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The Book of Daniel

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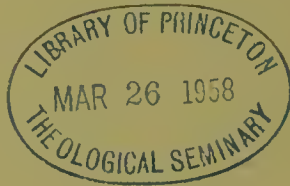
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Bible. O.T. Hebrew. 1893

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

BS15
2
1893
V.18



BS15
.2
1893
V.18

A. Kamphausen

The Book of Daniel

in Hebrew

BS15
.2
1893
v.18



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

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

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

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

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



The Book of Daniel

KAMPHAUSEN

✓
Imple P. T. Hebrew 1893

THE SACRED BOOKS
OF
The Old Testament

A CRITICAL EDITION OF THE HEBREW TEXT

PRINTED IN COLORS, WITH NOTES

PREPARED

By eminent Biblical scholars of Europe and America

UNDER THE EDITORIAL DIRECTION OF

PAUL HAUPT

PROFESSOR IN THE JOHNS HOPKINS UNIVERSITY, BALTIMORE



PART 18

The Book of Daniel

BY

A. KAMPHAUSEN



Leipzig

J. C. HINRICHS'SCHE BUCHHANDLUNG

1896

Baltimore

THE JOHNS HOPKINS PRESS

London

DAVID NUTT, 270-271 STRAND

THE
Book of Daniel

CRITICAL EDITION OF THE HEBREW AND ARAMAIC TEXT

PRINTED IN COLORS

EXHIBITING THE BILINGUAL CHARACTER OF THE BOOK

WITH NOTES

BY

A. KAMPHAUSEN, D. D.

PROFESSOR IN THE UNIVERSITY OF BONN

English translation of the Notes

BY

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דנה חלמא ופשרה נאמר קדם מלכא: אנתה מלכא מלך מלכיא די אלה 2,37.36
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 15 מה די להוא אחרי דנה ויציב חלמא ומהימן פשרה:
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 20 ודניאל בעא מן מלכא ומני על עבדתא די מדינת בבל לשרדך מישך ועבד נגו 49
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 30 כחיל לכוון אמרין עממיא אמיא ולשניא: בעדנא די תשמעון קל קרנא משרוקיתא
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 35 סנדין לצלם דהבא די הקים נבוכדנצר מלכא: כל קבל דנה בה זמנא קרבו 8
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- 2,ה מלכא לעלמין חיי אָמר חלמא לעבדיך ופֿשרא נחזא: ענה מלכא ואָמר
 לכשדיא מלתה מני אודא הן לא תהודעונני חלמא ופֿשרה הרמין תתעבדון
 6 ובתיכון גלי יתשמון: והן חלמא ופֿשרה תהֿון מתנן ונְכֻזָּבָה ויקר שניא תקבלון
 7 מן קדמי להן חלמא ופֿשרה הֿוֹנִי: ענו תנינות ואמרין מלכא חלמא יאמר
 8 לעבדוהי ופֿשרה נֿהֿנה: ענה מלכא ואָמר מן יציב ידע אנה די עדנא אנתון 5
 9 ובנין כל קבל די חויתון די אודא מני מלתא: די הן חלמא לא תהודענני חדה
 היא דתכון ומֿלה כְּבָבָה ושחיתה הֿיֿ־מֿנתון למאמר קדמי עד די עדנא ישתנא
 להן חלמא אמרו לי ואנדע די פֿשרה תֿהֿונני:
 ענו כשדיא קדם מלכא ואמרין לא אתי אנש על יבֿשתא די מלת מלכא
 יוכל להחניה כל קבל די כל מלך רב ושליט מלה כדנה לא שאל לכל חרטום 10
 11 ואָשֶׁף וכשדי: ומלתא די מלכא שָׁאל יקירה ואֿהֿרן לא אתי די יתְנָה קדם מלכא
 12 להן אלהין די מְדַרְהוֹן עם בשרא לא איתוהי: כל קבל דנה מלכא בנס וקצף
 13 שניא ואמר להוֹבְדָה לכל חכימי בבל: ודתא נפקת וחכימיא מתקמלון ובעו
 דניאל וחברוהי להתקמלה:
 14 באדין דניאל התיב עמא ומעם לאריוך רב טבחיא די מלכא די נפק לקמלה 15
 16 לחכימי בבל: ענה ואָמר לאריוך שליטא די מלכא על מה דתא מהחצפה מן
 17 קדם מלכא אדין מלתא הודע אריוך לדניאל: ודניאל על ובעא מן מלכא די זמן
 18 ינתן לה ופֿשרא להחניה למלכא: אדין דניאל לביתה אול ולחנניה מישאל ועזריה
 19 חברוהי מלתא הודע: ורחמין למֿקְעָא מן קדם אלה שמיא על רוא דנה די לא
 20 יהוברון דניאל וחברוהי עם שאר חכימי בבל:
 2,19 אדין לדניאל בְּחֻזָּא די ליליא רוא גְּלִי אדין דניאל בְּרַךְ לאלה שמיא: ענה
 דניאל ואָמר להוא שמה די אלהא מְכַרְךְ מן עלמא ועד עלמא די חכמתא
 21 ונבורתא די לה היא: והוא מהֿשְׁנֵא עדניא וזְמַנֵּיא מהֿעֵדָה מלכין ומֿהֿקִּים מלכין
 22 נֿהֿב חכמתא לחכימין ומנרעא לידעי בינה: הוא גְּלֵא עמיקתא ומֿסֿתֿרתא ידע מה
 23 בחשוכא ונדירא עמה יֿשְׂרָא: לך אלה אבהתי מהודא ומֿשֿבַּח אנה די חכמתא 25
 ונבורתא יהבת לי וכען הודעתני די בעינא מֿנְךְ די מלת מלכא הודעתנא:
 24 כל קבל דנה דניאל על על אריוך די מני מלכא להוֹבְדָה לחכימי בבל אול
 וכן אמר לה לחכימי בבל אל תהוֹבְדוּ הֿעֵלְנִי קדם מלכא ופֿשרא למלכא אֿהֻוּא:
 25 אדין אריוך בהתְבַּהֵל הנעל לדניאל קדם מלכא וכן אמר לה די השֿפֿתָה נבר
 26 מן בני גלותא די יהוד די פֿשרא למלכא יהודע: ענה מלכא ואָמר לדניאל די
 27 שמה בלמשאצר האיתך כָּהֵל להודענני חלמא די חִיַּית ופֿשרה: ענה דניאל
 28 קדם מלכא ואָמר רוא די מלכא שָׁאל לא חכימין אשפין חרטמין גורין יכלין
 29 להחניה למלכא: ברם איתי אלה בשמיא גְּלֵא ריין והודע למלכא נבוכדנצר מה
 30 די להוא באחרית יומיא חלמך וחזוי ראשך על משכבך דנה הוא: אנֿיֿתָה מלכא
 31 רעיוניך על משכבך סלקו מה די להוא אחרי דנה וְגֵלֵא רויא הודעך מה די 35
 32 להוא: ואנה לא בחכמה די איתי בי מן כל חייא רוא דנה גְּלִי לי להן על
 דברת די פֿשרא למלכא יהודעון ורעיוני לבכך תנדע:
 31 אנתה מלכא חֻזָּה חֻזָּה ואלו צלם חד שניא צלמא דְּבָן רב וזיוה יתיר קאם
 32 לקבלך וְרוּחַ דחיל: הוא צלמא ראשה די דהב טב תרוהי ודְרָעוּהי די כסף מעוהי
 34-33 וירֿכֿתָה די נחש: שקוהי די פרול רנלוהי מנהון די פרול ומנהון די חסף: חֻזָּה 40
 35 לה וחספא והֿדְקָת המון: באדין דקו כחדה חֿספא זֿפרולא נחשא כספא ודהבא
 והוּז כעור מן אדרי קיט ונשא המון רוחא וכל אתר לא השתכח להון ואבנא די
 מֿיֿתָה לצלמא חֻזָּה לטור רב ומֿלֵאֵת כל ארעא:

- שמיא נָתַת: קָרָא בחיל וכן אָמַר גְּדוֹ אֵילֵנָא וּקְצֵצוּ עֲנֹפוּהי אִתְרוּ עֲפִיָה וּבְדַרוּ 4,11
 אַנְבָּה תְּגַד חַיּוֹתָא מִן תַּחְתּוּהי וּצְפִירָא מִן עֲנֹפוּהי: בְּרַם עֲקָר שְׂרֻשׁוּהי בֹאֲרַעָא 12
 שְׂבָקוּ וּבְאָסוּר די פְּרוֹל וְנַחֵשׁ בְּדַתָּאָא די בְּרָא וּבְמַל שְׂמִיָא יִצְמַבַּע וְעַם חַיּוֹתָא
 חֲלָקָה כְּעֵשֶׁב אֲרַעָא: לְבַבָּה מִן אֲנִישֵׁא יִשְׁנֹן וּלְבַב חַיּוֹתָא יִתְיַהֵב לָהּ וּשְׂבַעָה עֲדִינִין 13
 יִחְלַפּוּן עֲלוּהי: בְּנֹרַת עִירִין פְּתָנְמָא וּמְאִמַר קִדִּישִׁין שְׁאַלְתָּא עֲלֵי: דְּבַרְת די יִנְדַעוּן 14
 חַיּוֹתָא די שְׁלִיט עֲלִיָא כְּמַלְכוּת אֲנִישֵׁא וּלְיָמִין די יִצְבָּא יִתְנַבְּהּ וּשְׂפַל אֲנִישֵׁא יִקִּים
 עֲלִיהּ: רְנָה חֲלֵמָא חַיּוֹתָא אַנְהּ מַלְכָא נְכוּכְדִנְצַר וְאַנְתָּה כְּלִמְשֵׁאֲצַר פְּשִׁרָא אָמַר 15
 כָּל קַבֵּל די כָּל חַכְמֵי מַלְכוּתֵי לֹא יִכְלוּן פְּשִׁרָא לְהוֹדְעוּתֵי וְאַנְתָּה כְּהַל די רוּחַ
 אֱלֹהִין קִדִּישִׁין בְּךָ:
 אֲדִין דְּנִיָּאֵל די שְׂמָה בְּלִמְשֵׁאֲצַר אֲשֵׁתוּמָם כְּשַׁעָה הֲרָא וְרַעִינְהי יִבְהַלְנָה עֲנָה 16
 מַלְכָא וְאָמַר בְּלִמְשֵׁאֲצַר חֲלֵמָא וּפְשִׁרָאֵי אֵל יִבְהַלְךְ עֲנָה בְּלִמְשֵׁאֲצַר וְאָמַר מֵרָאִי
 חֲלֵמָא לְשִׁנְאִיךְ וּפְשִׁרָה לְעִירִיךְ: אֵילֵנָא די הוֹיָתָּה די רַבָּה וְתַקְרָה וְרוּמָה יִמְטָא לְשְׂמִיָא 17
 וְחוּתוּתָה לְכָל אֲרַעָא: וְעֲפִיָה שְׂפִיר וְאַנְבָּה שְׂנִיָא וּמוּוֹן לְכֹלָא בַּה תַּחְתּוּהי תְּדוּר 18
 חַיּוֹתָא בְּרָא וּבְעֲנֹפוּהי יִשְׁכְּנֵן צְפִירֵי שְׂמִיָא: אַנְתָּה הוּא מַלְכָא די יִרְבִּיתְהּ וְתַקְפָּתְהּ 19
 וּרְבוּתְךָ רַבָּת וּמְטִיַת לְשְׂמִיָא וּשְׁלִמְנֵךְ לְסוּף אֲרַעָא: וְדִי חוּה מַלְכָא עִיר וְקִדִּישׁ כ
 נָתַת מִן שְׂמִיָא וְאָמַר גְּדוֹ אֵילֵנָא וְתַבְלוּהי בְּרַם עֲקָר שְׂרֻשׁוּהי בֹאֲרַעָא שְׂבָקוּ
 וּבְאָסוּר די פְּרוֹל וְנַחֵשׁ בְּדַתָּאָא די בְּרָא וּבְמַל שְׂמִיָא יִצְמַבַּע וְעַם חַיּוֹתָא בְּרָא
 חֲלָקָה עַד די שְׂבַעָה עֲדִינִין יִחְלַפּוּן עֲלוּהי: רְנָה פְּשִׁרָא מַלְכָא וְנֹרַת עֲלִיָא הִיא די 21
 מְטִיַת עַל מֵרָאִי מַלְכָא: וְלֵךְ מֵרָדִין מִן אֲנִישֵׁא וְעַם חַיּוֹתָא בְּרָא לְהוּה מְדִרְךָ וְעֵשְׂבָא 22
 כְּתוּרִין לֵךְ יִטְעִמוּן וּמַטְל שְׂמִיָא לֵךְ מְצַבְעִין וּשְׂבַעָה עֲדִינִין יִחְלַפּוּן עֲלִיךְ עַד די 20
 חֲנַדַּע די שְׁלִיט עֲלִיָא כְּמַלְכוּת אֲנִישֵׁא וּלְיָמִין די יִצְבָּא יִתְנַבְּהּ: וְדִי אֲמַרו לְמַשְׂבַּק 23
 עֲקָר שְׂרֻשׁוּהי די אֵילֵנָא מַלְכוּתְךָ לֵךְ קִימָה מִן די תְּנַדַּע די שְׁלִמֵן שְׂמִיָא: לְהֵן מַלְכָא 24
 מַלְכֵי יִשְׁפַר עֲלִיךְ וְחַטְנֵךְ בְּצַדְקָה פְּרָק וְעוֹנֵתְךָ בְּמִתָּן עֲנִין הֵן תְּהוּה אֲרַכָּה לְשְׁלוֹתְךָ:
 פֵּלָא מַטָּא עַל נְכוּכְדִנְצַר מַלְכָא: לְקַצַּת יִרְחִין תְּרִי עֶשֶׂר עַל הֵיכַל מַלְכוּתָא 26. כה
 די בְּבַל מְהַלֵּךְ הוּה: עֲנָה מַלְכָא וְאָמַר הֲלֹא דֹא הִיא כְּבַל רַבְחָא די אַנְהּ יִבְנִיתָהּ 27
 לְבֵית מַלְכוּתְךָ בְּתַקְרָה חֲסִנֵי וְלִיקַר הֲרִירֵי: עוּד מַלְתָּא בְּפָם מַלְכָא קַל מִן שְׂמִיָא נְפַל 28
 לֵךְ אֲמַרִין נְכוּכְדִנְצַר מַלְכָא מַלְכוּתָא עֲדַת מְנַךְ: וּמִן אֲנִישֵׁא לֵךְ מֵרָדִין וְעַם חַיּוֹתָא 29
 בְּרָא מְדִרְךָ עֵשְׂבָא כְּתוּרִין לֵךְ יִטְעִמוּן וּשְׂבַעָה עֲדִינִין יִחְלַפּוּן עֲלִיךְ עַד די תְּנַדַּע
 די שְׁלִיט עֲלִיָא כְּמַלְכוּת אֲנִישֵׁא וּלְיָמִין די יִצְבָּא יִתְנַבְּהּ: בַּה וּשְׁעִתָּא מַלְתָּא סְפַת ל
 עַל נְכוּכְדִנְצַר וּמִן אֲנִישֵׁא טְרִיד וְעֵשְׂבָא כְּתוּרִין יֵאֵכַל וּמַטְל שְׂמִיָא גְשְׂמָה יִצְמַבַּע 30
 עַד די שְׁעָרָה כְּנִשְׂרִין רַבָּה וּטְפִרוּהי כְּצַפְרִין:
 וְלַקְצַת יוֹמִיָא אַנְהּ נְכוּכְדִנְצַר עֵינֵי לְשְׂמִיָא נְטַלַת וּמְנַדְעֵי עֲלֵי יִתוּב וְלַעֲלִיָא 31
 בְּרַבְּתָּהּ וְלַחֵי עֲלֵמָא שְׂפַתָּהּ וְהִדְרַת די שְׁלִמְנָה שְׁלִמֵן עַלֵם וּמַלְכוּתָה עִם דֵּר וְדִרֵי:
 וְכָל דֹּאֲרֵי אֲרַעָא כְּלָה חֲשִׁיבִין וּכְמַצְבִּיָּה עֲבַד בְּחֵיל שְׂמִיָא וְדֹאֲרֵי אֲרַעָא וְלֹא אִיתֵי 32
 די יִמְחָא בִידָהּ וּיֵאֲמַר לָהּ מַה עַבְדַּת: בַּה זְמַנָּא מְנַדְעֵי יִתוּב עֲלֵי וְלִיקַר מַלְכוּתֵי 35
 הֲרִירֵי וְזוּיֵי יִתוּב עֲלֵי וְלֵי הֲרִירֵי וּרְבִרְבִּנֵי יִבְעוּן וְעַל מַלְכוּתֵי הֲתַקְפִּיַת וּרְבוּ יִתִירָה
 הוֹסְפַת לֵי: כַּעַן אַנְהּ נְכוּכְדִנְצַר מְשַׁבַּח וּמְרוּמָם וּמְהַדֵּר לְמַלְךְ שְׂמִיָא די כָּל מַעַבְדוּהי 34
 קְשׁוּט וְאַרְחַתָּה דִין וְדִי יִמְהַלְכִין בְּנוּה יִכַּל לְהַשְׁפִּלָּה:



- בְּלִשְׂאֲצַר מַלְכָא עַבַד לְחַס רַב לְרַבְרַבְנוּהי אֵלְךָ וְלַקְבַל אֲלֵפָא חֲמַרָא שְׂתָה: א 5,8
 בְּלִשְׂאֲצַר אֲמַר בְּעַם חֲמַרָא לְהִיתִיָּה לְמַאנִי דְּהַבָּא וּכְסַפָּא די הֲנַפֵּק נְכוּכְדִנְצַר 2
 אֲבוּהי מִן הֵיכְלָא די בִּירוּשַׁלַּם וּישְׁתַּן בְּהוּן מַלְכָא וּרַבְרַבְנוּהי שְׁנַלְתָּה וְלַתְנַתָּה:
 בֹּאֲדִין הִיתֵי מַאנִי דְּהַבָּא יוֹכְסַפָּא די הֲנַפְקוּ מִן הֵיכְלָא די בֵּית אֱלֹהָא די בִּירוּשַׁלַּם 3

- 3 איתכון עתידין די בעדנא די תשמעון קל קרנא משרוקיתא יקירתים שבכא פסקתרין
 וסומפניה וכל זני זמרא תפלון ותסגדון לצלמא די עבדת והן לא תסגדון בה
 ישעיתא תתרון לגוא אתון נורא יקרתא ומין הוא אלה די ישיובנכון מן ירי:
 16 ענו שדרך מישך ועבד ננו ואמרין למלכא נבוכדנצר -מלכא- לא תשחין אנחנא
 17 על דנה פתגם להתבותך: הן איתי אלהנא די אנחנא פלחין יכל לשיבותנא מן
 18 אתון נורא יקרתא ומן יךך מלכא ישיוב: והן לא ידיע להוא לך מלכא די לאלהך
 לא איתנא פלחין ולצלם דהבא די הקימת לא נסגד:
 19 באדין נבוכדנצר התמלי תמא וצלם אנפוהי אשתנו על שדרך מישך ועבד
 20 נגו ענה ואמר למנא לאתונא חד שבעה על די תוה למניה: ולגברין גברי חיל
 די בתילה אמר לכפתה לשרך מישך ועבד ננו למרמא לאתון נורא יקרתא:
 21 באדין גבריא אלה כפתו בסרגליהון פטישיון וכרבליהון ולבושיהון ורמיו לגוא
 22 אתון נורא יקרתא: כל קבל דנה מן די מלת מלכא מחצפה ואתונא אנה יתירה
 23 גבריא אלה די הסקו לשרך מישך ועבד ננו קטל המון שביכא די נורא: וגבריא
 24 אלך תלתהון שדרך מישך ועבד ננו נפלו לגוא אתון נורא יקרתא מכפתין: אדין
 15 נבוכדנצר מלכא תוה וקס בהתבהלה ענה ואמר להתברוהי הלא גברין תלתה
 20 רמינא לגוא נורא מכפתין ענין ואמרין למלכא יציבא מלכא: ענה ואמר הא
 אנה תוה נכרין ארבעה שרין ימקליכין בנוא נורא ותכל לא אתי בהון ורנה די
 רביעיא דמה לבר אלהין:
 26 באדין קרב נבוכדנצר לתרע אתון נורא יקרתא ענה ואמר שדרך מישך
 ועבד ננו עבדוהי די אלהא עליא פקו ואתו באדין נפקין שדרך מישך ועבד ננו
 27 מן גוא נורא: ומתכנשין אחשרדפניא סגניא ופתותא והדברי מלכא תיין לגבריא
 אלך די לא שלט נורא בגשמיהון ושער ראשהון לא התתרה וסרגליהון לא שנו
 28 וריה נור לא עדת בהון: ענה נבוכדנצר ואמר בריך אלההון די שדרך מישך
 ועבד ננו די שלא מלאכה ושיוב לעבדוהי די התרצו עלוהי ומלת מלכא שניו
 29 ויהבו נשמיהון די לא יפלחון ולא יסגדון לכל אלה להן לאלההון: ומני שים טעם
 די כל עם אמה ולשן די יאמר שליה על אלההון די שדרך מישך ועבד ננוא
 הדמין יתעבד וכיתה נגלי ישפנה כל קבל די לא אתי אלה אחרן די יכל להצלה
 30 לדנה: באדין מלכא הצלה לשרך מישך ועבד ננו במדינת בבל:



- 30
 31 נבוכדנצר מלכא לכל עממיה אמיא ולשניא די דארין בכל ארעא שלמכון
 33.32 ישנא: איתא ותמיהא די עבד עמי אלהא עליא שפר קדמי להתניה: אתוהי כמה
 רברבין ותמהוהי כמה תקיפין מלכותה מלכות עלם ושלטנה עם דר ודר:
 4.2.א אנה נבוכדנצר שלה הנית בביתי ורענן בהיכלי: תלם תוית וידחלנני והרהרין
 3 על משכבי ותווי ראשי יבהלנני: ומני שים טעם להנעלה קדמי לכל חכימי בכל
 35 די פשר חלמא יהודענני: באדין עללין חרמפיה אשפיה כשדיא ונוריא וחלמא
 4 אומר אנה קדמיהון ופשרה לא מהודעין לי: ועוד אחרין על קדמי דניאל די
 ה שמה בלמשאצר כשם אלהי ודי רוח אלהין קדישין בה וחלמא קדמוהי אמרת:
 6 בלמשאצר רב חרמפיה די אנה ירעת די רוח אלהין קדישין קד וכל רז לא אגם
 לך תווי חלמי די תוית ופשרה אטר:
 40
 8.7 ותווי ראשי על משכבי תוה הנית ואלו אילן בנוא ארעא ורומה שניא: רכה
 9 אילנא ותקף ורומה ימטא לשמיה ותוית לוסף כל ארעא: עפניה שפיר ואנקה
 שניא ומזון לכלא בה תחתוהי תפלל תוית ברא ובענפוהי ידרון צפרי שמיה
 ומנה יתון כל בשרא: תוה הנית בתווי ראשי על משכבי ואלו עיר וקדיש מן

- 6,2 שפר קדם דריוש והקים על מלכותא לאחשדרפניא מאה ועשרין די להון
 3 בכל מלכותא: ועלא מנהון סרכין תלתה די דניאל חד מנהון די להון אחשדרפניא
 4 אלין יהבין להון טעמא ומלכא לא להוא נוק: אדין דניאל דנה הוה מתגצח על
 5 סרכיא ואחשדרפניא כל קבל די רוה יתירא בה ומלכא עשית להקמותה על כל
 6 מלכותא: אדין סרכיא ואחשדרפניא הוו בעין עלה להשכחה לדניאל מצד מלכותא
 7 וכל עלה ושחיתה לא יכלין להשכחה כל קבל די מהימן הוא וכל שלו ושחיתה
 8 לא השתכחת עלוהי: אדין גבריא אלך אמרין די לא נהשכח לדניאל דנה כל
 9 עלה להן השכחנא עלוהי בדת אלהה: אדין סרכיא ואחשדרפניא אלן הרגשו על
 10 מלכא וכן אמרין לה דריוש מלכא לעלמין חיי: אתנעטו כל סרכי מלכותא סגניא
 11 ואחשדרפניא הקבריא ופחותא לקימה קים מלכא ולתקפה אקר די כל די יבעא
 12 בעו מן כל אלה ואנש עד יומין תלתין להן מנך מלכא יתרמא לגב אריותא:
 13 כען מלכא תקים אקרא ותרשם כתבא די לא להשנייה כדת מדי ופרס די לא
 14 תערא: כל קבל דנה מלכא דריוש רשם כתבא ואקרא:
 15 ודניאל כדי ידע די רשים כתבא על לביתה וכין פתיחן לה בעליתה נגד
 16 ירושלם וזמנין תלתה ביומא הווא גרך על ברכוהי ומצלא ומודא קדם אלהה כל
 17 קבל די הוא עבד מן קדמת דנה: אדין גבריא אלך הרגשו והשכחו לדניאל קעה
 18 ומתחנן קדם אלהה: באדין קרבו ואמרין קדם מלכא על אקר מלכא הלא אסר
 19 רשמת די כל אנש די יבעא מן כל אלה ואנש עד יומין תלתין להן מנך מלכא
 20 יתרמא לגוב אריותא ענה מלכא ואמר יציבא מלתא כדת מדי ופרס די לא
 21 תערא: באדין ענו ואמרין קדם מלכא די דניאל די מן בני גלותא די יהוד לא
 22 שם עליך מלכא טעם ועל אקרא די רשמת וזמנין תלתה ביומא בעא בעותה:
 23 אדין מלכא כדי מלתא שמע שניא באש עלוהי ועל דניאל שם קל לשויבותה
 24 ועד מעלי שמשא הוה משתדר להצלותה: באדין גבריא אלך הרגשו על מלכא
 25 ואמרין למלכא דע מלכא די דת למדי ופרס די כל אקר וקים די מלכא יתקים
 26 לא להשניה: באדין מלכא אמר והיתיו לדניאל ורמו לגבא די אריותא ענה מלכא
 27 ואמר לדניאל אלהך די אתה פלה לה בתדירא הוא ישויבך: והימית אכן חדה וישמת
 28 על פם גבא וחמתה מלכא בעוקתה ובעוקת רברבנוהי די לא תשנא צבו בדניאל:
 29 אדין אול מלכא להיכלה וכת סות וכתן לא הנעל קדמוהי ושנתה נדת
 30 עלוהי: באדין מלכא בשפרקרא יקום בנגהא ובהתקהלה לגבא די אריותא אול: כ
 31 וכמקרה לגבא לדניאל בקל עציב זעק ענה מלכא ואמר לדניאל דניאל עבד
 32 אלהא חיא אלהך די אתה פלה לה בתדירא היכל לשויבותך מן אריותא: אדין
 33 דניאל עם מלכא מלל מלכא לעלמין חיי: אלהי שלח מלאכה וסגר פם אריותא
 34 ולא חבלוני כל קבל די קדמוהי וכו השתכחת לי ואף קדמך מלכא חבולא לא
 35 עבדת: באדין מלכא שניא טאב עלוהי ולדניאל אמר להנסקה מן גבא והסק
 36 דניאל מן גבא וכל הקל לא השתכח בה די הימן באלהה: ואמר מלכא והיתיו
 37 גבריא אלך די אכלו קרצוהי די דניאל ולגב אריותא רמו אנון בניהון ונשיהון
 38 ולא מטו לארעית גבא עד די שלטו בהון אריותא וכל נרמיהון הדקו:
 39 באדין דריוש מלכא כתב לכל עטמא אמיא ולשניא די דארין בכל ארעא
 40 שלמכון ישנא: מן קרמי שים טעם די בכל שלמן מלכותי להון ואעין ודחלין מן
 41 קדם אלהה די דניאל די הוא אלהא חיא וקים לעלמין ומלכותה די לא תתחבל
 42 ושלטנה עד סופא: משיזב ומצל ועבד אתין ותמהין בשמיא ובארעא די שויב לדניאל
 43 מן יד אריותא:
 44 ודניאל דנה הצלה במלכות דריוש ובמלכות כורש פרסיא:



- 5,4 ואשתיו בהון מלכא ורברבנוהי שגלתה ולחנתה: אשתיו חמרא ושבתו לאלהי
דהבא וכספא נחשא פרולא אעא ואבנא:
- ה יִשְׁעֵתָא נִפְקוּ אֲצִבְעֵן דִּי יָד אַנְשׁ וְכַתְּבֵן לְקַבַּל גְּבַרְשָׁתָא עַל גִּירָא דִּי כְּתָל
6 הֵיכְלָא דִּי מַלְכָא וּמַלְכָא תְּוֹה פִּס יָדָא דִּי כְּתָבָא: אַדִּין מַלְכָא וְזוּהִי שְׂנוּהִי וְרַעִינְהִי
7 יִבְהַלְוִנָה וְקַטְרִי חֲרֻצָּה מִשְׁתַּרְיָן וְאַרְבָּתָּה דָּא לְדָא נִקְשָׁן: קָרָא מַלְכָא בַחִיל
5 לְהַעֲלָה לְאַשְׁפִּיא כְּשֵׁרִיא וְגוֹרִיא עֲגָה מַלְכָא וְאָמַר לְחִימִי כִּבְל דִּי כָּל אַנְשׁ דִּי
יִקְרָה כְּתָבָה דְּנֹה וּפְשָׁרָה יִחְנַנְנִי אַרְגָּנָא יִלְבַּשׁ וְהַמִּי־כָּא דִּי דִּהְבָּא עַל צִנְאָרָה
8 יִתְּלֵתִי בְּמַלְכוּתָא יִשְׁלֹט: אַדִּין עַלְלִין כָּל חִימִי מַלְכָא וְלֹא כְּהַלִּין כְּתָבָא לְמַקְרָא
9 וּפְשָׁרָא לְהוֹדְעָה לְמַלְכָּא: אַדִּין מַלְכָּא בְּלִשְׁאֲצֵר שְׂנִיא מִתְּבַהֵל וְזוּוּהִי שְׂנִין עֲלוּהִי
10 וְרַבְרַבְנוּהִי מִשְׁתַּפְּשִׁין: מַלְכָּתָא לְקַבַּל מְלִי מַלְכָּא וְרַבְרַבְנוּהִי לְבֵית מִשְׁתִּיא עֲלֵת
עֲנָת מַלְכָּתָא וְאָמַרְת מַלְכָּא לְעַלְמִין חִי אֵל יִבְהַלֹּךְ רַעִיוּנִךְ וְזוּוּיךְ אֵל יִשְׁמַנּוּ:
11 אַתִּי נִבְר בְּמַלְכוּתְךָ דִּי רוּחַ אֱלֹהִין קְרִישִׁין בַּהּ וּבְזוּמִי אֲבוּךְ גְּהִירוּ וְשִׁקְלַתְנוּ וְחַכְמָה
כְּחַכְמַת אֱלֹהִין הִשְׁתַּכַּחַת בַּהּ וּמַלְכָּא גְּבוּכְדַנְצַר אֲבוּךְ רַב חַרְשָׁמִין אֲשַׁפִּין כְּשֵׁרִיאִין
12 גְּזוּרִין הִקְיִמָּה אֲבוּךְ מַלְכָּא: כָּל קַבֵּל דִּי רוּחַ יִתִּירָה וּמְנַדַע וְשִׁקְלַתְנוּ יִמְּשָׁר חַלְמִין
וְאַחֲרֵית אַחִירִין וּמְשָׁרָא קְטָרִין הִשְׁתַּכַּחַת בַּהּ בְּדִנְיָאֵל דִּי מַלְכָּא שֵׁם שְׂמָה בְּלִשְׁאֲצֵר
15 כַּעַן דִּנְיָאֵל יִתְקַרֵּי וּפְשָׁרָה יִתְחַנְהִי:
- 13 בְּאֲדִין דִּנְיָאֵל הָעַל קְדָם מַלְכָּא עֲגָה מַלְכָּא וְאָמַר לְדִנְיָאֵל אַנְתָּה הוּא דִּנְיָאֵל
14 דִּי מִן בְּנֵי גְלוּתָא דִּי יְהוּד דִּי הִתִּי מַלְכָּא אָבִי מִן יְהוּד: וּשְׁמַעְתָּ עֲלִיךְ דִּי רוּחַ
15 אֱלֹהִין בְּךָ וְגִהִירוּ וְשִׁקְלַתְנוּ וְחַכְמָה יִתִּירָה הִשְׁתַּכַּחַת בְּךָ: וְכַעַן הָעַלּוּ קְדָמִי חִימִיא
אַשְׁפִּיא דִּי כְּתָבָה דְּנֹה יִקְרוּן וּפְשָׁרָה לְהוֹדְעַתְנִי וְלֹא כְּהַלִּין פִּשְׁר מִלְתָּא לְהַחְנִיָּה:
20 וְאַנְה שְׁמַעְתָּ עֲלִיךְ דִּי תוּכַל פִּשְׁרִין לְמַפְשָׁר וְקַטְרִין לְמִשְׁרָא כַּעַן הֵן תוּכַל כְּתָבָא
לְמַקְרָא וּפְשָׁרָה לְהוֹדְעוֹתְנִי אַרְגָּנָא תִּלְבַּשׁ וְהַמִּי־כָּא דִּי דִּהְבָּא עַל צִנְאָרְךָ יִתְּלֵתִי־
בְּמַלְכוּתָא תִּשְׁלֹט:
- 17 בְּאֲדִין עֲגָה דִּנְיָאֵל וְאָמַר קְדָם מַלְכָּא מִתְּנַתְךָ לְךָ לְהוֹן וְנִבְּוִבְנִתְךָ לְאַחֲרִין הַב
18 בְּרַם כְּתָבָא אִקְרָא לְמַלְכָּא וּפְשָׁרָא אַהוּדְעָנָה: אַנְתָּה מַלְכָּא אֱלֹהָא עֲלִיא מַלְכוּתָא
25 וְרַבּוּתָא וּיְקָרָא וְהִרָא יֵהֵב לְגַבְדַּנְצַר אֲבוּךָ: וּמִן רַכּוּתָא דִּי יֵהֵב לָהּ כָּל עַמְמִיא
אָמִיא וְלִשְׂנֵיא הוּוּ זֹאעִין וְדַחֲלִין מִן קְדְמוּהִי דִּי הוּוּ צָבָא הוּוּ קָטַל וְדִי הוּוּ צָבָא
כ הוּוּ מִחָא וְדִי הוּוּ צָבָא הוּוּ מְרִים וְדִי הוּוּ צָבָא הוּוּ מִשְׁפָּל: וְכַדִּי רָם לְבַבָּה
21 וְרוּחָה תִּקְפַת לְהִזְדָּה הִנְחַת מִן פְּרָסָא מַלְכוּתָהּ וּיְקִרָהּ הִקְדִּירוּ מְנָה: וּמִן בְּנֵי
אֲנִשָׁא טְרִיד וּלְבַבָּה עִם חִזּוּתָא שְׂוִיָּה־וְ עִם עֲרִדִיא מְדוּרָה עִשְׁבָּא כְּתוּרִין יִטְעֻמוּנָה
30 וּמַטְל שְׂמִיא גִשְׂמָה יִצְטַבַּע עַד דִּי יַדַּע דִּי שְׁלִימָא אֱלֹהָא עֲלִיא בְּמַלְכוּתָא אֲנִשָׁא
וְלִמְן דִּי יִצְבָּא יִתְקִים עֲלִיָּה: וְאַנְתָּה בְּרָהּ בְּלִשְׁאֲצֵר לֹא הִשְׁפִּילְתָּ לְכַבְּךָ כָּל קַבֵּל
23 דִּי כָּל דְּנָה יַדְעַת: וְעַל מְרָא שְׂמִיא הִתְרוּמַת וּלְמַאֲנִיא דִּי כְּתָה תִּתִּי קְדָמִיךְ
וְאַנְתָּה וְרַבְרַבְנִיךְ שְׁנָלְתְךָ וְלַחְנַתְךָ חֲמִרָא שְׁתִּין בְּהוֹן וְלֹאֲלֵהִי כִּסְפָּא וְדִהְבָּא נַחְשָׁא
פְּרוּלָא אַעָא וְאַכְנָא דִּי לֹא חוּן וְלֹא שְׁמַעִין וְלֹא יַדְעִין שְׂפַחַת וְלֹאֲלֵהָ דִּי נִשְׁמַתְךָ
35 בִּידָה וְכָל אַרְחַתְךָ לָהּ לֹא הִדְרַת: בְּאֲדִין מִן קְדְמוּהִי שְׁלִיחַ פִּסָּא דִּי יָדָא וְכְּתָבָא
כַּה דְּנָה רְשִׁים: וְדְנָה כְּתָבָא דִּי רְשִׁים
- מְנָא מְנָא תִּקַּל וּפְרִסִין:
- 27-26 דְּנָה פִּשְׁר מִלְתָּא מְנָא מְנָה אֱלֹהָא מַלְכוּתְךָ וְהַשְׁלַמְתָּ: תִּקַּל תִּקְלָתָא בְּמַאֲנִיא
28 וְהִשְׁתַּכַּחַת חֲסִיר: פְּרַם פְּרִיסַת מַלְכוּתְךָ וְיִהִיבַת לְמַדִּי וּפְרַם:
40 בְּאֲדִין אָמַר בְּלִשְׁאֲצֵר וְהִלְבְּשׁוּ לְדִנְיָאֵל אַרְגָּנָא וְהַמִּי־כָּא דִּי דִּהְבָּא עַל
29 צִנְאָרָה וְהַכְּרוּ עֲלוּהִי דִּי לְהוּוּ שְׁלִיט יִתְּלֵתִי־ בְּמַלְכוּתָא: בַּהּ בְּלִילִיא קְטִיל בְּלִשְׁאֲצֵר
ל מַלְכָּא כְּשֵׁרִיא: וְדְרִיוּשׁ מְדִיא קַבֵּל מַלְכוּתָא כְּבַר שְׂנִין שְׁתִּין וְתַרְתִּין:
6,א



- בשנת שלוש למלכות בלִשְׁצַר המלך חזון נראה אלי אני דניאל אחרי 8,א
 הנראה אלי בתחלה: ואראה בחזון ויהי בראתי ואני בשושן הבירה אשר בעילם 2
 המדינה ואראה בהזון ואני הייתי על אובל אולי:
 ואשא עיני ואראה והנה איל אחד עמד לפני האבל ולו קרנים והקרנים 3
 נבהות והאחת גבהה מן השנית והגבהה עלה באחרונה: ראיתי את האיל מנגח 4
 ימה וצפונה ונגבה וכל חיות לא יעמדו לפניו ואין מציל מידו ועשה כרצנו
 והגדיל: ואני הייתי מבין והנה צפיר העצים בא מן המערב על פני כל הארץ ה
 ואין נוגע בארץ והצפיר קרן חוות בין עיניו: ויבא עד האיל בעל הקרנים אשר 6
 ראיתי עמד לפני האבל וירץ אליו בחמת כחו: וראיתיו מניע אצל האיל ויתמרמר 7
 אליו ויך את האיל וישבר את שתי קרניו ולא היה כח באיל לעמד לפניו 10
 וישליכוו ארצה וירמסוהו ולא היה מציל לאיל מידו: וצפיר העצים הגדיל עד מאד 8
 וכעצמו נשברה הקרן הגדלה ותעלנה אחרות ארבע תחתיה לארבע רוחות
 השמים:
 ומן האחת מהם יצא קרן אחרית: וצעירה ותגדל יתר אל הנגב ואל המזרח 9
 ואל הצבי: ותגדל עד צבא השמים ותפל ארצה מן הצבא ומן הכוכבים ותרמסם: 15
 ועד שר הצבא הגדול וממנו יקרים התמיד ויתשליך מכוון מקדשו: וצבאו יאֶפְתֵּן 12. 11
 על התמיד בפשע ויתשליך אמת ארצה ועשתה והצליחה:
 ואשמיעה אחד קדוש מדבר ויאמר אחד קדוש לפלמוני המדבר עד מתי 13
 החזון התמיד והפשע שמם תת וקדש וצבא מרמס: ויאמר אלי: עד ערב בקר 14
 אלפים ושלש מאות ונצדק קדש: 20
 ויהי בראתי אני דניאל את החזון ואבקשה בינה והנה עמד לנגדי כמראה 10
 גבר: ואשמע קול אדם בין אולי ויקרא ויאמר גבריאל הֵבֵן להלו את המראה: 16
 ויבא אצל עמדי וכבאו נבעתי ואפלה על פני ויאמר אלי הֵבֵן בן אדם כי לעת 17
 קץ החזון: וכדברו עמי נרדמתי על פני ארצה ויגע בי ויעמידני על עמדי: 18
 ויאמר הנני מודיעך את אשר יהיה באחרית הועם כי למועד קין: 19
 האיל אשר ראית בעל הקרנים מלכי מדי ופרס: והצפיר השעיר מלך יון 21. כ
 והקרן הגדולה אשר בין עיניו הוא המלך הראשון: והנשברת ותעמדנה ארבע 22
 תחתיה ארבע מלכויות מגוי: ותעמדנה ולא בכחו: ובאחרית מלכותם כהתם 23
 הפשעים יעמד מלך עז פנים ומבין חירות: ועצם כחו ולא ככחו ונפלאות ישחית 24
 והצליח ועשה והשחית עצומים ועם קדושים: ועל שכלו והצליח מרמה בידו כה 30
 ובלבבו יגדיל ובשלוה ישחית רבים ועל שר שרים יעמד ובאפם יד ישבר:
 ומראה הערב והבקר אשר נאמר אמת הוא ואתה סתם החזון כי לימים 26
 רבים:
 ואני דניאל נהייתי ונחליתי ימים ואקום ואעשה את מלאכת המלך ואשתומם 27
 על המראה ואין מבין: 35



- בשנת אחת לדריוש בן אחשורוש מורע מדי אשר המלך על מלכות כשדים: 9,א
 בשנת אחת למלכו אני דניאל בינתי בספרים מספר השנים אשר היה דבר יהוה 2
 אל ירמיה הנביא למלאות לקרבות ירושלם שבעים שנה: ואתנה את פני אל 40
 אדני האלהים לבקש תפלה ותחנונים בצום ושק ואפר: ואתפללה ליהוה אלהי
 ואתנדה ואמרה
 אָנָּה אדני האל הגדול והנורא שֵׁמֶר הברית והחסד לאהביו ולשמרי מצותיו:
 חמאנו ועוינו והרשענו ומרדנו וסור ממצותך וממשפטיך: ולא שמענו אל עבריך ה. 6

- 7.א בשנת חדה לבל־שָׁצַר מֶלֶךְ בְּכַל דְּנִיָּאל חֵלֶם חוּזָה וְחֻזֵי רֵאשָׁה עַל מִשְׁכַּבָּה
 2 באַדִּין חֲלֵמָא כְּתַב רֵאשׁ מַלְיָן אָמַר: עֲנֵה דְנִיָּאל וְאָמַר
 3 הַזֶּה הַיּוֹת בְּחֻזֵי עִם לִילִיא וְאִרו אַרְבַּע רוּחֵי שְׁמַיָא מְנִיחֵן לִימָא רַבָּא: וְאַרְבַּע
 4 חֵיוֹן רַבְרַבִּין סַלְקֵן מִן יִמָּא שְׁנַיִן דָּא מִן דָּא: קְדַמְיָתָא כְּאִרְיָה וְנַפְיִן דִּי נִשְׂר לָהּ
 5 הַזֶּה הַיּוֹת עַד דִּי מְרִיטוּ גַפְיָה וְנִטְיִלְת מִן אַרְעָא וְעַל רַגְלֵינָן כְּאִנְשׁ הַקְּיָמַת וְלִכְב
 6 אִנְשׁ יְהִיב לָהּ: וְאִרו חֵיוֹת אַחְרֵי תַנְיָנָה דְמִיָּה לְדָב וְלִשְׁמַר חַד יְהִקְמַת וְתִלְת
 7 עֲלֵעִין בְּפָמָה בִּין שְׁנִיָּה וְכֵן אֲמַרִּין לָהּ קוּמִי אֲכָלִי כִּשְׂר שְׁנִיָּא: כְּאַתֵּר דְּנָה חוּזָה
 8 הוּיִת וְאִרו אַחְרֵי כְּנִמְר וְלָהּ גַפִּין אַרְבַּע דִּי עוּף עַל גַּפְיָה וְאַרְבַּעָה רֵאשֵׁין לְחֵיוֹתָא
 9 וְשִׁלְמָן יְהִיב לָהּ: כְּאַתֵּר דְּנָה חוּזָה הוּיִת בְּחֻזֵי לִילִיא וְאִרו חֵיוֹת רַבִּיעִיא דְּחִילָה
 10 וְאַיְמַתְנִי וְתַקִּיפָא יְתִירָה וְשְׁנִין דִּי פְרוּל לָהּ רַבְרַבִּין אֲכָלָה וּמְקָה וְשִׁאָרָא בְּרַגְלִיָּה
 8 רַפְסָה הוּיָא מְשַׁנְיָא מִן כָּל חֵיוֹתָא דִּי קְדַמְיָה וּקְרַנִּין עֶשֶׂר לָהּ: מִשְׁתַּכְּל הוּיִת
 9 בְּקַרְנִיא וְאִלו קָרַן אַחְרֵי זַעִירָה סַלְקַת בִּינְיָהוֹן וְתִלְת מִן קַרְנִיא קְדַמְיָתָא אֲתַעֲקְרוּ
 10 מִן קְדַמְיָה וְאִלו עֵינִין כְּעֵינֵי אִנְשָׁא בְּקַרְנָא דָּא וְפֶס מַמְלַל רַבְרַבִּין:
 9 הַזֶּה הַיּוֹת עַד דִּי כְּרַסְנֵן רַמְיוּ וְעַתִּיק יוּמִין יִתְב לְבוּשָׁה כְּתַלְג חֲזָר וְשִׁעַר
 10 רֵאשָׁה כְּעִמְר נְקָא כְּרַסְנִיָּה שְׁבָבִין דִּי נוֹר גְּלָלָהּ נוֹר דְּלֶקַ: גְּהַר דִּי נוֹר גְּגַד וְנֶפֶס
 11 מִן קְדַמְוֵי אֶלְף אַלְפִּיָּיִשׁ יִשְׁמֻשׁוּנָה וְרַבּוּ דִּי־בִּינֵן קְדַמְוֵי יְקוּמוֹן דִּינָא יִתְב וְסַפְרִין
 12 פְּתִיחוּ: חוּזָה הוּיִת באַדִּין מִן קַל מְלִיא רַבְרַבְתָּא דִּי קַרְנָא מַמְלַלָּא חוּזָה הוּיִת עַד
 13 דִּי סְטִילַת חֵיוֹתָא וְהוּבַר נִשְׁמָה וְיְהִיבַת לִיקְרַת אֶשָׁא: וְשִׁאָר חֵיוֹתָא הֶעֱדִיו
 14 שְׁלִטְנָהוֹן וְאַרְבָּה כַּחֲיִין יְהִיבַת לְהוֹן עַד זְמַן וְעַד: חוּזָה הוּיִת בְּחֻזֵי לִילִיא וְאִרו
 15 עִם עֲנֵי שְׁמַיָא כְּבַר אִנְשׁ אֶתְהָ הוּא וְעַד עַתִּיק יוּמִיא מַטָּה וּקְדַמְוֵי הַקְּרַבּוּדֵי:
 16 וְלָהּ יִתְב שְׁלִטְנֵן וְיִקְר וּמְלַכּוּ וְכָל עַמְמִיא אֶמְיָא וְלִשְׁנִיא לָהּ יַפְלַחוּן שְׁלִטְנָה שְׁלִטְנֵן
 17 עֲלֵם דִּי לֹא יַעֲדָה וּמְלַכּוּתָהּ דִּי לֹא תַחֲכַל:
 16.טו אֶתְכַרִּית רוּחֵי אִנְהָ דְנִיָּאל בְּנֹזָא יְבַהֲלֵנִי: וְחֻזֵי רֵאשֵׁי יְבַהֲלֵנִי: קְרַבַּת עַל חַד
 17 מִן קְאֻמִיא וְיַצִּיבָא אַבְעָא אִבְעָא עַל כָּל דְּנָה וְאִמַר לִי וּפְשַׁר מְלִיא יְהוּדַעְנִי: אֶלְיִן
 18 חֵיוֹתָא רַבְרַבְתָּא דִּי אֲנִין אַרְבַּע אַרְבַּעָה מְלַכִּין יְקוּמוֹן מִן אַרְעָא: וְיִקְבְּלוּן מְלַכּוּתָא
 19 קְדִישֵׁי עֲלִיוֹנִין וְיַחְסְנוּן מְלַכּוּתָא עַד עֲלֵמָא וְעַד עֲלֵם עֲלֵמִיא: אַדִּין צְבִית לִי־צָבָא
 20 עַל חֵיוֹתָא רַבִּיעִיתָא דִּי הֵיֵת שְׁנִיָּה מִן כְּלָהוֹן דְּחִילָה יְתִירָה שְׁנִיָּה דִּי פְרוּל וְטַפְרִיָּה
 21 דִּי נַחַש אֲכָלָה מְקָה וְשִׁאָרָא בְּרַגְלִיָּה רַפְסָה: וְעַל קַרְנִיא עֶשֶׂר דִּי בְּרֵאשָׁה וְאַחְרֵי
 22.21 רַב מִן חֲבַרְתָּהּ: חוּזָה הוּיִת וְקַרְנָא דְּפִן עֲבַדָּא קְרַב עִם קְדִישֵׁין וְיַכְלָה לְהוֹן: עַד דִּי
 23 אֲתָה עַתִּיק יוּמִיא וְדִינָא יִתְב וְשְׁלִטְנָא יִתְב לְקְדִישֵׁי עֲלִיוֹנִין וּזְמַנָּא מַטָּה וּמְלַכּוּתָא
 24 הַחֲסָנוּ קְדִישֵׁין:
 23 כֵּן אָמַר חֵיוֹתָא רַבִּיעִיתָא מְלַכּוּ רַבִּיעִיא תְּהוּא בְּאַרְעָא דִּי תִשְׁנָא מִן כָּל
 24 מְלַכּוּתָא וְתֵאכַל כָּל אַרְעָא וְתַדְשֻׁנָּה וְתַבְּקָנָה: וְקַרְנִיא עֶשֶׂר מַנְה מְלַכּוּתָא עֶשֶׂרָה
 25 מְלַכִּין יְקָמוֹן וְאַחַרְן יְקוּם אַחְרֵיהוֹן וְהוּא יִשְׁנָא מִן קְדַמִיא וְתִלְתָּה מְלַכִּין יְהַשְׁכֵּל:
 26 וּמִלִּין לְצַד עֲלִיא יִמְלַל וְלְקְדִישֵׁי עֲלִיוֹנִין יִכְלָא וְיִסְבַּר לְהַשְׁנִיָּה וּזְמַנִּין וְרַת וְיִתְיַהֲבוּן
 27 בִּידָה עַד עַד וְעַדְנִין וּפְלַג עַדְנִין: וְדִינָא יִתְב וְשְׁלִטְנָה יְהַעֲדוֹן לְהַשְׁמָדָה
 28 וְלְהוּבַדָּה עַד סוּפָא: וּמְלַכּוּתָא וְשְׁלִטְנָא וְרַבּוּתָא דִּי מְלַכּוּתָא תַּחוּת כָּל שְׁמַיָא
 29 יְהִיבַת לְעַם קְדִישֵׁי עֲלִיוֹנִין מְלַכּוּתָהּ מְלַכּוּתָא עֲלֵם וְכָל שְׁלִטְנִיא לָהּ יַפְלַחוּן
 30 וְיִשְׁתַּמְעוּן:
 28 עַד כֵּה סוּפָא דִּי מִלְתָּא אִנְהָ דְנִיָּאל שְׁנִיא רַעִיוִי יְבַהֲלֵנִי וְחֻזֵי יִשְׁמַנּוּן עֲלִי
 29 וּמִלְתָּא בְּלִבִּי נִטְרַת:



- אופו: וגויתו כתרשיש ופניו כמראה ברק ועיניו כלפידי אש וזרעתי ומרגלתי 10,6
 כעין נחשת קָלָל וקול דבריו כקול המון: וראיתי אני דניאל לבדי את המראה 7
 והאנשים אשר היו עמי לא ראו את המראה אַךְל תְּרַדָּה גדלה נפלה עליהם
 ויברחו בְּהֶחָבֵא: ואני נשארתי לבדי ואראה את המראה הגדלה הזאת ולא נשאר 8
 5 בי כח והודי נהפך עלי למשחית ולא עצרתי כח:
 ואשמע את קול דבריו וכשמעי את קול דבריו ואני הייתי גרדם על פני 9
 ופני ארצה: והנה יד נגעה בי ותניעני על כרפי וכפות ידי: ויאמר אלי דניאל 11
 איש חֲמוּדוֹת הֵבֵן בדברים אשר אנכי דבר אליך ועמד על עמדך כי עתה שְׁלַחְתִּי
 אליך ודברו עמי את הדבר הזה עמדתי מרעיד:
 ויאמר אלי אל תירא דניאל כי מן היום הראשון אשר נתת את לבך להבין 10
 ולהתענות לפני אלהיך נשמעו דבריך ואני באתי בדבריך: ושר מלכות פרס עמד 13
 לנגדי עשרים ואחד יום והנה מיכאל אחד השרים הראשנים בא לעזרני ואני
 דִּדְוֹתֵרְתִי-יֹ: שם אצל מלכי פרס: ובאתי להבינך את אשר יִקְרֶהָ לעמך באחרית 14
 הימים כי עוד חוון יִלְמִים:
 וכדברו עמי כדברים האלה נתתי פני ארצה ונאלמתי: והנה כדמות בני 16,10
 אדם נגע על שפתי ואפתח פי ואדברה ואמרה אל העמד לנגדי אדני במראה
 נהפכו צירי עלי ולא עצרתי כח: והיך יוכל עבד ארני זה לדבר עם אדני זה 17
 ואני מעתה לא יעמד בי כח ונשמה לא נשארה בי: ויסף ויגע בי כמראה אדם 18
 ויחוקני: ויאמר אל תירא איש חמדות שלום לך חזק וחזק וכדברו עמי התחוקתי 19
 20 ואמרה ידבר אדני כי חוקתני:
 ויאמר הִידַעַת למה באתי אליך ועתה אשוב להלחם עם שר פרס ואני יוצא 21
 והנה שר יון בא: אַךְל אגיד לך את הרשום בכתב אמת ואין אחד מתחזק עמי 21
 על אלה כי אם מיכאל שרכם: ואני בשנת אחת לדריוש המדי עָמְדִי למחזיק א, 11
 ולמעוז לו: ועתה אמת אגיד לך 2
 הנה עוד שלשה מלכים עמדים לפרס והרביעי יעשיר עשר גדול מכל וכחֲחֻקְתוּ 25
 בְּעִשְׂרֵי יָעִיר הַכֹּל את מלכות יון: ועמד מלך גבור ומשל ממשל רב ועשה כרצונו: 3
 וכעִצְמוֹ תִשְׁבֵּר מלכותו ותִּחְזַק לארבע רוחות השמים ולא לאחריתו ולא כמשלו 4
 אשר משל כי תנתש מלכותו ולאֲחֵרִים מלבד אלה:
 ויחזק מלך הַגִּבּוֹר וּמֵן שָׂרֵיו יִחְזַק עליו ומשל ממשל רב ממשלתו: ולקץ 6, ה
 30 שנים יתחַבְּרוּ וּבֵת מֶלֶךְ הַגִּבּוֹר תִּבּוֹא אל מלך הצפון לעשות מישרים ולא
 תעצר כוח הזרוע ולא יעמד יִזְרְעוּ וּתִנְתֵּן היא ומביאה והילדה ומחוקה
 בעתים:
 ועמד מַצַּר שִׂרְשִׁיָּהּ בְּנֵו וַיָּבֵא אֱלֹהִים: חיל יבא במעוז מלך הצפון ועשה 7
 בהם והחזיק: וגם אלהיהם עם נִסְכֵיהֶם עם כלי חמדתם כסף וזהב בשבי יבא 8
 35 מצרים והוא שנים יעמד ממלך הצפון: ובא במלכות מלך הנגב ושב אל
 אדמתו:
 ובנִימֵו יתגרו ואספו המון תִּלְיִים רבים ובא בוא ושטף ועבר וישב ויתגרו עד 1
 מֵעֵזָה: ויתמרמר מלך הנגב ויצא ונלחם עמו עם מלך הצפון והעמיד המון רב 11
 ונתן ההמון בידו: ונשא ההמון ירום לבבו והפיל רבאות ולא יעזו: ושב מלך 13, 12
 40 הצפון והעמיד המון רב מן הראשון ולקץ העתים שנים יבוא בוא בחיל גדול
 וברכוש רב: ובעתים ההם רבים יעמדו על מלך הנגב ובני פריצי עמך ינָשְׂאוּ 14
 להעמיד חוון ונכשלו: ויבא מלך הצפון וישפך סוללה ולכד עיר מבצרות וזרעות 15
 הנגב לא יעמדו ועם מבחריו ואין כח לעמד: ויעש הבא אליו כרצונו ואין עומד 16
 לפניו ויעמד בארץ הצבי וְיִקְלָהּ בידו: וישם פניו לבוא בתקף אל מלכותו וישרים 17

- 9,7 הנבאים אשר דברו בשמך אל מלכינו שרינו ואבתינו ואל כל עם הארץ: לך
 אדני הצדקה ולנו בשת הפנים כיום הזה לאיש יהודה ולישבי ירושלם ולכל
 ישראל הקרבים והרחקים בכל הארצות אשר הדחתם שם במעלם אשר מעלו בך:
 9,8 יהוה לנו בשת הפנים למלכינו ולשרינו ולאבתינו אשר הטאנו לך: לאדני אלהינו
 הרחמים והסלחות כי מרדנו בו:
- 5 ולא שמענו בקול יהוה אלהינו ללכת בתורתו אשר נתן לפנינו ביד עבדיו
 11 הנבאים: וכל ישראל עברו את תורתך וסר לבלתי שמוע בקלך ותפתך עלינו
 12 האלה והשבעה אשר כתובה בתורת משה עבד האלהים כי הטאנו לו: ויקם את
 דבריו אשר דבר עלינו ועל שפמינו אשר שפטונו להביא עלינו רעה גדלה אשר
 13 לא נעשתה תחת כל השמים כאשר נעשתה בירושלם: כאשר כתוב בתורת משה
 10 את כל הרעה הזאת באה עלינו ולא חלינו את פני יהוה אלהינו לשוב מעונונו
 14 ולהשכיל באמתך: וישקד יהוה על הרעה ויביאה עלינו כי צדיק יהוה אלהינו
 על כל מעשיו אשר עשה ולא שמענו בקלו:
- 15 ועתה אדני אלהינו אשר הוצאת את עמך מארץ מצרים ביד תזקה ותעש
 16 לך שם כיום הזה הטאנו רשענו: אדני ככל צדקתך ישב נא אפך וחמתך מעירך
 17 ירושלם הר קדשך כי בחטאינו ובעוונות אבתינו ירושלם ועמך לחרפה לכל
 18 סביבתינו: ועתה שמע אלהינו אל תפלת עבדך ואל תחנונוי והאר פניך על
 18 מקדשך השמים למען <עבדך> אדני: הטה אלהי אונך ושמע פקחה עיניך
 וראה שממתינו והעיר אשר נקרא שמך עליה כי לא על צדקתינו אנחנו
 19 מפילים תחנונונו לפניך כי על רחמך הרבים: אדני שמעה אדני סלחה
 20 אדני הקשיבה ועשה אל תאחר למענך אלהי כי שמך נקרא על עירך
 ועל עמך:
- כ ועוד אני מדבר ומתפלל ומתנודה חטאתי וחטאת עמי ישראל ומפיל תחנתי
 21 לפני יהוה אלהי על הר קדש אלהי: ועוד אני מדבר בתפלה והאיש גבריאל
 22 אשר ראיתי בחזון בתחלה מעף בעף נגע אלי כעת מנחת ערב: ויבן וידבר עמי
 23 ויאמר דניאל עתה יצאתי להשכילך בינה: בתחלת תחנונויך יצא דבר ואני באתי
 להניד כי המודות אתה ובין בדבר והבן במראה:
- 24 שבעים שבעים נחתך על עמך ועל עיר קדשך לכלאית: פשע ולהתם
 חטאת ולכפר עון ולהביא צדק עלמים ולחתם הזון ונביא ולמשה קדש קדשים:
 כה ותדע ותשכל מן מצא דבר להשיב ולבנות ירושלם עד משיח נגיד שבעים שבעה
 30 ושבעים ששים ושנים תשוב ונבנתה רחוב וחרוץ ובצוק העתים: ואחרי השבעים
 26 ששים ושנים יפרת משיח ואין לו והעיר והקדש ישחית עם נגיד הבא וקצו
 27 בשטף ועד קץ מלחמה נחרצת שממות: והגביר ברית לרפים שבוע אחד וחצי
 השבוע ישבית זכה ומנחה ועל יבנה: שקוצים משומם ועד כלה ונחרצה תפתך
 על שומם:



- 10,א בשנת שלוש לכורש מלך פרס דבר נגלה לדניאל אשר נקרא שמו בלמשאצר
 ואמת הדבר וצבא גדול ובין את הדבר ובינה לו במראה:
- 3-2 בימים ההם אני דניאל הייתי מתאבל שלשה שבועים ימים: לחם חמדות
 40 לא אכלתי ובשר ויין לא בא אל פי וסוך לא סכתי עד מלאת שלשת שבועים
 ימים:
- 4 וביום עשרים וארבעה לחדש הראשון ואני הייתי על יד הנהר הגדול הוא
 ה חדקל: ואשא את עיני וארא והנה איש לבוש בדים ומתניו חגרים בכתם

- קץ הפלאות: ואשמע את האיש לכוש הכדים אשר ממעל למימי היאר ויִרְם 12,7
 ימינו ושמאלו אל השמים וישבע בחי העולם כי למועד מועדים וחצי וככלות
 נִפֵץ יד עם קדש תכלינה כל אלה:
- ואני שמעתי ולא אבין ואמרה אדְנִי מה אחרית אלה: ויאמר לך דניאל 9,8
 5 כי סְתָמִים וחסְתָמִים הדברים עד עת קץ: יתבררו ויתלבנו ויצרפו רבים והרשיעו י
 רשעים ולא יבינו כל רשעים והמשפלים יבינו:
- 12,11 וּמַעַת הוֹסֵר התמיד ולתת שקוץ שָׁמֶם ימים אלף מאתים ותשעים: אשרי
 המתכה ויגיע לימים אלף שלש מאות שלשים וחמשה:
 13 ואתה לך לקץ ותנוח ותעמד לגרלך לקץ הימין:



- II, 18 עמו ג-עשה ובת הנשים יתן לו להשחיתה ולא תעמד ולא לו תהיה: וישב פניו
 19 לאיים ולכר רפים והשבית קצין קרפתו לו בלתי חרפתו ישיב לו: וישב פניו
 למעויו ארצו ונכשל ונפל ולא ימצא:
- כ ועמד על פנו מעביר נוגש הדר מלכות ובימים אחרים ישבר ולא באפים
 ולא במלהמה:
- 5 ועמד על כנו נבזה ולא נתנו עליו הוד מלכות ובא בשלוח והחזיק מלכות
 21 בחלקקות: וזרעות השטף ישטפו מלפניו וישברו וגם נגיד ברית: ומן התמברות
 23, 22 אליו יעשה מרמה ועלה ועצם במעט גוי בשלוח: ובמשמני מדינה יבוא ועשה
 24 אשר לא עשו אבתיו ואבות אבתיו גזה ושלל ורכוש להם יבוזר ועל מבצרים
 יחשב מחשבתיו ועד עת:
- 10 ויער כחו ולבבו על מלך הנגב בחיל גדול ומלך הנגב יתגרה למלהמה
 כה
 26 בחיל גדול ועצום עד מאד ולא יעמד כי יחשבו עליו מחשבות: ואכלי פתגו:
 27 ישברוהו וחילו ישטוף ונפלו חללים רבים: ושניהם המלכים לבבם למרע ועל
 28 שלחן אחד קב ידברו ולא תצלת כי עוד קץ למועד: וישב ארצו ברכוש גדול
 ולבבו על ברית קדש ועשה ושב לארצו:
- 15 למועד ישוב ובא בנגב ולא תהיה כראשנה וכאחרונה: ובאו בו ציים כתיים
 5. 29 ונבאה ושב וזעם על ברית קודש ועשה ושב ויבן על עזבי ברית קדש: וזרעים
 31 ממנו יעמדו וחללו המקדש המעוז והסירו התמיד ונתנו השקין משמם: ומרשיעי
 32 ברית יחניף בחלקות ועם ידעי אלהיו יחוקו ועשו: ומשכילי עם יבינו לרפים
 33 ונכשלו בחרב ובלהבה בשבי ובקזה ימים: ובהקשלים יעורו עזר מעט ונלוו
 34 לה עליהם רבים בחלקקות: ומן המשכילים יפשלו לצרף בהם ולקרר וללפן עד עת
 קץ כי עוד למועד:
- ועשה כרצנו המלך ויתרומם ויתגדל על כל אל ועל אל אלים ידבר נפלאות
 36 והצליח עד כלה זעם כי נחרצה נעשתה: ועל אלהי אבתיו לא יבין ועל חמדת
 37 נשים ועל כל אלוה לא יבין כי על כל יתגדל: ולא לה מקעים על כנו יכבד
 38 ולא לה אשר לא ידעהו אבתיו יכבד בזהב ובכסף ובאבן יקרה ובחמדות: ועשה
 39 למבצרי מעשים עם אלוה נקר אשר הפיר ירבה כבוד והמשלים ברפים ואדמה
 יחלק במחיר:
- ובעת קץ יתנגח עמו מלך הנגב וישתער עליו מלך הצפון ברכב ובפרשים
 ובאניות רבות ובא בארצות ושטף ועבר: ובא בארץ הצבי וירבות יפשלו ואלה
 41 ימלטו מידו אדום ומואב וראשית בני עמון: וישלח ידו בארצות וארץ מצרים
 42 לא תהיה לפליטה: ומשל במכמני הזהב והכסף ובכל חמדות מצרים ולפים
 43 וקשים במצעדיו: ושקעות יבהקו ממזרח ומצפון ויצא בקמא גדלה להשמיד
 44 מה ולהחרים רבים: וישע אהלי אפדנו בין ימים להר צבי קדש ובא עד קצו ואין
 עוזר לו:
- 35 ובעת ההיא יעמד מיכאל השר הגדול העמד על בני עמך והיתה עת צרה
 I2, א אשר לא נהיתה מהיות גוי עד העת ההיא ובעת ההיא ימלט עמך כל הנמצא
 2 כתוב בספר: ורבים מישיני אדמת עפר יקיצו אלה לחיי עולם ואלה לחרפות
 3 לדראון עולם: והמשפלים יקרוו כזהר הרקיע ומצדיקי הרבים ככוכבים
 לעולם ועד:
- 4 ואתה דניאל סתם הדברים וחתם הספר עד עת קץ ישטמו רפים ותרבה
 הרעת:
- ה וראיתי אני דניאל והנה שנים אחרים עמדים אחד הנה לשפת היאר ואחד
 6 הנה לשפת היאר: ויאמר לאיש לבוש הבדים אשר ממעל למימי היאר עד מתי

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



— Critical Notes on Daniel —

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

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

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

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

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

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

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

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

The Hithpa'el of the Q^{rê} is preferable, since the reflexive is better adapted than the Haf'el of the K^ethib to express the sense *reach a decision, undertake*. True, BÄR prefers to pronounce **הָיָא**, instead of the usual K^ethib **הָיָא**, also read by STRACK as **הָיָא**, as though ה were assimilated (OLSH. § 268); but the appeal to **הָיָא** (Is. 1, 16) hardly warrants the doing away with the Haf'el. BUHL

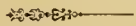
- 2 have the meaning *dream*, though it does not occur elsewhere in the OT with that force. HAUPT, for this reason, would make the Nif'al of הִיָּה equivalent to the Qal, and translate: *his dream weighed upon him*. Then the text in 6, 19 would need to be altered to suit.
- (4^a) אַרְמִית is struck out as a gloss by LENORMANT, BEVAN, and KAUTZSCH-MARTI, 5 but without adequate reason. It was read by 6; see KAMPHAUSEN, *Das Buch Daniel* (Leipzig, 1893) p. 13 ff., and especially his article on *Daniel* in the *Dictionary of the Bible* planned by W. ROBERTSON SMITH and now being edited by CHEYNE; cf. also BEHRM. *ad loc.* The latter maintains erroneously (cf. KAUTZSCH, § 6), that it is not the author's fault if the Aramaic spoken by the Chaldean magicians 10 has been identified with the language of the Chaldean *people*.

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

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

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

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



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

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

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

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

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

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

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

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

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

- (7) The טומפניה, which stands in vv. 5. 10. 15, has here probably dropped out by oversight, although it is true that it is also wanting in 6. This term for the bag-pipe 25 is unquestionably taken from the Greek, but both its spelling and its exact meaning are doubtful. The Masorah reads טמי in all three passages, the K^ethib in v. 10, however, gives טי. Against the usual derivation from σὺμφωνία (KAUTZSCH, § 64, 4), the objection has been raised by BEHRMANN that the Greek word does not denote a musical instrument, and that it would be easier to derive טיפניה 30 from σίφων=reed. He points to the Syriac ܦܦܢܝܐ [FRÄNKEL, *Aram. Fremdwörter*, p. 277] in support of טיפניה as the older form of the Aram. word, and derives it direct from σὺφῶνα. If he be right in comparing the Mandaic ܦܦܢܝܐ for שביבא in 3, 22, so far as the insertion of the *m* is concerned [*cf.* NÖLDEKE, *Mand. Gr.* p. 76, 3; DELITZSCH, *Assyr. Gr.* § 52], then the K^ethib in v. 10 would probably be sounded וְסִפְנִיָּה; but BÄR and GINSB. write פ with Dagesh. 35

טומפניה is omitted by 6 in vv. 7 and 10, by 6 also in v. 5. MARTI, therefore, thinks (*Glossary*, p. 74) that the word has been inserted in v. 10 by a later scribe, especially as סִפְנִיָּה resembles the later Syriac form. This view, however, is not probable. DRIVER, *Introduction*⁵, p. 470, n. 3 remarks, The form טיפניה in 3, 10 is remarkably illustrated by ספון = σὺμφωνοί, in the sense *agreed*, in the great 40 bilingual inscription from Palmyra of A. D. 137 (ZDMG '83, p. 569; '88, p. 412); *cf.* post-Biblical Heb. סימפון, *i. e.* σὺμφωνον *agreement*. BEHRMANN needlessly resorts to an imaginary Greek form σὺφῶνα (see the German edition of DRIVER'S work, translated by ROTHSTEIN, Berlin, 1896, p. 538).

- (12) As KAUTZSCH (§ 61, 6) rightly observes, the K^ethib יהודאין (*cf.* v. 8 בשדאין) is 45 preferable to the Q^rê יהודאין; see on 2, 5.
- (12.18) The K^ethib is wrong in requiring the plural, which, according to GINSB., would be לְאֶלְהֵיךָ; but the Q^rê cannot be adduced as evidence for the sing., because the Masorah everywhere strikes out the י of the plur.; see on 2, 4^b.
- (13) The alteration of the passive form הִתִּי to the Haf'el הִתִּי (5, 3) does not com- 50 mend itself; for the הִתִּי of 6, 18, formed similarly (*cf.* KAUTZSCH, § 47, at the end) with short *a*, can, according to the context, be nothing else but a passive. According to KAUTZSCH (§ 41, at the end), no satisfactory explanation of these

- 2 (40) As in v. 39, the Q^rê רְבִיעָה corresponds to the K^ethib רְבִיעָה; so, too, *e. g.* in 3,25.26.32; 7,7.23. [Cf. ZA ii, 275,2].

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

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

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

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

- (49) For עבדתה, cf. STRACK, *Abriss*, p. 13*. We must either read, with MARTI (§ 72, c), נ̄; or, with KAUTZSCH (§§ 9, note 4, c; 16, 4), *Dagesh lene* without Metheg; cf. *supra* v. 20 גבורתא. 35

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

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

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

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

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

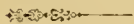
STRACK points, with BÄR (p. 71) and GES.-BUHL¹², both here and in 6, 24, אהה,

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

- 4 that NÖLDEKE (*Lit. Contrabl.* 1896, col. 703) calls this explanation of MARTI's *einen hübschen Fund*. NÖLDEKE considers the common comparison of כל קבל רי with *alldieweil* impossible. But if MARTI's view were correct, אַל would have had to write in Prov. 24, 12 כִּפְעֵלָו instead of לִפְעֵלָו.
- (6) MARTI, both in KAUTZSCH's *Beilagen* and in his *Porta*, p. 26*, follows Θ, and 5 inserts שָׁמַע before חוּזוּ, as though this word were indispensable to the context; he thinks that mistaken imitation of c. 2, where Daniel must guess the dream itself, may well have led to the omission. But the ἄκουσον added by Θ is of no more value than the date in 3, 1 (*cf.* BEHRM., p. xxxii, 2). The explanatory 1 before פִּשְׁרָהּ, which is of frequent occurrence in the Book of Daniel, means 10 *that is, or namely* (German *und zwar*), as *c. g.* in 2, 16. 18; 4, 10. 22; 7, 20; 8, 10.
- GIESEBRECHT, *Gött. gel. Anz.* 1895, p. 598, proposes to read אֶחָיו instead of חוּזוּ. He points to the elision of the א in 8, 8, and makes the ingenious remark that פִּשְׁרָהּ presupposes only the singular form הַלְמִי, and in the Book of Daniel only לִילִית or רֹאשִׁי are met with after חוּזוּ. His emendation, however, would seem 15 to be unnecessary.
- (8.17) As the words חוּזוּ, and חוּהוּ (v. 7), and חוּיָהּ (v. 17) occur in the immediate context, it is natural to derive the obscure חוּזָהּ from חוּהוּ = *behold* (v. 20), and to render it *appearance* (with SIEGFR. STADE and KAUTZSCH, § 55 end, or § 61, 4, b, note), although the form is doubtful. In both passages א has *aspectus*, without the divergence in 20 v. 17 from אַל which appears in KAUTZSCH (*Beilagen*), who supplies טוֹף between ל and קַל against the evidence of Θ. In Θ we find in v. 8 the double translation ὄρασις and κύτος (Θ, κύτος only); in v. 17, on the contrary, ὄρασις only (Θ, κύτος). In addition to the statement of the height of the tree, some expression for its breadth seems to be called for; therefore Θ reads κύτος and LUTHER: *breitete* 25 *sich aus bis* (= *spread itself out unto*; *cf.* HITZIG's *Umfang* = *circumference* and EWALD's *Umkreis* = *circuit*), though these renderings are, perhaps, merely inferred from the context. But when HITZIG and even GES.-BUHL² combine חוּזָהּ with Arabic حَوْزَة *surface*, we cannot help thinking how RENAN compared the Arabic lexicon to chaos, for in it *avec un peu de bonne volonté on peut* 30 *trouver tout ce que l'on désire*. It is better in such a case to fall back, with BEHRM., on the emendation חוּזָהּ = *its compass*, although חוּזָהּ is generally used in the Targums as an adverb, and, when doubled, corresponds to the Hebrew סָבַב. KAUTZSCH (*Die Heil. Schrift des AT*, p. 894) has shrunk from translating חוּזָהּ, and remarks upon it: "Literally: *its appearance*. Probably the text is 35 corrupt; we should expect: *its branches* or the like." The spreading of the *boughs* (ἄσδοι) which we find in the *Graccus Venetus* is guesswork (*cf.* GES., *Thes.*) just as Θ's οἱ κλάδοι αὐτοῦ τῷ μήκει ὡς σταδίῳ τριάκοντα. Pure conjecture, however, obtains its philological justification through the following ingenious emendation of the text. HAUPT proposes to let the words חוּזָהּ and 40 וְרוּמָהּ יִמְטָא in vv. 8f. and 17f. change places, so that the text would read: וְרוּמָהּ יִמְטָא וְחוּזָהּ שָׁפִיר וְאֵנְבָהּ שִׁנְיָא *its height reached unto heaven, and its foliage to the end of the whole earth. Its appearance was fair, and its fruit abundant.* חוּזָהּ would then correspond to the Heb. מִרְאָה in Gen. 2, 9, where similarly the appearance is mentioned before the fruit (לְמַאכֵל וְטוֹב לְמַאכֵל) 45 *pleasant to look at and good to eat*.
- (9) Instead of the K^cthib רִדְוֹן, the Q^cthê, following v. 18, prefers the fem. form רִדְוֹנָה, but needlessly.
- (11) אַל does not point here תְּחִזְוֶיהָ, but תְּחִזְוֶיהָ. STRACK keeps the traditional reading; MARTI, however, rejects תְּחִזְוֶיהָ as a Hebraism. In view of vv. 9. 18; 7, 28; Jer. 50 10, 11 NÖLDEKE remarks that תְּחִזְוֶיהָ would seem to be preferable, adding that he has met occasionally in Syriac *tahtai* as a preposition, but always without personal suffixes (*Gött. gel. Anz.* 1884, p. 1015).

- 5 (1b) The very free rendering of \aleph *et unusquisque secundum suam bibebat actatem* does not warrant an alteration of the text, although Θ ($\kappa\alpha\iota$ $\pi\acute{\iota}\nu\omega\nu$) prefixed \aleph to the final word $\psi\tau\eta\eta$, connecting it with v. 2.
- (2) \aleph בְּטַעַם הַמְּרָא does not mean *when the wine began to taste*, but *at the command of the wine, under the influence of the wine*; see PRINCE, *Mene, Mene, Tekel, Upharsin*, Baltimore, 1893, p. 118 below]. As an indication of the arbitrary method of Θ the omission of the wives and concubines. "evidently out of regard for decorum" (BEHRM.) deserves mention; cf. 6,19 the omission of the dancing-women.
- (3) \aleph וּכְסָפָא should perhaps be inserted, with $\Theta\aleph$, after וְהִבְבָּא ; cf. v. 2.
- To strike out the words $\text{בֵּית אֱלֹהֵא דִּי}$, which are wanting in v. 2, on the authority of \aleph *de templo quod fuerat in Jerusalem* is questionable; for Θ has $\tau\omicron\upsilon$ $\theta\epsilon\omicron\upsilon$.
- (5) As to the Q^rê בְּנִשְׁקֵי , intended to replace the K^cthib בְּנִשְׁקֵי ; cf. 7,20, and KAUTZSCH, §§ 23, 2; 98, 2, c. The use of the masc. form for both genders is a peculiarity of Bibl. Aramaic, which is met with also in Nabatean inscriptions, cf. DRIVER-ROTHSTEIN, *Einleitung*, p. 540 [English edition, p. 472]. The feminine form, 15 was known to the Masorites owing to its currency in the Targums, and was therefore substituted in the Q^rê.
- (6) \aleph $\text{שִׁנְיָן עֲלוּהֵי שׁוּוּהֵי}$ is considered by BEHRM. so harsh that he would correct our expression in accordance with v. 9. This is also preferred by KAUTZSCH, § 89, 2 and NÖLDEKE, *Lit. Centralblatt*, 1896, No. 9, who declares § 4, p in STRACK's 20 *Abriss*, to be superfluous. BEVAN gives שִׁנְיָן as an alternative; but cf. EWALD, § 315, b, note.
- The spelling אֲרִיבְכַתָּה is not unsupported by evidence; still, GINSB. is right in preferring, with BÄR, אֲרִיבְכַתָּה ; cf. KAUTZSCH, § 60, 1.
- (7) The meaning of the foreign word, pronounced here and in vv. 16.29 in the Q^rê 25 הַמְּנִיכָא = Syr. ܡܢܝܚܐ (cf. *GES. Thes.*), is sufficiently established by the word $\mu\alpha\nu\acute{\iota}\alpha\kappa\eta\varsigma$, by which Θ translate it. The derivation from the Greek, however, adopted by KAUTZSCH, § 64, 4, is improbable. In fact, $\mu\alpha\nu\acute{\iota}\alpha\kappa\eta\varsigma$ appears rather to be derived from הַמְּנִיכָא . It seems necessary, therefore, to fall back, with BEHRM. p. ix, upon the Sanscrit *mānika*. On the other hand, we have no certain tradi- 30 tion as to the consonants and the pronunciation of the K^cthib. BÄR in fact declares (p. 74) the forms of the Received Text, הַמְּנִיכָא and הַמְּנִיכָא , to be incorrect, and pronounces הַמְּנִיכָא ; while GINSB. decides in favor of הַמְּנִיכָא , and adds further, as K^cthib forms, הַמְּנִיכָא and הַמְּנִיכָא . According to MARTI's *Porta*, pp. 31*.60*, the K^cthib is to be read, with ANDREAS, הַמְּנִיכָא . 35
- (7.16.29) Θ renders $\xi\zeta\upsilon\sigma\iota\alpha$ $\tau\omicron\upsilon\tau\omicron\upsilon$ $\tau\epsilon\tau\alpha\tau\omicron\upsilon$ $\mu\epsilon\acute{\rho}\omicron\upsilon\varsigma$ $\tau\eta\varsigma$ $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha\varsigma$, but Θ has rightly $\tau\epsilon\tau\alpha\tau\omicron\upsilon$, and in v. 29 $\alpha\acute{\rho}\chi\omicron\nu\tau\alpha$ $\tau\epsilon\tau\alpha\tau\omicron\upsilon$. In addition to the ordinary תְּלִיתִי (2, 39), KAUTZSCH (§ 65, 1, note 3 and § 66, 1) assumes here two by-forms, namely תְּלִיתִי , v. 7, and תְּלִיתָא , vv. 16.29. But it is not probable that תְּלִיתָא is "an abnormal stat. emphat. for תְּלִיתִי *tertius*." Moreover, it would conflict in v. 29 with the prevailing rule 40 (KAUTZSCH, § 85, 1). Hence it would seem best to read in v. 7 (cf. *GES.-BUHL*²) תְּלִיתִי , and, in the same way, substituting תְּלִיתִי for תְּלִיתִי , in vv. 16.29. BEHRM. prefers תְּלִיתִי in all three passages; DE GOEJE (*Theol. Tijdschr.* 1885, p. 71) would point in v. 7, תְּלִיתִי .
- (8) For עֲלִילִין , see on 4, 4. 45
- For the Q^rê בְּשִׁרְיָה , see on 4, 15. BÄR (cf. p. 90) and GINSB., with the Occidentals or Palestinian, place it in the text, and attribute בְּשִׁרְיָה to the Babylonians as a K^cthib.
- (10) As vv. 9 and 10 begin in Θ with the same word, MARTI thinks that אֲרִין has dropped out in \aleph at the beginning of v. 10. 50
- (12) We should certainly pronounce, with \aleph , מְשַׁרְרָא and מְשַׁרְרָא ; cf. KAUTZSCH, § 40, 3 note, instead of מְשַׁרְרָא and מְשַׁרְרָא of \aleph . The participles do not suit the context. HIRTZIG believed (*Theol. Stud. und Krit.* 1837, p. 927) that \aleph intended no parti-

- 4 For עָנָה, accented on the *ultima*, not on the penult, cf. KAUTZSCH, §§ 15, a; 57, a, β; contrast GES.-BUHL¹².
- (27) BÄR (pp. 73.92) and GINSB. write, with Ben-Asher, בְּנִיתָה. In spite of the good evidence in support of this strange form, בְּנִיתָה is to be preferred, following Ben-Naphtali; cf. KAUTZSCH, § 15, e and STRACK's *Cod. Erfurtensis* and *Cod. Jemenensis*. 5
BÄR and GINSB. rightly read תִּקְרָה instead of the Received Text תִּקְרָה; cf. KAUTZSCH, § 57, a, α.
- (30) Θ has only the comparison with the eagle and the lion, Θ only that with the lion and the birds, and in inverted order; both are needless departures from א. 11.
- (31) The בְּרִכַּת, read by BÄR and GINSB. without Metheg, should be written בְּרִכַּת or, 10 with STRACK, בְּרִכַּת; cf. KAUTZSCH, § 9 end.
- (32) This verse is taken even by Θ (ὡς οὐδὲν ἐλογίσθησαν) and S in such a way (כלה = כלא) that the negative particle would stand as a pure substantive — a unique case (cf. KAUTZSCH, § 67, 1). MICHAELIS (*Ann. für Ungelehrte*, p. 41) departs from 15 the vowel-points, and endeavors to bring out the sense *abide under his care and dominion*. If the consonants be altered, כִּן might find support in Is. 51, 6, unless we are to understand *gnats* in that passage. BEVAN, BEHRMANN, BUHL content themselves with closely connecting the negation with the participle; the sense thus obtained, *such as are not to be regarded*, does not seem flat to them.
- (33) Notwithstanding לִיקַר in v. 27, א. requires לִיקַר, and BÄR, GINSB., and MARTI (cf. 20 § 20) so write in this case, but erroneously; cf. KAUTZSCH, § 57, a, α and STRACK's *Abriss*, p. 20.* ROSENMÜLLER rightly takes הַדְרֵי חַיִּי as the subject. The intentional aggregation of the words, in which in v. 33 after *עַל יְתוֹב עָלַי* (v. 31), *עַל יְתוֹב עָלַי* is twice repeated, is in keeping with the solemnity. According to BEVAN this homœoteleuton has misled the Syriac translator to omit *עַל יְתוֹב עָלַי חַיִּי*. BEHRM. 25 thinks the text overloaded. He tries to improve it, and, misled by the free translation of Θ (εἰς τὴν τιμὴν τῆς βασιλείας μου ἦλθον), he proposes as an emendation הַדְרֵי הַדְרָת (הַדְרָת seems to be a misprint) †: instead of הַדְרֵי הַדְרָת, however, is used in 30 vv. 31.34 in quite a different sense. According to LEVY's *Chald. Wörterb.* הַדְרָת (BEHRM. writes הַדְרָת) † occurs only in the Jerus. Targums for הַדְרָת; but a new word for *return* is hardly probable, inasmuch as previously and subsequently we find תוֹב. Following Θ καὶ ἡ δόξα μου ἀπεδόθη μοι (a translation, however, which is quite arbitrary) J. D. MICHAELIS suggested the emendation *חַיִּי מַלְכוּתִי*. 30
MARTI does not approve of BEHRMANN's conjecture, but his own suggestion is not much better. He remarks: If הַדְרֵי together with י is not to be looked upon 35 as a gloss, following v. 27, one might be inclined to substitute אֶרְבֶּךָ or אֶרְבֶּךָ *obtained*. BÄR and GINSB. both write יִבְעֶון, with virtual sharpening of the ע. The ordinary editions have יִבְעֶון, against the Masorah. The *Codex Derenburgii* collated by STRACK reads the Qal, יִבְעֶון; so, too, MARTI, as a Pael of this verb does not occur. Of GINSB.'s הִתְקַנַּת and BÄR's הִתְקַנַּת the latter is the true pronunciation. 40 GINSB.'s reading, however, represents the genuine Masoretic tradition as shown by the majority of MSS; cf. KAUTZSCH, § 34. MARTI thinks that the strange 3 p. fem. sing. הִתְקַנַּת may be explained if we make *מַלְכוּתִי* the subject, and read *עַל יְתוֹב עָלַי* instead of *עַל*.
- BÄR's spelling הִתְקַנַּת, which recurs in 5, 20 in הִתְקַנַּת as well as in similar cases is 45 not followed by GINSB., who prints הִתְקַנַּת with the common editions.
- Pronounce מְהַלְכִין as in 3, 25.



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

- 5 to conform the words to מְנַא (KAUTZSCH, § 29, 3, a). Nor should פְּרָסִין, the plural of פְּרָס (KAUTZSCH, § 54, 3, a, a), which מל intended, and which plays upon the word *Persians* (6,29), be displaced by the participial form פְּרָסִין, as though this latter, like מְרַן in 3,4 &c., took the place of a passive construction.
- (27) BÄR (p. 76) and GINSB. read, with NORZI, the singular מאוניא instead of the less well attested Received Text, מאוניא. This avoidance of the dual, is perhaps merely pedantic (*cf.* KAUTZSCH, § 51, 1, note), and is contrary to Hebrew usage, *cf.* Job 6, 2. Yet the form preferred by NORZI occurs also in Mandaic, [מאוניא; *cf.* NÖLDEKE *Mandäische Grammatik*, § 124. NÖLDEKE thinks that the ם is a trace of the dual ending מאונים]. 5 10
- (29) For תלתי, see on v. 7.
- (30) בְּלִשְׁאֲצָר is read by BÄR and GINSBURG here and in 7, 1; 8, 1; but in the editions of HAHN and THEILE it stands in 7, 1 only. It should be corrected to בְּלִשְׁאֲצָר, according to 5, 1.22.29; *cf.* 10, 1.
- 6 (1) [Darius the Mede seems to be based on a confusion of the destruction of Nineveh 15 (606) and the overthrow of Babylon at the hands of Cyrus (538) with the conquest of Babylon under Darius Hystaspis (520). This theory, which I advanced more than ten years ago, is discussed by PRINCE, *l. c.* p. 42. — P. H.]
The statement of the king's age has been considered strange, but without sufficient reason. Its purpose is to indicate the brief duration of the Median king- 20 dom. From the arbitrary text of G BEHRM. obtains a singular clause, through the corruption and misunderstanding of which the 62 years of our text are supposed to have arisen; but his method is too subtle.
- (2) Here and in v. 4 SWETE gives as the reading of G after ἐκατόν εἴκοσι ἀ πέντε, 25 which is derived from Esth. 1, 1. It is the reading of the *Codex Chisianus* and of the Hexaplar Syriac, but in the time of St. Jerome both G and Θ agreed with מל; *cf.* MICHAELIS, *Orient. Bibliothek*, iv, p. 10.
- (4) STRACK, too, rightly points עֲשִׂיתָ, although some codices read עָשִׂיתָ. The word is neither an intransitive participle nor a perfect, but a part. pass. (*cf.* NÖLDEKE, 30 *Gött. gel. Anzeigen*, 1884, p. 1019).
- (8) In στάσει βασιλικῆ Θ rightly connects קָנָם as construct with מְלִצָּא. By adding here and in v. 13 καὶ ἀνθρώπου το παρὰ παντός θεοῦ, he avoids the intentional omission of ואנש in G. There ואנש is omitted in order to restrict קָנָא to prayer.
- (11) BÄR rightly prefers הָיָה to the usual pronunciation הוּא, retained by GINSBURG. 35
- (13) The absence of any respectful form of address is quite in keeping with the context. We are certainly not justified in changing the text to conform with v. 7 or 3, 9. G reads Δαρεῖε βασιλεῦ, while Θ is content with βασιλεῦ.
- (14) BEHRM. takes exception to the וי which, as in v. 6, introduces the direct discourse, and would strike it out. This, however, is unnecessary; *cf.* 5, 7, and 40 especially 2, 25, where further וי's similarly follow upon the וי *recitativum*.
- (15) The מְעֵלִי adopted by BÄR (p. 78) as being required by the Masorah is rightly rejected by KAUTZSCH, § 60, 3, b. Of the two current readings GINSB. prefers מְעֵלִי. BEVAN, however, writes still better, with NÖLDEKE, מְעֵלִי (*cf.* 5, 7).
- (18) For הִיתִיתָ, see on 3, 13. 45
The spelling שְׂמַת deserves decided preference. KAUTZSCH (§ 45, note 1, d), with good reason, regards שְׂמַת as an error of מל, although BÄR and GINSB. retain it; but his preference of the *scriptio plena* שְׂמַת is less commendable, *cf.* 5, 20.
BÄR writes חַתְמָה (*cf.* KAUTZSCH, § 37, 3, a), and, in agreement with G, עֲזָקָה; GINSB., on the other hand, gives the inferior, though usual, pronunciations חַתְמָה 50 and עֲזָקָה; Θ also reads the singular עֲזָקָה, which, in point of sense, is less exact.
- (19) BEVAN and MARTI read וְלִחְקֵנָא instead of the ἄπει λεγόμενον וְלִחְקֵנָא whose meaning is uncertain; *cf.* 5, 2.3.23.

- 5 ciples here but verbal substantives in the nominative, like *מִכְסָה* *cover* [cf. the remarks on *מִכְסָה* *great omentum* in the *Johns Hopkins University Circulars*, No. 114, July, 1894, p. 115^a, note 9]. This view, however, is not probable.
- (15) MARTI thinks that we should perhaps read *הוֹרֵךְ עֲנִי*, instead of *ל* with the inf. after the impf. (cf., however, § 124, b). This is not necessary. 5
- (16) For *תּוֹבֵל*, see on 2, 10.
- (17) Notwithstanding *נְבוּזַבְדַּנֶּשֶׁת* (2, 6) BÄR and GINSB. here point to *נְבוּזַבְדַּנֶּשֶׁת*; cf. KAUTZSCH, § 64, 3. Only one of the two vocalizations of *נ* would seem to be correct; ANDREAS, however, (MARTI, p. 71) thinks both possible, so far as the Persian is concerned. 10
- (19) The mispronunciation *מִחַס* in *Θ* still appears in THEILE's edition of the Hebrew Bible (Leipzig, 1849). *Θ*'s *percutiebat* is based on *Θ*'s *ἔτυπτεν*, and LUTHER in turn was misled by *Θ*; but AV has correctly *kept alive*. For the Haf'el participle *מִחַס* cf. KAUTZSCH, § 11, 3, b, γ. [There is, of course, no elision of the second stem-consonant in *מִחַס*; the doubling of the *ח* is based on the analogy 15 of the verbs *פָּנַח*; nor is Heb. *יִסְבַּג*=*יִסְבַּג*, but it is an analogical formation (cf. GESEN.-KAUTZSCH²⁶, p. 174, note 1). The primitive form of *חַיָּה* *to live* is *חַיִּיחַי* (cf. *חַיָּה*; حیوان). The final *ו*, however, became *י* owing to the preceding intransitive *i*-vowel: *חַיִּי*, thus making the stem a *verbum mediae geminatae* (cf. WRIGHT-DE GOEJE³, §§ 166, D; 179, remark b). The stem of *חַיָּה* 20 *serpent*, on the other hand, is *חַוִּי* (cf. *חַוִּי*). — P. H.]
- (20) *סִי* appear to pronounce *וִי קָרָה* instead of *וִי קָרָה*; see on 2, 7; 4, 15.
- (21) The Q^{re} rightly reads *שָׁוִי* instead of the K^{ethib} *שָׁוִי*, or as GINSB. adds, like KAUTZSCH (*Gram.* p. 175, ad p. 89), *שָׁוִי*. The assumption of a mere mistake in the separation of the words (KAUTZSCH, § 47, g, 3, a) is hardly adequate. 25
- The wild asses are mentioned here, as BEVAN says, *as a type of savagery* only (cf. Job 39, 5-8). CALVIN's expansion of the expression into an exile of the king among barbarians was rightly rejected by HITZIG. Wild asses live far from the dwellings of men, where fodder is given to cattle, and so HAUPT's suggestion to read *עֲרִיָּה* (cf. Joel 1, 18) instead of *עֲרִיָּה* seems very plausible [cf. PRINCE, 30 *l. c.*, p. 111]. However, I should not be inclined to substitute *עֲרִיָּה* for the traditional *עֲרִיָּה*.
- (22) GINSBURG and STRACK point to *הַשְּׂפֵלֶת*, while some of the MSS collated by STRACK read *הַשְּׂפֵלֶת*; so, too, MARTI.
- (23) For the order of the metals, see on 2, 35. 35
- Θ* rightly takes *לָהּ*, against the accents, as referring to *וְלֹא לָהּ* (KAUTZSCH, § 84, 1). To explain *ל* as = the Latin *penes* (cf. Jer. 10, 23) is too far-fetched. Still less does it seem advisable to strike it out.
- (25) The fact that *שׁוֹרֵי* only express *מִנָּה* once does not warrant the assertion that the word occurred but once in their texts; the impressive repetition is one of the 40 beauties of the original.
- [The first *מִנָּה* seems to be the passive participle of *מִנָּה* *to count*, while the second *מִנָּה* represents the *status absolutus* of *מִנָּה* *mina*. The words *מִנָּה* *מִנָּה* *מִנָּה* *מִנָּה* *מִנָּה* *מִנָּה* *מִנָּה* *מִנָּה* *מִנָּה* *מִנָּה* mean: *There has been counted* (cf. *מִנָּה* *destiny, predestination*), *a mina, a shekel, and half-minas*, the half-minas (*parṣin* or, perhaps, *pērāsīn*) alluding to the division 45 of the empire between the Medes and the Persians, the *mina* (*mēnē*) referring to Nebuchadnezzar, followed by the shekel (*šēqēl*), the sixtieth part of the mina, symbolizing Belshazzar, the unworthy successor of the great Babylonian king. Compared with Nebuchadnezzar, Belshazzar was not only a *מִנָּה* *בֶּן מִנָּה* but a *מִנָּה* *בֶּן מִנָּה*! See HAUPT, *Johns Hopkins University Circulars*, No. 58, p. 104 50 (July 1887); PRINCE, *Mene Mene Tekel Upharsin*, Baltimore, 1893, p. 8. — P. H.]
- BÄR and GINSB. rightly adopt the pronunciations *תְּקֵל* and *וּפְרָסִין*. The exceptional vocalization *תְּקֵל* and *פְּרָסִין* (v. 28), instead of *תְּקֵל* and *פְּרָסִין*, is chosen in order

- 7 for vv. 4 and 5 Arabic *uqimat* **اقيمت**, which is an exact parallel, and this would seem to be preferable.
- BEHRM. again finds glosses here. But we do not gain anything by eliminating **תנינה**, which, it is true, can be dispensed with. The first **אחרי** in the enumeration is well distinguished by this addition from the **אחרי** which follows in v. 6. 5 Still less probable is the elimination of **הר הקמת** and **ולשטר הר**, for these words no more mean that this beast was set aside, than **נטילת** (v. 4) means that the first was easily made away with; only faulty exegesis could regard the one as a gloss on the other.
- (6) The absence of the **י** of the plural in the Q^rê **נבה** (cf. v. 4) is not enough to 10 prove that **אל** intended the singular; cf. KAUTZSCH, § 55, 4.
- BÄR writes in vv. 6 and 7 **בְּתֵר**, but GINSB., STRACK, and MARTI rightly prefer **בְּאֵתֵר**, which is better authenticated than the later spelling **בְּתֵר**; cf. 2, 39.
- (7) Better than the **מְקַקָּה** given by some authorities is **מְהַקָּה**, which BÄR, GINSBURG, and STRACK give in their text; cf. KAUTZSCH, § 46, 3, b. 15
- (8) Notwithstanding **סלקת** in v. 20 **אל** requires here **סלקת**; cf. KAUTZSCH, § 25, b.
- BÄR and GINSB. write the Q^rê (cf. v. 19 and 2, 33) **בִּינִיחִין**, while NORZI prefers **בִּינִיחִין**; cf. KAUTZSCH, § 53, 2 end. MARTI considers the Q^rê a correct emendation of the K^ethib; contrast NÖLDEKE (see on 2, 33).
- For the Q^rê **אֶתְעַקְרָה**, which MARTI substitutes for the K^ethib, cf. v. 20, and 20 see on 5, 5.
- (10) The Q^rê rightly reads **אֶלְפִין** (cf. 4, 14) instead of the faulty K^ethib **אֶלְפִים**. But its substitution of the Hebraizing form **רַבְּבִין** for the good Aramaic **רַבְּוֹן** (= **رَبْوَان**; Acts 21, 20) is needless; cf. KAUTZSCH, § 65, 4. The spelling of the K^ethib without *Dagesh forte* (THEILE, p. 1187) is erroneous. 25
- (11) GUNKEL (p. 324, n. 1) states that the text of v. 11^a is mutilated. He thinks it must have contained the judgment upon the eleventh horn. But this view seems to be due to a misunderstanding. Nor can we admit BEHRMANN's contention that the first two words have arisen out of v. 11^b by dittography. It is true that the position of **הוּא הוּיָת** before **בְּאֵרִין** is somewhat unusual, but it does not seem 30 advisable to strike out the two words, seeing that elsewhere also the author affects solemn resumption or reiteration of what has been said; cf. e. g. 2, 38; 4, 33; 5, 11. 23; 8, 2; 9, 2. 19 ff.
- (12) On **Θ**'s rendering **καὶ τοὺς κύκλῳ αὐτοῦ ἀπέστησε τῆς ἔξουσίας αὐτῶν**, see MICHAELIS, *Orientalische Bibliothek*, iv, p. 41. 35
- (13) NESTLE suggests **על** instead of **אל עם**, pointing to **Θ ἐπὶ τῶν νεφελῶν**; but as **Θ** has **μετὰ τῶν νεφελῶν**, the emendation would seem to be unnecessary.
- (15) Instead of BÄR's **נְרִנָּה** (pp. 79 f.), HAHN, THEILE, and GINSB. read, with most editions, **נְרִנָּה**; KAUTZSCH (§ 54, 3, a, β) prefers **נְרִנָּה**, with suffix, rather than *stat. emph.* **נְרִנָּה**. Probably still better is NÖLDEKE's and BEVAN's **נְרִנָּה**. WEISS finds 40 here the word **בְּנִין**, which occurs in the Targums and the Talmud (cf. ZDMG 32, 754), and reads **בְּנִין בְּנִין** on this account instead of **בְּנוֹא נְרִנָּה**. This ingenious conjecture, which is also mentioned by GINSB. and adopted by BUHL, is placed by MARTI in the text; but as the occurrence in our book of a foreign word going back to the Sanscrit *nidhāna* 'receptacle, case' is by no means impos- 45 sible, there is hardly sufficient ground for such alteration of the text; cf. NÖLDEKE (*Gött. gel. Anz.* 1884, p. 1022) and BEHRMANN.
- (17) GINSBURG and MARTI rightly put the fem. **אֲנִין** in the text. This reading is not only suggested by the Q^rê, but even in the K^ethib it is better authenticated than the masculine form **אֲנִין**. 50
- אֲנִין** is again needlessly questioned (cf. 8, 21) by GUNKEL, on the authority of **Θ**, whose **βασιλεία** is easily understood as a free translation. True, we obtain by a slight change of the consonants **מְלִבְוֹן**, and BEHRM. considers the replacing of

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

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

(9) Instead of מֵהֶם W. DIEHL reads מֵהֶן; see on 1, 5.

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

(11) Instead of אִל וְהִשְׁלֵךְ אֱלֹהִים, read the inf. abs. וְהִשְׁלֵךְ (cf. 9, 5, 11), and instead of the needless Q'rê הִרָם, retain the K'thîb, pronouncing הִרָם. It is certainly not to be regarded, with OLSH. (§ 259 end) and others, as a passive formed on the analogy of the Aramaic (cf. 7, 4); cf. GESEN.-KAUTZSCH²⁶, § 72, n. 9. GALL suggests הַנְרִילָה instead of הַנְרִיל; but this emendation is unnecessary: the change of gender here points to the Syrian King, not to the horn which re-appears at the end of v. 12.

(12) EWALD's (§ 174, g) and BEHRMANN's explanation of צָבָא as a feminine, with the meaning *military service* or *temple service*, does not seem satisfactory. We therefore read, to suit the preceding and following צָבָא (vv. 11, 13), the passive perfect נָתַן instead of תָּנַתָּן. GALL resorts to a very radical alteration of the text. He thinks that, following $\Theta\Theta$, the beginning of v. 12 should read וַיִּתֵּן עַל הַתְּמִיד וַיִּשְׁעַת הַפֶּסַע *und es wurde gelegt auf das tägliche Opfer der Frevel*.

Instead of אִל וְהִשְׁלֵךְ, which can hardly refer to the horn as agent, we pronounce וְהִשְׁלֵךְ. As the text is deprived of one consonant by the reading נָתַן, the first word of the verse should, perhaps, be read וַצָּבָא, i. e. *God's army*. Thus only the want of the article in צָבָא disappears, but in the transition from king to horn the change of gender which appears in the last two words of v. 12 is explained without violence. In other cases, too, it would seem that a slight corruption of the text at the end of a word has also affected the following word; cf. v. 22; 9, 24.

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

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

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

- 8 why GIESEBRECHT (*Gött. gel. Anz.* 1895, p. 599) should declare them to be an interpolation. He is then, of course, obliged to delete the words **הערב והבקר** **נאמר** in v. 26.
- (14) Instead of **אָלִי אֵל**, read, with **ΘΩΣ**, **אָלִי**; Daniel is but a listener.
- (9-14) [According to a paper by GEO. F. MOORE, read at the meeting of the American Oriental Society, April, 1896, the **צבא השמים** in v. 10 is not the Jewish people, as commonly interpreted (**כוכבים** being taken metaphorically), but the heavenly bodies as the Gods of the heathen nations (*cf.* Is. 24, 21; Enoch 80, &c.), as in v. 11 the **שר הצבא** is not a ruler of the Jews (GROTIUS, *al.*), but the God of the Jews, the Supreme God. V. 10 is then to be understood in the light of 11,36-39; 10 1 Macc. 1, 41 ff., of Antiochus' attacks on other religions of his realm, as v. 11 of his attempts on that of the Jews. (In v. 11 read *active* verbs). At the beginning of v. 12 and in v. 13 **צבא** is intolerable. In v. 12 neither **ט** nor **θ** expresses the word; in 13 it is absent from **ט** at least. In both cases MOORE conjectures that it was originally written **וצבי**, a gloss to the *preceding* word: v. 11, **וְהַיְשִׁילֶךָ מִכּוּן** 15 **וְהַתְנַחֵן עַל הַתְּמִיר** (v. 11, **וְקָרַשׁ (וְצָבִי) מִרְמָס**; v. 13 **מִקְרָשׁ (וְצָבִי) פִּשְׁעֵ** (see **ט**, and BERTHOLDT); **פִּשְׁעֵ** is, like **הַפִּשְׁעֵ שָׁמַיִם** (v. 13, the altar of Zeus, elsewhere **שָׁמַיִם שָׁמַיִם** (*cf.* DRIVER, *Introduction*⁵, p. 539, *ad* p. 461; Germain ed., p. 528, n. 2). In v. 13 the most probable emendation seems to be: **הַתְּמִיר הַחוּסֵר**: **מִרְמָס** 20 **תַּת וְקָרַשׁ (וְצָבִי)**; **וְהַפִּשְׁעֵ (שָׁמַיִם)**; *cf.* **ט** 11, 31; 12, 11. The paper will be printed in vol. xv of the *Journal of Biblical Literature*, Boston. — P. H.] None of the emendations suggested by Prof. MOORE commends itself to my judgment.
- (22) **נְוִי** can hardly mean *subjects*, as opposed to the royal family. Read therefore, with **טθ**, **מְנוִי** instead of **מְנוִי**. This is all the more probable as, owing to the corruption of the end of the word (*cf.* v. 12), a **ת** appears to have been corrupted 25 ed to **י** at the beginning of the word following. Thus the suspicious **יַעֲמַרְנָה** of **אֵל**, which is natural neither as an Aramaism nor as an archaism in Hebrew, is replaced by **תַּעֲמַרְנָה**, the only form which we should expect. On the other hand, there is no ground for striking out **וְלֹא בָּחֹו** with BEHRM., as a transcriptional error derived from v. 24. **θ** writes **ἐν τῇ ἰσχυρί**, which is more accurate than **τῶ's κατὰ 30 τῆν ἰσχυρί**; see on v. 24.
- (23) Instead of **אֵל הַפִּשְׁעִים**, **טθ** understand here **הַפִּשְׁעִים**, thus following the Q^rê of 9, 24 which reads **וְלִקְהָתָם**. The pronunciation of **אֵל**, however, though rejected even by GINSB., deserves the preference, if only because of the Hif'il. GALL's (p. 49) emendation **קְהָתָם הַפִּשְׁעִים** (*cf.* Is. 18, 5) is unnecessary. 35
- (24) KAUTZSCH-MARTI regard **וְלֹא בָּחֹו** as a gloss which has crept in here from v. 22 — the converse of BEHRMANN's opinion. But the real state of the case is simply reversed by the assertion that the interpretation — surely the only correct one — that Antiochus Epiphanes owed his successes to his intrigues, is more artificial than making the suffix again refer to Alexander the Great. Equally need- 40 less is BEVAN's assumption, that instead of **יִשְׁחִית** we should read **יִשְׁחַת** or **יִשְׁחִית**; for the adverbial construction (otherwise in 11, 36) of **בְּפִלְאוֹת** creates no difficulty.
- (24.25) Instead of **שָׁבְלוֹ וְעַל קְרָשִׁים**; **וְעַם קְרָשִׁים**; GRÄTZ, following the free rendering of **τῶ καὶ ἐπὶ τοῦς ἀγίοις τὸ διασῶμα αὐτοῦ**, wished to read **וְעַל קְרָשִׁים שָׁבְלוֹ**. GINSB. makes the same proposal, and this radical alteration of the text is also approved by BEVAN, 45 KAUTZSCH-MARTI, and GALL. But in Hebrew the **ו** of the apodosis is of frequent occurrence (*cf.* GES.-KAUTZSCH²⁶, § 143, b, n. 2). Against the opinion that there can be no reference to the people of the saints before v. 25 (**τῶ** has **καὶ ἕμουν ἀγίω** at the end of v. 24), BEHRM. makes the pertinent remark, that our author is not particularly careful to avoid repetition. 50
- (27) KAUTZSCH-MARTI think it necessary to strike out **וְנִתְיִיתִי**. They assert that this is undoubtedly nothing but a transcriptional error for **נִתְלִיתִי**, the coordinating **ו** being a subsequent addition. The objections against this Nif'al of **הִיָּה**, which

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

If, with VAN LENNEP, BEVAN, and others, we read בְּנֵי, following 11, 20. 21. 38, this has nothing to do with the reading of ΘΘ, ἐπὶ τὸ ἱερόν, or of 3 *in templo*. There are plenty of departures from אָל in the Ancient Versions in vv. 24-27 which must be regarded as pure fancies. 15

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

[Dr. PAUL RUBEN states on p. 11 of his *Critical Remarks upon some passages of the OT* (London, 1896): "Dan. 9, 27 we must read הַמְּשָׁמָה שְׁקוּי הַקְּנָה 25 וַיִּנְתֵּן עַל הַקְּנָה שְׁקוּי הַמְּשָׁמָה — (a) I write שְׁקוּי הַמְּשָׁמָה according to Θ Dan. 11, 31; 12, 11; Θ Dan. 12, 11 (אָל שְׁקוּצִים מְשָׁמִים); — (b) הַמְּשָׁמָה is a correction of שְׁקוּצִים וְעַל קְנָה שְׁקוּצִים; מְשָׁמִים is corrupted from מְשָׁמִים (ΘΘ δοθῆσεται), נָתַן being used also 11, 31; 12, 11. — (c) Θ has καὶ ἐπὶ τὸ ἱερόν = וְעַל הַקְּנָה, 3 *et erit in templo*; these translations might be only the outcome of guessing, or ἱερόν might be a corruption 30 of πτερόν; two things, however, are sure: (1) that Θ read the article; (2) that there is some connection of this passage with 1 Macc. 1, 54 ἀκακοδομησαν βδέλυγμα ἐπιτῆ τὸ θυσιαστήριον, and therefore of the קְנָה with the altar."'] I consider these conjectures quite unnecessary; nor can I believe that קְנָה here or in Hos. 4, 19 is an old Semitic word for the place around the altar, *i. e.* a kind of κῆπος. 35

- 10 (1) In בְּלִטְשָׁאֵר the letter א stands properly not before but after ש, as in 1, 7; 2, 26; 4, 5. 6. 15. 16; 5, 12; *cf.* 5, 30.
- (4) BEHRM. arbitrarily declares הוּא חֲרָקֵל to be an incorrect gloss. But we have here a man of God, more than 80 years old, holding high office in the East (6, 29), and not engaged in Babylon alone (*cf.* 8, 2). The exaggerated expectations of his coreligionists who had returned to Judah could not be shared by one who knew how troublous would be the time (9, 25). It is of intention, then, that our author turns his hero's steps toward the east rather than the west. 40
- (7) Unless *in order to hide themselves* is to be taken as a free translation, it is more inexact than 3's *fugerunt in absconditum*. Flight does not always secure a hiding-place. The statement that they both *fled* and *hid themselves*, is, consequently, by no means superfluous. There is therefore no warrant (*cf.* Esth. 2, 8) for changing the text to לְהִתְבַּא, which would yield a different sense; *cf.* 1 K 22, 25. 45
- (8) BEHRM. is wrong in regarding the final words וְלֹא עֲצַרְתִּי כֹחַ, which recur in v. 16, as a gloss. His argument that they can easily be done without, is not valid. 50

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‡ "or שְׁקוּי הַמְּשָׁמִים, *cf.* NESTLE, ZAT 4, 248."

‡ "ἐπὶ = *behind*?"

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

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

- (22) It seems very plausible to substitute, with BEHRM. and KAUTZSCH-MARTI, following 10
 ΘS, for וְיָבֵן of א1 the emendation וַיְבִינֵנו, or perhaps וַיְבִינֵנו = וַיְבִינֵנו (cf. 1 K. 12, 12). This change is also approved by GINSE., but the evidence of Θ, who changes the προσήλαθε of Θ to συνέτισέν με (*cf.* 8, 16) = *I docuit me*, is against it.
- (23) BEHRMANN's conjecture, following 10, 11. 19, that אִישׁ has dropped out before 15
 הַמְּדוּרָה, is unnecessary. Θ's ἐλεινός and ἄνθρωπος ἐλεινός confirm the omission of אִישׁ in the first passage (*cf.* Gen. 4, 1 and ψ 21, 7), although this may have been based, as BEVAN thinks, on a false reading, הַמְּדוּרָה.
- (24) By the use of indefinite and obscure expressions the author has succeeded in 20
 preventing certain passages in vv. 24-27 from ever being understood with any certainty. But the more the difficulties in understanding an important passage of the Book of Daniel accumulate, the less we are permitted to make an attempt at overcoming them by mere alteration of the text. In such cases the text has probably been transmitted with especial care. BEHRM. (p. xxxi) rightly deems the worth of Θ for textual criticism *but slight* (*cf.* also MICHAELIS, *Orient. Bibl.* iv, 26 ff., especially p. 32). Θ's treatment of this passage, added to its general 25
 shortcomings, may have turned the scale (BEHRM., p. xxxvi) in favor of its being early supplanted by Θ. The incorrect pronunciation of שָׁבָעִים for שָׁבְעִים, which we find in Θ, set aside the *weeks of years*, and did not lend itself, therefore, to the exegesis of the Church which applied the prediction to the time of Christ. BEHRM. gives a very careful collation of vv. 24-27 in א1 with the Ancient Versions 30
 (pp. xxxiv-xxxvii). The results, however, are but scanty, especially as in the *resumé* given on p. xxxvii we must strike out at least כָּנָה for כָּנָה, v. 27. No exegete has derived this reading from any Ancient Version; it is pure conjecture (*cf.* 11, 21). We are indebted for this emendation (which KUENEN, *Oud.* ii, 472 pronounced very reasonable) to the young Dutch theologian J. W. VAN 35
 LENNEP, whose thesis (*De zeventig jaarweeken van Daniel 9, 24-27*, Utrecht, 1888) was reviewed by me as a noteworthy piece of work in SCHÜRER's *Theol. Lit. Zeit.* '89, No. 5.

The K^{ethib} should probably be read לְכִלְאֵי הַפְּשָׁע וְלְהַתְּמָאֵת הַטְּמֵאוֹת. The second pair of these four words is corrected in the Q^{ere} to וְלִהְיֶה תְּמֵאוֹת אֵל; לְכִלְאֵי הַפְּשָׁע, how- 40
 ever, excites redoubled suspicion both by the peculiar verbal form (*cf.* Hos. 6, 9; Jer. 38, 4 with Dan. 12, 7) and by the article, which elsewhere in the verse is wanting. As in 8, 12. 22 the beginning of a word was seen to have been corrupted by the mutilation of the end of the preceding one, so here we may read לְכִלְאוֹת פְּשָׁע.

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

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

11 (1) Must we read עֲמָרִי for עֲמָרִי אֵל? The only grammatical parallel is Job 9, 27; but 15 there, too, the text may be corrupt [see SIEGFRIED *ad loc.*].

(4) It is natural to read וַיִּקְעָמוּ, following the parallel 8, 8, instead of וַיִּקְעָמוּ (AV: *And when he shall stand up*), which recalls the beginning of v. 3. Yet this change is not strictly necessary, for the explanation *as quickly as he has risen up* which has been retained by KAUTZSCH-MARTI, seems in itself quite possible, and 20 especially so in our writer, who is not at all averse to hidden meanings. However, the change suggested by GRÄTZ, BEVAN, and BEHRM. fits very well, and seems even to have suggested itself to LUTHER, as appears in his free translation *wenn er auf's Höchste gekommen ist*. To substitute כ for כ, although, according to GINSE., כ is not unattested by authorities, is not advisable. Against Θ ἐν τῷ ἀναστῆναι 25 αὐτόν we have Θ ὡς ἄν στή.

Instead of וְלֹא לֹא אֶחָדֵינוּ, S offers $\text{وَلَا لِحَدٍّ مِّنَّا}$, as though he read, or guessed, וְלֹא כְחָרְבוּ. אֵל is thoroughly backed by Θ, οὐκ εἰς τὰ ἔσχατα αὐτοῦ, while Θ, failing to understand the words, has altogether omitted them. (Against the text of Θ as given by SWETE, *cf.* SCHLEUSNER, *Theo.* i, p. 154). 30

(5) Without change of the consonants LUTHER refers the suffix in אֶחָדֵינוּ to Alexander the Great, and translates אֶחָדֵינוּ: *welcher ist seiner Fürsten einer*, taking ו to mean *that is*. HITZIG and others are probably more correct in placing *Athnach*, with 63, under הַנֶּגֶב, so that the suffix refers to the king of the South (so AV: *and one of his princes*). But if we disregard the traditional accentuation, it will 35 be better, with MEINHOLD, to strike out the ו in the second וַיַּחֲזֹק as an erroneous repetition of the preceding ו. To regard it as a ו of the apodosis, with BEVAN and BEHRMANN, is less satisfactory.

(6) Of the numerous alterations suggested here (see on 9, 24) the only probable one would seem to be to substitute, with 63, וַיִּרְעוּ for אֵל. This has also been 40 done by LUTHER.

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

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

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

The translation of $\Theta\theta$, ἤμην with the participle, is correct. But the conjunction preceding אני הייתי seems to have been taken by them as the ν of the apodosis. 5 It must be regarded, with BEVAN, as introducing a circumstantial clause.

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

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

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

The rendering by $\Theta\mathfrak{S}$ of מלכי in the singular is just as arbitrary (cf. v.1); Θ renders freely, as if we had מלכות again.

- (14) GINSB. observes: וְקָרָא כְּתִיב, וְקָרָא קָרִי, while BÄR (p.97) gives no Q^rê in c.10. \mathfrak{A} evidently permits itself in the pronunciation וְקָרָא a pun recalling Gen. 49,1.

In accordance with the εἰς ἡμέρας of $\Theta\theta$, the last word should be pronounced 35 לְיָמִים; the article inserted by \mathfrak{A} is out of place; cf. 8,26.

- (17) מעתה is confirmed by Θ ἀπὸ τοῦ νῦν, but it is said to be inapposite or colorless. BEVAN and BEHRM. needlessly read מִבְּעַתָּה (cf. Jer. 8,15) = *for fear*; or מִרְעָרָה (cf. v.11; Is. 33,14).

- (19) Taking unnecessary offense at the repetition (cf. 2 Sam. 10,12), BEVAN would read וְאַמְצִי (cf. e. g. Jos. 1,6) instead of וְחֹזֵק. But this alteration has no adequate 40 support in the free translation of $\Theta\mathfrak{S}$; BEHRM. reads even וְהַחֲזִק (11,7.32). The ν , usually wanting before a second imperative (cf. 2 Sam. 16,7), remains in solemn discourse, e. g. ψ 90,17. The rendering of KAUTZSCH-MARTI is good: *Take courage, yea, take courage*.

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

- II It seems more natural, however, to refer it to the Holy Land named immediately before. This leads to BERTHOLDT's pronunciation וְבָלָה.
- (17) The exegetical gain obtained at the expense of changing one consonant may, perhaps, excuse the alteration of קָל to לָל. The meaning, then, is that the Syrian will proceed with energy (Esth. 9,29) against the kingdom of the Egyptian. 3 5
(*et ponet faciem suam ut veniat ad tenendum universum regnum ejus*) interprets in the sense that Antiochus sought to bring the whole kingdom of the Egyptian under his control; but this translation of the words is contrary to Hebrew usage. There remains apparently for אַל only the rendering of LUTHER and AV which, however, hardly fits the context, viz., *with the strength of his whole kingdom*. 10
This translation has also been adopted by BEHRM., while KAUTZSCH-MARTI follow 3.
- There is, and rightly, a general agreement in the rendering on the margin of RV which follows the Ancient Versions, and gives: *and shall make equitable conditions with him* (LUTHER: *aber er wird sich mit ihm vertragen*). This implies reading 15
וְעָשָׂה יַעֲשֶׂה. But the substitution of מִשְׁרִים (v. 6) for the plural of יִשְׂרָאֵל, which we seem to have in אַל יִשְׂרָאֵל, is unnecessary and unsupported by Θ. The same applies to BEVAN's change, based upon the Syriac, of בַּת הַנְּשִׁים to בָּתוּ בְנֵי שִׁים, and, finally, to the elimination both of the suffix in לְהַשְׁחִיתָהּ and the dative לוֹ following upon לָל (*cf.* Is. 7,7). 20
- (18) For the K^{thib} וְיִשְׂבֵּב, referring to a fact, the Q^{re} reads וְיִשֵּׁב, as in v. 17 where it merely sets forth an intention. BEVAN's bold conjecture is ingenious, but hardly correct. Resting on the confused ἐν ὄρακι of Θ, he would substitute שְׂבָעִים for לוֹ בְּלֵה אַל, while BEHRM., who is less felicitous in conjecturing בְּאֵלֶת as the reading of Θ, contents himself with striking out the first לוֹ. 25
- (20) It makes but little difference for the sense whether we refer נוֹנֵשׁ (*cf.* Zech. 9,8) to the impecunious king Seleucus IV, or directly to Heliodorus. Yet the latter interpretation of this obscurely expressed verse, now probably the dominant one, is so harsh, that BEVAN wants to transpose אַל מַעְבִּיר נוֹנֵשׁ into מַעְבִּיר נוֹנֵשׁ, in order to get the sense *an exactor who shall cause the royal dignity to pass away* 30
(*cf.* 2 S. 12,13).
- To render the indefinite מַלְכוּת הַהָרִים in the sense of צָבִי is difficult; צָבִי is everywhere made definite by the article (8,9; 11,16.41; *cf.* Ezek. 20,6.18) or by an appended קָדַשׁ (v. 45). EWALD's translation, which makes an exactor pass through a most glorious kingdom, is no less questionable. Moreover, we expect the pre- 35
position ב (Deut. 2,30) or אֶל (Jos. 4,8) before הָרִים, since it is not a river (Jos. 7,7). Passages like 2 S. 2,8 do not prove that הָרִים is an accusative of direction, nor do they warrant the translation *send an exactor to the glory of the kingdom*. We have, further, to consider that the Ancient Versions, influenced, it would seem, especially by מַלְכוּת הַהָרִים in the following verse and by the well-known combination 40
of הָרִים and הָרִים (*cf.* e. g. שִׁשׁ 21,6; 45,4) did not think of taking הָרִים = הַצָּבִי. True, Θ (τῆς βασιλείας δόξαν) and Θ (πράσσωσιν δόξαν βασιλείας) have connected נוֹנֵשׁ with הָרִים contrary to the accents, but this very fact supports the order of words assailed by BEVAN. There is no need whatever of changing the text if we take נוֹנֵשׁ as a so-called *comparatio decurtata*, translating as *exactor*; *cf.* 45
שִׁשׁ 22,14 and GES.-KAUTZSCH²⁶, § 118,5, c.
- (22) Instead of אַל הַשְׂטָף, BEVAN and KAUTZSCH-MARTI pronounce הַשְׂטָף, which is scarcely an improvement.
- (26) BEVAN and KAUTZSCH-MARTI strike out ו before בְּמִשְׁמָנִי; but BEHRM. is probably more nearly right in beginning the new verse with ו. 50
BEVAN and KAUTZSCH-MARTI read יִשְׂטָף (*cf.* v. 22) instead of יִשְׁטָף; but the intransitive construction occurs also in vv. 10 and 40.
- (30) J. D. MICHAELIS (*Orientalische Bibliothek*, iv, 39) took unfounded exception to Dan.

- II The plural י ומביאה should probably be retained, with GINSB. against BÄR. Also אִם הִילָךְהָ (AV: *he that begat her*) deserves the preference over הִילָךְהָ (LUTHER: *und mit dem Kinde*). BEHRM., pronouncing the last word בְּעֵתָם, obtains the sense: *and both she and he that sent for her* (Jud. 12,9) *shall become a terror, also her child, and he who took her to himself* (v. 21). The German Revised Version (Halle, 1892) gives the conclusion of the verse more correctly as follows: *und mit dem der sie erzeugt hat, und dem, der sie eine Weile mächtig gemacht hatte*. (English RV as in AV, except that *those* is substituted for *these* of AV: *and he that begat her, and he that strengthened her in those times*).
- (7) By turning the three words of אִם מִשְׁרֵשִׁיהָ עַל כִּנּוּ into נָצַר מִשְׁרֵשִׁיהָ עַל כִּנּוּ, the apocalyptic type of language is certainly assimilated to that in ordinary use; but for such needless changes of the text BEHRM. should not appeal to 6. We might rather be inclined to question the first נָצַב, since the sense *and he shall take the field against the army* is not exactly suitable before אֵל הַהַיִל, much less *and he shall come to power*. BEVAN is perhaps right in reading חֵיל (אֵלֵהֶם). In this way we gain an intelligible basis for the subsequent בָּהֶם, and the consonantal text is but slightly changed.
- (10) The K^{thib} וּבְנוּ is rightly taken by the Qrd as plural (= וּבְנוּי). There is no need, however, to accept the second and third Qrd's in the verse, merely because the final letters of the two K^{thib}-forms יִהְיוּ and מְעוּהָ might be confused with one another. The plural form may be referred to הַיְלִים, and יִתְגַּדְּרוּ seems to be supported by the words עִם מֶלֶךְ הַצַּפּוֹן in v. 11, which are no marginal gloss. יִתְגַּדְּרוּ would also read more smoothly inasmuch as, with the K^{thib}, the Athnach would not be expected until וַיִּשָּׁב. This presents no doubt a certain difficulty.
- (12) The sense being so obscure, it is hard to make positive choice between the K^{thib} יָרוּם and the Qrd נָקַם.
- (13) BEHRM. and KAUTZSCH-MARTI follow BEVAN who, comparing v. 6, regards, against 60, הַעֲתִים as a gloss which has crept in from the following verse. This assumption may not be wholly impossible, yet it is certainly improbable. Absolutely inadmissible is BEHRMANN's further conjecture that we should read, with 6, יָרוּם בּוֹ instead of יָרוּם בּוֹ (cf. v. 20; 2 K. 5, 11), as if our author had written two ב's one after the other.
- (14) For אִם רַבִּים 6 has διδνοιαι, and it has been ingeniously suggested that the original text had לִבִּים *Libyans* (v. 43), for which 6 read לְבוֹת; cf. MICHAELIS, *Orient. Bibl.* iv, pp. 38f. On the strength of 6 ἀνοικοδομησῆσαι τὰ πεπτωκότεν τοῦ ἔθνους σου BEVAN would read here, following Am. 9, 11, בְּנֵי פָרְצֵי עֲמֻקָּה, *those who build up the breaches of thy people*. RUD. SMEND has shown (*AT Relig.*, p. 383) that even with the (grammatically unassailable) construction of אִם our passage may very well be interpreted as referring to a flaming up of the Messianic hope and to an attempt to throw off all heathen domination. A. SCHLATTER, again, in ZAT ('94, pp. 145ff.) thinks especially of the robber family of the Tobiadae (WELLH., *Jüd. Gesch.*, p. 200, English translation, pp. 140ff.). בְּנֵי, however, does not necessarily refer to a family, so we understand the robber crew of tax-contractors with all their adherents; cf. Matth. 3, 7.
- (15) It is not necessary, with 633, LUTHER, AV, to read עָרִים בְּצֻרוֹת. 6 confirms the singular עִיר (RV, *a fenced city*). The unusual (cf., however, 2 Chr. 36, 19) expression עִם מִבְּחָרָיו should not induce us to read, with KAUTZSCH-MARTI, עִם בְּחָרָיו, and to delete, as another case of dittography, the ו of the apodosis in אִין, which follows in אִם; see on 8, 25.
- The conjecture mentioned by GINSB., וַעֲמֹ יָבֹרָה, gives a suitable sense; but it repeats itself somewhat at the end of the verse.
- (16) אִם וְקָלָה אִם (cf. 9, 27) implies that Antiochus will bring destruction to the Egyptians.

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



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

דניאל



שנת שלוש למלכות יהויקים מלך יהודה בא נבוכדנאצר מלך בבל א, 1
ירושלם ויצר עליה: ויתן אדני בידו את יהויקים מלך יהודה ומקצת 2
כלי בית האלהים ויביאם ארץ שנער בית אלהיו ואת הכלים הביא
בית אוצר אלהיו:
3 ויאמר המלך לאֲשַׁפְּנֹו רב סריסו להביא מבני ישראל ומורע 3
המלוכה ומן הפרתמים: ילדים אשר אין בהם כל מאום וטובי מראה 4
ומשפלים בכל חכמה וידעי דעת ומביני מִדָּע ואשר כת בהם לעמד
בהיכל המלך וללמדם ספר ולשון כשדים: וימן להם המלך דבר יום ה
ביומו מפת־יָג־ המלך ומיין משתיו ולגדלם שנים שלוש ומקצתם
יעמדו לפני המלך: ויהי בהם מבני יהודה דניאל חנניה מישאל 6
ועזריה: וישם להם שר הסריסים שמות וישם לדניאל בלמשאצר ולחנניה שְׁרָרְךָ 7
ולמישאל מִישַׁךְ ולעזריה עֶכְרֹו ננו:
8 וישם דניאל על לבו אשר לא יתנַאֵל בפת־יָג־ המלך וביין משתיו ויבקש 8
משר הסריסים אשר לא יתנַאֵל: ויתן האלהים את דניאל לחסד ולרחמים לפני 9
שר הסריסים: ויאמר שר הסריסים לדניאל ירא אני את אדני המלך אשר מנה י 15
את מאכלכם ואת משתיכם אשר למה יראה את פניכם ועפים מן הילדים אשר
בגלכם וחיבתם את ראשי למלך: ויאמר דניאל אל הפֶּלְצֵר אשר מנה שר 11
הסריסים על דניאל חנניה מישאל ועזריה: נִם נא את עבדיך ימים עשרה ויתנו 12
לנו מן הַזֵּרְעִים ונאכלה ומים ונשתה: וַיִּרְאוּ לפניך מראינו ומראה הילדים האכלים 13
את פֶּת־יָג־ המלך וכאשר תִּרְאֶה עֲשֵׂה עִם עבדיך: וישמע להם לדבר הזה ויִנְסֶם 14
ימים עשרה: ומקצת ימים עשרה נראה מראה־ם טוב ובריאי בשר מן כל הילדים 15
האכלים את פת־יָג־ המלך: ויהי הפֶּלְצֵר נשא את פת־יָג־ם ויין משתיהם ונתן 16
להם זֵרְעִים:
17 והילדים האלה ארבעתם נתן להם האלהים מִדָּע והִשְׁכִּיל בבל ספר וחכמה 17
25 ודניאל הבין בכל חזון וחלמות: ולמקצת הימים אשר אמר המלך להביאם ויביאם 18
שר הסריסים לפני נבכדנצר: וידבר אתם המלך ולא נמצא מפֶּלֶם כדניאל חנניה 19
מישאל ועזריה ויעמדו לפני המלך: וכל דבר חכמת בינה אשר בקש מהם המלך כ
וימצאם עשר ידות על כל החרטמים ו-האשפים אשר בכל מלכותו: ויהי דניאל 21
עד שנת אחת לכורש המלך:



ובשנת שִׁתִּים־עֶשְׂרֵה־ למלכות נבכדנצר חלם נבכדנצר חלמות ותתפעם רוחו א, 2
ושנתו נהיתה עליו: ויאמר המלך לקרא לחרטמים ולאשפים ולמכשפים ולכשדים 2
להניד למלך חלמתיו ויבאו ויעמדו לפני המלך: ויאמר להם המלך חלומי חלמתי 3
ותפעם רוחי לדעת את החלום: וידברו הכשדים למלך ארמית 4



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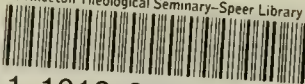


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