfect expresses past tense. Similarly, the Biblical Hebrew *yiqtol* verb expresses imperfective aspect, while the Syriac imperfect expresses future tense.

In translating Hebrew verbs, the translator of P-Zech's default rendering is to translate based on the temporal situation of the state or action indicated by the verb, regardless of the form of the Hebrew verb. The translator represents Hebrew *wayyiqtol* verbs with Syriac perfect verbs, as in 2:1 where he translates נִשְׁפָּטִי with ܕܡܝܘܪܐ, and he translates Hebrew *weqatal* verbs with Syriac future verbs, as in 4:9 where he renders תִּפְדֶּיךָ with ܡܘܨܝܐ. Since the Hebrew *qatal* often covers actions in past time, P will typically represent a Hebrew *qatal* with a perfect verb. However, in 8:3, where the Hebrew *qatal* יִבְרַח refers to an action in the present or imminent future, P has the participle ܡܘܨܝܐ. Moreover, since the Hebrew *yiqtol* often covers actions in future time, P will often have an imperfect verb. However, when the Hebrew *yiqtol* covers a situation in the near future P will use a participle, as in 8:10, where it represents תִּשְׁלַח with ܡܘܨܝܐ.

¹⁴¹ Theodor Nöldeke, *Compendious Syriac Grammar*, trans. James A. Crichton (London: Williams & Norgate, 1904; reprint, Winona Lake: Eisenbrauns, 2001), §255-86; Cook, "Hebrew Verb."

3.3.2 Lexical Correspondences

Later Syriac translators were known to strive for regular lexical correspondences, regardless of the fact that the Hebrew and Syriac words may have different semantic ranges.¹⁴² They often accomplished this through neologisms and etymological calques. The translator of P-Zech, however, shows little concern for stereotypical equivalents.¹⁴³ At times, the translator uses two different words to render the same Hebrew word or Hebrew words that are etymologically related. For example, in 14:16, he renders *וְלָחַג אֶת־חַג הַסֻּכּוֹת* (“to festivate the festival of booths”) as *ܫܠܡܚܒܘܗܘܘܢܐ ܕܘܚܠܘܬܐ* (“to do the festival of booths”). On the other hand, the translator does not shy away from using cognate accusatives, as in 1:14, 15, and 8:2. In 1:13, the translator uses two words (*ܟܠܡܐ* and *ܟܠܡܐ*) to render the repeated *דְּבָרִים*, and in 7:12 the translator uses *ܚܩܩܘܢܐ* (“stipulations”) for *דְּבָרִים* (“words”).¹⁴⁴

On the other hand, there are cases where the translator uses a single Syriac word to render different Hebrew words. For example, in 3:3 and 3:4a the translator uses *ܟܠܡܐ* (“garments”) for *בְּגָדִים* (“garments”) but in 3:4b he uses the same *ܟܠܡܐ* (“garments”) for *מְחֻלְצוֹת* (“festal apparel”).¹⁴⁵

P-Zech is a small corpus with a small number of cases to evaluate. It is prudent, therefore, to make conclusions as to lexical correspondence with tentativeness. Nevertheless, the

¹⁴² Sebastian Brock, “Aspects of Translation Technique in Antiquity,” *Greek, Roman, and Byzantine Studies* 20 (1979): 85.

¹⁴³ On the use of constant equivlances and stereotyping, see Barr, *Typology of Literalism*, 310-13.

¹⁴⁴ On 7:12, see §4.3.11.

¹⁴⁵ On 3:4, see §4.5.1.

available data do not show the translator of P-Zech to prefer regularity in lexical correspondences, and this aligns with what Gelston has found in the Peshitta of the Twelve Prophets as a whole.¹⁴⁶ The lexical regularity that does appear in P-Zech is simply an indication that any “particular word was the really natural one in their language and could be used repeatedly without strain.”¹⁴⁷

The translator’s treatment of lexical items holds true for prepositions and particles as well. Seventh-century Syriac translators practiced lexical stereotyping when representing the prepositions and particles in their source texts, and they sometimes even transliterated particles.¹⁴⁸ The translator of P-Zech, however, does not take care to represent particles and prepositions with regular equivalents. Since “in any one language the meaning of the prepositions is a highly subtle, difficult, and idiosyncratic structure of possibilities and choices, which cannot be broken into by clumsy assertions that a cognate language has another meaning for a given item,” prepositions in Hebrew and Syriac are not equivalent, even if they overlap in some sense.¹⁴⁹ The translator chooses prepositions and particles that fit his understanding of the text.

For example, in chapter 1, the translator omits the particle אֵל in 1:4, translates אֵל with אַ in 1:6, and omits הֵנָּה in 1:8 and 1:11. He translates the preposition לְ with אַ in 1:1 and the preposition אֶל with אַ in 1:1 but with אַ in 1:3. The translator appears to make no efforts to

¹⁴⁶ Gelston, *Twelve Prophets*, 139-47.

¹⁴⁷ Barr, *Typology of Literalism*, 32.

¹⁴⁸ Brock, “Aspects of Translation Technique,” 81-82.

¹⁴⁹ Barr, *Comparative Philology*, 176.

represent every particle in his source text or to make prepositions regularly align. The default treatment of lexical correspondences in P-Zech is lexical regularity without stereotypical equivalents.

3.4 Summary

This chapter has outlined the translator of P-Zech's default method of translation. He segments the text at the level of the phrase. He renders his translation at the level of the word. He prefers the *signifié* over the *signifiant*.

The default rendering of P-Zech is dominant within the book. Chapter 4 discusses cases in which the translator deviates from his default rendering in order to achieve a translational goal. Chapter 5 discusses the translator's deviations from the default rendering that are not in order to achieve translational goals.

Chapter 4 - Divergences in Service of Translational Goals

4.1 Introduction

Although P-Zech largely aligns with M-Zech, differences between the two do exist. In principle, one can group the possible causes of these differences into three categories. First, the Hebrew *Vorlage* of P may have differed from M. These cases are discussed in Chapter 2. Second, the translator may have changed the sense of the text. If such changes are part of an overarching translational goal, they are discussed in the present chapter. Otherwise, they are included in Chapter 5. Third, the text of P may have suffered in the transmission of P. Since the focus of the present work is on the original translation of P, these cases are discussed below only so far as they reveal or cloud our access to the original work of the translator of P. The manuscript evidence, as presented in the critical text and supplemental works,¹⁵⁰ has been consulted and weighed on a case-by-case basis to determine the reading that most likely represents the work of the translator.

Numerous scholars have expounded criteria for determining to which category to assign a difference between M and a translation of M. The present study relies on many of these works, but these controls are not capable of resolving every difference between M and P. When two or more possibilities remain open, one could adopt a minimalist approach to translation technique. In that case, one would prefer the conclusion that the translator's *Vorlage* differed from M. The difference between M and its translation would then be a result of the work of a Hebrew scribe. On the other hand, one could adopt a maximalist approach to translation technique. In that case, one would prefer the conclusion that the difference between M and its translation is a result of

¹⁵⁰ Gelston, ed. *Dodekapropheton*; Gelston, *Twelve Prophets*.

the work of the translator, whether intentional or not, and that the translator's *Vorlage* was essentially equal to M.

Certainly the truth lies somewhere in between these two extremes. The present work examines each difference between M and P on its own accord and carefully weighs the evidence. As the research will show, in those cases where more than one possibility remains open, it is prudent to adopt the maximalist view of translation technique because the differences between M and P in these cases accords with the translator's work in differences between M and P that can be attributed to the translator with certainty. In addition to the evidence presented in the current work, the evidence to support this approach is the following. First, ancient Syriac translators were often "far more careful to reproduce the sense of the original than to express Greek [or Hebrew] idioms in a foreign tongue,"¹⁵¹ and when it comes to faithfulness and literary skill, the translators often show "both in a considerable degree, but the latter more markedly than the former."¹⁵² The second reason for holding the maximalist position is well stated by Weitzman:

The transmission of the sacred text, both in Hebrew and in Syriac, was in principle intended to be faithful and mechanical. Admittedly, on the Hebrew side this is an oversimplification: as well as "model" copies, transmitted with great care, we know that in the Holy Land up to the second century CE there also circulated "vernacular" copies of the text, which were deliberately simplified and otherwise adapted for readers who spoke Hebrew. Still, in general, a Hebrew variant in the *Vorlage*, or an inner-Syriac change, implies a failure somewhere in the transmission of the biblical text. By contrast, an

¹⁵¹ F. Crawford Burkitt, *Evangelion Da-Mepharreshe*, vol. 1 (London: Cambridge University Press, 1904), ix.

¹⁵² *The Ecclesiastical History of Eusebius in Syriac*, ed. William Wright and Norman McLean (Cambridge: Cambridge University Press, 1898), ix.

explanation in terms of translation technique will involve the more probable eventualities of creative interpretation or of sheer misunderstanding on the part of the translator.¹⁵³

The present study weighs each case on an individual basis, posits the minimum of textual change, and lays corresponding greater emphasis on translation technique in those cases in which the evidence leaves two or more possibilities open.

The passages discussed in this chapter are cases in which differences between M and P can be attributed to the translator and are in service of overarching translational goals. The differences between M and P witness to the translational tactics the translator employs to achieve these translational goals. Translators can use various translational tactics to achieve a singular translational goal and, similarly, can employ the same translational tactic at various times to achieve different translational goals. In what follows, I list each of the translator's goals and the tactics he uses to achieve them.

4.2 Goal: Create a Domesticated Translation

One of the most fundamental choices a translator must make is the extent to which the translation will domesticate or foreignize a text. Foucault describes the differences between these two methods of translation:

It is quite necessary to admit that two kinds of translations exist; they do not have the same function or the same nature. In one, something (meaning, aesthetic value) must remain identical, and it is given passage into another language ... And then there are translations that hurl one language against another ... taking the original text for a

¹⁵³ Weitzman, *Syriac Version*, 17.

projectile and treating the translating language like a target. Their task is not to lead a meaning back to itself or anywhere else; but to use the translated language to derail the translating language.¹⁵⁴

An example of the latter, a foreignizing translation, is the translation of Aquila.¹⁵⁵

Aquila's attempt to render every Hebrew word, particle, and morpheme resulted in what Eugene Nida has described as a "barbarous" Greek text.¹⁵⁶ Readers of the text become acutely aware that the text is a foreign text that has been imported into the Greek language.

A domesticated translation, on the other hand, "aims at producing a text whose relation both to the literary and to the linguistic conventions of the culture of the translation is relevantly like the relations of the object-text to its culture's conventions."¹⁵⁷ Translators who create domesticated translations tend to "exaggerate the features of the target language and to conform to its typical patterns."¹⁵⁸

In cases where the default rendering would create a text that is stilted or foreignized, the translator of P-Zech frequently deviates from the default rendering in order to create a text that better aligns with the forms of expression, grammatical constructions, and phrasing that are

¹⁵⁴ Michel Foucault, "Les mots qui saignent," *L'Express* 29 (1964): 21; English translation in Antoine Berman, "Translation and the Trials of the Foreign," in *The Translation Studies Reader*, ed. Lawrence Venuti, trans. Lawrence Venuti (New York: Routledge, 2000), 285.

¹⁵⁵ On Aquila, see Dominique Barthélemy, *Les devanciers d'Aquila: Première publication intégrale du texte des fragments du Dodécaprophéton trouvés dans le désert de Juda* (Leiden: Brill, 1963), 144; Lester L. Grabbe, "Aquila's Translation and Rabbinic Exegesis," *Journal of Jewish Studies* 33 (1982).

¹⁵⁶ Nida, *Toward a Science of Translating*, 23.

¹⁵⁷ Kwame Anthony Appiah, "Thick Translation," *Callaloo* 16 (1993): 816.

¹⁵⁸ Mona Baker, "Corpus-Based Translation Studies: The Challenges That Lie Ahead," in *Terminology, LSP and Translation: Studies in Language Engineering in Honour of Juan C. Sager*, ed. Harold Somers (Amsterdam: Benjamins, 1996), 183.

natural to the Syriac language.¹⁵⁹ A further motivation in these cases may have been a desire to have the text widely disseminated in Syriac speaking communities, since a domesticated translation “extends the appeal of the foreign text to a mass audience in another culture.”¹⁶⁰ The translator domesticates P-Zech by use of the following tactics.

4.2.1 Tactic: Manipulation of Word Order

The principal Syriac grammars highlight the freedom allowed in the arrangement of elements within a sentence.¹⁶¹ There are, nevertheless, certain arrangements of words that appear more frequently than others. In the following cases, the word order of P-Zech differs from M and aligns with word orders more frequently found in Syriac texts.

One arrangement that is more frequently found than others is that the verb be in the initial position and the subject and object follow upon the verb.¹⁶² Though the translator could have reproduced the word order of M in 6:15a, he advances the verb to the clause-initial position. The resulting construction aligns with the more common Syriac arrangement.

Zechariah 6:15a

¹⁵⁹ On stilted translations, see Lynn Visson, “Simultaneous Interpretation: Language and Cultural Difference,” in *Nation, Language, and the Ethics of Translation*, ed. Sandra Bermann and Michael Wood (Princeton: Princeton University Press, 2005), 55.

¹⁶⁰ Lawrence Venuti, “Translation, Community, Utopia,” in *The Translation Studies Reader*, ed. Lawrence Venuti (London: Routledge, 2000), 482.

¹⁶¹ Rubens Duval, *Traité de grammaire syriaque* (Paris: Vieweg, 1881), §377; Carl Brockelmann, *Syrische Grammatik*, 2nd ed. (Berlin: Reuther & Reichard, 1905), §223; Nöldeke, *Compendious Syriac Grammar*, §324.

¹⁶² Nöldeke, *Compendious Syriac Grammar*, §324; Ignacio Carbajosa, *The Character of the Syriac Version of Psalms: A Study of Psalms 90-150 in the Peshitta*, trans. Paul Stevenson, Monographs of the Peshitta Institute Leiden 17 (Leiden: Brill, 2008), 24, 34; David J. Lane, “‘the Best Words in the Best Order’: Some Comments on The ‘Syriacing’ Of Leviticus,” *Vetus Testamentum* 39 (1989): 474.

M: וְרַחֲזֻקִים יָבֹאוּ וּבְנֵי בְהֵיכַל יְהוָה:

P: וְרַחֲזֻקִים יָבֹאוּ וּבְנֵי בְהֵיכַל יְהוָה

See also 10:6, 13:2.

To the same end, the translator moves the object to follow upon the verb in 10:1. To be sure, G also moves the object to follow upon the verb, and one must weigh whether P was influenced by G. Nevertheless, P's general preference that the subject and object follow upon the verb suggests polygenesis.

Zechariah 10:1

M: שְׁאֵלוּ מִיְהוָה מָטָר בְּעֵת מְלָקוֹשׁ יְהוָה עֲשֵׂה חֲזִיזִים וּמְטָר־גֹּשֶׁם יִתֵּן לָהֶם לְאִישׁ עֵשֶׂב בַּשָּׂדֶה:

P: שְׁאֵלוּ מִיְהוָה מָטָר בְּעֵת מְלָקוֹשׁ יְהוָה עֲשֵׂה חֲזִיזִים וּמְטָר־גֹּשֶׁם יִתֵּן לָהֶם לְאִישׁ עֵשֶׂב בַּשָּׂדֶה

G: αἰτεῖσθε ὑετὸν παρὰ κυρίου καθ' ὥραν πρόιμον καὶ ὄψιμον κύριος ἐποίησεν φαντασίας καὶ ὑετὸν χειμερινὸν δώσει αὐτοῖς ἐκάστῳ βοτάνην ἐν ἀγρῶ

Similarly, in 9:13 the translator moves קִשְׁתָּ (“bow”) to immediately follow the verb אֶחָדָה (“I stretched out”). G approaches the text similarly, but adds *σε* and moves *Ιουδα*. Both P and G connect קִשְׁתָּ to the first line of the passage, as do Wellhausen and Nowack, but Mitchell connects it to what follows.¹⁶³ In addition to making the verse accord with the preferred word order, this modification also clarifies what it is that YHWH is stretching out and removes what would have been a temporary suspension of the identification of the item stretched out had the

¹⁶³ Wellhausen, *Skizzen und Vorarbeiten: Die kleinen Propheten*, 182; Nowack, *Die kleinen Propheten*, 361; Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 283.

Syriac ܐܘܡܐ used with a passive participle is often found following the participle.¹⁶⁷ In 3:3, the translator of P-Zech reverses the word order of M in order to conform to the more natural form of expression in Syriac.

Zechariah 3:3

M: ויהושע היה לבש בגדים צואים ועמד לפני המלאך

P: ܘܝܘܫܥ ܐܘܡܐ ܠܒܘܫ ܒܘܫܡܝܘܬ ܥܘܡܝܘܬܐ ܘܥܡܕ ܠܦܢܝ ܗܡܠܐܚܝܐ

4.2.2 Tactic: Transposition and Coalescence of Pronouns and Participles

In 1:15, 2:6, and 3:9, the translator transposes and coalesces personal pronouns with participles.¹⁶⁸ This construction is very common in Syriac but not in Hebrew.¹⁶⁹

Zechariah 1:15a

M: וקצף גדול אני קצף

P: ܘܩܘܨܦܐ ܥܘܠܐ ܐܢܝ ܩܘܨܦܐ

Zechariah 2:6

M: ואמר אנה אתה הלך ויאמר אלי למד את־ירושלם לראות כמה־רחבה וכמה ארבה

P: ܘܐܡܪܐ ܐܢܗ ܐܬܗ ܗܠܚܕ ܘܝܐܡܪܐ ܐܠܝ ܠܡܕ ܐܬ ܝܪܘܫܠܝܡ ܠܪܘܐ ܘܚܝܒܘܬܐ ܘܚܝܒܘܬܐ ܘܬܠܘܬܐ

Zechariah 3:9b

M: הנני מפתח פתחה נאם יהוה צבאות ומשתי את־עון הארץ־ההיא ביום אחד

¹⁶⁷ Nöldeke, *Compendious Syriac Grammar*, §278.

¹⁶⁸ The translator does not consistently employ this tactic. In 1:8, the translator omits the pronoun; see §4.5.3.

¹⁶⁹ Nöldeke, *Compendious Syriac Grammar*, §64.

P: אֲנִי הָיִיתִי אֶתְּכֶם כְּאִם אֶתְּכֶם. אֲנִי הָיִיתִי אֶתְּכֶם כְּאִם אֶתְּכֶם.

4.2.3 Tactic: Addition of a Pronoun

As discussed in §4.2.2, the translator occasionally transposes and coalesces personal pronouns and participles in order to create a more naturalized text. In other cases, the translator adds an enclitic pronoun in order to likewise create a grammatical construction that is very common in Syriac but not in Hebrew. This is the case in 2:13, 14, 12:2, and 11:16, each of which (except 12:2), curiously, is preceded by אֲנִי הָיִיתִי.

Zechariah 2:13a

M: כִּי הִנְנִי מְנִיף אֶת־יָדַי עָלֶיְהֶם:

P: אֲנִי הָיִיתִי אֶתְּכֶם כְּאִם אֶתְּכֶם.

Zechariah 2:14

M: רִנִּי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי־בָא וְשִׁכְנִתִּי בְּתוֹכְךָ נְאֻם־יְהוָה:

P: אֲנִי הָיִיתִי אֶתְּכֶם כְּאִם אֶתְּכֶם. אֲנִי הָיִיתִי אֶתְּכֶם כְּאִם אֶתְּכֶם.

Zechariah 12:2a

M: הִנֵּה אָנֹכִי שֵׁם אֶת־יְרוּשָׁלַם סָף־רַעַל לְכָל־הָעַמִּים סָבִיב:

P: אֲנִי הָיִיתִי אֶתְּכֶם כְּאִם אֶתְּכֶם. אֲנִי הָיִיתִי אֶתְּכֶם כְּאִם אֶתְּכֶם.

Zechariah 11:16a

M: כִּי הִנֵּה־אָנֹכִי מְקִים רֵעָה בְּאַרְץ הַנְּכַחְדוֹת לֹא־יִפְקֹד הַנַּעַר לֹא־יִבְקֹשׁ וְהַנְּשִׁבֶרֶת לֹא יִרְפָּא:

P: אֲנִי הָיִיתִי אֶתְּכֶם כְּאִם אֶתְּכֶם. אֲנִי הָיִיתִי אֶתְּכֶם כְּאִם אֶתְּכֶם.

The translator frequently adds a proleptic pronoun, an anticipatory pronoun that refers to a person or thing that is later specified by a noun. Such constructions occur frequently in Syriac but not in Hebrew.¹⁷⁰ This type of addition is particularly common with the phrase **בְּיוֹם הַהוּא** (“on that day”), which the translator sixteen times renders as **ܡܢ ܘܚܪܝܢ ܡܢ** (“on that day”).¹⁷¹

Zechariah 3:10a

M: **בְּיוֹם הַהוּא נֶאֱמַר יְהוָה צְבָאוֹת תִּקְרְאוּ אִישׁ לְרֵעֵהוּ**

P: **ܡܢ ܘܚܪܝܢ ܡܢ ܐܡܪ ܝܗܘܘܐ ܥܒܪܐܘܬܐ ܐܝܫ ܠܪܥܝܗܘ**

See also 11:11, 12:3, 4, 6, 8, 9, 11, 13:1, 2, 4, 14:6, 8, 9, 13, 20.

The translator does not restrict the addition of a proleptic pronoun to the phrase **ܡܢ ܘܚܪܝܢ** (“on that day”). In 14:2, he renders **אֶת־כָּל־הַגּוֹיִם** (“all the nations”) with **ܠܡܢܗ ܡܢ ܘܚܪܝܢ** (“all of them, the nations”).¹⁷²

Zechariah 14:2a

M: **וְאֶסְפְּתִי אֶת־כָּל־הַגּוֹיִם אֶל־יְרוּשָׁלַם לְמִלְחָמָה**

P: **ܘܐܥܨܦܬܝ ܠܡܢܗ ܡܢ ܘܚܪܝܢ ܐܬܝܢ ܡܢ ܘܚܪܝܢ ܐܠ ܝܪܘܫܐܠܝܡ ܠܡܠܚܡܐ**

See also 12:2, 14:5, 9, 10, 12, 14, etc.

¹⁷⁰ Wido Van Peursen, *Language and Interpretation in the Syriac Text of Ben Sira: A Comparative Linguistic and Literary Study* (Leiden: Brill, 2007), 323-30; Nöldeke, *Compendious Syriac Grammar*, §222; Geoffrey Khan, *Studies in Semitic Syntax*, London Oriental Series 38 (Oxford: Oxford University Press, 1988), 128-30.

¹⁷¹ In four cases, all of which are clause medial, the translator renders **בְּיוֹם הַהוּא** as **ܡܢ ܘܚܪܝܢ**: 2:15, 6:10, 9:16, 14:21.

¹⁷² This construction, along with proleptic suffixes on verbs, is a pleonasm that may express determination to some degree, especially when accompanied by *lamadh* marking the direct object. Nöldeke, *Compendious Syriac Grammar*, §227.

4.2.4 Tactic: Addition of a Copula, the Verb ܐܘܪܝܬܝܢ, or the Existential Particle ܕܘܪܝܬܝܢ

Hebrew nominal clauses tend to be bipartite, representing predication through the collocation of subject and predicate without a fully inflected verbal form. These verbless predications are very common in Biblical Hebrew, occurring almost two thousand times in the Pentateuch alone.¹⁷³ Though Syriac allows for bipartite nominal clauses,¹⁷⁴ verbless predication is much more frequently expressed with use of a copula.¹⁷⁵ In some of the cases listed here, G and P both add the verb “to be.” One could argue that when both P and G add the verb “to be,” P is following G. However, because Syriac strongly favors the expression of predication by means of the copula, it is best to describe the similarities between P and G in these cases as polygenesis. Both P and G are adjusting their translations to make them more natural.

In P-Zech, the translator frequently adds a copula when translating Hebrew bipartite nominal clauses. This is clearly seen in the translator’s treatment of the phrase *מה אלה* (“what [are] these”). The phrase *מה אלה* (“what [are] these”) occurs as a nominal clause five times in M-Zech (1:9, 2:2, 4:4, 13, 6:4) and the phrase *מה הם אלה* (“what [are] they, these ones”) occurs twice (1:9, 4:5). The translator of P-Zech renders all instances with *ܘܕܘܪܝܬܝܢ ܕܘܪܝܬܝܢ* or *ܘܕܘܪܝܬܝܢ ܕܘܪܝܬܝܢ* (“what are these”).¹⁷⁶

Zechariah 2:2a

¹⁷³ Francis I. Andersen, *The Hebrew Verbless Clause in the Pentateuch*, Journal of Biblical Literature Monograph Series 14 (Nashville: Abingdon, 1970), 17.

¹⁷⁴ Nöldeke, *Compendious Syriac Grammar*, §310.

¹⁷⁵ Ibid., §311; T. Muraoka, *Classical Syriac for Hebraists* (Wiesbaden: Harrassowitz, 1987), §103.

¹⁷⁶ This is not assimilation since the majority of cases in M-Zech lack the copula. In some cases (2:2, 4:4, 13, 6:4) but not all (1:9) G adds a form of *ܐܘܪܝܬܝܢ*.

M: ואמר אל־הַמְּלֶאךָ הַדִּבֶּר בִּי מִה־אֱלֹהִים

P: אֵלֵינוּ לַחֲלֹם וְנַחֲלֵם בְּכֹחַ אֱלֹהֵינוּ הַזֶּה

The addition of a copula is not confined to the phrases *מה אלה* and *מה המה אלה*. In 6:1, the translator renders *וְהַהָרִים הָרִי נְחֹשֶׁת* (“and the mountains [are] mountains of bronze”) with *וְהַהָרִים הָרִי נְחֹשֶׁת* (“and those mountains are mountains of bronze”), adding a copula to M’s verbless clause.¹⁷⁷ G similarly adds ἦν.

Zechariah 6:1

M: וְאָשַׁב וְאָשָׂא עֵינַי וְאָרְאָה וְהִנֵּה אַרְבַּע מְרֻכְבוֹת יֹצְאוֹת מִבֵּין שְׁנֵי הַהָרִים וְהַהָרִים הָרִי נְחֹשֶׁת

P: וְאָשַׁב וְאָשָׂא עֵינַי וְאָרְאָה וְהִנֵּה אַרְבַּע מְרֻכְבוֹת יֹצְאוֹת מִבֵּין שְׁנֵי הַהָרִים וְהַהָרִים הָרִי נְחֹשֶׁת

G: καὶ ἐπέστρεψα καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ τέσσαρα ἄρματα ἐκπορευόμενα

ἐκ μέσου δύο ὀρέων καὶ τὰ ὄρη ἦν ὄρη χαλκᾶ

See also 4:2, 11, 12, 5:2, 5, 6:5, 8:11, 9:16b, 11:11, 14, 13:6, 14:4.¹⁷⁸

In 13:5, the translator adds a form of the verb *אם* (“to be”) and renders the nominal phrase *לֹא נְבִיאָ אָנֹכִי* (“not a prophet [am] I”) with the verbal phrase *אֲנִי אֵלֹהִים לֹא* (“I am not a prophet”). G similarly renders the phrase as *οὐκ εἰμι προφήτης ἐγώ* (“I am not a prophet”).

Zechariah 13:5

¹⁷⁷ On the addition of *אם*, see §5.1.6.

¹⁷⁸ An instance in which the translator does not add a copula is the phrase *אֱלֹהִים אִתְּךָ* (“God is with you”) in 8:23. It is not uncommon for such oft-used, fixed phrases to resist grammatical appropriation when translated.

M: ואמר לא נביא איש-עבד אדמה אנכי כי אדם הקנני מנעורי:

P: *ܘܥܡܪ ܠܐ ܢܒܝܐ ܐܝܫ-ܥܒܕ ܐܕܡܬܐ ܐܢܚܝ ܕܝܐܢܝ ܡܢܥܘܪܝ ܕܐܕܡܬܐ*

G: και ἐρεῖ οὗκ εἰμι προφήτης ἐγὼ διότι ἄνθρωπος ἐργαζόμενος τὴν γῆν ἐγὼ εἰμι ὅτι ἄνθρωπος

ἐγέννησέν με ἐκ νεότητός μου

In 4:3, the translator adds the existential particle *ܘܗܝ* (“there are”) to the phrase *ܘܫְׁנַיִם*

ܘܫְׁנַיִם ܘܝܬִּים ܥܠֶיהָ (“and two olive trees [are] upon it”). G reflects M.

Zechariah 4:3

M: וּשְׁנַיִם יְיִתִּים עָלֶיהָ אֶחָד מִיְמִין הַגִּלָּה וְאֶחָד עַל-שְׂמֹאלָהּ:

P: *ܘܫְׁנַיִם ܘܝܬִּים ܥܠֶיהָ ܐܚܕ ܡܝܡִין ܗܘܘܐ ܘܐܚܕ ܥܠ ܫܡܘܠܐ*

4.2.5 Tactic: Substitution of Dalath for the Construct State

Though Syriac grammar allows for a genitival relationship to be expressed by the construct state, it is more frequently and more idiomatically created with the use of a *dalath*.¹⁷⁹ In most cases in P-Zech, the translator replaces the Hebrew construct state with the more idiomatic construction.¹⁸⁰

Zechariah 1:1

M: בַּחֲדָשׁ הַשְּׁמִינִי בְּשָׁנַת שְׁתַּיִם לְדַרְיוֹשׁ הָיָה דְּבַר־יְהוָה אֶל-זְכַרְיָה בֶן-בִּרְכִיָּה בֶן-עֲדוֹ הַנְּבִיא לֵאמֹר:

¹⁷⁹ Nöldeke, *Compendious Syriac Grammar*, §205B.

¹⁸⁰ Exceptions are set phrases or particularly close combinations, such as *בֶן-בִּרְכִיָּה* (“son of Berechiah”) and *בֶן-עֲדוֹ* (“son of Iddo”) in 1:1. Ibid., §205A.

P: ~~כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל~~ . כִּי יִשְׁמַע ה' אֶת הַקּוֹל . כִּי יִשְׁמַע ה' אֶת הַקּוֹל .
כִּי יִשְׁמַע

See also 1:11, 12, 2:4, 5, 8, 9, 10, etc.

4.2.6 Tactic: Substitution of a Finite Verb for an Infinitive Absolute

In Biblical Hebrew, the infinitive absolute frequently functions in place of a finite verb. Arie Rubinstein finds forty-five passages in which an infinitive absolute follows a finite verb and is connected to that finite verb by means of a conjunctive *waw*, as in Zechariah 7:5.¹⁸¹ In this construction, the infinitive absolute “is used as a finite verb and represents a situation subordinate to the leading verb.”¹⁸² In Syriac, however, only in “very rare cases” does the infinitive absolute function in place of a finite verb.¹⁸³

In 7:5, the translator avoids what would be a very rare construction and renders the phrase $\text{וְצַמְתֶּם וְסָפַדְתֶּם}$ (“you fasted and lamented”) with the two finite verbs ܘܢܘܨܘܬܝܢܝܢ (“you fasted”) and ܘܡܢܝܢܝܢܝܢ (“you lamented”).¹⁸⁴ G similarly translates the infinitive absolute with a finite verb. As in §4.2.4, one could argue that P is here following G, but since P overwhelmingly avoids infinitives absolute, the similarities are best explained as polygenesis.

Zechariah 7:5

¹⁸¹ Arie Rubinstein, “Finite Verb Continued by an Infinitive Absolute in Biblical Hebrew,” *Vetus Testamentum* 2 (1952).

¹⁸² Bruce K. Waltke and Michael Patrick O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake: Eisenbrauns, 1990), §35.5.2d.

¹⁸³ Nöldeke, *Compendious Syriac Grammar*, §297.

¹⁸⁴ Vinay and Darbelnet call this “transposition”: the replacement of one word class with another without changing the meaning of the utterance. Vinay and Darbelnet, *Comparative Stylistics*, 36.

noun for M's infinitive construct, the translator of P-Zech creates a more domesticated Syriac text.

Zechariah 13:4

M: וְהָיָה בַיּוֹם הַהוּא יִבְשׁוּ הַנְּבִיאִים אִישׁ מִחֻזְינוּ בְּהַנְּבִאָתוֹ וְלֹא יִלְבְּשׁוּ אֲדָרֶת שְׂעָרָה לְמַעַן כִּחֵשׁ׃

P: כִּחַ כְּמַסְכָּא שֶׁמָּה. וְכַמְלֵאָה. וְנִצְרָא. וְלֹא אִנּוּ מִן עוֹסֵא וְנִבְנֵאָה. מֵלֵא עַלְכֵּבְנֵא. מִצְּרָא וְשִׁנְיָא מִכְּלָא וְזִבְנֵא׃

4.2.8 Tactic: Substitution of a Syriac Perfect for a Hebrew Yiqtol

In 10:2, the translator translates three *yiqtol* verbs with Syriac perfect verbs. The verbs in this verse indicate actions that have taken place in the past and either continue into the present or have effects that persist into the present. While Hebrew can use *yiqtol* verbal forms in such cases,¹⁸⁷ Syriac requires the use of the perfect.¹⁸⁸ The translator construed the tense as past, based on the context, and rendered accordingly. One must weigh G's influence on P in this passage, though the similarities between the two are best described as polygenesis, due to the grammatical constraints in Syriac.

Zechariah 10:2

M: כִּי הִתְרַפִּים דְּבִרְו־אָזֶן וְהִקּוּסְמִים תָּזוּ שְׁקֵר וְחִלְמוֹת הַשְּׂוֹא יִדְּבְרוּ הַבָּל יִנְחַמוּן עַל־כֵּן נִסְעוּ כְּמו־צֹאן יַעֲנּוּ׃

כִּי־אִין רַעְהָ

P: מִכְּלָא וְזִבְנֵאָה מִכְּלָא מִכְּלָא. סַפְּתֵי מַסְכָּא שֶׁמָּה. וְלֹא אִנּוּ מִן עוֹסֵא. וְנִבְנֵאָה. מֵלֵא עַלְכֵּבְנֵא. מִצְּרָא וְשִׁנְיָא מִכְּלָא

שַׁמְלֵא אִנּוּ מִן עוֹסֵא. מִצְּרָא וְשִׁנְיָא מִכְּלָא. וְזִבְנֵאָה. מֵלֵא עַלְכֵּבְנֵא. מִצְּרָא וְשִׁנְיָא מִכְּלָא

¹⁸⁷ Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, §31.2-3.

¹⁸⁸ Nöldeke, *Compendious Syriac Grammar*, §255-56.

In 7:6, the translator renders the imperfects תֹּאכְלוּ (“eat”) and תִּשְׁתּוּ (“drink”) with the participles אֹכְלֵי (“eating”) and שׂוֹמְרֵי (“drinking”). Understanding מִכִּי as a conditional particle,¹⁹² the translator renders it as ܡܢ and translates the verbs of the protasis with participles, a common way of constructing conditional clauses in Syriac.

Zechariah 7:6

M: וְכִי תֹאכְלוּ וְכִי תִשְׁתּוּ הֲלוֹא אַתֶּם הָאֹכְלִים וְאַתֶּם הַשְׁתִּים:

P: ܡܢ ܐܘܟܠܝܢ ܐܘܟܠܝܢ ܡܢ ܫܘܡܪܝܢ ܫܘܡܪܝܢ

4.2.10 Tactic: Substitution of a Syriac Participle for Hebrew Yiqtol

In 11:5-6, the translator renders five Hebrew *yiqtol* verbs with participles. The literary unit 11:4-17 begins with an oracular formula indicating YHWH’s *past* speaking to the prophet in 11:4: “Thus said YHWH my God: ‘Be a shepherd of the flock doomed to slaughter’”¹⁹³ Verse 7 begins a narrative description of the prophet’s *past* response to YHWH’s imperative. The enclosed material (verses 5-6a) is a vignette of a shepherd and a flock followed by an interpretation of the symbolic action (verse 6b). In Hebrew, the *yiqtol* (expressing imperfective aspect)¹⁹⁴ is often used in narratives to make “explicit reference to the internal temporal structure of a situation,

¹⁹² On מִכִּי in conditional clauses, see Revell, “Conditional Sentences.”

¹⁹³ Though the genre of 11:4-17 and whether or not 13:7-9 belongs with 11:4-17 are hotly debated issues, there is a general consensus that 11:4-17 is a literary unit. See David L. Petersen, *Zechariah 9-14 and Malachi: A Commentary*, The Old Testament Library (Louisville: Westminster / John Knox, 1995), 88-90.

¹⁹⁴ See §3.3.1.

viewing a situation from within,” as is the case in the vignette and interpretation.¹⁹⁵ The *yiqtol* is also used to represent events that are ongoing and recurring.¹⁹⁶ In Syriac, however, the future tense is not similarly used. In these cases, the participle is preferred, and the translator here renders accordingly.¹⁹⁷

Zechariah 11:5-6

M: אֲשֶׁר קִנְיָהֶן יִהְיֶה וְלֹא יֵאָשְׁמוּ וּמִכְרֵיהֶן יֵאמַר בְּרוּךְ יְהוָה וְאֲעֹשֶׂה וְרַעֲיָהֶם לֹא יִחְמֹל עֲלֵיהֶן כִּי לֹא אֶחְמֹל עוֹד

עַל־יֹשְׁבֵי הָאָרֶץ נְאֻם־יְהוָה וְהִנֵּה אֲנֹכִי מִמְצִיא אֶת־הָאָדָם אִישׁ בְּיַד־רַעְיוֹ וּבְיַד מַלְכוֹ וְכַתְּתוּ אֶת־הָאָרֶץ וְלֹא אֲצִיל

מִיָּדָם

P: וְנִשְׁמַטְמֵט מִלְּפָנָי לֹא אֶחְמֹל. וְנִשְׁמַטְמֵט מִלְּפָנָי לֹא אֶחְמֹל. וְנִשְׁמַטְמֵט מִלְּפָנָי לֹא אֶחְמֹל.

לֹא אֶחְמֹל. וְנִשְׁמַטְמֵט מִלְּפָנָי לֹא אֶחְמֹל. וְנִשְׁמַטְמֵט מִלְּפָנָי לֹא אֶחְמֹל. וְנִשְׁמַטְמֵט מִלְּפָנָי לֹא אֶחְמֹל.

כִּי עָבַדְתִּי מִבְּנֵי מַלְכוּת. וְנִשְׁמַטְמֵט מִלְּפָנָי לֹא אֶחְמֹל. וְנִשְׁמַטְמֵט מִלְּפָנָי לֹא אֶחְמֹל.

In 6:6b, the translator translates two identical *qatal* verbs (יָצְאוּ and יָצְאוּ) with participles (נִשְׁמַטְמֵט and נִשְׁמַטְמֵט). These two verbs are part of a series of actions spanning from 6:5 to 6:6, and they all occur in present time. The *qatal* in Hebrew is often used in present time.¹⁹⁸ In Syriac, however, the past tense (or perfect) verb is only used in present time to denote a completed result (the pure perfect). The translator uses the participle here to better accord with Syriac grammar. In some respects this is an assimilation to the participle יָצְאוּ earlier in verse 6 and to the participle

¹⁹⁵ Comrie, *Aspect*, 24.

¹⁹⁶ Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, §31.3.

¹⁹⁷ Nöldeke, *Compendious Syriac Grammar*, §269.

¹⁹⁸ Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, §30.4.

יִצְאוֹת in verse 5. This assimilation, however, is motivated by the desire to better accord with Syriac grammar.

Zechariah 6:5-6

M: וַיַּעַן הַמַּלְאָךְ וַיֹּאמֶר אֵלַי אֱלֹהֵי אַרְבַּע רַחֲוֹת הַשָּׁמַיִם יוֹצְאוֹת מִהַתְּיָצֵב עַל־אֲדוֹן כָּל־הָאָרֶץ אֲשֶׁר־בָּהּ הַסּוֹסִים:

הַשְּׁחָרִים יִצְאִים אֶל־אָרֶץ צָפוֹן וְהַלְבָּנִים יִצְאוּ אֶל־אַחֲרֵיהֶם וְהַבְּרָדִים יִצְאוּ אֶל־אָרֶץ הַתִּימָן

P: חַסַּח מִלִּפְנֵי מַלְאָכָא מִלְּפָנֵי אֱלֹהֵי אַרְבַּע רַחֲוֹת הַשָּׁמַיִם וַיֹּאמֶר אֵלַי אֱלֹהֵי אַרְבַּע רַחֲוֹת הַשָּׁמַיִם יוֹצְאוֹת מִהַתְּיָצֵב עַל־אֲדוֹן כָּל־הָאָרֶץ אֲשֶׁר־בָּהּ הַסּוֹסִים:

אֲחֵרִים יִצְאִים אֶל־אָרֶץ צָפוֹן וְהַלְבָּנִים יִצְאוּ אֶל־אַחֲרֵיהֶם וְהַבְּרָדִים יִצְאוּ אֶל־אָרֶץ הַתִּימָן

4.2.11 Tactic: Substitution of a Finite Verb for Hebrew לֵאמֹר

Representations of direct speech are composed of two parts: “the *quotation*, which represents the original locution, and the *quotative frame*, the report which introduces the quotation.”¹⁹⁹ One

type of quotative frame in Biblical Hebrew contains a finite speech verb (such as אָמַר or דָּבַר)

combined with לֵאמֹר.²⁰⁰ In this construction, לֵאמֹר (the infinitive construct of the verb אָמַר

prefixed with the preposition לְ) is a grammaticalized complementizer. A grammaticalized

¹⁹⁹ Cynthia L. Miller, “Introducing Direct Discourse in Biblical Hebrew Narrative,” in *Biblical Hebrew and Discourse Linguistics*, ed. Robert D. Bergen (Winona Lake: Eisenbrauns, 1995), 199.

²⁰⁰ For a comprehensive study of the representation of speech in Biblical Hebrew, see Cynthia L. Miller, *The Representation of Speech in Biblical Hebrew Narrative: A Linguistic Analysis*, Harvard Semitic Museum Publications 55 (Atlanta: Scholars Press, 1996).

complementizer is a “word, particle or clitic which functions to introduce a complement, in this case the quotation of reported speech.”²⁰¹

In Syriac, two forms of the infinitive construct of ܐܡܪ are attested. One, ܐܡܪܐ, functions as a true infinitive (i.e., “to say”).²⁰² The second, ܐܡܪ, introduces direct speech.²⁰³ The form ܐܡܪ does not appear in P-Zech. The form ܐܡܪܐ appears once in P-Zech, in 7:3, and it is a true infinitive, corresponding to ܐܡܪ. In this verse, ܐܡܪܐ is not a grammaticalized complementizer introducing direct speech; it is an embedded infinitive expressing purpose or result (i.e., “in order to say”).²⁰⁴ For all instances of ܐܡܪ in P-Zech where it is a grammaticalized complementizer introducing direct speech, the translator either omits ܐܡܪ or renders it with finite verbs. We can make the following observations.

The translator of P-Zech is remarkably consistent in rendering quotative frames containing ܐܡܪ. If a quotative frame in M-Zech contains ܐܡܪ and one of the finite verbs in the frame is ܐܡܪ or ܕܒܪ, the translator omits ܐܡܪ, as in 2:8.

Zechariah 2:8a

M: ܘܝܐܡܪ ܐܠܘ ܪܘܢ ܕܕܒܪ ܐܠ-ܗܢܥܪ ܗܠܘ ܐܡܪ

²⁰¹ Ibid., 200. On ܐܡܪ as a grammaticalized complementizer, see Miller, *Representation of Speech*, 179-85.

²⁰² See Nöldeke, *Compendious Syriac Grammar*, §286.

²⁰³ See J. Payne Smith, *A Compendious Syriac Dictionary: Founded Upon the Thesaurus Syriacus of R. Payne Smith* (London: Oxford University Press, 1902; reprint, Eugene: Wipf & Stock, 1999), 242; Miller, *Representation of Speech*, 165 n. 41. For an alternative analysis of ܐܡܪ, see John Huehnergard, “Asseverative *La and Hypothetical *Lu/Law in Semitic,” *Journal of the American Oriental Society* 103 (1983).

²⁰⁴ On embedded infinitives, see Miller, *Representation of Speech*, 181 n. 84.

4.2.12 Tactic: Other Substitutions

The construction *בין ... ובין* (“between X and Y”) is not uncommon in Classical Hebrew, occurring 126 times in the Hebrew Bible.²⁰⁸ This construction rarely appears in Syriac. When it does appear, it is usually as a Hebraism in the Old Testament.²⁰⁹ The usual practice in Syriac is to mark the second member of the relationship with *ܐ* or *ܘ*.²¹⁰ In 5:9, the translator uses the construction that is more natural Syriac, translating *בין הארץ ובין השמים* as *ܒܝܢ ܐܪܥܐ ܕܥܡܠܐ*. G

ἀνὰ μέσον τῆς γῆς καὶ ἀνὰ μέσον τοῦ οὐρανοῦ resembles M.

Zechariah 5:9b

M: *וְתִשָּׂאנָה אֶת־הָאֲרֶזֶת בֵּין הָאָרֶץ וּבֵין הַשָּׁמַיִם*

P: *ܒܝܢ ܐܪܥܐ ܕܥܡܠܐ*

In 10:10, the phrase *וְלֹא יִמְצָא לָהֶם* (lit. “and it will not be found for them”) is an idiomatic and elliptical way of saying that there will be no room for them in the land. The translator of P-Zech 10:10 maintains the sense of the phrase while translating in more natural Syriac, rendering the phrase as *ܘܠܐ ܢܚܠܝܐ ܠܫܡܐ* (“it will not be [too] full for them”). In Judges 21:14, the translator

structural calque in which the translator is borrowing the form *לאמר* from Hebrew and translating it in a construction that is novel in Syriac. For calque as a translation procedure, see Vinay and Darbelnet, *Comparative Stylistics*, 32-33.

²⁰⁸ James Barr, “Some Notes on *Ben* ‘between’ in Classical Hebrew,” *Journal of Semitic Studies* 23 (1978): 3.

²⁰⁹ Nöldeke, *Compendious Syriac Grammar*, §251.

²¹⁰ *Ibid.*

of P renders the similar phrase **וְלֹא־מִצְאָנוּ לָהֶם** as **לֹא מַלְא מַלְא** and in Joshua 17:16 the translator

of P renders **לֹא־יִמְצָא לָנוּ הַהָר** with **לֹא נַעֲמַד לֵה** (“the mountain will not be sufficient for us”).

Zechariah 10:10

M: **וְהַשִּׁבוֹתִים מֵאֶרֶץ מִצְרַיִם וּמֵאֲשׁוּר וְאֶקְבְּצֵם וְאֶל־אֶרֶץ גְּלֵעָד וּלְבָנוֹן אָבִיָּאם וְלֹא יִמְצָא לָהֶם:**

P: **לֹא־מִצְאָנוּ לָהֶם מַלְא מַלְא וְנִחְלַח מִלְּבַב אֲשׁוּרָא אֲשׁוּרָא. מַלְאֵי־כַח וְנִחְלַח מִלְּבַב אֲשׁוּרָא. מַלְאֵי־כַח וְנִחְלַח מִלְּבַב אֲשׁוּרָא. מַלְאֵי־כַח וְנִחְלַח מִלְּבַב אֲשׁוּרָא.**

4.2.13 Tactic: Converse Translation

Harry Orlinsky describes converse translation in the Septuagint in this way: “On a number of occasions, our translator rendered a Hebrew word by a Greek word with the opposite meaning, and then adding the negative particle *οὐ* or *μη* to neutralize the Greek word; in this way the Greek was squared with the Hebrew so far as the sense was concerned.”²¹¹ The translator of P-Zech employs converse translation in 7:11, rendering **וַיִּמְצְאוּ** (“they refused”) with **לֹא־יִצְחָקוּ** (“they did not want”). The use of **לֹא־יִצְחָקוּ** to translate **מֵאֵן** is common in the Peshitta.²¹² Since the semantic fields of **מֵאֵן** and **לֹא־יִצְחָקוּ** do not align, by rendering **מֵאֵן** with **לֹא־יִצְחָקוּ** the translator has chosen the appropriate Syriac construction.

²¹¹ Harry M. Orlinsky, “Studies in the Septuagint of the Book of Job: Chapter II,” *Hebrew Union College Annual* 29 (1958): 231. For more on converse translation, see also Michael L. Klein, “Converse Translation: A Targumic Technique,” *Biblica* 57 (1976); R. P. Gordon, “‘Converse Translation’ in the Targums and Beyond,” *Journal for the Study of the Pseudepigrapha* 19 (1999).

²¹² See, among many examples, Genesis 37:35, 1 Kings 20:35, 2 Kings 5:16; Jeremiah 50:33.

Zechariah 7:11

M: וַיִּמְאַנּוּ לְהִקְשִׁיב וַיִּתְּנּוּ כְּתָף סָרְרַת וְאַזְנֵיהֶם הִכְבִּידוּ מִשְׁמוֹעַ

P: ܘܝܡܢܘܢ ܠܗܝܩܫܝܒ ܘܝܬܢܘ ܟܬܦ ܣܪܪܬ ܘܐܙܢܝܗܘܢ ܗܝܚܝܒܘ ܡܫܡܘܥܐ

4.2.14 Tactic: Domestication of Proper Nouns

Rather than transliterate the name of the month כְּסֵלֶוּ (“Kislev”) in 7:1 (as does G with *Χασελευ*), the translator domesticates the date by using ܟܢܘܢ (“Kanoon”),²¹³ which signifies the same time of the year as כְּסֵלֶוּ.²¹⁴ This tactic differs slightly from the preceding in that it is not on the grammatical or syntactic plane. However, it is similar to the preceding in that it is in the service of producing a text that better aligns with phrasing and expressions of speech that are natural to the Syriac language.

Zechariah 7:1

M: וַיְהִי בְּשָׁנָה אַרְבַּע לְדָרְיוֹשׁ הַמֶּלֶךְ הָיָה דְבַר־יְהוָה אֶל־זְכַרְיָה בְּאַרְבַּעָה לַחֹדֶשׁ הַתְּשֻׁעִי בְּכֶסֶלֶוּ

P: ܘܝܗܝ ܒܫܢܬ ܐܪܒܥ ܠܕܪܝܘܫ ܗܡܠܟܐ ܗܝ ܕܒܪ-ܝܗܘܐ ܐܠ-ܙܟܪܝܐ ܒܐܪܒܥܐ ܠܚܕܝܫ ܗܩܘܫܝܘܢ ܒܟܣܠܘ

G: καὶ ἐγένετο ἐν τῷ τετάρτῳ ἔτει ἐπὶ Δαρείου τοῦ βασιλέως ἐγένετο λόγος κυρίου πρὸς Ζαχαριαν

τετράδι τοῦ μηνὸς τοῦ ἐνάτου ὃς ἐστὶν Χασελευ

²¹³ The translator of P-Nehemiah similarly translates the only other occurrence of כְּסֵלֶוּ as ܟܢܘܢ in Nehemiah 1:1.

²¹⁴ The difference between a domesticated and foreignized translation of this date can be seen by observing the subtleties between an English translation of 7:1 as “the word of the Lord came to Zechariah ... in December” and the NRSV’s rendering “the word of the Lord came to Zechariah ... in Chislev.” The latter creates a text that a target language reader would find dissonant. The former, the domesticated translation, removes this type of dissonance.

4.3 Goal: Create a Clear Translation

Clarification is a very common goal that translators seek.²¹⁵ While original works may have no problem moving in the indefinite, translators often feel the need to impose the definite. This sentiment is evidenced in these words of the American poet Galway Kinnell:

The translation should be a little clearer than the original. Because of its verbal authority a poem can hold in suspension a number of possible meanings. A translation that tries to express the same ambiguity often ends up merely fuzzy or confused. It looks as though the translator had translated word for word a passage he didn't understand. A translation is an interpretation. The translator must decide what is the primary sense and say it rather clearly.²¹⁶

Clarification is the revelation of something that is concealed, repressed, or implicit in the original. In many cases, that which is “clarified” by the translator is already clear in the original; the clarity the translator brings is to make explicit something implicit in the original or to focus on one of the variety of meanings of a word or phrase.²¹⁷

²¹⁵ On the prevalence of clarification in translated texts, see Shoshana Blum-Kulka, “Shifts of Cohesion and Coherence in Translation,” in *Interlingual and Intercultural Communication: Discourse and Cognition in Translation and Second Language Acquisition Studies*, ed. Juliane House and Shoshana Blum-Kulka (Tübingen: Narr, 1986); Linn Øverås, “In Search of the Third Code: An Investigation of Norms in Literary Translation,” *Meta: journal des traducteurs* 43 (1998); Maeve Olohan and Mona Baker, “Reporting That in Translated English: Evidence for Subconscious Processes of Explicitation?,” *Across Languages and Cultures* 1 (2000); Birgitta Englund Dimitrova, *Expertise and Explicitation in the Translation Process* (Amsterdam: Benjamins, 2005).

²¹⁶ Galway Kinnell, *Walking Down the Stairs: Selections from Interviews* (Ann Arbor: University of Michigan Press, 1978), 14.

²¹⁷ Some would call this explication, but explication is a type of clarification and I therefore include explications in my category of clarification.

In many cases, tactics that bring clarity to the translation and tactics that domesticate the text look very similar. The difference between the two is that the latter result in grammatical constructions that are required or overwhelmingly preferred by Syriac grammar. The former result in constructions that are permissible in Syriac grammar but are in no way required or even preferred, and the result is a translation that is clearer or more explicit than the original.

The translator of P-Zech seeks to create clarity in his translation by producing a text that is relatively void of actual or potential ambiguities and difficulties. To this end, the translator employs the following tactics.

4.3.1 Tactic: Manipulation of Word Order

Word order “is one of the most important devices for maintaining comprehensibility on the part of the reader or hearer.”²¹⁸ It is therefore not surprising that the translator, utilizing the flexibility of Syriac syntax,²¹⁹ frequently manipulates word order in order to bring clarity to the text. The resultant Syriac word order is allowable but neither required nor preferred by Syriac grammar. This is the distinguishing factor between a manipulation in word order that seeks to domesticate the translation and a manipulation in word order that aims to bring clarity to the translation.

In M 2:12b, there is an opposition between the two objects **בְּכֶם** and **בְּבִבְתַּי עֵינֵי**. The translator of P-Zech makes this opposition clear by moving the second object to the clause initial

²¹⁸ Barry L. Bandstra, “Word Order and Emphasis in Biblical Hebrew Narrative: Syntactic Observations on Genesis 22 from a Discourse Perspective,” in *Linguistics and Biblical Hebrew*, ed. Walter R. Bodine (Winona Lake: Eisenbrauns, 1992), 110.

²¹⁹ On the flexibility of Syriac syntax, see Duval, *Traité de grammaire syriaque*, §377; Brockelmann, *Syrische Grammatik*, §223.

position. The juxtaposition of the two objects, along with the addition of אס,²²⁰ highlights the contrast between these two objects. To similar ends, G adds the comparative ὡς.

Zechariah 2:12b

M: כִּי הִנֵּגְע בְּכֶם נִגְעַ בְּבִת עֵינֵי

P: כִּי הִנֵּגְע לַחֲבֵרָא אֶת הַבְּרִית וְאֶת הַבְּרִית

G: διότι ὁ ἀπτόμενος ὑμῶν ὡς ἀπτόμενος τῆς κόρης τοῦ ὀφθαλμοῦ αὐτοῦ

In 11:7, the prophet takes in hand two staffs. One is named נַעַם (“pleasantness”) and the other חֲבֵלִים (“unity”). In 11:10, the prophet breaks the staff נַעַם (“pleasantness”). In 11:14, the prophet again breaks a staff. In order to clarify that the staff being broken in 11:14 is not the same as the one already broken in 11:10, the translator reverses the order of the two accusative nominal phrases in the initial clause of 11:14 so that the name of the staff (חֲבֵלִים) immediately follows the verb. The question as to which staff is being broken may have arisen because of the length of the textual material between when the two staffs are identified in 11:7 and when the second one is broken in 11:14. It would have been possible for the prophet to twice break the first staff, but the translator’s rendering makes it clear that this is not the case. It is possible that this reversal was present in the translator’s *Vorlage*, though were this the case, P would be the only witness to this supposed text. Since clarification is such an overriding principle in

²²⁰ Translators of P not infrequently add אס and אסא to highlight contrasting elements. See Gideon Goldenberg, “Bible Translations and Syriac Idiom,” in *The Peshitta as a Translation: Papers Read at the II Peshitta Symposium Held at Leiden 19-21 August 1993*, ed. P. B. Dirksen and Arie van der Kooij, Monographs of the Peshitta Institute Leiden 8 (Leiden: Brill, 1995), 31-34.

translation, and in light of my profile of the translation technique evident in P-Zech, it is reasonable to assign this change to the translator.

Zechariah 11:14

M: וַאֲגִדְע אֶת־מִקְלֵי הַשְּׁנֵי אֶת הַחֲבָלִים לְהַפֵּר אֶת־הָאֶחָוָה בֵּין יְהוּדָה וּבֵין יִשְׂרָאֵל

P: ܘܐܘܚܒܘܟܝܢ ܠܘܨܠܐ ܘܡܩܠܝܗܘܢ ܘܠܚܘܒܝܬܗܘܢ ܘܢܘܨܠܝܘܗܘܢ ܘܠܚܘܒܝܬܗܘܢ ܘܢܘܨܠܝܘܗܘܢ

In 8:13, the translator reverses the order of the asyndetic phrases אֶל־תִּירָאוּ (“do not be afraid”) and תְּחַזְּקֵנָּה יְדֵיכֶם (“let your hands be strong”) in order to avoid a potential misreading where the negative would carry over to the last phrase. In Syriac sentences where negation has reference to two clauses, the negation may appear once and stand for both.²²¹ In 8:13, by reversing the order of these two asyndetic phrases, the translator circumvents the incongruous potential reading, “do not be afraid (and do not) let your hands be strong.” Perhaps to the same end, G employs converse translation, rendering אֶל־תִּירָאוּ (“do not be afraid”) with *θαρσείτε* (“be courageous”).

Zechariah 8:13

M: וְהָיָה כַּאֲשֶׁר הָיִיתֶם קְלָלָה בְּגוֹיִם בַּיִת יְהוּדָה וּבַיִת יִשְׂרָאֵל כִּן אֲשִׁיעַ אֶתְכֶם וְהִיִּיתֶם בְּרָכָה אֶל־תִּירָאוּ תְּחַזְּקֵנָּה יְדֵיכֶם

יְדֵיכֶם

P: ܘܟܘܢ ܕܥܫܪܐ ܘܕܝܘܕܐ ܕܘܨܠܝܘܗܘܢ ܕܘܨܠܝܘܗܘܢ ܕܘܨܠܝܘܗܘܢ ܕܘܨܠܝܘܗܘܢ ܕܘܨܠܝܘܗܘܢ ܕܘܨܠܝܘܗܘܢ ܕܘܨܠܝܘܗܘܢ ܕܘܨܠܝܘܗܘܢ ܕܘܨܠܝܘܗܘܢ ܕܘܨܠܝܘܗܘܢ

²²¹ Nöldeke, *Compendious Syriac Grammar*, §333.

G: καὶ ἔσται ὃν τρόπον ἦτε ἐν κατάρῃ ἐν τοῖς ἔθνεσιν οἶκος Ιουδα καὶ οἶκος Ισραηλ οὕτως διασώσω
 ὑμᾶς καὶ ἔσεσθε ἐν εὐλογίᾳ θαρσεῖτε καὶ κατισχύετε ἐν ταῖς χερσὶν ὑμῶν

In 6:12, the translator reverses the order of the subject and predicate of the nominal clause שְׁמוֹ הוּא עֵצ (lit. “branch is his name”). Equivalent phrases do not otherwise exist in Zechariah, but elsewhere in the prophets (Isaiah 48:2, 57:15, Jeremiah 10:16, 50:34, 51:57, Amos 4:13) similar constructions (“X is his name”) all maintain the word order of the Hebrew when translated into Syriac. Only in Zechariah 6:12 is the order reversed. This manipulation of word order and the addition of the conjunction *waw* highlight the phrasal boundary between הוּא רַבִּי (“behold a man”) and וְשֵׁמוֹ הוּא עֵצ (“and shining is his name”) and highlight the change in grammatical subject.

Zechariah 6:12b (M), 6:12b-13a (P)

M: הַגֵּה־אִישׁ עֵצַח שְׁמוֹ וּמִתְחַתָּיו יִצְמַח וּבְנֵה אֶת־הַיֵּכֶל יְהוָה

P: $\text{הוּא רַבִּי וְשֵׁמוֹ הוּא עֵצ}$ וְשֵׁמוֹ הוּא עֵצ וְשֵׁמוֹ הוּא עֵצ וְשֵׁמוֹ הוּא עֵצ וְשֵׁמוֹ הוּא עֵצ וְשֵׁמוֹ הוּא עֵצ

The phrase עַמּוֹ כְּצֹאן in M-Zech 9:16 is difficult and has led to sundry proposed solutions. Meyers and Meyers argue that the two words constitute a nominal phrase in which כְּצֹאן is the predicate and עַמּוֹ the subject. They translate the phrase as, “his people is like a sheep.”²²² Wellhausen adds the imperfect of יִרְעֶה .²²³ The translator of P-Zech appears to read the two Hebrew words as a construct phrase: “YHWH their god will save them on that day *like the*

²²² Meyers and Meyers, *Zechariah 9-14*, 157.

²²³ Wellhausen, *Skizzen und Vorarbeiten: Die kleinen Propheten*, 183.

sheep of his people.” When rendering his understanding of the Hebrew into Syriac, the translator moves “his people” so that it precedes ܦܫܬܐ (“flock”). He also adds a *lamadh*, making “his people” the object of the verb, and translates the third masculine plural suffix on ܘܫܝܥܘܡ (“he will save them”) as ܘܫܝܥܘܡܐ (“them”), a proleptic pronoun.²²⁴ P therefore reads, “On that day the Lord their God will save his people like sheep.” The translator is clarifying, according to his understanding, a phrase that is difficult in the source text. G follows M.

Zechariah 9:16a

M: ܘܫܝܥܘܡܐ ܝܗܘܐ ܐܠܗܝܗܘܢ ܒܝܘܡ ܗܗܘܐ ܕܦܫܬܐ ܥܡܘܘ

P: ܘܫܝܥܘܡܐ ܝܗܘܐ ܐܠܗܝܗܘܢ ܒܝܘܡ ܗܗܘܐ ܕܦܫܬܐ ܥܡܘܘ

The phrase “day of YHWH” occurs sixteen times in biblical prophecy as a construct phrase (יום יהוה) and three times with the preposition ל (יום ליהוה; Isaiah 2:12, Ezekiel 30:3, Zechariah 14:1). Only in Zech 14:1 is the phrase expanded with the use of בא ליהוה.²²⁵ In this case, the ל in the phrase ליהוה בא יום can be analyzed as either a preposition that functions in place of a genitive or as a preposition that indicates to whom the action of the verb refers.²²⁶ The translator clarifies the difficult syntax by moving the verb בא (“comes”) to the end of the clause and translating the ל with a ܐ to express the genitive relationship.

²²⁴ On the proleptic pronouns or “agreement pronouns,” see Nöldeke, *Compendious Syriac Grammar*, §288; Khan, *Studies in Semitic Syntax*, 128-30; Geoffrey Khan, “Object Markers and Agreement Pronouns in Semitic Languages,” *Bulletin of the School of Oriental and African Studies* 47 (1984); Van Peursen, *Language and Interpretation in the Syriac Text of Ben Sira: A Comparative Linguistic and Literary Study*, 323-31.

²²⁵ See the similar phrases בא ליהוה יום in Isaiah 13:9 and בא יום ליהוה in Joel 2:1.

²²⁶ See Joüon, *A Grammar of Biblical Hebrew*, §130a, g.

Zechariah 14:1

M: הַיְהִי יוֹם־בָּא לַיהוָה וְחָלַק שְׁלֵלָךְ בְּקִרְבֶּךָ:

P: מִן הַיּוֹם הַזֶּה יִבְרָא אֱלֹהִים אֶת־כָּל־הַיּוֹם הַזֶּה כַּכֹּה־כֵן:

4.3.2 Tactic: Translation of a Metaphor as a Simile

Metaphors and similes are twin manifestations of a single phenomenon: both involve the juxtaposition of two domains, achieving understanding of one in terms of another.²²⁷ The difference between the two is but slight: a simile explicitly marks the comparison between the two domains. In translating metaphors as similes, the translator of P-Zech makes the comparison explicit, attempting to remove ambiguities in the text. For example, in 2:9, in accord with T, the translator of P renders M's "wall of fire" with "like a wall of fire."

Zechariah 2:9a

M: וְאֲנִי אֶהְיֶה־לָּהּ נְאֻם־יְהוָה חֹמַת אֵשׁ סָבִיב:

P: כַּכֹּה־כֵן יִבְרָא אֱלֹהִים אֶת־כָּל־הַיּוֹם הַזֶּה כַּכֹּה־כֵן מִן הַיּוֹם הַזֶּה יִבְרָא אֱלֹהִים אֶת־כָּל־הַיּוֹם הַזֶּה כַּכֹּה־כֵן:

See also 4:7, 7:12.

4.3.3 Tactic: Demetaphorization

As discussed above, a metaphor is the juxtaposition of two conceptual domains in order to achieve understanding of one in terms of the other. Lakoff and Turner describe this as a conceptual "mapping" from a source domain onto a target domain. In this view, humans use

²²⁷ Aristotle, *Rhetoric*, III, 4.

“habitual and routine bodily and social experiences” as source domains since they are familiar and relatively easily understood.²²⁸ The target domains are abstract ideas and new knowledge that we seek to understand. Mapping the source domains (which we understand) onto the target domains (which we seek to understand) helps us to comprehend these abstract or novel concepts. Demetaphorization is, therefore, a removal of such mapping. In the following verses, the translator of P-Zech demetaphorizes in his translation in an attempt to bring clarity to the verse. This demetaphorization makes explicit the idea at hand, but at the cost of the rich conceptual entailments present in the original.

In 1:6, the Hebrew phrase הֲלוֹא הִשְׁיִגּוּ אֲבֹתֵיכֶם (“did [my words and my stipulations] not overtake your fathers?”) is elliptical and “the intention is for the hearers to understand that the failure to heed laws and statutes brought the curses of the covenant into effect and these ‘overtook’ the hearers.”²²⁹ The phrase is a metaphor in which the words and statutes are personified as hunters, as in Deuteronomy 28:15 and 28:45. While in the two passages from Deuteronomy the translator of P follows M, in Zechariah 1:6 the translator demetaphorises the phrase by translating הִשְׁיִגּוּ (“they overtook”) as אָמְרוּ (“they remembered”) and making אֲבֹתֵיכֶם (“your fathers”) the subject of the verb אָמְרוּ (“they remembered”). To this end, the translator also adds אֹתָם (“them”) and transforms the phrase from a question into a statement.²³⁰

G reflects M.

Zechariah 1:6a

²²⁸ George Lakoff and Mark Turner, *More Than Cool Reason: A Field Guide to Poetic Metaphor* (Chicago: University of Chicago Press, 1989), 59.

²²⁹ Meyers and Meyers, *Haggai, Zechariah 1-8*, 96.

²³⁰ For other cases in which the translator renders an interrogative as a statement, see §4.3.5.

M: אֵד דְּבַרִּי וְחָקִי אֲשֶׁר צִוִּיתִי אֶת־עַבְדֵי הַנְּבִיאִים הַלֹּא הִשְׁיִגוּ אֶבְתִּיכֶם:

P: ~~לֵאמֹר, וְגַם הִלְפִיעוּם, וְפָסְדוּ לַחֲדָו, וְנָשָׂא אֶלְוֵיהֶם אֶת־כִּבְדָּם~~

The phrase אֶזְנֵיהֶם הִכְבִּידוּ (“they made their ears heavy”) is a metaphor that refers to ears that are unable to hear, as in Zechariah 7:11. Hebrew כבד has the basic meaning of “weight.” By extension, objects that have extreme weight are unresponsive to external stimuli, i.e., movement. In the metaphor אֶזְנֵיהֶם הִכְבִּידוּ (“they made their ears heavy”), the unresponsiveness of a heavy object is mapped onto ears, which are unresponsive to sound. The translator of P-Zech removes the metaphor and concretizes אֶזְנֵיהֶם הִכְבִּידוּ (“they made their ears heavy”) as ~~סָגְרוּ אֶת־אָזְנוֹתָם~~ (“they closed their ears”).²³¹

Zechariah 7:11

M: וַיִּמְאַנּוּ לְהִקְשִׁיב וַיִּתְּנוּ כְּתֹף סָרְרַת וְאֶזְנֵיהֶם הִכְבִּידוּ מִשְׁמוֹעַ:

P: ~~וְלֹא יָבֹט לַמַּעֲרָב, וְסָבְבוּ בְּאֶפְסוֹס מַדְּוֵנוֹלָא, וְסָגְרוּ אֶת־אָזְנוֹתָם וְלֹא יִשְׁמְעוּ~~

The translator demetaphorizes the orientational metaphor גָּאוֹן אֲשׁוּר (“the pride of Assyria will be brought low”) in 10:11. Lakoff and Johnson describe *orientational metaphors* as metaphors that have a basis in our physical and cultural experience and give spatial orientation to abstract objects.²³² One such orientational cognitive metaphor they cite is HIGH STATUS IS UP AND LOW STATUS IS DOWN, as exemplified in the phrases, “He’s at the *peak* of his career,” “He has

²³¹ Compare this rendering to Isaiah 6:10 where the translator of P renders וְאֶזְנֵיהֶם הִכְבִּידוּ with ~~סָגְרוּ אֶת־אָזְנוֹתָם~~, Isaiah 59:1 where the translator renders אֶזְנֵיהֶם הִכְבִּידוּ מִשְׁמוֹעַ with ~~וְלֹא־יִשְׁמְעוּ מִשְׁמָעָם~~, and Isaiah 33:15 where the translator renders אֶזְנֵיהֶם הִכְבִּידוּ מִשְׁמוֹעַ with ~~סָגְרוּ אֶת־אָזְנוֹתָם~~.

²³² George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 1980), 14.

little *upward* mobility,” and “He’s at the *bottom* of the social hierarchy.”²³³ The phrase וְהוֹרֵד גָּאוֹן

אֲשׁוּר (“the pride of Assyria will be brought low”) in 10:11 is an example of the conceptual metaphor HIGH STATUS IS UP AND LOW STATUS IS DOWN. The translator of P-Zech demetaphorizes this phrase by translating וְהוֹרֵד (“will be brought low”) with אָבַט (“will cease”). G renders the phrase as ἀφαιρεθήσεται πᾶσα ὑβρις Ἀσσυρίων (“all the pride of the Assyrians shall be taken away”).

Zechariah 10:11

M: וְעָבַר בְּיָמָיו צָרָה וְהָקָה בְּיָמָיו גְּלִים וְהַבִּישׁוּ כָּל מְצוּלוֹת יָאֵר וְהוֹרֵד גָּאוֹן אֲשׁוּר וְשָׁבַט מִצְרַיִם יָסוּר:

P: וְעָבַר בְּיָמָיו צָרָה וְהָקָה בְּיָמָיו גְּלִים וְהַבִּישׁוּ כָּל מְצוּלוֹת יָאֵר וְהוֹרֵד גָּאוֹן אֲשׁוּר וְשָׁבַט מִצְרַיִם יָסוּר:
וְעָבַר בְּיָמָיו צָרָה וְהָקָה בְּיָמָיו גְּלִים וְהַבִּישׁוּ כָּל מְצוּלוֹת יָאֵר וְהוֹרֵד גָּאוֹן אֲשׁוּר וְשָׁבַט מִצְרַיִם יָסוּר:

The phrase וְבִשְׁמוֹ יִתְהַלְכוּ (“and they will walk in his name”) in 10:12 is otherwise unattested in the Hebrew Bible, though the verb means to “go to and fro,” and in Job 2:2 it is used to describe a character’s journey through all the earth. The phrase וְבִשְׁמוֹ יִתְהַלְכוּ is an example of the metaphor LIFE IS A JOURNEY.²³⁴ This metaphor is found also in Psalm 26:3 (“I walk in your truth”), Psalm 26:11 (“I walk in my integrity”), Psalm 56:14 (“that I may walk before God in the light of life”), Proverbs 14:2 (“the one who walks in uprightness fears YHWH”), Zechariah 3:7 (“if you will walk in my ways ...”), and elsewhere.

²³³ Ibid., 16.

²³⁴ A journey is a common source domain in cognitive metaphors. Ibid., 97-100; Zoltán Kövecses, *Metaphor: A Practical Introduction* (New York: Oxford University Press, 2002), 34.

The translator of G-Zech demetaphorizes the phrase *וּבְשֵׁמוֹ יִתְהַלְכוּ* (“and they will walk in his name”), rendering it as *ἐν τῷ ὀνόματι αὐτοῦ κατακαυχῆσονται* (“they will boast in his name”).

The translator of G-Zech is perhaps calling to mind the phrases “glory (הלל) in the Lord” (as in Psalm 34:2) and “glory (הלל) in his holy name” (as in Psalm 105:3). BHS proposes reading M’s *וּבְשֵׁמוֹ יִתְהַלְכוּ* as *וּבְשֵׁמוֹ יִתְהַלְלוּ*, on the basis of G.²³⁵ A graphic interchange of כ to ל could occur by the addition of a left vertical stroke, and G perhaps reflects a Hebrew text in which this interchange has occurred.

P, however, witnesses to a *Vorlage* equal to M. One cannot explain P as reading G or reading a text equal to the Hebrew proposed by BHS. We can, however, explain P by saying that the translator reads a text equal to M, removes the mapping of the journey source domain, and then clarifies the phrase by translating *וּבְשֵׁמוֹ יִתְהַלְכוּ* (“and they will walk in his name”) as *וּבְשֵׁמוֹ יִתְבַּחְסוּ* (“and they will trust in his name”). To “walk in his name” may intend to mean that “those who bear God’s name will travel far and wide or ‘go about’ demonstrating that their God is with them everywhere, not just in what they say (by swearing, calling, or answering in God’s name) but also in all their activities—in all their movements.”²³⁶ That is to say, those who bear God’s name “trust in his name.”

Zechariah 10:12

M: *וּבְשֵׁמוֹ יִתְהַלְכוּ נְאֻם יְהוָה*

²³⁵ Mitchell also accepts the reading *וּבְשֵׁמוֹ יִתְהַלְלוּ*, on the basis of G. Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 302.

²³⁶ Meyers and Meyers, *Zechariah 9-14*, 228.

P: ܠܝܘܐ ܝܘܪܝܢ ܕܝܘܕܐ ܕܝܘܕܐ ܠܝܘܐ ܝܘܪܝܢ ܕܝܘܕܐ

G: καὶ κατισχύσω αὐτοὺς ἐν κυρίῳ θεῷ αὐτῶν καὶ ἐν τῷ ὀνόματι αὐτοῦ κατακαυχῆσονται λέγει κύριος

4.3.4 Tactic: Elimination of a Metonymy

In a metonymy, a word or phrase denoting an object, action, institution, etc. is used to refer to another that is related to it.²³⁷ A metonymy is not simply a referential device as it also serves the function of providing understanding of a particular element or characteristic of that referent. By eliminating the metonymy, the translator makes clear the referent by removing the element or characteristic used to refer to the referent.

In 10:6, ܒַּיִת יְהוּדָה (“house of Judah”) and ܒַּיִת יוֹסֵף (“house of Joseph”) are INSTITUTION FOR PEOPLE RESPONSIBLE metonymic phrases.²³⁸ The translator of P-Zech adds a *dalath* to each phrase, thereby eliminating the metonymy, removing the reference to the institution, and focusing on the people responsible. Therefore, M “I will strengthen the house of Judah, and the house of Joseph I will save” becomes “I will strengthen *those of* the house of Judah, and I will save *those of* the house of Joseph” in P.²³⁹ The addition of a *dalath* to phrases with ܒַּיִת occurs throughout P and is therefore not distinctive of the translator of P-Zech. It is, nevertheless, part

²³⁷ Lakoff and Johnson, *Metaphors We Live By*, 35-40.

²³⁸ Lakoff and Johnson list examples of the INSTITUTION FOR PEOPLE RESPONSIBLE metonymy in English. *Ibid.*, 38.

²³⁹ On the use of the *dalath* in Syriac in these elliptical genitive constructions, see Ada Wertheimer, “The Functions of the Syriac Particle D-,” *Le Muséon* 114 (2001): 265-66. Carbajosa finds this tactic evident in P-Psalms, but he fails to recognize that phrases such as ܒַּיִת יְהוּדָה (“house of Judah”) are metonymic phrases and he therefore fails to see that the translator of P is eliminating the metonymy. Carbajosa, *Character of the Syriac Version*, 41.

of his translation technique since it is a tactic he chooses to employ, consciously or not. The removal of the metonymy is easily accomplished in Syriac by the addition of the *dalath*, but it would not be easily accomplished in Hebrew. Therefore, this change is most likely not in the translator's *Vorlage*. G follows M.

Zechariah 10:6a

M: וְגִבְרָתִי אֶת־בֵּית יְהוּדָה וְאֶת־בֵּית יוֹסֵף אוֹשִׁיעַ וְהוֹשִׁבוֹתִים כִּי רַחֲמָתִים

P: אֲרַמְלָא לְבַשְׁתָּ מִסְמָרָא אֲרַמְסִים לְבַשְׁתָּ מִסְפָּד אֲרַפְנָא אֲנֵא . מַלְכָּא וְנִזְעַר אֲנֵא חַלְמָא

See also 8:13, 15,²⁴⁰ 19, 10:3, 12:4, 10, 13:1.²⁴¹

In M-Zech 10:11, שֵׁבֶט (“staff,” “scepter”), as the ceremonial object held by the leader of a political group, is a THE PART FOR THE WHOLE metonymy.²⁴² The translator removes the metonymy by translating שֵׁבֶט (“staff”) with מַלְכָּא (“ruler”).

Zechariah 10:11

M: וְעָבַר בַּיָּם צָרָה וְהִקְפָּה בַּיָּם גְּלִים וְהִבִּישׁוּ כָּל מְצוּלוֹת יָאֵר וְהוֹרֵד גְּאוֹן אֲשׁוּר וְשֵׁבֶט מִצְרַיִם יְסוּר

P: מַנְבִּי כַּנְחָא אֲמַלְיָא . מַנְמַפְיָא כַּנְחָא "חַלְלָא . מַנְבַּחְמַא חַלְמָא . מַנְחַקְמַא , נַמְזִיא . מַאֲכַלְלָא יֵאֵרְמַא

נֵאֵרְמַא מִסְמָרָא מַלְכָּא וְנִזְעַר יֵאֵרְמַא

²⁴⁰ Some manuscripts omit the *dalath* in 8:13 and 8:15. For the manuscript evidence, see Gelston, ed. *Dodekapropheton*, 83.

²⁴¹ The rendering of M על־יהוּדָה (“over Judah”) with בְּבַשְׁתָּ מִסְמָרָא in 12:7 may be an example of this tactic if בְּבַשְׁתָּ מִסְמָרָא means “over those of the house of Judah.” However, the phrase may mean “over that of (i.e., the אֵלֶּבֶת־מַנְעֵלָא [“glory”]) the house of Judah,” in which case this verse would not be an example of an elimination of a metonymy. In either case, P has בְּבַשְׁתָּ מִסְמָרָא (“house of Judah”) for M יְהוּדָה (“Judah”).

²⁴² Traditional rhetoricians call this device synecdoche while Lakoff and Johnson consider it to be a type of metonymy. For examples of this metonymy in English, see Lakoff and Johnson, *Metaphors We Live By*, 37.

As is characteristic of the translator of P-Zech's non-rigid translation technique, this tactic is not applied to all metonymies. In 14:2, he preserves the metonymy הַצֵּי הָעִיר ("half of the city [will go into exile]") by translating it as פלגה נחבטלה ("half of the city [will go into captivity]"). In 7:2, the translator does not remove the INSTITUTION FOR PEOPLE metonymy בֵּית-אֵל ("Bethel," i.e. "the people of Bethel"). This, however, is likely due to the fact that he understands Bethel as the location to which the emissaries are sent.²⁴³

4.3.5 Tactic: Translation of a Question in a Manner That Suggests the Answer

The translator of P-Zech frequently recasts interrogative sentences. Though he alters them in a variety of ways, the effect is the same: the open-ended uncertainty of the question is replaced with the certain clarity of its answer.

The translator of P-Zech generally translates rhetorical questions as statements, replacing the question with its required or expected answer.²⁴⁴ This is occasioned by Syriac's lack of a "special syntactical or formal method of indicating direct questions, as to 'whether' the Predicate applies to the Subject."²⁴⁵ This tactic does not alter the meaning of the text, but it does reduce its rhetorical force.

In 3:2, the translator omits the negative and interrogative particles, translating the rhetorical question $\text{הֲלֹא זֶה אֶד מִצֶּל מֵאֵשׁ}$ ("is this one not a brand plucked from a fire?") with the

²⁴³ See the discussion of this verse in §4.3.8.

²⁴⁴ This is common elsewhere in the Peshitta as well. See Sebök, *Die Syrische Uebersetzung*, 73; Gelston, *Twelve Prophets*, 137-38; Weitzman, *Syriac Version*, 26. See also Orlinsky, "Studies II," 244-48.

²⁴⁵ Nöldeke, *Compendious Syriac Grammar*, §331.

statement **הַזֶּה הוּא הַבְּרִיחַ הַנִּלְכָּד מִן הַאֵשׁ** (“this one is a brand which has been plucked from fire”).

The translator could have rendered the negative interrogative particle **הֲלוֹא** with **לֹא** (as in Amos 4:13, Malachi 1:2, 2:10) or he could have rendered it with a simple **אֲל**, leaving the interrogative sense to be presumed (as in Obadiah 5:2, Jonah 4:2, Micah 3:1, Zechariah 4:5, 13, 7:6). In 3:2, however, the translator omits both the negative and interrogative particles, replacing the rhetorical question with its expected answer.

Zechariah 3:2b

M: **הֲלוֹא זֶה אִוֵּד מִצֶּלַע מְאֹשׁ**

P: **הַזֶּה הוּא הַבְּרִיחַ הַנִּלְכָּד מִן הַאֵשׁ**

Similarly in 7:7, the rhetorical question **הֲלוֹא אֶת־הַדְּבָרִים אֲשֶׁר קָרָא יְהוָה בְּיַד הַנְּבִיאִים** (“are these not the words which YHWH proclaimed through the former prophets?”) is translated with its expected answer **הֵלֵךְ אֵלַי וְאָמַרְתָּ כִּי אֵלֹהֵי מִצְרָיִם הֵנִיחָם מִפִּי מִנְבִּיאֵי** (“these are the words the Lord proclaimed through the former prophets”).

Zechariah 7:7a

M: **הֲלוֹא אֶת־הַדְּבָרִים אֲשֶׁר קָרָא יְהוָה בְּיַד הַנְּבִיאִים הֵרָאשְׁנִים**

P: **הֵלֵךְ אֵלַי וְאָמַרְתָּ כִּי אֵלֹהֵי מִצְרָיִם הֵנִיחָם מִפִּי מִנְבִּיאֵי**

See also 1:6.²⁴⁶

The phrase **וְלֹא עָלֵיהֶם** (“and not upon them”) in M 14:18 is difficult. It is perhaps an intentional doubling of the same phrase in the preceding verse. If this is true, the phrase is an

²⁴⁶ This verse is discussed in §4.3.3.

elliptical expression with the implicit meaning “no rain will be for them.”²⁴⁷ This appears to be the reading accepted by the Masoretes, as is suggested by the *atnach* under עֲלֵיהֶם (“upon them”). The translator of P, however, connects “upon them” not to the words that precede it, but to those that follow. P reads אַחַר חַמְסָה וְאַחֲרָיָהּ מַטְוֵהָ וְנֹחַדָּהּ מִיָּדָהּ לְחַטָּאתָהּ (‘‘and moreover, upon them will be the plague with which the Lord will strike the people’’), rendering the negative אֵל in M with the particle אַחַר. Gelston suggests three possible explanations of P’s rendering here. First, the Hebrew *Vorlage* before the translator of P had גַּם. Second, P followed G, which reads καὶ ἐπὶ τοῦτοις ἔσται ἡ πτώσις ἣν πατάξει κύριος πάντα τὰ ἔθνη (‘‘and upon them will be the fall with which the Lord will smite all the nations’’).²⁴⁸ Third, the Hebrew text before the translator of P-Zech was identical to M, but the translator understood the Hebrew as a negative rhetorical question and rendered it as a statement.²⁴⁹ I find the third possibility to be most likely, but not absolutely certain.

Zechariah 14:18

M: וְאִם־מִשְׁפַּחַת מִצְרַיִם לֹא־תֵעָלֶה וְלֹא בָאָה וְלֹא עֲלֵיהֶם תִּהְיֶה הַמִּגְפָּה אֲשֶׁר יִגַּף יְהוָה אֶת־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לְחַג אֶת־חַג הַסֻּכּוֹת

P: אַחַר שִׁבְעָה יָמִים לֹא יִשָּׁם מַלְאָכָהּ אַחַר חַמְסָה וְאַחֲרָיָהּ מַטְוֵהָ וְנֹחַדָּהּ מִיָּדָהּ לְחַטָּאתָהּ אַחֲרָיָהּ
וְלֹא מַלְאָכָהּ לְחַבְדוֹ בְּחַזוֹנָהּ וְהַחֲלָלָהּ

²⁴⁷ Alternatively, one might posit that an original יהִיָה הַגֶּשֶׁם (‘‘rain will be’’) in 14:18 was lost through homeoteleuton with the *mem* at the end of עֲלֵיהֶם.

²⁴⁸ Mitchell would read with G, arguing that the negative in M was imported from verse 17. Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 357.

²⁴⁹ Gelston, *Twelve Prophets*, 157.

G: ἐὰν δὲ φυλὴ Αἰγύπτου μὴ ἀναβῆ ἢ μὴδὲ ἔλθῃ ἐκεῖ καὶ ἐπὶ τούτοις ἔσται ἡ πτώσις ἣν πατάξει
 κύριος πάντα τὰ ἔθνη ὅσα ἐὰν μὴ ἀναβῆ τοῦ ἐορτάσαι τὴν ἐορτὴν τῆς σκηνοπηγίας

Aside from negative rhetorical questions, interrogative sentences are generally preserved in P.²⁵⁰ In a few cases, the translator clarifies the expected answer to the question by using the interrogative particle ܐܠܐ, which introduces a question that expects a negative answer.²⁵¹ In 7:5, for example, by rendering ܐܢܝ ܙܡܢܝܢܝ ܕܗܘܝܢܝ (“did you really fast for me?”) with ܐܠܐ ܘܥܠܡܐ (“did you hold a fast for me?”) the translator alerts the reader to the fact that the expected answer to the question is “no.” G adds the negative particle μὴ to similar effect and one must weigh whether P is here following G.

Zechariah 7:5b

M: ܟܝܘܢ ܕܘܨܦܘܕ ܒܦܩܝܫܝ ܘܒܫܒܝܥܝ ܘܙܗ ܫܒܥܝܡ ܫܢܗ ܗܘܝܢ ܕܗܘܝܢܝ

P: ܐܠܐ ܘܥܠܡܐ ܘܥܠܡܐ ܘܥܠܡܐ ܘܥܠܡܐ ܘܥܠܡܐ ܘܥܠܡܐ ܘܥܠܡܐ ܘܥܠܡܐ ܘܥܠܡܐ ܘܥܠܡܐ

G: ἐὰν νηστεύσητε ἢ κόψησθε ἐν ταῖς πέμπταις ἢ ἐν ταῖς ἐβδόμαις καὶ ἰδοὺ ἐβδομήκοντα ἔτη μὴ
 νηστείαν νενηστεύκατέ μοι

See also 1:5.

²⁵⁰ In many cases, however, these interrogatives are distinguished from sentences of affirmation only through inflection (e.g., 4:5, 4:13, 7:6).

²⁵¹ Payne Smith, *Compendious Syriac Dictionary*, 93.

4.3.6 Addition of a Pronoun or Noun

Very frequently the translator of P-Zech adds a pronoun (and preposition) to indicate the person interested in or affected by an action.²⁵² This tactic is particularly common in dialogue, as in 4:14 where the translator adds א (“to me”) to clarify the addressee of the speech.

Zechariah 4:14

M: וַיֹּאמֶר אֱלֹהִים שְׁנֵי בְנֵי־הַיְצִהָר הָעֹמְדִים עַל־אֲדוֹן כָּל־הָאָרֶץ

P: ܘܝܐܡܪ ܠܐܠܘܗܝܢ ܫܢܝ ܒܢܝ ܗܝܘܨܗܪ ܗܥܘܡܕܝܢ ܥܠ ܗܝܘܨܗܪ ܗܝܘܨܗܪ ܗܝܘܨܗܪ

See also 1:10, 2:4, 6, 5:6, 8, 6:7, 7:13, 8:1, 23, etc.²⁵³

Though the meaning of the Hebrew in M 1:12 is clear, the translator adds ܗܘܢܗܘܢ (“upon them”) to clarify that YHWH’s anger was directed specifically at “them,” i.e. Jerusalem and the cities of Judah. This may be a stylistic change, but since the addition makes explicit the object of the verb in the relative clause, it does bring added clarity to the text.

Zechariah 1:12

M: וַיֵּעַן מַלְאֲכֵי־יְהוָה וַיֹּאמְרוּ יְהוָה צְבָאוֹת עַד־מָתַי אַתָּה לֹא־תִרְחַם אֶת־יְרוּשָׁלַם וְאֵת עָרֵי יְהוּדָה אֲשֶׁר זָעַמְתָּה זֶה

ܫܒܥܝܡ ܫܢܗ

²⁵² For examples of this very common tactic in other books of the Peshitta, see Greenberg, *Peshitta to Jeremiah*, 38; Craig E. Morrison, *The Character of the Syriac Version of the First Book of Samuel*, Monographs of the Peshitta Institute, Leiden 11 (Leiden: Brill, 2001), 15; Peter J. Williams, *Studies in the Syntax of the Peshitta of 1 Kings*, Monographs of the Peshitta Institute Leiden 12 (Leiden: Brill, 2001), 125-28; R. B. ter Haar Romeny, “Techniques of Translation and Transmission in the Earliest Text Forms of the Syriac Version of Genesis,” in *The Peshitta as a Translation: Papers Read at the II Peshitta Symposium Held at Leiden 19-21 August 1993*, ed. P. B. Dirksen and Arie van der Kooij, Monographs of the Peshitta Institute Leiden 8 (Leiden: Brill, 1995), 178-85; P. B. Dirksen, “The Peshitta and Textual Criticism of the Old Testament,” *Vetus Testamentum* 42 (1992): 383-84.

²⁵³ The addition of א in the standard text in 11:4 is an example of this tactic in the later manuscript tradition.

P: סָחַר מִלְּבַבְכֶם וּמִזֶּכֶר סָחַרְכֶם. וְזָכַרְכֶם לֹא יִשְׁכַּח אֲנִי. לֹא יִשְׁכַּח אֲנִי חֵן אֲנִי וְכֹהֵן אֲנִי. לֹא יִשְׁכַּח אֲנִי חֵן אֲנִי וְכֹהֵן אֲנִי.
וְזָכַרְכֶם לֹא יִשְׁכַּח אֲנִי. לֹא יִשְׁכַּח אֲנִי חֵן אֲנִי וְכֹהֵן אֲנִי.

In M 6:10, the use of the infinitive absolute of the verb לָקַח (“take”) without a direct object has caused much difficulty for the versions and the commentators.²⁵⁴ G, for example, adds τὰ (“those [things]”) to fill the perceived gap. In the context of verses 10-11, it is possible to understand that gold and silver are to be taken from Heldai, Tobijah, and Jedaiah.²⁵⁵ With respect to P, however, it appears that the translator understood that the gold and silver were to be taken only from Josiah. What is to be taken from Heldai, Tobijah, and Jedaiah is left unmentioned. To clarify the fact that the gold is taken only from Josiah, the translator adds singular possessive pronouns on “gold” and “silver.”

Zechariah 6:10-11

M: לְקוֹחַ מֵאֵת הַגּוֹלָהּ מִחִלְדַּי וּמֵאֵת טוֹבִיָּה וּמֵאֵת יְדַעְיָה וּבְאֵת אֶתָּה בְּיוֹם הַהוּא וּבְאֵת בֵּית יִאֲשִׁיָּה בֶן-צִפְנְיָה:

אֲשֶׁר-בָּאוּ מִבָּבֶל: וְלִקְחֹתָ כֶּסֶף-וְזָהָב וְעִשִׂיתָ עֵטְרוֹת וְשִׁמְתָּ בְּרֹאשׁ יְהוֹשֻׁעַ בֶּן-יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל:

P: מִכָּל מִן שֶׁבַע אֲנִי. מִכָּל מִן שֶׁבַע אֲנִי. מִכָּל מִן שֶׁבַע אֲנִי. מִכָּל מִן שֶׁבַע אֲנִי. מִכָּל מִן שֶׁבַע אֲנִי.
מִכָּל מִן שֶׁבַע אֲנִי. מִכָּל מִן שֶׁבַע אֲנִי. מִכָּל מִן שֶׁבַע אֲנִי. מִכָּל מִן שֶׁבַע אֲנִי.

In 13:7, the translator adds a possessive pronoun, translating הַצֹּאֵן (“the flock”) as חֲמֵס (“his flock”). This clarifies that the flock belongs to the aforementioned shepherd. Though the relationship between the shepherd and the flock in M is not an issue of contention, P’s translation makes this relationship explicit. It is possible that the reading in P reflects a ו to וו dittography

²⁵⁴ See Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 183-85.

²⁵⁵ Meyers and Meyers, *Haggai, Zechariah 1-8*, 336-39.

with the initial ו of the following word (וְהִשְׁבַּתִּי). However, the translator’s proclivity to explicate and the lack of evidence in other witnesses favor the conclusion that the addition is the work of the translator.

Zechariah 13:7

M: חָרַב עוֹרֵי עַל-רְעֵי וְעַל-גְּבֵר עִמִּיתִי נְאֻם יְהוָה צְבָאוֹת הַיָּד אֶת-הַרְעָה וְתַפּוּצִין הַצֹּאן וְהִשְׁבַּתִּי יָדַי עַל-הַצְּעָרִים

P: *ספסא אדולאכנו על זכא דגל. ס על רבו א זעב, אכו זכא עלולא. סג, לי זכא אדולאכוו סס אאמפא*
אג, על זכא

In M 3:1-10, the protagonist in the scene alternates between YHWH and the messenger of YHWH. The translator of P, however, renders the text in such a way that the messenger is the lone protagonist.²⁵⁶ He accomplishes this by adding “messenger” in 3:2 and 3:4. Anti-anthropomorphic renderings of this type can be found in the ancient translations, in Hebrew manuscripts, and in M.²⁵⁷ It is possible that the additions were in P’s Hebrew source text, but the translator’s tendency to clarify the text and the lack of evidence in other witnesses lead me to assign the additions to the translator. This is an example of what Weitzman describes as P’s “general tendency to emphasize the gulf between God and man,”²⁵⁸ making explicit a religious concept that the translator finds implicit in the text.²⁵⁹

Zechariah 3:1-4

²⁵⁶ Mitchell reads with P. Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 153.

²⁵⁷ For example, in Exodus 4:24 G has *συνήντησεν αὐτῷ ἄγγελος κυρίου* (“an angel of the Lord met him”) for M *וַיִּפְגְּשֵׁהוּ יְהוָה* (“YHWH met him”). For examples in Hebrew manuscripts and in M, see Tov, *Textual Criticism of the Hebrew Bible*, 274-75.

²⁵⁸ Weitzman, *Syriac Version*, 29.

²⁵⁹ For a summary of theologically and religiously motivated changes in P-Zech, see Chapter 6.

M: וַיִּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי מַלְאָךְ יְהוָה וְהַשָּׁטָן עֹמֵד עַל־יְמִינֹו לְשֹׁטְנוֹ וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן
 יָגֵעַר יְהוָה בְּדָ הַשָּׁטָן וַיִּגְעַר יְהוָה בְּדָ הַבַּחַר בִּירוּשָׁלַם הַלֹּזָא זֶה אוֹד מִצֵּל מֵאֵשׁ וַיְהוֹשֻׁעַ הָיָה לְבָשׁ בְּגָדִים צוּאִים
 וְעֹמֵד לִפְנֵי הַמַּלְאָךְ וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים לִפְנֵי לֵאמֹר הִסִּירוּ הַבְּגָדִים הַצּוּאִים מֵעַלְיֹו וַיֹּאמֶר אֵלָיו רְאֵה הַעֲבֹרְתִי
 מֵעַלְיָךְ עוֹנֵךְ וְהִלְבַּשׁ אֶתְךָ מִחֲלָצוֹת

P: וַיִּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי מַלְאָךְ יְהוָה וְהַשָּׁטָן עֹמֵד עַל־יְמִינֹו לְשֹׁטְנוֹ וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן
 יָגֵעַר יְהוָה בְּדָ הַשָּׁטָן וַיִּגְעַר יְהוָה בְּדָ הַבַּחַר בִּירוּשָׁלַם הַלֹּזָא זֶה אוֹד מִצֵּל מֵאֵשׁ וַיְהוֹשֻׁעַ הָיָה לְבָשׁ בְּגָדִים צוּאִים
 וְעֹמֵד לִפְנֵי הַמַּלְאָךְ וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים לִפְנֵי לֵאמֹר הִסִּירוּ הַבְּגָדִים הַצּוּאִים מֵעַלְיֹו וַיֹּאמֶר אֵלָיו רְאֵה הַעֲבֹרְתִי
 מֵעַלְיָךְ עוֹנֵךְ וְהִלְבַּשׁ אֶתְךָ מִחֲלָצוֹת

4.3.7 Addition of a Preposition

In 9:13, M's syntax, specifically the relationship of the proper nouns to the preceding verbal phrases, makes the verse difficult.²⁶⁰ The translator of P twice adds the preposition *כ* (“against”) to remove this difficulty. These additions clarify the grammatical relationship between *וַיִּמְדַּד מַעֲטָה* (“I stretch out my bow”) and *יְהוּדָה* (“Judah”) as well as between *וַיִּמְלֵא [it]* (“I fill [it]”) and *אֶפְרַיִם* (“Ephraim”). In P it is clear that Judah and Ephraim are the targets against whom the bow is drawn.²⁶¹

Zechariah 9:13

²⁶⁰ See Otzen, *Studien über Deuteriosacharja*, 242. See also Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 283.

²⁶¹ Implicit in this modification is the fact that P does not recognize the INSTITUTION FOR PEOPLE metonymy of *בְּיַתְאֵל*, on which see §4.3.4. On word order in this verse, see also §4.2.1.

M: כִּי־דַרְכֵי לִי יְהוּדָה קִשְׁת מְלֵאֲתֵי אֶפְרַיִם וְעוֹרֹרֵתֵי בְנֵי־צִיּוֹן עַל־בְּנֵי־יָוֶן וְשִׁמְתִּיד כְּחָרֵב גְּבוּר:

P: חֵלֶב וְחֶלְבֵנִים מֵעֵץ חֵלֶב מִסִּמְנֵי חֵלֶב אֶפְרַיִם מִסִּמְנֵי חֶלְבֵנֵי צִיּוֹן חֵלֶב חֶלְבֵנֵי יָוֶן חֶלְבֵנֵי אֶפְרַיִם
וְחֵלְבֵנֵי

The syntax of M 9:17 is difficult: כִּי מַה־טוֹבוֹ וּמַה־יָפִיּוֹ דָגָן בַּחֹרִים וְתִירוֹשׁ יְנוֹבֵב בְּתַלּוֹת (lit. “for what is its goodness and what is its beauty; grain young men and wine will make young women flourish”).²⁶² BHS posits that כִּי מַה־טוֹבוֹ וּמַה־יָפִיּוֹ is an addition and would therefore remove it.²⁶³ Hanson would restore the verb דָּשַׁן (“to make fat”) to 9:17a, and translate it as, “Grain will make young men fat, wine will make maidens flourish.”²⁶⁴ Meyers and Meyers argue that יְנוֹבֵב (“make flourish”) can “do double duty,” and “work forward and backward, governing both cola, thereby intensifying the complementary pairing of men and maidens.”²⁶⁵ The translator of P-Zech avoids the syntactical difficulty by adding the preposition Δ and by segmenting the verse in a manner that differs from the Masoretic division. The result is a verse with two poetic lines (versus the three lines of M), the first of which contains nominal predication.²⁶⁶

Zechariah 9:17

²⁶² Mitchell would omit the verse. Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 285.

²⁶³ Marti would replace the second half of the verse with דָּגָן וְתִירוֹשׁ יְנוֹבֵב בָּהּ. Marti, *Das Dodekapropheton*.

²⁶⁴ Hanson, *Dawn of Apocalyptic*, 296.

²⁶⁵ Meyers and Meyers, *Zechariah 9-14*, 161. Thus also NRSV. See Petersen, *Zechariah 9-14 and Malachi*, 56. Their proposal, however, is untenable. Backward ellipsis is only possible when the verb is in final position, which is not the case in 9:17. On backward ellipsis, see Cynthia L. Miller, “A Linguistic Approach to Ellipsis in Biblical Poetry,” *Bulletin for Biblical Research* 13 (2003): 264-65.

²⁶⁶ On this verse, see also §4.5.2.

M: כִּי מִה־טוֹבוֹ וּמִה־יָפִיּוֹ דָּגְנָן בַּחוּרִים וְתִירוֹשׁ יִנּוּבֵב בְּתִלוֹת:

P: כִּי לֵב מִה־טוֹב וּמִה־יָפִיּוֹ דָּגְנָן בַּחוּרִים וְתִירוֹשׁ יִנּוּבֵב בְּתִלוֹת:

The Hebrew of 9:15 is quite difficult. One difficulty lies with the phrase אֲבִי־קָלֶעַ, which some would emend, others would prefix with the comparative particle כִּי, and others would read as a synecdoche.²⁶⁷ The translator of P-Zech removes the difficulty through the addition of an instrumental לְ. Thus, P-Zech 9:15, in accord with T, reads, “They will consume and subdue stones (of defense walls?) with slings.” G resolves the difficulty by translating as “and they shall consume them and bury them with sling stones.”

Zechariah 9:15a

M: יְהוָה צָבָאוֹת יִגֵּן עֲלֵיהֶם וְאָכְלוּ וְכָבְשׁוּ אֲבִי־קָלֶעַ וְשָׂתוּ הֵמוּ כְמו־יַיִן:

P: יְהוָה צָבָאוֹת יִגֵּן עֲלֵיהֶם וְאָכְלוּ וְכָבְשׁוּ אֲבִי־קָלֶעַ וְשָׂתוּ הֵמוּ כְמו־יַיִן:

T: וְיִי יִרְחִים עֲלֵיהֶן וְיִשְׁלֹטוּן בְּעַמְמֵיָא וְיִקְטֹלוּנוֹן וְשִׂאֲרֵהוֹן יִגְמְרוּן כְּמֵא דְשִׂדְן אֲבָנָא בְּקִלְעָא:

G: κύριος παντοκράτωρ ὑπερασπιεῖ αὐτῶν καὶ καταναλώσουσιν αὐτούς καὶ καταχώσουσιν αὐτούς ἐν

λίθοις σφενδόνης καὶ ἐκπίονται αὐτούς ὡς οἶνον

²⁶⁷ For a discussion of the issues and possible solutions, see Meyers and Meyers, *Zechariah 9-14*, 152-56. For a summary of the approaches taken by the ancient versions, see Jansma, *Inquiry*, 76-77.

4.3.8 Addition of a Verb

The translator of P-Zech adds ܥܠܡ (“sent”) in 7:2b. The logic involved in this addition is the following. First, the translator does not read ܩܪܓܡ ܡܠܚ as the compound name Regem-melek.²⁶⁸ Instead, he associates ܩܪܓܡ with ܩܪܓܡܐ, which can be either a proper name, or, based on the Assyrian, an appellative denoting a high royal official, as in Jeremiah 39:3, 13.²⁶⁹ Second, the translator reads ܩܠܗ as a title that points back to Darius, who was mentioned in 7:1. Third, he reads the indeterminate subject of the verb ܘܝܫܠܗ (“he sent”) from 7:2a to be the king. Fourth, he adds ܥܠܡ (“and he sent”) in 7:2b to clarify that it is the king who is sending the emissaries.²⁷⁰ Therefore, while in M the people of Bethel send Sharezer, Regem-melech, and their men to entreat the favor of the Lord, in P, king Darius and his men send Sharezer and Rabmag to Bethel to pray before the Lord. P and G both understand Bethel as the location to which emissaries are sent, and they both read ܩܠܗ as a title. However, P and G understand the verse differently, and their renderings of the text reflect these differences.

Zechariah 7:2

M: ܘܝܫܠܗ ܒܝܬ-ܐܝܠ ܫܪ-ܐܥܘܪ ܩܪܓܡ ܩܠܗ ܘܐܢܫܝܘ ܠܚܠܘܬ ܐܬ-ܦܢܝ ܝܗܘܐ

P: ܥܠܡ ܠܚܝܬ ܩܠܗ. ܠܥܘܪܝܝܘܢܐ ܩܪܓܡܐ ܩܠܗ. ܥܠܡܡܠܟܐ ܩܠܗܐ ܠܥܘܪܝܝܘܢܐ, ܥܠܡܡܠܟܐ ܩܠܗܐ

²⁶⁸ Other compound names with the element ܡܠܚ include ܩܬܘܡܠܚ in 2 Kings 23:11 and ܥܒܕܝܡܠܚ in Jeremiah 38:7.

²⁶⁹ Mitchell accepts the reading ܩܪܒܡܘܢܐ as original in M. Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 198.

²⁷⁰ ܩܪܓܡܐ and ܩܠܗܐ combine to form a compound subject for the verb ܥܠܡ. On the concord of compound subjects with a singular verb, see Nöldeke, *Compendious Syriac Grammar*, §322.

G: καὶ ἐξαπέστειλεν εἰς Βαιθθλ Σαρασαρ καὶ Αρβεσεερ ὁ βασιλεὺς καὶ οἱ ἄνδρες αὐτοῦ τοῦ

ἐξιλάσασθαι τὸν κύριον

In M 13:8, YHWH proclaims that two thirds of the sheep will perish and one third will remain alive. P follows M. In 13:9, the translator of P adds *וְהַשְׁלֵשׁ* (“which is left”) to clarify which of the thirds mentioned in 13:8 will be put into the fire. This addition makes explicit that which is already clear in the original: the third that has not already perished is the third that is tried in the fire. G follows M.

Zechariah 13:9a

M: וְהִבֵּאתִי אֶת־הַשְּׁלֵשִׁית בְּאֵשׁ וְצָרְפָתִים כְּצָרֶף אֶת־הַכֶּסֶף וּבְחַנְתִּים כְּבַחַן אֶת־הַזָּהָב׃

P: וְהִבֵּאתִי אֶת־הַשְּׁלֵשִׁית בְּאֵשׁ וְצָרְפָתִים כְּצָרֶף אֶת־הַכֶּסֶף וּבְחַנְתִּים כְּבַחַן אֶת־הַזָּהָב׃

Several commentators would emend *זָרַע הַשְּׁלוֹם* (“sowing of peace”) in 8:12 to *אֶזְרָעָהּ*

שְׁלוֹם (“I will sow peace”),²⁷¹ or *זרעה שלום* (“its seed is peace”).²⁷² G has *δείξω εἰρήνην* (“I will

demonstrate peace”). M, however, makes acceptable sense. The construction is that of an

attributive adjectival genitive in which the latter word specifies the features of the former.²⁷³ In

this context, a “sowing of peace” connotes agricultural plenty.²⁷⁴ Nevertheless, the translator of

P-Zech replaces the genitive phrase *זָרַע הַשְּׁלוֹם* (“sowing of peace”) with the predicate phrase

²⁷¹ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 214; Wellhausen, *Skizzen und Vorarbeiten: Die kleinen Propheten*.

²⁷² Nowack, *Die kleinen Propheten*.

²⁷³ See Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, §9.5.3.

²⁷⁴ Meyers and Meyers, *Haggai, Zechariah 1-8*, 422-23.

גוֹיָא נְסִיָא סְלִמָא (“a seed will be in peace”). T likewise found a future time frame to be logical:

כִּי־זָרַע הַשְּׁלוֹם הִגָּפֵן תִּתֵּן פְּרִיָהּ וְהָאָרֶץ תִּתֵּן אֶת־יְבוּלָהּ וְהַשָּׁמַיִם יִתְּנוּ טָלָם (“in that time a seed will be at peace”).

Zechariah 8:12a

M: כִּי־זָרַע הַשְּׁלוֹם הִגָּפֵן תִּתֵּן פְּרִיָהּ וְהָאָרֶץ תִּתֵּן אֶת־יְבוּלָהּ וְהַשָּׁמַיִם יִתְּנוּ טָלָם

P: כִּי־זָרַע נְסִיָא סְלִמָא הִגָּפֵן תִּתֵּן פְּרִיָהּ וְהָאָרֶץ תִּתֵּן אֶת־יְבוּלָהּ וְהַשָּׁמַיִם יִתְּנוּ טָלָם

4.3.9 Addition of a Phrase

In 1:1 the translator adds כִּנְגַד כְּסִיָא (“on the first of the month”) to clarify the date. While the construction בַּחֹדֶשׁ הַשְּׁמִינִי בְּאַחַד לַחֹדֶשׁ would be allowable (see 2 Kings 25:8), if this were in the original text, it is difficult to account for its loss in M. One must weigh the possibility of this addition being present in the translator’s *Vorlage*, though no extant manuscripts or other versions attest to it. The additional phrase in P could be viewed as assimilation to the date formulas in 1:7 and 7:1, which include reference to the day of the month. However, the distance between 1:1, 1:7, and especially 7:1 make assimilation unlikely. Sebök, followed by Meyers and Meyers, argues that P’s rendering is a way of explaining חֹדֶשׁ as “new moon.”²⁷⁵ In any case, the Peshitta provides a more precise date than M-Zech, even if it remains uncertain whether this derives from the translator or his *Vorlage*.

Zechariah 1:1

M: בַּחֹדֶשׁ הַשְּׁמִינִי בְּשַׁנַּת שְׁתַּיִם לְדַרְיוֹשׁ הָיָה דְבַר־יְהוָה אֶל־זְכַרְיָה בֶן־בְּרַכְיָה בֶן־עֲדוֹ הַנְּבִיא לֵאמֹר

²⁷⁵ Sebök, *Die Syrische Uebersetzung*, 67; Meyers and Meyers, *Haggai, Zechariah 1-8*, 89.

reader to infer its completion. In the latter case, the versions and manuscripts will occasionally add a phrase that narrates the completion of the command. These additions are often called “harmonizations.”²⁷⁷ There are numerous problems with calling these additions “harmonizations,”²⁷⁸ and while they do bring concord to the text, they more importantly make explicit what is implicit in the text. That is, these additions bring clarity.

In 3:4, the translator adds the phrase $\text{סָרָה מִמֶּנּוּ מִלְבָּשֵׁי טִמְאָה}$ (“and they removed the dirty garments from him”) to clarify that the command $\text{סָרָה מִמֶּנּוּ מִלְבָּשֵׁי טִמְאָה}$ (“remove the dirty garments from him”) of 3:4a was in fact carried out. It is possible that the fulfillment phrase was in the original Hebrew text and that the clause was lost in M by *homoeoteleuton*.²⁷⁹ It is more likely, however, that M is original and the addition is a secondary harmonization, either in P’s *Vorlage* or in P’s translation.²⁸⁰ Since this addition appears in no other version, and in light of my profile of the translation technique evident in P-Zech as a whole, I include it in the present section as an addition that brings clarity.

Zechariah 3:4

M: $\text{וַיֵּעַן וַיֹּאמֶר אֶל־הֵעֱמִדִים לְפָנָיו לְאָמֵר הִסִּירוּ הַבְּגָדִים הַצְּאִים מֵעַלָּיו וַיֹּאמֶר אֵלָיו רְאֵה הֲעֵבַרְתִּי מֵעַלֶּיךָ עֹנֶךָ$
 $\text{וְהַלְבַּשׁ אֶתְךָ מִחֻלְצוֹת}$

²⁷⁷ Ibid; Judith E. Sanderson, *An Exodus Scroll from Qumran: 4qpaleoexod^m and the Samaritan Tradition* (Atlanta: Scholars Press, 1986), 197-220.

²⁷⁸ See Molly M. Zahn, *Rethinking Rewritten Scripture: Composition and Exegesis in the 4q Reworked Pentateuch Manuscripts*, *Studies on the Texts of the Desert of Judah* 95 (Leiden: Brill, 2011), 147-48.

²⁷⁹ Gelston, *Twelve Prophets*, 128.

²⁸⁰ The issue is complicated by the Syriac manuscripts. The Standard Text lacks the phrase, and agrees with M, while the oldest manuscripts contain it. The Standard Text likely lost the phrase through *homoeoteleuton* or by assimilation to M. See Gelston, ed. *Dodekapropheton*, xxv; Gelston, *Twelve Prophets*, 70, 128.

P: והוא יתלבש בגדי צדקה ויטעם פונקט, והוא יתלבש בגדי צדקה. והוא יתלבש בגדי צדקה ויטעם פונקט, והוא יתלבש בגדי צדקה. והוא יתלבש בגדי צדקה ויטעם פונקט, והוא יתלבש בגדי צדקה.

4.3.10 Addition of an Adjective

In 3:5, the translator adds the adjective טוב (“good”) to clarify that the garments here being put on Joshua are different from the filthy ones that were removed from him in 3:3. It is possible that this addition was in the translator’s source text, but since it appears in no other witnesses, and in light of my profile of the translation technique evident in P-Zech as a whole, I assign it to the translator of P.

Zechariah 3:5b

M: וישמו הצניף הטהור על ראשו וילבשו בגדים ומלאך יהוה עמד

P: וישמו הצניף הטהור על ראשו, והוא יתלבש בגדי צדקה ומלאך יהוה עמד

In 13:4, the translator of P-Zech adds the adjective שוא (“false”). This addition is likely triggered by a similar addition in 13:2. In 13:2, G has *ψευδοπροφήτας* (“pseudo-prophets”) for M הנביאים, and this in turn influenced P, which has שוא.²⁸¹ In 13:4, however, G has *προφήται* for M הנביאים, while P has שוא, assimilating to 13:2 and clarifying that only the false prophets will be ashamed. It is, of course, possible that the addition was in P’s source text, but the lack of this reading in any textual witness and my findings regarding the translation technique evident in P-Zech as a whole lead me to assign this addition to the translator of P.

Zechariah 13:4

²⁸¹ On 13:2, see §5.2.

M: וְהָיָה בַיּוֹם הַהוּא יִבְשׁוּ הַנְּבִיאִים אִישׁ מִחֲזִינוֹ בְּהִנְבְּאָתוֹ וְלֹא יִלְבְּשׁוּ אֶדְרֶת שְׁעָר לְמַעַן כְּחֹשׁ:

P: כִּסְ חַסְמֵיךָ מֵאֵם. וְכַסְמֵיךָ נִקְרָא אֶת־כֶּסֶף אֶת־כֶּסֶף וְכַסְמֵיךָ מֵאֵם וְכַסְמֵיךָ מֵאֵם וְכַסְמֵיךָ מֵאֵם וְכַסְמֵיךָ מֵאֵם.

4.3.11 Tactic: Semantic Specification

Narrowly defined, semantic specification is a tactic in which the resulting target text lexeme stands in a hyponymic relationship to what would have been the default rendering of the source text lexeme.²⁸² The translator of P-Zech normally translates דְּבָרִים as דָּבָר (1:13, 8:9, 16) or דְּבָרִים (1:13, 7:7). In 7:12, however, the translator renders the general term דְּבָרִים (“words”) with the more specific דְּבָרִים (“stipulations”), thereby specifying the nature of the words YHWH sent. (Elsewhere, דְּבָרִים corresponds to מִשְׁמֶרֶת, as in Zechariah 3:7, and חֶקֶק, as in Zechariah 1:6.)

Zechariah 7:12a

M: וְלִבָּם שָׁמוֹ שְׁמִיר מִשְׁמוֹעַ אֶת־הַתּוֹרָה וְאֶת־הַדְּבָרִים אֲשֶׁר שָׁלַח יְהוָה צְבָאוֹת בְּרוּחוֹ בְּיַד הַנְּבִיאִים הָרִאשׁוֹנִים:

P: הַלְבַּסְתֶּם בְּבוֹשֵׁי אֶרֶץ צַרְבָּא. וְלֹא עֲבַדְתֶּם נְחֵשֶׁת מִפְּסֻלָּא. וְעַד כּוּזָא עֲלֵמָא כּוֹסֵמַת כְּנֹן נִקְרָא מִדְּבָרִים:

More broadly defined, semantic specification includes cases where the target text lexeme and source text lexeme are not in a hyponymic relationship, but are in a concrete/abstract relationship.²⁸³ מִנַּחֵם in the Piel means “to comfort” and elsewhere corresponds to כָּחַ (“to

²⁸² A hyponymic relationship is one in which the meaning of a more specific term is included in the meaning of a more general term; see John Lyons, *Introduction to Theoretical Linguistics* (London: Cambridge University Press, 1968), 453-55. For a case in which the translator translates a specific term with a more general term, see 1:8 as discussed in §4.5.1.

²⁸³ For many examples of this type of relationship in translations between French and English, see Vinay and Darbelnet, *Comparative Stylistics*, 53-58.

comfort”), as in Zechariah 10:2, Genesis 5:29, 37:35, etc. In P-Zech 1:17, however, the translator concretizes the type of comfort that YHWH will provide for Zion by translating נחם (“he will comfort”) with בנה (“he will build”).

Zechariah 1:17b

M: וְנָחַם יְהוָה עוֹד אֶת־צִיּוֹן וּבָחַר עוֹד בִּירוּשָׁלַם׃

P: מְבַנֵּה אֶת־הַבַּיִת לְיְהוָה לִי מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ׃

Several other passages exhibit semantic specification, though the words in question do not stand in a proper hyponymic relationship. In all these cases, the word chosen by the translator is more precise, narrow, or specific than what would have been chosen according to the default rendering.

For example, שלח is usually rendered by שלח, as in Zechariah 1:10, 2:12, 15, 4:9, 6:15, 7:2, 12, etc. In 9:11, however, the translator uses the more specific שלח (“I set free”) for the more general שלחתי (“I sent”), clarifying the entailment of the action of “sending.” This is in fact not a great stretch on the part of the translator. The verb שלח is often, though not always, used in the Exodus narrative in the sense of “send away.” The translator’s rendering makes explicit that this is the sense of the verb here.

Zechariah 9:11

M: גַּם־אֶת־בְּדָם־בְּרִיתְךָ שְׁלַחְתִּי אֲסִירֶיךָ מִבּוֹר אֵין מִים בּוֹ׃

P: אֲרַב אֶת־כּוֹנֵן־הַגּוֹלֵם־הַזֶּה׃ שְׁלַח אֶת־אֲסִירֵי־כַף־הַכֶּסֶף הַלֵּל כִּסְּאֵךְ׃

In 8:10, the translator renders וַאֲשַׁלַח (“I sent”) with the more specific אָנֹכִי אֶשְׁלַח (“I am inciting”). This translation explicates the intent behind the sending, in accord with T.

Zechariah 8:10b

M: וְלִיּוֹצֵא וְלִבָּא אִין־שְׁלוֹם מִן־הַצֵּר וַאֲשַׁלַּח אֶת־כָּל־הָאָדָם אִישׁ בְּרֵעֵהוּ:

P: הַלְיָהּ וְנִפְסָה סְבִיבָהּ. לַעֲמֹסָה אֶשְׁלַח כִּי מִנְגִי אֶל־יָדַי. מִמָּה אֶשְׁלַח אֶת־לְמִסְךָ לְחַלְמֵסָה כִּי אֶשְׁלַח כִּי סְבִיבָהּ

In 7:13, the translator renders M כְּאֲשֶׁר (“just as”) with גַּל (“therefore”) clarifying an implied causal relationship between the people’s rebellion in 7:12 and YHWH’s refusal to listen in 7:13. Elsewhere in P-Zech the translator renders כְּאֲשֶׁר with גַּל, as in 1:6, 7:3, 8:13, 14, 10:6, and 14:5.

Zechariah 7:12b-13

M: וַיְהִי קִצְף גָּדוֹל מֵאֵת יְהוָה צְבָאוֹת וַיְהִי כְּאֲשֶׁר־קָרָא וְלֹא שָׁמְעוּ כִּי יִקְרָאוּ וְלֹא אֲשָׁמַע אָמַר יְהוָה צְבָאוֹת:

P: מִמָּה אִי גַל וְכִי מִנְגִי כִּי אֶשְׁלַח חַלְמֵסָה אֶל־נְפִישׁוֹתֵי אֶרֶץ מִלְכָּה שְׂכִימָה. מִכִּי נְפִישָׁהּ מִלְכָּה אֶשְׁכַּח אֶרֶץ מִמָּה אִי אֶשְׁלַח

In 7:14, in accord with T, the translator renders וַיַּשְׁמִינוּ (“they made”) with חַל גַּבְבָּהּ (“because they made”). The translation of וַיַּשְׁמִינוּ with חַל גַּבְבָּהּ makes explicit the translator’s understanding of the relationship between the final phrase and the rest of the verse.

Zechariah 7:14

M: וְאֶסְעָרֵם עַל כָּל־הַגּוֹיִם אֲשֶׁר לֹא־יָדְעוּם וְהָאָרֶץ נִשְׁמָה אַחֲרֵיהֶם מֵעֵבֶר וּמִשָּׁב וַיַּשְׁמִינוּ אֶרֶץ־חֲמֻדָּה לְשִׁמָּה:

P: *ܘܥܒܕܝܢܘܢ ܒܝܢܝ ܥܡܡܝܗ ܕܠܐ ܝܕܥܘܢ ܘܥܪܥܘ ܚܘܘܢܝܘܢ ܕܝܘܡܝܢ ܘܥܪܥܘ ܚܘܘܢܝܘܢ ܕܝܘܡܝܢ ܘܥܪܥܘ ܚܘܘܢܝܘܢ ܕܝܘܡܝܢ ܘܥܪܥܘ ܚܘܘܢܝܘܢ ܕܝܘܡܝܢ*

ܘܥܒܕܝܢܘܢ ܒܝܢܝ ܥܡܡܝܗ ܕܠܐ ܝܕܥܘܢ

T: *וְעַבְדֵינֶיךָ בְּיַמֵּי עַמְמֵיךָ לֹא יָדְעוּן וְאַרְעֵךָ תַּצְדִּי בְּתַרְיֵהוֹן מִדְּעֵדֵי וּמִדְּתַאֲיִב עַל דְּשׁוּיָאֵו אֶרֶע חֲמֻדְתָּא לְצִדּוֹ*

In 14:7, the translator renders M יום (“day”) with the more specific *ܝܘܡܝܢ* (“daytime”), though he typically translates יום as *ܝܘܡܐ*, as in 1:7, 6:10, etc. While *ܝܘܡܐ* refers to a twenty-four hour period, *ܝܘܡܝܢ* refers to the daylight portion of the day, as opposed to the night.²⁸⁴ P’s rendering here makes the contrast between the two explicit.

Zechariah 14:7

M: *וְהָיָה יוֹם־אֶחָד הוּא יִנְדַע לַיהוָה לַא־יוֹם וְלַא־לַיְלָה וְהָיָה לְעֵת־עֶרֶב יְהִי־אֹר*

P: *ܘܥܒܕܝܢܘܢ ܒܝܢܝ ܥܡܡܝܗ ܕܠܐ ܝܕܥܘܢ ܘܥܪܥܘ ܚܘܘܢܝܘܢ ܕܝܘܡܝܢ ܘܥܪܥܘ ܚܘܘܢܝܘܢ ܕܝܘܡܝܢ ܘܥܪܥܘ ܚܘܘܢܝܘܢ ܕܝܘܡܝܢ*

4.3.12 Tactic: Grammatical Specification

Akin to semantic specification, grammatical specification is the use of a grammatical construction that asserts a grammatical or conceptual feature included in but not asserted by what would have been the default rendering of the source text.²⁸⁵ This tactic makes explicit in the target text that which is implicit in the source text.

²⁸⁴ Payne Smith, *Compendious Syriac Dictionary*, 190.

²⁸⁵ This is a privative opposition in which the marked term asserts the presence of a particular feature and the unmarked element negates the *assertion* of the feature. On markedness and privative opposition, see Edwin L. Battistella, *Markedness: The Evaluative Superstructure of Language*, ed. Mark Aronoff, Suny Series in Linguistics (Albany: State University of New York Press, 1990), 2.

To express continuance or repetition in past time, Syriac employs a participle combined with a form of ܐܘܡܢܐ. The simple past tense (i.e., the perfect) may be used in these situations but the form would not be marked for *continuance* or *repetition* in the past.²⁸⁶ Though the translator normally translates *qatal* verbs with the past tense verb, in 7:3, the translator renders the *qatal* ܐܘܡܢܐܢܐܢܐ (“I have done”) with ܐܘܡܢܐܢܐܢܐ (“I was doing”), highlighting the repetitive nature of the past action.²⁸⁷

Zechariah 7:3

M: ܠܐܡܪ ܐܠ-ܗܚܪܝܢܐܢܐܢܐ ܐܫܪ ܠܒܝܬ-ܝܗוה ܥܒܘܘܬ ܘܐܠ-ܗܢܒܝܐܝܡ ܠܐܡܪ ܗܘܘܢܐ ܒܚܕܫ ܗܚܡܫܝ ܗܨܝܪ ܕܥܫܝܬܝ:

ܙܗ ܕܦܡܗ ܫܢܝܢ

P: ܠܡܠܟܘܢ ܠܚܝܢܐܢܐܢܐ ܘܕܒܝܬܐܢܐܢܐ ܘܕܥܒܘܬܐܢܐܢܐ ܘܕܐܠ-ܗܢܒܝܐܝܡ ܠܐܡܪ ܗܘܘܢܐ ܒܚܕܫ ܗܚܡܫܝ ܗܨܝܪ ܕܥܫܝܬܝܢܐܢܐ

Similarly, while a participle can refer to a past action in Syriac, the participle does not assert the timeframe of the action. In 2:4, the translator renders the participle ܗܨܝܪܝܢܐܢܐ (“are lifting up”) with ܗܨܝܪܝܢܐܢܐܢܐ (“were lifting up”). This translation highlights the past nature of the repetitive or ongoing action.

Zechariah 2:4b

M: ܠܝܕܘܬ ܐܬ-ܩܪܢܘܬ ܗܨܝܪܝܢܐܢܐ ܕܥܠ-ܐܪܥܝܢܐ ܝܗוܕܐ ܠܕܘܪܘܬܐ:

P: ܠܡܠܟܘܢ ܠܚܝܢܐܢܐܢܐ ܘܕܥܒܘܬܐܢܐܢܐ ܘܕܥܒܘܬܐܢܐܢܐ ܘܕܥܒܘܬܐܢܐܢܐ ܘܕܥܒܘܬܐܢܐܢܐ ܘܕܥܒܘܬܐܢܐܢܐ

²⁸⁶ Nöldeke, *Compendious Syriac Grammar*, §277.

²⁸⁷ The translation of ܨܝܪܝܢܐܢܐ in 12:1 with ܨܝܪܝܢܐܢܐܢܐ may be a case of the reverse, where P translates a participle with a perfect to highlight that the action occurred in the past. However, it is more likely that this rendering arose as the translator understood ܨܝܪܝܢܐܢܐ to be ܨܝܪܝܢܐܢܐܢܐ instead of ܨܝܪܝܢܐܢܐܢܐ as in M. See §5.3.

See also 3:1b, 3:3²⁸⁸, 7:6, 11:11.

In 10:6, the verb רַחַמְתִּים (“I have compassion on them”) is a perfective that indicates an ongoing emotional response, and the use of the *qatal* form here is expected.²⁸⁹ Had he rendered the text according to his default method, the translator would have used a perfect verb for the Hebrew *qatal* verb. The use of a perfect would have underscored the past nature of the act. However, he chose to render the text with a participle, clarifying the fact that this compassion is a present disposition and not merely a condition in the past.

Zechariah 10:6a

M: וְגִבַּרְתִּי אֶת־בֵּית יְהוּדָה וְאֶת־בֵּית יוֹסֵף אֹשִׁיעַ וְהוֹשְׁבוֹתִים בִּי רַחֲמִתִּים וְהָיוּ כַּאֲשֶׁר לֹא־זִנְחִתִּים

P: אֲרַעֵל לִבְנֵי יִשְׂרָאֵל. אֲרַפְּסֵם לִבְנֵי מִשְׁפַּח אֲרַפְּסָא אֲרַעֵל. כִּלְלָא נִכְזַעֵת אֲרַעֵל חַלְמֵס. אֲנַמְסֵם אֲרַעֵל גִּלְא. אֲרַעֵל לִבְנֵי אֲרַעֵל

See also 1:12, 2:17, 14:12.

The nominal sentence in Syriac denotes a state of being and therefore commonly represents gnomic statements.²⁹⁰ Though it may be employed for past or future conditions, the nominal sentence does not connote future or past time.²⁹¹ Similarly, Hebrew nominal clauses express simple predication and are not marked with respect to time. In a few cases, the translator of P-Zech specifies a timeframe that is included in but not indexed by the Hebrew nominal clause.

²⁸⁸ P-Zech 3:3 may alternatively be explained as an attempt to make the text internally consistent, through assimilation to 3:1.

²⁸⁹ For these quasi-fientive verbs, see Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, §30.5.3c.

²⁹⁰ Nöldeke, *Compendious Syriac Grammar*, §315.

²⁹¹ *Ibid.*, §315, §269.

To the nominal clause *בְּיָדוֹ מְשֻׁנָּתוֹ* (“his staff is in his hand”) in 8:4 the translator adds *גַּם יִחַזְקֵהוּ* (“will be held”).²⁹² This addition clarifies that the described situation has yet to come.

G adds the participle *ἔχων* (“having”), but P does not follow G.

Zechariah 8:4b

M: *וְאִישׁ מְשֻׁנָּתוֹ בְּיָדוֹ מְרֹב יָמִים*

P: *ܘܥܠܡܝܢ ܕܡܫܘܢܬܘܗ ܒܝܕܘܗ ܡܪܒܝܢ ܝܡܝܢ*

G: *ἕκαστος τὴν ῥάβδον αὐτοῦ ἔχων ἐν τῇ χειρὶ αὐτοῦ ἀπὸ πλήθους ἡμερῶν*

In 11:14, the translator renders the Hebrew nominal clause *הָאֶחָוָה בֵּין יְהוּדָה וּבֵין יִשְׂרָאֵל* (“the brotherhood between Judah and Israel”) with *ܕܘܟܘܠܗܘܢ ܕܝܫܪܐܝܝܠ ܘܕܝܗܘܕܐ* (“the unity that was between the house of Judah and the house of Israel”).²⁹³ The resulting translation highlights that the unity between Judah and Israel existed in the past and is not a present reality. This calls to mind the historical and national unity of the united kingdom in the days of David and Solomon, which no longer existed at the time of the translation.²⁹⁴

Zechariah 11:14

M: *וְאֶגְדַּע אֶת־מַקְלֵי הַשְּׁנֵי אֵת הַחֲבָלִים לְהַפֵּר אֶת־הָאֶחָוָה בֵּין יְהוּדָה וּבֵין יִשְׂרָאֵל*

P: *ܘܥܘܕܝܘܬܐ ܕܡܫܘܢܬܘܗ ܕܝܫܪܐܝܝܠ ܘܕܝܗܘܕܐ ܕܝܫܪܐܝܝܠ ܕܝܫܪܐܝܝܠ ܕܝܫܪܐܝܝܠ ܕܝܫܪܐܝܝܠ*

²⁹² Another way to translate would be “(and a man his staff) will hold (in his hand).” Ibid., §280.

²⁹³ On the translator’s tendency to add a copula to Hebrew nominal clauses, see §4.2.4.

²⁹⁴ *ܕܘܟܘܠܗܘܢ* (“unity”) is most likely an inner Syriac corruption of *ܕܘܟܘܠܗܘܢ* (“brotherhood”), Gelston, *Twelve Prophets*, 99.

4.3.13 Tactic: Modification of Grammatical Person

M-Zech 11:5 בְּרוּךְ יְהוָה וְאֵעָשֶׂר (“Blessed be YHWH for I have become rich”) leaves open the possibility that a person’s wealth is a result of their own efforts. By translating with כְּנִי מְרַבֵּנוּ (“blessed be the Lord who made us rich”) (adding a first person plural suffix and modifying the subject to third masculine singular), P removes this possibility and attributes wealth to YHWH’s provision, making explicit a religious concept that the translator finds implicit in the text.²⁹⁵ Carbajosa finds a similar case in Psalm 108:14, where P translates M בְּאֱלֹהִים (“with God we will do feats”) with אֱלֹהִים יַעֲזֵרֵנוּ (“God will grant us strength”).²⁹⁶

Zechariah 11:5a

M: אֲשֶׁר קִנְיָהֶן יִהְיֶה וְלֹא יֵאָשְׁמוּ וּמְכַרְיָהֶן יֵאָמֵר בְּרוּךְ יְהוָה וְאֵעָשֶׂר

P: וְזִמְנֵנוּ מִלֵּךְ לִמֵּךְ מִלֵּךְ מִלֵּךְ. סוֹכְנֵנוּ מִסוֹכְנֵנוּ. כְּנִי מְרַבֵּנוּ וְאֵעָשֶׂר

4.3.14 Tactic: Omission

The particle כֵּן (“thus”) in 11:11 is difficult. The translator omits the particle, thereby creating a text that is clearer than is M. As in 11:7,²⁹⁷ the translator does not look to G for help in rendering

²⁹⁵ For a summary of theologically and religiously motivated changes in P-Zech, see Chapter 6.

²⁹⁶ Carbajosa, *Character of the Syriac Version*, 151-52.

²⁹⁷ See the discussion of 11:7 in §4.3.15.

the difficult phrase **כִּן עֲנִי הַצֹּאֵן** (lit. “thus the afflicted of the flock”).²⁹⁸ Though the omission of **כִּן** may be accidental, by the translator or a scribe, the omission creates a text that is “easier” and is, therefore, likely intentional.

Zechariah 11:11

M: **וְתִפֹּר בַּיּוֹם הַהוּא וַיִּדְעוּ כִּן עֲנִי הַצֹּאֵן הַשְּׂמֵרִים אֲתִי כִּי דְבַר־יְהוָה הוּא**

P: **סְכַלָּה כִּן כְּטַמְטַח לֹאם. סְטַחֵם מְחַבֵּחַ דַּחַח וְנִלְוֶה לִּי. דַּחַח לְבַחַם סַם וְנִלְוֶה לִּי**

Gelston argues that the omission of the first **יד** (“hand”) in P 14:13 is either a stylistic choice or an inadvertent omission.²⁹⁹ Mitchell argues that the accusative construction found in M is very rare,³⁰⁰ and he would therefore read with P and omit **יד**, or read **בִּיד** with 53 Hebrew manuscripts. The presence of **בִּיד** in M^{mss}, **יד** in M, and **χαίρδς** in G make it likely that P’s Hebrew source text had at least **יד**, difficult though the construction may be. P solves this difficulty through omission, creating a clearer text.

Zechariah 14:13

M: **וְהָיָה בַּיּוֹם הַהוּא תְהִיָּה מְהוֹמַת־יְהוָה רַבָּה בְּהֵם וְהִחֲזִיקוּ אִישׁ יָד רֵעֵהוּ וְעָלְתָה יָדוֹ עַל־יָד רֵעֵהוּ**

²⁹⁸ G reads **לְכִן עֲנִי** in 11:7 and **כִּן עֲנִי** in 11:11 as single words: “to the Canaanites” and “the Canaanites.” Thus too BHS; NRSV; Meyers and Meyers, *Zechariah 9-14*, 261-62; Petersen, *Zechariah 9-14 and Malachi*, 87; Ralph L. Smith, *Micah-Malachi*, Word Biblical Commentary 32 (Waco: Word Books, 1984), 268. Were we to say that G’s reading reflects the original Hebrew, it would be difficult to understand why the word is divided in M. Though P elsewhere looks to G for help in rendering difficult phrases (see §5.2), he does not do so here. For a defense of reading with G and a discussion of the alternatives, see Thomas J. Finley, “The Sheep Merchants of Zechariah 11,” *Grace Theological Journal* 3 (1982).

²⁹⁹ Gelston, *Twelve Prophets*, 133.

³⁰⁰ To Mitchell’s point, **חִזַּק** in the Hiphil plus an accusative often has the preposition **ב**, as in Genesis 19:16, 21:18, Proverbs 7:13, Zechariah 8:23, etc. Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 353.

P: בת כנען חס. ותסא א כסא. ותסא א זכא א זכא. סכאעסא. אצ לסכוס. סלככס. סכאסא ככאסא זככוס.

4.3.15 Tactic: Lexical Substitution³⁰¹

The phrase **לְאִישׁ עֵשֶׂב בַּשָּׂדֶה** (lit. “to a man grass in the field”) in 10:1 is difficult. The translator’s solution is to replace **לְאִישׁ** (“to a man”) with a verb that matches the context: **זכ** (“to increase”).

Additionally, for the rare word **חֲזִיזִים** (“squall”) the translator uses **אסכסא** (“gentle showers”), a word chosen to fit the context of rains that are beneficial for crops.³⁰² These modifications work together to clarify a difficult text.³⁰³ G is close to M.

Zechariah 10:1

M: שאַלו מיהוה מטר בעת מלקוש יהוה עשה חזיזים ומטר-גשם יתן להם לאיש עשב בשדה

P: אאל סלוא סה זכא כככסא לסכסא. סכאסא סכאסא סכאסא סכאסא סכאסא. סכאסא סכאסא סכאסא סכאסא סכאסא.

In 10:9, P clarifies that “remembering” YHWH means more than a cognitive act by translating **יִזְכְּרוּנִי** (“they will remember me”) with **עבסכסא** (“they will praise me”). The only other occurrence of the verb **זכר** in Zechariah is in 13:2, which the translator renders with the

³⁰¹ Many of the substitutions here described rely on deriving the sense from the general context, which is quite common in the Peshitta. See Weitzman, *Syriac Version*, 39-42.

³⁰² The word **חֲזִיזִי** appears elsewhere in Job 28:26, where it is rendered with **סכסא** (“visions”), and Job 38:25 where it is omitted in P. The word **אסכסא** elsewhere corresponds to **רַבִּיבִים** (“gentle showers”), as in Deuteronomy 32:2, Jeremiah 3:3, 14:22 and Micah 5:6.

³⁰³ On **לכ** for **להם**, see the discussion of this verse in §4.4.1.

verb **וּבָחַ**, and the only other occurrence of the verb **בָּחַ** in P-Zech is 2:14, which corresponds to **וּבָחַ** in M.

Zechariah 10:9

M: **וְאֶזְרְעֵם בְּעַמִּים וּבְמִדְבָּרִים וְיִזְכְּרוּנִי וְחָיוּ אֶת־בְּנֵיהֶם וְשָׁבוּ**

P: **וְאֶזְרְעֵם בְּעַמִּים וּבְמִדְבָּרִים וְיִזְכְּרוּנִי וְחָיוּ אֶת־בְּנֵיהֶם וְשָׁבוּ**

M **לְכֹן עֲנֵי הַצֹּאן** (lit. “therefore the afflicted ones of the flock”) in 11:7 is likely corrupt because the phrase **עֲנֵי הַצֹּאן** does not provide the conclusion or inference that one would expect from a phrase following **לְכֹן**.³⁰⁴ *G* εἰς τὴν Χαναανῆτιν apparently read **לְכֹנְעֵי** (“to the Canaanite/merchant”) for M **לְכֹן עֲנֵי**, and many commentators accept this reading as the original text.³⁰⁵ The reading found in M was apparently present in P’s *Vorlage*. The translator’s solution was to render the corrupt text with a phrase that fits the context, namely, **מְלֶכֶת חַיִּים רַבָּה** (“because of the multitude of the flock”).

Zechariah 11:7

M: **וְאֶרְעָה אֶת־צֹאן הַהֶרְגָּה לְכֹן עֲנֵי הַצֹּאן וְאֶקְחֶלֶי שְׁנֵי מַקְלוֹת לְאֶחָד קָרָאתִי נָעַם וּלְאֶחָד קָרָאתִי חֲבָלִים**

וְאֶרְעָה אֶת־הַצֹּאן

P: **וְאֶרְעָה אֶת־הַצֹּאן מְלֶכֶת חַיִּים רַבָּה לְכֹן עֲנֵי הַצֹּאן וְאֶקְחֶלֶי שְׁנֵי מַקְלוֹת לְאֶחָד קָרָאתִי נָעַם וּלְאֶחָד קָרָאתִי חֲבָלִים**

³⁰⁴ See the discussion of this verse and 11:11 in §4.3.14.

³⁰⁵ Thus Meyers and Meyers, *Zechariah 9-14*, 261-62; Smith, *Micah-Malachi*, 268. See also n. 298.

The word אַצֵּל in 14:5 is difficult. Meyers and Meyers argue that the syntax and context suggest that it is a place name.³⁰⁶ However, such a location in the area of Jerusalem remains to be found. G is of little help, reading *Iασολ* (“Iasol”). Some commentators would emend to אַצֵּלוֹ (“its side”).³⁰⁷ P’s resolution of the difficulty is clever. P renders M אַצֵּל with אַצֵּל (narrowness), a word that has the same basic consonants as M אַצֵּל (but in a different order) and fits the context: the valleys of the mountains will be struck (i.e., made to collapse) into narrowness.

Zechariah 14:5

M: וְנִסְתָּם גִּיאֵ־הָרִי כִי־יִגִיעַ גִּי־הָרִים אֶל־אַצֵּל וְנִסְתָּם כַּאֲשֶׁר נִסְתָּם מִפְּנֵי הָרֵעַשׁ בְּיָמֵי עֲזִיָּה מֶלֶךְ־יְהוּדָה וּבָא יְהוָה אֱלֹהֵי כָל־קְדוּשִׁים עִמָּךְ

P: אֱלֹהִים אֱלֹהֵי כָל־קְדוּשִׁים עִמָּךְ. וְנִסְתָּם גִּיאֵ־הָרִי כִי־יִגִיעַ גִּי־הָרִים אֶל־אַצֵּל וְנִסְתָּם כַּאֲשֶׁר נִסְתָּם מִפְּנֵי הָרֵעַשׁ בְּיָמֵי עֲזִיָּה מֶלֶךְ־יְהוּדָה וּבָא יְהוָה אֱלֹהֵי כָל־קְדוּשִׁים עִמָּךְ.

M כִּיּוֹר in 12:6 is a moveable cooking stove or a cooking pot of fire. This meaning is found only here and in 1 Samuel 2:14. Elsewhere in M this word refers to a platform or a washbasin. P elsewhere translates כִּיּוֹר as לַמֶּנְחָה (“platter”), as in Exodus 30:18. In the present verse, the translator of P-Zech renders כִּיּוֹר as אֶבְרִים (“coals”),³⁰⁸ based on the fact that the

³⁰⁶ Meyers and Meyers, *Zechariah 9-14*, 426.

³⁰⁷ Hanson, *Dawn of Apocalyptic*, 269, 371; Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 346.

³⁰⁸ אֶבְרִים often corresponds to אֶבְרִים, as in Job 41:13, Ezekiel 10:2, 24:11.

context clearly has to do with fire on wood. G similarly draws upon the context and translates with δαλὸν (“firebrand”). Were P drawing upon G, he likely would have used כָּוֶה

(“firebrand”), which elsewhere corresponds to δαλός, as in Amos 4:11, Zechariah 3:2, and Isaiah 7:4.

Zechariah 12:6a

M: בְּיוֹם הַהוּא אֲשֵׁים אֶת־אֲלֵפֵי יְהוּדָה כְּכִזְרַאֵשׁ בְּעֵצִים וְכִלְפִיד אֵשׁ בְּעַמֻּד

P: כַּסּוּסֵי כַסּוּסֵי אֵשׁ כַּסּוּסֵי אֵשׁ כַּסּוּסֵי אֵשׁ כַּסּוּסֵי אֵשׁ כַּסּוּסֵי אֵשׁ כַּסּוּסֵי אֵשׁ כַּסּוּסֵי אֵשׁ כַּסּוּסֵי אֵשׁ

G: ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τοὺς χιλιάρχους Ἰουδα ὡς δαλὸν πυρὸς ἐν ξύλοις καὶ ὡς λαμπάδα πυρὸς ἐν καλάμῃ

In 10:6, the translator renders M אֲשֵׁים אֶת־אֲלֵפֵי יְהוּדָה (“they will be as if I had not rejected them”) with כַּסּוּסֵי אֵשׁ כַּסּוּסֵי אֵשׁ (“they will be as though I had not been unmindful of them”). Interestingly, the translator of P-Psalms likewise uses כַּסּוּ (“to be unmindful”) to translate זָנָה (“to reject”) in Psalms 43:2, 60:3, 12, 108:12, but the translator of the Peshitta of 1 Chronicles 28:9 uses כָּוֶה (“to destroy”) to translate זָנָה (“to reject”). Zech 10:6 and the noted passages from Psalms all speak of situations in which people are *currently* experiencing oppression or distress and are looking for deliverance. The noted passage from 1 Chronicles, however, is a *threat* of future oppression or distress that will come upon Solomon if he forsakes YHWH. By translating זָנָה with כַּסּוּ, the translators of P-Zech and P-Psalms (but not the translator of 1 Chronicles) are removing barriers to the reversal of the present state. That is to say, the redemption of a people of whom YHWH has been “unmindful” necessitates only that

YHWH bring the people to mind and come to their aid. However, the redemption of a people “abandoned” or even “divorced” from YHWH necessitates that YHWH change his purpose, which Weitzman has noted is something that P frequently avoids.³⁰⁹ The translator’s rendering of the text makes explicit a religious concept that the translator finds implicit in the text.³¹⁰ G καὶ ἔσονται ὃν τρόπον οὐκ ἀπεστρεψάμην αὐτούς (“and they shall be as though I had not turned them away”) is a similar treatment of the phrase.

Zechariah 10:6b

M: כִּי רַחֲמֵתִים וְהָיוּ כְּאִשֶּׁר לֹא־זָנְחָתִים כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם וְאֶעֱנֶם

P: ~~כִּי רַחֲמֵתִים וְהָיוּ כְּאִשֶּׁר לֹא־זָנְחָתִים כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם וְאֶעֱנֶם~~ כִּי רַחֲמֵתִים וְהָיוּ כְּאִשֶּׁר לֹא־זָנְחָתִים כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם וְאֶעֱנֶם

G: καὶ ἔσονται ὃν τρόπον οὐκ ἀπεστρεψάμην αὐτούς διότι ἐγὼ κύριος ὁ θεὸς αὐτῶν καὶ ἐπακούσομαι αὐτοῖς

Zechariah 11:10 is another case in which the translator makes a shift in order to avoid an image of YHWH changing his purpose. Carbajosa finds a similar case in Psalm 105:25: While in M-Psalm 105:25 YHWH changed the hearts of Israel’s foes so that the foes would act wickedly with Israel, in P it is the foes themselves who change their hearts.³¹¹ In M-Zech 11:10 YHWH annuls his covenant with the people, but in P the covenant “ends” without agency. Moreover, the translator ignores the object marker and does not explicitly render the first person suffix of בְּרִיתִי.

This constellation of features makes it more likely that this is a theological change and not a

³⁰⁹ Weitzman, *Syriac Version*, 29.

³¹⁰ For a summary of theologically and religiously motivated changes in P-Zech, see Chapter 6.

³¹¹ Carbajosa, *Character of the Syriac Version*, 151.

difference in the *Vorlage*. The translator's rendering of the text makes explicit a religious concept that the translator finds implicit in the text.³¹²

Zechariah 11:10

M: וְאַקַח אֶת־מִקְלֵי אֶת־נַעַם וְאֶגְדַּע אֹתוֹ לְהַפִּיר אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי אֶת־כָּל־הָעַמִּים

P: וּמִשְׁבַּח עַלְי, כְּשֶׁמֶלֶךְ מִלְּכֵי הַיָּם. וְנִבְלָה מִשְׁבַּח וְאֶסְמַחֵהוּ בְּחַלְמֵי חַיִּתָּהָ

4.3.16 Tactic: Other Substitutions

In 6:5, the phrase יוֹצְאוֹת מִהֲתִיַּצֵּב (“going forth from standing”) contains two verbs of locomotion that are mutually exclusive: “to go out” and “to stand before.” The translator omits יוֹצְאוֹת (“going forth”) and adds the enclitic ׁם after the verb הִתְיַצֵּה (“standing”) in order to clarify that the “standing” happened in the past, before the “going out” that happens in verses 6 and following.

Zechariah 6:5

M: וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר אֵלַי אֱלֹהֵי אַרְבַּע רְחוֹת הַשָּׁמַיִם יוֹצְאוֹת מִהֲתִיַּצֵּב עַל־אֲדוֹן כָּל־הָאָרֶץ

P: בְּחַלְמֵי מִלְּכֵי הַיָּם לִי. מִלְּכֵי אֲרָם אֲרָבֶּה יִשְׂרָאֵל. וְנִפְתַּח־שָׁמַיִם, מִיָּד מִיָּד וְחִלְמֵי אֲרָם

4.4 Goal: Create a Text That Is Internally Consistent

The translator has a tendency to combine or adapt elements so as to form a consistent and congruous text. The harmonized components may be in the same verse, in the immediate

³¹² For a summary of theologically and religiously motivated changes in P-Zech, see Chapter 6.

context, or in a similar context elsewhere in P-Zech. It is not always the case that the second of two harmonized components (henceforth “B”) is adapted to the first (henceforth “A”): “learned scribes [and translators] also remembered the B text when copying or rewriting [or translating] the A text.”³¹³ The translator of P-Zech uses the following tactics to create an internally consistent text.

4.4.1 Tactic: Modification of Grammatical Person

In 3:8, M’s מִזְפֵּת הַמָּה אֲנָשִׁי (“they are men of a sign”) allows for a reading in which the third masculine plural pronoun could suggest that Joshua’s colleagues, and not Joshua, are “men of a sign.” The translator of P changes the plural pronoun from third person (הֵמָּה) to second person (אַתָּה), assimilating the pronoun to the second person imperative at the beginning of the verse, and making the translation of the phrase מִזְפֵּת הַמָּה אֲנָשִׁי (“they are men of a sign”) consistent with the fact that Joshua is to be included as one of the “men of a sign.” The assimilation could have been in P’s source text. However, my findings with respect to the translation technique evident in P-Zech as a whole lead me to assign this to the translator. G follows M.

Zechariah 3:8

M: שְׁמַע־נָא יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל אֶתְּהָ וְרַעֲיֵךְ הַיֹּשְׁבִים לְפָנֶיךָ כִּי־אֲנָשִׁי מִזְפֵּת הַמָּה כִּי־הִנְנִי מֵבִיא אֶת־עַבְדֵי צִמְחָה

P: שְׁמַע־נָא מִסֵּד מִסֵּד זָכָר. אַתָּה סַעֲבֵיךָ מֵלֵךְ וְסַעֲבֵיךָ מִסֵּבִיב. מִלֵּךְ וְזָכָר אַתָּה סַעֲבֵיךָ מֵלֵךְ. גִּמְלָה מִסֵּד מִסֵּד זָכָר. גִּמְלָה מִסֵּד מִסֵּד זָכָר. אַתָּה לְחַבְדֵי, גִּמְלָה

³¹³ Tov, “Nature and Background,” 11. P-Zech 1:9 below is an example of an A text being harmonized to a B text.

In 2:15, P has a third person pronoun (סל) for a first person pronoun (לי) and a third person verb (יעו) for a first person verb (ושכנתי). These modifications make the third person “him” of the phrase יעו סל יאמרו (“they will be a people to him”) and the third person subject of the verb יעו (“he will dwell”) consistent with the fact that יהוה (“Lord”) is spoken of in the third person in the phrase ואלהם יאמרו (“and many people will join themselves to the Lord on that day”). These modifications level the text and remove the change in speaker that exists in M. G also levels the text, but does so differently. G, in accord with P, has αὐτοῖς for מלי. For מושכנתי, however, G differs from P and reads καὶ κατασκηνώσουσιν ἐν μέσῳ σου (“and they will dwell in your midst”). P and G likely reflect a *Vorlage* that had לו, a reading that Mitchell would accept as original, but may in fact be assimilation on the part of a scribe.³¹⁴

With respect to the verb ושכנתי, however, since no Hebrew text could give rise to both κατασκηνώσουσιν and יעו, it is likely that P and G both read a Hebrew text that equaled M, found difficulty in the change of speaker, and resolved this difficulty differently. To be sure, the original text could have been ושכן (as suggested by P), which G read, implicitly or in his source text, as ושכנו. In this case, M ושכנתי could have arisen subsequent to a לו to לי change. This course of events, however, is serpentine, and the simpler explanation is that P and G assimilated an original ושכנתי to the context.

Zechariah 2:15

³¹⁴ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 147.

M: וְנִלְווּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם וְשָׁכַנְתִּי בְּתוֹכָךְ וַיְדַעַתָּ כִּי־יְהוָה צָבָאוֹת שְׁלַחְנִי אֵלֶיךָ:

P: ~~וְנִלְווּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם וְשָׁכַנְתִּי בְּתוֹכָךְ וַיְדַעַתָּ כִּי־יְהוָה צָבָאוֹת שְׁלַחְנִי אֵלֶיךָ~~

G: και καταφεύζονται ἔθνη πολλὰ ἐπὶ τὸν κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἔσονται αὐτῷ εἰς λαὸν καὶ κατασκηνώσουσιν ἐν μέσῳ σου καὶ ἐπιγνώσῃ ὅτι κύριος παντοκράτωρ ἔξαπέσταλκέν με πρὸς σέ

In 8:9, the translator removes the pronoun on יְדִיכֶם (“your hands”) and shifts the corresponding vocative הַשְׁמָעִים (“you who hear”) to read ~~וְכָל הַשְׁמָעִים~~ (“all those who hear”). The translator is assimilating to the third person referents of verses 7-8 by removing the sudden interposition of the second person and the change of addressee in M 8:9. Additionally, by rendering the participle הַשְׁמָעִים (“you who hear”) in M with the finite verb ~~שָׁמְעוּ~~ (“those who heard”), the translator makes those who hear the words from the *mouths* of the prophets contemporaneous with those prophets. This is a temporal assimilation and is further accomplished by rendering בְּיָמֵים הָאֵלֶּה (“in these days”) with ~~בְּיָמֵים אֵלֶּה~~ (“in those days.”) G follows M.

Zechariah 8:9

M: כֹּה־אָמַר יְהוָה צָבָאוֹת תְּחִזְקֶנָּה יְדִיכֶם הַשְׁמָעִים בְּיָמֵים הָאֵלֶּה אֵת הַדְּבָרִים הָאֵלֶּה מִפִּי הַנְּבִיאִים אֲשֶׁר בָּיָוִם יֵסֵד בֵּית־יְהוָה צָבָאוֹת הַהִיכָל לְהַבְנוֹת

P: ~~כֹּה־אָמַר יְהוָה צָבָאוֹת תְּחִזְקֶנָּה יְדִיכֶם הַשְׁמָעִים בְּיָמֵים אֵלֶּה אֵת הַדְּבָרִים הָאֵלֶּה מִפִּי הַנְּבִיאִים אֲשֶׁר בָּיָוִם יֵסֵד בֵּית־יְהוָה צָבָאוֹת הַהִיכָל לְהַבְנוֹת~~

The translator of P-Zech renders a second person singular pronoun (לְךָ) as a second person plural pronoun (לְכֶם) in 9:12. The translator here assimilates the singular לְךָ in 9:12b to the plural imperative שׁוּבוּ (“return”) in 9:12a. It is possible that this assimilation was present in P’s *Vorlage*. However, no other witnesses attest to this difference.

Zechariah 9:12

M: שׁוּבוּ לְבַצְרוֹן אֲסִירֵי הַתְּקוּהָ גַם־הַיּוֹם מִגִּיד מִשְׁנָה אָשִׁיב לְךָ

P: אֲשֶׁר כִּסְפוּתָם אֶסְמְךָ וְנִחְסַשְׁתָּם אֶסְמְךָ עַד עַד וְאֶתְּךָ אֶתְּךָ אֶתְּךָ לְכֶם

In M 10:1, the shift from the second person plural imperative שׁוּבוּ to the third person suffix on לְהֶם has raised questions among commentators and translators. Meyers and Meyers read with M, arguing that it is “perfectly sensible ... and means that God will provide ‘for everyone.’”³¹⁵ Duhm proposes reading לְחֶם for לְהֶם.³¹⁶ Marti argues for reading לְכֶם,³¹⁷ but Mitchell argues that this proposal overlooks “the fact that the second line is not a promise, but the statement of a truth, and the third a continuation of the same thought.”³¹⁸ The translator of P renders לְהֶם with לְכֶם, assimilating the pronoun to the initial plural imperative שׁוּבוּ. It is possible that לְכֶם was in P’s source text, though this is unlikely. This לְכֶם appears in no other source, and since the last half of the verse, discussed in §4.3.15, is difficult and P adjusts that text

³¹⁵ Meyers and Meyers, *Zechariah 9-14*, 183.

³¹⁶ Bernhard Duhm, *Die Zwölf Propheten* (Tübingen: Mohr, 1910).

³¹⁷ Marti, *Das Dodekapropheton*, 433.

³¹⁸ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 298.

to smooth the passage, it is likely that P likewise changes the pronoun in an attempt to smooth the text. G follows M.

Zechariah 10:1

M: שְׁאֵלוּ מִיְהוָה מָטָר בְּעֵת מְלִקּוֹשׁ יְהוָה עֲשֵׂה חֲזִיזִים וּמְטַר־גֹּשֶׁם יִתֵּן לָהֶם לְאִישׁ יַעֲשֶׂב בַּשָּׂדֶה

P: שְׂאֵל מִיְהוָה מָטָר כּוֹכַב לְמַעַן מִיְהוָה חֲזִיזִים וּמְטַר־גֹּשֶׁם יִתֵּן לְכָל חַסְדֵי כּוֹכַב

The morphology of M-Zech 7:13 is difficult. Meyers and Meyers argue that the phrase “just as he called [or “just as one called”] and they did not hear” frames the direct speech that follows in the rest of the verse. They therefore translate, “Thus it was when he proclaimed but they did not listen. ‘So they will call out and I will not listen’—said YHWH of Hosts.”³¹⁹ An alternative reading is to understand “said YHWH of hosts”) at the end of the verse to be the frame and the rest of the verse to be the quotation. The translator of P-Zech follows this latter reading and changes the grammatical person of the initial verb “he called”) from third person to first person, assimilating to the context. This shift makes the speaker of “I called”) in 7:13a consistent with the referent of the third person “said the Lord Almighty”) of 7:13b and the speaker of “I said”). The resultant text in P reads: “‘Since I called them and they did not listen, similarly they will call me and I will not listen to them,’ says the Lord almighty.” It is possible that this assimilation was in P’s source text, but my findings with respect to the translation technique evident in P-Zech as a whole and a lack of this reading in other witnesses lead me to assign this to the translator of P.

Zechariah 7:13

³¹⁹ Meyers and Meyers, *Haggai, Zechariah 1-8*, 395, 403.

M: וַיְהִי כַּאֲשֶׁר־קָרָא וְלֹא שָׁמְעוּ כֵּן יִקְרָאוּ וְלֹא אֶשְׁמַע אָמַר יְהוָה צְבָאוֹת:

P: חַל וְפָנַח אֵלַי מִלֵּךְ שָׂרָה. מִחֲבַר נְפוֹסַי מִלֵּךְ אֲשֶׁר־בְּאֵזְבִּי אֵלַי מִיְּמִינִי מִלֵּךְ שָׂרָה.

P-Zech 11:17 contains several modifications of grammatical person that assimilate the verse to the immediate context. In M 11:15, the quotative frame וַיֹּאמֶר יְהוָה אֵלַי (“YHWH said to me”) indexes the following material as direct speech by the deity. This continues into verse 16, where the first person pronoun refers to the deity: “I am raising up a shepherd” The speaker of verse 17, however, is ambiguous. The most cogent proposal is that by Sæbø, who argues that the divine speech ends in verse 16 and prophetic speech resumes in verse 17.³²⁰ If this is true, then in verse 17 the “prophet himself has provided a negative perspective on the action mandated by the deity.”³²¹

Alternatively, it is possible to read verse 17 as a continuation of the divine speech begun in verse 15. Reading in this way, there is a disjunction between the shepherd/prophet addressed in the second person of the imperative in 11:15 (“Take for yourself the implements of a worthless shepherd”) and the shepherd referred to in the third person in 11:17 (“may a sword [strike] *his* [the shepherd’s] arm and *his* right eye”). The translator of P follows this reading, and, to resolve this discord in grammatical person, renders the four third person pronominal suffixes as second person pronominal suffixes: M “his arm and his right eye” twice becomes “your arm and your right eye” in P. The translator then uses the *yod* of עֲזִבִי as an occasion to shift to the first person and translates הַצֹּאֵן הַיָּלִיל עֲזִבִי הַצֹּאֵן (“O worthless shepherd who abandons the

³²⁰ Sæbø, *Sacharja 9-14*, 239.

³²¹ Petersen, *Zechariah 9-14 and Malachi*, 100.

flock”) as אִם יָחַס כְּאִם . וְשָׂמַח בְּאֵל גּוֹזְרֵי (“O foolish shepherd, at whose arm I left the flock”). The translator’s rendering as here described necessitates the omission of חָרַב, which he does indeed omit. The shift to the first person verb and the rendering of the third person pronouns as second person pronouns is a thorough reworking of this passage and is found only in P. These modifications assimilate this verse to the previous material so that through the whole pericope the deity speaks in the first person and the prophet is the shepherd about whom the deity speaks.

Zechariah 11:17

M: הוּי רֵעִי הָאֶלֶּל עֲזָבִי הַצֹּאֵן חָרַב עַל-זְרוּעוֹ וְעַל-עֵין יְמִינוֹ זָרְעוּ יְבוּשׁ תִּיבֶשׁ וְעֵין יְמִינוֹ כָּהָה תִּכְהֶה

P: אִם יָחַס כְּאִם . וְשָׂמַח בְּאֵל גּוֹזְרֵי סַל בְּעַף וְנִטְמָא . נֹזְעָה וְנִטְמָא נֶאֱכָז . סַבְעָה וְנִטְמָא וְנִטְמָא

4.4.2 Tactic: Modification of Grammatical Gender

In 11:5, the translator renders the third masculine plural suffix on רֵעֵיהֶם (“their shepherds”) as the third feminine suffix on יִחַלְמֶנָּה. The masculine in M might refer to the buyers and sellers, who are presumably male.³²² More likely, the masculine plural suffix in M has displaced the feminine plural suffix, as is common in Late Biblical Hebrew.³²³ In P, the translator is assimilating the suffix to the other feminine plural suffixes in this verse. However, it is difficult

³²² Meyers and Meyers, *Zechariah 9-14*, 257.

³²³ On the merging of the feminine and masculine plural suffixes, see Robert Polzin, *Late Biblical Hebrew: Toward an Historical Typology of Biblical Hebrew Prose*, Harvard Semitic Monograph Series 12 (Missoula: Scholars Press, 1976), 52-54.

to exclude the possibility that this assimilation was already present in the translator's source text as several later Hebrew manuscripts and T reflect the reading found in P. G follows M.

Zechariah 11:4-5

M: כֹּה אָמַר יְהוָה אֱלֹהֵי רֵעָה אֶת־צֹאן הַהֲרָגָה אֲשֶׁר קָנִיתִן יְהֻרְגֶן וְלֹא יֵאָשְׁמוּ וּמִכְרִיתִן יֹאמַר בְּרוּךְ יְהוָה וְאֵעָשֶׂר

וְרַעִיָהֶם לֹא יִחְמֹזַל עֲלֵיהֶן

P: מִחֲבַר אֲבוֹתָי מִזֶּמֶר אֱלֹהִים, וְזָכַר לְחַבֵּר מִלְּמַדְרֵי דְנֹקְדֵימָא מִלְּלֵךְ לְמִן מַלְאֲכָא דְמַלְאֲכָא. מִכּוֹחֵימָא דְאֲבוֹתָי. כּוֹחֵי

מִזֶּמֶר דְּאֲבוֹתָי. מִכּוֹחֵימָא דְּאֲבוֹתָי לֹא עֲשִׂימָא חֲלִמָא

4.4.3 Tactic: Modification of Verbal Conjugations

In 2:14, the translator renders the Hebrew *weqatal* וְשָׁכַנְתִּי (“I will dwell”) with the participial phrase אֲשָׁכֵן (“I am dwelling”), though he typically renders *weqatal* verbs with the future tense.³²⁴ This modification assimilates the verb to the immediately preceding phrase אֲבִיָּא (“I am coming”) and highlights the fact that these two actions are intimately tied together. It is theoretically possible that this modification was present in P's *Vorlage*, since in Hebrew both the *weqatal* and the participle can be used to indicate situations that are consequent upon another,³²⁵ as is the case here. However, since a *weqatal* indicating a consequent situation would not have presented a problem to a scribe, he would have had no real trigger to modify the text. The translator, however, did have a trigger: he cannot render a *weqatal* indicating a consequent situation with a perfect verb. The translator, therefore, *had* to modify the verbal conjugation and

³²⁴ See §3.3.1.

³²⁵ Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, §32.2.5, §37.7.2.

Zechariah 10:8

M: אֲשַׁרְקֶה לָהֶם וְאֶקְבְּצֵם כִּי פְדִיתִים וְרָבוּ כְּמוֹ רָבוּ

P: אֲשַׁרְקֶה לָהֶם וְאֶקְבְּצֵם כִּי פְדִיתִים וְרָבוּ כְּמוֹ רָבוּ

In 14:18, M has the participle בָּאָה, which in an unvocalized text could be interpreted as either a participle or a third feminine singular perfect. The translator renders the word with the imperfect אֵלֵא. The participle in Syriac often indicates future action where an imperfect verb might equally be employed.³²⁹ Since the imperfect is neither required nor preferred in Syriac grammar, the translator could have maintained the participle. However, he chooses to assimilate the second verb (אֵלֵא) to the initial verb in the sentence (אֵלֵא). This modification highlights the fact that these two actions are not separate events.

Zechariah 14:18

M: וְאִם־מִשְׁפַּחַת מִצְרַיִם לֹא־תֵעָלֶה וְלֹא בָּאָה וְלֹא עָלִיָּהֶם תִּהְיֶה הַמְּגַפָּה אֲשֶׁר יִגַּף יְהוָה אֶת־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ

לְחַג אֶת־חַג הַסִּכּוֹת

P: וְאִם־מִשְׁפַּחַת מִצְרַיִם לֹא־תֵעָלֶה וְלֹא בָּאָה וְלֹא עָלִיָּהֶם תִּהְיֶה הַמְּגַפָּה אֲשֶׁר יִגַּף יְהוָה אֶת־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ
 וְלֹא עָלִיָּהֶם תִּהְיֶה הַמְּגַפָּה אֲשֶׁר יִגַּף יְהוָה אֶת־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ

4.4.4 Modification of Grammatical Number

In 6:11 and 6:14, P twice has the singular חַלְלָה (“crown”) where M has the plural. In 6:11, the translator of P likely chose to render the unequivocally plural form עֲטֻרוֹת as a singular because

³²⁹ Ibid.

the material that follows (especially 6:14) speaks of a single crown. This in turn likely influenced the translator's rendering of 6:14, where he implicitly vocalizes M עֲטָרָת as עֲטָרָה, a vocalization facilitated by the defective plural spelling in M and the singular verb. G likewise has a singular (στέφανος) in 6:14 and could have influenced P, but since P in 6:11 has the singular while G has the plural, the assimilation is likely at the initiation of the translator of P.³³⁰ On the other hand, if P's *Vorlage* in 6:11 lacked the *waw*, the difference between P and M here would be a difference in vocalization.

Zechariah 6:11

M: וְלִקְחֹתָ כֶסֶף-וְזָהָב וְעָשִׂיתָ עֲטָרוֹת וְשָׂמַתָּ בְּרֵאשׁ יְהוֹשֻׁעַ בֶּן-יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל

P: וְשָׂמַתָּ בְּרֵאשׁ יְהוֹשֻׁעַ בֶּן-יְהוֹצָדָק כֶּסֶף וְזָהָב וְעָשִׂיתָ עֲטָרוֹת וְשָׂמַתָּ בְּרֵאשׁ יְהוֹשֻׁעַ בֶּן-יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל

G: καὶ λήψῃ ἀργύριον καὶ χρυσίον καὶ ποιήσεις στεφάνους καὶ ἐπιθήσεις ἐπὶ τὴν κεφαλὴν Ἰησοῦ τοῦ

Ἰωσεδεκ τοῦ ἱερέως τοῦ μεγάλου

Zechariah 6:14

M: וְהָעֲטָרֹת תִּהְיֶה לְחֶלֶם וּלְטוֹבִיָּה וּלְיִדְעָיָה וּלְחֹן בֶּן-צְפַנְיָה לְזִכְרוֹן בְּהִיכַל יְהוָה

P: וְהָעֲטָרֹת תִּהְיֶה לְחֶלֶם וּלְטוֹבִיָּה וּלְיִדְעָיָה וּלְחֹן בֶּן-צְפַנְיָה לְזִכְרוֹן בְּהִיכַל יְהוָה

G: ὁ δὲ στέφανος ἔσται τοῖς ὑπομένουσιν καὶ τοῖς χρησίμοις αὐτῆς καὶ τοῖς ἐπεγνωκόσιν αὐτὴν καὶ

εἰς χάριτα υἱοῦ Σοφονίου καὶ εἰς ψαλμὸν ἐν οἴκῳ κυρίου

³³⁰ Mitchell, Wellhausen, and Nowack all read with P. However, accepting the singular as original makes it difficult to account for the origin of M עֲטָרוֹת. Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 189; Wellhausen, *Skizzen und Vorarbeiten: Die kleinen Propheten*, 178; Nowack, *Die kleinen Propheten*, 336.

4.4.5 Tactic: Addition³³¹

Zechariah's first vision (1:7-17) begins with background information providing the setting (1:7) and continues with Zechariah's report of what he saw (1:8). This prompts him to ask a question (1:9a). The pericope continues with dialogue that ensues upon Zechariah's question (1:9b-17). Three non-embedded direct speeches the section (1:10, 1:11, and 1:12)³³² are introduced by quotative frames that contain two verbs: *ענה* and *אמר*. Two non-embedded direct speeches (1:9b and 1:14) are introduced by quotative frames that contain only one verb. The translator of P-Zech assimilates 1:9b to the following material by adding *אח* ("answered") so that the quotative frame now contains two verbs. It is possible that this addition was in P's *Vorlage*, but in light of my findings with respect to the translation technique evident in P-Zech as a whole, and since no other witnesses contain the addition, I attribute this addition to the translator. The translator does not add a verb in 1:14, either because he inconsistently uses the tactic of addition, or he mistakenly understood the *וַיִּטֵּן* of verse 13 to be part of the quotative frame.

Zechariah 1:9

³³¹ There are several additions in the textual tradition of P that are worth mentioning here, though they are not evidence of the translator's translation technique. The addition of *אח* in the standard text of P-Zech 1:2 (see Gelston, *Twelve Prophets*, 66), the addition of *אח* in the standard text of P-Zech 5:8, and the addition of *אח* in ms 7a1 at 11:7b are all harmonizations in the later textual tradition (to 1:15, 5:7, and 11:4 respectively), and are not the work of the translator.

³³² This excludes 1:13 since it does not report direct speech and 1:14b-17 since it is a quotation embedded in the angel's speech. On embeddedness and textual perspectives, see Ann Banfield, *Unspeakable Sentences: Narration and Representation in the Language of Fiction* (Boston: Routledge, 1982); Dorrit Cohn, *Transparent Minds: Narrative Modes for Presenting Consciousness in Fiction* (Princeton: Princeton University Press, 1978); John Dinsmore, *Partitioned Representations: A Study in Mental Representation, Language Understanding, and Linguistic Structure*, Studies in Cognitive Systems 8 (Boston: Kluwer Academic Publishers, 1991); Susan Ehrlich, *Point of View: A Linguistic Analysis of Literary Style* (London: Routledge, 1990); Susan Ehrlich, "Referential Linking and the Interpretation of Tense," *Journal of Pragmatics* 1990, no. 14 (1990); Monika Fludernik, *The Fictions of Language and the Languages of Fiction: The Linguistic Representation of Speech and Consciousness* (London: Routledge, 1993); Manfred Jahn, "Contextualizing Represented Speech and Thought," *Journal of Pragmatics* 17 (1992).

M: וְאָמַר מִה־אֵלֶּה אֲדַנִּי וַיֹּאמֶר אֵלֵי הַמְּלָאךְ הַדֹּבֵר בִּי אֲנִי אֶרְאֶךָ מִה־הֵמָּה אֵלֶּה:

P: אֲדַנִּי וְאַתָּה מִה־אֵלֶּה מִי, חַטָּא מַלְאכָא דְמַחְלָל בְּהִי אֲדַנִּי לְ. אֲדַנִּי אֲדַנִּי מִה־אֵלֶּה מִי מִי:

4.4.6 Tactic: Substitution

In P-Zech 11:12, the translator renders M וְאִם־לֹא תִדְּלוּ (“but if not, refrain”) with אִם תִּלְחֹץ (“or you are renegeing [my wage] to me”). In M, the prophet’s speech in 11:12 presents two contrasting, mutually exclusive alternatives: “If it seems good to you, give (me) my wage, but if not, refrain.” However, having already been told in 11:11b that the audience has recognized the authenticity of the prophet’s act, the phrase “if it seems good to you, give (me) my wage” should suffice. Moreover, as Meyers and Meyers note, “it would not seem to be good business for a professional to offer his clients the possibility of non-payment.”³³³ The addition of the alternative, וְאִם־לֹא תִדְּלוּ (“but if not, refrain”), is a rhetorical move highlighting “the prophet’s surety that he has truly given God’s word and that the people know he has.”³³⁴ Through the substitution of a phrase, the translator of P-Zech removes the second alternative and assimilates the entirety of the prophet’s statement (“If it seems right to you, give me my wage or you are renegeing [my wage] to me”) to the audience’s recognition of the prophet’s authenticity as recounted in 11:11b. G is close to M.

Zechariah 11:11-12

³³³ Meyers and Meyers, *Zechariah 9-14*, 275.

³³⁴ Ibid.

M: וַתִּפֹּר בַיּוֹם הַהוּא וַיִּדְעוּ כֵן עֲנִי הַצֹּאֵן הַשְּׁמָרִים אֶתִּי כִּי דִבַּר־יְהוָה הוּא וְאָמַר אֲלֵיהֶם אִם־טוֹב בְּעֵינֵיכֶם הָבוּ :

שְׁכָרִי וְאִם־לֹא חָדְלוּ וַיִּשְׁקְלוּ אֶת־שְׁכָרִי שְׁלֹשִׁים כֶּסֶף

P:

The relationship between 6:10 and 6:14 is complex in all the major versions. In M 6:10, the prophet is to collect gold and silver from Heldai, Tobijah, and Jedaiah and then proceed to the house of Josiah. In 6:14, M then says that the crown will be in the care of Helem, Tobijah, Jedaiah, and Hen. P 6:10 straightforwardly renders M 6:10. However, in light of the inconsistencies between 6:10 and 6:14 (M 6:14 appears to replace Heldai with Helem and Josiah with Hen), P assimilates 6:14 to 6:10, replacing M's Helem with Heldai and M's Hen with Josiah. G, unlike P, does not assimilate verse 14 to verse 10. Though G departs from M by rendering M's proper nouns with appellatives, G does not seem to reflect a source text that has, in verse 14, Hen and if not Helem, at least something other than Heldai. (T, V, Aquila, and Theodotian are close to M.) It is possible that the assimilation was in P's *Vorlage*, though P's difference with respect to the other versions makes it likely that the assimilation in P is at the hand of the translator.

Zechariah 6:10

M: לְקוֹחַ מֵאֵת הַגּוֹלָהּ מִחֻלְדֵי וּמֵאֵת טוֹבִיָּה וּמֵאֵת יִדְעָיָה וּבָאֵת אֶתָּהּ בַּיּוֹם הַהוּא וּבָאֵת בֵּית יִשְׁשֵׁיָה בְּזֶצְפְּנָה :

אֲשֶׁר־בָּאוּ מִבְּבֶל

P:

Zechariah 6:14

M: והעטרת תהיה לחלם ולטוביה ולידעיה ולחן בן־צפניה לזכרון בהיכל יהוה

P: חללם נמסא לסלנ, סללסס סלססס. סלססס סל סל סלססס. לסססס סלססס סלססס סלססס

In the scene described in Zechariah 3:1-10, the characters are described as “standing” in verses 1, 3, 4, and 5. In 3:8, however, Joshua’s colleagues are described as “sitting” before Joshua. The term ישב (“to sit”) in this context means that his colleagues hold a certain office (as those who preside in court in Isaiah 28:6) or simply are present (as in Ruth 4:4). The translator, however, translates ישבים with ססס (“standing”), thereby assimilating the verse to the context of Zechariah 3:1-10.

Zechariah 3:8

M: שִׁמְעֵנָּא יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל אֶתְּהָ וְרַעֲיָד הַיֹּשְׁבִים לְפָנָיָד כִּי־אֲנָשִׁי מוֹפֵת הָמָּה כִּי־הִנְנִי מְבִיא אֶת־עַבְדֵי צִמְח

P: ססס ססס ססס ססס. ססס ססס ססס ססס. ססס ססס ססס ססס. ססס ססס ססס ססס. ססס ססס ססס ססס

Zechariah 14:5 presents a number of difficulties. While a discussion of all the interpretive issues of this passage lies outside the scope of this work, we must consider the relationship between P, G, and M.³³⁵ G (ἐμφραχθήσεται) understands M וְנִסְתָּם (“you will flee”) as from the verb סתם (“stop up”), a reading accepted by Mitchell and others.³³⁶ P אַחֲסֵם (“you will flee”) agrees with M. For M הָרִי (“my mountains”) and G ὀρέων μου (“my mountains”), P, in accord with T, has ססס (“mountains”). Mitchell argues that גִּיא־הָרִי originally read גִּיחון and that M

³³⁵ For a full discussion, see Sæbø, *Sacharja 9-14*, 110-11; Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 345-46.

³³⁶ For a list of those who agree with G, see Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 345.

resulted from an error when “the scribe, in copying the text, after writing the first two letters of גִּיחֹן, looking up, caught, not the word that he had been writing, but גִּי הַרִים, and nearly finished it before he saw his mistake.”³³⁷ Baldwin resolves that “it is impossible to be sure how the text read originally.”³³⁸ P’s reading either is an assimilation to הַרִים (“mountains”) later in the verse or it witnesses to a *Vorlage* that had הַרִים, either because a Hebrew scribe assimilated הַרִי to הַרִים or because הַרִים is original and M has suffered a loss of the final *mem*.³³⁹ Lacking any corroborating textual witnesses, and drawing upon my findings with respect to the translation technique evident in P-Zech as a whole, I find it most likely that P’s reading is an assimilation, perhaps triggered by confusion regarding the identity of “my mountains.”

Zechariah 14:5aα

M: וְנִסְתָּם גִּיאֵהָרִי בִי־גִיעַ גִּי־הַרִים אֶל־אֶצֶל

P: 𐤁𐤀𐤁𐤁𐤀 𐤁𐤀𐤁𐤁𐤀 𐤁𐤀𐤁𐤁𐤀 𐤁𐤀𐤁𐤁𐤀 𐤁𐤀𐤁𐤁𐤀 𐤁𐤀𐤁𐤁𐤀 𐤁𐤀𐤁𐤁𐤀 𐤁𐤀𐤁𐤁𐤀

G: καὶ ἐμφραχθήσεται φάραγξ ὀρέων μου καὶ ἐγκολληθήσεται φάραγξ ὀρέων ἕως Ἰασολ

³³⁷ Ibid.

³³⁸ Baldwin, *Haggai, Zechariah, Malachi*, 202.

³³⁹ For an argument for the originality of הַרִים, see Petersen, *Zechariah 9-14 and Malachi*, 126.

4.4.7 Tactic: Manipulation of Word Order

In 11:13b, the translator reverses the order of the adverbial accusative *בֵּית יְהוָה* (“house of YHWH”) and the prepositional phrase *אֶל־הַיּוֹצֵר*, though reading *הַיּוֹצֵר* for *הַאֲצֵר*, as discussed in Chapter 2. The additional descriptive element (“house of YHWH”), which in M is the accusative, is moved to a prepositional phrase in P. The resulting text in P has “treasury” as the adverbial accusative of both instances of the verb “throw,” assimilating the fulfillment of the command in 11:13b to the divine command in 11:13a (“throw it into the *treasury*”).³⁴⁰ This highlights the fact that the prophet carried out the command precisely as instructed. Command-fulfillment harmonizations in biblical manuscripts and versions are often occasioned by instances in which the fulfillment is either not recounted or is not identical to the command, as is the case here.³⁴¹ It is possible that the harmonization was in the translator’s *Vorlage*. However, my findings with respect to the translation technique evident in P-Zech as a whole and the lack of this modification in other witnesses lead me to assign this to the translator.

Zechariah 11:13

M: וַיֹּאמֶר יְהוָה אֵלַי הַשְּׁלִיכֵהוּ אֶל־הַיּוֹצֵר אֶדְרַר הַיָּקָר אֲשֶׁר יִקְרָתִי מֵעַלֵּיהֶם וְאֶקְחָה שְׁלֹשִׁים הַכֶּסֶף וְאֶשְׁלִידֶךָ אֹתוֹ

בֵּית יְהוָה אֶל־הַיּוֹצֵר

P: אֶרְכֹּס לְגַמְלָה. אֶזְכֹּרְךָ, כֶּסֶף לֹא. שֶׁכֶסֶף וְאֶמְצִיא וְאֶסְמוֹד כֶּסֶם. סַעֲבָד וְלֹלֶה וְכַפְפָּא. אֶרְכֹּסְךָ

אֶרְכֹּס לְגַמְלָה כֶּסֶף לֹא כֶּסֶם וְכֹסֶר

³⁴⁰ Mitchell’s statement that P “simplifies the sentence by transposing the phrases” is true, but does not consider the means by which this simplification is accomplished; Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 314.

³⁴¹ Tov, “Nature and Background,” 7; Tov, *Textual Criticism of the Hebrew Bible*, 89.

4.5 Goal: Simplify Complex Semantics or Grammar

One of the more common features of translated texts is that they are often simpler than the original, that is to say, they exhibit less elaboration, elegance, or adornment.³⁴² This simplification may find expression lexically, syntactically, or semantically. In other words, “when a text was particularly difficult, there was a tendency for ancient scribes and translators to simplify the text by employing contextually more fitting lexical, grammatical, and stylistic forms.”³⁴³

In the process of simplification, the translator may replace specific terms with more general terms, substitute shorter sentences for longer ones, or omit modifying words and phrases. In the following passages, the translator of P-Zech simplifies the text in his translation.

³⁴² On simplification and its prevalence in translation, see Shoshana Blum-Kulka and Eddie A. Levenston, “Universals of Lexical Simplification,” in *Strategies in Interlanguage Communication*, ed. Claus Færch and Gabriele Kasper (London: Longman, 1983); Mohsen Ghadessy and Yanjie Gao, “Simplification as a Universal Feature of the Language of Translation,” *Journal of Asian Pacific Communication* 11 (2001); Sara Laviosa-Braithwaite, “Universals of Translation,” in *Routledge Encyclopedia of Translation Studies*, ed. Mona Baker (London: Routledge, 1998); Outi Helena Paloposki, “Enriching Translations, Simplified Language? An Alternative Viewpoint to Lexical Simplification,” *Target* 13 (2001). At times, the goal of simplification runs counter to a goal discussed earlier, namely, the desire to create a clear translation.

³⁴³ Barthélemy et al., *Preliminary and Interim Report*, xi.

4.5.1 Tactic: Semantic Generalization

Semantic generalization is the translation of one term with another that has a broader semantic field. In some cases, semantic generalization involves replacing rare words with more common ones.³⁴⁴

In 1:8, 10, and 11, the translator renders M הַדְּדָיִם (“myrtle trees”) with עֵצִים (“trees”).

The translator could have chosen to render הַדְּדָיִם with דְּדָי (“myrtle”) as did the translator of P in Isaiah 41.19 and 55.13. As is evident throughout P-Zech, the translator’s choice in this regard is not systematic: in 3:10, the translator translates תְּאֵנָה (“fig tree”) not with עֵצִים (“tree”), but with תְּאֵנָה (“fig”).

Zechariah 1:8a

M: רָאִיתִי הַלִּילָה וְהִנֵּה-אִישׁ רֹכֵב עַל-סוּס אָדָם וְהוּא עֹמֵד בֵּין הַהַדְּדָיִם אֲשֶׁר בְּמִצְלָה׃

P: שָׁמַע כָּלֵל רַב־רֹחַ וְזָכַר חַל שְׁמֵעָ שְׁמֵעָ. סִמְעָן כִּנְעַל עֵצִים וְהִנֵּה-אִישׁ׃

See also 1:10, 11.

In 3:4b, the translator renders the rare word מְחֻלְצוֹת (“festival garments”) with the general term שָׂרָט (“garments”), which elsewhere usually corresponds to כֵּלִי (“vessel”) as in Zechariah 11:15, but also to שִׁמְלָה (“garment”) as in Deuteronomy 21:13.³⁴⁵ At the same time, he adds טוֹב (“good”) to clarify the difference between these clothes and the “filthy clothes” that were removed from him in 3:4a.

³⁴⁴ See Tov, *Textual Criticism of the Hebrew Bible*, 259; Sara Japhet, “Interchanges of Verbal Roots in Parallel Texts in Chronicles,” *Hebrew Studies* 28 (1987).

³⁴⁵ The translator of P-Isaiah renders מְחֻלְצוֹת with שָׂרָט (“coat”) in Isaiah 3:22.

Zechariah 3:4

M: וַיַּעַן וַיֹּאמֶר אֶל־הַעֲמֻדִים לְפָנָיו לֵאמֹר הִסִּירוּ הַבְּגָדִים הַצְּאִים מֵעַלְיֹו וַיֹּאמֶר אֱלֹהֵי רְאָה הֲעֵבַרְתִּי מֵעַלְיָךְ עוֹנֵךְ

וְהִלְבֵּשׁ אֶתְךָ מִחִלְצוֹת

P: אֶחָד מִלְּאֵהָא אֶחָד לְמִטָּה וְשֵׁנִי מִגִּבְעוֹת, אֶחָד מִבְּיֹם מַעַם מְאֹדָא אֶחָד מִבְּיֹם מַעַם מְאֹדָא אֶחָד

אֶחָד לְמִטָּה לְמִטָּה, וְהַחֲבוּשׁ מִכָּאָה בְּחָלְטָה. אֶחָד מִבְּיֹם מְאֹדָא לְמִטָּה

4.5.2 Tactic: Substitution

In accord with T, the translator of P-Zech twice replaces a noun plus pronominal suffix construction with an adjective in 9:17a. This simplifies the text by replacing the awkward syntax of *מה־טובו ומה־יָפִיו* with the simple construction *מִטָּה מְאֹדָא*.³⁴⁶

Zechariah 9:17

M: כִּי מֵה־טוֹבוֹ וּמֵה־יָפִיו דָּגָן בַּחוּרִים וְתִירוֹשׁ יְנוֹבֵב בְּתֵלוֹת

P: מִטָּה מְאֹדָא בְּחֹרָא לְיִגְוֹדָא. מְעוֹדָא מְבַסֵּס כְּלֵמֶלֶךְ אֶ

T: אֲרִי מָא טַב וּמָא יָאִי אֶלְפִן אוֹרִיתָא לְגִגְוִדָא וְדִין דְּקִשׁוּט מְתַקֵּן בְּכַנְשָׁתָא

4.5.3 Tactic: Omission

The most common tactic used to simplify the text in P-Zech is omission. The omissions often eliminate redundancies in the text or remove unessential elements that are sufficiently indexed elsewhere in the text. These differ from omissions that arise as a response to a text that the

³⁴⁶ On this verse, see also §4.3.7.

translator failed to understand, omissions that arise from a *Vorlage* that differs from M, and omissions that are a result of parablepsis on the part of the translator. The cases discussed here are omissions where the translator appears to have understood the text, but “the Hebrew seemed so redundant that quantitative literalism would lead to unacceptable prolixity.”³⁴⁷

The translator is remarkably consistent in his treatment of Hebrew *לֵאמֹר*. As discussed in §4.2.11, if a quotative frame in M-Zech contains *לֵאמֹר* and one of the finite verbs in the frame is *אמר* or *דבר*, the translator does not render *לֵאמֹר*. Since the finite verbs in these cases sufficiently index the speech act as direct speech, *לֵאמֹר* is not necessary. The removal of this unnecessary element creates a simpler text.

Zechariah 4:13 (*אמר* as the finite verb)

M: וַיֹּאמֶר אֵלַי לֵאמֹר הֲלוֹא יָדַעְתָּ מִה־אֱלֹהִים וְאָמַר לֹא אֲדַנִּי

P: אֲמַר לִי לֹא יָדַעְתָּ אֲמַר לִי לֹא יָדַעְתָּ מִה־אֱלֹהִים וְאָמַר לֹא אֲדַנִּי

See also 2:4, 6:12, 7:5, 9.

Zechariah 6:8 (*דבר* as the finite verb)

M: וַיִּזְעַק אֶתִּי וַיְדַבֵּר אֵלַי לֵאמֹר רְאֵה הִיוּצְאִים אֶל־אֶרֶץ צְפוֹן הַנִּיחוּ אֶת־רוּחֵי בְּאֶרֶץ צְפוֹן

P: אֲמַר לִי לֹא יָדַעְתָּ אֲמַר לִי לֹא יָדַעְתָּ מִה־אֱלֹהִים וְאָמַר לֹא אֲדַנִּי

Zechariah 3:4a (*אמר* as one of the finite verbs)

M: וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים לְפָנָיו לֵאמֹר הֲסִירוּ הַבְּגָדִים הַצְּאִים מֵעַלְיוֹ

³⁴⁷ Weitzman, *Syriac Version*, 24.

P: $\text{וַיִּבְרַח מִלִּפְנֵי מַלְאָכָיו לְמִן הַמַּיִם וַיִּפְתַּח מוֹתָמוֹ. אַחֲבָרִים נִמְנוּ מִתַּחַת טֵרֵי אֵרָא$

See also 4:4, 6.

Zechariah 2:8 (דבר as one of the finite verbs)

M: $\text{וַיֹּאמֶר אֵלָיו רֵץ דְּבַר אֱלֹהֵי־הַנְּעִיר הֲלֹז לְאֹמֶר פְּרִזּוֹת תֵּשֵׁב יְרוּשָׁלַם מְרַב אָדָם וּבְהֶמָה בְּתוֹכָהּ$

P: $\text{וַיִּבְרַח מִלִּפְנֵי מַלְאָכָיו לְמִן הַמַּיִם וַיִּפְתַּח מוֹתָמוֹ. אַחֲבָרִים נִמְנוּ מִתַּחַת טֵרֵי אֵרָא$

In 5:4, the translator does not render the suffixed pronoun on וַיִּבְרַח (“and consume it”), though he is not in the habit of omitting suffixed pronouns. The object of the verb וַיִּבְרַח (“consume”) is sufficiently identified in the subsequent objects “timbers” and “stones,” which are components of the house to which the suffixed pronoun on וַיִּבְרַח refers. The omission removes the redundant pronoun from the text. The presence of two consecutive *waws* in $\text{וַיִּבְרַח וַיִּבְרַח}$ suggests haplography in the translator’s *Vorlage*. This is possible, since there is no וַיִּבְרַח on וַיִּבְרַח . Were this the case, however, the *waw* on וַיִּבְרַח would remain and the *waw* on וַיִּבְרַח would be omitted. The text before the translator would still be $\text{וַיִּבְרַח וַיִּבְרַח}$. The translator omitted the suffixed pronoun. G follows M.

Zechariah 5:4

M: $\text{הוֹצֵאתִיהָ נְאֻם יְהוָה צְבָאוֹת וּבָאָה אֶל־בֵּית הַגָּנָב וְאֶל־בֵּית הַנְּשָׁבֵעַ בְּשֵׁמִי לְשֹׁקֵר וְלִנְהָ בְּתוֹךְ בֵּיתוֹ וַיִּבְרַחוּ$

$\text{וַיִּבְרַחוּ וַיִּבְרַחוּ וַיִּבְרַחוּ וַיִּבְרַחוּ וַיִּבְרַחוּ$

P: $\text{וַיִּבְרַח מִלִּפְנֵי מַלְאָכָיו לְמִן הַמַּיִם וַיִּפְתַּח מוֹתָמוֹ. אַחֲבָרִים נִמְנוּ מִתַּחַת טֵרֵי אֵרָא$

$\text{וַיִּבְרַח מִלִּפְנֵי מַלְאָכָיו לְמִן הַמַּיִם וַיִּפְתַּח מוֹתָמוֹ. אַחֲבָרִים נִמְנוּ מִתַּחַת טֵרֵי אֵרָא$

In 7:7, the suffixes on *וְעָרֶיהָ* (“her towns”) and *סְבִיבֹתֶיהָ* (“surrounding her”) both refer to the city Jerusalem. The translator of P-Zech simplifies the text by eliminating the pronoun on *סְבִיבֹתֶיהָ* (“towns”), allowing the *לָהּ* that follows *סְבִיבֹתֶיהָ* (“surround”) to sufficiently index the relationship between the towns and Jerusalem. G, to similar effect, omits the suffix on “surround.”

Zechariah 7:7

M: הָלוֹא אֶת־הַדְּבָרִים אֲשֶׁר קָרָא יְהוָה בְּיַד הַנְּבִיאִים הָרִאשֹׁנִים בְּהִיזֹת יְרוּשָׁלַם יֵשֶׁבֶת וּשְׁלֹוּהָ וְעָרֶיהָ סְבִיבֹתֶיהָ

וְהַנְּגִב וְהַשְּׁפִלָה יֵשֶׁב

P: מִלֵּךְ אֵינֶךָ וְכָל הָאֲחִיוֹתֶיךָ כִּי־נָתַתָּה וְנִשְׁבַּחְתָּהּ בְּיַד הַנְּבִיאִים הָרִאשֹׁנִים וְעָרֶיהָ סְבִיבֹתֶיהָ לָהּ
וְהַנְּגִב וְהַשְּׁפִלָה יֵשֶׁב מִלֵּךְ אֵינֶךָ

In 11:10, the translator of P, in accord with T, does not render the suffixed pronoun on *בְּרִיתִי* (“my covenant”). The genitival relationship between the speaker and the covenant is already evident in the subject of the verb *וַאֲמַנְתָּהּ* (“which I made”) in the relative clause that modifies the noun *מִטְעָה* (“covenant”). One must weigh whether the *yod* was in the translator’s *Vorlage*. G follows M.

Zechariah 11:10

M: וְאֶקַּח אֶת־מִקְלִי אֶת־נַעַם וְאֶגְדַּע אֹתוֹ לְהַפִּיר אֶת־בְּרִיתִי אֲשֶׁר בְּרַתִּי אֶת־כָּל־הָעַמִּים

P: וְנִשְׁבַּחְתָּהּ עֲלֶיךָ, כִּי־נָתַתָּהּ וְנִשְׁבַּחְתָּהּ מִלֵּךְ אֵינֶךָ וְנִשְׁבַּחְתָּהּ בְּיַד הַנְּבִיאִים הָרִאשֹׁנִים

In 5:6, the translator omits the second occurrence of *וַיֵּאמֶר*. The two phrases “this is the basket coming out” and “this is their iniquity in all the land” are one speech act and need not be twice indexed as such. G follows M.

In 6:10, the translator does not render the second person pronoun אַתָּה (“you”). The subject is implicit in the imperative verb אָגֵא (“and [you] go”). G follows M.

Zechariah 6:10

M: לְקוֹחַ מֵאֵת הַגּוֹלָהּ מִחֻלְדֵי וּמֵאֵת טוֹבִיָּה וּמֵאֵת יִדְעָיָה וּבָאֵת אֶתָּה בַיּוֹם הַהוּא וּבָאֵת בֵּית יִשְׁרָאֵל בְּזֶפְנֵיהָ

אֲשֶׁר-בָּאוּ מִבָּבֶל

P: מֵבֵית מִבְּבֶלָהּ. מֵבֵית מִבְּבֶלָהּ, מֵבֵית מִבְּבֶלָהּ, מֵבֵית מִבְּבֶלָהּ. מֵבֵית מִבְּבֶלָהּ, מֵבֵית מִבְּבֶלָהּ. מֵבֵית מִבְּבֶלָהּ, מֵבֵית מִבְּבֶלָהּ. מֵבֵית מִבְּבֶלָהּ, מֵבֵית מִבְּבֶלָהּ. מֵבֵית מִבְּבֶלָהּ, מֵבֵית מִבְּבֶלָהּ.

In 1:8, the translator does not render the third person pronoun הוּא (“he”), though elsewhere he renders it with אֵם (2:1, 13, 5:9, etc.). The subject of the participle עֹמֵד (“standing”) is evident from the preceding phrase “I saw a man” It is interesting to note that this omission runs counter to cases discussed in §4.2.2 in which the translator adds a pronoun to follow a participle when a pronoun is not in the Hebrew. This again demonstrates that the translator is not working formulaically. G reflects M with respect to the pronoun.

Zechariah 1:8

M: רָאִיתִי הַלְיָלָה וְהִנֵּה-אִישׁ רֹכֵב עַל-סוֹס אָדָם וְהוּא עֹמֵד בֵּין הַהַדְסִים אֲשֶׁר בְּמִצְלָה וְאַחֲרָיו סוֹסִים אֲדָמִים

שָׂרְקִים וּלְבָנִים

P: מֵבֵית מִבְּבֶלָהּ. מֵבֵית מִבְּבֶלָהּ, מֵבֵית מִבְּבֶלָהּ. מֵבֵית מִבְּבֶלָהּ, מֵבֵית מִבְּבֶלָהּ. מֵבֵית מִבְּבֶלָהּ, מֵבֵית מִבְּבֶלָהּ. מֵבֵית מִבְּבֶלָהּ, מֵבֵית מִבְּבֶלָהּ. מֵבֵית מִבְּבֶלָהּ, מֵבֵית מִבְּבֶלָהּ.

In 7:6, the translator does not render the second occurrence of the second person personal pronoun אַתָּם (“you”). The first occurrence of the pronoun suffices. In some cases in P-Zech, the

translator appears to favor quantitative equivalence, omitting non-vital elements in one part of the verse when elsewhere in the verse something is added.³⁴⁹ This may be the case here and the **וְאַתֶּם** is omitted while **אַתֶּם** is added in 7:6a. G follows M.

Zechariah 7:6

M: **וְכִי תֹאכְלוּ וְכִי תִשְׁתּוּ הֲלֹא אַתֶּם הָאֹכְלִים וְאַתֶּם הַשְׂתִּים**

P: **וְכִי תֹאכְלוּ אַתֶּם אַתֶּם וְכִי תִשְׁתּוּ אַתֶּם אַתֶּם**

In 6:15, the translator does not render the infinitive absolute **שְׁמוּעַ** (“hear”). The verbal idea is sufficiently contained in the following finite verb **וְאַתֶּם** (“you will listen”).³⁵⁰ Though infinitives absolute are not uncommon in Syriac, the translator omits it.³⁵¹ G is equivalent to M.

Zechariah 6:15

M: **וְרָחוּקִים יָבֵאוּ וּבְנֵי בְּהִיכַל יְהוָה וְיִדְעֶתֶם כִּי־יְהוָה צְבָאוֹת שְׁלַחְנֵי אֱלֹהֵיכֶם וְהָיָה אִם־שָׁמוּעַ תִּשְׁמָעוּן בְּקוֹל יְהוָה אֵלֵהֶיכֶם**

P: **וְרָחוּקִים יָבֵאוּ וּבְנֵי בְּהִיכַל יְהוָה וְיִדְעֶתֶם כִּי־יְהוָה צְבָאוֹת שְׁלַחְנֵי אֱלֹהֵיכֶם וְהָיָה אִם־שָׁמוּעַ תִּשְׁמָעוּן בְּקוֹל יְהוָה אֵלֵהֶיכֶם**

Similarly, in 11:17, the translator omits two infinitives absolute (**יְבוֹשׁ** and **כָּהָה**) that precede verbs of the same root. Interestingly, the translator fills the slot opened by the omission of the first infinitive by adding a word, namely, **יָמֵינָה** (“right”). This is an instance in which the

³⁴⁹ Quantitative equivalence is not something this translator rigorously pursues, but it is possibly at play in this verse. On quantitative equivalence, see the discussion in Chapter 3 and Barr, *Typology of Literalism*, 303.

³⁵⁰ Compare 12:3, where the translator renders the infinitive absolute **וְיָבוֹשׁוּ** with **וְיָבוֹשׁוּ**.

³⁵¹ On the infinitive absolute in Syriac, see Nöldeke, *Compendious Syriac Grammar*, §295.

translator appears to prefer quantitative equivalence even though the second omission is a case in which the translator does not do the same.³⁵² G is equivalent to M.

Zechariah 11:17b

M: זָרְעוּ יְבוּשׁ תִּיבֹשׁ וְעֵינַי יִמְיִנוּ כְּהֵא תִּבְקָהּ:

P: גֹּזְזֵי נַפְשׁוֹתַי נֶאֱכָרִים. חַבְנֵי נַפְשׁוֹתַי אֲשַׁמָּה:

In 8:13, the translator omits והיה (“it will be”). The timeframe of the deliverance is sufficiently indexed by the following future tense verb אֶפְדֶּם (“I will redeem you”). G preserves the verb.

Zechariah 8:13

M: וְהָיָה כְּאֲשֶׁר הָיִיתֶם קְלָלָה בְּגוֹיִם בֵּית יְהוּדָה וּבֵית יִשְׂרָאֵל כִּן אֹשִׁיעַ אֶתְכֶם וְהָיִיתֶם בְּרָכָה אֶל־תִּירְאוּ תִּחְזַקְנָה:

יְדִיכֶם:

P: אֵיךְ נִשְׁמַעְתֶּם לַאֲלֹהֵי כַחֲדָשָׁה וְכַעַד נִשְׁמַעְתֶּם מִיְמֵי הַיָּמִים. מַחְבֵּי אֶפְדֶּם. אֲשַׁמָּה לְבַחֲדָשָׁה. אֵיךְ נִשְׁמַעְתֶּם לַאֲלֹהֵי כַחֲדָשָׁה וְכַעַד נִשְׁמַעְתֶּם מִיְמֵי הַיָּמִים. מַחְבֵּי אֶפְדֶּם. אֲשַׁמָּה לְבַחֲדָשָׁה.

See also 13:2, 3, 4, 14:6, 7.

In 14:8, the translator omits יְהִיָּה (“it will be”). The timeframe of the events are clearly in the future and the omission does not cast doubt on the time in question. One cannot rule out the possibility of parablepsis on the part of a scribe or the translator since the end of 14:8 and the beginning of 14:9 contain numerous similar consonants: יְהִיָּה, וְהָיָה, and יְהוָה.

Zechariah 14:8

³⁵² On this type of quantitative literalism, see §3.2.

M: וְהָיָה בַיּוֹם הַהוּא יֵצְאוּ מִירוּשָׁלַם חֲצִצִים אֶל־הַיָּם הַקְדָּמוֹנִי וְחֲצִצִים אֶל־הַיָּם הָאַחֲרוֹן בְּקוֹץ וּבְחֶרֶף יִהְיֶה׃

P: כֹּחַ כְּסֵלֵךְ מֵסָּׁ. נִשְׂרָה נִשְׂרָה כֹּחַ אֶל־עַלְמָ. פִּלְחָסָּׁ לִנְשָׁה מְנֻסָּׁ. סַפְלָחָסָּׁ לִנְשָׁה מְנֻסָּׁ. מִפְּלָחָּׁ

Though apposition is common in Syriac,³⁵³ the translator condenses the appositional phrase *בית־יהוה צבאות ההיכל* (“the house of YHWH of hosts, the temple”) in 8:9 to *בית־יהוה* (“the temple of the Lord almighty”). The condensation of two phrases into one simplifies the text. G removes the apposition by the addition of *καὶ*.

Zechariah 8:9b

M: מִפִּי הַנְּבִיאִים אֲשֶׁר בָּיּוֹם יִסַּד בֵּית־יְהוָה צְבָאוֹת הַהֵיכָל לְהַבְנוֹת׃

P: כֹּחַ פִּסְחָסָּׁ וְנִשְׂרָה. כֹּחַ מִלְכָּה וְאֶרְוֹלֵשְׁמֻכָּה שְׁלֵחָסָּׁ אֶל־מִסְכָּלֵשׁ וְנִסְכָּלֵשׁ וְנִסְכָּלֵשׁ לְחַלְכָּסָּׁ

In 8:10, the translator does not render the second instance of *שכר* (“wages”), creating a simpler text. In this case, the translator compensates for the omission by adding *כֹּחַ* (“also”).³⁵⁴ Alternatively, we might describe this omission as a stylistic difference with the aim of avoiding monotony, in which case the simplicity created by the omission is a byproduct of the avoidance of monotony.³⁵⁵

Zechariah 8:10a

M: כִּי לִפְנֵי הַיָּמִים הָהֵם שְׂכָר הָאָדָם לֹא נִהְיָה וּשְׂכָר הַבְּהֵמָה אֵינְנָה׃

P: כֹּחַלְלָּׁ וְכֹחַ מִנְכָּלֵשׁ מִנְכָּלֵשׁ מִנְכָּלֵשׁ מִנְכָּלֵשׁ. אֶל־גִּוְיָּׁ לְבוּ אֶשְׁכָּׁ לִנְשָׁה מִסָּׁ. אֶסְכָּׁ לֵא לְחַכָּׁ

³⁵³ Nöldeke, *Compendious Syriac Grammar*, §212.

³⁵⁴ On this type of quantitative literalism, see §3.2

³⁵⁵ On the avoidance of monotony, see §5.1.1.

In 1:7, the translator does not render the second instance of חֹדֶשׁ (“month”). The omission does not eliminate any vital information from the text and creates a simpler text.

Zechariah 1:7a

M: בְּיוֹם עֲשָׂרִים וָאַרְבָּעָה לַעֲשֵׂת־עֶשְׂרֵי חֹדֶשׁ הוּא־חֹדֶשׁ שְׁבַט בְּשָׁנַת שְׁתַּיִם לְדָרוּשׁ

P: כְּמֵת אֲזַכָּר אֲחֵיכֶם כְּמֵת אֲבֹתֵיכֶם וְכֵן אֲזַכָּר אֶתְכֶם וְכֵן אֲזַכָּר אֶתְכֶם

In 1:8, the translator omits the particle וְהִנֵּה (“behold”). (The particle is elsewhere omitted in 1:11, 2:5, 7, 4:2, 5:1, but not in 2:1, 3:9, 5:7, 9, 6:1, 12, 9:9, 11:6, 16, 12:2, 14:1.) The presence of “a man” is sufficiently indicated in the prophet’s statement that he saw (וַיִּרְאֶה) a man.

Zechariah 1:8

M: רָאִיתִי הַלַּיְלָה וְהִנֵּה־אִישׁ רֹכֵב עַל־סוּס אָדָם וְהוּא עֹמֵד בֵּין הַהַדְסִים אֲשֶׁר בְּמִצְלָה וְאַחֲרָיו סוּסִים אֲדָמִים

שָׂרְקִים וּלְבָנִים

P: וַיִּרְאֶה כְּלֵל רֹכֵב עַל סוּס אָדָם וְהוּא עֹמֵד בֵּין הַהַדְסִים וְאַחֲרָיו סוּסִים אֲדָמִים

וְלְבָנִים

In 13:3, the translator omits יִלְדֵי (“who bore him”) in the phrase אָבִיו וְאִמּוֹ יִלְדֵי (“his father and his mother who bore him”). The relationship between the prophet and the father and mother is sufficiently indexed by אָבִיו (“his father”) and אִמּוֹ (“his mother”). The description יִלְדֵי (“who bore him”) is therefore superfluous. Interestingly, however, the translator does not omit יִלְדֵי in the latter half of this verse. This is evidence of the translator’s non-uniform application of translational tactics. Alternatively, one might argue that P’s *Vorlage* lacked יִלְדֵי in the first half

of the verse, and it was added in later copies of M. G, however, reflects M, lending support to the conclusion that the reading found in M is original.

Zechariah 13:3

M: וְהָיָה כִּי־יָבִיא אִישׁ עוֹד וְאָמְרוּ אֵלָיו אָבִיו וְאָמוֹ יְלָדָיו לֹא תַחֲיֶה כִּי שָׁקַר דִּבַּרְתָּ בְּשֵׁם יְהוָה וּדְקַרְהוּ אָבִיהוּ:

וְאָמוֹ יְלָדָיו בְּהִנָּבְאוֹ

P: אִם אִשׁ טַעֲמָא בְּיָדָא נִמְצִיָא לִמְ אַבְרָהָם, אִמְרֵיהּ לֹא אִמְרֵיהּ אִתְּרַבְּהּ. וְהָיָה כִּי יָבִיא אִישׁ עוֹד וְאָמְרוּ אֵלָיו אָבִיו וְאָמוֹ יְלָדָיו לֹא תַחֲיֶה כִּי שָׁקַר דִּבַּרְתָּ בְּשֵׁם יְהוָה וּדְקַרְהוּ אָבִיהוּ.

אִמְרֵיהּ אִתְּרַבְּהּ אִמְרֵיהּ אִתְּרַבְּהּ, אִמְרֵיהּ אִתְּרַבְּהּ, אִמְרֵיהּ אִתְּרַבְּהּ.

In 14:4, the translator of P, in accord with T, omits the phrase בַּיּוֹם־הַהוּא (“on that day”).

The timeframe is sufficiently indexed by the phrases “day of YHWH” in 14:1 and “day of battle” in 14:3. That the translator is cognizant of the context beyond the immediate verse by looking in 14:1 and 14:3 is not uncommon. Translators often look beyond the context of the verse to the neighboring verses, further afield in the book, and, occasionally, a different biblical book.³⁵⁶ G does not omit the phrase.

Zechariah 14:4

M: וְעָמְדוּ רַגְלָיו בַּיּוֹם־הַהוּא עַל־הַר הַזֹּתִים אֲשֶׁר עַל־פְּנֵי יְרוּשָׁלַם מִקֶּדֶם וּנְבָקַע הַר הַזֹּתִים מִחֲצָיו מִזְרָחָה וּמִמָּוֶה:

גֵּיא גְדוֹלָה מְאֹד וּמֵשׁ חֲצֵי הָהָר צְפוּנָה וְחֲצֵי־נֶגְבָה

P: מִנְחֵמָה יִלְמָס, חַלְפָא דְּהוּא אִתְּרַבְּהּ. וְהָיָה כִּי יָבִיא אִישׁ עוֹד וְאָמְרוּ אֵלָיו אָבִיו וְאָמוֹ יְלָדָיו לֹא תַחֲיֶה כִּי שָׁקַר דִּבַּרְתָּ בְּשֵׁם יְהוָה וּדְקַרְהוּ אָבִיהוּ.

אִמְרֵיהּ אִתְּרַבְּהּ, אִמְרֵיהּ אִתְּרַבְּהּ, אִמְרֵיהּ אִתְּרַבְּהּ, אִמְרֵיהּ אִתְּרַבְּהּ.

³⁵⁶ See Weitzman, *Syriac Version*, 42.

Chapter 5 - Divergences Not in Service of Translational Goals

Chapter 3 outlines the translator's default method of rendering the source text into the target language. Chapter 4 presents those instances in which the translator deviates from this default rendering in order to achieve translational goals. The present chapter examines deviations from the default rendering that are unrelated to translational goals. These involve stylistic changes, influence from G's translation, the assumption of a different vocalization, and errors or misreadings of the text.

5.1 Stylistic Changes

Changes described as stylistic are those cases in which P's divergence from the default rendering reflects a preference of the translator that is not driven by variants in the source text, translation goals, a different vocalization, errors, or influence of another version. The translator's random predilections are evident in the following tactics.

5.1.1 Tactic: Use of Synonyms for Repeated Words

In 6:10b, where M-Zech has a word repeated in proximate phrases, the translator replaces one occurrence with a synonym. He therefore renders הָיָה...הָיָה ("go ... go") with לָכָה... וַיָּבֵא ("go ... and enter"). G lacks a word corresponding to the second הָיָה .³⁵⁷ In Roman rhetoric,

³⁵⁷ Mitchell argues that הָיָה in M is a dittography. G would seem to support this claim. However, the likelihood of a distant dittography is slim. Moreover, the ways in which P and G both depart from M suggest that they read a text

repetition was avoided for fear that it would lead to boredom.³⁵⁸ That same motivation is perhaps behind the use of synonyms in P here.³⁵⁹ This tactic is not applied to all repeated words. In 6:6b, the translator translates two identical *qatal* verbs (יָצְאוּ and יָצְאוּ) with two identical participles (בַּחֲמָה and בַּחֲמָה).³⁶⁰ Weitzman notes that the translators of P typically sought to translate in such a way so that every Syriac word would correspond to just one Hebrew word.³⁶¹ While this is generally true, Weitzman also finds cases in which P forswears this ideal in order to avoid tautology. P-Zech 6:10 is a case where regular lexical correspondence is forsworn. P-Zech also has synonyms for repeated words in 1:13 and 2:7. In these cases, however, G also uses synonyms, and P may be following G.³⁶²

Zechariah 6:10b

M: וּבָאתָ אִתָּהּ בַּיּוֹם הַהוּא וּבָאתָ בֵּית יְאֹשִׁיָּה בֶן-צִפְנְיָה אֲשֶׁר-בָּאוּ מִבָּבֶל׃

P: ܘܒܘܬܐܐ ܘܡܝܬܐ ܡܝܢ ܗܘܐܐ ܘܒܘܬܐܐ ܒܝܬ ܝܘܫܝܐ ܒܢ ܥܦܢܝܐ ܐܫܪ ܒܘܘܐ ܡܢ ܒܒܠܐܝܠ.

equal to M but adjusted their translations to avoid repetition. See Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 189.

³⁵⁸ Theo A. W. Van der Louw, *Transformations in the Septuagint: Towards an Interaction of Septuagint Studies and Translation Studies*, Contributions to Biblical Exegesis & Theology 47 (Leuven: Peeters, 2007), 39.

³⁵⁹ In 8:10, discussed in §4.5.3, the translator *omits* the second instance of a repeated word, perhaps out of the same desire to avoid repetition.

³⁶⁰ On P's use of participles for Hebrew *yiqtol* verbs, see the discussion of this passage in §4.2.10.

³⁶¹ Weitzman, *Syriac Version*, 30.

³⁶² These verses are discussed in §5.2.

5.1.2 Tactic: Manipulation of Word Order

When used as adjectives, demonstrative pronouns in Syriac may stand before or after the substantive they modify. When the demonstrative follows the substantive in M-Zech, the translator of P-Zech occasionally reverses the order so that the demonstrative is first, as in 4:11. Were Syriac to show a preference for one construction over the other, and were the translator to align his translation with this preferred order in Syriac, I would consider these modifications to be translational tactics in service of the goal of creating a domesticated translation.³⁶³ However, since Syriac does not show a strong preference, and authors or translators may choose one order or the other, these changes by the translator of P-Zech are stylistic changes.³⁶⁴

Zechariah 4:11

M: וְאֵעַן וְאָמַר אֵלָיו מִה־שָׁנֵי הַיָּיְתִים הָאֵלֶּה עַל־יָמִין הַמְּנֹרָה וְעַל־שְׂמֹאלָהּ

P: ܘܥܝܢܘܘܟܘܢ ܘܥܡܪܘܢ ܐܠܝܘܢܘܢ ܡܝܗܫܢܝ ܗܝܝܬܝܡ ܗܘܢܝܢ ܥܠ ܝܡܝܢ ܗܡܢܘܪܗ ܘܥܠ ܫܡܘܠܗ

See also 3:7, 13:6.³⁶⁵

In 3:2, the translator moves the vocative ܫܬܢܐ (“O Satan”) to the clause initial position, which is allowed but not required in Syriac. Such transposition adds no clarity to the verse as the speaker and the addressee are clear from the first clause ܘܝܥܡܪ ܝܗܘܗ ܐܠ-ܗܫܬܢ (“YHWH said to Satan”). There are no motivating factors other than authorial style.

Zechariah 3:2

³⁶³ See §4.2.

³⁶⁴ For the inconsistencies in practice in Syriac, see Nöldeke, *Compendious Syriac Grammar*, §212.

³⁶⁵ Contrast 3:7 and 13:6, which shift the word order, to 8:9 and 8:15, which maintain the word order of the Hebrew, where the demonstrative follows the noun.

M: וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן יְגַעַר יְהוָה בְּדָהּ הַשָּׁטָן וַיְגַעַר יְהוָה בְּדָהּ הַבְּחֵר בִּירוּשָׁלַם הַלְּזֹא זֶה אִוֵּד מִצֵּל מְאֹד:

P: אִוֵּד מִלְּזֹא וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן יְגַעַר יְהוָה בְּדָהּ הַשָּׁטָן וַיְגַעַר יְהוָה בְּדָהּ הַבְּחֵר לְזֹא מִלְּזֹא וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן יְגַעַר יְהוָה בְּדָהּ הַשָּׁטָן וַיְגַעַר יְהוָה בְּדָהּ הַבְּחֵר לְזֹא מִלְּזֹא

In 13:3, the translator moves אַחַד (“again”) toward the clause initial position though this is not required by Syriac grammar and the meaning of the Hebrew is clear. This is not in service of any translational goal and it is not triggered by any textual issue. It is a matter of authorial discretion. The translator is flexible regarding the placement of אַחַד. At times he does not alter the word order, as in the first עוֹד in 1:17 and in 11:15 where it is clause initial, the third עוֹד in 1:17 and in 2:16 where it immediately follows a verb, and in 9:8, 11:6, and 12:6 where it does not immediately follow the verb. At other times, he does manipulate the word order: in the second עוֹד in 1:17 he moves it to immediately follow the verb, in 13:2 and 14:11 he moves it to the clause initial position even though in M it immediately follows the verb, and in 14:21 he moves it to immediately follow the verb.

Zechariah 13:3a

M: וְהָיָה כִּי־יִנְבֵּא אִישׁ עוֹד וְאָמְרוּ אֵלָיו אֲבִיו וְאָמְרוּ יְלָדָיו לֹא תַחְיֶה כִּי שָׁקַר דִּבְרַתְּ בְּשֵׁם יְהוָה:

P: אִישׁ וְאִשָּׁה וְטַעַם בְּיָדָא אֲמַרְוּ לְאִישׁ וְאִשָּׁה לְמַעַן לֹא תַחְיֶה כִּי שָׁקַר דִּבְרַתְּ בְּשֵׁם יְהוָה

See also 1:17, 13:2, 14:11, 21.

Verses 2:6, 14:7, and 14:21³⁶⁶ in P exhibit what Gelston has described as a “curious occasional tendency [of the translators of P] to invert the order of words forming a pair.”³⁶⁷

³⁶⁶ In 14:21, the word order of the Standard Text agrees with M. The word order of the older manuscripts is likely more original, for there is no apparent motivation for the order of the Standard Text to have been modified if it were original. See Gelston, *Twelve Prophets*, 66, 71, 135-136.

5.1.4 Tactic: Modification of Verbal Form

The first two verses of chapter 11 employ a complex of personifications whereby the prophet “has sardonically called for the destruction of the cedars of Lebanon and then offered a call for lamentation over their fate.”³⁷¹ In M, three different parties are addressed with the vocative: Lebanon, Cyprus, and the oaks of Bashan. In P, however, the translator has rendered the two imperatives in 11:2 (הִילֵל and הִילִּלוּ) as imperfects (مَلَّلَ and مَلَّلُوا). This creates a text in which the trees of 11:2 are, like the trees of 11:1, actors but not addressees. In P, only Lebanon in verse 1 is addressed by the vocative. This can only be described as a stylistic change. The shift in addressees of the vocatives in M is not obtuse and the translator of P-Zech is not clarifying the text. The verb וְתֹאכַל could have influenced the tense chosen for the next two.

Zechariah 11:1-2

M: פֶּתַח לְבָנוֹן דְּלִתִּיד וְתֹאכַל אֵשׁ בְּאַרְזֵיךָ הִילֵל בְּרוּשׁ כִּי־נִפְלְ אֶרְזוֹ אֲשֶׁר אֲדָרִים שִׁדְדוּ הִילִּלוּ אֱלוֹנֵי בְשֵׁן כִּי יָרַד יַעַר הַבְּצִיר

P: פֶּתַח לְבָנוֹן וְתֹאכַל אֵשׁ בְּאַרְזֵיךָ הִילֵל בְּרוּשׁ כִּי־נִפְלְ אֶרְזוֹ אֲשֶׁר אֲדָרִים שִׁדְדוּ הִילִּלוּ אֱלוֹנֵי בְשֵׁן כִּי יָרַד יַעַר הַבְּצִיר

While the translator typically renders Hebrew *yiqtol* verbs with imperfects,³⁷² in 14:18b and 14:19 the translator renders two Hebrew *yiqtol* verbs with participles. In several cases listed above, the translator’s decision to use a non-default rendering is in service of a translational

³⁷¹ Petersen, *Zechariah 9-14 and Malachi*, 82.

³⁷² See §3.3.1.

goal.³⁷³ In 14:18b and 14:19, however, the same decision is not in such service. The participle in Syriac often indicates future action where an imperfect verb might equally be employed.³⁷⁴ The translator's rendering here is a stylistic change.

Zechariah 14:18b-19

M: תְּהִיָּה הַמְּגִפָּה אֲשֶׁר יִגַּף יְהוָה אֶת־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לְחַג אֶת־חַג הַסְּבֹת זֹאת תְּהִיָּה חַטָּאת מִצָּרִים:

וְחַטָּאת כָּל־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לְחַג אֶת־חַג הַסְּבֹת

P: וְחַטָּאת מְגִפָּה אֲשֶׁר יִגַּף יְהוָה אֶת־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לְחַג אֶת־חַג הַסְּבֹת זֹאת תְּהִיָּה חַטָּאת מִצָּרִים: וְחַטָּאת כָּל־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לְחַג אֶת־חַג הַסְּבֹת

5.1.5 Tactic: Omission

The omission of כָּלָּה (“all of it”) in 4:2 is likely a stylistic choice. However, since “all” is frequently added in the course of textual transmission, one must weigh whether this is a case of a later addition in the history of M.

Zechariah 4:2

M: וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְהָה עַל־רֵאשֵׁהּ וְשִׁבְעָה נִרְתִּיָּה עָלֶיהָ שִׁבְעָה

וְשִׁבְעָה מוֹצְקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֵאשֵׁהּ

P: וַיֹּאמֶר לִי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְהָה עַל־רֵאשֵׁהּ וְשִׁבְעָה מוֹצְקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֵאשֵׁהּ

³⁷³ See §4.2.8, §4.2.10, and §4.3.12.

³⁷⁴ Nöldeke, *Compendious Syriac Grammar*, §270.

is not uncommon to find ellipsis of this type in Syriac.³⁷⁷ The translator, however, renders לֹא

(“no”) as לֹא מֵגֵב אֲנִי (“I do not know”), eliminating the ellipsis on stylistic grounds.

Zechariah 4:5

M: וַיַּעַן הַמְּלָאָךְ הַדְּבָר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא יָדַעְתָּ מִה־הֵמָּה אֵלֶּה וְאָמַר לֹא אֲדַבֵּר

P: חַנַּן מְלַאכְכָּא וְגַבְלֵל כִּי מֵגֵב לִי. לֹא מֵגֵב אֲנִי מֵגֵב אֲנִי מֵגֵב. מֵגֵב. מֵגֵב. לֹא מֵגֵב אֲנִי מֵגֵב;

In 12:14, the translator adds the verb מֵגֵב (“will mourn”). He appears to be creating an inclusio by picking up the same verb from 12:12.³⁷⁸ The effect is that the numerous assemblages named in 12:12-14 are grouped together as a unity that mourns. This type of modification is not recurrent in P-Zech and is a stylistic change, though one could argue that it is a type of clarification.

Zechariah 12:14

M: כָּל הַמְּשֻׁפָּחוֹת הַנְּשֻׁאָרוֹת מְשֻׁפָּחוֹת מְשֻׁפָּחוֹת לְבָד וְנִשְׁיָהֶם לְבָד

P: כָּל מְשֻׁפָּחוֹת הַנְּשֻׁאָרוֹ. נִתְפַּן שִׁיבֵי שִׁיבֵי אַחֲנִי מֵגֵב אֲנִי מֵגֵב אֲנִי

In some places within P-Zech, the translator adds כִּי (“in it”) to the phrase כִּי מֵגֵב (“in that day”). The translator is relatively consistent in this regard. He adds כִּי in 3:10, 11:11, 12:3³⁷⁹, 4, 6, 8a, 9, 11, 13:1, 2, 4, 14:6, 8, 9, 13, 20 but not in 2:15, 6:10, 9:16, 14:21, 12:8b. In none of the cases where כִּי is absent is the phrase “in that day” clause initial. In most cases where כִּי does appear, the phrase “in that day” is clause initial. Only in 11:11, 12:3, 9, 14:9 does

³⁷⁷ Nöldeke, *Compendious Syriac Grammar*, §328e.

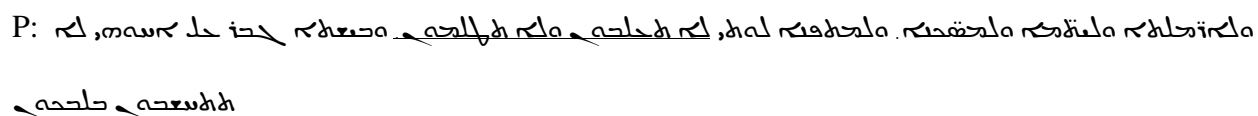
³⁷⁸ One might argue that this inclusio was created by a scribe and not the translator. While possible, my findings with respect to the translation technique evident in P-Zech as a whole lead me to assign this to the translator.

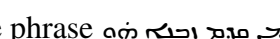

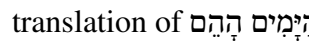
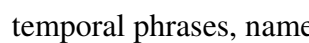
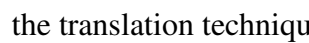


³⁷⁹ כִּי is absent in some early manuscripts; see Gelston, ed. *Dodekapropheton*, 88.

it is not an assimilation to another passage in Zechariah. In light of my findings with respect to the translation technique evident in P-Zech as a whole and since there are no other texts or versions that witness to the addition, I assign this modification to the translator. However, that the addition is the work of a Hebrew scribe must be considered.

Zechariah 7:10

M: וְאַלְמָנָה וַיְתוֹם גָּר וְעָנִי אֶל־תִּעְשְׁקוּ וְרַעַת אִישׁ אֶחָיו אֶל־תִּחְשְׁבוּ בְלִבְבְּכֶם׃

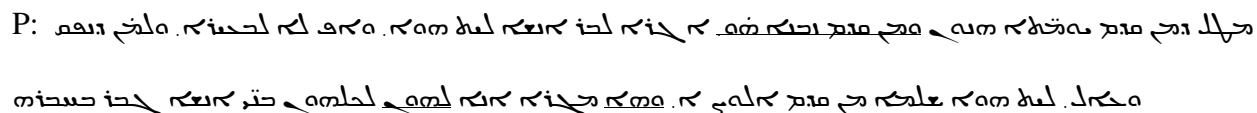
P: 

In 8:10, the translator adds the phrase  (“and before that time”) after the phrase  (“because before those days”). This is likely a double translation of . It is possible that P’s Hebrew source text contained two variant temporal phrases, namely  and . In light of my findings concerning the translation technique evident in P-Zech as a whole, I assign this addition to the translator. The addition of  (“behold”), emphasizing the imminence of the action expressed by following verb, and the addition of  (“to them”), a proleptic pronominal suffix, are likewise stylistic additions in 8:10.

Zechariah 8:10

M: כִּי לִפְנֵי הַיָּמִים הָהֵם שָׂכַר הָאָדָם לֹא נְהִיָּה וּשְׂכָר הַבְּהֵמָה אֵינָנָה וְלִזְוָעָא וְלִבְאָא אֵין־שְׁלוֹם מִן־הַצָּר וְאֲשַׁלַּח׃

אֶת־כָּל־הָאָדָם אִישׁ בְּרַעְיָהוּ׃

P: 

P-Zech 11:16 may be another example of a double translation. Determining the relationship between M-Zech **וְהַנְשֻׁבֵּרִת לֹא יִרְפָּא הַנְּצֻבָה לֹא יִכְלִיל** (“and the broken one he will not heal; the weak one [or the one who stands firm] he will not support”) and P-Zech **לֹא יִבְרִיחַ הַנְּצֻבָה לֹא יִרְפָּא הַנְּצֻבָה לֹא יִבְרִיחַ** (“and the broken ones he will not bind up and the weak ones he will not heal and those who are standing he will not nourish”) in 11:16 is difficult. In short, P has five phrases while G and M have four. P **לֹא יִבְרִיחַ הַנְּצֻבָה** corresponds to M **הַנְּקֻדָּוֹת** **לֹא יִבְרִיחַ**,³⁸² and P **לֹא יִרְפָּא הַנְּצֻבָה** corresponds to M **וְהַנְשֻׁבֵּרִת לֹא יִרְפָּא**. The meaning of the verb **יִכְלִיל** is not in doubt: it is a Pilpel derived from the root **כול**, it means “to support” or “to nourish,” and is well attested (e.g., Genesis 45:11, 47:12, 50:21, 1 Kings 5:7). The difficulty lies in the meaning of **הַנְּצֻבָה** and the two phrases **לֹא יִבְרִיחַ הַנְּצֻבָה** and **לֹא יִרְפָּא הַנְּצֻבָה**. There are three possible ways to describe the situation:

(1) The translator reads **הַנְּצֻבָה** as a Niphal participle of **נצב**, meaning “to stand.”³⁸³ P **לֹא יִבְרִיחַ הַנְּצֻבָה** corresponds to **וְהַנְשֻׁבֵּרִת לֹא יִכְלִיל**. P **לֹא יִרְפָּא הַנְּצֻבָה**, in this case, is a double rendering of the previous phrase **וְהַנְשֻׁבֵּרִת לֹא יִרְפָּא**, which has already been translated with

לֹא יִבְרִיחַ הַנְּצֻבָה.³⁸⁴

³⁸² P **לֹא יִבְרִיחַ הַנְּצֻבָה** corresponds to M **וְהַנְשֻׁבֵּרִת לֹא יִרְפָּא**, but witnesses to a different Hebrew text. See the discussion of this verse in §5.4.

³⁸³ Meyers and Meyers translate **הַנְּצֻבָה** as “the one who stands firm.” Meyers and Meyers, *Zechariah 9-14*, 288.

³⁸⁴ Thus Sebök, *Die Syrische Uebersetzung*, 72; Jansma, *Inquiry*, 107.

(2) The translator is not sure whether הַנְּצָבָה is a Niphal participle of נָצַב meaning “to stand” or נָצַב meaning “to be exhausted.”³⁸⁵ He therefore translates אֵינִי אֶחָד לֹא יִרְפָּא וְהַנְּשַׁבֵּרִת לֹא יִרְפָּא as אֵינִי אֶחָד לֹא יִרְפָּא, double renders לֹא יִרְפָּא but this time connecting it to הַנְּצָבָה (understood as “weak”) producing the phrase $\text{אֵינִי אֶחָד לֹא יִרְפָּא}$, and then translates הַנְּצָבָה לֹא יִקְלָפֵל (with הַנְּצָבָה understood as “standing firm”) as $\text{אֵינִי אֶחָד לֹא יִקְלָפֵל}$.

(3) The translator’s *Vorlage* contained two variants: הַנְּצָבָה and הַנְּחָלָה, the latter implicitly vocalized as הַנְּחָלָה (“the sick”).³⁸⁶ As detailed by Meyers and Meyers, this verse in Zechariah has been influenced by Ezekiel 34:4 in numerous ways,³⁸⁷ and Ezekiel 34:4 contains the word הַנְּחָלָה (“the sick”). It is possible that the Hebrew text before the translator of P-Zech contained both words, and in an attempt to render both, the translator of P-Zech double renders לֹא יִרְפָּא, producing the two phrases $\text{אֵינִי אֶחָד לֹא יִרְפָּא}$ and $\text{אֵינִי אֶחָד לֹא יִקְלָפֵל}$. This proposal is similar to the second explanation except that while the second proposes a double rendering of הַנְּצָבָה, this explanation posits the existence of the variant הַנְּחָלָה.

³⁸⁵ Petersen cites Holladay and argues that הַנְּצָבָה is from נָצַב II “to be exhausted.” Petersen, *Zechariah 9-14 and Malachi*, 86-88; William Lee Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: Brill, 1971).

³⁸⁶ Nowack suggests הַנְּחָלָה as an emendation for M הַנְּצָבָה. Nowack, *Die kleinen Propheten*, 373.

³⁸⁷ Meyers and Meyers argue that the similarity between the form and context of Ezekiel 34 and Zechariah 11:16 shows that the Zechariah passage is “modeled after Ezekiel, but with the opposite intent. Instead of depicting the qualities of the good shepherd, none other than Yahweh, Zech 11:16 presents the behavioral characteristics of the ‘foolish shepherd.’” Meyers and Meyers, *Zechariah 9-14*, 286-87.

The most likely explanations are the first and the second. The last explanation is overly complex and dubious. G, for the most part, follows M.

Zechariah 11:16b

M: הַנְּחֻדוֹת לֹא־יִפְקֹד הַנְּעַר לֹא־יִבְקֹשׁ וְהַנְּשִׁבֶרֶת לֹא יִרְפָּא הַנְּצֻבָה לֹא יִכְלָל:

P: ܘܥܘܒܝܢܐ ܠܐ ܢܦܩܕܐ ܘܥܘܒܝܢܐ ܠܐ ܢܒܩܫܐ ܘܥܘܒܝܢܐ ܠܐ ܢܪܦܐ ܘܥܘܒܝܢܐ ܠܐ ܢܕܠܘܟܐ

G: τὸ ἐκλιμπάνον οὐ μὴ ἐπισκέψηται καὶ τὸ διεσκορπισμένον οὐ μὴ ζητήσῃ καὶ τὸ συντετριμμένον οὐ μὴ ἰάσῃται καὶ τὸ ὀλόκληρον οὐ μὴ κατευθύνη

In 9:11, the translator renders בְּרִיתְךָ (“your covenant”) with ܘܗܘܘܟܘܢ ܘܗܘܘܟܘܢ (“your covenant”). The translator could have affixed the pronominal suffix to the noun, mimicking the Hebrew, but instead chose to use the separate possessive pronoun.³⁸⁸ Either construction is acceptable in Syriac grammar and the addition is a stylistic change.

Zechariah 9:11

M: ܓַם־אַתָּה בְּדַם־בְּרִיתְךָ שְׁלַחְתִּי אֶסְרִיךָ מְבוֹר אֵין מִים בּוֹ:

P: ܘܥܘܒܝܢܐ ܕܘܗܘܘܟܘܢ ܘܥܘܒܝܢܐ ܕܘܗܘܘܟܘܢ ܘܥܘܒܝܢܐ ܕܘܗܘܘܟܘܢ ܘܥܘܒܝܢܐ ܕܘܗܘܘܟܘܢ ܘܥܘܒܝܢܐ ܕܘܗܘܘܟܘܢ

In 14:5, the translator adds a proleptic suffix to the second occurrence of the repeated word ܘܗܘܘܟܘܢ (“valley”). The addition is neither required by Syriac grammar nor regularly added by the translator of P-Zech.

Zechariah 14:5

³⁸⁸ Nöldeke, *Compendious Syriac Grammar*, §69.

M: וְנִסְתָּם גֵּי-הָרִי כִי-יִגִיעַ גֵּי-הָרִים אֶל-אֶצֶל וְנִסְתָּם כְּאֲשֶׁר נִסְתָּם מִפְּנֵי הַרְעֵשׁ בְּיָמֵי עֲזִיָּה מְלֹךְ-יְהוּדָה וּבֵּא יְהוָה :

אֱלֹהֵי כָּל-קִדְשִׁים עֲמֹד

P: וְנִסְתָּם לִסְלָא וְנִסְתָּם חַלְלָא וְנִסְתָּם נִסְתָּם וְנִסְתָּם לְרַסְלֵי נָח. וְנִסְתָּם אֶתְּ וְנִסְתָּם אֶתְּ מִנְּחָא

וְנִסְתָּם וְנִסְתָּם חֲתָמָא, וְנִסְתָּם חֲלָא וְנִסְתָּם חֲלָא. וְנִסְתָּם חֲלָא וְנִסְתָּם חֲלָא, חֲלָא וְנִסְתָּם, חֲלָא

5.2 P Follows G

The question of the relationship between P and G has long been an issue in the study of the Peshitta.³⁸⁹ According to Haefeli's summary, in the books of Ezekiel, The Twelve Prophets, Proverbs, Song of Songs, and Qohelet the influence of G on P has been found to be recurrent; in the books of Genesis, Joshua, Isaiah, and Jeremiah the influence has been intermittent; and in the books of Samuel, Kings, Job, Lamentations, and Chronicles the influence has been insignificant.³⁹⁰ In light of this, and in light of the fact that blanket characterizations do not amount to an exemption from assessing each case, each book and each verse must be investigated individually with respect to the relationship between G and P.

When P and G diverge from M but agree with each other, we can explain these tandem divergences along a number of lines. First, P's Hebrew *Vorlage* may have differed from M but agreed with the *Vorlage* of G. Second, the agreement of P and G against M could have arisen on

³⁸⁹ See, among others, William Emery Barnes, "On the Influence of the Septuagint on the Peshitta," *Journal of Theological Studies* 2 (1901); Weitzman, *Syriac Version*, 68-84; Michael Weitzman, "Peshitta, Septuagint and Targum," in *VI Symposium Syriacum 1992*, ed. René Lavenant, *Orientalia Christiana Analecta* 247 (Rome: Pontificio Istituto Orientale, 1994); Joshua Bloch, "The Influence of the Greek Bible on the Peshitta," *The American Journal of Semitic Languages and Literatures* 36 (1920); Lund, "Influence"; Heidi M. Szpek, "On the Influence of the Septuagint on the Peshitta," *Catholic Biblical Quarterly* 60 (1998).

³⁹⁰ Haefeli, *Die Peschitta des Alten Testamentes*.

account of the translator of P consulting the Greek text. Third, the similarity between P and G may be a result of polygenesis, in which P's understanding of its *Vorlage* and G's understanding of its *Vorlage* independently give rise to similar readings. Fourth, the reading in P may be a result of later copyists of P consulting a Greek text and altering the text of P to align with the Greek.

With respect to P-Zech, those tandem divergences from M that fit the first category are discussed in Chapter 2 if I am confident that the divergence from M can be traced to a common *Vorlage*. Tandem divergences that fit the second category above are discussed in the present section. Those tandem divergences that fit the third category above are discussed in the present work under the rubric appropriate for the case. Those that fit the fourth category, to the extent that they can be identified in the extant manuscripts of P, concern the textual transmission of P, are not the work of the translator, and are therefore not included in the present work.

The following cases diverge from the translator's default rendering of similar phrases elsewhere in M, and these differences are best explained as cases where P followed G. In many cases, the possibility of polygenesis cannot be discounted. Gelston has made a convincing case that though P's translators of the Twelve Prophets did not view G as their primary source text, they did consult G on occasion.³⁹¹ The evidence assembled below supports his conclusion.

In Zechariah 2:2, P has מה אלה אלהי ("what are these, my Lord?") for M מה אלה אלהי ("what are these?"). G similarly reads τί ἐστὶν ταῦτα κύριε ("what are these, Lord?"). This is, as Gelston argues, a case in which the *Vorlage* of P equals M, but P looks to G while rendering the

³⁹¹ Gelston, *Twelve Prophets*, 160-62.

P: וַיִּקְרָא יְהוָה אֶל זְרַבְבָּדֶן וְאֶל כָּל הָעָם וַיֹּאמֶר אֲלֵיהֶם וְיָשָׁב אֲנִי אֶל יְהוּדָה וְיָשָׁב אֲנִי אֶל יְהוּדָה
וְיָשָׁב אֲנִי אֶל יְהוּדָה וְיָשָׁב אֲנִי אֶל יְהוּדָה

G: διότι τίς ἐξουδένωσεν εἰς ἡμέρας μικράς καὶ χαροῦνται καὶ ὄψονται τὸν λίθον τὸν κασσιτέρινον ἐν
χειρὶ Ζοροβαβελ ἐπτὰ οὗτοι ὀφθαλμοὶ κυρίου εἰσὶν οἱ ἐπιβλέποντες ἐπὶ πᾶσαν τὴν γῆν

In 6:8, the translator of G omits the initial **וְיָשָׁב** (“to me”), and the translator of P follows suit. Mitchell would read with G and P, arguing that the usual construction is **וְיָשָׁב**, which follows the co-ordinate verb.³⁹³ Meyers and Meyers, however, argue that **וְיָשָׁב** is essential:

While the Qal of the verb would indicate a simple crying or calling out, the Hiphil with the following accusative “me” involves the object of the verb in the verbal action. The speaker is Yahweh. He is not calling out *to* the prophet, for that dimension of his speaking to Zechariah is expressed in the following words, “spoke to me.” Nor does the Hiphil here indicate a general or intense cry, as it does in Jonah 3:7, where there is no object of the verb, pronominal or otherwise, in contrast to the present instance. The closest biblical analogy for the Hiphil of **קָרָא** followed by an accusative comes in the vocabulary of mustering, in which a military leader calls forth or summons members of certain tribes or units for military duty (e.g., Judges 4:10,13).³⁹⁴

³⁹³ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 82.

³⁹⁴ Meyers and Meyers, *Haggai, Zechariah 1-8*, 328.

Either a scribe or a translator could have omitted אתי, reading the text as Mitchell does.

However, it is most likely that this is attributable to the translator of G. The translator of P, likely unsure of the meaning of the construction of the phrase, follows G's rendering.³⁹⁵

Zechariah 6:8

M: וַיִּזְעַק אֶתִּי וַיְדַבֵּר אֵלַי לֵאמֹר רְאֵה הִיוּצְאִים אֶל־אֶרֶץ צָפוֹן הַנִּיחוּ אֶת־רוּחֵי בְּאָרְץ צָפוֹן

P: וַיִּזְעַק אֶתִּי וַיְדַבֵּר אֵלַי לֵאמֹר רְאֵה הִיוּצְאִים אֶל־אֶרֶץ צָפוֹן הַנִּיחוּ אֶת־רוּחֵי בְּאָרְץ צָפוֹן

G: καὶ ἀνεβόησεν καὶ ἐλάλησεν πρὸς με λέγων ἰδοὺ οἱ ἐκπορευόμενοι ἐπὶ γῆν βορρᾶ ἀνέπαυσαν τὸν θυμὸν μου ἐν γῆ βορρᾶ

In 7:14, the fact that וַיִּזְעַקְתֶּם (‘‘I will hurl them with a storm’’) and וַיְשַׁמָּה (‘‘[the land] was desolate’’) in M are two different conjugations has raised issues with commentators and translators. The first, וַיִּזְעַקְתֶּם, is a *yiqtol*, which often, though not always, refers to future events. The second, וַיְשַׁמָּה, is a *qatal*, which often, though not always, refers to past events. In the present verse, this is problematic since the desolation of the land should be subsequent upon the people being ‘‘hurled with a storm.’’ Mitchell would vocalize וַיִּזְעַקְתֶּם as a *wayyiqtol*, arguing that the vocalization found in M is under the influence of the preceding *yiqtol* וַיְשַׁמָּה in verse 13.³⁹⁶ The translator of G renders both verbs in the future (using ἐκβαλῶ and ἀφανισθήσεται), thereby

³⁹⁵ Gelston explains the omission of אתי in 6:8 as either an oversight or as a result of the translator's belief that every word need not be represented. Gelston, *Twelve Prophets*, 133.

³⁹⁶ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 205; Meyers and Meyers, *Haggai, Zechariah 1-8*, 404.

making the desolation of the land subsequent upon the removal of the people. The translator of P follows G and renders the *qatal* verb נִשְׁמָה (“is desolate”) with the imperfect יִשְׁמָה (“will be desolate”).

Zechariah 7:14

M: וַאֲסַעְרֵם עַל כָּל־הַגּוֹיִם אֲשֶׁר לֹא־יָדְעוּם וְהָאָרֶץ נִשְׁמָה אַחֲרֵיהֶם מֵעַבְרַת וּמִשָּׁב וַיִּשְׁימוּ אֶרֶץ־חֲמֻדָּה לְשָׁמָּה

G: καὶ ἐκβαλῶ αὐτοὺς εἰς πάντα τὰ ἔθνη ἃ οὐκ ἔγνωσαν καὶ ἡ γῆ ἀφανισθήσεται κατόπισθεν αὐτῶν ἐκ διοδεύοντος καὶ ἐξ ἀναστρέφοντος καὶ ἔταξαν γῆν ἐκλεκτὴν εἰς ἀφανισμόν

P: אֲסַעְרֵם עַל כָּל־הַגּוֹיִם אֲשֶׁר לֹא־יָדְעוּם וְהָאָרֶץ נִשְׁמָה אַחֲרֵיהֶם מֵעַבְרַת וּמִשָּׁב וַיִּשְׁימוּ אֶרֶץ־חֲמֻדָּה לְשָׁמָּה

In 1:13, where M-Zech has a word repeated in proximate phrases, the translator replaces one occurrence with a synonym. He therefore renders דְּבָרִים...דְּבָרִים (“words ... words”) with דְּבָרִים ... וְאָמָר (“words ... and sayings”). The translator has elsewhere used synonyms for repeated words,³⁹⁷ but since G here also has synonyms (ῥήματα and λόγους), it is likely that P’s rendering was triggered by G. P elsewhere uses both דְּבָרִים and אָמָר for M דָּבָר, for G ῥήματα, and for G λόγους; the words are used interchangeably.

Zechariah 1:13

M: וַיֵּעַן יְהוָה אֶת־הַמַּלְאָךְ הַדֹּבֵר בֵּי דְבָרִים טוֹבִים דְּבָרִים נְחֻמִּים

P: וַיֵּעַן יְהוָה לְחַדְשָׁתוֹ לְחַדְשָׁתוֹ וְאָמָר כֹּה אָמַר יְהוָה אֱלֹהֵינוּ וְאָמָר וְאָמָר

³⁹⁷ See §5.1.1.

G: καὶ ἀπεκρίθη κύριος παντοκράτωρ τῷ ἀγγέλῳ τῷ λαλοῦντι ἐν ἐμοὶ ῥήματα καλὰ καὶ λόγους παρακλητικούς

Similarly, in 2:7 the translator of P-Zech uses synonyms for repeated words, likely triggered by G's rendering of נצ"י¹ with εἰστήκει ("stood") and נצ"י² with ἐξεπορεύετο ("came out"). Wellhausen argues that G εἰστήκει reflects דמנ for נצ"י¹, based on the occurrence of the verb in 3:5.³⁹⁸ Similarly, Asada argues that G εἰστήκει reflects צנ for the same.³⁹⁹ The graphic similarity between these proposals and M, however, is slight. It is more likely that P and G read a text equal to M and chose to render the repeated words with synonyms. Since P and G both render the text similarly, P is likely following G, though polygenesis is a possibility.

Zechariah 2:7

M: וְהָיָה הַמַּלְאָכִים הַדְּבָרִים בֵּי יָצִי וְיָצִי מִן הַמַּלְאָכִים וְהָיָה

P: וְהָיָה הַמַּלְאָכִים הַדְּבָרִים בֵּי יָצִי וְיָצִי מִן הַמַּלְאָכִים וְהָיָה

G: καὶ ἰδοὺ ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ εἰστήκει καὶ ἄγγελος ἕτερος ἐξεπορεύετο εἰς συνάντησιν αὐτῷ

In 13:2, the translator of P, following G, adds the adjective פְּסוּדִים ("false") to clarify that only the false prophets will be removed from the land. The translator of P again adds the adjective in 13:4, but in that verse, G does not. See the discussion of 13:4 in §4.3.10.

Zechariah 13:2

³⁹⁸ Wellhausen, *Skizzen und Vorarbeiten: Die kleinen Propheten*, 173.

³⁹⁹ Asada, *Hebrew Text*, 22.

M: וְהָיָה בַיּוֹם הַהוּא נֶאֱסָם יְהוָה צְבָאוֹת אֶכְרִית אֶת־שְׂמוֹת הַעֲצָבִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים

וְאֶת־רוּחַ הַטְּמָאָה אֶעֱבִיר מִן־הָאָרֶץ

P: כֹּס כַּסֵּא אֵשׁ יִזְכֹּר לֵאלֹהֵי עֲלָיוּתוֹ . אֲנִי אֶעֱבִיר אֶת־רוּחַ הַטְּמָאָה מִן־הָאָרֶץ . וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים

G: καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγει κύριος ἐξολεθρεύσω τὰ ὀνόματα τῶν εἰδώλων ἀπὸ τῆς γῆς καὶ οὐκέτι ἔσται αὐτῶν μνεία καὶ τοὺς ψευδοπροφήτας καὶ τὸ πνεῦμα τὸ ἀκάθαρτον ἐξαρώ ἀπὸ τῆς γῆς

In 14:4, the translator of P-Zech adds מַחֲצֵאוֹ (“and half of it”). This is a case in which it is reasonable to suppose that the translator consulted G, which here adds ἡμισυ (“half”), in order to clarify that half of the mountain will fall to the east and half will fall to the west.

Zechariah 14:4

M: וְעָמְדוּ רַגְלָיו בַּיּוֹם־הַהוּא עַל־הַר הַזֹּתִים אֶשֶׁר עַל־פְּנֵי יְרוּשָׁלַם מִקֶּדֶם וְנִבְקַע הַר הַזֹּתִים מִחֲצָיו מִזְרָחָה וּמָמָה

כִּי יֵאָדָה מְאֹד וּמָשַׁח חֲצֵי הָהָר צְפוֹנָה וְחֲצֵי־נֶגְבָה

P: וְעָמְדוּ רַגְלָיו בַּיּוֹם־הַהוּא עַל־הַר הַזֹּתִים מִקֶּדֶם וְנִבְקַע הַר הַזֹּתִים מִחֲצָיו מִזְרָחָה וּמָמָה . כִּי יֵאָדָה מְאֹד וּמָשַׁח חֲצֵי הָהָר צְפוֹנָה וְחֲצֵי־נֶגְבָה .

G: καὶ στήσονται οἱ πόδες αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπὶ τὸ ὄρος τῶν ἐλαιῶν τὸ κατέναντι

Ἱερουσαλημ ἐξ ἀνατολῶν καὶ σχισθήσεται τὸ ὄρος τῶν ἐλαιῶν τὸ ἡμισυ αὐτοῦ πρὸς ἀνατολὰς καὶ τὸ

ἡμισυ αὐτοῦ πρὸς θάλασσαν χάος μέγα σφόδρα καὶ κλινεῖ τὸ ἡμισυ τοῦ ὄρους πρὸς βορρᾶν καὶ τὸ

ἡμισυ αὐτοῦ πρὸς νότον

Zechariah 13:3

M: וְהָיָה כִּי־יִנְבְּאָ אִישׁ עוֹד וְאָמְרוּ אֵלָיו אָבִיו וְאָמוֹ יִלְדֵיו לֹא תַחֲיֶה כִּי שָׁקַר דִּבְרַתְּ בְּשֵׁם יְהוָה וְדִקְרָהוּ אָבִיהוּ

וְאָמוֹ יִלְדֵיו בְּהִנְבְּאוֹ

P: אִישׁ אֶחָד מֵעַמְּךָ יִנְבְּאָ אֶת־אִישׁ אֶחָד מֵעַמְּךָ וְאָמְרוּ אֵלָיו אָבִיו וְאָמוֹ יִלְדֵיו לֹא תַחֲיֶה כִּי שָׁקַר דִּבְרַתְּ בְּשֵׁם יְהוָה וְדִקְרָהוּ אָבִיהוּ

G: και ἔσται ἐὰν προφητεύσῃ ἄνθρωπος ἔτι και ἐρεῖ πρὸς αὐτὸν ὁ πατήρ αὐτοῦ και ἡ μήτηρ αὐτοῦ οἱ γεννήσαντες αὐτὸν οὐ ζήσῃ ὅτι ψευδῆ ἐλάλησας ἐπ’ ὀνόματι κυρίου και συμποδιοῦσιν αὐτὸν ὁ πατήρ αὐτοῦ και ἡ μήτηρ αὐτοῦ οἱ γεννήσαντες αὐτὸν ἐν τῷ προφητεύειν αὐτόν

In 7:2a, the translator follows G and adds the preposition Δ to clarify the grammatical category of בֵּית־אֵל (“Beth-el”). While בֵּית־אֵל is a nominative in M, the translations G and P read it as an accusative. P, following G, adds the preposition Δ to clarify that אֶת־בַּיִת is the location to which the emissaries are sent.⁴⁰³

Zechariah 7:2

M: וַיִּשְׁלַח בֵּית־אֵל שְׁרָאֲצָר וְרָגַם מֶלֶךְ וְאֲנָשָׁיו לְחַלּוֹת אֶת־פְּנֵי יְהוָה

P: וַיִּשְׁלַח אֶת־בֵּית־אֵל אֶת־שְׂרָאֲצָר וְאֶת־רָגַם מֶלֶךְ וְאֶת־אֲנָשָׁיו לְחַלּוֹת אֶת־פְּנֵי יְהוָה

G: και ἐξαπέστειλεν εἰς Βαιθηλ Σαρασαρ και Αρβεσεερ ὁ βασιλεὺς και οἱ ἄνδρες αὐτοῦ τοῦ

ἐξιλάσασθαι τὸν κύριον

⁴⁰³ To be sure, commentators do not uniformly read “Bethel” as a nominative in M. See Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 195.

Zechariah 3:7

M: כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בְּדַרְכֵי תִלְדוּ וְאִם אֶת־מִשְׁמַרְתֵּי תִשְׁמַר וְגַם־אֶתֶּה תִּדְרִין אֶת־בֵּיתִי וְגַם תִּשְׁמַר

אֶת־חֻצְרֵי וְנִתְתִּי לְךָ מִהַלְכִים בֵּין הָעֵמֻדִים הָאֵלֶּה

P: מִכֹּה־אָמַר יְהוָה צְבָאוֹת כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בְּדַרְכֵי תִלְדוּ וְאִם אֶת־מִשְׁמַרְתֵּי תִשְׁמַר וְגַם־אֶתֶּה תִּדְרִין אֶת־בֵּיתִי וְגַם תִּשְׁמַר

אֶת־חֻצְרֵי וְנִתְתִּי לְךָ מִהַלְכִים בֵּין הָעֵמֻדִים הָאֵלֶּה

G: τάδε λέγει κύριος παντοκράτωρ ἐὰν ἐν ταῖς ὁδοῖς μου πορεύῃ καὶ ἐὰν τὰ προστάγματά μου

φυλάξῃς καὶ σὺ διακρινεῖς τὸν οἶκόν μου καὶ ἐὰν διαφυλάξῃς καὶ γε τὴν αὐλήν μου καὶ δώσω σοι

ἀναστρεφομένους ἐν μέσῳ τῶν ἐστηκότων τούτων

In 10:7, for M כְּמוֹ־יַיִן (“like wine”) P has כְּמִן־יַיִן (“as from wine”). It is plausible that P’s Hebrew text had the graphically similar כְּמִן for כְּמוֹ. However, based on my findings with respect to the translation technique evident in Zech as a whole, I assign this change to a translator. By substituting the comparative particle plus the preposition, the translator is making the simile more correct, since, technically, the emotion the people of Ephraim will experience is being compared to the feeling one has when drinking wine, not to the wine itself. Contrast this to the translator’s treatment of כְּמוֹ־יַיִן in M 9:15, were P has כְּמִן־יַיִן (“like wine”), a simile that is technically correct, since the blood is being compared to wine. Since G has ὡς ἐν οἴνῳ (“as in wine”), P’s reading was likely triggered by G.

Zechariah 10:7

M: וְהָיוּ כְּגִבּוֹר אֶפְרַיִם וְשָׁמַח לִבָּם כְּמוֹ־יַיִן וּבְגִינָהּם יִרְאוּ וְשָׂמְחוּ יַגְל לִבָּם בֵּיהוָה

P: לְכָל יְהוּדָה וְלְכָל בְּנֵי יִשְׂרָאֵל וְלְכָל יְהוּדָה וְלְכָל בְּנֵי יִשְׂרָאֵל וְלְכָל יְהוּדָה וְלְכָל בְּנֵי יִשְׂרָאֵל

G: και ἔσονται ὡς μαχηταὶ τοῦ Εφραιμ καὶ χαρήσεται ἡ καρδία αὐτῶν ὡς ἐν οἴνῳ καὶ τὰ τέκνα αὐτῶν ὄψονται καὶ εὐφρανθήσονται καὶ χαρεῖται ἡ καρδία αὐτῶν ἐπὶ τῷ κυρίῳ

By adding לְכָל (“all of them”) in 14:17,⁴⁰⁸ P is following G.⁴⁰⁹ The addition does assimilate the verse to לְכָל and לְכָל in 14:16; the phrases לְכָל יְהוּדָה וְלְכָל בְּנֵי יִשְׂרָאֵל (“all who remain from all the people”) of 14:16 and לְכָל בְּנֵי יִשְׂרָאֵל (“all the families of the earth”) of 14:17 both refer to the same group of people. The addition in P, however, is triggered by the addition in G and this is therefore best described as a case in which P follows G.

Zechariah 14:16-17

M: וְהָיָה כָּל־הַנּוֹתֵר מִכָּל־הַגּוֹיִם הַבָּאִים עַל־יְרוּשָׁלַם וְעָלוּ מִדֵּי שָׁנָה בְּשָׁנָה לְהַשְׁתַּחֲוֹת לְמֶלֶךְ יְהוָה צְבָאוֹת וְלַחֹג

אֶת־חַג הַסִּבּוֹת וְהָיָה אֲשֶׁר לֹא־יַעֲלֶה מֵאֵת מִשְׁפַּחַת הָאָרֶץ אֶל־יְרוּשָׁלַם לְהַשְׁתַּחֲוֹת לְמֶלֶךְ יְהוָה צְבָאוֹת וְלֹא

עֲלִיָּהֶם יְהִי הַגָּשֶׁם

P: וְהָיָה כָּל הַנּוֹתֵר מִכָּל הַגּוֹיִם הַבָּאִים עַל יְרוּשָׁלַם וְעָלוּ מִדֵּי שָׁנָה בְּשָׁנָה לְהַשְׁתַּחֲוֹת לְמֶלֶךְ יְהוָה צְבָאוֹת וְלַחֹג אֶת־חַג הַסִּבּוֹת וְהָיָה אֲשֶׁר לֹא יַעֲלֶה מֵאֵת מִשְׁפַּחַת הָאָרֶץ אֶל־יְרוּשָׁלַם לְהַשְׁתַּחֲוֹת לְמֶלֶךְ יְהוָה צְבָאוֹת וְלֹא עֲלִיָּהֶם יְהִי הַגָּשֶׁם

⁴⁰⁸ This addition is not in ms 6h9.

⁴⁰⁹ Mitchell reads with G and P. Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 357.

G: καὶ ἔσται ὅσοι ἐὰν καταλειφθῶσιν ἐκ πάντων τῶν ἐθνῶν τῶν ἐλθόντων ἐπὶ Ἱερουσαλημ καὶ ἀναβήσονται κατ' ἐνιαυτὸν τοῦ προσκυνῆσαι τῷ βασιλεῖ κυρίῳ παντοκράτορι καὶ τοῦ ἐορτάζειν τὴν ἐορτὴν τῆς σκηνοπηγίας καὶ ἔσται ὅσοι ἐὰν μὴ ἀναβῶσιν ἐκ πασῶν τῶν φυλῶν τῆς γῆς εἰς Ἱερουσαλημ τοῦ προσκυνῆσαι τῷ βασιλεῖ κυρίῳ παντοκράτορι καὶ οὗτοι ἐκείνοις προστεθήσονται

In 3:8, P has קָנַן (“rising,” “shining”) for M תְּמָר (“branch”). Elsewhere, M תְּמָר is translated with קָנַן (“sprout”) in Genesis 19:25, Ezekiel 16:7, 17:9, Psalm 65:11; קָנַן (“growth”) in Jeremiah 23:5, 33:15; קָנַן (“foliage”) in Isaiah 61:11; and קָנַן (“shining”) (G has ἐπιλάμψει) in Isaiah 4:2. Rudolph argues that P קָנַן here and in 6:12 may be a literal equivalent of G Ἀνατολήν, in its more usual sense of “sunrise.”⁴¹⁰ However, since P קָנַן can mean “to spring forth” or “to shine,” it is likely that P understands M תְּמָר to likewise mean “to spring forth” or “to shine,” depending on the context. The translator of P then translates M תְּמָר according to how he understands the meaning of word in its context. In P-Zech 3:8 and 6:12, the translator is likely influenced by G Ἀνατολήν (“sunrise”) and therefore renders M צִמָּח with קָנַן.

Zechariah 3:8

M: וְשָׂמַעְנָא יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל אֶתְּהָ וְרַעְיָד הַיְשֻׁבִים לְפָנָיִךָ בְּיָאֲנָשִׁי מוֹפֶת הַמָּה בְּיַהֲנִנִּי מִבֵּיא אֶת־עַבְדֵּי צִמָּח

P: וְשָׂמַעְנָא יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל אֶתְּהָ וְרַעְיָד הַיְשֻׁבִים לְפָנָיִךָ בְּיָאֲנָשִׁי מוֹפֶת הַמָּה בְּיַהֲנִנִּי מִבֵּיא אֶת־עַבְדֵּי צִמָּח לְבָנֵי קָנַן

⁴¹⁰ Rudolph, *Haggai, Sacharja 1-8, Sacharja 9-14, Maleachi*.

G: ἀκούε δὴ Ἰησοῦ ὁ ἱερεὺς ὁ μέγας σὺ καὶ οἱ πλησίον σου οἱ καθήμενοι πρὸ προσώπου σου διότι ἄνδρες τερατοσκόποι εἰσὶ διότι ἰδοὺ ἐγὼ ἄγω τὸν δοῦλόν μου Ἀνατολήν

The noun חַן (“favor”) appears frequently in the Hebrew Bible, often as part of the idiomatic expression חַן בְּעֵינַיִךְ הַזֶּה אֶצְרָק (“may I find favor in your eyes”).⁴¹¹ The word denotes a propitious regard of someone by another. Rarely is חַן paired with another term and nowhere else is it paired with תְּהַנְנִימִים, as it is in Zechariah 12:10. The term תְּהַנְנִימִים (“supplications”) is found only in the plural and denotes *requests* for favor. While elsewhere in the Hebrew Bible an individual can bestow חַן (“favor”) on another (e.g., Exodus 3:21, 11:3, 12:36, Proverbs 3:34, 13:15), nowhere does someone bestow תְּהַנְנִימִים (*requests* for favor, i.e., “supplications”) on another.

Meyers and Meyers argue that the “pouring out” of a spirit of תְּהַנְנִימִים (“supplication”) onto the house of David and the inhabitants of Jerusalem by YHWH in Zechariah 12:10 means that YHWH “provides the royal family with the *motivation* for supplication.”⁴¹² Similarly, Mitchell argues, “the Spirit will produce in the persons named a kindness of disposition and a mildness of attitude by which they have not thus far been characterized.”⁴¹³ This proposal requires רוּחַ (“spirit”) to mean “a disposition toward a particular behavior or emotion,” as in

⁴¹¹ E.g., Genesis 39:4, Exodus 33:12, Numbers 32:5, etc.

⁴¹² Meyers and Meyers, *Zechariah 9-14*, 336; emphasis added.

⁴¹³ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 330.

Isaiah 57:15, Proverbs 14:19, and elsewhere. The translator of P-Zech, however, connects רוח

(“spirit”) not with the people, but with the deity, as in Ezekiel 39:29: “I will never again hide my face from them, when I pour out my spirit upon the house of Israel, says the Lord God.” The translator then takes a cue from G οἰκτιρμοῦ (“compassion”) and translates תְּחִנּוּנִים

(“supplications”) with רַחֲמִים (“mercy”), a near-synonym of the previous word רַחֲמֵי (“grace”).

Thus, in P and G God pours out “a spirit of grace and mercy,” where in M God pours out “a spirit of grace and supplication.”

Zechariah 12:10a

M: וְשִׁפְכֵתִי עַל־בַּיִת דָּוִד וְעַל יוֹשְׁבֵי יְרוּשָׁלַם רוּחַ חַן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֶת אֲשֶׁר־דָּקְרוּ:

P: וְשִׁפְכֵתִי עַל־בַּיִת דָּוִד וְעַל יוֹשְׁבֵי יְרוּשָׁלַם רוּחַ חַן וְרַחֲמֵי וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֶת אֲשֶׁר־דָּקְרוּ:

G: καὶ ἐκχεῶ ἐπὶ τὸν οἶκον Δαυὶδ καὶ ἐπὶ τοὺς κατοικοῦντας Ἱερουσαλὴμ πνεῦμα χάριτος καὶ

οἰκτιρμοῦ καὶ ἐπιβλέψονται πρὸς με ἄνθ' ὧν κατωρχήσαντο

In 14:7, the translator follows G καὶ ἡ ἡμέρα ἐκείνη (“and that day”) and renders M הוּא

(“it”) with the more specific וְהַיּוֹם הַהוּא (“and that day”).

Zechariah 14:7

M: וְהָיָה יוֹם־אֶתְדָד הוּא יִדְעַע לַיהוָה לֹא־יִוִם וְלֹא־לַיְלָה וְהָיָה לְעֵת־עֶרֶב יְהִי־אֹר:

P: וְהָיָה יוֹם־אֶתְדָד הוּא יִדְעַע לַיהוָה לֹא־יִוִם וְלֹא־לַיְלָה וְהָיָה לְעֵת־עֶרֶב יְהִי־אֹר:

G: ἔσται μίαν ἡμέραν καὶ ἡ ἡμέρα ἐκείνη γνωστὴ τῷ κυρίῳ καὶ οὐχ ἡμέρα καὶ οὐ νύξ καὶ πρὸς

ἑσπέραν ἔσται φῶς

In 5:11, P, in accord with T, translates *בְּאֶרֶץ שִׁנְעָר* (“in the land of Shinar”) as *כַּזְכַּר בָּבֶל* (“in the land of Babylon”). P generally renders *שִׁנְעָר* with *בָּבֶל*, as in Genesis 10:10, 11:2, 14:1, 14:9, Isaiah 11:11, and Daniel 1:2. Only here and in Joshua 7:21 does P connect *שִׁנְעָר* with Babylon. G connects *שִׁנְעָר* with Babylon in Isaiah 11:11, Daniel 1:2, and the present verse. The translation of *שִׁנְעָר* with “Babylon” reflects an exegetical tradition, connecting *שִׁנְעָר* to Genesis 11.⁴¹⁴ Since P translates *שִׁנְעָר* with “Babylon” in one other passage, the similarity between G and P in the present verse could be described as polygenesis. However, since P usually translates *שִׁנְעָר* with *בָּבֶל*, the use of *כַּזְכַּר* here is likely cued by the fact that G has *Βαβυλωνος*.

Zechariah 5:11

M: וַיֹּאמֶר אֱלֹהִים לְבָנֹתֶיךָ בֵּית בְּאֶרֶץ שִׁנְעָר וְהוֹכֵן וְהִנִּיחָה שָׁם עַל־מִכְנֶתֶתָּהּ

P: וַיֹּאמֶר אֱלֹהִים לְבָנֹתֶיךָ בֵּית בְּאֶרֶץ שִׁנְעָר וְהוֹכֵן וְהִנִּיחָה שָׁם עַל־מִכְנֶתֶתָּהּ

G: καὶ εἶπεν πρὸς με οἰκοδομησάτω αὐτῶν οἰκίαν ἐν γῆ Βαβυλωνος καὶ ἐτοιμάστω καὶ θήσουσιν αὐτὸ

ἐκεῖ ἐπὶ τὴν ἐτοιμασίαν αὐτοῦ

The verb *וְהִיָּה* in M 10:9 is difficult, especially since it is followed by *אֶת*. The verb *חיה* in the Qal usually means “to live.” Thus M reads, “They will live with their sons and return.” The Vulgate favors this reading, as does Rudolph.⁴¹⁵ P. D. Hanson emends to *יָחַז*, an imperfect, and

⁴¹⁴ See Ronald L. Troxel, *LXX-Isaiah as Translation and Interpretation: The Strategies of the Translator of the Septuagint of Isaiah*, Supplements to the Journal for the Study of Judaism 124 (Leiden: Brill, 2008), 146.

⁴¹⁵ Rudolph, *Haggai, Sacharja 1-8, Sacharja 9-14, Maleachi*, 193-94.

removes the accusative marker.⁴¹⁶ G supports reading the verb as a Piel and translating, “They will rear their children and return,” a reading accepted by Mitchell, Newcome, and Stade.⁴¹⁷ P, like G, reads the verb as a Piel. While polygenesis is a possibility, P likely arose on the influence of G ἐκθρέψουσιν.

Zechariah 10:9

M: וְאִזְרְעֵם בְּעַמִּים וּבְמִקְרָקִים יִזְכְּרוּנִי וְחַיּוֹ אֶת־בְּנֵיהֶם וְשָׁבוּ׃

P: ἄκουσον ἄκουσον λέγει κύριος ὁ θεὸς ἰσραὴλ· ἐκθρέψουσιν αὐτοὺς καὶ ἐπιστρέψουσιν

G: καὶ σπερῶ αὐτοὺς ἐν λαοῖς καὶ οἱ μακρὰν μνησθήσονται μου ἐκθρέψουσιν τὰ τέκνα αὐτῶν καὶ ἐπιστρέψουσιν

In 12:2, although the word $\eta\sigma$ can sometimes mean “threshold,” it also denotes a small goblet or basin. The latter meaning is primary in M, as is evident by similar phraseology of a “cup of reeling” in Isaiah 51:17 and 22, “wine of reeling” in Psalm 60:5, and the “cup of the wine of wrath” in Jeremiah 25:15-31. P’s translation of $\eta\sigma$ as $\kappa\iota\lambda$ (“gate”) is intelligible under the hypothesis that it reasoned from the equivalent it found in G. This is not a difference in vocalization as both M and, implicitly, P read $\eta\sigma$. The difference lies in that M has $\eta\sigma$ as “cup” or “bowl” (related to Ugaritic *sp* “jug”) while P, under the influence of G *πρόθυρα* (“threshold”), understands $\eta\sigma$ as “threshold” or “the stone under the doorframe,” which is etymologically

⁴¹⁶ Hanson, *Dawn of Apocalyptic*.

⁴¹⁷ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 301; Newcome, *Twelve Minor Prophets*, 318; B. Stade, “Deuteriosacharja: Eine Kritische Studie,” *Zeitschrift für die alttestamentliche Wissenschaft* 1 (1881): 22.

related to **כֶּפֶס**. As a result, while in M Jerusalem will become a cup of reeling for all the surrounding people, in P and G Jerusalem is a gate of trembling.

Zechariah 12:2

M: הַנְּה אֲנֹכִי שֵׁם אֶת־יְרוּשָׁלַם סִף־רַעַל לְכָל־הָעַמִּים סָבִיב וְגַם עַל־יְהוּדָה יִהְיֶה בְּמַצּוֹר עַל־יְרוּשָׁלַם

P: כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הִנֵּה אֲנִי חֹדֵל לְחַלְּמָה וְנִגְזַרְתִּי לְיָדַי לְאֵלֵי כָל אֲרָצוֹת נִגְזַרְתִּי לְיָדַי
כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל

G: ἰδοὺ ἐγὼ τίθημι τὴν Ἱερουσαλημ ὡς πρόθυρα σαλευόμενα πᾶσι τοῖς λαοῖς κύκλω καὶ ἐν τῇ

Ιουδαία ἔσται περιοχὴ ἐπὶ Ἱερουσαλημ

In 13:4, the translator is evidently unclear as to the meaning of **אֶדְרָת** (“robe”). This word is translated variously elsewhere in the Peshitta: **כֶּסֶת** (“cloak”) in Joshua 7:21 and 7:24, **חֲצִיזָה** (“ring”) in Genesis 25:25, and **כֶּסֶת** (“cloak”) in 2 Kings 2:13-14. In P-Zech 13:4, the translator renders **אֶדְרָת** as **בְּשָׂמָה** (“skin”), perhaps presuming that **שֵׂעָר** (“hair”) would logically be attached to **בְּשָׂמָה** (“skin”). It is possible that P arrived at this rendering independently.⁴¹⁸

However, since G has **δέρριον** (“skin”) it is likely that P’s rendering is triggered by G. P, however, does not follow G in omitting the negative particle. This is an illustrative example of how P selectively uses G.

Zechariah 13:4b

M: וְלֹא יִלְבְּשׁוּ אֶדְרָת שְׂעָר לְמַעַן כְּחֹשׁ

⁴¹⁸ Cf. Micah 2:8, where the translator renders **אֶדְרָת** (“cloak”) with **בְּשָׂמָה** (“his skin”), probably referring to Micah 3:3.

P: *אלא נחבבנו מִצָּרָא וּמִשָּׂרָא מִלְּא וּבְחַבְבָּא*

G: *καὶ ἐνδύσονται δέριον τριχίνην ἀνθ' ὧν ἐψεύσαντο*

In 9:12, M *אֲסִירֵי הַתְּקוּהָ* (“prisoners of hope”) becomes *אֲסִירֵי אֲחֵינוּ* (“prisoners of the congregation”) in P. G has *δέσμιοι τῆς συναγωγῆς* (“prisoners of the congregation”). The Hebrew phrase “prisoners of hope” is an adjectival genitive phrase in which “hope” characterizes the “prisoners.” G, however, renders the phrase by using a genitive of relation, associating the prisoners with the larger social structure of which they are a part and etymologically connecting *הַתְּקוּהָ* to *קוּהָ* “to collect.” P typically renders *תְּקוּהָ* with *כַּסְבָּא* (twenty-seven times, as in Jeremiah 29:11, 31:17, etc.). Nowhere else does it render *תְּקוּהָ* with *אֲחֵינוּ*. P *אֲחֵינוּ* typically corresponds to *עֵדָה*, as in Exodus 16:22, and it occasionally corresponds to *קְהָל*, as in Joshua 8:35, or *עֲצָרָת*, as in Jeremiah 9:1. The translator of P makes several adjustments to this verse, as outlined elsewhere in the present work,⁴¹⁹ sometimes following G and sometimes not. This is another example of how the translator of P selectively uses G.

Zechariah 9:12

M: *שׁוּבוּ לְבַצְרוֹן אֲסִירֵי הַתְּקוּהָ גַם־הַיּוֹם מִגִּיד מִשְׁנֵה אָשִׁיב לָךְ*

P: *אֲכֹה כִּנְשֵׁי אֲשֵׁרֵינוּ וְנִשְׁמְרֵנוּ עַל מַסְ וְעַל פִּיב אֲנִי לְחַבְבָּא*

G: *καθήσεσθε ἐν ὄχυρώματι δέσμιοι τῆς συναγωγῆς καὶ ἀντὶ μιᾶς ἡμέρας παροικεσίας σου διπλαῖ ἀνταποδώσω σοι*

⁴¹⁹ See the discussions of this verse in §4.4.1 and §5.4.

In 11:8, P follows G αἱ ψυχὰι αὐτῶν ἐπωρῶντο ἐπ' ἐμέ (“their souls howled against me”) by rendering M וְגַם־נַפְשָׁם בָּהָלָה בִּי (“their soul abhorred me”) with לָהֶם נַפְשֵׁיהֶם חָלָה (“their souls howled against me”).⁴²⁰ M בָּהָלָה occurs only twice in the Hebrew Bible (here and Proverbs 20:21), and has often been emended or given another meaning based on the context.⁴²¹ The translator of P apparently sought help from G in determining the meaning of this word.⁴²² At the same time, the translator of P did understand the verb וַתִּקְצַר, did not follow G βαρυνθήσεται ἡ ψυχὴ μου (“my soul will be heavy”) in rendering וַתִּקְצַר נַפְשִׁי (“my soul was impatient”), and chose to remain close in sense to the Hebrew with נַפְשִׁי שָׂבָא (“my soul was weary of”). This is yet another example of P’s selective use of G.

Zechariah 11:8

M: וְאַכְחֵד אֶת־שְׁלֹשֶׁת הָרָעִים בְּיַרְח אָחָד וַתִּקְצַר נַפְשִׁי בָּהֶם וְגַם־נַפְשָׁם בָּהָלָה בִּי

P: וְאַכְחֵד אֶת־שְׁלֹשֶׁת הָרָעִים בְּיַרְח אָחָד וַתִּקְצַר נַפְשִׁי בָּהֶם וְגַם־נַפְשָׁם בָּהָלָה בִּי

G: καὶ ἐξαρῶ τοὺς τρεῖς ποιμένας ἐν μηνί ἐνί και βαρυνθήσεται ἡ ψυχὴ μου ἐπ' αὐτούς και γὰρ αἱ ψυχὰι αὐτῶν ἐπωρῶντο ἐπ' ἐμέ

⁴²⁰ The Greek manuscripts witness to a variety of readings, but the Greek text before P apparently had ἐπωρῶντο. See Ziegler, ed. *Duodecim Prophetæ*.

⁴²¹ For a discussion, see Otzen, *Studien über Deuteriosacharja*, 256.

⁴²² For one explanation on how G arrived at αἱ ψυχὰι αὐτῶν ἐπωρῶντο ἐπ' ἐμέ from בִּי בָהָלָה וְגַם־נַפְשָׁם, see Wolters, “Zechariah 11:8.”

In 12:3, P renders M אֶבֶן מַעֲמָסָה (“stone of a burden”) and כָּל־עֹמְסֵיהָ (“all who lift it”) with אֶבֶן נִדְּמָה (“trampled stone”) and כָּל־עֹמְסֵיהָ (“all of its trampers”). G, similarly, has λίθον καταπατούμενον (“trampled stone”) and πᾶς ὁ καταπατῶν αὐτήν (“all who trample it”). These renderings suggest that מַעֲמָסָה and עֹמְסֵיהָ were read or interpreted as from ססע (cf. Malachi 3:21), due to the graphic similarity of סמע and ססע.⁴²³ Since מ / ס interchanges are fairly common, one must weigh whether the root ססע was present in the Hebrew source texts of G and P. Based on my findings with respect to the translation technique evident in P-Zech as a whole, I assign this difference to a translator. While it is possible that the translators of G and P arrived at their readings independently, it is clear that P did have access to a Greek text, which, in turn, increases the likelihood of influence.

Zechariah 12:3a

M: וְהָיָה בַיּוֹם־הַהוּא אֲשֶׁר יִרְוֶה יְרוּשָׁלַם אֶבֶן מַעֲמָסָה לְכָל־הָעַמִּים כָּל־עֹמְסֵיהָ שָׁרֵטוּ יִשְׂרָאֵל

P: αὐτὸς ὁ καταπατῶν αὐτήν ἔμπαίξων ἔμπαίξεται ἡ λίθον καταπατούμενον πᾶσιν τοῖς ἔθνεσιν αὐτῆς

G: καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τὴν Ἱερουσαλημ λίθον καταπατούμενον πᾶσιν τοῖς ἔθνεσιν αὐτῆς ὁ καταπατῶν αὐτήν ἔμπαίξων ἔμπαίξεται

⁴²³ Gelston, *Twelve Prophets*, 172. Mitchell suggests that G and P read מרמס. Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 327.

In 13:7, P has **ܟܠܐ** (“disciples,” “servants of a shepherd,” “leaders,” “clerics aside from the bishop”)⁴²⁴ for M **הַצְעָרִים** (“lowly ones”). G has *ποιμένας* (“shepherds”). G may reflect an implicit vocalization of **צַעְרִים** as **צְעָרִים** (“little ones”),⁴²⁵ which the translator of G then identified as the shepherds, reading this line as parallel with the previous. It is also possible that G simply read **צַעְרִים** as “lowly ones” and identified the “lowly ones” as shepherds. In light of the context, P **ܟܠܐ** likely means “disciples” or “servants of a shepherd.” It is possible that P, independently from G, read **צַעְרִים** and specified that these “little ones” or “lowly ones” are the shepherds in training. However, since P has access to G and since G similarly reads “shepherds,” it is likely that P’s reading was triggered by G.

Zechariah 13:7c-d

M: **הַדָּ אֶת־הַרְעָה וְתִפּוּצִין הַצֹּאן וְהִשְׁבַּתִּי יָדַי עַל־הַצְעָרִים**

P: **ܟܠܐ ܠܐܚܪܝܢܐ ܕܡܢ ܗܘܘܐ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ**

G: *πατάξατε τοὺς ποιμένας καὶ ἐκσπάσατε τὰ πρόβατα καὶ ἐπάξω τὴν χεῖρά μου ἐπὶ τοὺς ποιμένας*

P follows G **ܠܝܬܝܐ ܕܗܘܝܐ** (“holy stones”) in 9:16, translating *λίθοι ἅγιοι* (“they are holy stones”) for M **אֲבֻנֵי־נֹזֵר** (“stones of a crown”). M here is not difficult, and P elsewhere understands **נֹזֵר**: it translates **נֹזֵר** as **ܠܠܐ** in Exodus 29:6, 39:30, Leviticus 8:9, 21:12, and Numbers 6:7. G in the present verse has *ἅγιοι*, which perhaps reflects the idea of separation

⁴²⁴ Michael Sokoloff, *A Syriac Lexicon: A Translation from the Latin, Correction, Expansion, and Update of C. Brockelmann's Lexicon Syriacum* (Winona Lake: Eisenbrauns, 2009).

⁴²⁵ Meyers and Meyers, *Zechariah 9-14*, 389.

inherent in גָּזַר.⁴²⁶ P also looks to G κυλίονται (“rolled,” “thrown”) in rendering the rare and problematic word מְתַנְּסוֹת, translating it as הִגְזַר (“thrown”).⁴²⁷

Zechariah 9:16

M: והוֹשִׁיעַם יְהוָה אֱלֹהֵיהֶם בַּיּוֹם הַהוּא כְּצֹאן עֵמוּז כִּי אֲבַנְי־גִזְרִים מְתַנְּסוֹת עַל-אֲדָמָתָא

P: וְהוֹשִׁיעַם יְהוָה אֱלֹהֵיהֶם בַּיּוֹם הַהוּא כְּצֹאן עֵמוּז כִּי אֲבַנְי־גִזְרִים מְתַנְּסוֹת עַל-אֲדָמָתָא

G: καὶ σώσει αὐτοὺς κύριος ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡς πρόβατα λαὸν αὐτοῦ διότι λίθοι ἅγιοι κυλίονται ἐπὶ τῆς γῆς αὐτοῦ

P גָּזַר (“will gather”) in 14:14 implicitly vocalizes M הִסְאָר (“will be gathered”) as הִסְאָר (“will gather”), a reading which Mitchell accepts.⁴²⁸ P subsequently makes מַסְאָר (“possessions”) the object of the verb, though it is the subject of the verb in M. P is likely following G, which has καὶ συναΐξει τὴν ἰσχὺν πάντων τῶν λαῶν (“and he will gather the strength of all the peoples”), though one must weigh the possibility of polygenesis.

Zechariah 14:14

M: וְגַם-יְהוּדָה תִּלְחַחַם בִּירוּשָׁלַם וְאֶסְפָּא חַיִל בְּלִי-הַגּוֹיִם סְבִיב זָהָב וְכֶסֶף וּבְגָדִים לְרֵב מְאֹד

P: וְגַם-יְהוּדָה תִּלְחַחַם בִּירוּשָׁלַם וְאֶסְפָּא חַיִל בְּלִי-הַגּוֹיִם סְבִיב זָהָב וְכֶסֶף וּבְגָדִים לְרֵב מְאֹד

⁴²⁶ Petersen, *Zechariah 9-14 and Malachi*, 82.

⁴²⁷ Most commentators want מְתַנְּסוֹת to mean “shining,” deriving it from נָצַץ. See Meyers and Meyers, *Zechariah 9-14*, 159; Ludwig Köhler, Walter Baumgartner, and Johann Jakob Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, trans. M. E. J. Richardson, 5 vols. (Leiden: Brill, 1994-2000).

⁴²⁸ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 353.

G: καὶ ὁ Ἰουδαῖος παρατάσσεται ἐν Ἱερουσαλήμ καὶ συνάξει τὴν ἰσχὺν πάντων τῶν λαῶν κυκλόθεν χρυσίον καὶ ἀργύριον καὶ ἱματισμὸν εἰς πλῆθος σφόδρα

In 14:20, M תִּצְלָהּ is a hapax legomenon. Aquila and Theodotion render it with βυθόν (“the depth”), connecting the word to צוּל, meaning “deep,” as in 10:11. Meyers and Meyers argue that the word is based on the root צלל (“to tingle, quiver”), which underlies צִלְצִלִּים and מִצְלָחִים, both of which probably mean “cymbals.”⁴²⁹ G, similarly, associates the word with the root צלל (“to tingle, quiver”). Likely reasoning that מִצְלָחִים refers to either bells or another metallic element on the horse’s tack, G renders the word with χαλινόν (“bridle”). P relies upon G χαλινόν (“bridle”) in translating M מִצְלָחִים (“bells?”) as מַחְלָאָה (“its bridle”). It is possible that P arrived at “bridle” independently, but since P is known to use G, and since P and G both read “bridle” here, the influence of G on P is likely.⁴³⁰

Zechariah 14:20

M: בַּיּוֹם הַהוּא יִהְיֶה עַל-מִצְלָחֹת הַסּוּס קֶדֶשׁ לַיהוָה וְהָיָה הַסִּירוֹת בְּבַיִת יְהוָה כַּמְזֻרְקִים לְפָנַי הַמְזֻבָּח׃

P: כַּסְּבֵלָה אֲשֶׁר אֵין עָלֶיהָ מַחְלָאָה וְהָיָה הַסִּירוֹת בְּבַיִת יְהוָה כַּמְזֻרְקִים לְפָנַי הַמְזֻבָּח׃

⁴²⁹ Meyers and Meyers, *Zechariah 9-14*, 481.

⁴³⁰ On T’s translation of מִצְלָחִים, see Wolters, “Targumic כְּרוּבִת.”

etc.⁴³³ Mitchell argues that V *conseretur* (“will join”), G *συμπλακήσεται* (“will be clasped”), P *אֶחָדָה* (“will join”), and T *שֶׁלֶּתֶת* (“will tear”) suggest an original *וְדָבְקָה* (“will hold to”).⁴³⁴ Gelston argues that P *אֶחָדָה* (“will join”) for M *הִתְלַחֵץ* (“will go up”) is a “substantial modification of the Hebrew from a hostile to a friendly sense; this may have arisen from a misunderstanding” of G *συμπλακήσεται* (“will be clasped”).⁴³⁵ Gelston’s proposal is quite possible, in which case V and T, like G, are drawing from the context to translate the unfamiliar technical expression. One must weigh, however, the possibility that Mitchell’s proposal is correct, in which case it was a Hebrew scribe that introduced the change.

Zechariah 14:13

M: וְהָיָה בַיּוֹם הַהוּא תְהִיָּה מְהוֹמְתֵי־הַיּוֹהַ רַבָּה בָּהֶם וְהִחֲזִיקוּ אִישׁ יָד רֵעֵהוּ וְעָלְתָה יָדוֹ עַל־יַד רֵעֵהוּ

P: *οἱ ἀλλήλοις ἐπιθήσουσιν ἅλληλους τὰς χεῖρας αὐτῶν καὶ ἕκαστος τῆς*

G: *καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἕκστασις κυρίου ἐπ’ αὐτούς μεγάλη καὶ ἐπιλήμψονται ἕκαστος τῆς χειρὸς τοῦ πλησίον αὐτοῦ καὶ συμπλακήσεται ἡ χεὶρ αὐτοῦ πρὸς χεῖρα τοῦ πλησίον αὐτοῦ*

5.3 P Differs from M in Terms of Vocalization

One question that arises in the study of the relationship between M and its translations is whether the translators “knew of a vocalization which was then already general, and which therefore

⁴³³ Meyers and Meyers, *Zechariah 9-14*, 457.

⁴³⁴ Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 353.

⁴³⁵ Gelston, *Twelve Prophets*, 165.

provided external information additional to the written text and, because it seemed to be authoritative, dictated that the text be translated in a certain way and not another.”⁴³⁶ Evidence supports the conclusion that P-Zech did not have access to a continuous reading tradition of this type.⁴³⁷ This is evident in the many cases above where the translator seems baffled by a damaged Hebrew *Vorlage* and has no reading tradition on which to fall back.

The following catalogue of differences between P-Zech and M-Zech can be explained as cases where the translator read a Hebrew text that was consonantly equivalent to M. However, the translator, without following G, implicitly vocalizes his source text in a way that differs from the vocalization found in M.⁴³⁸

In 3:5, the use of a first person verb in M “at this point in the vision is unexpected and for most commentators represents the impulsive intervention of the prophet into the text.”⁴³⁹ Tidwell, however, argues that the first person verb in M is integral to the text and “is not simply a literary device to draw attention to the turban; it is a characteristic feature of a genre of narratives in which an unexpected outburst, a startling intrusion or a daring challenge (Job 1 and 2), brings the whole action to its point of climax.”⁴⁴⁰ Nevertheless, the use of the first person at this point in M is unexpected. The translator of P-Zech renders M וְאָמַר (“and I said”) as אָמַרְתָּ

⁴³⁶ James Barr, “Vocalization and the Analysis of Hebrew among the Ancient Translators,” in *Hebräische Wortforschung: Festschrift Zum 80. Geburtstag Von Walter Baumgartner*, ed. Benedikt Hartmann, et al., Supplements to Vetus Testamentum 16 (Leiden: Brill, 1967), 1.

⁴³⁷ Tov, *Textual Criticism of the Hebrew Bible*, 58-63; Weitzman, *Syriac Version*, 54.

⁴³⁸ Barr offers this definition of implicit vocalization: “the translator factually rendered in a certain way, so that we, translating the rendering back into Hebrew, say that it implies a certain vocalization.” Barr, “Vocalization,” 1.

⁴³⁹ Meyers and Meyers, *Haggai, Zechariah 1-8*, 190.

⁴⁴⁰ N. L. A. Tidwell, “Wā'ŌMar (Zech 3:5) and the Genre of Zechariah's Fourth Vision,” *Journal of Biblical Literature* 94 (1975): 352.

(“and he said”), implicitly vocalizing as וְאָמַר. With P’s understanding of the vocalization of וְאָמַר, verse 5 is a continuation of the angel’s speech in verse 4. G omits the verb, to the same effect. V, like P, renders the verb in the third person.

Zechariah 3:5

M: וְאָמַר יְשִׁימוּ צְנִיף טְהוֹר עַל־רֹאשׁוֹ וַיְשִׁימוּ הַצְּנִיף הַטְּהוֹר עַל־רֹאשׁוֹ וַיִּלְבְּשֵׁהוּ בְּגָדִים וּמִלְאָךְ יְהוָה עָמַד

P: אָמַר וַיִּשְׁמָע חֲלֵל וְחֵסֶה כִּי־עָמַד וַיִּשְׁמָע חֲלֵל וְחֵסֶה כִּי־עָמַד וַיִּלְבְּשֵׁהוּ בְּגָדִים וּמִלְאָךְ יְהוָה וְחֵסֶה כִּי־עָמַד

In 9:1, P has מִזְבֵּחַ (“his offering”) for M מְנַחְתּוֹ (“his resting place”). This results from vocalizing the consonants of M as מְנַחְתּוֹ, a rather natural vocalization. P’s reading is similar to G, which has θυσία (“his offering”). It is possible that P is following G. However, their construal of the syntax is different: G makes Sedrach and Damascus the location of the sacrifice, but P מִזְבֵּחַ “his offering” appears to be in apposition to the place names. The difference in syntax suggests that P מִזְבֵּחַ and G θυσία arose by polygenesis.

Zechariah 9:1

M: מָשָׂא דְבַר־יְהוָה בְּאֶרֶץ חֲדָדָד וְדַמְשֶׁק מְנַחְתּוֹ כִּי לִיהוָה עֵין אָדָם וְכָל שְׁבִיטֵי יִשְׂרָאֵל

P: מָשָׂא דְבַר־יְהוָה בְּאֶרֶץ חֲדָדָד וְדַמְשֶׁק מְנַחְתּוֹ מִזְבֵּחַ חֲלֵל וְחֵסֶה כִּי־עָמַד וַיִּלְבְּשֵׁהוּ בְּגָדִים וּמִלְאָךְ יְהוָה

G: λῆμμα λόγου κυρίου ἐν γῆ Σεδραχ καὶ Δαμασκοῦ θυσία αὐτοῦ διότι κύριος ἐφορᾷ ἀνθρώπους καὶ πάσας φυλὰς τοῦ Ἰσραὴλ

In 3:7, P כִּי־בְדַרְכֵי (“in my way”) for M בְּדַרְכֵי (“in my ways”) reflects an implicit

vocalization of בְּדַרְכֵי.

Zechariah 3:7

M: כִּי־אָמַר יְהוָה צְבָאוֹת אִם־בְּדַרְכֵי תֵלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמַר וְגַם־אֶתְּבִיתִי וְגַם תִּשְׁמַר

אֶת־חֲצָרֵי וְנִתְתִּי לְךָ מִהַלְכִים בֵּין הָעֲמֻדִים הָאֵלֶּה

P: מִכִּי אָמַר יְהוָה צְבָאוֹת אִם־בְּדַרְכֵי תֵלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמַר וְגַם־אֶתְּבִיתִי וְגַם תִּשְׁמַר
אֶת־חֲצָרֵי וְנִתְתִּי לְךָ מִהַלְכִים בֵּין הָעֲמֻדִים הָאֵלֶּה

In 3:9, the translator renders M הִנְנִי מְפַתֵּחַ פִּתְחָה (“I am engraving its engraving”) with מִכִּי אֶפְתָּח אֶת־בָּעֵמֶד וְאֶת־חֲסֵמֶה (“I am opening its gates”). While the phrase in M continues the material that precedes, the translation in P creates a disjunction and begins a new line of thought that connects with the material that follows. These changes appear to be triggered by implicitly vocalizing M פִּתְחָה as פִּתְחִיָּה and understanding מְפַתֵּחַ to be from פָּתַח “to open” and not from פָּתַח “to engrave.” G has ἐγὼ ὀρύσσω βόθρον (“I am digging a hole”), which “probably derives from a strict meaning of the Hebrew root” פָּתַח.⁴⁴¹

Zechariah 3:9

M: כִּי הִנֵּה הָאֲבֹן אֲשֶׁר נָתַתִּי לְפָנָי יְהוֹשֵׁעַ עַל־אֲבֹן אַחַת שְׁבַעָה עֵינַיִם הִנְנִי מְפַתֵּחַ פִּתְחָה נְאֻם יְהוָה צְבָאוֹת

וּמִשְׁתִּי אֶת־עוֹן הָאָרֶץ־הַזֹּאת בְּיוֹם אֶחָד

⁴⁴¹ Meyers and Meyers, *Haggai, Zechariah 1-8*, 210.

the verse.⁴⁴⁵ It is also possible that P's Hebrew *Vorlage* already had a ם and the Hebrew scribe was influenced by a non-final כ on אֲסִירֶיךָ, since final forms of letters were not used consistently until the turn of the era.⁴⁴⁶ However, since the reading with the *mem* appears in no other textual sources, it is likely that the translator's eye saw a ם in place of the כ, under the influence of the following word.⁴⁴⁷

Zechariah 9:11

M: גַּם־אֵת בְּדָם־בְּרִיתְךָ שְׁלַחְתִּי אֲסִירֶיךָ מִבּוֹר אֵין מִים בּוֹ

P: אֵפֶ אַנְט כּוֹנֵחַ וְנֹטֵמֵס וְנִלְיָ . צוֹנֵה אֲשַׁנְיָא סָךְ לִכְחַ וְלֵטֵ כַּס כְּנָח

In 9:12b, M contains the participle מְגִיד (“announcing”), to which must be inferred the pronoun “I” (i.e., “I am announcing”)⁴⁴⁸ or the indeterminate pronoun (i.e., “one is announcing”). G has *παρουσίας σου* (“your sojourning”), likely reading מְגוֹרְךָ (“your sojourning”). P lacks this participle, which can be explained as parablepsis when the translator's eye skipped from the initial *mem* on מְגִיד to the initial *mem* on מְשֻׁנָּה. Though it is possible that the parablepsis occurred in P's source text, my findings with respect to the translation technique evident in P-Zech as a whole lead me to assign it to the translator.

Zechariah 9:12

⁴⁴⁵ The translator elsewhere does omit in order to simplify the text; see §4.5.3.

⁴⁴⁶ See Tov, *Textual Criticism of the Hebrew Bible*, 210.

⁴⁴⁷ Tov has gathered other examples of כ / ם interchanges. *Ibid.*, 248.

⁴⁴⁸ Thus NRSV, Meyers and Meyers, *Zechariah 9-14*, 144; Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 283.

M: שׁוּבוּ לְבַצְרוֹן אֲסִירֵי הַתְּקוּהָ גַם־הַיּוֹם מִגִּיד מִשְׁנֵה אָשִׁיב לָךְ:

P: אֲכַח כַּמְסַמָּא אֲסִירֵי הַתְּקוּהָ. סַמְלָא עַד סַמְלָא וְאִתְּרָא פִּי אֲחֵרָא לְחַד:

For M וְהָיוּ שְׁלָל לְעַבְדֵיהֶם (“They will be booty to their servants”) in 2:13, P has סַמְסַמָּא לְחַד אֲחֵרָא חֲקוּמָסָא (“Their workmen will be for booty”). P’s reading results from either a parablepsis on the part of the translator or a haplography (לָל to לָלָל) on the part of a scribe. While both possibilities are likely, the absence of any other witnesses to a Hebrew text that had only לָל and my findings with respect to the translation technique evident in P-Zech as a whole support the conclusion that P’s reading is due to an oversight on the part of the translator. On the other hand, one must weigh the possibility that this is a reformulation spurred by incomprehension of the meaning of M.

Zechariah 2:13

M: כִּי הִנְנִי מִנִּיף אֶת־יָדַי עֲלֵיהֶם וְהָיוּ שְׁלָל לְעַבְדֵיהֶם וַיִּדְעָתֶם כִּי־יְהוָה צְבָאוֹת שְׁלַחְנִי:

P: מִכָּל גּוֹמָא אֲחֵרָא מִזִּמְנָא אֲחֵרָא חֲלַמְסָא. סַמְסַמָּא לְחַד אֲחֵרָא חֲקוּמָסָא. סַמְסַמָּא לְחַד אֲחֵרָא חֲקוּמָסָא. סַמְסַמָּא לְחַד אֲחֵרָא חֲקוּמָסָא.

P סַמְסַמָּא לְחַד אֲחֵרָא (“and to the other”) in 11:7 may witness to a Hebrew text that read לְאֲחֵרָא (“to the other”) in place of M’s לְאֶחָד (“to one”).⁴⁴⁹ It is more likely, however, that this misreading occurred as the translator read לְאֶחָד but saw לְאֲחֵרָא, though we cannot exclude the alternative

⁴⁴⁹ ר / ר interchanges are common. See Tov, *Textual Criticism of the Hebrew Bible*, 245.

explanation that the translator saw לא אחד but rendered it with אחד אחד for the sake of variety.⁴⁵⁰ (In

8:21, M has אחת אחת [lit. “one to one”] and P renders it אחד אחד.)

Zechariah 11:7

M: וְאַרְעָה אֶת־צֹאן הַהֶרְגָה לְכֹן עֲנִי הַצֹּאן וְאַקְחֵ־לִי שְׁנֵי מִקְלוֹת לְאֶחָד קְרָאתִי נָעַם וּלְאֶחָד קְרָאתִי חֲבָלִים

וְאַרְעָה אֶת־הַצֹּאן

P: אחד אחד מלמדא מכלל צאן דבאר. מנכחא לר ודאך מלמדא. לנו מונו כמנכח מלמדא מכלל. מו חבא לחא

The Hebrew text of 9:15 is difficult, and the vocalization of M הָמוּ has evoked a number of suggestions.⁴⁵¹ P הַמְמוֹ (“confusion”) reflects הָמוֹן, a ו to ון near dittography.⁴⁵² While it is possible that this Hebrew was in P’s *Vorlage*, my findings with respect to the translation technique evident in P-Zech as a whole, combined with the fact that no other manuscripts or versions contain this proposed reading, lead me to conclude that the translator of P misread M הָמוּ as הָמוֹן, or construed it as a biform of the latter. G omits the word, perhaps as a way of dealing with the difficulty in the text, and one must weigh whether P’s reading is similarly an intentional shift aimed at resolving the same difficulty.

Zechariah 9:15a

M: יְהוָה צְבָאוֹת יִגַּן עֲלֵיהֶם וְאָכְלוּ וְקִבְּשׁוּ אֲבְנֵי־קַלְעַ וְשָׂתוּ הָמוּ כְּמוֹ־יֵיִן וּמְלֹאוּ כַּמְזֹרֵק כְּזֵיוֹת מִזְבֵּחַ

⁴⁵⁰ For other cases in which the translator introduced variety into his rendering, see §5.1.1.

⁴⁵¹ For an overview of the proposed solutions to הָמוּ, see Henry S. Gehman, “Ἄγιος in the Septuagint and Its Relation to the Hebrew Original,” *Vetus Testamentum* 4 (1954): 338; Sæbø, *Sacharja 9-14*, 79.

⁴⁵² Meyers and Meyers, *Zechariah 9-14*, 154-55.

P: $\text{וְהָיָה כִּי יִשְׁלַח יְהוָה אֱלֹהֵינוּ אֶת הַבְּרָכָה הַזֹּאת עָלֵינוּ וְעַל כָּל הָעָרִים וְעַל כָּל הַבְּרָכָה הַזֹּאת וְעַל כָּל הַבְּרָכָה הַזֹּאת וְעַל כָּל הַבְּרָכָה הַזֹּאת$

In 1:17, P has עָרִים (“cities”) for M עָרַי (“my cities”). G has πόλεις (“cities”). It is unlikely that P is following G in rendering with a plural noun since P and G are so different here: P speaks of cities being emptied of good things while G speaks of cities being flooded with good things. It is possible that P and G both had a Hebrew source text that read עָרִים (“cities”), resulting from a dittography of the מ on the following word. It is simpler to conclude that G and P both misread עָרַי as עָרִים , which was facilitated by the מ on the following word and the plural verb תִּפְּוֹצֵינָה .⁴⁵³

Zechariah 1:17

M: $\text{עוֹד קָרָא לְאָמֹר כֹּה אָמַר יְהוָה צְבָאוֹת עוֹד תִּפְּוֹצֵינָה עָרֵי מְטוֹב וְנַחֲמֵם יְהוָה עוֹד אֶת־צִיּוֹן וּבָחַר עוֹד בִּירוּשָׁלַם׃$

P: $\text{וְהָיָה כִּי יִשְׁלַח יְהוָה אֱלֹהֵינוּ אֶת הַבְּרָכָה הַזֹּאת עָלֵינוּ וְעַל כָּל הָעָרִים וְעַל כָּל הַבְּרָכָה הַזֹּאת וְעַל כָּל הַבְּרָכָה הַזֹּאת וְעַל כָּל הַבְּרָכָה הַזֹּאת$

G: $\text{καὶ εἶπεν πρὸς με ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοί ἀνάκραγε λέγων τάδε λέγει κύριος παντοκράτωρ ἔτι διαχυθήσονται πόλεις ἐν ἀγαθοῖς καὶ ἐλεήσει κύριος ἔτι τὴν Σιών καὶ αἵρετιεῖ ἔτι τὴν Ἱερουσαλημ$

In 6:12b and 13a, the repetition of the statement “he shall build the temple of the Lord” has been troublesome to many commentators. Mitchell, referencing Judges 13:5, argues that וְהָיָה in 6:13a is a frequent means of connecting clauses and therefore speaks for the genuineness of

⁴⁵³ Mitchell reads with P and G. Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, Jonah*, 130.

the phrase in 13a.⁴⁵⁴ The phrase in 6:12b, he argues, is an interpolation.⁴⁵⁵ P omits **וּבְנָה אֶת־הַיְהוָה** (‘‘and he will build the temple of YHWH’’) in 6:12b, G omits **וְהוּא יְבַנֶּה אֶת־הַיְהוָה** (‘‘and he will build the temple of YHWH’’) in 6:13a, and some commentators would follow either G or P and excise one of the phrases.⁴⁵⁶ If only one phrase is original, M could exhibit a case of variants conflation, such as studied by Talmon.⁴⁵⁷ On the other hand, Baldwin argues that the fact that both G and P omit a clause ‘‘indicates that they both followed an identical Hebrew text’’ and that ‘‘each has corrected an apparent mistake in the Hebrew ms, which evidently included the repetition.’’⁴⁵⁸ Meyers and Meyers argue that the repetition in M is intentional, meant to emphasize that the ‘‘future temple construction, unlike the present one [in which Joshua played an important role], will be exclusively the manifestation and corollary of monarchic authority.’’ Baldwin’s argument, combined with that of Meyers and Meyers, supports the originality of M.⁴⁵⁹ G and P, therefore, both exhibit a loss, through parablepsis, of one of two similar phrases, but the loss incurred in each is different.

Zechariah 6:12b-13a

⁴⁵⁴ Ibid., 189-90.

⁴⁵⁵ Ibid.

⁴⁵⁶ For a list of those accepting the Greek or the Syriac, see the discussion in Albert Petitjean, *Les Oracles Du Proto-Zacharie* (Paris: Gabalda, 1969), 286-91.

⁴⁵⁷ See Shemaryahu Talmon, ‘‘Aspects of the Textual Transmission of the Bible in the Light of Qumran Manuscripts,’’ *Textus* (1964).

⁴⁵⁸ Baldwin, *Haggai, Zechariah, Malachi*, 135.

⁴⁵⁹ Meyers and Meyers, *Haggai, Zechariah 1-8*, 358.

Chapter 6 - Conclusions

6.1 Translation Technique in P-Zech

The most fundamental aspect of the translation technique evident in P-Zech is the translator's default method of rendering his source text into the target language. As demonstrated in Chapter 3, the translator of P-Zech segments the text at the level of the phrase, renders the translation at the level of the word, and values the *signifié*, the meaning a word conveys, over the *signifiant*, the word and form employed. The translator's default rendering characterizes the majority of his translation, and P-Zech, in this regard, is largely within the tradition of the translation of the Peshitta as a whole.⁴⁶⁰

A second aspect of the translation technique evident in P-Zech involves cases in which the translator deviates from his default method of rendering the text in order to achieve overarching translational goals. The translator of P-Zech was found to have four translational goals that would overrule his default method of rendering the text: to create a domesticated translation, to create a clear translation, to create a text that is internally consistent, and to simplify complex semantics or grammar. In order to achieve these translational goals, the translator employs the following translational tactics: transposition, addition, substitution, omission, lexical domestication, translation of a metaphor with a simile, demetaphorization, translation of question in a manner that suggests the answer, specification, generalization, and modification of grammatical forms. These translational goals, taken in sum, create a translation that is accessible and comprehensible.

⁴⁶⁰ For a comprehensive overview of the translation of the Peshitta as a whole, see Weitzman, *Syriac Version*.

The final aspect of the translation technique evident in P-Zech are those cases in which the translator deviates from his default rendering, and these deviations are not in service of the four translational goals. These divergences are cases where the translation found in P-Zech is a result of the translator's stylistic choices, understanding of the vocalization, errors, or decision to follow G.

In order to make stylistic changes, the translator utilizes translational tactics that largely align with tactics that are employed in service of translational goals. However, in the case of stylistic changes, the tactics are not employed in service of the translational goals. They are the translator's arbitrary or reflexive choices.

Having defined translation technique as the process of decision-making employed in the translation project,⁴⁶¹ one might argue that differences between P and M that are a result of the translator's understanding of the vocalization or the translator's errors and misreadings are technically outside of the realm of translation technique, reasoning that they are not actual decisions made by the translator. They are, however, cases in which the translator made up his mind on a point or on a course of action, even if on a subconscious level, and they are, therefore, decisions. They are part of the translation technique.

Those cases in which the translator of P followed G suggest that the translator turned to G frequently but not consistently for help in understanding the Hebrew text before him. P did not always follow G when the latter diverged from M, but there are numerous cases in which P's

⁴⁶¹ See §1.1.

rendering is best explained as looking to G. This is acutely true in cases where the translator has difficulties with the Hebrew, as with *hapax legomena* and difficult terms.⁴⁶²

6.2 Theology of the Translator

It is the case that “every translation of the Bible, or of any work dealing with one or more deities, is bound to contain theologically motivated exegesis.”⁴⁶³ Theological exegesis may be defined as any departure from the source text that is motivated by theological or religious concerns. Like all biblical versions, P reflects theological exegesis.

I have identified five cases where P’s divergence from its source text is theologically motivated: 3:1-10, 10:6, 10:9, 11:10, and 11:5.⁴⁶⁴ These modifications are sporadic and *ad hoc*, making explicit or clarifying a theological or religious concept that the translator finds implicit in the text. They do not reflect a systematic reworking of the theological or religious aspect of P-Zech as a whole. With regard to the religious community of which the translator is a part—Jewish, Christian, or Judeo-Christian—the translation of P-Zech does not make it possible to favor one theory over another.

⁴⁶² With respect to the hypothesis of the influence of T on P-Zech, I have not identified any case in favor of it. In a few cases, P was found to concur with T, but proof of influence was not found. This accords with Gelston’s conclusions regarding T and the Peshitta of the Twelve Prophets as a whole. Gelston, *Twelve Prophets*, 189.

⁴⁶³ Emanuel Tov, *The Greek and Hebrew Bible: Collected Essays on the Septuagint*, Supplements to *Vetus Testamentum* 72 (Leiden: Brill, 1999), 257.

⁴⁶⁴ These passages are discussed in §4.3.6, §4.3.15, §4.3.15, §4.3.15, and §4.3.13 respectively.

6.3 The *Vorlage* of P-Zech

In Chapter 2 I set out those cases in which P's Hebrew source text likely differed from M. The fact that there are relatively few cases allows us to suppose that the Hebrew *Vorlage* of P-Zech must have been a proto-Masoretic text. The differences between P and M as discussed in §5.3 suggest this text was unvocalized.

These differences between P and M are technically outside the realm of translation technique, since they are not decisions made by the translator. They are, however, characteristics of the translation of P-Zech and are therefore crucial to include in a discussion of the translation technique evident in P-Zech.

6.4 The Value of P-Zech for Textual Criticism

The purpose of this study has been to investigate the translation technique evident in P-Zech. This knowledge can be used in the field of textual criticism to better utilize the Peshitta. P-Zech is useful for the field of textual criticism, but it must be used with caution, knowing that it is a version more concerned with readability and intelligibility than exact reproduction of the source text. The translator's default method of rendering the text, as outlined in Chapter 3 is conducive for text critical use of the version. However, as outlined in Chapter 4 and Chapter 5, the translator does deviate from the default method, particularly for reasons of domestication, clarity, internal consistency, and simplicity.

Proper text critical use of P-Zech requires that one “know all the intricacies of the exegetical system and translation technique of the translator.”⁴⁶⁵ The present study is offered as a contribution to these matters.

⁴⁶⁵ Tov, *Textual Criticism of the Hebrew Bible*, 123-24. See also Wevers, “Use of Versions,” 20-21.

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