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Article

Textual Commentary on the Ethiopic Text of Ezekiel 1–11

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Textual Commentary on the Ethiopic Text of Ezekiel 1–11*

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Introduction

The aim of the following article is to provide a textual commentary on the Gǝʿǝz text of Ezekiel 1–11. It is based on the text in my critical edition of the book and is intended to complement that edition and also what is said in my Schweich Lectures, Translating the Bible: the Ethiopic Version of the Old Testament.¹

The translation of the Book of Ezekiel into Classical Ethiopic belongs at some point in the period that lasted from the mid-fourth to the early seventh century,² during which all the biblical books were translated into Ethiopic, although it is unlikely that Ezekiel was translated early in this process. Thirty-seven manuscripts of this text are known at present to exist, and these range in date from the first half of the fifteenth century to the twentieth century. There is thus a gap of approximately one thousand years between the date of the translation of Ezekiel and the date of the oldest manuscript of the text (Ṭānāsee 9).

The manuscripts can be divided on the basis of their age, the extent of the text they cover, and of whether their text reflects knowledge of the Hebrew original, into two main groups, Eth I and Eth II, containing respectively an older and a younger type of text. The manuscripts belonging to Eth I date mainly from the fifteenth and sixteenth century and have a considerably abbreviated text in chapters 42–48 in comparison with the Greek and Hebrew. The Eth II manuscripts date from after approximately 1600 and have a complete text in chapters 42–48. In addition, the text contained in the Eth

* The Greek text of Ezekiel is quoted from Ziegler’s edition of the Greek text and is used by permission. The Hebrew text of Ezekiel is quoted from Biblia Hebraica Stuttgartensia, edited by Karl Elliger and Wilhelm Rudolph, 5th revised edn, edited by Adrian Schenker, © 1977 and 1997 Deutsche Bibelgesellschaft, Stuttgart, used by permission. The fifteen Ethiopic manuscripts discussed in the article are identified by their shelf marks, and it is hoped that these will be self-explanatory. A list of the manuscripts and their locations is given at the end of the article.

² For what follows, see Knibb 2015, 1–37; Knibb 1999, 11–46.
II manuscripts, in contrast to that of the Eth I manuscripts, can clearly be seen to have been revised against the Hebrew.

Of the thirty-seven manuscripts of Ezekiel, fifteen were collated by me for the edition, namely all eleven manuscripts with the older type of text that were known to me at the time I commenced work on the edition plus two each from the seventeenth and the eighteenth century as representatives of the younger type of text.

There are numerous variants within the Eth I manuscripts, and these include a significant number of textual variants. On the basis of the conjunctive errors within them, the manuscripts can be divided into four families. Family 1 consists of Tanāsee 9 (first half of the fifteenth century) and two manuscripts from Gundā Gunde, EMML 26 (fifteenth century) and EMML 25 (early sixteenth century). As noted, Tanāsee 9 is the oldest manuscript of Ezekiel that we possess, and its age gives the text it contains a particular significance. But it does contain numerous mistakes and idiosyncratic readings that are not present in EMML 26 and EMML 25.

Family 2 consists of Berlin Petermann II, Nachtr. 42, British Library Or. 501 (both from the fifteenth century), EMML 2080 (perhaps from about 1500) and EMML 2082 (sixteenth or seventeenth century). It will be apparent that this type of text was in circulation at approximately the same time as Family 1, and it is difficult to determine the precise relationship between the two types of text, which both probably had their origins in the fourteenth century in the literary revival that began during the reign of ‘Amdā Ṣayon and is associated with the traditions about Abba Sālāma ‘the translator’. There are a number of double readings in the manuscripts of Family 1 that in some cases reflect influence from a Syriac-based Arabic version, and these readings are generally not present in the manuscripts of Family 2. However, in terms of agreement with the Greek text, it does appear that Family 1 is older.

The three manuscripts that belong to Family 3—Abbadianus 55, EMML 1768 and a manuscript from Aksum Ṣayon—all date from around 1500 and contain a text that has been revised in comparison with the other older manuscripts. In most cases the revisions seem to have been intended to provide a smoother text, but it is possible that some of the revisions may already reflect knowledge of the Hebrew text.

Family 4 consists of only one manuscript, Cambridge Add. 1570, which is dated to 1588/1589. This manuscript clearly belongs with Eth I and has links with the manuscripts of Family 2, particularly with Berlin Petermann II, Nachtr. 42. But equally clearly it has a text that has been revised against the Hebrew, and this is evident throughout the text, but particularly in chapters 40–48. This raises the question of the relationship of this text to
that of the Eth II manuscripts. It seems likely that the Hebraizing revisions to the text of Cambridge Add. 1570 and to the text present in the Eth II manuscripts were produced independently of one another, but there is nonetheless some evidence to suggest that one was produced in the light of the other.

The younger group of manuscripts (Eth II) consists of those dating from the seventeenth century onwards, which, almost without exception, have a Hebraizing text. Manuscripts of this group have a significant number of readings in common with the manuscripts of Family 3, and the Eth II text can be seen to be based on, and to represent a further development of, the text of Family 3.

The Ethiopic version of Ezekiel, like that of the other biblical books, was made from a Greek text. This is evident from the way in which it follows the Septuagint and its word order very closely, from the existence of numerous transliterations from the Greek, and from the mistranslations that can only be explained from the Greek. It has long been recognized that the Ethiopic version of Ezekiel belongs in fact with the Alexandrian text (the A-text), of which Codex Alexandrinus (A) is the prime witness. Amongst the minuscules allied to Codex Alexandrinus, the Ethiopic text of Ezekiel frequently agrees with the pair 106–410, but there is also clear evidence of agreement with 534, the close ally of 130. Both 534 and 130 belong to the Catena group; it is 130 that Ziegler, the editor of Ezekiel in the Göttingen edition of the Septuagint, identified as being the most closely related of the minuscules to the Ethiopic Ezekiel.

The manuscripts of Families 1 and 2 give us access to the Ethiopic text of Ezekiel as it existed in the fifteenth century—at the earliest, in the case of Ţānāsee 9, in about 1400—and reflect an ongoing process of revision whose origins, as suggested above, can be placed in the fourteenth century, in the literary revival that began during the reign of ʿAmdā Ṣayyān. Many of the changes that were made were of the kind that are spontaneously introduced whenever texts are copied by hand and were no doubt intended to improve the text. But quite apart from these changes, there is evidence that the text was revised in the light of the Syriac-based Arabic version. This can be seen in the double readings that occur, particularly in the manuscripts of Family 1, and in agreements in vocabulary and syntax. However, in contrast to what occurred in the case of Jeremiah, where extensive additions were made

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3 The four manuscripts collated as representatives of Eth II are Abbadianus 35, British Library Add. 24, 991, British Library Or. 302 and British Library Or. 504.


to the original Ethiopic text from the Syro-Arabic version, in the case of Ezekiel revision on the basis of a Syro-Arabic text appears to have occurred sporadically and not to have been systematic.6

The manuscripts of Family 3 provide further evidence of revision, probably during the fifteenth century, and reflect the text as it existed at about 1500. As already observed, it was this type of text that was revised against the Hebrew to produce the text present in the Eth II manuscripts. The Hebraizing character of the latter text, like that of the text of the Cambridge manuscript, is evident throughout the book, but is much more obvious in chapters 40–48, while in chapters 1–39 it is more marked in the Eth II text than in the Cambridge text. It can be seen in the correction of the text against the Hebrew (the Masoretic text) and in the filling, in the light of the Hebrew, of the substantial gaps present in chapters 42–48 in the Eth I text. It can also be seen in the use of constructions or vocabulary that reflect those of the Masoretic text, and in the use, particularly in chapters 40–48, of transliterations from the Hebrew. It is the closeness of some of the transliterations to the Hebrew original that makes improbable the suggestion that influence from the Hebrew was mediated through an Arabic original such as the translation of Saʿadya Gaʿon.7 The date of the Cambridge manuscript (1588/1589) strongly suggests that its text belongs in the sixteenth century, and the same is probably true of the process of revision that culminated in the Eth II text.

As a note to the reader, I would like to add that, in early September 2017, Ted Erho informed me that he had just found in Leiden University Library a fragmentary manuscript with the Ethiopic text of Ezekiel 37:23–48:13 that was perhaps datable on palaeographic grounds to the late thirteenth or early fourteenth century. The manuscript is thus at least a century older than the oldest manuscript of the Ethiopic Ezekiel that was known previously, namely Ṭānāsee 9 (see the Introduction above). The manuscript is very interesting because of its age, and I plan to publish a study of it and of its significance as soon as possible. I am very grateful to Ted Erho for informing me of the existence of the manuscript and to the staff of the Leiden University Library for their kind assistance.

**Sigla**

The sigla used for the Ethiopic manuscripts and for the other witnesses are the same as in my edition:

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6 Knibb 2014, 505–507.
7 Cf. Löfgren 1927, xlvi.
Table 1 List of Sigla

<table>
<thead>
<tr>
<th>MS Group</th>
<th>Sigla</th>
<th>Manuscript</th>
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<td>Tànasee 9</td>
</tr>
<tr>
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<td>Berlin Petermann II, Nachtrag 42</td>
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<tr>
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<td>L1</td>
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<tr>
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<tr>
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<tr>
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<td>E2</td>
<td>EMML 25</td>
</tr>
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<td>E3</td>
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<td>Eth I</td>
<td>E5</td>
<td>EMML 1768</td>
</tr>
<tr>
<td>Eth I</td>
<td>C</td>
<td>Cambridge Add. 1570</td>
</tr>
<tr>
<td>Eth I</td>
<td>AS</td>
<td>Aksum Šyon MS</td>
</tr>
<tr>
<td>Eth II</td>
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<tr>
<td>Eth II</td>
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<td>Greek</td>
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<td>The Hexaplaric (Origenic) recension</td>
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<td>Greek</td>
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<td>Greek</td>
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<td>Hebrew</td>
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</tbody>
</table>

8 Ziegler 1977.
9 The sigla used for other Greek manuscripts and textual groups are the same as in the Götttingen edition (Ziegler 1977).
11 The Syro-Arabic text is quoted from Bodleian Library MS. Arch Seld. A. 67, but it is not suggested that it was this particular manuscript that was used in the revision of the Ethiopic.
Textual Notes

The following notes are intended mainly to register differences between the Ethiopic and the Greek texts and to comment on the relationship of the Ethiopic to the Greek and Hebrew texts and to the Syriac and Syriac-based Arabic versions; to comment on the vocabulary used in the Ethiopic Ezekiel and elsewhere in the Ethiopic Old Testament; and to discuss difficulties in the Ethiopic text.

1:1 ቈሀሎኩ፡: καὶ ἤμην, cf. ወጱ=ኢ; ከወጱ።  ለክወጱ። 1:2 በዓመተ፡ ተፄወወ፡ ኢዮአቄም፡ ንጉሥ፡: in the year of the going into exile of Ιωακιμ the king; τοῦτο τὸ ἔτος τὸ πέμπτον τῆς αἰχμαλωσίας τοῦ βασιλέως Ιωακιμ, cf. Μ and Α. (1) Eth omits τὸ πέμπτον and uses a verb for the Greek noun, cf. 33:21; 40:1. (2) The spelling ኢዮአቄም፡, like the underlying ከወጱ, is ambiguous (cf. 4 Kgs 24:6), and the reference could be to Jehoiakim instead of Jehoiachin; C Eth II ወጱ፡ more closely corresponds to ከወጱ.

1:2 በዓመተ፡ ሳሮሮ፡ ኢዮአቄም፡ ንጉሥ፡: in the year of the going into exile of Ιωακιμ the king; σᾶσα ἐπὶ ἐμέ; Α 410 V 449 prefix ἐκεῖ, cf. Α; Ο (Qmg) ἐκεῖ = Μ S. 1:3 መንፈስ፡: καὶ εἶδον καὶ ἰδοὺ πνεῦμα ἐξαῖρον; καὶ ἰδοὺ ῥοχ; cf. Α. Eth also uses መንፈስ as the equivalent of γίνεσθαι in 3:14, 22; 8:1; 33:22 (all with እደ፡ እግዚአብሔር as subject), and in 17:7; 31:13; 37:7. መንፈስ፣ = Α ἐπὶ ἐμὲ; Α-410 V-449 prefix ἐκεῖ, cf. Α; Ο (Qmg)-62 add ἐκεῖ = Μ ወ.

1:4 በዓመተ፡ መንፈስ፡: καὶ ἤδων καὶ ἰδοὺ πνεῦμα ἔξαρθ; cf. ወጱ=ኢ. Eth omits καὶ ἤδων and ἔξαρθ; for the latter, cf. 13:11, 13. ወጱ፡: ወጱ for ከወጱ. Eth II do not have this. በዓመተ፡ … መንፈስ፡: καὶ φέγγος ... καὶ φέγγος. Elsewhere in Ezekiel መንፈስ is used for φέγγος in 1:28; 10:4. መንፈስ in 1:13, 27.

The text is a text-based representation of a document discussing the Ethiopic text of Ezekiel 1–11. It includes detailed analysis of various passages, focusing on the rendering of specific Greek words and concepts in the Ethiopic translation. The text provides context and references to previous studies, indicating a scholarly discussion on the text's translation and interpretation.

13 See Cornill 1886, 40.
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1:10 ἀφάνταστα ὁμοίωσις τῶν προσώπων αὐτῶν: ἑξάδεκτα ἀριστερῶν τοῖς τέσσαρεσ, καὶ πρόσωπον ἀετοῦ τοῖς τέσσαρεσ = Ἡ.

1:11 ὃ καὶ ἦν τὸ πνεῦμα πορευόμενον, καὶ δύο ἐπεκάλυπτον ἐπάνω τοῦ σώματος αὐτῶν; cf. v. 23.

1:12 ἄνωθεν τῶν τεσσάρων. Eth translates according to the context.

1:13 ὡς ὅρασις, cf. 4:10; 4:11 ὡς ὅρασις = Ἡ. Eth is most naturally taken as equivalent to ὡς ὅρασις, but Eth translates here according to the sense; cf. 1:20; 5:6; 7:14; 9:5; 12:11; 25:3; 30:17; 32:14.

1:14 Among the Greek manuscripts, B 106 do not have this verse, which is commonly regarded as an addition.

1:15 ἐχόμενος τῶν ἑξιῶν τοῖς τέσσαρεσ, cf. Ἡ. The Hebrew form is assumed to be a mistake for Ἔξια. Asmā’ra bilingual edition of the Prophets (1977 EC) <DateTime:2017-10-10T12:41:08.330Z> 15

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14 See Knibb 1999, 34.
Elsewhere እኁዝ፡ (1:9), እኁዝ፡ ምስለ፡ (10:16), ምስለ፡ (1:19; 3:13; 10:19; 11:22), ምስለ፡ (9:2; 10:6, 9; 42:1bis), ወኀበ፡ (48:21), ለ (10:9), and ቅሩበ፡ (48:13) are used to translate ἐχόμενος, often in agreement with the Syro-Arabic.16 (2) Eth = τῶν ζῴων τῶν τεσσάρων.

1:16 ለሰረገላ፡ ወኀበ፡ ወኢይትመየጡ፡ ዘባኖሙ፡ የሐውሩ፡ ይቀውም፡ ይትነሣእ፡ ወመልዕልተ፡ ርእሶሙ፡ ወሶበ፡ የሐውሩ፡ ገበዋቲሆሙ፡ ወየሐውሩ፡ ዋ.TAG.

1:17–18 ወነርኢኩ፡ ዘባኖሙ፡ ወሶበ፡ የሐውሩ፡ ገበዋቲሆሙ፡ ወየሐውሩ፡ ዋ.TAG.

1:19 ወመልዕልተ፡ ርእሶሙ፡ ዋ.TAG.

1:20 ወሶበ፡ የሐውሩ፡ ገበዋቲሆሙ፡ ወየሐውሩ፡ ዋ.TAG.

1:21 ወመልዕልተ፡ ርእሶሙ፡ ዋ.TAG.

Elsewhere ἰδοὺ (e.g. Gen. 1:6, 7) and ὁρασίς (e.g. Exod. 24:10) are used; cf. ὁρασίς in Ezek. 13:5.

1:23 ἰδοὺ: ὁρασίς κρυστάλλου. For ὁρασίς as the equivalent of ὁρασίς, cf. Rev. 4:3.

1:23 ὁρασίς κρυστάλλου. For ὁρασίς as the equivalent of ὁρασίς, cf. Rev. 4:3.

1:24 ὡς φωνὴν ὕδατος πολλοῦ; A and other MSS ὡς φωνὴν ἱκανοῦ· ἐν τῷ πορεύεσθαι αὐτὰ, φωνὴ τοῦ λόγου ὡς φωνὴ παρεμβολῆς; cf. M.

(1) Eth follows A, but omits ὡς φωνὴν ἱκανοῦ· ἐν τῷ πορεύεσθαι αὐτὰ and smooths out the text. (2) ἱκανοῦ: derives from a misreading of λόγος as λαοῦ, or, more probably, Eth has supplied a word similar in meaning to ἱκανοῦ.

1:25 ὡς ὅρασις πυρὸς ἔσωθεν αὐτοῦ κύκλῳ, cf. M and S.

1:26 ὡς ὅρασις πυρὸς ἔσωθεν αὐτοῦ κύκλῳ, cf. M and S.

18 Cf. Cornill 1886, 185; Löfgren 1927, 133.

19 See also Cooke 1936, 21.

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λὴν Ἡ φύσιν: ἦλθεν ἄνδρος ἐπὶ ὅπου ὁρᾶσον ὀσφύος καὶ ἐπάνω, cf. M & Eth II. ἦς has in addition καὶ ὁ ὁρᾶσον ὀσφύος καὶ ἐπὶ ἑαυτοῦ, cf. M & Eth II.


2:1 ὁ θάνατος ἐν Ἡ γῆς: cf. ἦς & ἦς ἐδόθη ἄνθρωπος; ἦς ἦς ἦς θάνατος ἦς. For the use of ὁ θάνατος to represent the demonstrative, cf. 10:22; 20:27; 21:12; 23:38; 43:12, 18.

2:2 ἦς ἐξῆρε με cf. L & ἦς ἐξῆρε με = ἦς. For the use of ἦς ἐξῆρε με to represent the demonstrative, cf. 10:22; 20:27; 21:12; 23:38; 43:12, 18.

2:3 ἦς ἐξῆρε με = ἦς. For the use of ἦς ἐξῆρε με to represent the demonstrative, cf. 10:22; 20:27; 21:12; 23:38; 43:12, 18.

2:4 ἦς ἐξῆρε με = ἦς. For the use of ἦς ἐξῆρε με to represent the demonstrative, cf. 10:22; 20:27; 21:12; 23:38; 43:12, 18.
στερεοκάρδιοι, ἐγὼ ἀποστέλλω σε πρὸς αὐτοὺς, cf. Ἔσ. λθ-πτ : Α·ν : is a broader term than στερεοκάρδιοι (only here in the Septuagint).

2:5 ἡμ : Εὐ. Ἀρο : ἀκούσωσιν ἢ πτοηθῶσιν; Ἐθ; 62 86 c 106 καὶ τοὺς λόγους αὐτῶν μὴ φοβηθῇς = Eth.

2:6 ἡμ : Εὐ. Ἀρο : ἀκούσωσιν ἢ πτοηθῶσιν; Ἐθ; 62 86 c 106 καὶ τοὺς λόγους αὐτῶν μὴ φοβηθῇς = Eth.

2:7 ἡμ : Εὐ. Ἀρο : ἀκούσωσιν ἢ πτοηθῶσιν; Ἐθ; 62 86 c 106 καὶ τοὺς λόγους αὐτῶν μὴ φοβηθῇς = Eth.

2:8 ἡμ : Εὐ. Ἀρο : ἀκούσωσιν ἢ πτοηθῶσιν; Ἐθ; 62 86 c 106 καὶ τοὺς λόγους αὐτῶν μὴ φοβηθῇς = Eth.

2:9 ἡμ : Εὐ. Ἀρο : ἀκούσωσιν ἢ πτοηθῶσιν; Ἐθ; 62 86 c 106 καὶ τοὺς λόγους αὐτῶν μὴ φοβηθῇς = Eth.
2:10 ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወከሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠታ︓ ወ蘘ሠታ፡ ወ蘘ሠታ፡ ወ蘘ሠ.typewriter

Textual Commentary on the Ethiopic Text of Ezekiel 1–11

2:10 και ἀνέιλησεν αὐτήν, cf. M. Eth ‘open’ is not a precise rendering of the Greek ‘unroll’, but the translator/copyist was perhaps thinking in terms of a codex not a scroll.

2:11 ወጆብል፡ መጽሆያ፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል։ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብल፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብﻟ፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብﻟ፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብﻟ፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል ›

3:1 ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል›

3:2 ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል፡ ወጆብል›

3:3 ወጆብል፡ ወጆብል›

3:5 ወጆብል›

3:7 ወጆብል›

3:8 ወጆብል›

3:9 ወጆብል›

22 For the rendering of φιλόνεικος by ወጆብል›, see Knibb 1999, 99–100.
3:10 ዕቀቦ፡ በልብከ፡ ‘keep in your heart’, a free rendering of ὑλάβε εἰς τὴν καρδίαν σου = M S A.

3:11 ኀበ፡ ፄዋ፡ ሕዝበ፡ G εἰς τὴν αἰχμαλωσίαν πρὸς τοὺς υἱοὺς τοῦ λαοῦ σου = M S A (A); Eth omits καὶ ἔρεις πρὸς αὐτούς = M; ≠ L. Eth omits καὶ ἔρεις πρὸς αὐτούς and uses an imperative for the Greek future tense, as normally in this formula; cf. Α and Ε.

3:12 ድምፀ፡ ድልቅልቅ፡ ዐብይ፡ ወብሩክ፡ ስብחהተ፡ እግዚአብሔር፡ በኀበ፡ ሁሎ፡ either ‘the sound of a great earthquake, and blessed be the glory of the Lord wheresoever he is’ or ‘the sound of an earthquake; great and blessed be the glory of the Lord wheresoever he is’; G φωνὴν σεισμοῦ μεγάλου Εὐλογημένη ἡ δόξα κυρίου ἐκ τοῦ τόπου αὐτοῦ = M; ≠ L. (1) The first English translation is indicated by B A1 E5 C, which have a punctuation mark after ዐብይ፡; the second by L2, which has a punctuation mark after ድልቅል_kel፡. (2) The Greek ἐνδιδόναι does not clearly reflect the contrast present in the Hebrew; cf. 3:27 and contrast 2:5, 7. Eth uses the same verb as it used in 2:5 and was perhaps influenced by Α Ε.

3:13 ወርኢኩ፡ = ἴδον; 534 26 καὶ ἤκουσα = E5 Eth II. Λ κύριος κύριος = Eth; ἄδωναὶ κύριος. Λ ἃ ἔρεις = Eth) ἀρα ἐνδιδοσ (πτησθώσιν) ἡ δόξα κυρίου ἐκ τοῦ τόπου αὐτοῦ = M; ≠ Α; (Α) ἵστησαν καὶ ἀκούσαν = ὑπέρθεν. (1) Eth I mistakenly has the second person. (2) The Greek ἐνδιδόναι does not clearly reflect the contrast present in the Hebrew; cf. 3:27 and contrast 2:5, 7. Eth uses the same verb as it used in 2:5 and was perhaps influenced by Α Ε.

3:14 ወንፈስ፡ G τὸ πνεῦμα; Α and other MSS τὸ πνεῦμα κυρίου.

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translates καὶ ἀνέλαβέ με ... μετέωρος according to the sense. (2) Eth omits ἐν ὁρμῇ τοῦ πνεύματός μου.

3:15 καὶ ἀνέλαβε με μετέωρος ... translates μετέωρος according to the sense.

(2) Eth omits ἐν ὁρμῇ τοῦ πνεύματός μου. Eth omits μετέωρος and continues the third person construction from v. 14.

We expect καὶ εἰσῆλθον ... understood as ‘go about, walk about’.

3:16 καὶ εἰσῆλθον ... μετέωρος; M S A differ. Eth omits the awkward τοὺς ὄντας ἐκεῖ and inserts καὶ εἰσῆλθον τοὺς κατοικούντας ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ τοὺς ὄντας ἐκεῖ; M S A differ.

Eth omits καὶ περιήλθον τοὺς κατοικούντας ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ τοὺς ὄντας ἐκεῖ; M S A differ. We expect καὶ περιῆλθον for καὶ εἰσῆλθον, and either the text is corrupt or ἐν ὁρμῇ has deliberately been used to avoid a repetition of ἐν ὁρμῇ. For the position of καὶ εἰσῆλθον, cf. ὁ καὶ and ὁ καὶ.

3:18 καὶ παρε' ἐμοῦ = ἃ ὁ ἄνομος ἐκεῖνος ἐν τῇ ἁμαρτίᾳ αὐτοῦ ἀποθανεῖται, cf. ἃ ὁ οὐ διεστείλω αὐτῷ. For the position of καὶ εἰσῆλθον, cf. ἃ ὁ καὶ and ἃ ὁ καὶ.

3:19 καὶ δώσω τὴν βάσανον; T9 E1 E2 δώσω τὴν βάσανον; ἀποστρέψω; ὁ οὐ διεστείλω αὐτῷ. We expect καὶ παρε' ἐμοῦ for καὶ εἰσῆλθον. For the position of καὶ εἰσῆλθον, cf. ἃ ὁ καὶ and ἃ ὁ καὶ.

3:20 καὶ δόσω τὴν βάσανον; ἀποστρέψω; ὁ οὐ διεστείλω αὐτῷ, cf. ἃ ὁ καὶ. Eth omits καὶ δόσω τὴν βάσανον; M S do not have this. T9 E1 E2 have a double reading that may reflect the influence of ἀποστρέψω; ἀποστρέψω.

3:19b–4:5 are missing in the Bodleian Library manuscript of the Syro-Arabic version, MS. Arch Seld. A. 67. For καὶ εἰσῆλθον as a rendering of διδόναι, see Knibb 1999, 100.
the Ethiopic. (2) For τοῦτο: ἀποθανεῖται: as the rendering of ṣṗm, see Knibb 1999, 60–61.

27 See also Knibb 1999, 30–31, 34.


29 For the use of ἐρρίς: III.3, see Knibb 1999, 91.
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ወዘየአቢ፡ ይእበይ፡ = καὶ ὁ ἀπειθῶν ἀπειθεῖτο; እና ከዳዳይ ከድም ከዳደስ እና ከዳደስ

See the notes on 2:5, 7; 3:11. Here, in contrast to 3:11, the Ethiopic follows the Greek.

4:1 መትእን እንደ ጥቅማ፡ G καὶ θήσεις ... καὶ διαγράψεις, cf. M; see also S ጥቅማ፡ አስራኤል፡ ይትቃተሉ፡ G προμαχῶνας.

Eth continues the imperative sequence from ንሣእ፡, cf. S.

4:2 ወእንብራ ... ወሠዐል፡ G καὶ θήσεις ... καὶ διαγράψεις, cf. M; see also S በተዓይን፡ ወተሐጽራ፡ በተዓይን፡ G καὶ περιβαλεῖς ἐπ' αὐτὴν χάρακα καὶ δώσεις ἐπ' αὐτὴν παρεμβολάς; Eth simplifies and uses a word with a general meaning for περιοχή. Elsewhere in Ezekiel Eth uses ማዕገት፡ (12:13) and እንደር፡ (17:20).

ወትመይጥ፡ ጥቅማ፡ G τήγανον σιδηροῦν. ጥቅማ፡ ጥቅማ፡ G καὶ ἑτοιμάσεις = M S; Symmachus καὶ στρέψεις, but Eth has probably independently translated according to the context. The normal equivalent for ἑτοιμάζειν, ἑτοιμάζεσθαι is አስብዐ፡ IV.2 and 3 (cf. 4:7; 20:6; 38:8) and III.2 (cf. 38:7), but እንደር፡ II.1 is also used in 38:7.

ወትመይኝ፡ ይትቃተሉ፡ G ከዳዳይ ከድም ከዳደስ.

4:3 ወንሣእ፡ G καὶ σὺ λάβε = M ወንሣእ፡ G καὶ σὺ λάβε = M ዝዉም፡ በተዓይን፡ ወንሣእ፡ አስብዐ፡ ዝዉም፡ ወዉም፡ so L4, 'for forty days, and I have assigned you a day as a year'; G τεσσαράκοντα ἡμέρας ἡμέραν εἰς ἐνιαυτὸν τέθεικά σοι = M S. All other Ethiopic manuscripts corrupt, 'and I have assigned you forty days as a year (or 'as years')'. But the text of L4 may be the outcome of a secondary correction against the Hebrew.

30 For the translation, see Knibb 1999, 96, n. 3.
31 For the transliteration of technical terms, see Knibb 1999, 93–97.
4:7 ΛΧοῷ : ὀφιῆε : ΛΧ.ὑρ-λαφ : lit. ‘for the time when they besiege Jerusalem’, hence ‘for the time when Jerusalem is besieged’; θεί εἰς τὸν συγκλεισμὸν Ἰεροσολύμῳ. Eth uses a verbal construction with ὄψει : for συγκλεισμός, but elsewhere uses δΡ ὀψ : (v. 8) and ὁκῳ : III.1 (5:2).


4:9 ὁφι : [θ] καὶ σῶ λάβε = θρ.

4:10–11 ὁφι : ἄχ : ἄχ : ὀπὶ : [θ] ‘and towards evening you shall drink’; θεί ἀπὸ καιροῦ ἕως καιρόν φάγεσαι αὐτά. καὶ ὕδωρ ἐν μέτρῳ πίεσαι τὸ ἕκτον τοῦ ἱν· ἀπὸ καιροῦ ἕως καιρόν, cf. M S A. (1) For ὀπὶ : ἄχ : [θ], cf. Judith 12:9 (= πρὸς ἑσπέραν). It is not clear why Eth should have used this expression for ἀπὸ καιροῦ ἕως καιρόν. (2) Eth has lost part of the text by homoiooteleuton; cf. C and Eth II.


4:13 ἄχ : [θ] καὶ ἑρεῖς 147’ καὶ ἑρεῖς αὐτοῖς = Eth. ἱρας : is one of the equivalents for κόπρος (cf. e.g. Isa. 36:12), and we expect ἱρας : or ἱρας :. But ἱρας : is used for ἱράθατα in Hos. 8:13; 9:3.


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4:16 ἴλλας ἃς στρίβων ἅρτον. Κτῆσει αὐτὴν, cf. 5:16; 14:13. 32

5:1 ἔκτη οὕτως κατὰ τὴν πλήρωσιν τῶν ἡμερῶν τοῦ συγκλεισμοῦ ὑπὸ ἡμέραν τῆς σκοτεινής; ἔθαυμα ἡμέρας αὐτῶν = Eth. Has been influenced by 4:4.

5:2 ἤρπασεν ὑπὸ τῆς ἀβακίας: οὕτως οὕτως ὑπὸ τῆς ἀβακίας; ἔθαυμα ἡμέρας αὐτῶν ὑπὸ τῆς ἀβακίας = Eth. Gives the sense of the expression (similarly in v. 12); cf. 12:14; 28:7; 30:11.

5:4 ἄρανας: ἄρανας do not have a conjunction.

5:5 Λ. Ῥ. Ῥ. Λ. Λ.: Ε. 544 927 κύριος Α and other MSS ἄδωναι κύριος = Eth.

32 See also Knibb 1999, 77–78.
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5:6 ὧν ἡ (Bc A' -106 147 τῇ) Ἱερουσαλημ ἐν μέσῳ τῶν ἐθνῶν τέθεικα αὐτὴν καὶ τὰς κύκλω ἀυτῆς χώρας, cf. M S. Eth omits ἡ—or ἡ was not present in its Vorlage—and has smoothed out the remainder of the text.

5:7 ὧν ἡ (A' L -311 927 καὶ οὐ μή = Eth) ποιήσω ἅμοια αὐτοῖς ἐτι. Eth omits ἄμοια αὐτοῖς.

5:8 ὧν ἡ (A' L -311 927 καὶ οὐ μή = Eth) ποιήσω ἅμοια αὐτοῖς ἐτι. Eth omits ἄμοια αὐτοῖς.

5:9 ἂν ἕν (A and other MSS ἄνωθεν = Eth).

5:10 ἂν (A and other MSS ἄνωθεν = Eth).

5:11 ἂν (Bc A' -106 147 τῇ) Ἱερουσαλημ ἐν μέσῳ τῶν ἐθνῶν τέθεικα αὐτὴν καὶ τὰς κύκλω ἀυτῆς χώρας, cf. M S. Eth omits ἡ—or ἡ was not present in its Vorlage—and has smoothed out the remainder of the text.
the use of ሶበ፡ አኮ፡ in the oath formula, compare the similar use of እመ፡ ሶበ፡ in Num. 14:28. (2) Eth omits እመ፡ ሶበ፡ አኮ፡.

ወአነ፡ ገደፍኩኪ፡ ወአነ፡ ኢይሣሀለኪ፡ (cf. S A; G οὐ (A'' -410 62 καὶ οὐ) φείσεταί μου ὁ ὀφθαλμός, καὶ ἐγὼ οὐκ ἐλεήσω (σε A and other MSS = Eth).


5:14 ሲለእሬክ፡ ወላስል፡ ወለስእከ፡ (cf. G καὶ θήσομαι εἰς ἔρημον καὶ τὰς θυγατέρας σου, cf. M S A. For the use of መስለ፡ II.1 as the equivalent of θήσομαι ... εἰς ἔρημον, cf. 6:14; 14:8, 15; 15:8.

5:15 ወትትመኳ፡ ወትደነግፋ፡ ’and you will be in distress and will be terrified’; Ῥ καὶ ἔσῃ στενακτὴ καὶ δηλαϊστή (M S differ). (1) Eth, as in the case of στενάζειν, apparently connected στενακτή with στενός and στενοχωρεῖσθαι cf. 26:15; Isa. 59:10; Lam. 1:8. Ῥ δήλαια and δείλαια occur as variants of δηλαϊστή; Eth seems to have read δείλαια and to have connected it with δείλαν.

5:16 ወወ፡ ወውን፡ ወውእከ፡ ወውእከ፡] 233 ἐν ἐκδικήσει θυμοῦ μου; A and other MSS ἐν ὀργή καὶ ἐν θυμῷ καὶ ἐν ἐκδικήσει θυμοῦ μου.

5:16 ወወ፡ ወውን፡ ወውእከ፡ ወውእከ፡] Ῥ ἐν τῷ ἐξαποστεῖλαί με τὰς βολίδας μου τοῦ λοιμοῦ; cf. M ὁ. Eth, which may derive from a misreading of ὁμ’ as ὁμ’ takes the words with what precedes: ’I, the Lord, have spoken in order that I might send my arrows of famine’.


34 Dillmann 1865, col. 681.

35 So Ziegler 1977, 109; Cornill 1886, 207; all MSS ἐκλείπων.
5:17 ብብር፡ ወኲናት፡ ወደመ፡ ኣመጽእ፡ ወይመጽእ፡ ወዕሌኪ፡ ኣመጽእ፡ ወንበበኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ καὶ ἐξολεθρευθήσεται τὰ ὑψηλὰ ὑμῶν. (1) For the use of a first-person active construction in Eth, cf. M S A. (2) Eth here gives an etymological translation of τὰ ὑψηλά = ṭ.Marker, but in v. 6 translates by ṭ.Marker.:

6:1 ወይመጽእ፡ ላዕሌኪ፡ ብድብድ፡ ወኲናት፡ ወደመ፡ ኣመጽእ፡ ወይወድቅ፡ አብድንቲሆሙ፡ ለደቂቀ፡ እስራኤል፡ ቅድመ፡ አማልክቲሆሙ፡ ወይማየት፣ ሥሥዋዓቲክሙ፡ ወይትቀጠቀጥ፡ ምሥዋዓቲክሙ፡ ወይሰዐር፡ ምግባሪክሙ፡ ወይጠፍእ፡ እህጉሪክሙ፡ ወይወድቅ፡ አብድንቲሆሙ፡ ለደቂቀ፡ እስራኤል፡ ቅድመ፡ አማልክቲሆሙ፡ ወይወድቅ፡ አብድንቲሆሙ፡ ወይወድቅ፡ አብድንቲሆሙ፡ ወይወድቅ፡ አብድንቲሆሙ፡ ወይወድቅ፡ አብድንቲሆሙ፡ ወይወድቅ፡ አብድንቲሆሙ፡ ወይወድቅ፡ አብድንቲሆሙ፡ ወይወድቅ፡ አብድንቲሆሙ፡ ወይወድቅ፡ አብድንቲሆሙ፡ ወይወድቅ፡ አብድንቲሆሙ፡ ወይወድቅ፡ አብድንቲሆሙ፡ ወይወድቅ፡ አብድንቲሆሙ፡ ወይወድቅ፡ አብድንቲሆሙ፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድንቲሆሙ፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድ.QLabel/Marker;

6:6 በኵሉ፡ በሓውርቲክሙ። ወይጠፍእ፡ እህጉሪክሙ፡ ወይሰዐር፡ ምግባሪክሙ፡ ወይጠፍእ፡ እህጉሪክሙ፡ ወይሰዐር፡ ምግባሪክሙ፡ ወይጠፍእ፡ እህጉሪክሙ፡ ወይሰዐር፡ ምግባሪክሙ፡ ወይጠፍእ፡ እህጉሪክሙ፡ ወይሰዐር፡ ምግባሪክሙ፡ ወይጠፍእ፡ እህጉሪክሙ፡ ወይሰዐር፡ ምግባሪክ!(: 403’ ἐξαλειφθῆσονται) τὰ ἔργα ὑμῶν = Eth. በኵሉ፡ በሓውርቲክሙ። ወይጠፍእ፡ እህጉሪክmutex = Eth;

6:7 እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለ旎። ወይጠፍእ፡ እህጉሪክmutex = Eth;

6:4 ወይትቀጠቀጥ፡ ምሥዋዓቲክሙ፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብድን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድቅ፡ አብዲን теб፡ ወይወድ/ipLabel/Marker:

6:3 በኳንስት: እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለ旎። ወይጠፍእ፡ እህጉሪክmutex = Eth;

6:5 በኳንስት: እግዚአብሔር፡ ወይቤለኒ፡ እግዚአብሔር፡ ወይቤለ旎። ወይጠፍእ፡ እህጉሪክmutex = Eth;

6:2 በኳንስት: እግዚአብሔር፡ ወይቤለ旎። ወይጠፍእ፡ እህጉሪክmutex = Eth;

6:1 በኳንስት: እግዚአብሔር፡ ወይቤለኒ። እግዚአብሔር፡ ወይቤለኒ። እግዚአብሔር፡ ወይቤለኒ። እግዚአብሔር፡ ወይቤለኒ። እግዚአብሔር፡ ወይቤለ旎። ወይጠፍእ፡ እህጉሪክmutex = Eth;

6:4 በኳንስት: እግዚአብሔር፡ ወይቤለኒ። እግዚአብሔር፡ ወይቤለ旎። ወይጠፍእ፡ እህጉሪክmutex = Eth;

6:5 በኳንስት: እግዚአብሔር፡ ወይቤለ旎። ወይጠፍእ፡ እህጉሪክmutex = Eth;

6:6 በኳንስት: እግዚአብሔር፡ ወይቤለ旎። ወይጠፍ六年 = Eth;

6:7 በኳንስት: እግዚአብሔር፡ ወይቤለ旎። ወይጠፍ六年 = Eth;

36 For the formula, see Zimmerli 1969, 88–90.
But I will leave some of you who will escape from the sword among the nations', cf. 

Aeth. 6:8 ወኣተርፍ፡ እለ፡ ይድኅኑ፡ እምውስቴትክም፡ እምኲኑት፡ በውስተ፡ 

አሕዛብ፡ 'But I will leave some of you who will escape from the sword among the nations', cf.  ̈

S̈ 

ܬܪ ܡܢܟܘܢ ܒܝܬ ܥܡ ̈

( + tō genēstai (A and other MSS kai ὑπολείψομαι en tō γενέσθαι) ëx ëmôn ãnassorqomênouc ëk rōmaïcën ën tōc ëxste.

አስ፡ ዘረውኲኑ፡ ̈ ̈

καὶ ἐν τῷ διασκορπίσμῳ ëmôn; 534 καὶ ἐν τῷ διασκορπίσμῳ ëmëc.37

6:9 ጥፍሑ፡ በእደዊከም፡ ወአፅሱ፡ በእገሪክም፡ ወበሉ፡ ̈ ̈

Krōtson tē khrē kai qōshon tō pōdi kai ēsōn. Eth I is couched in the plural as if the people, not the prophet, were being addressed.

አስ፡ ወከናት፡ ይመውት፡ በብድብድ፡ ወዘቀርበክ፡ ይወድቅ፡ በኲኑት፡ በɾርክገይወሃ፡ በɾስተ፡ ሀገር፡ 'that I [am] the Lord; [it was] not in vain that I spoke concerning all this evil of theirs'; B dōstē ègō kûrios lelālēka; A and other MSS òtē ñgō kûrio c ōkic ëz khrēc ὅπως ὁ ποιήσα ἀὑτοῖς ἅπαντα τὰ κακὰ ταῦτα. Eth is a corrupt version of the A-text. 

አስ፡ ወከናት፡ ይመውት፡ በብድብድ፡ ወዘቀርበክ፡ ይወድቅ፡ በኲኑት፡ በɾርከናት፡ በɾስተ፡ ሀገር፡ ̈ ̈ ̈

καὶ ὁ ἐγγὺς ἐν ῥομφαίᾳ πεσεῖται, ὁ δὲ ἐγγὺς ἐν θανάτῳ τελευτήσει; A and other MSS καὶ ὁ ὑπολειφθεὶς καὶ ὁ περιεχόμενος ἐν λιμῷ συντελεσθήσεται; (M S A differ). Eth gives a free translation of the A-text.

6:11 ጥፍሑ": በእደዊክሙ፡ ወአፅሕሱ፡ በእገሪክሙ፡ ወበሉ፡ ̈ ̈

6:13 ወታአምሩ፡ ወስፋው፡ እውደ፡ እመሕያው፡ 

6:14 ወኣነሥእ፡ እዴየ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለائيل

7:2 ወልደ፡ እጓለ፡ እመሕያው፡ እውደ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ፡ እወለ:

38 See also Knibb 1999, 100.
39 Knibb 1999, 30, 34.
7:3–9 The Greek text that corresponds to vv. 6αβ–9 appears in B O Q after v. 2, and the numbering of the verses in editions of the Greek text follows this order (3 = 6αβ, 4 = 7, 5 = 8, 6 = 9, 7 = 3, 8 = 4, 9 = 5). The order of the text in the other manuscripts of the Greek largely corresponds to that of B, but in these manuscripts the equivalent of vv. 3–5 was placed not after v. 2, but after v. 3 (= 6αβ M). The Ethiopic version follows the order of the majority of the Greek manuscripts (including A), but at the end of v. 9 (= 5) includes, like other witnesses, material corresponding to vv. 5b–7α M.

7:3(6αβ)–7(3) በጽሐ፡ ዕድሜሁ፡ ወዐደወ፡ ኀቤኪ፡ በዓይሰካ፡ ወወእትከቀለኪ፡ ወበጽሐ፡ ዕድሜሃ፡ ኀቤኪ;

7:4(6αβ) በዓይሰካ፡ ወዐይንየ፡ ኢይምህከኪ፡ ወኢይሣፐክ፡ ወንስላለኪ፡ ወምእከለኪ;

7:5(6αβ)–7(3) በዓይሰካ፡ ወዐይንየ፡ ኢይምህከኪ፡ ወንስላለኪ;

7:6(9) በዓይሰካ፡ ወዐይንየ፡ ኢየምህከኪ፡ ወንስላለኪ:

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7:10 ὅτι ὁ τύπτων ἦκε, ὁμοίως ὁ ἔμπροσθέντας; καὶ ῥάβδος ἤνθηκεν; τὶνος ἡ ἡμέρα κυρίου· ε ἰ κ α ὶ ἡ ῥάβδος ἤνθηκεν; (1) Eth, like L'-311-Z\(^r\), has the first two clauses in the same order as B. (2) B alone has the reading εἰ, and Eth is based on the reading of the other MSS; for ἠδούτα ὁ ἔκλειθὸν ἀπό ἀποθέμου, ἀπό τὰ πλῆθος αὐτῆς, cf. v. 9(6–7).

7:11 ὃ ἡμέρα ἦκε ἡ μια, ἡμέρα ἦκε πλοκή, καὶ ῥάβδος ἤνθηκεν; ὃ ἡμέρα ἦκε, ἡμέρα ἦκε πλοκή, καὶ ῥάβδος ἤνθηκεν. (1) Eth has no equivalent in the Greek and has been added in the course of the transmission of the Ethiopic. (2) We expect ὃ ἡμέρα ἦκε as the equivalent of πλῆθος, but ἡμέρα ἦκε is used here, and in vv. 13 and 14, for the phrase εἰς πᾶν τὸ πλῆθος αὐτῆς.

7:12 ὅτι ὁ κτώμενος καὶ ὁ κτώμενος = Eth. ὅτι ὅρασις εἰς πᾶν τὸ πλῆθος αὐτῆς, (καὶ ὁ κτώμενος = S A) Eth.

7:14 ὅτι σαλπίσατε ἐν σάλπιγγι καὶ κρίνατε τὰ σύμπαντα. Eth presupposes κηρύξατε instead of κρίνατε and was no doubt influenced by the similar passages in Hos. 5:8; Joel 2:1; cf. Jer. 4:5.

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7:15 መሬስተ፡ የሆር፡ የኀልቅ፡ በረኃብ፡ ወበቡድቡ ገንዘብ

7:16 ወይነቡና፡ የሆር፡ የኀልቅም፡ በመጋባኝ፡ በኀጢートም

7:17 ወይደክማ፡ እደወ፡ ከልክም��፡ በውርስም፡ ወይደፍነክም፡ የሆር

7:18 ወትቀንቱ፡ ወይደፍነክም፡ የሆር

7:19 ወትቀንቱ፡ የሆር

7:20 የሆር፡ እነሮም፡ የሆር

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7:16 ወይነቡና፡ ያሌሯንን በ ገንዘብ

7:17 ወይደክማ፡ እደወ፡ ከልክም፡ ከማይረጋ ከልክም

7:18 ወትቀንቱ፡ ወይደፍነክም፡ የሆር

7:19 ወትቀንቱ፡ የሆር

7:20 የሆር፡ እነሮም፡ የሆር

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took κόσμον as ‘world’ not as ‘ornament’ and added the third-person plural possessive suffix to ‘arrogance’. 

καὶ ... ἐκατέρωσαν. Eth adds ‘for themselves’. 

‘I have humbled them’ or ‘I have shamed them’; θεὸς ἀυτὰ ἀυτοῖς εἰς ἀκαθαρσίαν. (1) The ‘them’ in Eth most naturally refers to the subject of ἐποίησαν: and ἤσαν, but in the Greek αὐτά refers to the ‘choice things’ (ἐκλεκτά), the gold and silver made into images; cf. L4. (2) The normal equivalent of ἀκαθαρσία in Ezekiel is ὑπάκουε, and we would have expected a form of ἠκούει not ἄκουει: for διδόναι εἰς ἀκαθαρσίαν; cf. v. 22.

7:21 ὑπάκουει: θεὸς καὶ παραδόσω αὐτὰ. In this verse the verbal suffixes in the Ethiopic, like the repeated αὐτὰ in the Greek, refer to the images (v. 20). 

‘and the sinners of the earth will despoil them’, cf. ἄξω πονηροὺς ἐθνῶν καὶ κληρονομήσουσιν τοὺς οἶκους αὐτῶν = M, cf. D A ᾲ.}

7:22 In the Greek it is not clear whether it is the inhabitants of the land of Israel or the foreigners from whom God turns his face and who cause defilement, but in the Ethiopic it is clearly the former. 

because they have defiled my law; θεὸς καὶ μιανοῦσι τὴν ἐπισκοπήν μου, cf. M ᾲ. Eth appears to have found difficulty with ἐπισκοπή in this context and gives a completely free translation. 

‘and they will come upon them, and surprise them, and treat them with ignominy’; θεὸς καὶ εἰσελεύσονται εἰς αὐτὰ ἀφυλάκτως καὶ βεβηλώσουσιν αὐτά. (1) The subject in both the Greek and Ethiopic is most obviously the foreigners, but while in the Greek αὐτά refers again to the images (v. 20), the ‘them’ in Eth are the inhabitants of the land of Israel who defiled the law. (2) For ὑπάκουει as the equivalent of βεβηλοῦν, cf. the translation of διδόναι εἰς ἀκαθαρσίαν (v. 20).


‘Because as the land is full of peoples, [so] the city is full of sin’; θεὸς διὸ ἢ γῆ πλήρης λαῶν, καὶ ἡ πόλις πλήρης ἀνομίας; M ᾲ A ᾲ differ. Cf. 9:9.

7:24 ὑπάκουει: θεὸς ποιήσου φυρμόν, M ᾲ ᾲ. B does not have this; other MSS καὶ ἄξω πονηροὺς ἐθνῶν καὶ κληρονομήσουσιν τοὺς οἶκους αὐτῶν = M, cf. ᾲ ᾲ. 

‘and they will come upon them, and surprise them, and treat them with ignominy’; θεὸς καὶ εἰσελεύσονται εἰς αὐτὰ ἀφυλάκτως καὶ βεβηλώσουσιν αὐτά. (1) The subject in both the Greek and Ethiopic is most obviously the foreigners, but while in the Greek αὐτά refers again to the images (v. 20), the ‘them’ in Eth are the inhabitants of the land of Israel who defiled the law. (2) For ὑπάκουει as the equivalent of βεβηλοῦν, cf. the translation of διdidοναι εἰς ἀκαθαρσίαν (v. 20).
7:25–26 ἐξιλασμὸς (49 καὶ ἐξιλασμὸς) ἥξει (M & A differ).42

καὶ ζητήσει εἰρήνην, καὶ οὐκ ἔσται (26) οὐαὶ ἐπὶ οὐαὶ ἔσται (om. ἐσται C'-403'), cf. Μ Σ Α. (1) Eth does not represent ἔσται and has linked the verses together by inserting ἦξει. (2) For ἦξει, cf. Μ Σ Α. ἦξει is used for ἀγγελία in place of the expected ἵνα (cf. 21:7; Isa. 28:9; 37:7); it has perhaps come in from v. 18 where it is used for θάμβος.

7:27 ὁ βασιλεὺς πενθήσει = M, cf. Σ Α. Eth gives a free translation of ἀφανισμόν, perhaps influenced by the thought of v. 18.

8:1 ἐκαθήμην. ἐν τῷ οἴκῳ; O L add μου = Μ S A. The verb has perhaps been added in Eth from Jer. 18:18, where ζῆνοι: III.1 is used for ἀπολεῖται.

8:2 ὁ βασιλεὺς πενθήσει = Μ Σ Α. ἔγω (om. Α 147') ἐκαθήμην.

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8:5 ποιοῦσιν; other MSS ὁ οἴκος Ισραήλ ποιοῦσιν = Eth. See on 1:15.


8:7 ἐξέτεινεν ὁμοίωμα χειρός: 1] B does not have this; other MSS καὶ εἶδον, καὶ ἰδοὺ ὑπὲρ μία ἐν τῷ τοίχῳ = M S A; ὁ οἴκος ἑισπορεύεσθαι + σε A*. See on 3:23.

8:8 ἐξέτεινεν ὁμοίωμα χειρός: 2] B A do not have this; O C other MSS ὁ ὑπὲρ τῷ τοίχῳ = M S A. See on 3:23.

43 So Rahlfs 1935, II, 780.
8:9 ኀጢአቶሙ፡ ዘይገብሩ፡ ወእከዮሙ፡ በዝየ፡ 

8:10 መሪከ፡ ወእንስሳ፡ ከንቱ፡ ወርኵስ፡ 

8:11 ያፍን፡ ወእንስሳ፡ ወእከዮሙ፡ በዝየ፡ 

8:12 የኀብኡ፡ ውስተ፡ ውሳጥያትሆሙ፡ 

8:14 ያለ ንጌላ፡ ቤተ፡ እግዚአብሔር፡ 

8:15 ዞለ ንጌላ፡ ወእንስሳ፡ ወእከዮሙ፡ በዝየ፡ 

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8:9 ኀጢአቶሙ፡ ዘይገብሩ፡ ወእከዮሙ፡ በዝየ፡ 

8:10 መሪከ፡ ወእንስሳ፡ ወእከዮሙ፡ በዝየ፡ 

8:11 ያፍን፡ ወእንስሳ፡ ወእከዮሙ፡ በዝየ፡ 

8:12 የኀብኡ፡ ውስተ፡ ውሳጥያትሆሙ፡ 

8:14 ያለ ንጌላ፡ ቤተ፡ እግዚአብሔር፡ 

8:15 ዞለ ንጌላ፡ ወእንስሳ፡ ወእከዮሙ፡ በዝየ፡ 

The Ethiopic manuscripts reflect a process of inner-Ethiopic corruption, and none offers a text that accurately represents the Greek. The original possibly read የኀብኡ፡ ውስተ፡ ውሳጥያትሆሙ፡ ኅቡእ፡ በዝየ፡ ወእከዮሙ፡ በዝየ፡.
8:16 ἀφοσιωθεῖτε ἅμα, ᾧ πρόκειται εἰς τὸν ναόν τοῦ Ἰουδαίου;
καὶ ἰδοὺ (om. καὶ ἰδού) B O-407 = Eth.

B 407 = Eth, cf. 11:1.

κατέναντι πρὸς ἀνατολήν; V κατ' ἀνατολάς τῷ ἡλίῳ = M S A; cf. 7:6(9).

8:17 'Do you think this sin, which they commit here, a light thing for the house of Judah?'; B does not have this; other MSS καὶ ἐπέστρεψαν (ἀπέστρεψαν L-311) τοῦ παροργίσαι με; Eth translates according to the sense; cf. 5:10, 15; 11:9.

311 = Eth.

8:18 ἴπτερείτε ἅμα, ἵνα μηθείς. Eth does not have this; A and other MSS καὶ καλέσουσιν εἰς τὰ ὦτα μου (κεκράξονται εἰς τὰ ὦτα μου L-311-V-46-Z') φωνῇ μεγάλῃ (om. φωνῇ μεγάλῃ A) καὶ οὐ μὴ εἰσακούσω αὐτῶν. May be based on κεκράξονται rather than καλέσουσιν, cf. 27:30.

9:1 word order = 534; Eth translates according to the sense; cf. 5:10, 15; 11:9.

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መቅሠፍታ፡ ለዛ፡ ሀገር፡ በቀል፡ ውስተ፡ እደዊሆሙ፡ ባኳ፡ ይሸራዎሙ፡ ‘and they all [had] in their hands the means of destroying them’; καὶ ἕκαστος εἶχε τὰ σκεύη τῆς ἐξολεθρεύσεως ἐν χειρὶ αὐτῶν. 44 (1) Eth does not represent εἶχε, cf. Ἑ. 45 L2mg has a virtually identical text of the latter part of this.


9:2 እናإجرለ፡ ከጌገው፡ ከጌገው። ከጌገው። በቀል፡ ውስተ፡ እደዊሆሙ። ባኳ፡ ይሸራዎሙ። ‘They all [had] in their hands the means of destroying them’; καὶ ἕκαστος εἶχε τὰ σκεύη τῆς ἐξολεθρεύσεως ἐν χειρὶ αὐτῶν. 44 (1) Eth does not represent εἶχε, cf. Knibb 1999, 96, n. 3. 45 L2mg has a virtually identical text of the latter part of this.

9:4–5 Eth has assimilated God’s instruction to the man clothed in a long robe and his instruction to the other men to the context of Chapter 8 in which there are repeated references to God speaking to the prophet, and it has made the prophet the addressee in both 9:4 (ወይቤለኒ፣) and 9:5

9:3 እምኪሩብ፡ ከጌገው፡ በቀል፡ ውስተ፡ እደዊሆሙ። ባኳ፡ ይሸራዎሙ። ‘God spoke to the man clothed in a long robe; Qası‘-.88 ከጌጉ በቀል። ባኳ፡ ይሸራዎሙ። በቀል፡ ውስተ፡ እደዊሆሙ። ባኳ። ይሸራዎሙ። ‘God spoke to the men; Qası‘-.88 ከጌጉ በቀል። ባኳ። ይሸራዎሙ። በቀል፡ ውስተ፡ እደዊሆሙ። ባኳ። ይሸራዎሙ። (om. τῆς υψηλῆς υποδείξεως)

410 = Eth.

9:4–5 Eth has assimilated God’s instruction to the man clothed in a long robe and his instruction to the other men to the context of Chapter 8 in which there are repeated references to God speaking to the prophet, and it has made the prophet the addressee in both 9:4 (ወይቤለኒ፣) and 9:5

9:4–5 Eth has assimilated God’s instruction to the man clothed in a long robe and his instruction to the other men to the context of Chapter 8 in which there are repeated references to God speaking to the prophet, and it has made the prophet the addressee in both 9:4 (ወይቤለኒ፣) and 9:5

9:4–5 Eth has assimilated God’s instruction to the man clothed in a long robe and his instruction to the other men to the context of Chapter 8 in which there are repeated references to God speaking to the prophet, and it has made the prophet the addressee in both 9:4 (ወይቤለ旎፣) and 9:5
(σαλα-ομ: λαλ: λή: λεμπρό: ). Eth II does have the required reading in v. 4 (σαλα-ομ: ), but probably as a result of a secondary correction.

9:4 σαλα-ομ: λή: λεμπρό: [.] B 46 καὶ εἶπε πρὸς αὐτόν; all other MSS καὶ εἶπε κύριος πρὸς αὐτόν = Ἡ σ. A Eth II.

σαλα-ομ: εὑρ: [.] Eth II (σαλα-ομ: εὑρ: ) can only be explained in terms of direct knowledge of the Hebrew text. 48


σαλα-ομ: εὑρ: [.] καὶ μὴ φείδεσθε τοῖς ὀφθαλμοῖς ὑμῶν καὶ μὴ ἐλεήσητε, cf. Ἡ σ. For the possibility that σαλα-ομ: εὑρ: is to be taken with what follows, see on v. 6.

9:6 σαλα-ομ: εὑρ: [.] ἀρχιερέας καὶ νεανίσκον καὶ παρθένον καὶ νήπια καὶ γυναῖκας ἀποκτείνατε εἰς ἐξάλειψιν, cf. Ἡ σ. Eth can be interpreted in a similar way to the Greek: ‘Kill and wipe out the old man, the young man, the virgin, the children and the women’. But B E1 E2 have a punctuation mark after σαλα-ομ: εὑρ: (v. 5), and σαλα-ομ: εὑρ: are more naturally taken as the objects of σαλα-ομ: ὀφθαλμοῖς, hence: ‘And show no mercy to the old man, the young man and the virgin, and kill and wipe out the children and the women’; cf. Ἡ σ. λ. καὶ ἀπὸ τῶν ἄγγιν μου, καὶ ἀπὸ τῶν ἀνδρῶν = Ἡ σ. The plural form ἀρχιερέας, like τὰ ὤμα, is used here to refer to the sanctuary, but was then interpreted in a personal sense in A1 E5 C Eth II.

λεμπρό: [.] 106 ἀπὸ τῶν ἄνδρων = Ἡ; other MSS ἀπὸ τῶν ἄνδρων τῶν πρεσβυτέρων = Ἡ σ. cf. C Eth II.


48 See Knibb 1988, 33–34.
9:8 ወሶበ፡ ገዘሙ፡ ወዐይንየ፡ ኢትምህኮሙ፡ ወኢይምሕሮሙ፡ ወዐይንየ፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወው፡ ወወወውወወ kristen aethiopica 20 (2017)

10:5 አስፋስ፡ ወስተ፡ [G καὶ ἡ αὐλὴ ἐπλήσθη τοῦ φέγγου τῆς δόξης κύριου. The construction of Eth has been assimilated to that of the preceding clause.]


10:7 ፈለአ፡ [G καὶ ἰδοὺ = M; see on 1:15.]

10:8 ፈለአ፡ [G καὶ ἡ ὄψις αὐτῶν ὁμοίωμα ἕν τοῖς τέσσαρις. Eth I does not render ὁμοίωμα ἕν; see on 1:5.]

10:9 ፈለአ፡ [G καὶ ἰδοὺ = M; see on 1:15.]

10:10 ፈለአ፡ [G καὶ ἦν ὡς ὃς σύνθετος αὐτῶν ὁμοίωμα ἐν τοῖς ῥητορικοῖς. Eth I does not render ὁμοίωμα ἐν; see on 1:5.]

10:11 ፈለአ፡ [G καὶ ἦν δὲ ἀποκριθεὶς ἀπὸ τοῦ γὰρ τοῦ κόσμου, καὶ ἦν ὡς ὃς εἰς ἀντίθετον ἔχθραν, μικρόν, ἐπιφύλαξεν τῇ ἀρχῇ Μ.]

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Textual Commentary on the Ethiopic Text of Ezekiel 1–11

The place which turned the head behind it, went, cf. § 3. Eth gives a literal translation of the Greek, which is based on a misreading of the Hebrew.

10:12 ወሰረገላሆሙ፡ G καὶ οἱ τροχοὶ. Eth gives a simplified version of the Greek text attested by the other MSS, cf. § 3.

10:13 ወሰረገላሆሙ፡ B does not have this verse. Eth gives a simplified version of the Greek text attested by the other MSS, cf. § 3.

10:14 ወ፥፡ ገጹ፡ … ወ፥፡ ገጹ፡ ንስር፡ G M do not have a copula. Eth has added ማኞ፡ አንቀጽ፡ ዴዴ፡ ጸናፊ፡.

10:15 ወእመሂ፡ ቆም፡ G M do not have a copula. Eth has added ሶበ፡ ወፅኡ፡.

10:16 እምቤት፡ = B ἀπὸ τοῦ οἴκου; other MSS ἀπὸ τοῦ αἰθρίου τοῦ οἴκου, cf. § 3.

10:17 ብ እግዚአብሔር፡ G θεοῦ Ισραηλ = M S; A'' 239'-403' 62 θεοῦ Ισραηλ.

[citation]

54 For the translation equivalents, see Knibb 1999, 105–106.

10:21 ο: θα.: ο] so I read with C, but the reading of C represents a correction of ο: ἡμῶν: ἡμῖν: τῷ γεγραμμένῳ: attested by the other MSS; ο: τέσσαρα πρόσωπα = ὁ θεός καὶ ἄνθρωπος.

λα.: ο] χειρῶν ἀνθρώπου; 147' χειρὸς ἀνθρώπου = Eth; cf. v. 8.


ωρ.: κα.: ο] καὶ ἰδοὺ = θθ καὶ Ἰεζ. see on 3:23.


11:4 οἰ: ο] (2ο') omitted by most Ethiopic MSS, perhaps under the influence of the Syro-Arabic which also does not repeat the command.

55 For the translation equivalents, see Knibb 1999, 105–106.
11:5 ወመጽአ፡ G καὶ ἔπεσεν = M S A. Eth has been assimilated to 2:2; 3:24.
መንፈሰ፡ እግዚአብሔር፡ B πνεῦμα; other MSS πνεῦμα κυρίου = M S A Eth.
በል፡ ከመዝ፡ G (544) Τάδε = A1 E5 Eth II; other MSS λέγε Τάδε = M S Eth I. 57
ጌጋያ፡ G καὶ ... ἐγὼ = M S A. Eth uses the same contextual rendering for ἐγὼ in Hos. 7:2.
11:6 ወአብዛኅክሙ፡ G M S do not have a copula.
11:7 ወወእኴንነክሙ፡ G κρινῶ ὑμᾶς = M S A. Eth uses the same contextual rendering for κρινῶ in Hos. 7:2.
11:11–12 B 46 534 do not have these verses; cf. A1 E5. 58

57 For λέγε as a hexaplaric addition, see Ziegler 1977, 41.
καταλοίποι as elsewhere (cf. e.g. 9:8; 17:21), although here ภ and ॐ have a noun.

11:15 የኀልቁ፡ ይ ይ ዳ፣ ዯ ያ። ‘are finished’, cf. ภ � oun; ॐ  fingertip. ደ ዳ፣ ዯ ያ። ‘the men of Jerusalem’; ॐ ደ ዳ፣ ዯ ያ። ้ cf. 25:16; 26:17. Elsewhere και is normally rendered by forms of .qq. ้, cf. e.g. 12:19; 39:9.

11:16 ይ ዳ፣ ዯ ያ። ้ ይ ዳ፣ ዯ ያ።. Both here and in v. 17 ዳ፣ ዯ ያ። was taken by Eth I as the first person singular of the indicative.

11:17 ዳ፣ ዯ ያ። ้ ้ ้ ้ A and other MSS ደ ዳ፣ ዯ ያ። = Eth.

11:18 ዳ፣ ዯ ያ። ้ ዲ ያ። ዳ፣ ዯ ያ። ้ ዳ፣ ዯ ያ።. For ዳ፣ ዯ ያ። as the rendering of ዳ፣ ዯ ያ።, see on 6:9.

11:19 ዳ፣ ዯ ያ። ้ (2°) ዳ፣ ዯ ያ። ้ ዳ፣ ዯ ያ።. A and other MSS ዳ፣ ዯ ያ።. The contrast with the promise of salvation (vv. 17–20) is awkward, and it is not clear to whom the verse refers, but in Eth it was apparently understood as a reference to the past sin of the exiles as the explanation for their punishment.

59 Cf. also Knibb 1999, 30, 34.
60 See Knibb 1999, 62.
Textual Commentary on the Ethiopic Text of Ezekiel 1–11


dgمقًام: ُهذ: ُهذ: ُهذ: ُهذ: [§ тьς ὁδοὺς αὐτῶν εἰς κηφαλὰς αὐτῶν δέδωκα.]

καὶ ἐξήγευσαν αὐτούς = Eth. — B V κύριος; all other MSS ἀδωναὶ κύριος = Eth.

11:22 ἡ ὁδὸς αὐτῶν εἰς κεφαλὰς αὐτῶν δέδωκα.

11:24 'to where they were held captive'; § εἰς τὴν αἰχμαλωσίαν = B S; see on 1:15.

11:25 'to those who were held captive'; § πρὸς τὴν αἰχμαλωσίαν = B S; see on v. 24.

End] Α other MSS add κύριος.

List of Ethiopic, Greek and Arabic Manuscripts mentioned in the Article

Ethiopic manuscripts
Aksum Sayon, Tagray, Ethiopia
MS containing prophetic books of the Old Testament
Berlin, Germany
Staatsbibliothek zu Berlin Preussischer Kulturbesitz: Petermann II, Nachtrag 42
Cambridge, UK
Cambridge University Library: Add. 1570
Collegeville, MN, USA
Hill Museum & and Manuscript Library, Ethiopian Manuscript Microfilm Library (= EMML): 25; 26; 1768; 2080; 2082
Lake Tana, Ethiopia
Monastery of St Gabriel, Kebran: Ṭānāsee 9
London, UK
British Library: Add. 24, 991; Or. 501; Or. 502; Or. 504
Paris, France
Bibliothèque nationale de France: Abbadianus 35; Abbadianus 55

Greek manuscripts
London, UK
British Library: Codex Alexandrinus
Vatican City
Biblioteca Apostolica Vaticana: Codex Vaticanus

Arabic manuscript
Oxford, UK
Bodleian Library: MS. Arch Seld. A. 67
References


Textual Commentary on the Ethiopic Text of Ezekiel 1–11


Summary

This article provides a textual commentary on the Goʾez text of Ezekiel 1–11 as edited by Michael Knibb in his recently published edition, The Ethiopic Text of the Book of Ezekiel: a Critical Edition (2015), and complements what is said in the introduction to the edition. It also serves to complement Knibb’s Schweich Lectures, Translating the Bible: the Ethiopic Version of the Old Testament (1999). The textual notes are primarily concerned to provide a detailed comparison of the Ethiopic version with the underlying Greek text in the light also of the Hebrew text and of the Syriac and Syriac-based Arabic versions; to comment on the vocabulary used in the Ethiopic version of Ezekiel; and to discuss difficulties in the Ethiopic text. The notes demonstrate clearly the dependence of the Ethiopic text of Ezekiel on the Alexandrian text (the A-text), particularly the minuscule pair 106–410 and the minuscule 534, the close ally of 130, which has been regarded as the most closely related of the minuscules to the Ethiopic text of Ezekiel. They also provide evidence of the influence of the Syro-Arabic version on the text.