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## Article

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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 Gəʿəz 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*.<sup>1</sup>

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,<sup>2</sup> 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.

<sup>1</sup> Respectively Knibb 2015 and Knibb 1999.

<sup>2</sup> 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 Ṭānāsee 9 (first half of the fifteenth century) and two manuscripts from Gundä Gunde, EMMML 26 (fifteenth century) and EMMML 25 (early sixteenth century). As noted, Ṭānāsee 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 EMMML 26 and EMMML 25.

Family 2 consists of Berlin Petermann II, Nachtr. 42, British Library Or. 501 (both from the fifteenth century), EMMML 2080 (perhaps from about 1500) and EMMML 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 °Amdä Ṣəyon and is associated with the traditions about *Abba Sälama* ‘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, EMMML 1768 and a manuscript from Aksum Ṣəyon—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.<sup>3</sup> 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.<sup>4</sup>

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 Ṭānāsee 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 °Amdä Šəyon. 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.<sup>5</sup> However, in contrast to what occurred in the case of Jeremiah, where extensive additions were made

<sup>3</sup> The four manuscripts collated as representatives of Eth II are Abbadianus 35, British Library Add. 24, 991, British Library Or. 502 and British Library Or. 504.

<sup>4</sup> Ziegler 1977, 19; cf. Knibb 2008.

<sup>5</sup> Knibb 1999, 29–35.

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.<sup>6</sup>

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 Sa<sup>ʿ</sup>adya Ga<sup>ʿ</sup>on.<sup>7</sup> 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:

<sup>6</sup> Knibb 2014, 505–507.

<sup>7</sup> Cf. Löfgren 1927, xlvi.

Textual Commentary on the Ethiopic Text of Ezekiel 1–11

Table 1 List of Sigla

MS Group	Sigla	Manuscript
Eth I	T9	Ṭānāsee 9
Eth I	B	Berlin Petermann II, Nachtrag 42
Eth I	L1	British Library Or. 501
Eth I	A1	Abbadianus 55
Eth I	E1	EMML 26
Eth I	E2	EMML 25
Eth I	E3	EMML 2080
Eth I	E4	EMML 2082
Eth I	E5	EMML 1768
Eth I	C	Cambridge Add. 1570
Eth I	AS	Aksum Ṣəyon MS
Eth II	A2	Abbadianus 35
Eth II	L2	British Library Add. 24, 991
Eth II	L3	British Library Or. 502
Eth II	L4	British Library Or. 504
Greek	Ⲅ	The text of the Septuagint as reconstructed in the Göttingen Septuagint <sup>8</sup>
Greek	B	Codex Vaticanus, a prime witness for the original Greek text
Greek	A	Codex Alexandrinus
Greek	O	The Hexaplaric (Origenic) recension
Greek	L	The Lucianic recension
Greek	C	The Catena group <sup>9</sup>
Hebrew	Ⲙ	The Masoretic text
Syriac	Ⲫ	The Peshiṭta as edited in the Leiden edition <sup>10</sup>
Arabic	Ⲓ	The Arabic text based on the Syriac version <sup>11</sup>

<sup>8</sup> Ziegler 1977.

<sup>9</sup> The sigla used for other Greek manuscripts and textual groups are the same as in the Göttingen edition (Ziegler 1977).

<sup>10</sup> Mulder 1985.

<sup>11</sup> 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 **ወሀሎኩ ፣** ] Ὁ καὶ ἐγὼ ἤμην, cf. ሮ ዕገገግ ... ገገገግ = ጸ; ጹ ገገገገ.

**ወተርጎወ ፣** ] Ὁ καὶ ἠνοίχθησαν = ሮ C; ጹ ገገገገ = Eth II.

**ራእየ ፣** ] Ὁ ὀράσεις = ጹ; 88–147' L' C-534 26' ὀράσιν = ሮ ጸ Eth.

**እግዚአብሔር ፣** ] Ὁ θεοῦ; ጹ ገገገገ; ሮ ገገገገ, ጸ ገገገገ. In Ezekiel θεός is rendered a further sixteen times by **እግዚአብሔር ፣** (8:3; 10:5; 11:24; 28:2quater, 6, 9bis, 14, 16; 31:8bis, 9; 40:2), almost always where θεός is used without any qualification.

1:2 **በዓመተ ፣ ተዓወወ ፣ ኢዮአቄም ፣ ንጉሥ ፣** ] ‘in the year of the going into exile of Ἰωακὶμ the king’; Ὁ τοῦτο τὸ ἔτος τὸ πέμπτον τῆς αἰχμαλωσίας τοῦ βασιλέως Ἰωακὶμ, cf. ጹ and ሮ ጸ. (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 Ἰωακὶμ, is ambiguous (cf. 4 Kgs 24:6), and the reference could be to Jehoiakim instead of Jehoiachin; C Eth II **ኢኮገገገ ፣** more closely corresponds to ገገገገ/ገገገገ.

**ብሔረ ፣ ፋርስ ፣** ] Ὁ ἐν γῆ Χαλδαίων, cf. ጹ ሮ. **ፋርስ ፣** is used for Χαλδαῖοι here and in 11:24; 12:13; 16:29; 23:14, 15, 16, 20, 23, and for Ἀσσυρίοι in 23:5, 7, 9, 12, 23.<sup>12</sup>

1:3 **ወመጽአ ፣** ] Ὁ καὶ ἐγένετο = ጹ ሮ ጸ. Eth also uses **መጽአ ፣** 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.

**ላዕሌየ ፣** ] = ሮ ἐπὶ ἐμέ; A-410 V-449 prefix ἑκεῖ, cf. ጸ; O (Q<sup>ms</sup>)-62 add ἑκεῖ = ጹ ሮ.

1:4 **ወርአኩ ፣ መገራሰ ፣** ] Ὁ καὶ εἶδον καὶ ἰδοὺ πνεῦμα ἐξαίρον; ጹ ገገገገ ገገገገ ገገገገ, cf. ሮ ጸ. Eth omits καὶ ἰδοὺ and ἐξαίρον; for the latter, cf. 13:11, 13.

**ምስሌሁ ፣** ] Ὁ ἐν αὐτῷ; ጹ ሮ ጸ Eth II do not have this.

**ወመብረቅ ፣ ... ወብርሃን ፣** ] Ὁ καὶ φέγγος ... καὶ φέγγος. Elsewhere in Ezekiel **መብረቅ ፣** is used for φέγγος in 1:28; 10:4, **ብርሃን ፣** in 1:13, 27.

<sup>12</sup> Cf. Löfgren 1927, xlvi, 114; Knibb 1999, 17.

**ወእሳት ፡ ይበርቅ ፡ እምኔሁ ፡** ] ፄ καὶ πῦρ ἕξαστράπτων (ጘ ፄ ጻ differ). ፄ does not have **እምኔሁ ፡**, which was probably intended as a rendering of ἕξ-; cf. v. 7.<sup>13</sup>

1:5 **ሶሙ ፡ ገጽ ፡ ሰብእኒ ፡ በውስቴቶሙ ፡** ] ፄ ὁμοίωμα ἀνθρώπου ἐπ’ αὐτοῖς, cf. ጘ. **ገጽ ፡**, the regular equivalent of πρόσωπον, is used here exceptionally in Ezekiel for ὁμοίωμα; elsewhere in Ezekiel **አምሳል ፡** (1:5a, 16; 2:1; 8:2; 10:8, 21), **መሰለ ፡** (23:15), and **ከመ ፡** (1:26; 8:3 (**ከመ ፡ ዘ**); 10:1) are used for ὁμοίωμα, or the word is omitted (1:22, 26bis; 10:10).

1:6 **ወለለ ፡ ጁ፬ ፡ ገጽ ፡ ወ፬ ፡ ክነፊሁ ፡** ] ፄ καὶ τέσσαρα πρόσωπα τῶ ἐνί, καὶ τέσσαρες πτέρυγες τῶ ἐνί, cf. ጘ. Eth, like ፄ ጻ (لكل واحد), does not separately represent the second occurrence of τῶ ἐνί.

1:7 **እገሪሆሙ ፡** ] ፄ τὰ σκέλη αὐτῶν; ጘ ጠካላ = ፄ ጻ. In 7:17 **እግር ፡** is used for μηρός, but elsewhere in Ezekiel **እግር ፡** is the regular equivalent for πούς.  
**ወይበርቅ ፡ እምኔሆሙ ፡ ወይሰርር ፡ ከመ ፡ አፍሓመ ፡ ርስነ ፡ ብርት ፡** ] ‘and there flashed out from them and flew out as it were sparks of gleaming bronze’; ፄ καὶ σπινθήρες ὡς ἕξαστράπτων χαλκός; ጘ לְהֵךְ נִשְׁפָּטוּ יְעֻבַּיִם; ፄ ሆሩ ጠጠራ ጠጠራ = ጻ. (1) Eth has paraphrased and has a doublet for ἕξαστράπτων (**ይበርቅ ፡ እምኔሆሙ ፡** and **ይሰርር ፡**); for the former, cf. v. 4 and Nahum 3:3. (2) **ርስነ ፡** (literally ‘heat, glowing heat’) has also been added; **ብርት ፡ ርሱን ፡** (so here Eth II) is used for χαλκὸς στίλβων in 40:3; Dan. 10:6.  
**ወልዑል ፡** ] ፄ καὶ ἔλαφραί. Eth has guessed at the meaning (or was influenced by v. 18); elsewhere Eth renders appropriately by **ቀሊል ፡** (Exod. 18:26; Job 7:26) and **ቀለለ ፡** (Job 9:25); cf. Job 24:18, **ጸለለ ፡**.

1:8–9 **ወይትናጸር ፡ ገጽሙ ፡ ለአርባዕቲሆሙ ፡ ወእኩዝ ፡ ክነፊሆሙ ፡ ለአርባዕቲሆሙ ፡** ] ‘and the faces of the four of them were toward one another, and the wings of the four of them touched’; B καὶ τὰ πρόσωπα αὐτῶν τῶν τεσσάρων; O καὶ τὰ πρόσωπα αὐτῶν καὶ αἱ πτέρυγες αὐτῶν τῶν τεσσάρων ἐχόμενα ἑτέρα τῆς ἑτέρας καὶ αἱ πτέρυγες αὐτῶν; A and other MSS καὶ τὰ πρόσωπα αὐτῶν καὶ αἱ πτέρυγες αὐτῶν τῶν τεσσάρων ἐχόμενα ἑτέρα τῆς ἑτέρας καὶ τὰ πρόσωπα αὐτῶν τῶν τεσσάρων (om. τῶν τεσσάρων A’); ጘ ጠካላ = ፄ ጻ. Eth has paraphrased the Greek, most probably a form of the A-text; for v. 8b, cf. Exod. 25:19(20) **ወገጸሙ ፡ ይትናጸራ ፡ በበይናቲሆን ፡** = καὶ τὰ πρόσωπα αὐτῶν εἰς ἄλληλα.

<sup>13</sup> See Cornill 1886, 40.



**ወሰበ ፡ የሐውሩ ፡ ርቱ፡፡ የሐውሩ ፡ ወኢይትመዋጡ ፡ ]** based on **ወ** إذا ذهبن يذهبن ولا يلتفتن **ወ** حذاهن ولا يلتفتن, cf. **፮**; **፮** and **፳** differ.<sup>14</sup>

1:10 **ወገጸ ፡ (1°)** ] **፮** καὶ ὁμοίωσις τῶν προσώπων αὐτῶν· πρόσωπον = **፳** **፮**. Eth omits ὁμοίωσις τῶν προσώπων αὐτῶν.

**ወገጸ ፡ ላህም ፡ ወገጸ ፡ ንስር ፡ በፀጋሞሙ ፡ ለአርባዕቲሆሙ ፡ ]** cf. **፮** **ወ**; **፮** καὶ πρόσωπον μόσχου ἐξ ἄριστερῶν τοῖς τέσσαρσι, καὶ πρόσωπον ἄετοῦ τοῖς τέσσαρσι = **፳**.

1:11 **መልዕልተ ፡ አርባዕቲሆሙ ፡ ]** **፮** ἄνωθεν τοῖς τέσσαρσιν; **፳** **፮** **ወ** differ. Eth = ἄνωθεν τῶν τεσσάρων.

**ወበ፪ ፡ ይከድኑ ፡ ነፍስቶሙ ፡ ]** ‘and with two they covered their bodies’; **፮** καὶ δύο ἐπεκάλυπτον ἐπάνω τοῦ σώματος αὐτῶν; cf. v. 23.

1:12 **ጎበ ፡ ሀሎ ፡ መንፈስ ፡ ]** **፮** οὗ ἂν ἦν τὸ πνεῦμα πορευόμενον, cf. **፳** and **፮** **ወ**. **ይተልወ ፡ ]** **፮** ἐπορευόντο; **፳** **ወ** **፮**; **፮** **ወ** differ. **ሐረ ፡ ]** is the normal equivalent for πορευέσθαι, 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.

1:13 **ከመ ፡ ራእየ ፡ ]** **፮** ὄρασις ὥς, cf. **፳**; 407 *cII* 410 ὥς ὄρασις = **፮** **ወ** Eth.

**አፍሐመ ፡ እሳት ፡ ዘይነድድ ፡ ]** **፮** ἀνθράκων πυρὸς καιομένων = **፳** **፮**. Eth is most naturally taken as equivalent to ἀνθράκων πυρὸς καιομένου.

**ወከመ ፡ ]** cf. **ወ** **ወ** **፮** **ወ** **፮**; **፮** ὥς ὅστις = **፳** **ወ** **፮**; **፮** **ወ** **፮**. For **ከመ ፡ ]** as the equivalent of ὥς ὅστις, see also 10:9; cf. 41:21.

**መጋትው ፡ ዘየጎቱ ፡ ]** ‘torches shining’; **፮** λαμπάδων συστρεφομένων, cf. **፳** and **፮**. Eth translates according to the context.

**ወብርሃነ ፡ ]** **፮** καὶ φέγγος; see on v. 4.

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

**ቤይቃ ፡ ]** **፮** τοῦ βεζεκ; **፳** **ወ** **፮**; **፮** **ወ** **፮**; cf. **ወ** **፮** **ወ** **፮**. The Hebrew form is assumed to be a mistake for **ወ** **፮**; cf. Asmāra bilingual edition of the Prophets (1977 EC) **ወ** **፮**.<sup>15</sup>

1:15 **ወነጸርኩ ፡ ወርኢኩ ፡ ]** **፮** καὶ εἶδον καὶ ἰδού, cf. **፳** **፮** **ወ**. For **ወርኢኩ ፡ ]** as the equivalent of καὶ ἰδού in this formula, cf. 8:5; 10:1, 9; 37:8.

**ታሕቲሆሙ ፡ ለ፪እንስሳ ፡ ]** **፮** ἐχόμενος τῶν ζῶων τοῖς τέσσαρσι, cf. **፳** **፮**. (1) **ታሕቲሆሙ ፡ ]** is an interpretation of ἐχόμενος, perhaps influenced by v. 8.

<sup>14</sup> See Knibb 1999, 34.

<sup>15</sup> Maḥbārā Ḥawaryat Fre Haymanot 1984/1985.

Elsewhere እጉዝ : (1:9), እጉዝ : ምስለ : (10:16), ምስለ : (1:19; 3:13; 10:19; 11:22), ጎበ : (9:2; 10:6, 9; 42:1bis), ዘጎበ : (48:21), ለ (10:9), and ቅፍብ : (48:13) are used to translate ἐχόμενος, often in agreement with the Syro-Arabic.<sup>16</sup> (2) Eth = τῶν ζῶων τῶν τεσσάρων.

1:16 ለሰረገላ : ] ፀ τῶν τροχῶν = ጘ ፀ Eth II.

ተርሴስ : ] ፀ θαρσις; ጘ שׁוּרְרַת; ፀ ܛܪܫܝܝܬ; cf. 10:9; 28:13.

በውስተ : አምሳላ : አርባዕቲሆሙ : ] ‘in the form of the four of them’; ፀ καὶ ὁμοίωμα ἐν τοῖς τέσσαρσι = ጘ ፀ Eth II. ἐν misread as ἐν.

ከመ : መንከራከር : በውስተ : መንከራከር : ] ፀ ἦν καθὼς ἂν εἴη τροχὸς ἐν τροχῶ. ሰረገላ : is the normal equivalent of τροχός in Ezekiel, but መንከራከር : is used here and in 10:9bis; 10:10bis (C Eth II); 23:24; 26:10.

1:17–18 በውስተ : ፬ : ገበዋቲሆሙ : ወየሐውሩ : ወኢይትመየጡ : ዘባኖሙ : ሶበ : የሐውሩ : ] ‘on their four sides. And they went, and their backs did not turn as they went’; ፀ ἐπὶ τὰ τέσσαρα μέρη αὐτῶν ἐπορεύοντο, οὐκ (καὶ οὐκ 147 = ጻ Eth) ἐπέστρεφον ἐν τῷ πορεύεσθαι αὐτὰ οὐδ’ οἱ νῶτοι αὐτῶν. Eth takes በውስተ : ፬ : ገበዋቲሆሙ : with what precedes and omits αὐτὰ οὐδ’.  
ወርኢኩ : ዘባኖሙ : ] ፀ καὶ εἶδον αὐτά, καὶ οἱ νῶτοι αὐτῶν.

1:19 ወሶበ : የሐውሩ : ] ፀ has in addition τὰ ζῶα = ጘ ፀ ጻ; 147 αὐτά = Eth.

ምስሌሆሙ : ] ፀ ܡܫܠܝܬ; ፀ ἐχόμενοι αὐτῶν, cf. ጘ; see on 1:15.

ሰረገላሂ : ] = ፀ ጘ; ፀ ܡܫܠܝܬ ܰܠܝܬ = ጻ A1 E5 AS Eth II.

1:20 ወጎበ : ] ፀ ዐፊ ἄν = ጘ; B<sup>c</sup> 233 καὶ ዐፊ ἄν = ፀ ጻ Eth.

ህየ : ሀሎ : መንፈስ : ] ፀ ἐκεῖ τὸ πνεῦμα τοῦ πορεύεσθαι. Eth conformed to v. 12.

ወይትነሥኡ : ] = ፀ καὶ ἐξήρνοντο; A<sup>2</sup>-106 62' L C omit καί = ጘ ፀ ጻ Eth II.

1:21 የሐውር : ... ይቀውም : ... ይትነሣእ : ] ፀ ጘ ፀ Eth II plural.

ይትነሣእ : ] ፀ ἐξήρνοντο; O 410 add οἱ τροχοί = ጘ ፀ ጻ C Eth II.

1:22 ወመልዕልተ : ርእሶሙ : ] = ጻ; ፀ καὶ ὁμοίωμα ὑπὲρ κεφαλῆς = ጘ Eth II.

ለውእቱ : እንስሳ : ] ፀ αὐτοῖς τῶν ζῶων; 147 L<sup>12</sup>-Z<sup>V</sup> 198 710 αὐτῶν τῶν ζῶων = Eth.<sup>17</sup>

ከመ : ሰማይ : ] ፀ ὥσει στερέωμα; ጘ ሃገገ. ሰማይ : is also used as the equivalent of στερέωμα in vv. 23, 25, 26 and 10:1; cf. Deut. 33:26; Ps. 18(19):2.

<sup>16</sup> Cf. Knibb 1999, 31, 34.

<sup>17</sup> Cf. Zimmerli 1969, 7.

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

**ዘሕብረ : በረድ** : ] ፀ ὄρασις κρυστάλλου. For **ሕብር** : as the equivalent of ὄρασις, cf. Rev. 4:3.

1:23 **ወእንዝ : ጃ : በካልኡ** : ] ‘and touched one another’; ፀ πτερουσόμεναι ἑτέρα τῆ ἑτέρῃ;  $\mathfrak{M}$  ፀ $\mathfrak{A}$  differ. Eth influenced by v. 9; contrast 3:13.

**ወበጃጃ : ይከድኑ : ነፍሰቶሙ** : ] ፀ ἑκάστῳ δύο ἐπικαλύπτουσαι τὰ σώματα αὐτῶν, cf.  $\mathfrak{M}$  ፀ. For the construction with **በ**, cf. v. 11.

1:24 **ከመ : ድምፀ : ማይ : ብዙኅ : ወከመ : ድምፀ : ሠራዊት : ወከመ : ቃለ : ትዕይንት** : ] ‘like the noise of much water and like the noise of an army and like the sound of a camp’; B ὡς φωνὴν ὕδατος πολλοῦ; A and other MSS ὡς φωνὴν ὕδατος πολλοῦ, ὡς φωνὴν ἱκανοῦ· ἐν τῷ πορεύεσθαι αὐτὰ, φωνὴ τοῦ λόγου ὡς φωνὴ παρεμβολῆς; cf.  $\mathfrak{M}$ . (1) Eth follows A, but omits ὡς φωνὴν ἱκανοῦ· ἐν τῷ πορεύεσθαι αὐτὰ and smooths out the text. (2) **ሠራዊት** : derives from a misreading of λόγου as λαοῦ,<sup>18</sup> or, more probably, Eth has supplied a word similar in meaning to **ትዕይንት** :.

**ያስተጋብኡ : ክነፊሆሙ** : ] ‘they folded their wings’; ፀ κατέπαυον αἱ πτέρυγες αὐτῶν;  $\mathfrak{M}$  יתפריט כנפיהם, cf. ፀ.

1:25 **ወመጽኦ** : ] ፀ καὶ ἰδού;  $\mathfrak{M}$  יחי = ፀ $\mathfrak{A}$  Eth II. Cf. 9:11.

**ወሶበ : ይቀውሙ : ያወርዱ : ክነፊሆሙ** : ] B does not have this; A and other MSS ἐν (καὶ ἐν 91 = Eth I) τῷ ἑστάναι αὐτὰ ἀνίεντο αἱ πτέρυγες αὐτῶν;  $\mathfrak{M}$  יתפריט כנפיהם, cf. ፀ. For **ያወርዱ : ክነፊሆሙ** : , cf. v. 24.

1:26 **ወመልዕልተ : ውእቱ : ሰማይ : ዘዲበ : ርእሶሙ** : ] B does not have this; A and other MSS καὶ ὑπεράνω τοῦ στερεώματος τοῦ ὑπὲρ κεφαλῆς αὐτῶν =  $\mathfrak{M}$  ፀ. **ወዲቤሁ : ከመ : መንበር** : ] ፀ ὁμοίωμα θρόνου ἐπ’ αὐτοῦ;  $\mathfrak{M}$  כסא תומ, cf. ፀ. **ዲቤሁ** : /ἐπ’ αὐτοῦ corresponds to ילע, which  $\mathfrak{M}$  has later in the verse. For ፀ and Eth, the throne is on a base of sapphire; see on 10:1.<sup>19</sup>

**ወዲበ : ውእቱ : መንበር** : ] ፀ καὶ ἐπὶ τοῦ ὁμοιώματος τοῦ θρόνου =  $\mathfrak{M}$  ፀ Eth II. **ከመ : ርእየተ** : (2<sup>o</sup>) ] ፀ ὁμοίωμα ὡς εἶδος;  $\mathfrak{M}$  כסא תומ, cf. ፀ. Eth does not separately represent ὁμοίωμα; see on v. 5.

1:27 **ወከመ : ራእየ : እሳት : እንተ : ውስጡ : ወአውዱ** : ] B does not have this; A and other MSS ὡς ὄρασις πυρὸς ἕσωθεν αὐτοῦ κύκλω, cf.  $\mathfrak{M}$  and ፀ.

<sup>18</sup> Cf. Cornill 1886, 185; Löfgren 1927, 133.

<sup>19</sup> See also Cooke 1936, 21.

**እምሐቋሁ : እስከ : ላዕሉ :**] ፀ ἀπὸ ὀράσεως ὀσφύος καὶ ἐπάνω, cf. ፳ ፀ Eth II. ፀ has in addition καὶ ἀπὸ ὀράσεως ὀσφύος καὶ ἕως κάτω εἶδον, cf. ፳ ፀ Eth II.

1:27–28 **ውብርሃኑ : ዘአውዱ : ከመ : ራእየ : ቀስተ : ደመና : ዘአሜ : ክረምት : ወከመ : ራእየ : መብረቅ : አውዱ :**] ‘And the brightness of it all around [was] like the appearance of the rainbow in time of rain and like the appearance of lightning all around’; ፀ καὶ τὸ φέγγος αὐτοῦ κύκλω. ὡς ὄρασις τόξου, ὅταν ἦ ἐν τῇ νεφέλῃ ἐν ἡμέρᾳ ὑετοῦ, οὕτως ἢ ὄρασις τοῦ φέγγους κυκλόθεν, cf. ፳ ፀ. (1) Eth takes v. 28 with what precedes; contrast ፀ ፳ ፀ. (2) Eth omits ὅταν ἦ ἐν τῇ νεφέλῃ. For **ቀስተ : ደመና :**, cf. Sir. 50:7. (3) For **ብርሃን :** and **መብረቅ :** as renderings of φέγγος, see on v. 4.

2:1 **ከመዝ : አርአያ :**] cf. ፀ ሩጫ ሩጫ ሩጫጫ; ፀ αὕτη ἢ ὄρασις = ፳. For the use of **ከመዝ :** to represent the demonstrative, cf. 10:22; 20:27; 21:12; 23:38; 43:12, 18.

**ቃለ : ይብሉኒ :**] ፀ φωνὴν λαλοῦντος (+ πρὸς με 62 L' 534) καὶ εἶπε πρὸς με = ፳ ፀ; cf. v. 3.

**አንተ :**] inserted here from vv. 6, 8, cf. v. 3; ፀ ፳ ፀ do not have this.

2:2 **ወአንሥአኒ :**] ፀ has in addition καὶ ἐξῆρέ με (፳ ፀ differ).

2:3 ፀ (except 147 764–233–403') has at the beginning καὶ εἶπε πρὸς με = ፳ ፀ, cf. v. 1.

**አንተ :**] ፀ ፳ ፀ do not have this; see on v. 1.

**ናሁ : እፌንወከ :**] ፀ ἐξαποστέλλω ἐγὼ σε, cf. ፳ ፀ.

**እለ : አምረሩኒ :**] (1) ፀ has in addition οἵτινες παρεπύκρναν με = ፳ ፀ. (2) Eth consistently renders παραπικραίνειν and related forms by forms of **መረረ**; παραπικραίνειν itself occurs in the Septuagint as the stereotyped rendering of ἡῖ (so here), ἡῖ and ἡῖ.<sup>20</sup>

**ዐለወኒ :**] B 106 do not have this; A and other MSS ἠθέτησαν ἐν ἐμοί = ፳ Eth; L καὶ ἠθέτησαν ἐν ἐμοί = ፀ E1 E2.

**እስከ : የም :**] ፀ ἕως τῆς σήμερον ἡμέρας; cf. 20:29, 31, **እስከ : የም : ዛቲ : ዕለት :**

2:4 **ደቂቆሙ : ለጽኑዓነ : ገጽ : ወእኩያነ : ልብ : እፌንወከ : ጎቤሆሙ :**] ‘Children of those who are stubborn and evilhearted—to them I send you’; B does not have this; A and other MSS καὶ υἱοὶ σκληροπρόσωποι καὶ

<sup>20</sup> See Lee 1980, 115–116.

στερεοκάρδιοι, ἐγὼ ἀποστέλλω σε πρὸς αὐτούς, cf. M S. **እኩያ : ልብ :** is a broader term than στερεοκάρδιοι (only here in the Septuagint).

**ወበሎሙ :** ] cf. S **ሎሎ ነሐሩ ;** S καὶ ἔρεῖς πρὸς αὐτούς = M.

**እግዚአብሔር : እግዚእ :** ] B 147' 46 κύριος; A and other MSS κύριος κύριος = Eth; L-311-449 κύριος ἄδωναί; 538-V ἄδωναὶ κύριος; M **יהוה יהוה ;** S **ሎሎ ነሐሩ ;** **رب الارباب ;**

2:5 **እመ : ይሰምዑ : ወይፈርሁ :** ] ‘Even if they hear and fear’; S ‘Εὰν ἄρα ἀκούσωσιν ἢ πτοηθῶσι; M **יהוה יהוה** **שמעו** **ויראו** **אם ;** **שמעו** **ויראו** **אם** = S. (1) The Greek πτοεῖσθαι presupposes (Aramaic) **לח** instead of **לח**; contrast 3:11, 27. (2) πτοεῖσθαι is rendered here and apparently in 3:11 by **ፈርሁ :**, but in v. 7 and 3:9 by **ያገኙ :**. In Ezekiel the former is the regular equivalent of φοβεῖσθαι, the latter of intransitive forms of ἐξίσταναί.

**ቤተ : መሪራን : እሙንቱ :** ] lit. ‘they are a house of those who are bitter’, or perhaps ‘they are a house of those who cause bitterness’, a stereotyped rendering of S οἶκος παραπικραίνων ἐστί; M **בית מרי** **אם** **אם ;** S **ሎሎ ነሐሩ ነሐሩ**. Cf. e.g. vv. 6, 7; 3:9, 26, 27; 12:2, 3.

2:6 **እስመ : ይረውዱክ : ወይቀውሙ : ላዕሌክ : ወየዐግቱክ :** ] lit. ‘for they will attack you and rise up against you and surround you’; S διότι παροιστρήσουσι καὶ ἐπισυστήσονται ἐπὶ σὲ κύκλω; M S differ.<sup>21</sup>

**ወኢትፍራህ : እምቃሎሙ :** ] S M S do not have the copula; 62 86<sup>c</sup> 106 καὶ τοὺς λόγους αὐτῶν μὴ φοβηθῆς = Eth.

2:7 **እመ : ይሰምዑ : ወይደነግሱ :** ] ‘if they will hear and fear’; S **ἐὰν ἄρα ἀκούσωσιν ἢ πτοηθῶσιν ;** S **שמעו** **ויראו** **אם ;** M **יהוה יהוה** **שמעו** **אם**. See on v. 5.

2:8 **ዘእነግረክ :** ] = M S; S τοῦ λαλοῦντος πρὸς σέ.

**ወኢትኩን :** ] S μὴ γίνου = M S; Q-62 C καὶ μὴ γίνου = Eth.

2:9 **ወርኢኩ : እድ : መጽኢ :** ] S καὶ εἶδον καὶ ἰδοὺ χεῖρ ἐκτεταμένη, cf. M S. Eth has omitted καὶ ἰδοῦ and uses a word with a general meaning for ἐκτεταμένη.

**መጽሐፍ :** ] S κεφαλὴ βιβλίου, cf. M S. Eth uses a single word for the compound expression, but also has **መጽሐፍ :** in 3:1, 2, 3 where κεφαλὴς alone is used.

<sup>21</sup> For the rendering of παροιστρᾶν (‘to sting, sting to madness’) by the general term **ሮዶ :** (‘to attack’), see Knibb 1999, 99.

2:10 **ወከሠታ** :]  $\text{\textcircled{B}}$  καὶ ἀνείλησεν αὐτήν, cf.  $\text{\textcircled{M}}$   $\text{\textcircled{C}}$ . 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.

**ወጽሕፍት : ይእቲ : ውሰጣ : ወእፍእግ** :] lit. ‘and it was written on the inside and on the outside’; cf.  $\text{\textcircled{A}}$  وهو مكتوب بطنه وظهروه;  $\text{\textcircled{B}}$  καὶ ἐν αὐτῇ γεγραμμένα ἦν τὰ ἔμπροσθεν καὶ τὰ ὄπισθεν, cf.  $\text{\textcircled{M}}$   $\text{\textcircled{C}}$ . Eth omits ἐν αὐτῇ.

**ወይብል : መጽሐፍ** :] ‘and the document read’ or ‘and the writing read’; B καὶ ἐγγραπτο; 147 C'-534 καὶ ἐγγραπτο ἐν αὐτῇ; other MSS καὶ ἐγγραπτο εἰς αὐτήν, cf.  $\text{\textcircled{M}}$   $\text{\textcircled{C}}$ . For the formula used in Eth, cf. Esdras b 16:6 (Neh. 6:6).

3:1 **ወሐር : በሎሙ** :] cf.  $\text{\textcircled{M}}$   $\text{\textcircled{C}}$ ;  $\text{\textcircled{B}}$  καὶ πορεύθητι καὶ λάλησον.

3:2 **ለይእቲ : መጽሐፍ** :]  $\text{\textcircled{B}}$  τὴν κεφαλίδα; O-62' L''-Z<sup>V</sup> 86 410 τὴν κεφαλίδα ταύτην =  $\text{\textcircled{M}}$   $\text{\textcircled{C}}$  Eth.

3:3 **እንተ : መሀብኩክ** :]  $\text{\textcircled{B}}$  τῆς δεδομένης εἰς σέ;  $\text{\textcircled{A}}$  الذي اعطيك, cf.  $\text{\textcircled{C}}$   $\text{\textcircled{M}}$ . Eth active for Greek passive, perhaps influenced by  $\text{\textcircled{A}}$  ( $\text{\textcircled{C}}$   $\text{\textcircled{M}}$ ).

3:5 **እስመ : አኮ : ... ዘእፍንወክ** :]  $\text{\textcircled{B}}$  διότι οὐ ... σὺ ἐξαποστέλλῃ, cf.  $\text{\textcircled{M}}$ ;  $\text{\textcircled{A}}$  ارسلتك ... لاني لست, cf.  $\text{\textcircled{C}}$ . Eth active for Greek passive, perhaps influenced by  $\text{\textcircled{A}}$ .

**ዕሙቀ : ከፍፍር : ወክቡደ : ልሳን** :] A and other MSS βαθύχειλον καὶ βαρύγλωσσον; B βαθύγλωσσον.

**ዘእንበለ** :]  $\text{\textcircled{B}}$   $\text{\textcircled{M}}$   $\text{\textcircled{C}}$  do not have this, cf.  $\text{\textcircled{A}}$  لكن.

3:7 **ኢይሰምኩክ : እስመ : ኪያየ : ኢሰምኩ** :]  $\text{\textcircled{B}}$  οὐ μὴ θελήσωσιν εἰσακούσαι σου, διότι οὐ βούλονται εἰσακούειν μου, cf.  $\text{\textcircled{M}}$ ;  $\text{\textcircled{C}}$  لا يحسم لي ولا يسمعي لي ولا يسمعي لي, cf.  $\text{\textcircled{A}}$ . Eth omits θελήσωσιν and βούλονται.

**እኩያን : ወጽኑን : ልብ** :]  $\text{\textcircled{B}}$  φιλόνεικοί εἰσι καὶ σκληροκάρδιοι;  $\text{\textcircled{M}}$   $\text{\textcircled{C}}$   $\text{\textcircled{A}}$  differ.<sup>22</sup>

3:8 **ወእጸንዕ : ኅይለክ : እምኅይሎሙ** :] ‘and I will make your power stronger than their power’;  $\text{\textcircled{B}}$  καὶ τὸ νεῖκός σου κατισχύσω κατέναντι τοῦ νεῖκος αὐτῶν;  $\text{\textcircled{M}}$   $\text{\textcircled{C}}$   $\text{\textcircled{A}}$  differ. Eth gives a free translation of νεῖκος, which it interpreted as νίκος = νίκη (‘victory’).

3:9 **ወትጸንዕ** :] probably understood as ‘and you will be stronger’;  $\text{\textcircled{B}}$  καὶ ἔσται ... κραταιότερον.

**ወኢትደንግዕ** :]  $\text{\textcircled{B}}$  μηδὲ πτοηθῆς; see on 2:5.

<sup>22</sup> For the rendering of φιλόνεικος by **እኩይ** : (‘evil’), see Knibb 1999, 99–100.



**ወሰረረ ፡ ብዩ ፡** translates *καὶ ἀνέλαβέ με ... μετέωρος* according to the sense. (2) Eth omits *ἐν ὄρμηϊ τοῦ πνεύματός μου*.

3:15 **ወአብአኒ ፡**] ‘and brought me’; *ፀ* *καὶ εἰσηλθον ... μετέωρος*; *ጳ* *ፀ* *፳* differ. Eth omits *μετέωρος* and continues the third person construction from v. 14.

**ወበጸአከ ፡ ጎበ ፡ ከሎሙ ፡ እለ ፡ ይነብሩ ፡ ፈለገ ፡ ኮቦር ፡**] *ፀ* *καὶ περιήλθον τοὺς κατοικοῦντας ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ τοὺς ὄντας ἐκεῖ*; *ጳ* *ፀ* *፳* differ. Eth omits the awkward *τοὺς ὄντας ἐκεῖ* and inserts **ከሎሙ ፡**.

**እንዘ ፡ አንሰሱ ፡**] = *ፀ* *ἀναστρεφόμενος* understood as ‘go about, walk about’.

3:16 **ወ ... ነበበኒ ፡ እግዚአብሔር ፡ ወይቤለኒ ፡**] see note on 6:1.

3:17 **በቃልዩ ፡**] *ፀ* *παρ’ ἐμοῦ* = *ጳ* *ፀ* *፳*.

3:18 **ወአነሰሐ ፡ ወአነገርኮ ፡ ለኃጥእ ፡ ወአገሠጽኮ ፡**] ‘and he does not repent, and you do not speak to the sinner and warn him’; *ፀ* *καὶ οὐ διεστείλω αὐτῶ οὐδὲ ἐλάλησας τοῦ διαστείλασθαι τῶ ἀνόμῳ* = *ጳ*; *ፀ* *ܐܠ ܕܝܫܘܪ ܠܥܐ ܝܥܝܪܝܐ ܠܥܐ ܝܥܝܪܝܐ ܠܥܝܪܝܐ*; *፳* *ولم تنذره ولم تقول للخاطي*. We expect **ወአገሠጽኮ ፡** for *καὶ οὐ διεστείλω αὐτῶ*, and either the text is corrupt or **ነሰሐ ፡** has deliberately been used to avoid a repetition of **ገሠጽ ፡**. For the position of **ለኃጥእ ፡**, cf. *ፀ* and *፳*.

**ከመ ፡ ይትመዩጥ ፡**] ‘to turn’; T9 E1 E2 **ከመ ፡ ይነሰሐ ፡ (ወ)ይትመዩጥ ፡** ‘to repent and turn’; *ፀ* *ἀποστρέψαι*; *፳* *ليتوب ويرجع*; *ጳ* *ፀ* do not have this. T9 E1 E2 have a double reading that may reflect the influence of *፳*; cf. 14:6; 33:11.

3:19 **እምጎጢአቱ ፡**] *ፀ* *ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ τῆς ὁδοῦ αὐτοῦ*, cf. *ጳ* *ፀ*. Eth omits *καὶ τῆς ὁδοῦ αὐτοῦ*.<sup>24</sup>

**ይመውት ፡ በጌጋዩ ፡**] *ፀ* *ὁ ἄνομος ἐκεῖνος ἐν τῇ ἀδικίᾳ αὐτοῦ ἀποθανεῖται*, cf. *ጳ* *ፀ*. Eth omits *ὁ ἄνομος ἐκεῖνος*.

3:20 **እንዘ ፡ አርአዮ ፡ መቅሠፍቶ ፡**] *ፀ* *καὶ δώσω τὴν βάσανον*; *ጳ* *למשכנן יתנני*, cf. *ፀ*.<sup>25</sup>

**ጥተ ፡ ይመውት ፡ በጌጋዩ ፡**] *ፀ* *αὐτὸς ἀποθανεῖται, ὅτι οὐ διεστείλω αὐτῶ, καὶ ἐν ταῖς ἀμαρτίαις αὐτοῦ ἀποθανεῖται*, cf. *ጳ* *ፀ*. (1) Eth omits *αὐτὸς ἀποθανεῖται, ὅτι οὐ διεστείλω αὐτῶ, καί*, perhaps by *homoioarcton* within

<sup>24</sup> 3:19b–4:5 are missing in the Bodleian Library manuscript of the Syro-Arabic version, MS. Arch Seld. A. 67.

<sup>25</sup> For **አርአዮ ፡** as a rendering of *διδόναι*, see Knibb 1999, 100.



the Ethiopic. (2) For **ሞተ ፡ ይመውት ፡** as the rendering of ἀποθανεῖται, cf. 3:18; 18:13.

**ወኢይዜከር ፡**]  $\mathfrak{B}$  διότι οὐ μὴ μνησθῶσιν;  $\mathfrak{M}$  ገገገገገ ጸገ;  $\mathfrak{C}$  ጠ ጸገጸጸ ጸገ.<sup>26</sup> For the addition of **ሎቱ ፡ ዝኩ ፡** in T9, cf.  $\mathfrak{C}$  and 18:22.

3:21 **ወእመኒ ፡**]  $\mathfrak{B}$  σὺ δὲ ἑάν;  $\mathfrak{M}$  ነ ገገገገ;  $\mathfrak{C}$  ጸ ጸ.

**ወኢእበሰ ፡ ወእቱኒ ፡ ጸድቅ ፡ ሕይወተ ፡ የሐዮ ፡**] ‘and he does not sin, that righteous man shall surely live’;  $\mathfrak{B}$  καὶ αὐτὸς μὴ ἀμάρτη, ὁ δίκαιος ζωὴ ζήσεται, ὅτι διεστείλω αὐτῶ, cf.  $\mathfrak{M}$  and  $\mathfrak{C}$ . (1) In the Ethiopic, **ወእቱኒ ፡** is most naturally taken with **ጸድቅ ፡**. (2) Eth omits ὅτι διεστείλω αὐτῶ.

3:22 **ተገሥእ ፡ ሐር ፡**]  $\mathfrak{B}$  Ἀνάστηθι καὶ ἔξελθε;  $\mathfrak{M}$  ጸጸ ጸገ;  $\mathfrak{C}$  ጸጸ ጸጸ.

3:23 **ወረከብኩ ፡**]  $\mathfrak{B}$  καὶ ἰδού;  $\mathfrak{M}$  ገገገ;  $\mathfrak{C}$  ጸ. For the use of **ረከብኩ ፡**, cf. 8:4, 7, 8, 14; 11:1; 40:3.<sup>27</sup>

**ከመ ፡ ራእየ ፡ ሰብሐት ፡**]  $\mathfrak{B}$  καθὼς ἡ ὄρασις καὶ καθὼς ἡ δόξα;  $\mathfrak{M}$  ገገገገ =  $\mathfrak{C}$ .

3:24 **ወይቤላኒ ፡**]  $\mathfrak{B}$  καὶ ἐλάλησε πρὸς με καὶ εἶπέ μοι =  $\mathfrak{M}$   $\mathfrak{C}$ . Eth omits καὶ εἶπέ μοι.

**ባእ ፡ ተፀጸ ፡**]  $\mathfrak{B}$  Ἐῖσελθε καὶ ἐγκλείσθητι;  $\mathfrak{M}$  ገገገገ ጸገ;  $\mathfrak{C}$  ጸጸጸ ጸጸ.

3:25 **አንተ ፡**]  $\mathfrak{B}$  καὶ σύ =  $\mathfrak{M}$   $\mathfrak{C}$ .

**ናሁ ፡ ሞቃሕኩክ ፡ ወአርሐኩክ ፡ ወኢትውፀእ ፡ እግእከሎሙ ፡**] ‘Behold I have fettered you, and I have bound you, and you will not escape from them’;  $\mathfrak{B}$  ἰδὸν δέδονται ἐπὶ σὲ δεσμοί, καὶ δήσουσί σε ἐν αὐτοῖς, καὶ οὐ μὴ ἐξέλθῃς ἐκ μέσου αὐτῶν, cf.  $\mathfrak{M}$   $\mathfrak{C}$ . Eth uses a first-person active construction in place of the Greek impersonal active, to conform with the use of the first person in the following verse.<sup>28</sup>

3:26 **ወኢትክል ፡ ተናግሮ ፡**] ‘and you will not be able to speak to them’;  $\mathfrak{B}$  καὶ οὐκ ἔση αὐτοῖς εἰς ἄνδρα ἐλέγχοντα =  $\mathfrak{M}$   $\mathfrak{C}$ . Eth simplifies to provide a smoother text.<sup>29</sup>

3:27 **እግዚአብሔር ፡ እግዚእ ፡**] B κύριος; A and other MSS κύριος κύριος = Eth: O L ἄδωναι κύριος.

<sup>26</sup> For **ወ**, rather than a causal conjunction, as the rendering of διότι, see Knibb 1999, 60–61.

<sup>27</sup> See also Knibb 1999, 30–31, 34.

<sup>28</sup> See Knibb 1999, 71–72.

<sup>29</sup> For the use of **ግረ ፡** III.3, see Knibb 1999, 91.

**ወዘየአቢ ፣ ይእበይ ፣**] = ፩ καὶ ὁ ἀπειθῶν ἀπειθεῖτω; ፹ 777 7777; ፩፭፱ ፭፻፹፱.  
See the notes on 2:5, 7; 3:11. Here, in contrast to 3:11, the Ethiopic follows the Greek.

4:1 **ወአንብራ ... ወሠዕል ፣**] ፩ καὶ θήσεις ... καὶ διαγράψεις, cf. ፹; see also ፩ ፶፱፻፶፱ ... ፳፭፻፶፱. Eth continues the imperative sequence from **ጎሣእ ፣**, cf. ፩.

4:2 **ምስለ ፣ ጥቅማ ፣**] ‘with its walls’ or ‘with its fortifications’; ፩ καὶ δώσεις ἐπ’ αὐτὴν περιοχὴν = ፹; ፩ ፳፭፻፶፱ ፳፭፻፶፱. Eth simplifies and uses a word with a general meaning for περιοχὴ. Elsewhere in Ezekiel Eth uses **ግዕገት ፣** (12:13) and **አጽር ፣** (17:20).

**ጎበ ፣ ይትቃተሉ ፣**] ፩ προμαχῶνας.<sup>30</sup>

**ወተአጽራ ፣ በተግይን ፣**] ‘and you shall blockade it with camps’; ፩ καὶ περιβαλεῖς ἐπ’ αὐτὴν χάρακα καὶ δώσεις ἐπ’ αὐτὴν παρεμβολάς; ፹ and ፩ differ. Eth omits χάρακα καὶ δώσεις ἐπ’ αὐτήν.

**አሕጸ ፣**] ፩ τὰς βελοστάσεις, cf. ፹ and ፩. Eth translates as if the Greek had βέλος. Eth omits βελόστασις in 17:17, gives an etymological translation in 21:22, and mistranslates the word in Jer. 28(51):27 (**ነጻፍ፣ፆን ፣**, ‘archers’).

4:3 **ወጎሣእ ፣**] ፩ καὶ σὺ λάβε = ፹ ፩.

**ጥጥ፣ ጎጸ፣**] ፩ τήγανον σιδηροῦν.<sup>31</sup>

**ወትመይጥ ፣**] ፩ καὶ ἑτοιμάσεις = ፹ ፩; Symmachus καὶ στρέψεις, but Eth has probably independently translated according to the context. The normal equivalent for ἑτοιμάζειν, ἑτοιμάζεσθαι is **ደለወ ፣** IV.2 and 3 (cf. 4:7; 20:6; 38:8) and III.2 (cf. 38:7), but **ጠብዐ ፣** II.1 is also used in 38:7.

**ጎቤሃ ፣**] ፩ has in addition καὶ ἔσται ἐν συγκλεισμῷ καὶ συγκλείσεις αὐτήν = ፹ ፩.

4:4 **ወትሰክብ ፣**] ፩ καὶ σὺ κοιμηθήσῃ, cf. ፹ ፩.

**ለደቂቀ ፣ እስራኤል ፣**] ፩ τοῦ οἴκου Ἰσραὴλ = ፹ ፩.

**ἠሰክብ ፣**] ፩ has in addition ἐπ’ αὐτοῦ = ፹ ፩.

4:6 **ግዕለተ ፣ ወረሰይኩ ፣ ለክ ፣ ዕለተ ፣ ከመ ፣ ግመት ፣**] so L4, ‘for forty days, and I have assigned you a day as a year’; ፩ τεσσαράκοντα ἡμέρας. ἡμέραν εἰς ἑνιαυτὸν τέθεικά σοι = ፹ ፩. 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.

<sup>30</sup> For the translation, see Knibb 1999, 96, n. 3.

<sup>31</sup> For the transliteration of technical terms, see Knibb 1999, 93–97.

4:7 **ለአመ ፡ የዐግትዋ ፡ ለአደሩሳሌም ፡**] lit. ‘for the time when they besiege Jerusalem’, hence ‘for the time when Jerusalem is besieged’; **፬** εἰς τὸν συγκλεισμὸν Ἱερουσαλημ. Eth uses a verbal construction with **ዐግተ ፡** for συγκλεισμός, but elsewhere uses **ዕጽወት ፡** (v. 8) and **ዐጸወ ፡** III.1 (5:2).

4:8 **ወናሁ ፡ አነ ፡**] **፬** καὶ ἐγὼ ἰδοῦ; A and other MSS καὶ ἰδοῦ ἐγὼ = Eth.  
**አአሰረከ ፡**] **፬** δέδωκα ἐπὶ σὲ δεσμούς. For the translation of the Greek phrase by a verb, cf. the use of **ጥጥሐ ፡** in 3:25.  
**ከመ ፡ አትትመየጥ ፡**] **፬** καὶ μὴ στραφῆς.

4:9 **ወንግእ ፡**] **፬** καὶ σὺ λάβε = **ጘ**.  
**ሰገመ ፡ ወስርናየ ፡ ወብርስነ ፡ ወዑተረ ፡**] ‘barley and wheat, lentils and beans’;  
**፬** πυρὸς καὶ κριθᾶς καὶ κύαμον καὶ φακὸν καὶ κέγγρον καὶ ὄλυραν = **ጘ ፬ ጸ**.  
 Eth has omitted κέγγρον and (apparently) ὄλυραν and altered the order of the other items in the list. For **ብርስነ ፡** as the equivalent of φακός, cf. e.g. Gen. 25:34; **ዑተር ፡** is used for κύαμος in 2 Sam. 17:28, but for ὄλυρα in Exod. 9:32.  
**ወትገብር ፡**] **፬** καὶ ποιήσεις αὐτά, cf. **ጘ ፬ ጸ** (A1) Eth II.  
**በጎልቁ ፡ መዋዕል ፡**] **፬** καὶ κατὰ ἀριθμὸν τῶν ἡμερῶν; **፬** L’-311 534-239’ 927 κατὰ ἀριθμὸν τῶν ἡμερῶν = **ጘ ፬ ጸ** Eth.

4:10–11 **ወሰርከ ፡ ሰርከ ፡ ትሰቲ ፡**] ‘and towards evening you shall drink’; **፬** ἀπὸ καιροῦ ἕως καιροῦ φάγεσαι αὐτά. καὶ ὕδωρ ἐν μέτρῳ πίεσαι τὸ ἕκτον τοῦ ἡμέρας ἀπὸ καιροῦ ἕως καιροῦ πίεσαι, cf. **ጘ ፬ ጸ**. (1) For **ሰርከ ፡ ሰርከ ፡**, cf. Judith 12:9 (= πρὸς ἑσπέραν). It is not clear why Eth should have used this expression for ἀπὸ καιροῦ ἕως καιροῦ. (2) Eth has lost part of the text by homoioteleuton; cf. C and Eth II.

4:12 **ወዳፍንታ ፡ ትሰሰይ ፡**] **፬** καὶ ἐγκρυφίαν κρίθινον φάγεσαι αὐτά = **ጘ ፬ ጸ**.  
**ወታበሰሎ ፡ ውሰተ ፡ ኩሰሐ ፡ ሰብእ ፡ ትደፍፍ ፡**] ‘and you shall cook it, in human excrement you shall bake it’; **፬** ἐν βολβίτοις κόπρου ἀνθρωπίνης ἐγκρύψεις αὐτά; **ጸ** واخبزه علي سرقين الناس. Eth has a double reading: **ትደፍፍ ፡** is a translation of ἐγκρύψεις αὐτά, and **ወታበሰሎ ፡** is an alternative that may be based on واخبزه.

4:13 **ወትብሎሙ ፡**] **፬** καὶ ἐρεῖς; 147’ καὶ ἐρεῖς αὐτοῖς = Eth.  
**ኩሰሐሙ ፡**] ‘their excrement’; **፬** ἀκάθαρτα. **ኩሰሐ ፡** is one of the equivalents for κόπρος (cf. e.g. Isa. 36:12), and we expect **ርኩሰ ፡** or **ርኩሰ ፡**. But **ኩሰሐ ፡** is used for ἀκάθαρτα in Hos. 8:13; 9:3.

4:14 **ሐሰ ፡ ሊተ ፡**] **፬** Μηδαμῶς, cf. 20:49.

**ኢተገመነት** : ] ፩ εἰ ... οὐ μεμΐανται. Eth does not separately represent εἰ.  
**ወበምዊት : ወብላዕ : አርዌ : ኢበላዕኩ** : ] ፩ καὶ θνησιμαῖον καὶ θηριάλωτον οὐ βέβρωκα, cf. ፳ ፩ ፯. Eth is corrupt, and we expect **ወምዊት** : or **ወማውታ** : .  
**ኩሉ : ሥጋ : ርኩስ** : ] B<sup>c</sup> A\*-544 πᾶν κρέας ἔωλον; other MSS πᾶν κρέας βέβηλον = Eth.

4:16 **እክለ** : ] ፩ στήριγμα ἄρτου. Cf. 5:16; 14:13.<sup>32</sup>  
**እምኢየሩሳሌም** : ] ፩ ἐν Ἱερουσαλημ.  
**በመዳልው** : ] = ፩ ፯; ፩ ἐν σταθμῶ καὶ ἐν ἐνδείᾳ, cf. ፳.  
**ወይሰትዩ : ማዮሙ : በመስፈርት : ወይሰትዩ : ሙሱነ** : ] ‘and they will drink their water by measure, and they will drink foul (water)’; ፩ καὶ ὕδωρ ἐν μέτρῳ καὶ ἐν ἀφανισμῶ πίονται. ፳, ፩ and ፯ differ. (1) **ሙሱነ** : derives from ἐν ἀφανισμῶ, but has come to be interpreted to refer to the water; contrast 12:19. (2) **ወይሰትዩ** : was repeated as part of this reinterpretation.

4:17 **ወይዴነሱ** : ] cf. ፩ ፯; ፩ οὕτως ἐνδεεῖς γένωνται.  
**ወይትቃተል : ብእሲ : ምስለ : እኅሁ** : ] ‘and a man and his brother will fight together’; ፩ καὶ ἀφανισθήσεται ἄνθρωπος καὶ ἀδελφὸς αὐτοῦ; ፯ ويقع الرجل و اخو. Eth **ይትቃተል** : does not follow ፩ and may be based on **وق** understood as ‘to fight’.

5:1 **ተሣየዋ** : ] ፩ κτήση αὐτήν, cf. ፳; A and other MSS κτήσαι αὐτήν.  
**ወተላጸይ : ባቲ** : ] ‘and shave with it’; ፩ καὶ ἐπάξεις αὐτήν ἐπί = ፳ ፩ ፯.  
**እብነ : መዳልው** : ] ‘weights’; ፩ ζυγὸν σταθμίων, cf. ፳ ፩ ፯.  
**ወትደልዎ** : ] ‘and you shall weigh it’; ፩ καὶ διαστήσεις αὐτούς; ፳ በገገገገ, cf. ፩ ፯.

5:2 **ቡኅልቁ : መዋዕል : ዘትትዐጾ** : ] ‘according to the number of the days that you are confined’; ፩ κατὰ τὴν πλήρωσιν τῶν ἡμερῶν τοῦ συγκλεισμοῦ = ፳; ፩ ህዳሴወወ ርኩሳወ ርኩሳወ ርኩሳወ = ፯. Eth has been influenced by 4:4.  
**ወአተሉ : መዋባሕተ : ድኅሬሆሙ** : ] ‘and I will cause the sword to pursue after them’; ፩ καὶ μάχαιραν ἐκκενώσω ὀπίσω αὐτῶν = ፳ (፩ ፯ differ). Eth gives the sense of the expression (similarly in v. 12); cf. 12:14; 28:7; 30:11.

5:4 **ወይወዕእ** : ] ፩ ፳ do not have a conjunction.

5:5 **አዶናይ : እግዚአብሔር** : ] B 544 927 κύριος; A and other MSS ἄδωναι κύριος = Eth.

<sup>32</sup> See also Knibb 1999, 77–78.

**ማእከለ ፡ አሕዛብ ፡ አንበርካዋ ፡ ለአየሩሳሌም ፡ ወለአድያሚሃ ፡]** ፩ ለጅታ ስ (B<sup>c</sup> A<sup>1</sup>-106 147 ጥ) Ἰερουσαλημ ἐν μέσῳ τῶν ἔθνῶν τέθεικα αὐτήν καὶ τὰς κύκλῳ αὐτῆς χώρας, cf. ፳ ፫. Eth omits ለጅታ—or ለጅታ was not present in its *Vorlage*—and has smoothed out the remainder of the text.

**5:6 ወትኅግር ፡ ሕግዩ ፡ ለአሕዛብ ፡ ኃዋኣን ፡ ወሥርዐትዩ ፡ ለበሓውርት ፡ ዘአውዳ ፡]** ‘and you will declare my statute(s) to the wicked nations and my law(s) to the countries round about her’; ፩ καὶ ἐρεῖς τὰ δικαιώματά μου τῇ ἀνόμῳ ἐκ τῶν ἔθνῶν καὶ τὰ νόμιμά μου ἐκ τῶν χωρῶν τῶν κύκλῳ αὐτῆς (፳ and ፫ differ).

**ወኢገብሩ ፡ በሥርዐትዩ ፡]** ‘and they have not acted in accordance with my laws’; ፩ καὶ ἐν τοῖς νομίμοις μου οὐκ ἐπορεύθησαν ἐν αὐτοῖς. (1) Eth has translated πορεύεσθαι according to the sense, cf. v. 7. (2) Eth does not represent ἐν αὐτοῖς.

**5:7 ስመዝ ፡]** ፩ διὰ τοῦτο τάδε = ፳ ፫ ፯.

**አዶናይ ፡ እግዚአብሔር ፡]** B κύριος; A and other MSS ἄδωναι κύριος = Eth.

**እስመ ፡ ምክንያተ ፡ ኮኑክሙ ፡ አሕዛብ ፡ እለ ፡ አውድክሙ ፡]** ‘because the nations that are round about you have become a pretext for you’; ፩ Ἄνθ’ ὧν ἡ ἀφορμὴ ὑμῶν ἐκ τῶν ἔθνῶν τῶν κύκλῳ ὑμῶν (፳ ፫ ፯ differ).

**ወኢገበርክሙ ፡ በሕግዩ ፡ ወኢሖርክሙ ፡ በሥርዐትዩ ፡]** ፩ καὶ ἐν τοῖς νομίμοις μου οὐκ ἐπορεύθητε καὶ τὰ δικαιώματα μου οὐκ ἐποιήσατε = ፳ ፫ ፯. Eth has transposed the order of the clauses.

**5:8 ስመዝ ፡]** ፩ διὰ τοῦτο τάδε = ፳ ፫ ፯.

**አዶናይ ፡ እግዚአብሔር ፡]** B κύριος; A and other MSS ἄδωναι κύριος = Eth.

**ናሁ ፡ አነ ፡ እኮንክኪ ፡ በማእከሌኪ ፡]** ፩ Ἴδου ἐγὼ ἐπὶ σὲ καὶ ποιήσω ἐν μέσῳ σου κρίματα = ፳ ፫ ፯. Eth omits ἐπὶ σὲ καί.

**5:9 ወኢይገብር ፡ እንክ ፡ ከግሁ ፡]** ፩ καὶ ἄ οὐ (A<sup>1</sup> L<sup>2</sup>-311 927 καὶ οὐ μή = Eth) ποιήσω ὅμοια αὐτοῖς ἔτι. Eth omits αὐτοῖς.

**5:10 ለእለ ፡ ተርፋ ፡ ውስቴትኪ ፡]** ፩ **سأصنع فيكم**; ፩ πάντα τοὺς καταλοῖπούς σου = ፳.<sup>33</sup>

**5:11 አዶናይ ፡ እግዚአብሔር ፡]** B 927 κύριος; all other MSS ἄδωναι κύριος = Eth.

**ሶበ ፡ አኮ ፡ መቅደስዩ ፡ ዘአርኩስኪ ፡]** ‘Surely you have defiled my sanctuary’; ፩ εἰ μὴν (A and other MSS εἰ μὴ) ἄνθ’ ὧν τὰ ἅγιά μου ἐμίανας = ፳. (1) For

<sup>33</sup> Cf. Knibb 1999, 30, 34.

the use of **ሶበ ፡ አኮ ፡** in the oath formula, compare the similar use of **አመ ፡ አኮ ፡** in Num. 14:28. (2) Eth omits *ἀνθ' ὧν*.

**በኩሉ ፡ ጎሳርኪ ፡ ወበኩሉ ፡ ርኩሳኪ ፡**] B *ἐν πᾶσι τοῖς βδελύγμασί σου*; all other MSS *ἐν πᾶσι τοῖς προσοχθίσμασί σου καὶ ἐν πᾶσι τοῖς βδελύγμασί σου* = Eth.

**ወአነ ፡ ገደፍኩኪ ፡**] *Ἔ καὶ ἐγὼ ἀπόσομαί σε* = *ፀ 21*, cf. *ጘ*.

**ወዐይንዒ ፡ ኢትምህካኪ ፡ ወአነ ፡ ኢይህሀላኪ ፡**] cf. *ፀ 21*; *ፀ* οὐ (A<sup>1</sup>-410 62 καὶ οὐ) φείσεται μου ὁ ὀφθαλμός, καὶ ἐγὼ οὐκ ἐλέησω (+ *σε* A and other MSS = Eth).

5:13 **ወእስልጥ ፡ መዐትዩ ፡ ወመቅዎፍትዩ ፡**] *ፀ* καὶ συντελεσθήσεται ὁ θυμός μου καὶ ἡ ὀργή μου. For the use of the first-person active construction in Eth, cf. *ፀ 21*.

**ዘነበብኩ ፡**] *ፀ* *ሐረግ* = *21*; *ፀ* *λελάληκα* = *ጘ*.

5:14 **ወአጠፍአኪ ፡ ምስለ ፡ አዋልድኪ ፡**] *ፀ* καὶ θήσομαί σε εἰς ἔρημον καὶ τὰς θυγατέρας σου, cf. *ጘ ፀ 21*. For the use of **ጠፍአ ፡** II.1 as the equivalent of *θήσομαι* ... εἰς ἔρημον, cf. 6:14; 14:8, 15; 15:8.

5:15 **ወትትመናደቢ ፡ ወትደነግዒ ፡**] ‘and you will be in distress and will be terrified’; *ፀ* καὶ ἔση στενακτὴ καὶ δηλαῖστή (*ጘ ፀ* differ). (1) Eth, as in the case of *στενάζειν*, apparently connected *στενακτὴ* with *στενός* and *στενοχωρεῖσθαι*; cf. 26:15; Isa. 59:10; Lam. 1:8.<sup>34</sup> (2) *δήλαια* and *δειλαια* occur as variants of *δηλαῖστή*; Eth seems to have read *δειλαια* and to have connected it with *δειλιῶν*.

**በመዐትዩ ፡ ወበመቅዎፍትዩ ፡**] B 233 *ἐν ἐκδικήσει θυμοῦ μου*; A and other MSS *ἐν ὀργῇ καὶ ἐν θυμῷ καὶ ἐν ἐκδικήσει θυμοῦ μου*.

5:16 **ከመ ፡ እፈኑ ፡ አሕጻዩ ፡ ዘረጎብ ፡**] *ፀ* *ἐν τῷ ἔξαποστεῖλαί με τὰς βολίδας μου τοῦ λοιμοῦ*; cf. *ጘ ፀ 21*. Eth, which may derive from a misreading of **አመ ፡** as **ከመ ፡** takes the words with what precedes: ‘I, the Lord, have spoken in order that I might send my arrows of famine’.

**ወእፈፍንምሙ ፡ ያጎልቁከሙ ፡ በረጎብ ፡**] *ፀ* καὶ ἔσονται εἰς ἐξάλειψιν;<sup>35</sup> O<sup>1</sup>-922 L<sup>1</sup> 106' 403' add *ἃ ἀποστελῶ αὐτὰ διαφθεῖραι ὑμᾶς καὶ λιμὸν συνάξω ἐφ' ὑμᾶς*, cf. *ጘ ፀ 21*. Eth has omitted *καὶ ἔσονται εἰς ἐξάλειψιν* (*ἔκλειψιν*), but otherwise abbreviates the text of O<sup>1</sup>-922 L<sup>1</sup> 106' 403'.

**እከለኪ ፡**] *ፀ* *στήριγμα ἄρτου σου*. See on 4:16.

<sup>34</sup> Dillmann 1865, col. 681.

<sup>35</sup> So Ziegler 1977, 109; Cornill 1886, 207; all MSS *ἔκλειψιν*.

5:17 **ወይመጽእ ፡ ላዕሌኪ ፡ ብድብድ ፡ ወከናት ፡ ወደመ ፡ አመጽእ ፡**] ፬ και θάνατος και αίμα διελεύσονται ἐπὶ σέ, και ῥομφαίαν ἐπάξω, cf. ፮ ፫ ፯. **ከናት ፡** and **ደም ፡** have been transposed.

6:1 **ወነበበኒ ፡ እግዚአብሔር ፡ ወይቤለኒ ፡**] the regular translation of the introductory formula that occurs repeatedly in Ezekiel; ፬ Καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων; ፯ ገጠለ ἵለ ስግግር ፲፱ ፲፱፻፲፱ ፲፱፻፲፱.<sup>36</sup>

6:3 **ወበሎሙ ፡ ለአድባረ ፡ እስራኤል ፡**] ፬ και ἐρείς Τὰ ὄρη Ἰσραηλ = ፯; ፫ **ላዕሌኪ ፡ ላዕሌኪ ፡**

**እግዚአብሔር ፡**] = B 46 26 239' 544 κυρίου; A and other MSS ἄδωναι κυρίου.

**አድናይ ፡ እግዚአብሔር ፡**] B 106 κύριος; A and other MSS ἄδωναι κύριος = Eth.

**ወለከራር ፡ ወለቁላት ፡**] ፬ και ταῖς φάραγξι και ταῖς νάπαι; A-106-403' ፬ L 534 transpose. Eth most probably follows the order of A, and **ከራር ፡** should be regarded as the equivalent of νάπη (**ቁላ ፡** is the regular equivalent of φάραξ); cf. 36:6.

**ወእሢሮም ፡ ለበይትክም ፡**] ፬ και ἐξολεθρευθήσεται τὰ ὑψηλὰ ὑμῶν. (1) For the use of a first-person active construction in Eth, cf. ፮ ፫ ፯. (2) Eth here gives an etymological translation of τὰ ὑψηλά = ገጠጠ, but in v. 6 translates by **መጎፍድ ፡** ('towers, temples').

6:4 **ወይትቀጠቀጥ ፡ ምሥዋዓቲክም ፡**] ፬ has in addition και τὰ τεμένη ὑμῶν.

6:5 **ወይወድቅ ፡ አብድንቲሆም ፡ ለደቂቀ ፡ እስራኤል ፡ ቅድም ፡ አማልክቲሆም ፡**] B 106 do not have v. 5a.

**ወይወድቅ ፡ አብድንቲሆም ፡**] all MSS except B 106 και δώσω τὰ πτώματα, cf. ፮ ፫ ፯. (1) The Ethiopic construction and vocabulary is the same as that of v. 7. (2) **በድን ፡**, one of the regular equivalents for τραυματίας in Ezekiel (so e.g. in v. 4) is used here for the sole occurrence in Ezekiel of πτώμα.

6:6 **በኩሉ ፡ በሐውርቲክም ፡ ወይጠፍእ ፡ አህጉሪክም ፡**] ፬ ἐν πάση τῇ κατοικία ὑμῶν αἱ πόλεις ἐξερημωθήσεται; 62 L'-311 239' 410 ἐν πάση τῇ κατοικία ὑμῶν, και αἱ πόλεις ἐξερημωθήσεται = Eth.

**ወይሰፀር ፡ ምግባሪክም ፡**] B 233 do not have this; other MSS και ἐξαλειφθωσιν (cI-403' ἐξαλειφθήσονται) τὰ ἔργα ὑμῶν = Eth.

6:7 **አብድንቲክም ፡**] ፬ τραυματία (L'-46-311 + ὑμῶν = Eth); ፬ has in addition ἐν μέσῳ ὑμῶν = ፮ ፫ ፯.

<sup>36</sup> For the formula, see Zimmerli 1969, 88–90.

6:8 **ወአተርፍ ፡ እለ ፡ ይድኅኑ ፡ እም-ሰ-ቴትካሙ ፡ እምከናት ፡ በውስተ ፡ አሕዛብ ፡**] ‘But I will leave some of you who will escape from the sword among the nations’, cf. Ⓞ **ጸገጠ ጸገ ለጸገጠጽ ጸገጠ ጸገጠ ስህጻ ለስህጻ** (similarly ፯); Ⓞ ἔν τῷ γενέσθαι (A and other MSS καὶ ὑπολείψομαι ἔν τῷ γενέσθαι) ἔξ ὑμῶν ἀνασφζομένους ἐκ ῥομφαίας ἐν τοῖς ἔθνεσι.

**ወሶብ ፡ ዘረውኩካሙ ፡**] Ⓞ καὶ ἔν τῷ διασκορπισμῷ ὑμῶν; 534 καὶ ἔν τῷ διασκορπηῆσαι με ὑμᾶς.<sup>37</sup>

6:9 **ለልሙ ፡ ዘዘመወ ፡ ወርሕቀ ፡ እምኔየ ፡**] Ⓞ τῆ καρδία αὐτῶν τῆ ἐκπορνευούση (+ τῆ ἀποστάση O L; + καὶ τῆ ἀποστάση 239') ἄπ' ἔμοῦ.

**ጣዖተ ፡**] Ⓞ τῶν ἐπιτηδευμάτων αὐτῶν; 410 τῶν ἐπιτηδευμάτων = Eth.

**በእንተ ፡ እከየ ፡ ምግባሮሙ ፡**] B does not have this; other MSS περὶ τῶν κακιῶν ὧν ἐποίησαν = Eth.

**በኩሉ ፡ አግልክቲሆሙ ፡**] Ⓞ ἔν πᾶσι τοῖς βδελύγμασιν αὐτῶν. The use of **አግልክት ፡** for τὰ βδελύγματα instead of the regular equivalent **ርኩሰ ፡** (e.g. 5:9, 11) makes explicit the reference to idolatry. Elsewhere in Ezekiel **ጎሳር ፡** (7:7(3)) and **ጣዖት ፡** (11:18, 21; 33:26, 29) are also used.

6:10 **ከመ ፡ እነ ፡ እግዚአብሔር ፤ አኮ ፡ ለከንቱ ፡ ዘነብብኩ ፡ በእንተ ፡ ኩሉ ፡ ዝንቱ ፡ እከየሙ ፡**] ‘that I [am] the Lord; [it was] not in vain that I spoke concerning all this evil of theirs’; B διότι ἐγὼ κύριος λελάληκα; A and other MSS ὅτι ἐγὼ κύριος ὃς οὐκ εἰς δωρεὰν λελάληκα α τοῦ ποιήσα ι αὐτοῖς ἅπαντ α τὰ κακὰ ταῦτα. Eth is a corrupt version of the A-text.

6:11 **ጥፍሐ ፡ በእደዌካሙ ፡ ወአፀሕሱ ፡ በእገሪካሙ ፡ ወበሉ ፡**] Ⓞ Κρότησον τῆ χειρὶ καὶ ψόφησον τῷ ποδὶ καὶ εἶπον. Eth I is couched in the plural as if the people, not the prophet, were being addressed.

**ወበረኃብ ፡ ወበብድብድ ፡**] Ⓞ καὶ ἔν θανάτῳ καὶ ἔν λιμῷ; O' L<sup>1</sup>-Z<sup>V</sup> 534-403' καὶ ἔν λιμῷ καὶ ἔν θανάτῳ = ፹ Ⓞ ፯ Eth.

6:12 **ዘርሕቀሂ ፡ ይመውት ፡ በብድብድ ፡ ወዘቀርባሂ ፡ ይወድቅ ፡ በከናት ፡**] Ⓞ ὁ ἐγγὺς ἔν ῥομφαία πεσεῖται, ὁ δὲ μακρὰν ἔν θανάτῳ τελευτήσῃ; O' L<sup>1</sup>-Z<sup>V</sup> 106' 393 ὁ μακρὰν ἔν θανάτῳ τελευτήσῃ, ὁ δὲ ἐγγὺς ἔν ῥομφαία πεσεῖται = ፹ Ⓞ Eth.

**ወዘተርፈ ፡ ውስተ ፡ ሀገር ፡ የጎልቅ ፡ በረኃብ ፡**] Ⓞ καὶ ὁ περιεχόμενος ἔν λιμῷ συντελεσθήσεται; A and other MSS καὶ ὁ ὑπολειφθεὶς καὶ ὁ περιεχόμενος ἔν λιμῷ συντελεσθήσεται; (፹ Ⓞ ፯ differ). Eth gives a free translation of the A-text.

<sup>37</sup> Cf. Knibb 1988, 29.



6:13 **ወታአምሩ** : ] ፱ καὶ γνώσεσθε = ጳ C; 534 καὶ γνώσονται = ፸ ፯ all Ethiopic MSS except C. In the majority of the Ethiopic MSS the person of the verb has apparently been assimilated to the context, and C alone has the original reading. But it is also possible that the reading of C represents a secondary correction.

**ሶበ** : **ወድቀ** : **አብድንቲክሙ** : **ማእከለ** : **አማልክቲክሙ** : **ወአውደ** : **ምሥዋዓቲክሙ** : ] so B L1 E3 C, cf. ፱ ἐν τῷ εἶναι τοὺς τραυματίας ὑμῶν ἐν μέσῳ τῶν εἰδῶλων ὑμῶν κύκλῳ τῶν θυσιαστηρίων ὑμῶν; all other Ethiopic MSS have third-person suffixes and assimilate the passage to the context, cf. 534 (αὐτῶν for ὑμῶν in each case) ጳ ፸ ፯.

**ወበኩሉ** : **አርእስተ** : **አድባር** : ] B does not have this; other MSS καὶ ἐν πάσαις κορυφαῖς τῶν ὀρέων.

**ወታሕተ** : **ኩሉ** : **ቁጽል** : ] B does not have this; other MSS καὶ ὑποκάτω πάσης δρυὸς δασείας.

**ወጠኑ** : ] ፱ ἔδωκαν = ጳ ፸ ፯; cf. 20:28.<sup>38</sup>

6:14 **ወአነሥእ** : **እዴያ** : ] cf. ፸ **አድ** **አድ** **አድ**, ፯ **يدي** **ارفع**; ፱ καὶ ἐκτεινῶ τὴν χεῖρά μου, ጳ **ድገገገ** **ገገ** **ገገ**. Eth **አንሥእ** : , perhaps influenced by the Syro-Arabic, is a stereotyped rendering for ἐκτείνειν in the phrase ‘to stretch out the hand’; cf. e.g. 8:3; 14:13.<sup>39</sup> However, ፸ and ፯ only use **አድ**/**رفع** for the phrase ‘to stretch out the hand against’ (ጳ **ነገ** **ገገገ** **ገገ**).

**እስከ** : **ብሔረ** : **ዴብላታ** : ] ፱ ἄπὸ τῆς ἐρήμου Δεβλαθα. Eth I is corrupt, and we expect **እምበድ** : **ዴብላታ** : or **እምበዳ** : **ዴብላታ** : . Eth II partially corrects the text.

**በኩሉ** : **በአውርቲሆሙ** : ] ፱ ἐκ πάσης τῆς κατοικίας; L ἐν πάσαις ταῖς κατοικίαις αὐτῶν = ጳ.

**ወያአምሩ** : ] ፱ καὶ ἐπιγνώσεσθε; L καὶ ἐπιγνώσονται = ጳ ፸ ፯ Eth.

7:2 **ወልደ** : **እጻለ** : **እመሕያው** : ] ፱ has in addition εἶπον = ፸ ፯; Eth = O ጳ.

**አዶናይ** : **እግዚአብሔር** : ] B 147' Z<sup>V</sup> (?) 410 κύριος; A and other MSS ἄδωναι κύριος = Eth.

**ለምድረ** : **እስራኤል** **፤** **በጽሐ** : **ዕድሜሁ** : ] ፱ τῆ γῆ τοῦ Ἰσραηλ Πέρας ἦκει; ፸ **ፈገገ** **ፈገገ** **ፈገገ** **ፈገገ**; ፯ **قد بلغ الأجل علي أرض إسرائيل**. The noun **ዕድሜ** : properly means ‘appointed time’, and it is used, for example, as the equivalent of καιρός (7:4(7), 12; 22:4, 30); it is also used here and elsewhere in Ezekiel as the equivalent of πέρας (see vv. 3(6aβ), 9(5), 10; 21:25, 29), but not in 30:3 (where **ማገለቅት** : occurs); cf. here **الأجل** in ፯.

**ወገለፈ** : ] ፱ τὸ πέρας ἦκει.

<sup>38</sup> See also Knibb 1999, 100.

<sup>39</sup> Knibb 1999, 30, 34.

7:3–9 The Greek text that corresponds to vv. 6aβ–9ᄎ appears in B O<sup>Q</sup> after v. 2, and the numbering of the verses in editions of the Greek text follows this order (3 = 6aβᄎ, 4 = 7ᄎ, 5 = 8ᄎ, 6 = 9ᄎ, 7 = 3ᄎ, 8 = 4ᄎ, 9 = 5ᄎ). The order of the text in the other manuscripts of the Greek largely corresponds to that of ᄎ, but in these manuscripts the equivalent of vv. 3–5ᄎ was placed not after v. 2ᄎ, but after v. 3ᄎ (= 6aβᄎ). The Ethiopic version follows the order of the majority of the Greek manuscripts (including A), but at the end of v. 9ᄎ (= 5aᄎ) includes, like other witnesses, material corresponding to vv. 5b–7aαᄎ that B A-106 do not have.<sup>40</sup>

7:3(6aβ)–7(3) በጽሐ፡ ዕድሜሁ፡ ወዐደወ፡ ጎቤኪ፡ ] ᄎ ἤκει τὸ πέρασ, νῦν τὸ πέρασ πρὸς σέ; ᄎ حلتك مني حلتك; ᄎ والان الاجل عليك. ᄎ  
**ወእትቤቀለኪ፡ ]** = ᄎ καὶ ἐκδικήσω σε; B 538 534 410 544 omit σέ.

7:8(4) ወዐደንዩ፡ ኢይምህኪ፡ ወኢይህለኪ፡ ] ᄎ οὐ φείσεται ὁ ὀφθαλμὸς μου (+ ἐπὶ σέ A and other MSS = Eth), οὐδὲ μὴ ἐλεήσω.  
**ወእጎብእ፡ ላዕሌኪ፡ ፍኖተኪ፡ ወርኩሰኪ፡ ወደከውን፡ በማእከሌኪ፡ ]** ᄎ διότι τὴν ὁδὸν σου ἐπὶ σέ δώσω, καὶ τὰ βδελύγματά σου ἐν μέσῳ σου ἔσται = ᄎ ᄎ ᄎ.

7:9(5, 6, 7)–4(7) ከመዝ፡ ] ᄎ διότι τάδε; L<sup>7</sup>-311-Z<sup>V</sup> 544 omit διότι = ᄎ ᄎ ᄎ Eth.  
**አዶናይ፡ እግዚአብሔር፡ ]** B A' 87-534-710 κύριος; O κύριος κύριος; other MSS ἄδωναι κύριος = Eth.

**እኪት፡ አሐቲ፡ እኪት፡ በጽሐት፡ ወበጽሐ፡ ዕድሜህ፡ ጎቤኪ፡ ወተገሥአት፡ ወናሁ፡ መጽአት፡ ወተፀፍረት፡ ]** ‘Disaster! Disaster has come, and the appointed time has come upon you, and it has risen up, and see it has come and entwined itself’; B A-106 do not have this; O L and other MSS κακία μία, κακία ἰδοὺ πάρεστι(ν) (ἔρχεται L). (6) τὸ πέρασ ἤκει, ἤκει τὸ πέρασ, ἐξηγέρθη πρὸς σέ, ἰδοὺ (+ ἤκει τὸ πέρασ L) ἤκει ἢ πλοκή. Eth gives an abbreviated and smoother version of the text that appears in O L. It uses a verbal form for the obscure ἤκει ἢ πλοκή (ᄎ ከገገፍፍፍ ᄎ), but keeps to the basic meaning of πλοκή (‘twining, twisting’); cf. v. 10.

7:5(8) ጲቤኪ፡ ] ᄎ ἐν σοί = ᄎ ᄎ; 87<sup>ext</sup>-490-534-86\*(vid.) 26 ἐπὶ σέ = ᄎ Eth.  
**ኩሎ፡ ፍኖተኪ፡ ወርኩሰኪ፡ ]** ᄎ πάντα τὰ βδελύγματά σου = ᄎ ᄎ ᄎ.

7:6(9) ወኢይህለኪ፡ ወዐደንዩ፡ ኢትምህኪ፡ ] ᄎ οὐ φείσεται ὁ ὀφθαλμὸς μου, οὐδὲ μὴ ἐλεήσω (+ σε 534 = Eth); cf. 8:18.

<sup>40</sup> On the order of the text in the Hebrew and Greek, see Zimmerli 1969, 159–160; cf. Rahlf’s 1935, II, 778; Knibb 2015, 39. The numbering of the verses in Knibb 2015 follows that of the Göttingen edition of the Septuagint (Ziegler 1977).

**ዘእቀሥፍ ፡]** ፀ ὁ τύπτων, cf. ፯; ፍ ܘܫܘܢ = T9 E1 E2 **ዘእቀሥፍ.ኪ ፡.**

7:10 **ናሁ ፡ በጽሐ ፡ ዕድሜሁ ፡ ወነያ ፡ ዕለተ ፡ እግዚአብሔር ፡ ወፅአት ፡ ወተፀፍረት ፡ ወሠረፀት ፡ በትር ፡]** ‘Behold the appointed time has come, behold the day of the Lord has come forth and entwined itself, and the rod has blossomed’; B ἰδοὺ τὸ πέρασ ἤκει, ἰδοὺ ἡμέρα κυρίου· εἰ καὶ ἡ ῥάβδος ἦνθηκεν; A and other MSS ἰδοὺ ἡμέρα κυρίου, ἰδοὺ τὸ πέρασ ἤκει, ἐξῆλθεν ἡ πλοκίη, καὶ ἦνθηκεν ἡ ῥάβδος. (1) Eth, like L’-311-Z<sup>V</sup>, 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 **ወፅአት ፡ ወተፀፍረት ፡** as the rendering of ἐξῆλθεν ἡ πλοκίη (፯ ፲፱፻፶፯ ፲፳፻), cf. v. 9(6–7).

7:11 **ወእኮ ፡ በጉጉኣ ፡]** at the end of the verse all Greek MSS except B add καὶ οὐκ ἐξ αὐτῶν εἰσιν, οὐδὲ ὠραϊσμοὺς ἐν αὐτοῖς (or similar), cf. ፯ ፍ ፶; Eth = B.

7:12 **እስመ ፡ መቅዋፍታ ፡ መልእ ፡ ላዕለ ፡ ኩለንታሃ ፡]** lit. ‘for wrath is full on the whole of it’; B does not have this; A and other MSS ὅτι ὀργὴ εἰς πᾶν τὸ πλήθος αὐτῆς, cf. ፯. (1) **መልእ ፡** has no equivalent in the Greek and has been added in the course of the transmission of the Ethiopic. (2) We expect **ብዝሃ ፡** as the equivalent of πλήθος, but **ኩለንታሃ ፡** is used here, and in vv. 13 and 14, for the phrase εἰς πᾶν τὸ πλήθος αὐτῆς.

7:13 **ወ ... ዘተሃየጠ ፡]** ፀ διότι ὁ κτώμενος, cf. ፯; L’-311-Z<sup>V</sup> καὶ ὁ κτώμενος = ፍ ፶ Eth.

**ወዓዲ ፡ ውስተ ፡ ሕይወት ፡ የሐይወ. ፡ እስመ ፡ ርእይ ፡ ውስተ ፡ ኩለንታሃ ፡ ወኢተሠውጠ ፡ እንከ ፡]** B 233 do not have this; A and other MSS (with some minor variants) καὶ ἔτι ἐν ζῶῃ τὸ ζῆν αὐτῶν· ὅτι ὄρασις εἰς πᾶν τὸ πλήθος αὐτῆς, (+ καὶ 46 534–86<sup>ms</sup> = Eth) οὐκ ἀνακάμψει = Eth.

**ወሕይወቱ ፡ ለሰብእ ፡ ቅድመ ፡ አዕይንቲሁ ፡]** ‘and the life of a man [is] before his eyes’; ፀ καὶ ἄνθρωπος ἐν ὀφθαλμῷ ζωῆς αὐτοῦ οὐ κρατήσεται. Eth has nothing corresponding to οὐ κρατήσεται and gives a completely free translation.

7:14 **ንፍጉ ፡ ቀርነ ፡ ወስብኩ ፡ ለኩሎሙ ፡]** ፀ σαλπίζατε 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.

**ወአለ። ፡ ዘይፀብእ ፡ እስመ ፡ መቅዋፍትየ ፡ ላዕለ ፡ ኩለንታሃ ፡]** B does not have this; other MSS (with some minor variants) καὶ οὐκ ἔστι(v) πορευόμενος εἰς τὸν πόλεμον, ὅτι ἡ ὀργή μου εἰς πᾶν τὸ πλήθος αὐτῆς = Eth.

7:15 **ወዘውስተ ፡ ሀገር ፡ የጎልቅ ፡ በረኃብ ፡ ወበብድብድ**] Ὁ τοὺς δὲ ἐν τῇ πόλει λίμος καὶ θάνατος συντελέσει, cf. M ር ላ.

7:16 **ወይነብሩ ፡**] Ὁ καὶ ἔσσονται = M ላ.

**ከመ ፡ ርግብ ፡ ዘይትጫህር ፡ ሰሪሪ ፡**] ‘like doves learning to fly’; B does not have this; other MSS ὡς περιστεραὶ μελετητικαί (or similar). The translators linked μελετητικαί with μελετάω understood as ‘to practise’, ‘to study’, and then supplied ሰሪሪ ፡ to fill out the sense.<sup>41</sup>

**ወእቀትለከመ ፡ ለኩሎም ፡ በጎጢአትከመ ፡**] Ὁ πάντας ἀποκτενῶ, ἕκαστον ἐν ταῖς ἀδικίαις αὐτοῦ, cf. M ር ላ. (1) Eth does not render ἕκαστον. (2) Eth uses second-person masculine plural pronominal suffixes in vv. 16b–18 in a direct address to the audience, cf. v. 14.

7:17 **ወይደከማ ፡ እደወ ፡ ኩልከመ ፡**] Ὁ πάσαι χεῖρες ἐκλυθήσονται, cf. M ር.

**ወይበጎብጎብ ፡ እገሪከመ ፡ በመግል ፡**] ‘and your feet will rot with pus’; cf. Ὁ καὶ πάντες μηροὶ μολυνθήσονται ὑγρασίᾳ; M מִן הַנֶּכֶל הַכִּרְבִּיבִּי, cf. ር. Eth gives an inaccurate translation of the Greek, which itself is an inaccurate rendering of the Hebrew; cf. 21:7.

7:18 **ወትቀንቱ ፡ ... ወይደፍነከመ ፡**] Ὁ καὶ περιζώσονται ... καὶ καλύψει αὐτούς = M ር.

**ወጎፍረት ፡ ውስተ ፡ ገጽከመ ፡**] Ὁ καὶ ἐπὶ πᾶν πρόσωπον αἰσχύνῃ ἐπ’ αὐτούς, cf. M ር.

**ወውስተ ፡ ርእሰ ፡ ኩልከመ ፡**] Ὁ καὶ ἐπὶ πᾶσαν κεφαλὴν, cf. M ር.

7:19 **ውስተ ፡ መርሕብ ፡**] Ὁ has in addition καὶ τὸ χρυσίον αὐτῶν ὑπεροφθήσεται, cf. M ር ላ.

**ወአደድጎፍመ ፡ ወርቆመ ፡ ወብሩሮመ ፡ በዕለተ ፡ እግዚአብሔር ፡**] B does not have this; other MSS (with some minor variants) τὸ (καὶ τὸ 62 L-311 410 = Eth) ἀργύριον αὐτῶν καὶ τὸ χρυσίον αὐτῶν οὐ δυνήσεται ἐξελεῖσθαι αὐτοὺς ἐν ἡμέρᾳ ὀργῆς κυρίου = M ር. Eth does not represent δυνήσεται, cf. ላ.

**በእንተ ፡ መቅሠፍተ ፡ ጎጢአቶመ ፡ ኮነቶመ ፡**] ‘because (በእንተ ፡ for በእንተ ፡ ዘ) the punishment of their sin has come on them’; Ὁ διότι βάσανος τῶν ἀδικῶν αὐτῶν ἐγένετο. Eth adds ‘on them’.

7:20 **ጎሬሁ ፡ ለዓለም ፡ ለትዝገርቶመ ፡ ረሰይዎ ፡**] ‘The choice things of the world they made into [objects of] their arrogance’; Ὁ ἐκλεκτὰ κόσμου εἰς ὑπερηφανίαν ἔθεντο αὐτά. Eth gives a literal translation of the Greek, but

<sup>41</sup> Cf. Knibb 1988, 27.

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

**ገብሩ ፡ ሎሙ ፡**] Ἔ καὶ ... ἐποίησαν. Eth adds ‘for themselves’.

**አጎሰርክዎሙ ፡**] ‘I have humbled them’ or ‘I have shamed them’; Ἔ δέδωκα αὐτὰ αὐτοῖς εἰς ἀκαθαρσίαν. (1) The ‘them’ in Eth most naturally refers to the subject of **ἄρῆዎ ፡** and **ገብሩ ፡**, 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 **ርኩሰ ፡**, and we would have expected a form of **ርኩሰ ፡** not **ጎሰረ ፡** for διδόναι εἰς ἀκαθαρσίαν; cf. v. 22.

7:21 **ወአገብኦ ፡**] Ἔ καὶ παραδώσω αὐτά. In this verse the verbal suffixes in the Ethiopic, like the repeated αὐτά in the Greek, refer to the images (v. 20).

**ወየሐበልደዎ ፡ ኃጥአነ ፡ ምድር ፡**] ‘and the sinners of the earth will despoil them’, cf. **وخطاة الارض يسبوه**; Ἔ καὶ τοῖς λοιμοῖς τῆς γῆς εἰς σκύλα, cf. **ጠ ሮ**.

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.

**እስመ ፡ አርኩሱ ፡ ሥርዐትየ ፡**] ‘because they have defiled my law’; Ἔ καὶ μιανούσι τὴν ἐπισκοπὴν μου, cf. **ጠ ሮ**. Eth appears to have found difficulty with ἐπισκοπή in this context and gives a completely free translation.

**ወይበውኡ ፡ ላዕሌሆሙ ፡ ወይደብደዎሙ ፡ ወየጎሰርዎሙ ፡**] ‘and they will come upon them, and surprise them, and treat them with ignominy’; Ἔ 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 **አጎሰረ ፡** as the equivalent of βεβηλοῦν, cf. the translation of διδόναι εἰς ἀκαθαρσίαν (v. 20).

7:23 Beginning. Ἔ καὶ ποιήσουσι φουρμόν, cf. **ጠ ሮ ፯**; Eth omits.

**እስመ ፡ ἡመ ፡ መልአት ፡ ምድር ፡ አሕዛብ ፡ ወመልአት ፡ ሀገር ፡ ጎጠአተ ፡**] ‘Because as the land is full of peoples, [so] the city is full of sin’; Ἔ διότι ἡ γῆ πλήρης λαῶν, καὶ ἡ πόλις πλήρης ἀνομίας; **ጠ ሮ ፯** differ. Cf. 9:9.

7:24 **ወአመጽኦ ፡ እኩያነ ፡ አሕዛብ ፡ ወይወርስዎሙ ፡ እብያቲሆሙ ፡**] B does not have this; other MSS καὶ ἄξω πονηροὺς ἔθνῶν καὶ κληρονομήσουσιν τοὺς οἴκους αὐτῶν = **ጠ**, cf. **ሮ ፯**.

**ጎይሎሙ ፡**] Ἔ τὸ φρύαγμα τῆς ἰσχύος αὐτῶν; **ጠ ፱፻፶ ገገጸ= ሮ ፯**.

7:25–26 **ወይመጽእ ፡ ዘየዐርቅ ፡**]  $\mathfrak{B}$  ἐξίλασμος (49 καὶ ἐξίλασμος) ἦξει ( $\mathfrak{M}$   $\mathfrak{C}$   $\mathfrak{A}$  differ).<sup>42</sup>

**ወየጎሥሥ ፡ ሰላም ፡ ወኢይረክብ ፡** (26) **ዘእንበለ ፡ ወይሌ ፡ በዲበ ፡ ወይሌ ፡**] ‘and one (or ‘and they’) will seek peace, but will find nothing (26) except woe upon woe’;  $\mathfrak{B}$  καὶ ζητήσῃ εἰρήνην, καὶ οὐκ ἔσται. (26) οὐαὶ ἐπὶ οὐαὶ ἔσται (om. ἔσται C’-403’), cf.  $\mathfrak{M}$   $\mathfrak{C}$   $\mathfrak{A}$ . (1) Eth does not represent ἔσται and has linked the verses together by inserting **ዘእንበለ ፡**. (2) For **ወኢይረክብ ፡**, cf.  $\mathfrak{C}$  **መጻፍ ፡ ላይ**,  $\mathfrak{A}$  **ይይገላ**.

**ወድጎጋዬ ፡ በዲበ ፡ ድጎጋዬ ፡**] ‘and terror upon terror’;  $\mathfrak{B}$  καὶ ἀγγελία ἐπὶ ἀγγελίαν ἔσται, cf.  $\mathfrak{M}$   $\mathfrak{C}$   $\mathfrak{A}$ . **ድጎጋዬ ፡** is used for ἀγγελία in place of the expected **ዜፍ ፡** (cf. 21:7; Isa. 28:9; 37:7); it has perhaps come in from v. 18 where it is used for θάμβος.

**ራእየ ፡ ነቢይ ፡**]  $\mathfrak{B}$  ὄρασις ἐκ προφήτου, cf.  $\mathfrak{M}$   $\mathfrak{C}$   $\mathfrak{A}$   $\mathfrak{C}$  Eth II.

**ወትትገደፍ ፡ አራት ፡ እምካህናት ፡**]  $\mathfrak{B}$  καὶ νόμος ἀπολείται ἐξ ἱερέως. Elsewhere in Ezekiel **ገደፍ ፡** is used for ἀπόλλυμι in 34:4, 16; 39:3.

**ወትትረሳሕ ፡ ምክር ፡**]  $\mathfrak{B}$  καὶ βουλή =  $\mathfrak{M}$   $\mathfrak{C}$   $\mathfrak{A}$ . The verb has perhaps been added in Eth from Jer. 18:18, where **ረስዐ ፡** III.1 is used for ἀπολείται.

7:27 **ወይላሑ ፡ ንጉሥ ፡**]  $\mathfrak{B}$  does not have this; other MSS ὁ (καὶ ὁ  $L$ ) βασιλεὺς πενήσει =  $\mathfrak{M}$ , cf.  $\mathfrak{C}$   $\mathfrak{A}$ .

**ወመልአክ ፡ ይለብስ ፡ ጎሳረ ፡**] ‘and the prince will be clothed in ignominy’;  $\mathfrak{B}$  καὶ ὁ ( $\mathfrak{B}$  does not have καὶ ὁ) ἄρχων ἐνδύσεται ἀφανισμόν =  $\mathfrak{C}$   $\mathfrak{A}$ ;  $\mathfrak{M}$  **ወጋጎ ነገገ** **ገገገ**. Eth gives a free translation of ἀφανισμόν, perhaps influenced by the thought of v. 18.

**በከመ ፡ ኩነህሆሙ ፡**]  $\mathfrak{B}$  ἐν τοῖς κρίμασιν αὐτῶν =  $\mathfrak{M}$   $\mathfrak{C}$   $\mathfrak{A}$  Eth II.

8:1 **እንዘ ፡ ሀሎኩ ፡ እነብር ፡**] cf.  $\mathfrak{C}$  **ሐሎ ጋሕ ጋሕ**;  $\mathfrak{B}$  ἐγὼ (om. A 147’) ἐκαθήμην.

**ውስተ ፡ ቤትየ ፡**]  $\mathfrak{B}$  ἐν τῷ οἴκῳ;  $O L$  add μου =  $\mathfrak{M}$   $\mathfrak{C}$   $\mathfrak{A}$  Eth.

**ወረባናተ ፡ ይሁዳ ፡**]  $\mathfrak{B}$  has in addition ἐκαθήντο, cf.  $\mathfrak{M}$   $\mathfrak{C}$   $\mathfrak{A}$ .

**እግዚአብሔር ፡ አዶናይ ፡**]  $\mathfrak{B}$  26 403’ 544 κύριου;  $\mathfrak{A}$  and other MSS ἄδωναι κυρίου.

8:2 **ወርአኩ ፡**]  $\mathfrak{B}$  has in addition καὶ ἰδοὺ =  $\mathfrak{M}$   $\mathfrak{C}$   $\mathfrak{A}$  A2<sup>2</sup>.

**እስከ ፡ ላሕሉ ፡**]  $\mathfrak{B}^{\text{ext}}$  147’  $\mathfrak{V}$  534 ὑπεράνω; other MSS ὑπεράνω αὐτοῦ; 410 ἕως ἄνω αὐτοῦ = Eth.

**ከመ ፡ ርእየተ ፡ አውራስ ፡ አምሳለ ፡ እለ ፡ ቁጥሩ ፡**]  $\mathfrak{B}$  ὡς ὄρασις ἠλέκτρον; other MSS ὡς ὄρασις αὐρας, ὡς εἶδος ἠλέκτρον = Eth.

<sup>42</sup> Cf. Knibb 1999, 63.

8:3 **ወእንሥእ ፡ ከመ ፡ ዘእድ ፡**] ፱ καὶ ἐξέτεινεν ὁμοίωμα χειρός, cf. ጠ ፮ (ⲁⲩⲉⲙ) ፯ (بسط). See on 6:14.

**ግእከለ ፡ ሰግይ ፡ ወምድር ፡**] = ፯ بين السما والارض; ፱ ἀνὰ μέσον τῆς γῆς καὶ ἀνὰ μέσον τοῦ οὐρανοῦ = ጠ ፮.

**ጎበ ፡ እንቀጽ ፡ ውሳጢ ፡**] B 407 ἐπὶ τὰ πρόθυρα τῆς πύλης; other MSS add τῆς ἐσωτέρας = Eth; Eth omits τὰ πρόθυρα.

**ምስል ፡**] ፱ ἡ στήλη τοῦ κτωμένου; O' L'-311-Z<sup>V</sup> 403' ἡ στήλη τῆς εἰκόνας τοῦ ζήλου(ς) τοῦ κτωμένου; ጠ ከእንገላ ከእንገላ ከመ ገላገላ. Eth has abbreviated the text and gives, with **ምስል ፡**, an interpretation of ἡ στήλη in the light of the context.

8:4 **ወረከብኩ ፡**] ፱ καὶ ἰδοὺ ... ἦν; ጠ ከእንገላ; ፮ ጸጸጸ; ፯ 𐩧𐩨𐩪. See on 3:23.

**ዘከመ ፡ ርእኩ ፡ ቀዲሙ ፡**] ‘such as I had seen before’; ፱ κατὰ τὴν ὄρασιν, ἦν εἶδον. Eth gives a free translation.

8:5 **ወእንገላ ፡**] ፱ has in addition τοῖς ὀφθαλμοῖς μου, cf. ጠ ፮ ፯.

**ወርእኩ ፡**] ፱ καὶ ἰδοῦ = ጠ ፮ ፯; see on 1:15.

**መንገል ፡ ደቡብ ፡ ጎበ ፡ ጥጎተ ፡ ምሥዋዕ ፡ ምስል ፡ ዘውእቱ ፡ ቅንኣት ፡ ወእምህ ሃ ፡ ያበውእ ፡ ለመንገል ፡ ጽባሕ ፡**] ‘towards the north, by the altar gate, the image of jealousy, where the entrance lies (lit. ‘and from there it leads [one] in’) towards the east’; ፱ ἀπὸ βορρᾶ ἐπὶ τὴν πύλην τὴν (B τῆς) πρὸς ἀνατολάς;<sup>43</sup> A' 106' 46 cII-86'-239' ἀπὸ βορρᾶ ἐπὶ τὴν πύλην τοῦ θυσιαστηρίου ἢ εἰκὼν τοῦ ζήλους τούτου ἐν τῷ εἰσπορεύεσθαι (+ σε A\*-544) αὐτὴν τὴν βλέπουσαν πρὸς ἀνατολάς, cf. ጠ ፮ ፯. (1) Eth is based on the A-text, but does not represent this accurately. (2) **ወእምህ ሃ ፡** is perhaps a corruption of an original **እንዘ ፡**

8:6 **ዘይገብሩ ፡ ቤተ ፡ እስራኤል ፡**] B ποιούσιν; other MSS ἄς ὁ οἶκος Ἰσραηλ ποιούσιν = Eth.

8:7 **ወረከብኩ ፡ ስቀረተ ፡ ውስተ ፡ አረፍት ፡**] B does not have this; other MSS καὶ εἶδον, καὶ ἰδοὺ ὁπῆ μία ἐν τῷ τοίχῳ = ጠ; ፮ ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ; ፯ ونظرت وفي حيط الدار الي نقب. For **ወረከብኩ ፡**, see on 3:23.

8:8 **ክሪ ፡ ውስተ ፡ አረፍት ፡**] B 106' ὄρυξον; other MSS ὄρυξον δὲ ἐν τῷ τοίχῳ = ጠ (፮ ፯).

**ውስተ ፡ አረፍት ፡** (2°)] B A do not have this; O C other MSS ἐν τῷ τοίχῳ = ጠ ፮ ፯.

**ወረከብኩ ፡**] ፮ 𐩧𐩨𐩪ጸጸጸ, ፯ ووجدت; ፱ καὶ ἰδοῦ, ጠ ከእንገላ. See on 3:23.

<sup>43</sup> So Rahlfs 1935, II, 780.

8:9 ጎጢአቶሙ ፡ ዘይገብሩ ፡ ወአክዮሙ ፡ በዝየ ፡] B τὰς ἀνομίας (+ τὰς πονηράς all other MSS = M) ἃς οὗτοι ποιούσιν ὧδε; C 𐌹𐌰𐌶𐌹𐌳 𐌹𐌶𐌹𐌳 𐌹𐌶𐌹𐌳 𐌹𐌶𐌹𐌳, 𐌹𐌶𐌹𐌳 𐌹𐌶𐌹𐌳 𐌹𐌶𐌹𐌳 𐌹𐌶𐌹𐌳. For the use of two nouns in Eth rather than noun plus adjective, cf. C 21.

8:10 ወርአኩ ፡] = C 21; B καὶ εἶδον καὶ ἰδοῦ = M.

አምሳለ ፡ ኩሉ ፡ አዕዋፍ ፡ ወእንሰሳ ፡ ከንቱ ፡ ወርኩሰ ፡] ‘representations of all [kinds of] birds and of vain and unclean animals’; B μάταια βδελύγματα; other MSS πᾶσα ὁμοίωσις ἔρπετοῦ καὶ κτήνου, μάταια βδελύγματα, cf. M C. Eth follows the majority Greek text, but does not represent this accurately; in particular the origin of አዕዋፍ ፡ is not clear.

ጸሐፍ ፡ ውስተ ፡ አውዳ ፡] B διαγεγραμμένα ἐπ’ αὐτοῦ κύκλῳ (M C 21 differ). Eth does not separately represent ἐπ’ αὐτοῦ, cf. 28:23.

8:11 ያፍን ፡] an inner-Ethiopic corruption of B Σαφαν; M 𐌹𐌶𐌹 = C 21.

ወኩሎሙ ፡ ይጸውሩ ፡ ማዕጠንተ ፡] ‘and all of them carried censers’; B καὶ ἕκαστος θυμιαστήριον αὐτοῦ εἶχεν ἐν τῇ χειρὶ, cf. M C 21.

8:12 ርአኩኑ ፡ ወልደ ፡ እንሰ ፡ እመአያው ፡] word order = B O’ 311-V-449-Z<sup>V</sup> 106’ 544 Ἐόρακας, υἱὲ ἀνθρώπου, M C 21; other MSS Υἱὲ ἀνθρώπου, Ἐόρακας. ኩሎሙ ፡ የጎብአ ፡ ውስተ ፡ ውሳጥያቲሆሙ ፡ (so T9, with ውስተ ፡ restored)] ‘They all hide in their chambers’; B ἕκαστος αὐτῶν ἐν τῷ κοιτῶνι τῷ κρυπτῷ αὐτῶν. The Ethiopic manuscripts reflect a process of inner-Ethiopic corruption, and none offers a text that accurately represents the Greek. The original possibly read ኩሎሙ ፡ ውስተ ፡ ውሳጥያቲሆሙ ፡ ጎብአ ፡ ወይብሉ ፡] = C 21; B διότι εἶπαν = M. See on 3:20.

8:14 አንቀጸ ፡ ዐጸደ ፡ ቤተ ፡ እግዚአብሔር ፡] B ἐπὶ τὰ πρόθυρα τῆς πόλης οἴκου κυρίου = M C 21. (1) Eth ዐጸደ ፡ derives from a misreading of πόλης as ἀύλης; the same mistake is found in 9:2 in 62, and the reverse mistake in 8:7 (Q V 239); 8:16 (26); 10:4 (cII). (2) The majority reading ቤተ ፡ እስራኤል ፡ was caused by the repeated occurrence of the phrase in the preceding verses (vv. 6, 10, 11, 12).

ወረኩብኩ ፡] B καὶ ἰδοῦ = M; C 𐌹𐌶𐌹, 𐌹𐌶𐌹; see on 3:23. B has in addition ἔκει = M C 21.

8:15 ዘየፀቢ ፡ ጎጢአቶሙ ፡] ‘their sins, which are greater’; 𐌹𐌶𐌹 𐌹𐌶𐌹 𐌹𐌶𐌹 𐌹𐌶𐌹; B 𐌹𐌶𐌹 𐌹𐌶𐌹 𐌹𐌶𐌹 𐌹𐌶𐌹; B ἐπιτηδεύματα μείζονα τούτων = M C. Eth misrepresents the Greek.



8:16 **ወቅድመ ፡ ጥገተ ፡ መቅደስ ፡**] ፄ καὶ ἰδοὺ (om. καὶ ἰδοὺ B O-407 = Eth) ἐπὶ τῶν προθύρων τοῦ ναοῦ = ጘ; ፄ **ጠረጠጠ ጠረጠጠ ልጠጠጠ** = ጻ.

**ጳወጅ ፡ ልደው ፡**] B ὡς εἴκοσι ἄνδρες; all other MSS ὡς εἴκοσι καὶ πέντε ἄνδρες = ጘ ፄ ጻ Eth, cf. 11:1.

**መንገለ ፡ ጸባሕ ፡**] ፄ ἀπέναντι; L-311-46-449-Z<sup>V</sup> κατέναντι πρὸς ἀνατολήν; V κατ' ἀνατολήν = ጘ ፄ ጻ Eth.

**ወይሰግዱ ፡**] ፄ καὶ οὗτοι προσκυνοῦσι.

**ለፀሓይ ፡**] B τῶ ἡλίῳ = ፄ ጻ Eth; all other MSS κατ' ἀνατολὰς τῶ ἡλίῳ = ጘ.

8:17 **ታስተቃልልኑ ፡ ለቤተ ፡ ይሁዳ ፡ ዘገተ ፡ ዘይገብሩ ፡ ጎጢአት ፡ በዝየ ፡**] 'Do you think this sin, which they commit here, a light thing for the house of Judah?'; ፄ μὴ μικρὰ τῶ οἴκῳ Ἰουδα τοῦ ποιεῖν τὰς ἀνομίας, ἅς πεποιήκασιν ὧδε; cf. ጘ; ፄ **ጠረጠጠ ጠረጠጠ ጠረጠጠ ጠረጠጠ ልጠጠጠ ልጠጠጠ ልጠጠጠ ልጠጠጠ** = ጻ. Eth does not render τοῦ ποιεῖν, cf. ፄ ጻ.

**ጣዖቶም ፡**] ፄ ἀνομίας. The usual equivalents in Ezekiel for ἀνομία/ἀνομίαί are **ጎጢአት ፡** and **ጌጋይ ፡**, but **ጣዖት ፡** is used here, and **ፀመፃ ፡** in 18:12; 28:16.

**ወለወኒ ፡ ወአምሶሶኒ ፡**] 'and they have been unfaithful to me and have provoked me to anger'; B does not have this; other MSS καὶ ἐπέστρεψαν (ἀπέστρεψαν L'-311) τοῦ παροργίσει με; ጘ **יבשׁוּ ויבשׁוּ**. The verb **בשׁ** is used here with a following verb in the sense 'to do again', and the Greek follows this construction, but Eth has interpreted the verb 'to turn' in the light of the context.

**ወናሁ ፡**] ፄ καὶ ἰδοὺ αὐτοί (om. αὐτοί 407 = Eth).

**አንጉ ፡ ፀጽቶም ፡ ወይሳልቁ ፡**] B ὡς μυκτηρίζοντες; other MSS ἐκτείνουσι τὸ κλῆμα (+ αὐτῶν 407 = Eth) ὡς μυκτηρίζοντες.

8:18 **እትቤቀሎም ፡ በመፀጎየ ፡**] 'I will punish them in my wrath'; ፄ ποιήσω αὐτοῖς μετὰ θυμοῦ. Eth translates according to the sense; cf. 5:10, 15; 11:9.

**ወአይህሉም ፡ ወወይንሂ ፡ አትምህሎም ፡**] ፄ οὐ φείσεται ὁ ὀφθαλμὸς μου, οὐδὲ μὴ ἐλεήσω = ጘ ፄ ጻ; cf. 7:6(9).

**ወየወይወ ፡ ውስተ ፡ እዝንየ ፡ በበቢይ ፡ ቃል ፡ ወአይሰምም ፡**] B does not have this; A and other MSS καὶ καλέσουσιν ἐν τοῖς ὠσίν μου (κεκράζονται εἰς τὰ ὠτα μου L-311-V-46-Z<sup>V</sup>) φωνῆ μεγάλη (om. φωνῆ μεγάλη A) καὶ οὐ μὴ εἰσακούσω αὐτῶν. **የወይወ ፡** may be based on **κεκράζονται** rather than **καλέσουσιν**, cf. 27:30.

9:1 **በበቢይ ፡ ቃል ፡ ውስተ ፡ እዝንየ ፡**] word order = 534; ፄ εἰς τὰ ὠτά μου φωνῆ μεγάλη = ጘ ፄ Eth II.

**መቅሠፍታ ፡ ለዛ ፡ ሀገር ፡ ]** ፅ ἡ ἐκδίκησις τῆς πόλεως; 𐌹 𐌹𐌶𐌹𐌵 𐌹𐌶𐌹𐌵. The standard equivalent for ἐδίκησις in Ezekiel is **በቀል ፡**, but **መቅሠፍት ፡** is used here and in 14:21; cf. 5:15.

**ወኩሎሙ ፡ ውስተ ፡ እደቂሆሙ ፡ በዘ ፡ ይሄርውዎሙ ፡ ]** ‘and they all [had] in their hands the means of destroying them’; ፅ καὶ ἕκαστος εἶχε τὰ σκεύη τῆς ἐξολεθρευσεως ἐν χειρὶ αὐτοῦ.<sup>44</sup> (1) Eth does not represent εἶχε, cf. 𐌹 ፅ 𐌹. (2) L3 has an addition in the margin, the meaning of which is not entirely clear, perhaps ‘There is one who says: another text: and he cried in my ear in a loud voice and said, “Draw near hither you who are appointed in this city, each with a weapon [of] destruction [with] which to destroy; for it he has appointed us”.’<sup>45</sup> This addition is based on 𐌹 and reflects a personal interpretation of 𐌹𐌶𐌹𐌵.<sup>46</sup> The meaning of **ውኩላን ፡** is perhaps related to that of Arabic **وکیل**, but we expect **ንዋየ ፡**, not **ንዋይ ፡**, and the origin and significance of **ላቲ ፡ ሄመነ ፡** is not clear. Da Bassano uses part of this text in an emended form (**ወኩሎ ፡ ለለጅበንዋየ ፡ ሐቅል ፡ ዘያሐጉሎ ፡ ባቲ ፡ #**) instead of the text above, but the manuscript basis for his text is not known.<sup>47</sup>

9:2 **ወመጽእ ፡ ጆደው ፡ ]** ፅ καὶ ἰδοὺ ἐξ ἄνδρες ἦρχοντο = 𐌹; ፅ **ጳጳሪ ጳጳሪ ስጠጠጠ** **ጳጳሪ**, 𐌹 **واتون** رجال **ستة** **ونظرت**.

**እምናፍተ ፡ አንቀጽ ፡ ]** ፅ ἀπὸ τῆς ὁδοῦ τῆς πύλης τῆς ὑψηλῆς (om. τῆς ὑψηλῆς 410 = Eth).

**ጎበ ፡ ምሥዋዕ ፡ ]** ፅ ἐχόμενοι τοῦ θυσιαστηρίου; see on 1:15.

9:3 **እምኪሩብ ፡ ]** ፅ ἀπὸ τῶν χερουβῖν; Q<sup>txt</sup>-88 ἀπὸ τοῦ χερουβ = 𐌹 ፅ 𐌹. (1) Eth has the singular, but the form should be taken as a collective, cf. 10:5 **ክነፊሆሙ ፡ ለኪሩብ ፡**. (2) ፅ has in addition ἡ οὐσα ἐπ’ αὐτῶν, cf. 𐌹 (ፅ 𐌹 differ).

**ወቦእ ፡ ቤተ ፡ ]** ፅ εἰς τὸ αἶθριον τοῦ οἴκου = 𐌹 ፅ 𐌹. Eth is corrupt and perhaps originally read **ሙባእ ፡ ቤት ፡**, cf. 10:4.

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 (**ወይቤሊኒ ፡**) and 9:5

<sup>44</sup> For **በዘ ፡ ይሄርውዎሙ ፡** as a translation of τὰ σκεύη τῆς ἐξολεθρευσεως, cf. Knibb 1999, 96, n. 3.

<sup>45</sup> L2<sup>mg</sup> has a virtually identical text of the latter part of this.

<sup>46</sup> Cf. Zimmerli 1969, 195–196.

<sup>47</sup> Da Bassano 1922/1923–1925/1926, iv.215.

(**ወበሎሙ ፡ ለእሉ ፡ እንዘ ፡ እሰምዐከ ፡**). Eth II does have the required reading in v. 4 (**ወይቤሎ ፡**), but probably as a result of a secondary correction.

9:4 **ወይቤሎኒ ፡ እግዚአብሔር ፡**] B 46 καὶ εἶπε πρὸς αὐτόν; all other MSS καὶ εἶπε κύριος πρὸς αὐτόν =  $\mathfrak{M}$   $\mathfrak{S}$   $\mathfrak{Q}$  Eth II.

**ወደይ ፡ ዘንተ ፡ ትእምርተ ፡**] Eth II (**ወጸሐፍ ፡ ሔትዮተ ፡**) can only be explained in terms of direct knowledge of the Hebrew text.<sup>48</sup>

**እለ ፡ ተከዙ ፡**]  $\mathfrak{S}$  τῶν καταστεναζόντων καὶ τῶν καταδυνωμένων =  $\mathfrak{M}$   $\mathfrak{S}$   $\mathfrak{Q}$ .

9:5 **ወበሎሙ ፡ ለእሉ ፡ እንዘ ፡ እሰምዐከ ፡**] ‘And say to the others while I am listening to you’;  $\mathfrak{S}$  καὶ τούτοις εἶπεν ἀκούοντός μου =  $\mathfrak{M}$ , cf.  $\mathfrak{S}$   $\mathfrak{Q}$ ; see note above. Da Bassano corrects to **ወይቤሎሙ ፡ ለእሉ ፡ እንዘ ፡ እሰምዕ ፡**<sup>49</sup>

**ውስተ ፡ ሀገር ፡ ድጎሬሁ ፡**] word order = O L  $\mathfrak{M}$   $\mathfrak{S}$   $\mathfrak{Q}$ ;  $\mathfrak{S}$  ὀπίσω αὐτοῦ εἰς τὴν πόλιν.

**ወኢትምህሙ ፡ ዐይንክሙ ፡ ወኢትምሐሩ ፡**]  $\mathfrak{S}$  καὶ μὴ φοίδεσθε τοῖς ὀφθαλμοῖς ὑμῶν καὶ μὴ ἐλεήσητε, cf.  $\mathfrak{M}$   $\mathfrak{S}$ . For the possibility that **ወኢትምሐሩ ፡** is to be taken with what follows, see on v. 6.

9:6 **ልሂቀ ፡ ወወሬዛ ፡ ወድንግለ ፡ ወሕፃናተ ፡ ወአንስተ ፡ ቅትሉ ፡ ወደምስሱ ፡**]  $\mathfrak{S}$  πρεσβύτερον καὶ νεανίσκον καὶ παρθένον καὶ νήπια καὶ γυναῖκας ἀποκτείνετε εἰς ἐξάλειψιν, cf.  $\mathfrak{M}$   $\mathfrak{S}$ . 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 **ዐይንክሙ ፡** (v. 5), and **ልሂቀ ፡ ወወሬዛ ፡ ወድንግለ ፡** are more naturally taken as the objects of **ወኢትምሐሩ ፡**, 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.  $\mathfrak{Q}$  لا ترحموا الشيوخ ولا الشباب ولا الصبيان ولا العذارى والنساء قتلوا للتلف.

**ወእምቅዱሳንዮ ፡**]  $\mathfrak{S}$  καὶ ἀπὸ τῶν ἁγίων μου,  $\mathfrak{M}$  ישׁמרו =  $\mathfrak{S}$   $\mathfrak{Q}$ . The plural form **ቅዱሳን ፡**, like τὰ ἅγια, is used here to refer to the sanctuary, but was then interpreted in a personal sense in A1 E5 C Eth II.

**እምዕደው ፡**] 106 ἀπὸ τῶν ἀνδρῶν =  $\mathfrak{Q}$ ; other MSS ἀπὸ τῶν ἀνδρῶν τῶν πρεσβυτέρων =  $\mathfrak{M}$   $\mathfrak{S}$ , cf. C Eth II.

**እለ ፡ ውስተ ፡ ቤት ፡**]  $\mathfrak{S}$  οἱ ἦσαν ἕσω (om. ἕσω L-311-V-46) ἐν τῷ οἴκῳ;  $\mathfrak{M}$  ושא תיבנה יפנה, cf.  $\mathfrak{S}$   $\mathfrak{Q}$ .

9:7 **ወምልኡ ፡ ውስተ ፡ ፍናው ፡**]  $\mathfrak{S}$  καὶ πλήσατε τὰς ὁδοὺς νεκρῶν =  $\mathfrak{M}$   $\mathfrak{S}$   $\mathfrak{Q}$ ; cf. C and Eth II.

<sup>48</sup> See Knibb 1988, 33–34.

<sup>49</sup> Da Bassano 1922/1923–1925/1926, iv.215.

9:8 **ወሶብ ፣ ገዘሙ ፣** ] ፄ καὶ ἐγένετο ἐν τῷ κόπτειν αὐτούς =  $\mathfrak{M}$ . Eth does not render ἐγένετο, cf. ፄ $\mathfrak{A}$ .

**አዶናይ ፣ እግዚአ** ] B κύριε; all other MSS ἄδωναι κύριε = Eth.

**ታጠፍአሙኑ ፣** ] ፄ «εἰ» ἐξαλείφθεις σύ, cf.  $\mathfrak{M}$  ፄ $\mathfrak{A}$ . Eth does not represent σύ.

**ለእለ ፣ ተርፉ ፣ እስራኤል ፣** ] cf. ፄ  $\Delta$   $\text{ሰጠሁኝ ለእስራኤል}$ ,  $\mathfrak{A}$   $\text{جميع من بقي من الاسرايل}$ ; ፄ τὸς καταλοίπους τοῦ Ἰσραηλ,  $\mathfrak{M}$   $\text{כל אשר ישרא$ .<sup>50</sup>

9:9 **ፈድፋድ ፣** ] ፄ σφόδρα σφόδρα =  $\mathfrak{M}$ ; 407 36\*-311 490-86-403' 26 410 σφόδρα = ፄ Eth.

**ወይብሉ ፣** ] = ፄ $\mathfrak{A}$ ; ፄ ὅτι εἶπαν =  $\mathfrak{M}$ .

**ወአይሬአ ፣** ] ፄ οὐκ ἐφορᾷ ὁ κύριος, cf.  $\mathfrak{M}$  ፄ $\mathfrak{A}$ .

9:10 **ወዐይንየ ፣ ኢትምህራም ፣ ወአይምሕሮም ፣** ] ፄ καὶ οὐ φείσεται ὁ ὀφθαλμὸς μου, οὐδὲ μὴ ἐλείψω, cf.  $\mathfrak{M}$ .

**እፈድዮሙ ፣ በከም ፣ ፍኖቶሙ ፣ ዲበ ፣ ርእሶሙ ፣** ] cf.  $\mathfrak{A}$   $\text{وارد جزا طرفهم علي روسهم}$ ; ፄ  $\Delta$   $\text{ሰጠሁኝ ለመካከላቸው}$ ; ፄ τὰς ὀδοὺς αὐτῶν εἰς κεφαλὰς αὐτῶν δέδωκα =  $\mathfrak{M}$ . Cf. 11:21; 16:43; 22:31.<sup>51</sup>

9:11 **ወመጽአ ፣** ] ፄ καὶ ἰδοῦ,  $\mathfrak{M}$   $\text{הנה}$ ; ፄ  $\Delta$   $\text{ሰጠሁኝ}$ ,  $\mathfrak{A}$   $\text{ورایت}$ . Cf. 1:25.

10:1 **ወርአኩ ፣** ] ፄ καὶ ἰδοῦ =  $\mathfrak{M}$ ; see on 1:15.

**ዘዲበ ፣ ርእሶሙ ፣ ለኪሩብ ፣** ] ፄ τοῦ ὑπὲρ κεφαλῆς τῶν χερουβὶν,  $\mathfrak{M}$   $\text{על ראש הכרובים}$ . The Cherubim are mentioned repeatedly in Chapter 10, and Eth I consistently has **ኪሩብ ፣** to be understood as a collective, as the equivalent of  $\text{τὰ χερουβὶν/הכרובים}$  (the Hebrew has the singular in vv. 2, 4); see on 9:3. However, **ኪሩብ ፣** is also used in vv. 7, 9, 14 as the equivalent of ὁ χερουβ/הכרוב, and in these passages **ኪሩብ ፣** is singular.

**ከም ፣ አምሳለ ፣ ሰንፔር ፣** ] ፄ ὡς λίθος σαπφίρου. For **ከም ፣ አምሳለ ፣**, cf. ፄ  $\Delta$   $\text{ሰጠሁኝ}$  =  $\mathfrak{A}$ .

**ወዲቤሁ ፣ ከም ፣ መንበር ፣** ] ፄ ὁμοίωμα θρόνου ἐπ' αὐτῶν (A and other MSS αὐτῶ = Eth). (1) For **ከም ፣** see on 1:5. (2) The implication of Eth, as of the A-text, is that the throne was on a base of sapphire; cf. 1:26.<sup>52</sup>

10:2 **ጳዴሬ ፣** ] ፄ τὴν στολήν; 130 τὸν ποδήρη = Eth. But Eth may have been assimilated to 9:2, 3, 11; cf.  $\mathfrak{M}$  ፄ $\mathfrak{A}$ .

**እዴከ ፣** ] ፄ τὰς δράκας σου, cf.  $\mathfrak{M}$   $\text{דנפך}$ , ፄ $\mathfrak{A}$ ; A 22<sup>c</sup> C'<sup>2</sup>-86'-239' τὰς χεῖράς σου.

**ወዘርዖ ፣** ] 'and scatter it', cf.  $\mathfrak{A}$ ; ፄ καὶ διασκορπίσον.

<sup>50</sup> Cf. Knibb 1999, 30, 34.

<sup>51</sup> For the use of **ፈድዮ ፣** see Knibb 1999, 101.

<sup>52</sup> See also Cooke 1936, 21, 111.

10:4 **ወቦአ ፡ ቤተ ፡**] ፬ εἰς τὸ αἶθριον τοῦ οἴκου =  $\mathfrak{M}$ , cf. ፬ (21). See on 9:3.  
**ወመልአ ፡ ዐጸደ ፡ መብረቀ ፡ ስብሐቲሁ ፡ ለእግዚአብሔር ፡**] ፬ καὶ ἡ ἀλλή ἐπλήσθη τοῦ φέγγους τῆς δόξης κύριου. The construction of Eth has been assimilated to that of the preceding clause.

10:5 **በጸናፊ ፡ ዐጸድ ፡**] ፬ ἕως τῆς ἀλλῆς τῆς ἐξωτέρας =  $\mathfrak{M}$  ፬ 21 C Eth II.  
**ከመ ፡ ቃለ ፡ እግዚአብሔር ፡ ዘይነብብ ፡ ሰዳይ ፡**] ‘like the voice of the Lord Almighty speaking’; ፬ ὡς φωνὴ θεοῦ Σαδδαὶ λαλοῦντος. We would expect ሰዳይ ፡ to follow **እግዚአብሔር ፡**, and ሰዳይ ፡ may have been transposed during the transmission of the text.

10:6 **ወእምዝ ፡**] ፬ καὶ ἐγένετο =  $\mathfrak{M}$ ; ፬ **ጸፊ** = 21; cf. 11:13; 16:23; 20:1; 40:1.  
**ወይቤሎ ፡**] cf. ፬ **ጸፊ** **ጸፊ**, 21; ፬ λέγων,  $\mathfrak{M}$  **ጸፊ**.  
**ጎበ ፡**] ፬ ἐχόμενος; see on 1:15.

10:7 **ወእንሥአ ፡ እዲሁ ፡**] ፬ καὶ ἐξέτεινε ... τὴν χεῖρα αὐτοῦ, cf.  $\mathfrak{M}$  ፬ (**ጸፊ**) 21 (ጸፊ). See on 6:14.  
**ከሩብ ፡** (1<sup>o</sup>) B does not have this; A and other MSS ὁ χερουβ =  $\mathfrak{M}$  ፬ 21 Eth.  
**ለዝኩ ፡ ብእሲ ፡ ... ውስተ ፡ እዲሁ ፡**] cf. ፬ **ጸፊ** **ጸፊ** **ጸፊ** = 21; ፬ εἰς τὰς χεῖρας =  $\mathfrak{M}$ .

10:8 **እደ ፡ ሰብእ ፡**] ፬ χερῶν ἀνθρώπων; cf. v. 21.

10:9 **ወርአኩ ፡**] ፬ καὶ ἰδού =  $\mathfrak{M}$ ; see on 1:15.  
**ጎበ ፡ ከሩብ ፡ ... ለለጅ ፡ ከሩብ ፡**] ፬ ἐχόμενοι τῶν χερουβιν ... ἐχόμενος χερουβ ἑνός; see on 1:15.  
**ጅጅ ፡ መንከራራር ፡ ለለጅ ፡ ከሩብ ፡**] cf. ፬ **ጸፊ** **ጸፊ** **ጸፊ** **ጸፊ** **ጸፊ** **ጸፊ**; ፬ τροχὸς εἰς ἐχόμενος χερουβ ἑνός; A and other MSS add καὶ τροχὸς εἰς ἐχόμενος χερουβ ἑνός (τοῦ χερουβ A), cf.  $\mathfrak{M}$  L4.  
**ወርእዮቶሙ ፡ ለከሩብ ፡**] ፬ καὶ ἡ ὄψις τῶν τροχῶν =  $\mathfrak{M}$  ፬ 21.  
**ከመ ፡ አፍሓም ፡**] ፬ ὡς ὄψις λίθου ἄνθρακος.

10:10 **ወገሙ ፡ ለአርባዕቲሆሙ ፡**] ፬ καὶ ἡ ὄψις αὐτῶν ὁμοίωμα ἔν τοῖς τέσσαρσιν. Eth I does not render ὁμοίωμα ἔν; see on 1:5.  
**ከመ ፡ አምሳለ ፡ ሰረገላ ፡ ማእከለ ፡ ሰረገላ ፡**] cf. ፬ **ጸፊ** **ጸፊ** **ጸፊ** **ጸፊ**, 21; ፬ ὄν τρόπον ὅταν ἡ τροχὸς ἔν μέσῳ τροχοῦ, cf.  $\mathfrak{M}$ .

10:11 **ወሶበ ፡ የሐውሩ ፡**] ፬  $\mathfrak{M}$  do not have a copula.  
**ወአይትመየጡ ፡**] ፬ do not have a copula.  
**ብሔረ ፡ ጎበ ፡ አንጸረ ፡ ጅ ፡ ቀዳማዊ ፡ የሐውሩ ፡**] ‘wherever a leader faced, they went’; ፬ ὅτι εἰς ὃν ἄν τόπον ἐπέβλεψεν ἡ ἀρχὴ ἡ μία, ἐπορεύοντο;  $\mathfrak{M}$  **ጸፊ**

יִלְכוּ אֲחֵרֵי הָרֶאָה אֲשֶׁר־יִפְנֶה הָרֶאָה אַחֲרָיו יֵלְכוּ, cf. ㉔. Eth gives a literal translation of the Greek, which is based on a misreading of יִרְיִי as דָּהָה.

10:12 **ወሰረገላሆሙኒ** :] ㉔ καὶ οἱ τροχοί.

**ለ፬** : **ሰረገላሆሙ** :] B τοῖς τέσσαρσι τροχοῖς; all other MSS τοῖς τέσσαρσι τροχοῖς αὐτῶν = Eth.

10:13 **ጌረጌል** :] ㉔ Γελεγελ, ጘ ስገገገ, ㉔ **حججه**; ፯ البكرات. Verse 13 serves to identify the ስገገ of vv. 2, 6 with the ‘wheels’ (עֲרֹכָוִת) of 1:15–21.<sup>53</sup> In vv. 2, 6 ስገገ is translated by **ትሮጎር/ሰረገላ** :], the words regularly used for עֲרֹכָוִת.

10:14 **ወ፬** : **ገጸ** : ... **ወራብዕ** : **ገጸ** : **ገሰር** :] B does not have this verse. Eth gives a simplified version of the Greek text attested by the other MSS, cf. ㉔.

10:15 **ወሰረፍ** : **ኪፍብ** :] ‘and the Cherubim flew up’; ㉔ καὶ ἐπῆραν τὰ χερουβῖν = ጘ ㉔ ፯. Eth uses the verb that serves as the equivalent of μεταωρίζεσθαι in vv. 16, 17, 19.

10:16 **እንዘ** : **እኅዛን** : **ምስሌሆሙ** :] ㉔ καὶ οὗτοι ἐχόμενοι αὐτῶν, but 534 omits καὶ οὗτοι, cf. Eth; ጘ ስረጸጸ, ㉔ **መጋጋ**, ፯ **መጋጋ**. Eth has a double translation, but see on 1:15.

**ምስሌሆሙ** : **እኅዛን** :] ‘(from) beside them’ (lit. ‘being near with them’); B V do not have this; other MSS καίγε αὐτοὶ ἀπὸ τῶν ἐχόμενα αὐτῶν; ጘ ስገገ-ጸ ስረጸጸ; ㉔ **መጋጋ** (፯ differs). Eth has been influenced by the translation in the first half of the verse; see on 1:15.

10:17 **ወእመሂ** : **ቆሙ** :] ㉔ ጘ do not have a copula.

10:18 **እምቤት** :] = B ἀπὸ τοῦ οἴκου; other MSS ἀπὸ τοῦ αἰθρίου τοῦ οἴκου, cf. ጘ **מֵעַל מִפְּנֵי הַבַּיִת**, ㉔ **ሙሉ ሙሉ** ሙ = ፯.

10:19 **ሶበ** : **ወዕኡ** :] = B O C ἐν τῷ ἐξελεθῆν αὐτά, ጘ ㉔ ፯; other MSS ἐν τῷ ἐξαιρεῖν αὐτά.

**ምስሌሆሙ** :] ㉔ ἐχόμενοι αὐτῶν; ጘ ስገገ-ጸ; ㉔ **መጋጋ** = ፯; see on 1:15.

**ገብ** : **እንቀጸ** : **ደደ** : **ጸፍ** :] ㉔ ἐπὶ τὰ πρόθυρα τῆς πύλης. Eth has added **ጸፍ** :].<sup>54</sup>

**እግዚአብሔር** :] ㉔ θεοῦ Ἰσραηλ = ጘ ㉔; A'’-239’-403’ 62 κυρίου θεοῦ Ἰσραηλ.

**መልሰሉሆሙ** :] ㉔ ὑπεράνω = ጘ.

<sup>53</sup> Cf. Zimmerli 1969, 232.

<sup>54</sup> For the translation equivalents, see Knibb 1999, 105–106.

10:20 **ዝንቱ ፡ እንሰሳ ፡**] ፀ τοῦτο τὸ ζῶν ἐστίν, but 534 106 omit ἐστίν, cf. Eth.

10:21 **፩ ፡ ገጹ ፡**] so I read with C, but the reading of C represents a correction of **፩ ፡ ክነፌሁ ፡ /ክነፌሆሙ ፡** attested by the other MSS; ፀ τέσσαρα πρόσωπα = **ጠ ፀ ላ**.

**እጹ ፡ ሰብእ ፡**] ፀ χειρῶν ἀνθρώπου; 147<sup>1</sup> χειρός ἀνθρώπου = Eth; cf. v. 8.

10:22 **ወይትጣሰል ፡ ገጹ ፡**] ‘and their faces were alike’, cf. **ላ** **ووجههم يشبه**; ፀ καὶ ὁμοίως τῶν προσώπων αὐτῶν = **ጠ ፀ**. We expect **ወአምሳል ፡ ገጹ ፡**, and Eth has perhaps been influenced by the Arabic.

**ከመዝ ፡ ገጹ ፡**] ፀ ταῦτα τὰ πρόσωπά ἐστίν; see on 2:1.

**ከመዝ ፡ ርእየቶሙ ፡**] cf. **ፀ** **ሩሳዳ ስላሳዳ**, **ላ**; B does not have this; A and other MSS τὴν ὄρασιν αὐτῶν.

**ወኩሎሙ ፡**] ፀ καὶ αὐτὰ ἕκαστον; **ፀ** **ጸ ጸ**, cf. **ላ**.

11:1 **ዘይኔጽር ፡ አንጸር ፡ ጽባሕ ፡**] ፀ τὴν κατέναντι τὴν βλέπουσαν κατὰ ἀνατολάς, cf. **ጠ ፀ ላ**. Eth omits τὴν κατέναντι.

**ወረከብኩ ፡**] ፀ καὶ ἰδοῦ = **ጠ**; **ፀ** **ሴጸጸ**, **ላ** **ورأيت**; see on 3:23.

**ቅድመ ፡ ጥጥተ ፡ ዴዴ ፡**] ፀ ἐπὶ τῶν προθύρων τῆς πύλης.<sup>55</sup>

**ጃወጅ ፡ ዕደወ ፡**] ፀ ὡς εἴκοσι καὶ πέντε ἄνδρες, but 130-233-534 omit ὡς = **ጠ ፀ ላ** Eth; cf. 8:16.

**ለአኮንያን ፡**] = B A 407 130-233-534 τὸν Ἰεχονίαν; other MSS τὸν Ἰεζονίαν = **ጠ ፀ ላ**; cf. 8:11.

**ወልደ ፡ አጼዳ ፡**] cf. B τὸν τοῦ Ἐζερ, L τὸν τοῦ Ἰεζερ, 130-233 τὸν τοῦ Ἰαεζερ, A and other MSS τὸν τοῦ Ἰαζερ; for **ወልደ ፡ አወዙር ፡**, cf. O τὸν τοῦ Ἀζουρ, **ጠ** **ገጸጸጸ**, **ፀ** **ኮሳ ኮ**, **ላ** **بن عازور**.

**ወልደ ፡ ሳፍ ፡ ሊቆሙ ፡ ለአዝብ ፡**] ፀ τοὺς ἀφηγουμένους τοῦ λαοῦ = **ጠ ፀ ላ** C A2 L2 L4; 130 τοῦ Ἀσαφ ἡγουμένους τοῦ λαοῦ = Eth.<sup>56</sup>

11:2 **ወይቤለኒ ፡**] = **ጠ** **ኀጸ ገጸጸ**; ፀ καὶ εἶπε κυρίως πρὸς με = **ፀ ላ**.

**ወእኩየ ፡ ይመክሩ ፡**] ፀ καὶ βουλευόμενοι βουλήν πονηράν = **ጠ ፀ ላ**. Eth does not separately represent βουλήν.

11:3 **ወይብሉ ፡**] ፀ **ጠ** do not have a copula.

**እንትሙሰ ፡**] = 147<sup>1</sup> V ὑμεῖς δέ; ፀ ἡμεῖς δέ = **ጠ ፀ ላ** Eth II.

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

<sup>55</sup> For the translation equivalents, see Knibb 1999, 105–106.

<sup>56</sup> Cf. Ziegler 1977, 19; Knibb 1988, 28–29.

11:5 **ወመጽአ** :] ፱ καὶ ἔπεσεν = ጠ ፸ ፯. Eth has been assimilated to 2:2; 3:24.  
**መንፈስ** : **እግዚአብሔር** :] B πνεῦμα; other MSS πνεῦμα κυρίου = ጠ ፸ ፯ Eth.  
**በል** : **ከመዝ** :] ፱ (544) Τάδε = ፯ A1 E5 Eth II; other MSS λέγε Τάδε = ጠ ፸ Eth I.<sup>57</sup>

**አነ** :] ፱ καὶ ... ἐγώ = ጠ ፸ ፯.

**ጌጋያ** :] ‘iniquity’; ፱ τὰ διαβούλια = ጠ ፸ ፯. Eth uses the same contextual rendering for τὰ διαβούλια in Hos. 7:2.

11:6 **ወአብዛሃከሙ** :] ፱ ጠ ፸ do not have a copula.

11:7 **አድናይ** : **እግዚአብሔር** :] B L-311 κύριος; A and other MSS ἄδωναὶ κύριος = Eth.

**ዙተቀጥለ** :] based on A<sup>1</sup>-106' ἔφρονεύσατε; all other MSS ἐπατάξατε, commonly amended to ἐτάξατε = ጠ ፸ ፯.

11:8 **አድናይ** : **እግዚአብሔር** :] B κύριος; A and other MSS ἄδωναὶ κύριος = Eth.

11:9 **ፀር** :] ‘enemies’; ፱ ἄλλοτρίων = ጠ ፸ ፯. Eth also uses **ፀር** : for ἄλλότριος in 30:12; 31:12, but has the expected equivalent **ካር** : in 7:21; 28:7.

11:10 **ወጥድቁ** :] ፱ ጠ ፸ ፯ do not have a copula.

**ውስተ** : **አድናይ** :] 88-Syh<sup>mg</sup>-407 ἐπὶ τῶν ὀρίων = ጠ (፸ ፳፱፳፩ ሷ፩ = ፯); all other MSS ἐπὶ (A<sup>1</sup>-106' 538-46 C καὶ ἐπὶ) τῶν ὀρέων = Eth.

**ወእካንክሙ** :] ፱ κρινῶ ὑμᾶς = ጠ ፸ ፯; 51<sup>c</sup>-449 καὶ κρινῶ ὑμᾶς = Eth.

11:11–12 B 46 534–86 do not have these verses; cf. A1 E5.<sup>58</sup>

11:11 **ወይእትሂ** :] ፱ αὐτή = ጠ.

**በውስተ** : **አድናይ** :] Q<sup>c</sup>-88-407 v ἐπὶ τῶν ὀρίων = ጠ (፸ ፳፱፳፩ ሷ፩ = ፯); all other MSS ἐπὶ (233-403' καὶ ἐπὶ) τῶν ὀρέων = Eth.

11:13 **ወእምዝ** :] ፱ καὶ ἐγένετο = ጠ; ፸ ፳፩ = ፯; see on 10:6.

**አድናይ** : **እግዚአ** :] B κύριε; A and other MSS ἄδωναὶ κύριε = Eth.

**ከመ** : **ታጥፍአሙኑ** :] 538 26 239' 410 εἰ συντέλειαν; other MSS εἰς συντέλειαν = Eth, cf. ጠ ፸ ፯.

**ለእለ** : **ተርፉ** : **እስራኤል** :] ፱ τοὺς καταλοίπους τοῦ Ἰσραὴλ; ጠ לְאַרְיֵי יִשְׂרָאֵל תָּא, ፸ ሷ፩፳፫፫ ሷ፩፻፲፭; ፯ بقية الاسرايل. Eth uses the same rendering for οἱ

<sup>57</sup> For λέγε as a hexaplaric addition, see Ziegler 1977, 41.

<sup>58</sup> See Ziegler 1977, 129. Contrast Zimmerli 1969, 200.



καταλοίποι as elsewhere (cf. e.g. 9:8; 17:21),<sup>59</sup> although here ③ and ④ have a noun.

11:15 **የጎልቁ ፣**] ‘are finished’, cf. ③ 𐩦𐩣𐩪𐩠, ④ 𐩦𐩣𐩪𐩠; ⑤ συντετέλεσται; ⑥ 𐩦𐩣𐩪𐩠.  
**ሰብአ ፣ ኢየሩሳሌም ፣**] ‘the men of Jerusalem’; ③ οἱ κατοικοῦντες Ἱερουσαλημ  
= ④ ③ ④; cf. 25:16; 26:17. Elsewhere κατοικεῖν is normally rendered by  
forms of ነበረ ፣, cf. e.g. 12:19; 39:9.

**እስመ ፣**] = ③ 𐩦, cf. ④; ⑤ ⑥ have nothing corresponding to this word.

11:16 **እቤ ፣**] ③ εἶπον; ④ 𐩦. Both here and in v. 17 εἶπον was taken by Eth I  
as the first person singular of the indicative.

**አዶናይ ፣ እግዚአብሔር ፣**] B κύριος; all other MSS ἄδωναὶ κύριος = Eth.

11:17 **እቤ ፣**] see on v. 16.

**አዶናይ ፣ እግዚአብሔር ፣**] B 538 233 κύριος; A and other MSS ἄδωναὶ κύριος  
= Eth.

**እትሚጠዎሙ ፣**] ③ Καὶ εἰσδέξομαι αὐτούς.

**ጎብ ፣ ዘረውክዎሙ ፣**] ③ οὐ διέσπειρα αὐτοὺς ἐν αὐταῖς.

11:18 **ኩሎ ፣ ጣዖታ ፣**] ③ πάντα τὰ βδελύγματα αὐτῆς. For **ጣዖት ፣** as the ren-  
dering of τὰ βδελύγματα, see on 6:9.

11:19 **ወእሁቦሙ ፣** (2°)] ③ καὶ ... δώσω ἐν αὐτοῖς, cf. ③ ④; 147 C'-534-393 410  
544 καὶ ... δώσω αὐτοῖς.

**ልብ ፣ እብጎ ፣**] ③ τὴν καρδίαν τὴν λιθίνην = Eth; A and other MSS τὴν καρδίαν  
αὐτῶν τὴν λιθίνην.

11:20 End] A and other MSS add λέγει κύριος.

11:21 **ወሐሩ ፣ በልብ ፣ ጣዖቶሙ ፣ ወጎጢአቶሙ ፣ በከመ ፣ ልቦሙ ፣**] ‘But they  
walked according to the heart of their abominations and of their sins, in  
accordance with their heart’; ③ καὶ εἰς τὴν καρδίαν (A other MSS καὶ κατὰ τὰς  
καρδίας) τῶν βδελυγμάτων αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν, ὡς ἡ καρδία αὐτῶν  
ἐπορεύετο.<sup>60</sup> 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 ap-  
parently understood as a reference to the past sin of the exiles as the expla-  
nation for their punishment.

<sup>59</sup> Cf. also Knibb 1999, 30, 34.

<sup>60</sup> See Knibb 1999, 62.

**ወፍፍዊሆሙ ፡ ዲባ ፡ ርእሶሙ ፡ አግባእኩ ፡ ሎሙ ፡ ]** ፬ τὰς ὁδοὺς αὐτῶν εἰς κεφαλὰς αὐτῶν δέδωκα.

**አዶናይ ፡ እግዚአብሔር ፡ ]** B V κύριος; all other MSS ἄδωναι κύριος = Eth.

11:22 **ምስሌሆሙ ፡ ]** ዳ ሥፍፍ፣ ፬ ልጠጠጠ; ፬ ἐχόμενοι αὐτῶν, cf. M; see on 1:15.

11:24 **ጎብ ፡ ተዳወወ ፡ ]** ‘to where they were held captive’; ፬ εἰς τὴν αἰχμαλωσίαν = M ፬ ዳ. For the use of a verbal construction to render αἰχμαλωσία, cf. v. 25; 1:2; 33:21; 40:1; elsewhere the noun **ዳዎ** is used, cf. e.g. v. 15; 1:1; 3:11; 12:3.

**በራእዩ ፡ መገራሰ ፡ እግዚአብሔር ፡ ]** ፬ ἐν ὀράσει ἐν πνεύματι θεοῦ = M, cf. ፬ ዳ.

11:25 **ለእለ ፡ ተዳወወ ፡ ]** ‘to those who were held captive’; ፬ πρὸς τὴν αἰχμαλωσίαν = M ፬ ዳ; see on v. 24.

End] A other MSS add κύριος.

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

#### Ethiopic manuscripts

- Aksum ሿayon, Təgray, 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 & Manuscript Library, Ethiopian Manuscript Microfilm Library (= EMMML): 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



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

- Ziegler, J. 1977. *Septuaginta. Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum*, XVI/1: *Ezechiel*, 2nd edn (Göttingen: Vandenhoeck & Ruprecht, 1977).
- Zimmerli, W. 1969. *Ezechiel 1, Ezechiel 1–24*, Biblischer Kommentar, Altes Testament, 13/1 (Neukirchen-Vluyn: Neukirchener Verlag, 1969).

### Summary

This article provides a textual commentary on the Gəʿəz 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.