

SO THAT THE ONE WHO TRANSLATES IT MAY RUN:  
THE TRANSLATION CHARACTER OF THE PESHITTA OF HABAKKUK

by

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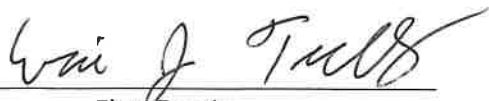
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## ABSTRACT

The main goal of this study is to articulate as fully as possible the translation character of the Peshitta of Habakkuk. Translation character is the overall nature of the translation, taking into account all translation-related features. Eric Tully's method for studying the Peshitta, which he developed in his monograph on the Peshitta of Hosea, is used to meet this goal. The translator's behavior needs to be separated from non-translation-related features (i.e., differences in Source Text, Inner-Syriac corruptions) to arrive at a description of the translation character of the Peshitta of Habakkuk. Gideon Toury's concepts of translation norms, as adapted by Tully, provide a method to gather and categorize the translator's behavior. This study is organized around the translator's five main norms: 1) standardization, 2) simplification, 3) syntactic explication, 4) exegetical explication, and 5) interpretive adjustments. There is also another set of norms that activate when the translator does not understand his Source Text. These include 1) omission, 2) root exegesis, 3) drudge words, 4) guesses from context, and 5) the use of the Septuagint. The translation character of the Peshitta of Habakkuk is graded on a scale of acceptability (Source Language oriented) and adequacy (Target Text oriented) in four areas: 1) translation rank, 2) quantitative agreement, 3) consistency, and 4) overall motivation. The Peshitta of Habakkuk falls between the two poles of acceptability and adequacy regarding translation rank and consistency of equivalents. The Peshitta Habakkuk is much closer to adequacy regarding quantitative correspondence and motivations for shifts. Overall, the Peshitta of Habakkuk is a more adequate translation than an acceptable translation.

Dedicated to Tyler Carrera and Samuel George

Two-Thirds of the “trinity-trinity”

Because there are three of us

And we go to a school

Called Trinity

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## ABBREVIATIONS

1QpHab	The Habakkuk Peshor
8HevXII gr	The Greek Minor Prophets Scroll from Nahal Hever
AB	Anchor Bible
<i>BIOSCS</i>	<i>Bulletin of the International Organization for Septuagint and Cognate Studies</i>
<i>BT</i>	<i>The Bible Translator</i>
<i>BHQ</i>	<i>Biblia Hebraica Quinta</i>
<i>BHS</i>	<i>Biblia Hebraica Stuttgartensia</i>
<i>CAL</i>	<i>Comprehensive Aramaic Lexicon</i>
<i>DCH</i>	<i>Dictionary of Classical Hebrew</i>
FAT	Forschungen zum Alten Testament
G	The Septuagint
GKC	<i>Gesenius' Hebrew Grammar</i> . Edited by Emil Kautzsch. Translated by Arther E. Cowley
<i>HALOT</i>	<i>A Hebrew and Aramaic Lexicon of the Old Testament</i>
<i>HTR</i>	<i>Harvard Theological Review</i>
IECOT	International Exegetical Commentary on the Old Testament
ISC	Inner-Syriac Corruption
<i>JBL</i>	<i>Journal of Biblical Literature</i>
JBLMS	Journal of Biblical Literature Monograph Series
JM	P. Joüon, <i>A Grammar of Biblical Hebrew</i> , Translated and revised by T. Muraoka
<i>JSem</i>	<i>Journal for Semitics</i>
<i>JSS</i>	<i>Journal of Semitic Studies</i>

<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>KAI</i>	<i>Kanaanäische und aramäische Inschriften</i>
<i>KTU</i>	<i>Die keilalphabetischen Texte aus Ugarit</i>
LHBOTS	Library of Hebrew Bible/Old Testament Studies
MNK	van der Merwe, Naudé, Kroeze, <i>A Biblical Hebrew Reference Grammar</i>
MPI	Monographs of the Peshitta Institute
MSU	Mitteilungen des Septuaginta-Unternehmens
MT	Masoretic Text
Muraoka	T. Muraoka, <i>A Classical Syriac Grammar</i>
NICOT	New International Commentary on the Old Testament
Nöldeke	Nöldeke, <i>Compendious Syriac Grammar</i>
OT	Old Testament
OTL	Old Testament Library
P	The Peshitta
SBLDS	Society of Biblical Literature Dissertation Series
SCS	Septuagint and Cognate Studies
SL	Source Language
Sokoloff	M. Sokoloff, <i>A Syriac Lexicon: A Translation from the Latin: Correction, Expansion, and Update of C. Brockelmann's Lexicon Syriacum</i>
ST	Source Text
STJD	Studies on the Texts of the Desert of Judah
T	Targum
TL	Target Language
TT	Target Text

UCOP	University of Cambridge Oriental Publications
<i>UF</i>	<i>Ugarit-Forschungen</i>
V	Vulgate
<i>VT</i>	<i>Vetus Testamentum</i>
VTSupp	Supplements to Vetus Testamentum
WEC	Wycliffe Exegetical Commentary
WO	Bruce K. Waltke & M. O'Connor, <i>An Introduction to Biblical Hebrew Syntax</i>
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

## CHAPTER 1: INTRODUCTION

Translation is one of the things that makes the world go around, because it enables communication between those who cannot normally communicate. Many people rely on translation for a variety of reasons such as business, scholarship, entertainment, and religious adherence. For almost as long as there has been writing, there have also been translations.

This thesis will focus on the translation of the OT book of Habakkuk in the Syriac Peshitta (P).<sup>1</sup> P receives its name from the Syriac word ܥܠܦܝܬܐ, which means “simple.” Syriac is a Northwest Semitic language, specifically a later dialect of Aramaic.<sup>2</sup> P is one of many translations of the Bible into the Syriac language. Other translations of the Bible into Syriac include the Diatessaron, the Old Syriac Gospels, P of the New Testament, as well as the Philoxenian, Harlean, Syro-Hexapla revisions, and the revision of Jacob of Edessa.<sup>3</sup> P was most likely translated around 200 CE, the earliest of the Syriac translations.<sup>4</sup>

P is important for two primary reasons. First, P is important as a witness to the textual development of the OT. A paucity of textual witnesses vexes our present understanding of the

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<sup>1</sup> The designation Old Testament has been chosen over Hebrew Bible, because both the OT and NT exist in P. Thus, it makes sense to use OT Peshitta instead of Hebrew Bible Peshitta. P will refer to the P-OT unless noted otherwise. [hold this until footnote 3? Start broadly then narrow]

<sup>2</sup> Fitzmyer categorizes Aramaic into five phases, 1) Old Aramaic, 2) Official Aramaic, 3) Middle Aramaic, 4) Late Aramaic, and 5) Modern Aramaic. The Syriac of the Peshitta would be Late Aramaic. See Joseph A. Fitzmyer, *A Wandering Aramean: Collected Aramaic Essays*, Society of Biblical Literature Monograph Series 25 (Missoula, MT: Scholars Press, 1979), 57–74. Recent surveys of Syriac include Aaron Michael Butts, “The Classical Syriac Language,” in *The Syriac World*, ed. Daniel King (Oxford: Routledge, 2020), 222–242; Na’ama Pat-El, “Syriac,” in *The Semitic Languages*, ed. John Huehnergard and Na’ama Pat-El, 2nd ed., Routledge Language Family Series (London: Routledge, 2020), 653–678.

<sup>3</sup> See Jonathan Loopstra, “The Syriac Bible and Its Interpretation,” in *The Syriac World*, ed. Daniel King (Oxford: Routledge, 2020), 293–6; Sebastian P. Brock, *The Bible in the Syriac Tradition*, 3rd ed., Gorgias Handbooks 52 (Piscataway, NJ: Gorgias, 2021), 17–33.

<sup>4</sup> M. P. Weitzman, *The Syriac Version of the Old Testament: An Introduction*, UCOP 56 (Cambridge: Cambridge University Press, 2005), 248–58.

text of the OT. While the Dead Sea Scrolls have significantly increased the number of ancient Hebrew texts of the OT, the ancient versions remain valuable textual witnesses. Because P was translated early, around 200 CE, it is an important witness to the Hebrew text of the OT.

P's status as a translation, however, complicates its use as a textual witness. Changes always happen during the translation process, meaning that P is *not* a straightforward witness to the Hebrew text of the OT in the same way as Hebrew textual witnesses are. Translation changes may include optional shifts introduced by the translator or changes caused by differences between languages. Important features in one language may not exist in another (for example, how does one represent Japanese honorifics in English?), or idioms and metaphors in one language may be nonsensical in another. These changes mean that apparent differences between P and extant Hebrew texts are not always a result of a difference in P's Source Text (ST). If one wants to use P as a witness to the text of the OT, then one will eventually have to ask the question, "How do I know if this apparent difference in the translation is a result of the translation process or if it is a genuine difference in the translation's ST?"

Second, P is important for the study of translation, specifically translation in antiquity. Ancient translations do not simply attest to the existence of translation in antiquity. They also attest to *how* translation was done in antiquity. Studying translations such as P can lead to a better understanding of how translation was performed in the ancient world.

This thesis will address these two primary reasons for studying P. The majority of the present study will focus on P as a translation, namely the translator's normal practices and the overall character of the translation. In addition, possible textual variants in the ST of P will come to the fore by thoroughly describing the translation character of P. A profile of the translation's



usual operations and the character of the translation is a prerequisite for discovering possible variants in the ST of P.

### *Previous Studies on the Peshitta of the Minor Prophets*

Many studies have been done on P in the past. In order best to understand the question posed in this study, it is critical to review what other questions have already been asked about P. Earlier studies have centered on five major areas that Michael Weitzman covers in his magisterial volume *The Syriac Version of the Old Testament*. These areas are: 1) P's relation to the MT and the character of P's translation, 2) P's relation to the other ancient versions, 3) unity and diversity in P (e.g., why are some books more literal or free than others?), 4) the possible historical background of P (e.g., who made it and why?), and 5) the text of P itself.<sup>5</sup> Other studies have been done on individual books in P including Jeremiah, Job, and parts of Psalms.<sup>6</sup>

This review of previous studies will only cover studies on P of the Minor Prophets, since this study is focused on P-Habakkuk.<sup>7</sup> Even though these studies on the Minor Prophets of P only cover part of P, they still represent the significant questions surrounding P, just applied to a

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<sup>5</sup> Weitzman, *The Syriac Version*. Another introduction to P is Brock, *The Bible in the Syriac Tradition*. Brock's study is less detailed than Weitzman's, because half of the book is dedicated to the reception of P in the Syriac Churches, a worthy subject, but one that is not immediately relevant to this thesis.

<sup>6</sup> Gillian Greenberg, *Translation Technique in the Peshitta to Jeremiah*, MPI 13 (Leiden: Brill, 2002); Heidi M. Szpek, *Translation Technique in the Peshitta to Job: A Model for Evaluating a Text with Documentation from the Peshitta to Job*, SBLDS 137 (Atlanta: Scholars Press, 1992); Ignacio Carbajosa, *The Character of the Syriac Version of Psalms: A Study of Psalms 90-150 in the Peshitta*, trans. Paul Stevenson, MPI 17 (Leiden: Brill, 2008).

<sup>7</sup> For the purposes of this thesis, the studies chosen for review here is only selective and not comprehensive. The studies reviewed below illustrate where research on P of the Minor Prophets has been and is going in order to set the stage for this study. Works in P of the Minor Prophets that are not reviewed are John Taylor, *The Massoretic Text and the Ancient Versions of the Book of Micah* (London: Williams and Norgate, 1890); Eiji Asada, *The Hebrew Text of Zechariah 1-8 Compared with the Different Ancient Versions* (Chicago: University of Chicago Press, 1896); William Frederick Notz, "The Masoretic Text of Nahum Critically Compared with the Ancient Versions" (PhD Dissertation, University of Wisconsin, 1909); H. Eldon Clem, "The Peshitta of Hosea as a Translation" (PhD Dissertation, Hebrew Union College-Jewish Institute of Religion, 2001); Jason T. Micheli, "The Translation Technique Evident in the Peshitta of Zechariah" (PhD Dissertation, University of Wisconsin-Madison, 2014); Petra Verwijs, *The Peshitta and Syro-Hexapla Translations of Amos 1:3-2:16* (Leiden: Brill, 2016).

narrower group of books. A common theme of these studies on P of the Minor Prophets is the fixation on questions concerning the relation between P and the MT, and between P and the other versions. The rest of this section on earlier studies will be split into two parts. The first will cover studies that deal with the complete translation of the Minor Prophets of P. The second will deal with studies on individual books in P of the Minor Prophets.

#### Studies on All of the Peshitta of the Minor Prophets

The most recent study covering the entirety of P of the Twelve is by Anthony Gelston.<sup>8</sup> Gelston's study is divided into two parts: the first centers on the text of P, and the second is concerned with the relationship between the MT and P, and the relationship of P to G and T. Gelston identifies only five readings in P that are shared with non-MT manuscripts that he sees as the most likely variants in the ST of P.<sup>9</sup> He concludes that P "has little distinctive contribution" to the reconstruction of the original Hebrew text of the Minor Prophets.<sup>10</sup> Gelston sees the translation of P to be "idiomatic and essentially faithful" regarding its ST and closer to the MT than G or T, even though he understands the translation technique in P as inconsistent, since he sees multiple translators at work in the Minor Prophets of P.<sup>11</sup> When it comes to P's relation to G and T, Gelston claims that P uses G inconsistently and that there is no firm evidence of dependence on T by P (or vice versa).<sup>12</sup>

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<sup>8</sup> Other studies have been done before Gelston. See Eric J. Tully, *The Translation and Translator of the Peshitta of Hosea*, MPI 21 (Leiden: Brill, 2015), 7–9.

<sup>9</sup> Hos 4:16; Hab 1:5; 2:16, 17; Zeph 3:7. A. Gelston, *The Peshitta of the Twelve Prophets* (Oxford: Clarendon, 1987), 118.

<sup>10</sup> Ibid., 130.

<sup>11</sup> Ibid., 156–57.

<sup>12</sup> Ibid., 176–7, 189–90.

Gelston's study is an essential work on P of the Minor Prophets. However, one problem with Gelston's work is how he moves between the different books within P of the Minor Prophets. This movement is an issue, because Gelston admits that P is inconsistent and that multiple translators may have been at work in P meaning that findings on translation technique in one book of the Minor Prophets cannot *automatically* be used to evaluate readings in another book of the P of the Minor Prophets<sup>13</sup> A better way would have been better to deal with the translation character of each book first before synthesizing the results. While it is convenient that Gelston has completed this work in a single volume, his organization creates complications.<sup>14</sup>

#### Studies on Individual Books in the Peshitta of the Minor Prophets

The following section is divided into two subsections. The first is about studies on individual books in P of the Minor prophets conducted before the publication of the critical Leiden Edition of P. The second is about studies done after the Leiden Edition. Studies done before the completion of the Leiden Edition did not have a shared critical edition, so their studies had to deal with the issue of evaluating P's own readings before comparing them to the MT. Additionally, the arrival of the Leiden Edition coincided with a push to create a more robust method for the study of P. Thus, while the Leiden Edition did not directly cause the change in methodologies for studying P, it can be used conveniently to mark a new period of methodologies in P.

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<sup>13</sup> Ibid., 139.

<sup>14</sup> Also, see Gelston's follow up study which covers some similar ground as his monograph. A. Gelston, "Some Readings in the Peshitta of the Dodekapropheton," in *The Peshitta - Its Early Text and History; Papers Read at the Peshitta Symposium Held at Leiden, August 1985*, ed. M. J. Mulder and Peter B. Dirksen, MPI 4 (Leiden: Brill, 1988), 81–98.

An early study on an individual book in P of the Minor Prophets is Sidney Zandstra's short 1909 study on Zephaniah. Zandstra's study focuses more on finding potential variants than a comprehensive analysis of P as a translation. He concludes that P is "literal" but "not slavish, and its style is smooth and flowing."<sup>15</sup> Zandstra understands that the aim of the translator was to provide a reliable translation, but not necessarily an exact one.<sup>16</sup> He notes some general changes in the translation, including using a specific term for one that is more general, using plurals for collective nouns, using longer sentences, and some interpretative changes.<sup>17</sup>

Taake Jansma's 1949 study on Zechariah 9–14 covers P, as well as T and G. In his chapter on P, Jansma first covers differences between the various Syriac manuscripts. Then he discusses the translation technique of P-Zechariah 9–14. Jansma catalogs different "translation techniques" in P-Zechariah 9–14, although some of these techniques are simply similarities and differences between the MT and P rather than actual techniques.<sup>18</sup> Jansma concludes that there are "no essential differences between M[T] and the Hebrew text underlying [P]."<sup>19</sup> Thus, P-Zechariah 9–14 is very similar to its Hebrew ST.

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<sup>15</sup> Sidney Zandstra, *The Witness of the Vulgate, Peshitta and Septuagint to the Text of Zephaniah*, Contributions to Oriental History and Philology 4 (New York: Columbia University Press, 1909), 22.

<sup>16</sup> Ibid., 24.

<sup>17</sup> Ibid.

<sup>18</sup> Jansma's list includes 1) P is more literal than T, 2) P simplifies the Hebrew, 3) some grammatical mistakes, 4) difference in number, 5) difference in tense and mood, 6) difference in gender, 7) difference in parts of speech, 8) additions, 9) omissions, 10) difference in vocalization, 11) double translations, 12) dittography, 13) difference in word order, 14) resemblance with T, 15) resemblance with G, 16) places where P differ from MT. Taake Jansma, *Inquiry into the Hebrew Text and the Ancient Versions of Zechariah ix-xiv* (Leiden: Brill, 1949), 30–5.

<sup>19</sup> Ibid., 24.

Last is Lars Kruse-Blinkenberg's 1966 study on P-Malachi. Kruse-Blinkenberg's work serves two purposes: 1) to study the translation of Malachi in P, and 2) to discuss difficult passages in Malachi in both the MT and P.<sup>20</sup> Kruse-Blinkenberg first covers what he considers to be the most important divergences between the MT and P, then the less important divergences.<sup>21</sup> Regarding the relationship of P with G, he identifies only one instance where P entirely agrees with G (Mal 1:13). He also endorses the theory that P and T may share a common source. Yet, Kruse-Blinkenberg thinks P is overall an independent translation.<sup>22</sup>

The three above studies have contributed helpful work for understanding P of the Minor Prophets, but they share two critical weaknesses. The first is the lack of a critical edition in which the various manuscripts and variants have been collected and made available to scholars. The second weakness is a lack of a rigorous methodology. Zandstra and Jansma do not give adequate explanations as to why certain readings in P result from the translator and not the ST, or vice versa. These two issues limit the usefulness of all the studies mentioned above.

#### *After Leiden: Magary and Tully*

Dennis Robert Magary's 1995 University of Wisconsin-Madison dissertation on P-Micah is important, because it was one of the first studies to: 1) attempt to develop a more rigorous methodology, 2) take advantage of new computer technology, and 3) use the recently available critical Leiden Edition. Magary poses three questions in his study of P-Micah. "(1) How does one demonstrate the translation technique of a book or group of books that goes beyond mere

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<sup>20</sup> Lars Kruse-Blinkenberg, "The Pesitta of the Book of Malachi," *Studia Theologica* 20, no. 1 (1966): 95.

<sup>21</sup> Most important divergences: Mal 1:13; 2:8, 11–13, 15–16; 3:1, 6, 10. Less important divergences include divergence in the translation of a single word, prepositions, conjunctions, person, change in number, addition or omission of suffixes, and one instance of transposition at Mal 3:10. *Ibid.*, 97–109.

<sup>22</sup> *Ibid.*, 109–118.

impressionism? (2) What are the measurable criteria for assessing the work of a translator? and (3) How does one visualize and discover relationships within a text that are relevant for purposes of textual criticism.”<sup>23</sup> The use of computer-aided analysis is vital for finding objective criteria to describe the translation accurately. Magary draws upon the Computer Assisted Tools for Septuagint Study (CATSS) to develop his database for P.<sup>24</sup>

Magary divides his study into two major sections. The first covers grammatical and lexical equivalents in P-Micah using his database. Here, Magary gives statistics on which TL word or verbal form is used for the SL word or verbal form and vice versa. The second section is a commentary on the MT, P, and G of Micah to see how the statistics he gathered in the previous sections play out in P. Borrowing Nida’s terms, Magary concludes that P-Micah is more formally equivalent regarding grammar, but P-Micah is more dynamically equivalent when it came to lexical equivalence.<sup>25</sup> Magary sees no instances where P clearly follows G.<sup>26</sup>

Last is Eric Tully’s recent study on P-Hosea, which represents a significant move forward in methodology. Tully draws from the growing field of translation studies, specifically Gideon Toury’s Descriptive Translation Studies and Andrew Chesterman’s causal model of translation.<sup>27</sup>

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<sup>23</sup> Dennis Robert Magary, “Translation Technique in the Peshitta of the Book of Micah” (PhD Dissertation, University of Wisconsin-Madison, 1995), 15–16.

<sup>24</sup> Ibid., 19–36.

<sup>25</sup> Ibid., 463–7.

<sup>26</sup> Ibid., 469.

<sup>27</sup> Tully, *The Translation and Translator*, 15–37. While Tully was first to draw from Translation studies in studying P, scholars working in G had drawn on Translation studies earlier. Interest in Translation studies seemed to have picked up around the mid-2000s. See of the early literature cited in Theo A. W. van der Louw, “Approaches in Translation Studies and Their Use for the Study of the Septuagint,” in *Proceedings of the XII Congress of the International Organization for Septuagint and Cognate Studies, Leiden, 2004*, ed. Melvin H. K. Peters, SCS 54 (Atlanta: Society of Biblical Literature, 2006), 17–8. Van der Louw cites J. de Waard as the first to draw on Translation studies. While many saw the potential for Toury’s Descriptive Translation studies in service of G (e.g.,

Toury and Chesterman provide a solid framework for studying the process of translation and categories to classify translation shifts beyond the typical descriptions of “literal/free” or “formal/dynamic.” Similar to Magary’s study, Tully includes statistics on the basic equivalences in P-Hosea, then a short textual commentary on the MT and P. After the commentary, Tully classifies the different shifts made by the translator of P-Hosea using Toury’s concept of operational norms. He evaluates P-Hosea on a scale of adequacy (ST-oriented) and acceptability (TT-oriented) in the categories of rank, quantitative correspondence, consistency of equivalents, and motivations for shifts.<sup>28</sup> Tully considers P-Hosea to be a more adequate translation than an acceptable translation.

Both above studies represent substantial progress in the study of P. Magary’s work is an improvement in the use of computer technology to aid in the analysis of P. At the same time, Tully’s volume is a step forward in methodology. The statistics available in both studies are invaluable for the study of P-Minor Prophets specifically and P in general.

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Albert Pietersma, “LXX and DTS: A New Archimedean Point for Septuagint Studies?,” *BIOSCS* 39 [2006]: 1–11), Tully seems to be unique in incorporating Chesterman’s work.

<sup>28</sup> Tully, *The Translation and Translator*, 274–81.

### *The Major Question and Purpose of the Present Study*

The major question this study will seek to answer is this: What is the translation character of P-Habakkuk? Translation character is the description of the translation that P-Habakkuk is overall, taking all its translation-related features into account. To answer this question, this study will first compare the textual segments between the MT and P. This comparison aims to understand the translator's decisions and norms.<sup>29</sup> Uncovering the translator's norms and activity is important, because the norms that direct the translator's activity determine the character of the translation. Genuine differences between the ST of P and the MT or scribal errors in the text of P are not relevant to the translation character of P, because they did not arise from the translation process. Once the translator's activity has been separated from differences that are not the result of the translation process, the study will be able to describe the overall character of the translation, because the translator's behavior will have been comprehensively categorized.

Assessing the translation of P-Habakkuk is important, since there has been relatively little research done on P of the Minor Prophets. The research that has been completed varies in aims, method, scope, and rigor. This thesis will be the first study to attend specifically on P-Habakkuk using a more up-to-date and rigorous method.

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<sup>29</sup> Throughout the rest of this thesis, the Translator will simply be used to refer to the Translator of P-Habakkuk. The pronoun 'he' will be used, since almost all ancient scribes were men. All other translators will be given additional identification, such as the translator of G, or generical translators will be used with lowercase "translators." This distinction is introduced now, since the discussion of translators in chapter 1 is meant to be generic, because the method can apply to any translation. The designation "Translator" will be used more when describing the conclusions of the study, while simply "P" will be used more throughout the body of the work. P is neutral and is used when discussing the text of the translation. To use Translator instead of P when discussing the text of the translation would imply the final conclusions of the study before it is appropriate to do so.



Additionally, research into P-Habakkuk is needed, because of the many text-critical questions that appear throughout the book of Habakkuk (e.g., 1:5, 2:4, etc.).<sup>30</sup> Several studies on the other textual witnesses that aid in text-critical questions surrounding Habakkuk have been done, but not one on P-Habakkuk. 1QpHab from Qumran has received much attention, but it is a commentary, and its readings may be influenced by exegetical traditions in some places.<sup>31</sup> The only Hebrew text of Habakkuk found in the Judean Desert is Mur88.<sup>32</sup> Also, two recent studies have focused on the Greek versions of Habakkuk.<sup>33</sup> Still, P-Habakkuk has not yet received a dedicated study such as those on 1QpHab or G-Habakkuk, so it is more difficult to profitably use P in text-critical work, since less is known about it. So, there is an essential need for work specifically on P-Habakkuk given the lack of textual sources for Habakkuk and their complicated nature.

Despite the need for a rigorous study on P-Habakkuk, the present study has its own limits. This study will not look for correlations between the other versions in detail, specifically between P and G, and between P and T. While the influence of G on P and the similarities in

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<sup>30</sup> See Oskar Dangl, “Habakkuk in Recent Research,” *Currents in Research: Biblical Studies* 9 (2001): 132–5; Marvin A. Sweeney, “Habakkuk, Book Of,” in *The Anchor Bible Dictionary*, ed. David Noel Freedman, vol. 3 (New York: Doubleday, 1992), 2–3.

<sup>31</sup> On 1 QpHab, see William H. Brownlee, *The Text of Habakkuk in the Ancient Commentary from Qumran*, JBLMS 11 (Philadelphia: SBL Press, 1959). And more recently, G. T. M. Prinsloo, “Hebrew Bible Textual Criticism and the Dead Sea Scrolls: What Not to Expect of the Peshar Habakkuk (1QpHab),” in *Scribal Practice, Text and Canon in the Dead Sea Scrolls: Essays in Honor of Peter W. Flint*, ed. John J. Collins and Ananda Geyser-Fouché, STDJ 130 (Leiden: Brill, 2019), 25–55.

<sup>32</sup> See Mika S. Pajunen, “The Minor Prophets in the Judean Desert Manuscripts,” in *The Oxford Handbook of the Minor Prophets*, ed. Julia M. O’Brien (Oxford: Oxford University Press, 2021), 65. It may be possible that some of Habakkuk is found in 4Q82. *Ibid.*, 64.

<sup>33</sup> Joshua L. Harper, *Responding to a Puzzled Scribe: The Barberini Version of Habakkuk 3 Analyzed in the Light of the Other Greek Versions*, LHBOTS 608 (London: T&T Clark, 2015); James A. E. Mulrone, *The Translation Style of Old Greek Habakkuk: Methodological Advancement in Interpretative Studies of the Septuagint*, FAT 2/86 (Tübingen: Mohr Siebeck, 2016).

interpretive tradition between T and P are both important questions in the study of P, they cannot be pursued in-depth here.<sup>34</sup> Reference will only be made to the other versions when it is necessary, such as when G is likely to have influenced P.

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<sup>34</sup> For an overview of options on these topics see, Weitzman, *The Syriac Version*, 68–129; P. B. Dirksen, “The Old Testament Peshitta,” in *Mikra: Text, Translation, Reading, & Interpretation of the Hebrew Bible in Ancient Judaism & Early Christianity*, ed. M. J. Mulder (Peabody, MA: Hendrickson, 2004), 255–297.

### *A Method for Describing the Peshitta of Habakkuk*

The current study employs the method developed by Eric Tully in his monograph on P-Hosea.<sup>35</sup> Tully uses the field of translation studies to create a more linguistically robust approach to P. Specifically, Tully draws primarily from Andrew Chesterman and Gideon Toury. The rest of this section will be divided into four subsections. The first two will cover the essentials of both Chesterman and Toury in order to prime the reader to understand Tully's method. The third section will describe Tully's modifications and adaptation of Chesterman and Toury. The last section will detail the steps of Tully's method that are used in this study.

#### Chesterman's Causal Model of Translation

Throughout the history of translation studies, translation scholars have proposed different models of translation. These various models focus on various aspects of translation, including how translations are made, their features, or their impact on their cultural environment.<sup>36</sup> While models of translation are usually devoted to one aspect of translation, Andrew Chesterman's causal model does not separate these different aspects. Chesterman's model is an attempt to bring together the different strengths of these various models of translation into one model. The causal model can be broadly formulated as "Causes → Translation(s) → Effects."<sup>37</sup> The causal model focuses on how many different causes impact the translation as it is created. Once the translation is completed, it has its own effects on the environment that made it. The central focus of the causal model is how each part of the translation process builds off each other, even socio-

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<sup>35</sup> Tully, *The Translation and Translator*. See also Eric J. Tully, "The Character of the Peshitta Version of Ruth," *BT* 70, no. 2 (2019): 184–206.

<sup>36</sup> See Andrew Chesterman, "A Causal Model for Translation Studies," in *Intercultural Faultlines: Research Models in Translation Studies I - Textual and Cognitive Aspects*, ed. Maeve Olohan (Manchester: St. Jerome, 2000), 15–27; Tully, *The Translation and Translator*, 16–23.

<sup>37</sup> Chesterman, "A Causal Model for Translation Studies," 20.

cultural environments prior to the official start of the translation process. These levels of causation create a snowball effect that becomes the final translation which, in turn, has its own effects on the socio-cultural environment that gave rise to its creation.

Chesterman identifies seven levels of causations. He lists, in order: 1) socio-cultural conditions (norms, history), 2) translation event (sokops), 3) translation act (state of knowledge), 4) translation profile (linguistic features in the translation), 5) cognitive effects (change of cognition), 6) behavioral effects (criticism), and 7) socio-cultural effects (consumer behavior).<sup>38</sup>

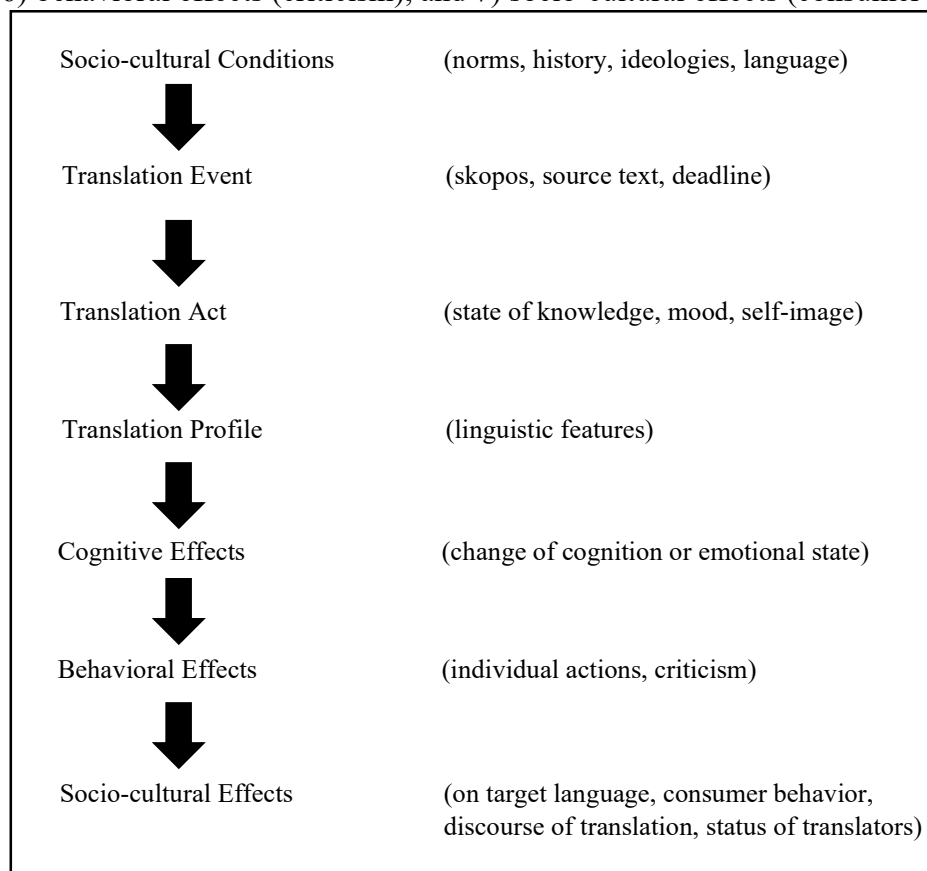


Figure 1: Chesterman's causal model of translation.<sup>39</sup>

<sup>38</sup> Ibid. In some ways Chesterman's model has some broad similarities with Szpek's model. Her model of translation has four components, 1) Element of Transaction, 2) Adjustment, 3) Motivation, and 4) Effect on Meaning. She defines "motivation" as "the reason or cause that prompted an adjustment to an element of translation." Focus on reason and cause is similar to Chesterman's drive to ask causal questions in his model. Szpek, *Translation Technique in the Peshitta to Job*, 15.

<sup>39</sup> Adapted from Chesterman, "A Causal Model for Translation Studies," 20.

## Gideon Toury's Descriptive Translation Studies

Descriptive Translation Studies (DTS) is a method developed by Israeli translation scholar Gideon Toury. The goal of Toury's method is to move away from what he perceives as a prescriptive bias in translation studies and instead to be entirely descriptive. Focusing on what is immediately observable and describable is a constant touchpoint in Toury's work.

Two of Toury's points are crucial for this study. First, DTS makes its object of study the TT. Toury reminds translation scholars that they should focus on *translations*, not STs. Thus, DTS first starts with reading the TT on its own before establishing a ST.<sup>40</sup> Toury's concept of an "assumed translation" enables one to start with the TT. An assumed translation is a text presumed to be a translation, because it is presented as such by the host culture, whether it is a translation or not.<sup>41</sup> Toury's method allows scholars to start with the assumed translation before using a ST. This concept is important for the study of P, since there is no known ST for P.

The second of Toury's crucial points is his emphasis on translation as a cultural phenomenon. The relationship between translation and culture is never one way. Translations impact their new cultural environments and shape the thoughts of their readers. At the same time, readers can accept or reject a translation for various reasons. For example, a reader may reject a translation, because it is too literal and reads poorly in their language. Here we see the cultural feedback of the socio-cultural effects in the last stage of Chesterman's causal model. This

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<sup>40</sup> Gideon Toury, *Descriptive Translation Studies - and Beyond*, Revised Ed. (Amsterdam: John Benjamins, 2012), 33.

<sup>41</sup> The concept of assumed translation is made up of three postulates, since "their existence posited rather than factual." These three postulates include 1) the ST postulate (that there is another text written before the assumed translation that is its base), 2) the Transfer postulate (that both texts share features through their transfer), and 3) the Relationship postulate (that there is some tangible relationship between the two). Ibid., 28–30. See also Gideon Toury, "A Handful of Methodological Issues in DTS: Are They Applicable to the Study of the Septuagint as Assumed Translation?," *BIOSCS* 39 (2006): 12–25.

feedback creates cultural norms around translation. Toury defines norms as “general values or ideas shared by a certain community... into specific performance instructions appropriate for and applicable to specific situations, providing they are not (yet) formulated as laws.”<sup>42</sup> Translation norms are a phenomenon of society, not just an individual translator. A translator does not make use of norms. Rather, norms make use of the translator. A translator’s decisions will be influenced by what they think the target audience will want or accept in a translation. The different kinds of norms regarding translation are described below.

### Tully’s Adaptation of Chesterman and Toury

Having discussed the crucial aspects of both Chesterman and Toury’s works, this section will cover how Tully brings them together for his method. Tully makes one important modification to Chesterman’s causal model to make it compatible with DTS. The causal model starts at the beginning of the translation process, while DTS begins with the completed TT. Thus, Tully uses Chesterman’s causal in reverse.<sup>43</sup> Tully makes this inversion of Chesterman’s model, because each phase of cause and effect tightly builds off each other. Thus, one can use the causal model to examine the effects (that is, the completed TT) which will lead to the discovery of the causes of those effects. The chart below shows the modified causal model and DTS side-by-side.

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<sup>42</sup> Gideon Toury, “The Nature and Role of Norms in Literary Translation,” in *Literature and Translation: New Perspectives in Literary Studies: With a Basic Bibliography of Books on Translation Studies*, ed. J. S. Holmes, J. Lambert, and R. van den Broeck (Leuven: ACCO, 1978), 83–4.

<sup>43</sup> Tully, *The Translation and Translator*, 31.

	Causal Model (Chesterman)	Descriptive Studies (Toury)	
1	Cognitive/Behavioral/Socio-Cultural Effects ( <i>on target language, on actions, reception, etc.</i> )	Study translation in terms of acceptability in the target system	
		Establish the identity of the source text	
2	Translation Profile ( <i>linguistic features</i> )	Compare textual segments	
		Identify shifts	
3	Translation Act ( <i>cognitive: state of knowledge, mood, self-image</i> )	Establish translation relationships	Operational Norms
4	Translation Event ( <i>situational: skopos, source text, deadline, etc.</i> )	Describe the equivalence	Preliminary Norms
5	Socio-cultural Context ( <i>norms, history, ideologies, languages, etc.</i> )	Explain the overall concept of translation	

Figure 2: Chesterman and Toury side-by-side.<sup>44</sup>

Tully makes other modifications to the causal model, so that it can be better utilized for the study of P. The fact that one can use the causal model to consider virtually anything that could impact a translation is a clear strength. Still, it is impossible to recover all these possibilities by only studying the text of P. For example, Chesterman lists “self-image” as a causal effect in the translation act stage. Tully does not see something such as “self-image” as recoverable through the textual study of P. So, he focuses on what *is* recoverable, namely the operational norms of the translator.<sup>45</sup> Additionally, Tully prefers to call Chesterman’s translation profile stage the “Translated Text” phase, because “[t]he term ‘profile’ implies the entire method and technique of the translator and, as such, would encompass the *results* of this analysis, not the object of study.”<sup>46</sup>

<sup>44</sup> Adapted from Ibid., 32.

<sup>45</sup> Ibid., 35.

<sup>46</sup> Ibid., 33. Emphasis original.

## The Steps of Tully's Method

This fourth section will describe each step of Tully's method. Not all the steps from Tully's method will be described here, since the present study is more restricted in scope. For example, this study will not cover Chesterman's socio-cultural phase, since that would involve more use of the other ancient versions and go beyond this study's scope.

### *Establishing a Source Text*

The first major problem that Tully's method must address is the problem of the Source Test (ST) of P. When studying translations of any kind, one will compare the translation under investigation with that translation's ST. A significant methodological problem when studying any of the ancient versions is the lack of any known ST to compare with the version under study. To deal with this issue, scholars adopt the MT as a hypothetical ST to study the ancient versions.<sup>47</sup> This creates the circular problem of needing a ST to do the study, and the results of the study are then used to identify and describe the ST of the ancient version.<sup>48</sup> This problem can move forward when the analysis proceeds in a "helical" motion.<sup>49</sup> The first time one reads through P, there will be many times when the reader will be unsure if a difference is the result of the translator or a ST that differs from the MT. These unclear instances are reevaluated each time one reads through the translation. Each time the study moves back and forth between the MT and P, it becomes progressively clearer where the ST of P is the same as the MT and where it is different, since the reader gathers more data about the translator's behavior. Once one compares

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<sup>47</sup> Ibid., 5.

<sup>48</sup> Ibid., 4.

<sup>49</sup> Toury, *Descriptive Translation Studies*, 33. Tully also uses the alternative example of recursion in computer programming. Eric J. Tully, "A Model for Distinguishing between Textual Variants and Translation Shifts in Old Testament Textual Criticism," *Scandinavian Journal of the Old Testament* 34, no. 2 (2020): 245–266.



the MT and P a sufficient number of times, the instances that are still unclear are the most likely readings to have originated from a ST different from the MT.

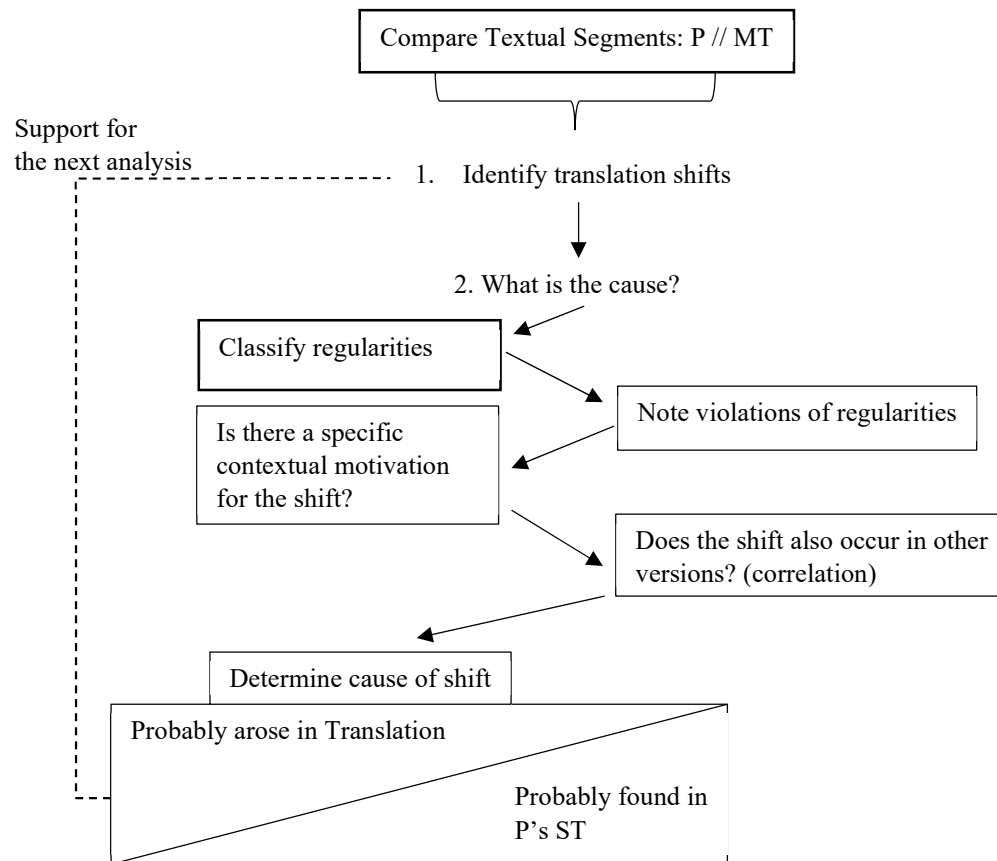


Figure 2: Tully's Model for establishing the ST of P.<sup>50</sup>

### *Translated Text*

With the hypothetical ST established, attention turns to the translated text of P. Here, the textual data in P is gathered and compared with the hypothetical ST. The linguistic features that appear in the text of P show the translator's competence in both the Source Language (SL) and the Target Language (TL). Comparing the ST and TT leads to the discovery of translation shifts. A translation shift is a departure "from formal correspondence in the process of going from the

<sup>50</sup> Adapted from Tully, *The Translation and Translator*, 6 with minor modification.

SL to the TL.”<sup>51</sup> Formal correspondence is when a segment in the TT occupies “as nearly as possible, the ‘same’ place in the economy of the TL [Target Language] as the given SL [Source Language] category occupies in the SL.”<sup>52</sup> The number of shifts that can occur is legion, but there are some broad categories of shifts. These wider categories are phonological, morphological, syntactical, and lexical.<sup>53</sup> Phonological changes include, for example, transliteration, play on words, and patterns of sound. Morphological changes include tense, aspect, number, gender. Syntactical changes involve changes at the phrase, clause, and discourse levels. Lexical changes include metaphors, figures of speech, and even style. These shifts are not isolated from each other. They can appear together. Occasionally, one shift can cause another shift in the same or different category.

### *Translation Act*

If the Translated Text level is the written translation, then the Translation Act level is the act of writing the translation. Ancient translators did not think about their task completely haphazardly. Their task was dictated by the norms of their culture and time, to a certain extent.<sup>54</sup>

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<sup>51</sup> J. C. Catford, *A Linguistic Theory of Translation: An Essay in Applied Linguistics* (London: Oxford University Press, 1965), 73.

<sup>52</sup> *Ibid.*, 32.

<sup>53</sup> E. A. Nida, *Toward a Science of Translating: With Special Reference to Principles and Procedures Involved in Bible Translating* (Leiden: Brill, 1964), 193–225. See also the copious categories in Kitty van Leuven-Zwart, “Translation and Original: Similarities and Dissimilarities, I,” *Target* 1, no. 2 (1989): 151–181; Kitty van Leuven-Zwart, “Translation and Original: Similarities and Dissimilarities, II,” *Target* 2, no. 1 (1990): 69–95.

<sup>54</sup> In some previous studies on the translation technique of the ancient versions, scholars have described the approach of the ancient translator as *ad hoc* and that “they had no conscious method or philosophy of translation,” Anneli Aejmelaeus, “Translation Technique and the Intention of the Translator,” in *VII Congress of the International Organization for Septuagint and Cognate Studies, Leuven, 1989*, ed. Claude E. Cox, SCS 31 (Atlanta: Scholars Press, 1991), 25. However, this idea has been critiqued as a “folk idea” of translation, since it fails to account that norms are always active, because of a translation’s socio-cultural place. See Cameron Boyd-Taylor, “Toward the Analysis of Translational Norms: A Sighting Shot,” *BIOSCS* 39 (2006): 28–9. For a recent example of describing the translation technique of G that takes translation studies into account, see Mulrone, *The Translation Style of Old Greek Habakkuk*, 66–72. Examples of some ancient ideas about translation or norms can be found in

Giving attention to translation shifts will uncover a translator's approach. Studying the text of P will include gathering and organizing the translator's norms. This gathering is done in chapters 3–5 of the study.

Operational norms are the translation norms that appear at the level of the translation act. This norm represents the decisions a translator makes in the translation process. Operational norms can be seen when one compares the ST segment to the TT segment. A textual segment is a coupled pair of replaced text (in the ST) and replacing text (in the TT) for which there is nothing left over that is not dealt with by the pair. What a translator was attempting to translate and how they were trying to translate a textual segment can be seen by isolating the pairs. The relationship that can be identified between the two segments will lead to the general norm that gave rise to the particular translation.<sup>55</sup>

Understanding a translator's norms allows one to organize a translator's behavior and separate that behavior from other features in the translation that are not a result of a translator's actions, such as later scribal errors. As noted above, the translator's activity in P must be distinguished from non-translation-related features in order to answer this study's main question. Tully's use of Toury's concept of norms provides a convenient system to accomplish this goal.

### *Translation Event*

The translation event is the beginning of the translation process before a translator sits down to start his or her work. Translators must decide what text they want to translate, what kind of translation they want to make, and when they want to finish the translation. Regarding P-

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Sebastian P. Brock, "Aspects of Translation Technique in Antiquity," *Greek, Roman and Byzantine Studies* 20 (1979): 69–87. While Brock does not use the terminology of norms, they could be applied to what he discusses.

<sup>55</sup> Toury, *Descriptive Translation Studies*, 82–5, 115–130.

Habakkuk, the translation event phase involved the translator's choice of P-Habakkuk's ST and the translator's overall motivation for what kind of translation they wanted to make. Chapter 6 covers the ST of P, and chapter 7 describes the translator's motivation.

As with the previous level, another norm is relevant here. The initial norm represents where translators position themselves regarding acceptability and adequacy. Acceptability is when a translation is oriented toward the TL and culture, while adequacy is when a translation is oriented toward the SL and culture. The initial norm is logically prior to the operational norm, since it dictates how a translator will approach the translation process overall. However, the initial norm can also be repeated throughout the process as a translator encounters new problems that require a change in approach.

This study will be restricted to focusing on operational and initial norms. This study will only proceed to preliminary norms in a limited capacity to address possible variants in the ST of P.<sup>56</sup> To discover preliminary norms, P would need to be compared to other translations, namely the G and T. This would at least double the time it would take to gather and interpret the necessary data.<sup>57</sup>

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<sup>56</sup> Preliminary norms deal with translation policy and the directness of the translation. Translation policy is the choice of texts to be brought into the Target Culture. In the case of P, this is the books of the OT. Directness of translation is whether the translation is being done directly from a ST in the original SL or from another translation in different language. Toury, *Descriptive Translation Studies*, 82.

<sup>57</sup> Tully compares G and T with P to find the Initial Norms for P-Hosea in Tully, *The Translation and Translator*, 282–325.

## CHAPTER 2: BASIC CORRESPONDENCES AND LANGUAGE DIFFERENCES

This chapter will cover basic correspondences and language differences. Basic correspondences are the ways that the Translator normally translates a particular feature in the ST, i.e., a Hebrew perfect verb with a Syriac perfect verb. These correspondences create a kind of control group that can be used to see the Translator's normal translation choices and compare other translation choices against it.

Language differences occur when the Translator has no true corresponding choice in the Target Language (TL) for a Source Language (SL) feature. Then, he must find a way to give a translation of a SL feature that does not exist in the TL. Examples of language differences constitute a group of non-optional shifts. These shifts constitute a different kind of shift from those shifts analyzed in chapters 3 and 4. Thus, they are treated separately.

### *Basic Correspondences*

There are three basic correspondences: *binyan*, verbal conjugation, and prepositions. Attending to these basic correspondences will reveal the Translator's normal tendencies. These tendencies will make it easier to identify shifts. For example, it is clear that the Translator prefers to use the Syriac perfect for the Hebrew perfect by looking at the basic verbal correspondences. Thus, when a non-perfect verb appears for the Hebrew perfect, this difference would indicate deviance from the Translator's usual patterns.

### *Binyan*

The basic correspondence of *binyanim* between Hebrew and Syriac is given below:

Hebrew		Syriac	
Qal	→	P'al	(G)
Niphal	→	Etp'el	(Gt)
Piel	→	Pa''el	(D)
Hithpael	→	Etpa''al	(Dt)
Pual	→	Etpa''al	(Dt)
Hiphil	→	Af'el	(C)

Figure 4: Comparison of Hebrew and Syriac *binyanim*.<sup>1</sup>

Most *binyan* shifts in P result from obligatory changes in translation. While a Hebrew verb will usually appear in one *binyan* with one sense, Syriac may use a different *binyan* to communicate the same meaning. For example, P has the Etp'el ܐܬܦܝܠ for the Qal ܐܬܢܚܝܠ in Habakkuk 3:2. This change in *binyan* may appear to be a significant shift. However, when P uses ܐܬܦܝܠ to translate ܐܬܢܚܝܠ, it often occurs in the Etp'el *binyan* with active meaning.<sup>2</sup> Since this use of ܐܬܦܝܠ in the Etp'el *binyan* is P's normal usage, it does not represent a significant shift.

Other shifts in *binyan* may result from using an unpointed text. One example may be in Habakkuk 1:5, where P renders the Pual ܐܬܦܝܠ with the Etpa'al ܐܬܦܝܠ. While ܐܬܦܝܠ is in the Etpa'al *binyan*, it has an active sense in that *binyan*. ܐܬܦܝܠ does not appear in the Pual often, so it is possible that the reading in P reflects an understanding of ܐܬܦܝܠ as a Qal verb.<sup>3</sup>

Lastly, there are places where there are changes in *binyan* in P when it is not required to. These optional shifts are covered in chapter 4.<sup>4</sup>

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<sup>1</sup> Adapted from Eric J. Tully, *The Translation and Translator of the Peshitta of Hosea*. MPI 21 (Leiden: Brill, 2015), 39.

<sup>2</sup> Sokoloff, 302. Examples include Hos 2:19; 8:13; 9:9; Jonah 2:8; Mic 6:5; Zech 13:2; Mal 3:22.

<sup>3</sup> In Psalm 22:13, 88:12 and Job 37:20, the Pual ܐܬܦܝܠ is translated with an active verb. But the Pual ܐܬܦܝܠ in Isaiah 52:15 is translated with a true passive verb.

<sup>4</sup> See the section, "Changes in Binyan."

## Conjugations

Both Hebrew and Syriac share similar verbal conjugations including the perfect, imperfect, participle, imperative, and infinitive construct. However, that does not mean that these conjugations play the same roles in both languages.<sup>5</sup> While scholars see the Syriac verbal system as a tense-oriented language, the debate as to whether Hebrew is primarily tense or aspect-oriented remains ongoing.<sup>6</sup> In Hebrew, the participle plays fewer roles than in Syriac, while the Syriac participle has a more extensive use. This expansion of the Syriac participle includes taking the present tense over from the perfect conjugation.<sup>7</sup> While both languages share some basic conjugations, some conjugations are unique to Hebrew that do not have a direct grammatical counterpart in Syriac. These unique conjugations are the *wayyiqtol*, *weqatal*, both jussive and cohortative forms, as well as the infinitive absolute.<sup>8</sup> When these unique forms appear, P is forced to render them in some way without recourse to a Syriac equivalent. The chart below shows the correspondence between the Hebrew verbal forms in Habakkuk and the various Syriac verbal forms P uses for each Hebrew verbal form.

Hebrew	Syriac	#	%	Notes
Perfect	Perfect	33	<b>89%</b>	<b>Default Correspondence</b>
	Participle	2	5%	1:2 and 2:4 — the shift to a participle is to clarify the time referent.
	Imperfect	1	3%	1:11 — the shift to an imperfect is to clarify the time referent.
	Adjective	1	3%	2:4 —a known word is used for an obscure word.

<sup>5</sup> See the chart comparing the Hebrew and Syriac verbal system in Heidi M. Szpek, *Translation Technique in the Peshitta to Job: A Model for Evaluating a Text with Documentation from the Peshitta to Job*, SBLDS 137 (Atlanta: Scholars Press, 1992), 78–80.

<sup>6</sup> See Benjamin J. Noonan, *Advances in the Study of Biblical Hebrew and Aramaic: New Insights for Reading the Old Testament* (Grand Rapids: Zondervan Academic, 2020), 118–144.

<sup>7</sup> See uses of the participle in Nöldeke, §§269–280.

<sup>8</sup> See the section “Hebrew Verbal Form does not Exist in Syriac,” below in the present chapter.

Hebrew	Syriac	#	%	Notes
Imperfect	Participle	26	42%	1:2 (x3), 3 (x2), 9, 10 (x2), 13, 15, 17 (x2), 2:1 (x2), 3 (x4), 5 (x2), 3:5 — all these are shifted to clarify the time referent. <sup>9</sup> 2:14 — the shift to a participle is to standardize the syntax.
	Imperfect	24	<b>39%</b>	<b>Default Correspondence</b>
	Perfect	11	17%	1:3, 4 (x3), 15 (x2), 16 (x2); 3:3, 8, 10, 16 (x2) — these shifts are done to clarify the time referent.
	Noun	1		1:12 is an ISC and so does not count toward the percentage.
	Adjective	1	2%	1:13 — This is a case of simplification.
<i>weqatal</i>	Imperfect	3	<b>60%</b>	<b>Default Correspondence</b> The ʾ is omitted in 2:7.
	Adjective	2	30%	1:8 (x2) — the verbs change to adjectives for simplification.
<i>wayyiqtol</i>	Perfect	11	<b>73%</b>	<b>Default Correspondence</b> 1:3; 2:5; 3:6, 19 — the ʾ is omitted or changed.
	Participle	3	20%	1:9 and 10 (x2) — these shifts are done to clarify the time referent.
	Imperfect	1	7%	1:11 — the shift to an imperfect is to clarify the time referent.
Participle	Participle	14	<b>52%</b>	<b>Default Correspondence</b>
	Noun	7	26%	1:10 — a case of alternative vocalization. 1:14; 2:8, 17, 18 (x2) — these participles are simplified to nouns. 2:15 – G influences P.
	Adjective	3	11%	1:7, 1:13, and 2:5 — these verses are cases of simplification.

<sup>9</sup> There is the possibility that one of the imperfects in Habakkuk 2:3 is not an imperfect form, which is הִפְּתִי. Some understand this form to be an imperfect, based on the parallel with the other imperfect, הִפְּתִי. Richard D. Patterson, *Nahum, Habakkuk, Zephaniah: An Exegetical Commentary*, WEC (Chicago: Moody, 1991), 174. Janzen understands it as a noun, following Dahood and Loewenstamm. J. Gerald Janzen, “Habakkuk 2:2-4 in Light of Recent Philological Advances,” *HTR* 73, no. 1–2 (1980): 54–7. Pardee’s study concluded that הִפְּתִי is a verbal noun, a participle, with the qamets diagnostic of the participle, since according to Pardee the word was a loan word from outside Hebrew after the Canaanite Shift. Dennis Pardee, “YPH ‘Witness’ in Hebrew and Ugaritic,” *VT* 28, no. 2 (1978): 204–213. If הִפְּתִי is not supposed to be understood as an imperfect, then this would have a small change on the statistics above.



Hebrew	Syriac	#	%	Notes
	Perfect	3	11%	1:4 and 3:19 — the ST is most likely not understood here.
Imperative	Imperative	9	<b>82%</b>	<b>Default Correspondence</b>
	Imperfect	1	9%	2:3 —the shift to the imperfect is to conform to normal Syriac usage.
	Noun	1	9%	3:2 — this verse is a case of alternate vocalization.
Jussive	Participle	1	<b>100%</b>	<b>Default Correspondence</b>
Cohortative	Imperfect	4	<b>80%</b>	<b>Default Correspondence</b>
	Adjective	1	20%	2:1 — this is an example of a change in word class.
Infinitive Construct	Infinitive construct	5	<b>33%</b>	<b>Default Correspondence</b>
	Participle	5	33%	1:13 and 2:9 — these changes result from P clarifying the relationship between clauses. 1:17 — the shift is done to clarify the time referent. 3:16 — the shift to the participle is for smoother syntax.
	ܐ + imperfect	2	13%	The imperfect verb form paired with ܐ is a common substitute for the infinitive to mark purpose. <sup>10</sup>
	Imperfect	1	7%	2:1 — the shift to an imperfect is a result of a different understanding of the relationship between clauses.
	Perfect	1	7%	2:10 — the ST is most likely not understood here.
	Noun	1	7%	1:8 — a case of different vocalization.
Infinitive Absolute	Perfect	1	25%	3:13 — the shift to a perfect verb is done to match the perfect verb that appears earlier in the sentence.
	Participle	1	25%	2:15 — this is a case of alternative vocalization.
	Noun	1	25%	3:2 — this shift is a result of reading an unpointed text.
	Adverb	1	25%	2:3 — the change in word class is done to preserve the meaning of the infinitive absolute.

### Prepositions

In the same way that there are similarities and differences between the verbal systems of Hebrew and Syriac, there are also similarities and differences between the system of prepositions

<sup>10</sup> Noldeke §286; Ada Wertheimer, “The Functions of the Syriac Particle D-,” *Muséon* 114, no. 3–4 (2001): 276.

in Hebrew and Syriac. A verb in Syriac may prefer to take a different preposition than in Hebrew, or a Syriac idiom may require an alternative preposition than what is used in Hebrew. Also, a preposition may have more varied usage in Syriac than in Hebrew. A good example is Syriac ܐ, which marks the direct object far more often than in Hebrew. The table below shows the basic correspondences of prepositions in the MT and P of Habakkuk.

Hebrew	Syriac	#	%	Notes
אֶל	ܐܠ	3	75%	<b>Default Correspondence</b>
	ܐ	1	25%	1:13 — the preposition ܐ is routinely used with the verb ܐܠܡ.
בְּ	ܐ	29	88%	<b>Default Correspondence</b>
	ܕ	1	3%	1:14 — P contains ܐܠܡܢܐ ܕܠܐ ܕܠܐ for the MT's ܐܠܡܢܐ ܕܠܐ with. The ܕ preposition is used to mark possession, “he had no leader” instead of “no leaders among them” in the MT.
	ܠ	1	3%	3:8 — ܠ is used to avoid redundancy.
	ܡܢ	1	3%	2:1 — sometimes ܡܢ is preferred with the verb ܠܡܢ in P.
	ܡܢ	1	3%	1:13 — the conjunction ܡܢ is used with an infinitive construct to replace ܐ plus an infinitive construct in the MT to keep an equivalent meaning.
בְּקֶרֶב	ܡܢ	2	67%	<b>Default Correspondence.</b>
	ܐ	1	33%	2:19 — ܐ is used simply for “in,” as opposed to ܡܢ for “in the midst.”
בְּ	ܡܢ	8	100%	<b>Default Correspondence</b>
לְ	ܕ	18	58%	<b>Default Correspondence</b>
	ܐ	5	16%	2:9 — ܐ + the imperfect marks purpose, just as the Hebrew לְ + infinitive (see above). 3:1 — ܐ marks possession, which is more natural in Syriac. 3:16 — the shift from the לְ preposition on a Hebrew infinitive construct to ܐ with a Syriac imperfect is done to normalize the syntax. 3:14 and 19 — these are in the context of higher-level problems.
	ܐ	4	13%	1:6 and 3:11 — the ܐ more clearly marks a locative use. 3:14 — this shift occurs in a section where the ST was most likely not understood.

Hebrew	Syriac	#	%	Notes
	ܠܬܠ	2	7%	1:10 and 3:16 — ܬܠ more clearly communicates an adverse sense.
	ܬܠܐ	1	3%	1:6 — ܬܠܐ is a better way to mark possession in Syriac.
	ܠܡܡܠ	1	3%	There is some debate if this is an ISC of ܠܬܠ.
ܠܢܓܕ	ܡܢܥ	1	100%	<b>Default Correspondence</b>
ܠܦܢܝ	ܡܢܥ	1	100%	<b>Default Correspondence</b>
ܡܥܬ	ܡܥܬ	1	100%	<b>Default Correspondence</b>
ܡܢ	ܡܢ	17	95%	<b>Default Correspondence</b>
	ܐ	1	5%	3:4 — the use of ܐ is for simplification.
ܢܓܕ	ܡܢܥ	1	100%	<b>Default Correspondence</b>
ܥܕ	ܡܢܥ	3	100%	<b>Default Correspondence</b>
ܥܠ	ܠܬ	11	86%	<b>Default Correspondence</b>
	ܬ	1	7%	2:15 — the preposition ܬ is routinely used with the verb ܐܡܪ.
	ܬ	1	7%	2:14 — the preposition ܬ is used to mark what it perceives as the direct object.
ܬܚܬ	ܬܚܬܐ	1	50%	<b>Default Correspondence</b>
	Noun	1	50%	3:16 — a more specific word is used for the context.

### *Obligatory Language Change*

The second section of this chapter will deal with obligatory language changes in P-Habakkuk. Both Hebrew and Syriac are similar Northwest Semitic languages. Although they have this language family in common, there are also many differences between both languages. P will occasionally contain a change from the Hebrew, because there is no exactly similar Target Language (TL) feature for a feature in the Source Language (SL). In these cases, non-optional shifts are forced upon the Translator by differences in one or both language systems. Non-optional shifts are when the Translator's choices are restricted. For example, when the Translator wants to translate an imperfect verb, he can choose to use an imperfect verb, a participle, or something else for a variety of reasons. In this example, the most natural translation would be the

imperfect verb. The Translator could choose a participle or something else and it is important to understand *why* these choices are made. However, when a SL feature does not exist in the TL, the choices of the Translator are constrained, since a path he may normally take is not open to him. Thus, *how* the Translator deals with these problems caused by language difference is important, but the reason *why* the change is prompted is the same in all instances, since they are caused by language difference.

Each below example will have the Hebrew (MT) and the Syriac (Leiden Edition) side by side with an accompanying translation and the relevant word or phrase underlined.<sup>11</sup> The translations of the MT and P are meant to be literal to help clearly show where the MT and P are the same and where they differ. Examples may be followed with a short explanation.

#### A Hebrew Particle does not Exist in Syriac

Occasionally, there is a Hebrew particle with no equivalent grammatical particle in Syriac. In these situations, P had to develop a way to represent that Hebrew particle in Syriac.

עֲמֹד וְבֵלָה	שֶׁמֶשׁ יָרַח	3:11	Sun, Moon	stand to the	lofty residence.
ܡܠܟܐ ܕܥܡܕܐ ܕܒܠܐ	ܡܠܟܐ ܕܥܡܕܐ ܕܒܠܐ				Sun and moon stand in their dwelling place.

One Hebrew particle that does not exist in Syriac is the directive ה. In the one translated instance of the directive ה in P-Habakkuk, P uses the ܐ preposition to indicate location.<sup>12</sup> The

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<sup>11</sup> For the Hebrew text of the Minor Prophets, *BHQ* is used. *BHQ* is used for other books when available. Otherwise, *BHS* is used.

<sup>12</sup> There is also the directive ה in 1:9, but this is omitted, because P changes the word it was attached to. See the section “Drudge Words” in chapter 5. In P, the directive ה usually will either be not translated or the preposition ܐ is used, although other prepositions including ܕ, ܟܕ, and ܟܝ are used. This list is not exhaustive. Not translated: Hos 2:17; Hag 2:15, 18. ܕ: Hos 6:9; Joel 4:7, 11; Amos 1:5; 4:3; Jonah 1:3 (x2); 4:2; Mic 4:12; Zech 14:4. ܟܕ: Isa 11:14; 22:7; 1 Chr 22:8; 2 Chr 7:3; 2 Chr 20:18, 24. ܟܝ: Job 2:12; Ruth 2:10; 2 Chr 6:13. ܐ: 1 Chr 11:3; 12:9. ܐܝܢ (usually with ܡܢ): 2 Chr 24:8; 33:14, 15.

directive ה in Hebrew usually marks the direction toward something, but it can also indicate the location where something is in or near.<sup>13</sup> The use of א in Habakkuk 3:11 fulfills a very similar role to the second use of the directive ה just mentioned.

### Hebrew Verbal Form does not Exist in Syriac

As discussed above, there is no complete similarity between Hebrew and Syriac verbal systems. Some verbal forms only exist in Hebrew. This section looks more closely at the translations in P-Habakkuk of Hebrew verbal forms that do not exist in Syriac. These include the *wayyiqtol*, *weqatal*, the cohortative and jussive forms, and the infinitive absolute.

#### *Wayyiqtol*

P usually uses a א with a perfect form to represent the *wayyiqtol*.<sup>14</sup> Out of the fifteen *wayyiqtol*s in Habakkuk, eleven times the א remains, although the verb may change conjugation.<sup>15</sup> P translates four of the fifteen *wayyiqtol*s with a participle, two of which are in Habakkuk 1:10. When P does translate *wayyiqtol* with a participle, it is usually done to clarify the time referent.

וַיַּעֲנֵנִי יְהוָה וַיֹּאמֶר חֲסֵן מִלֵּךְ אֲרִיזוֹ	2:2	And YHWH answered me, and He said. And the Lord answered me, and He said.
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#### *Weqatal*

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<sup>13</sup> See WO §10.5.

<sup>14</sup> See also, 1:14; 2:5; 3:6, 16.

<sup>15</sup> For example, אֲרִיזוֹ for וַיַּעֲבֹר in Habakkuk 1:11.

P usually translates the *wegatal* form with a  $\alpha$  and an imperfect verb in P. If P removes the  $\alpha$ , it is typically done to clarify the relationship between clauses.<sup>16</sup>

וּפָשׁוּ פָּרָשָׁיו	1:8	And his horses will gallop
וּפָלְאוּ מִלְּפָנָיו		And his horses will fly

### *Cohortative and Jussive*

Syriac does not have a cohortative or jussive form, but the imperfect can still take on a modal sense.<sup>17</sup> P translates two of the three cohortatives in P-Habakkuk with imperfects. The third is translated as an adjective. These shifts result in a slight loss of information in P, since there is no longer a clear marker in P that these verbs should be read as volitional.

עַל-מִשְׁמַרְתִּי אֶעֱמֶדָה	2:1a	I will stand at my guard post,
בְּלִי וְהִנֵּחַ אֶמְסַכֵּן		I will stand at my place
וְאֶתְיַצֵּבָה עַל-מִצְוֹר	2:1b	and I will station myself at the fortress.
בְּנֹכַח אֶרֶץ חֶלֶק		while I tread on the rock.
וְאֶצְפֶּה לְרֹאוֹת מִה־יְדִבְרֵי	2:1c	I will look out to see what He will say to me.
אֶרְאֶה וְאֶצְפֶּה אֶרְאֶה וְאֶצְפֶּה		And I look out, and I will see what he will say to me.

### *Infinitive Absolute*

P translates the four infinitives absolute in P-Habakkuk in four different ways: with an adverb (2:3), participle (2:15), noun (3:2), and perfect verb (3:13). While identifying an infinitive absolute may be more evident with the pointed MT, it is possible that infinitives absolute were harder to identify in an unpointed text. רָחַם in Habakkuk 3:2 is the most likely example of this problem where the noun  $\text{ܪܚܡܐ}$  is used. Examples that may have resulted from alternate vocalization are still included here, because one can never be precisely sure when a reading in P is a result of alternative vocalization. Even if the Translator correctly identified or vocalized the

<sup>16</sup> See also, 1:11.

<sup>17</sup> Nöldeke §266.

infinitive absolute, he still would have had to decide to render the Hebrew verb in a different Syriac form.

כִּי-בָא יָבֹא	2:3	For it is surely coming.
הֵלַל וַיַּחַדְלָה		For it is coming quickly.

P contains an adverb in place of the infinitive absolute. Given that the infinitive absolute can be used very flexibly, this translation probably represents an understanding of the infinitive absolute to be emphasizing the speed at which the vision will come. However, this is the only place in P where an adverb is used for the infinitive absolute of בָּא.<sup>18</sup>

עַד-צִוְּאָר	יָסִיד	עֲרֹת	3:13	To strip naked top to bottom.
מִן הַיְּסוּד וְעַד הַצִּוְּאָר; מִן הַיְּסוּד וְעַד הַצִּוְּאָר				You stripped him from the foundation and to the neck.

P reads a perfect verb in place of the infinitive absolute. In the MT, the infinitive absolute describes manner or attendant circumstance.<sup>19</sup> The perfect verb in P matches the other perfect verb earlier in the sentence. The information lost with the use of the perfect verb in P is that both actions, striking and stripping, happen simultaneously in Hebrew. In P, they happen one after the other.

### Hebrew Dual Forms to Syriac Plural Forms

While many Semitic languages contain the dual number, the dual only exists in very niche uses in Hebrew and Syriac.<sup>20</sup> This shift from dual to plural is a small category in P-

<sup>18</sup> Usually something similar to ܠܗܝܠܐ ܠܗܝܠܐ is used (Gen 37:10; 1 Sam 9:6; Ps 126:6), or an imperfect form (Lev 14:48; Jer 36:29; Dan 11:10, 13).

<sup>19</sup> GKC §113h.

<sup>20</sup> See Nöldeke §70; JM §91a.

Habakkuk, since there are only a couple of duals in addition to the apparent duals, namely מִים

and שָׁמַיִם.<sup>21</sup> When P encounters a dual form, it uses the plural instead.<sup>22</sup>

הוֹדוּ	שָׁמַיִם	כְּסָה	3:3	His majesty	covers	the heavens.
ܐܘܠܬܝܬܐ	ܫܡܝܐ	ܡܢ ܐܘܪܝܬܐ		The heavens	are covered by the splendor of glory.	

#### Other Obligatory Changes

One other obligatory shift is the change of Hebrew דָּמִים from plural to singular. Hebrew can use דָּמִים to refer to the shedding of blood and blood guilt.<sup>23</sup> However, Syriac does not use ܕܡܐ in the plural with the same meaning. While this shift is an obligatory change, it does result in a loss of information, especially since Habakkuk uses דָּמִים three times.<sup>24</sup>

בְּדָמִים	הוּא בִּנְה עִיר	2:12	Woe the one	who builds a city by bloodshed.
ܕܡܐ	ܠܒܢܐ ܡܡܢܐ ܥܝܪ		Woe to the one who builds cities	by blood.

כָּל־הָאָרֶץ	הִסּ מִפְּנֵיו	2:20	All the land be	silent	before Him.
ܠܘܫܒܐ	ܡܢ ܡܡܢܐ, ܠܡܢ ܐܘܪܝܬܐ		May all the land	tremble	before him.

<sup>21</sup> See GKC §88d; JM §91f. On ܫܡܝܐ in P see Jerome A. Lund, “Did the Syriac Translators of the Old Testament Peshitta Regard ܫܡܝܐ as Singular or Plural?,” *Aramaic Studies* (2021): 1–8.

<sup>22</sup> See also, 1:13; 2:14; 3:10, 15.

<sup>23</sup> *HALOT*, 225. דָּמִים does not always have to refer to shed blood or blood-guilt. For example, it can also refer to blood from menstruation.

<sup>24</sup> See also, 2:8, 17.



The Hebrew word **סֵח** is an interjection, similar to **הִנֵּה**, which means “hush! keep silent!”<sup>25</sup> Syriac does not have a similar interjection. Thus, P must come up with another way to represent **סֵח**. P uses a modal imperfect verb to achieve a similar meaning **ܫܝܚ**.

### *Summary*

This brief overview gives a preliminary sketch of the Translator’s basic activity. In the first half of this chapter, it became clear that P tends to stick with the Syriac equivalents of Hebrew forms. On the other hand, P occasionally can move away from formal correspondence in order to add clarification to the translation. The best example of this clarification is the overwhelming use of the participle for the Hebrew perfect. This use of the participle is often done to clarify the time referent, which chapter 4 will discuss.

The second section of this chapter covered obligatory language changes. These obligatory changes included features in Hebrew that do not exist in Syriac (e.g., the *wayyiqtol* verbal form, etc.). While these changes were not dictated by any norm or the Translator’s choice, they still resulted in a loss or change of information. One example is the change from Hebrew plural **דָּמִים** to Syriac singular **ܕܡܐ**. Hebrew uses the plural to refer to bloodshed, a usage that does not exist in Syriac.

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<sup>25</sup> *HALOT*, 253. Elsewhere in P, **סֵח** is translated with nothing (Judg 3:19; Amos 6:10), **ܕܡܐ** (Amos 8:3), **ܕܡܐ** (Zeph 1:7; 2:17), and **ܕܡܐ** (Neh 8:11).

### CHAPTER 3: THE TRANSLATOR’S LESS INTRUSIVE OPERATIONAL NORMS

This chapter will detail the operational norms called standardization and simplification. These two norms are less intrusive when compared with the more intrusive norms that chapter 4 will cover. Less intrusive norms may introduce some shifts, but these shifts are done to properly conform the Source Text (ST) to normal Syriac grammar and style. This chapter is split into two halves. The first will detail standardization, and the second will cover simplification. Each section is divided into multiple subsections. These subsections will briefly introduce a specific type of norm under discussion and then give examples. There will be a summary at the end of the chapter.

#### *Standardization*

Standardization is the least intrusive norm in the classifications of this study. Shifts that are designated as standardization are done for one of two reasons. First, P may introduce a change to fix or to clarify difficult grammar in the ST.<sup>1</sup> These shifts deal with real or perceived problems in the ST and Source Language (SL). Second, P may want to make the text read as good Syriac and to make the Target Text (TT) conform to normative Syriac grammar and usage. This second type is called normalization, a proposed translation universal that tends “to exaggerate features of the [Target Language (TL)] and to conform to its typical patterns.”<sup>2</sup> Normalization deals with real or perceived problems in the TT and TL.

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<sup>1</sup> See Mona Baker, “Corpus Linguistics and Translation Studies: Implications and Applications,” in *Text and Technology: In Honour of John Sinclair*, ed. Mona Baker, Gill Francis, and Elena Tognini-Bonelli (Amsterdam: John Benjamins, 1993), 244.

<sup>2</sup> Mona Baker, “Corpus-Based Translation Studies: The Challenges That Lie Ahead,” in *Terminology, LSP, and Translation: Studies in Language Engineering in Honour of Juan C. Sager*, ed. Harold Somers (Amsterdam: John Benjamins, 1997), 183.

## Minus Content

A straightforward way to deal with problematic grammar in the ST is to remove it. This removal creates a minus in P. These omitted elements are not sizeable. These words may have been seen as overly tricky, extraneous, or repetitive.<sup>3</sup>

וְאִשָּׁם זֶן כְּחֹזֵן לְאֱלֹהֵי	1:11	And he will be guilty, those whose	strength is their god.
מִלְכֵּי מַלְכֵּי מַלְכֵּי		And his strength will be guilty	before his god.

P does not have anything that represents the relative pronoun ܐܝܝܬܐ which is usually correctly identified elsewhere, using a demonstrative or relative pronoun.<sup>4</sup> So, ܐܝܝܬܐ is not omitted, because P did not know its meaning. The most likely reason that there is not equivalent for ܐܝܝܬܐ is to simplify the sentence's syntax. Perhaps the Translator was unsure if ܐܝܝܬܐ is supposed to be a relative pronoun or demonstrative in this instance, so it was removed. Alternatively, if ܐܝܝܬܐ was understood as starting a *casus pendens*, the Translator may have thought ܐܝܝܬܐ was too syntactically complicated and removed it.

## Plus Content

P contains some additional content to make the translation more readable for the native Syriac audience or for syntactical reasons. These additions include proleptic suffixes, enclitic pronouns, pronouns with participles, and prepositions. These pluses are very short and do not result in significant changes to the ST meaning. These pluses communicate the ST meaning more effectively in Syriac.

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<sup>3</sup> See also, 1:10, 13, 15; 2:5, 11, 13, 19; 3:2.

<sup>4</sup> Demonstrative: Ex 15:13, 16; Isa 43:21; Ps 12:8; 31:5; 62:12. Relative pronoun: Isa 42:24; Ps 9:16; 10:2; 17:9; 32:8; 142:3; 143:8.

### Plus Proleptic Suffix

A frequent feature of Syriac is the use of proleptic suffixes. These suffixes are used when a word is contextually definite.<sup>5</sup> P tends to contain an additional proleptic suffix with ܐ as well as an proleptic suffix in when ܐ represents the construct relationship.<sup>6</sup> However, this addition of ܐ may be a better understood as a secondary shift.

ܐܘܢܝܢܐ ܐܠܝܐ ܕܠܗܓܘܝܡ	2:5a	And he gathered to himself all the nations,
ܐܘܢܝܢܐ ܐܠܝܐ ܕܠܗܓܘܝܡ		He gathered to himself all the nations,
ܐܘܢܝܢܐ ܐܠܝܐ ܕܠܗܓܘܝܡ	2:5b	and he collects for himself all the peoples.
ܐܘܢܝܢܐ ܐܠܝܐ ܕܠܗܓܘܝܡ		and he drew near to himself all the peoples.

### Plus Pronoun with Participles

Chapter 2 showed that P has a strong tendency to use the participle for the Hebrew imperfect. As a result, P often has additional pronouns to clarify who is the subject of the participle in the translation, since the participle is not marked for person.<sup>7</sup>

ܐܘܢܝܢܐ ܐܠܝܐ ܕܠܗܓܘܝܡ	1:2a	I call out to you, but you do not listen.
ܐܘܢܝܢܐ ܐܠܝܐ ܕܠܗܓܘܝܡ		I am calling out, but you are not listening.
ܐܘܢܝܢܐ ܐܠܝܐ ܕܠܗܓܘܝܡ	1:2b	I cry to you, “Violence!” but you do not save.
ܐܘܢܝܢܐ ܐܠܝܐ ܕܠܗܓܘܝܡ		I am crying to you about the rapacious, but you do not save.

### Other Pluses

ܐܘܢܝܢܐ ܐܠܝܐ ܕܠܗܓܘܝܡ	1:10	And he gathered up dirt and captured it.
ܐܘܢܝܢܐ ܐܠܝܐ ܕܠܗܓܘܝܡ		And he gathers dirt, and he seizes it.

<sup>5</sup> Muraoka, §112.

<sup>6</sup> See also, 2:17, 20.

<sup>7</sup> See also, 1:3, 5, 6, 13.

When the Syriac participle is used as the finite verb, the object will not be a suffix pronoun. Instead, the object will be marked with  $\Delta$ .<sup>8</sup> Since P reads the participle ܐܢܐ for the *wayyiqtol* ܐܢܐܠܕܐ, the  $\Delta$  preposition must be added to mark the object.

### Shift of Prepositions

The set of prepositions in Hebrew and Syriac overlap, but they still contain differences, as covered in chapter 2. The same preposition may have broader or narrower uses in Hebrew as opposed to the same preposition in Syriac. One preposition may be better suited for a specific nuance in one language but not in the other. Thus, P contains changes in various prepositions at different times to better conform to Syriac usage.

#### Hebrew ל

יִשְׁחָק	לְכָל-מִבְצָר	1:10	He laughs	to	every fortress.
וְהָיוּ	לְכָל-חֹפֶה		And they laugh	against	all the walled cities.

The Hebrew preposition ל can have an adversative meaning (dative of disadvantage).<sup>9</sup> P has the preposition ܠܐ, because it conveys this adversative meaning more naturally than Syriac  $\Delta$ , which is more often used for direction, time, and marking a definite direct object.<sup>10</sup>

וְהָיוּ	לְאֹר	3:11a	To the light	your arrows they walk,
וְהָיוּ	לְאֹר		And in the light of your arrows they are walking,	
וְהָיוּ	לְאֹר	3:11b	to	brilliancy the shining of your spear.
וְהָיוּ	לְאֹר		and in the light of lightning of your spears.	

<sup>8</sup> Nöldeke §288A.

<sup>9</sup> See WO §11.20.10d.

<sup>10</sup> On  $\Delta$ , see Nöldeke §247. On ܠܐ, see Nöldeke §250.

The shift in preposition here is not surprising, since even modern scholars are unsure how to understand the two ל prepositional phrases. Andersen takes them to mark the indirect object, while Hiebert takes them to be adverbial.<sup>11</sup> P reads א, indicating a locative meaning. The Translator likely understands the sun and moon from the first half of the verse as the verb’s subject and that ל marks where the sun and moon are walking. Thus, if ל to is understood as locative, then א is a natural choice as a translation.

### *Compound Prepositions*

וְכָל־רוּחַ אֵין בְּקֶרֶבּוֹ	2:19	But there is no spirit <u>inside</u> it.
וְאִם־לֹא בְּמִסְתָּרָם		And there is no spirit <u>in</u> them.

In P of the Twelve, א corresponds with בְּקֶרֶב when the meaning “in the middle” or “in the midst” is most appropriate.<sup>12</sup> Here in Habakkuk 2:19, בְּקֶרֶב simply means “in” or “inside,” so only א is used.<sup>13</sup>

### *Other Shifts in Prepositions*<sup>14</sup>

וְהַבֵּיט אֶל־עַמּוּל לֹא תוּכַל	1:13	And you are not able to behold <u>trouble</u> .
וְהַבֵּיט בְּחַטֹּאת הָרָשָׁע לֹא תִשְׁכַּח		And you are not able to look <u>on the unrighteous</u> .

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<sup>11</sup> Francis I. Andersen, *Habakkuk: A New Translation with Introduction and Commentary*, AB 25 (New York: Doubleday, 2001), 332–33.; Theodore Hiebert, *God of My Victory: The Ancient Hymn in Habakkuk 3*, Harvard Semitic Monographs 38 (Atlanta: Scholars Press, 1986), 32–3.

<sup>12</sup> See Hos 5:4; Joel 2:27; Amos 5:17; 7:8, 10; Mic 6:14; Nah 3:13; Zeph 3:3, 5, 12, 15, 17; Zech 12:1.

<sup>13</sup> See also, 2:20; 3:2, 5.

<sup>14</sup> See also, 1:14; 2:15; 3:16.

While Habakkuk 1:13 and 2:15 have different prepositions in the MT (עַל and אֶל respectively), they both have the verb נִבֵּט. In P, both prepositions are translated with א. This tendency indicates a preference for using א with יִסְמֵהוּ.<sup>15</sup>

וְאַעֲצֶפֶה לְרֹאוֹתַי מִה־יִּדְבֹּר-בִּי	2:1	I will look out to see	what He will say <b>to</b> me.
וְאֶרְאֶה וְיִסְמֵהוּ אִמְרֵי מַלְאָכָיו		And I look out, and I will see what he will say <b>with</b> me.	

Sometimes P contains a shift of a preposition to א when a preposition appears with the verb מִלֵּל.<sup>16</sup> This shift usually happens when two entities are conversing. One exception is in Zechariah, where the phrase הַדִּבֶּר בִּי is always translated with א.

כַּמַּיִם יִכְסּוּ עַל־יָם	2:14	Like the water that	covers <b>over the sea</b> .
כַּמַּיִם יִכְסּוּ אֶת־הַיָּם		Like the water which covers	<b>the sea</b> .

The change from עַל to א is most likely due to an understanding of “sea” as the object of the verb. The change עַל to א, which marks the definite direct object, was natural.

<sup>15</sup> See elsewhere in P, Gen 3:6; 15:5; Num 21:9; 1 Sam 16:7; 2 Sam 2:22; 9:8; Ps 17:1; 37:10; 41:2; 74:20; 80:10; 84:10; 104:32; Isa 5:30; 8:22; 17:8; 18:4; 33:20; 47:13; 66:2; Jer 4:23; Ezk 21:7; Amos 5:22; Hag 1:9; Zech 4:10; Job 33:5; Prov 4:25; 7:7; 15:3; 17:24; 23:33; 31:16; Song 7:1; Eccl 2:11; Lam 4:16. There are places where יִסְמֵהוּ does not take is object with א. See, for example, Isa 17:7; 22:11; 33:19; 42:20; 51:1, 2; Ezk 8:3; 9:2; 11:1; 21:2; 40:6, 22, 45, 46; 42:15; 43:1, 4, 17; 44:1; 46:1, 12, 19; 47:2; Nah 2:2.

<sup>16</sup> This is a very popular shift in the Pentateuch of P. א is used with מִלֵּל where עַם or אֶת are not used in the MT include Gen 8:15; 16:13; 18:33; 19:14; 23:3; 24:20; 42:24; 42:19; 24:12; Ex 4:10, 16; 6:2, 10, 13, 28, 29; 7:7; 14:1; 25:1; 29:42; 30:11, 17, 22, 31; 31:1; 33:11 (x2); 34:31; Lev 1:1, 2; 4:1, 2; 5:14, 20; 6:1, 12, 17, 18; 7:22, 23, 28, 29; 8:1; 11:1, 2; 12:1, 2; 13:1; 14:1, 33 15:1, 2; 16:1, 2; 17:1, 2; 18:1, 2; 19:1, 2; 20:1; 21:16, 17; 22:1; 22:17, 18, 26; 23:1, 2, 9, 10, 23, 24, 26, 33, 34; 24:1, 13, 15; 25:1, 2; 27:1, 2; Num 1:1, 48; 2:1; 3:5, 11, 14, 40, 44; 4:1, 17, 21; 5:1, 6, 11, 12; 6:1, 2, 22, 23; 7:89; 8:1, 2, 5, 23; 9:1, 9, 10; 10:1; 11:25; 12:1, 8; 13:1; 14:26; 15:1, 2 17, 18, 22, 37, 38; 16:5, 20, 23, 24, 26, 17:1, 9, 16, 17; 18:25, 26; 19:1; 20:7; 25:10, 16; 26:52; 27:15; 28:1; 30:2; 31:1, 25; 33:51; 34:1, 16; 35:1, 9, 10; Deut 1:3; 2:17; 4:12, 15, 45; 5:22; 10:4; 25:8; 31:1; 32:48. This shift occurs less in the Prophets simply because there are less opportunities to employ it. In the Pentateuch, there are plenty of instances with two people conversing, but not so often in the Prophets. But this shift can still occasionally be found. See Isa 1:8; 28:11; 36:11 (x2); Jer 5:5; 9:7; 35:2; 36:7; 38:25; Ezk 2:2 (x2); 3:1; 3:11; 11:25; 20:27; 32:3; Zech 9:10.

## Shift of Verbal Conjugation

Verbal shifts that belong to standardization are done to express the sense of a Hebrew verb in a standard way for the Syriac readers or to make a syntactically difficult verbal form in the ST come across more naturally in Syriac. These changes are mainly done to smooth out the ST grammar.<sup>17</sup>

וְתָמִיד לְהָרֹג גּוֹיִם	1:17	Continually to <b>kill</b> the nations.
וּמַלְאֵךְ חַמֵּשׁ		And <b>kills</b> the nations.

The infinitive with ל can be used flexibly in Hebrew, even on its own at times.<sup>18</sup> While the infinitive construct with ל is not misused in Habakkuk 1:17, it is not used the way that the infinitive construct with ל is usually employed. Thus, the more familiar participle is used.

אִם-יִתְמַדְמָה חֶכְהָ לֹא	2:3	If it delays, <b>wait</b> for it.
וְאִם-יְחַכֵּה לֹא תִפְשֶׁה לֵב		And if it is late, do not be <b>disheartened</b> .

Here, the conditional clause has an imperfect in the protasis and an imperative in the apodosis.<sup>19</sup> In Syriac conditional clauses, the imperfect or the participle usually appears in the apodosis, not the imperative.<sup>20</sup> The Hebrew imperative shifts to the Syriac imperfect to conform to the normative rules of Syriac.

כַּמַּיִם יִכְסֶה עַל-יָם	2:14	Like the water <b>covers</b> the sea.
כַּמַּיִם הַיָּם יִכְסֶה		Like water which <b>covers</b> the sea.

<sup>17</sup> See also, 3:13, 16.

<sup>18</sup> See GKC §114o.

<sup>19</sup> On which see GKC §159s.

<sup>20</sup> See Nöldeke §265. Even if the Translator read or vocalized חֶכְהָ as a perfect, he would still have to shift it to an imperfect, because the Syriac perfect is restricted to conditional clauses about time (“when questions”) and hypothetical clauses. See Nöldeke §268–9.



The Hebrew imperfect can refer to stative and “non-changing” circumstances, as with יִכְסוּ in Habakkuk 2:14.<sup>21</sup> The Syriac participle is better suited to this stative usage than the Syriac imperfect, since the Syriac imperfect has fewer uses than the Hebrew imperfect.<sup>22</sup> Thus, יִכְסוּ shifts to the participle ܡܚܝܬܝܬܐ.

#### Shift in Word Order or Other Constituents

Within the categories of norms used in this study, word order changes appear in both standardization and simplification (discussed below). The shifts in word order which fall under the norm of standardization are done to accommodate the rules of Syriac grammar and normal Syriac usage. Simplification is about making the translation easier or more straightforward to read.<sup>23</sup>

ܐܝܡ ܐܢܘܪܐ ܗܘܐ	1:7	Terrifying and fearful <b>he is</b> .
ܡܚܝܬܝܬܐ ܡܥܬܝܬܐ		Strong <b>he is</b> and fearful.

The pronoun is moved to the middle of the clause to conform with standard Syriac usage. In Syriac nominal sentences, the pattern is a predicate followed by a pronoun. Anything beyond this basic pattern, in this case ܡܚܝܬܝܬܐ, is put after the basic pattern.<sup>24</sup>

ܐܩܠܐ ܡܢܡܪܝܡ ܣܘܦܝܐ	1:8	Swifter <b>than leopards are his horses</b> .
ܡܠܝܬܐ ܢܚܝܬܐ ܡܥܬܝܬܐ		Swifter are <b>his horses than eagles</b> .

<sup>21</sup> See WO §31.3c.

<sup>22</sup> See Nöldeke §§264, 269.

<sup>23</sup> See also, 2:19.

<sup>24</sup> Muraoka §104; G. Goldenberg, “On Syriac Sentence Structure,” in *Arameans, Aramaic, and the Aramaic Literary Tradition*, ed. M. Sokoloff (Ramat-Gan: Bar-Ilan University Press, 1983), 100–2.

Because the Hebrew verb וְקָלוּ is translated as an adjective in P, it would not make sense in Syriac to have a prepositional phrase intervene between a predicate-adjective and subject. Thus, the noun and prepositional phrase switch places.

<p>כִּי תִרְכַּב עַל־סוּסֶיךָ מִרְכָּבָתֶיךָ יְשׁוּעָה          וְחָבַט חַל וְחָבַט חַל מִכַּחֲבֵל וּפְחִימָא</p>	<p>3:8      For you ride on your horses, <b>your</b> chariots of salvation.          You ride on your horses and on the chariot of <b>your</b> salvation.</p>
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This verse is the only instance in P-Habakkuk where a suffix is moved from one word to another. This movement of the suffix is not technically a change in word order, but a constituent does move from one word to another. While the MT’s text is not overly difficult, it does present a broken construct chain. Freedmen suggests that the 2ms suffix is interrupting the construct chain to make it clear that סוּסֶיךָ and מִרְכָּבָתֶיךָ are “coordinate elements.”<sup>25</sup> The 2ms suffix is moved to the end of genitive construction so that the construction will not be interrupted.

#### Harmonization of Number with Subject or Reference

On a few occasions, P contains a change in the number of a word for it to better fit with the surrounding words or context. For example, a plural noun may be shifted to the singular if other nouns, pronouns, or suffixes in the same sentence are singular (see 2:18). Harmonization can also happen for grammatical reasons (see 1:13). More often, this phenomenon applies to shifts in the number of singular verbs when their subject is either a plural or a collective singular (see 3:3).<sup>26</sup>

#### *Singular to Plural*

<p>טְהוֹר עֵינַיִם מִרְאֹת רָע</p>	<p>1:13      (Your) eyes are too <b>pure</b> to look on evil.</p>
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<sup>25</sup> David Noel Freedman, “The Broken Construct Chain,” *Biblica* 53, no. 4 (1972): 535.

<sup>26</sup> See also, 2:3; 3:3, 11, 17.

נְחִיךְ אֵינִי טָהוֹר

Your eyes are pure.

The adjective נְחִיךְ is shifted to the plural so it can agree in number with אֵינִי.<sup>27</sup> The Hebrew adjective טָהוֹר is singular, because the general rule in Hebrew that the predicate must agree with the subject in person, gender, and number is broken when the predicate occurs before the subject. Then the uninflected Hebrew form is used as in Habakkuk 1:13.<sup>28</sup>

הֲלוֹא-אֵלֶּה כָּלֶם עָלָיו מְשָׁל יִשְׂאוּ חֶלֶץ חִלְמוֹ מְחַלֵּל נִסְבֵּה חִלְמוֹ, וּמְלִיצָה חִידוֹת לוֹ וְיֹאמֶר וּפְלִאֲמֵהּ אִסְמִינְגִיִּיחֵהּ .	2:6a	Won't all these raise a taunt against him, All these will take up parables against him and a proverb and allusive saying against him? And it will say. and proverbs and riddles. And they will say.
	2:6b	

The singular verb וְיֹאמֶר is changed to the plural אִסְמִינְגִיִּיחֵהּ to match its plural subject, חֶלֶץ.

חֶלֶץ.

### Plural to Singular

מַה-הוֹעִיל פֶּסֶל כִּי פָסְלוֹ יִצְרוֹ מַה אִסְמוֹ חֶלֶץ וְחֶלֶם אִסְמִינְגִיִּיחֵהּ.	2:18a	“What profit is an idol, for its craftsman cuts it. “What gain is an idol which its craftsman sculpted?
מִסֵּכָה וּמִזְוָה שֶׁקֶר וּנְסִיבֵהּ מִמְּחַלְּלֵהּ וְחֶלֶם.	2:18b	A cast image and it is a teacher of lies. And a cast image and a teacher of falsehood,
כִּי בִטָּח יִצְרָהּ יִצְרוֹ עָלָיו לַעֲשׂוֹת אֱלִילִים אֱלֹמִים: וְאִסְמִינְגִיִּיחֵהּ לִבָּהּ וְאִסְמִינְגִיִּיחֵהּ חֶלֶם. לִבָּהּ פְּלִאֲמֵהּ וּפְלִאֲמֵהּ.	2:18c	For the one who crafted his idol trusts in it, to make mute idols. which the heart of its craftsman trusted in it, to make a mute idol.

<sup>27</sup> J. F. Coakley, *Robinson's Paradigms and Exercises in Syriac Grammar*, 6th Ed. (Oxford: Oxford University Press, 2013), 23.

<sup>28</sup> GKC §145o.

The final two words, “mute idol,” are singular in P, while they are plural in the MT. Since the suffixes throughout the verse refer to the idol that the craftsman made are singular, the plural “mute idols” may have been shifted to singular to match the singular suffixes.

### *Simplification*

Simplification is a slight move up the ladder of intrusive norms. The goal of simplification is to move past fixing grammatical issues and forge a translation that will read as good Syriac. Simplification is a movement “toward disambiguation and simplification.”<sup>29</sup> It also “reduces syntactic or lexical complexity, removes awkward constructions, and minimizes extraneous information.”<sup>30</sup>

### *Change in Word Class*

Changes in word class are a prime example of reducing “lexical complexity.”<sup>31</sup> These changes involve shifts in the classes of words. One way of expressing something in Hebrew with a verb may be better expressed in Syriac with a noun. Alternatively, there are opposite cases where Hebrew nouns are better expressed with Syriac verbs.<sup>32</sup>

### *Change in Word Class of Hebrew Prepositions*

לְרֶשֶׁת מִשְׁכָּנֹת לֹא־לֹו	1:6	To possess dwellings which are not to him.
לְרֶשֶׁת מִשְׁכָּנֹת לֹא־לֹו		To possess dwellings which do not belong to him.

<sup>29</sup> Baker, “Corpus Linguistics and Translation Studies,” 244.

<sup>30</sup> Eric J. Tully, *The Translation and Translator of the Peshitta of Hosea*. MPI 21 (Leiden: Brill, 2015), 240.

<sup>31</sup> Ibid.

<sup>32</sup> See also 2:9, 3:1, 4, 16.

The preposition ל at the end of the phrase is used to mark possession, a standard function of ל in Hebrew.<sup>33</sup> Syriac has the possessive pronoun ܠܐ, which is better suited to mark possession in Syriac.<sup>34</sup> This context made ܠܐ an easy choice to translate ל.<sup>35</sup>

<p>תַּחֲרִישׁ בְּבֹלַע רָשָׁע צְדִיק מִמֶּנּוּ 1:13</p> <p>ܡܫܬܬܡܢ ܪܥܐ. ܚܕ ܬܠܕ ܚܠܐ ܠܐܡܨܐ</p>	<p>Why are you silent <b>when</b> the wicked swallow up those more righteous than them?</p> <p>And you are silent <b>when</b> the unrighteous swallow the righteous?</p>
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The preposition ב commonly appears with infinitives to give a meaning of temporal proximity.<sup>36</sup> In Syriac, the participle with ܒ can be used to show “a contemporary condition in the past.”<sup>37</sup> This function is very close to that of the Hebrew infinitive with ב. Syriac ܒ is far more common for these kinds of Hebrew temporal clauses than ܐܘܢ with an infinitive in Syriac.<sup>38</sup> This shift is not done, because בְּבֹלַע is bad or difficult grammar, but because ܒ is a more common and natural way of marking this kind of temporal clause in Syriac.

### *Change in Word Class of Hebrew Nouns*

Habakkuk 1:16

<p>חֵלְקוֹ שִׁמְן 1:16</p>	<p>ܦܝ ܒܗܝܡܐ ܠܝܢܐ</p>	<p>For by them his portion (is) <b>rich</b>.</p>
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<sup>33</sup> See WO §11.2.10d.

<sup>34</sup> See Nöldeke §225.

<sup>35</sup> See also, 2:6; 3:6.

<sup>36</sup> See WO §36.2.2b.

<sup>37</sup> Nöldeke §275.

<sup>38</sup> In the latter prophets, ܒ is used for ב + infinitive in P in Isa 1:15; 20:1; 38:9; 42:8; 64:2; Jer 21:1; 22:23; 27:20; 35:11; 36:13; 39:15; 45:1; 51:59; 52:1; Ezk 1:19; 3:20; 10:3, 6, 19; 15:5; 16:21, 22, 31; 23:21, 39; 27:33; 29:7 (x2); 31:16; 33:18, 19; 43:3; 44:10, 15; 47:3, 7; Jonah 2:8; Hag 2:5; Zech 7:7; 8:14. ܐܘܢ is also a very popular translation of ב + infinitive, especially in Ezekiel.

ܡܠܟܐ ܕܡܬܥܝܢܐ ܡܬܥܝܢܐ

For by them his portion is rich.

The verb **ܡܬܥܝܢܐ** is the equivalent of the Hebrew noun **שָׁמֵן** in the verbless clause with a Syriac verb of the same root and meaning. However, it is also possible that **ܡܬܥܝܢܐ** represents a vocalization of **שָׁמֵן** as a verb instead of a noun.<sup>39</sup>

#### *Change in Word Class of Hebrew Verbs to Syriac Nouns*

ܐܬܝܢ ܕܡܬܥܝܢܐ ܒܗ	2:8	And all who dwell in them.
ܡܬܥܝܢܐ ܕܡܬܥܝܢܐ		And all their inhabitants.

Given that participles already have a nominal character, it is not surprising that Hebrew participles are simplified to nouns in some cases. While **ܡܬܥܝܢܐ** is not the exclusive translation in P when **יָשָׁב** is a participle in the Minor Prophets, it is the dominant one.<sup>40</sup> Thus, P usually contains a noun for the participle form of **יָשָׁב**.<sup>41</sup>

#### *Change in Word Class of Hebrew Verbs to Syriac Adjectives*

ܐܬܝܢ ܕܡܬܥܝܢܐ ܕܡܬܥܝܢܐ	1:7	Terrifying and fearful he is.
ܡܬܥܝܢܐ ܕܡܬܥܝܢܐ		Strong he is and fearful.

A common way of expressing fearfulness in Hebrew is with the Niphal participle of **ירא**. This use of **ירא** functions similarly to an adjective.<sup>42</sup> Thus, the adjective **ܡܬܥܝܢܐ** is a simple Syriac

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<sup>39</sup> See also, 2:8; 3:13.

<sup>40</sup> See Hos 4:1, 3; Joel 1:2, 14; 2:1; Amos 1:5, 8; 8:8; 9:5; Mic 1:11 [x2], 12, 13, 15; 6:12, 16; 7:13; Nah 1:5; Zeph 1:4, 11, 18; Zech 2:11; 11:6; 12:5, 7, 8; 12:10; 13:1.

<sup>41</sup> See also 1:13, 14, 2:5, 17.

<sup>42</sup> See WO §37.4d.

parallel to the Niphal participle נוֹרָא. Most times נוֹרָא occurs in the MT, the adjective גַּסֵּל is the translation.<sup>43</sup> Thus, גַּסֵּל is the simplest way for P to translate נוֹרָא.

וְקָלָיו מִנִּמְרִים סוּסָיו	1:8a	And his horses are swifter than leopards
מִלֵּילָהּ זִכְרוֹתָהּ מִן הַלַּיְלָה		His horses are swifter than eagles
וְחִדְדוֹ מִזֵּאֲבֵי לַיְלָה	1:8b	and quicker than wolves of the night.
וְעִזְזוֹ מִן הַכֹּחַ הַלַּיְלָה		and more dangerous than wolves of the evening.

Here, both Hebrew verbs function very similarly to adjectives. Thus, it is a natural way for them to be translated as such. The translation of an adjective for קָלֵל appears in other places where קָלֵל appears with the comparative מִן.<sup>44</sup> Nowhere else in P does גַּסֵּל translate הִדָּד, although T shares the same translation for both verbs. Since הִדָּד is parallel with קָלֵל, it would make sense for both to be translated as adjectives, rather than only one with an adjective and the other with a perfect verb. Thus, both verbs shift to adjectives.<sup>45</sup>

#### *Other Changes in Word Class*

לֹא-מִשְׁלַל בּוֹ	כְּרֶמֶשׂ	1:14	Like the crawlers	which have no ruler among them.
וְכַדְמָה וְכַדְמָה לֹא-מִשְׁלַל בּוֹ			And like the crawlers, which do not have a ruler.	

P contains the particle of non-existence for the Hebrew negative particle. Syriac uses both the particles of existence and non-existence more than Hebrew does. Thus, the particle of non-existence is a more straightforward way to express this negative idea in Syriac.

<sup>43</sup> See Gen 28:17; Ex 15:11; 34:10; Deut 1:19; 7:21; 8:15; 10:17; 28:58; Isa 18:2, 7; Joel 2:11; 3:4; Mal 1:14; 3:23; Ps 47:3; 66:3; 68:36; 76:8, 13; 89:8; 96:4; 99:3; 111:9; Dan 9:4; Neh 1:5; 4:8; 9:32.

<sup>44</sup> See 2 Sam 1:23; Jer 4:13.

<sup>45</sup> See also, 1:13; 2:5.

## Changes in Word Order

As mentioned above, changes in word order fall under both the norms of standardization and simplification. Word order changes that fall under the norm of simplification are about making the translation easier to read. A pattern of word order changes emerges in P-Habakkuk. When there is a change in word order, the trend is that the verbs and then objects are moved up to the front of the clause, while prepositional phrases and other modifiers are moved to the end of the clause. These moves create a smooth clause without awkward interruptions. Still, there are cases where the Hebrew order fronts prepositional clauses, and their position remains the same in P (e.g., Habakkuk 3:12).<sup>46</sup>

וְאֵל כִּי־הֵינִן בּוֹגֵד גִּבֹּר יִהְיֶה וְלֹא יִנֹּחַ וְחָכָם מְדַבֵּר מִסִּבָּה לֹא שָׂבֵד.	2:5a	How much more does wine act treacherously! A presumptuous <b>man</b> , and he will not abide. And the brazen and greedy <b>man</b> is not satisfied.
אֲשֶׁר הִרְחִיב כְּשֶׁאֹל נַפְשׁוֹ וְאִפְּלוּ, נַפְשׁוֹ אֶת־עַמּוֹ.	2:5b	The one who opens <b>like Sheol</b> his soul. The one who opens his soul <b>like Sheol</b>
וְהוּא כְּמָוֶת וְלֹא יִשְׂבֹּעַ וְלֹא שָׂבֵד אֶת־מָוֶת.	2:5c	And <b>he is like death</b> , and he will not be satisfied. and is not satisfied <b>like death</b> .

The first change in this verse is around חָכָם. The omission of הֵינִן triggers this change.

Since הֵינִן is the subject of the clause in the MT, another subject is needed to fill the role of the subject. The subject is now חָכָם in P.<sup>47</sup> The second two shifts involve both אֶת prepositional phrases. These both appear at the end of their respective clauses. This move of the אֶת prepositional phrases to the end creates a more effortless reading experience, because nothing intervenes between the subject and verb.

<sup>46</sup> See also, 1:4, 7, 8, 9, 12; 2:6, 9; 3:9, 10, 14, 16, 17.

<sup>47</sup> See the section “Omission,” in chapter 5.



וְהָיִיתָ לְמַשְׁסוֹת לָמוֹ	2:7	Then you will become	booty	to	them.
לְבַאֵר לְמַסָּא לְבַאֵר		You will be		to	them plunder.

This clause contains two ל prepositional clauses, but they both function differently. The first phrase functions to mark the product, “spoils.” The second phrase could be construed in two different ways. The phrase could be similar to when היה + ל is used to mark ownership or possession.<sup>48</sup> Alternatively, the construction could be a dative of advantage.<sup>49</sup> This distinction is relevant to Habakkuk 2:7, since the Translator’s understanding of Hebrew syntax could trigger this shift in word order. Given the tendency in P to move prepositional phrases to the end of clauses, the understanding of the syntax in P seems to reflect the reading of לְבַאֵר as marking the product and לְמַסָּא as the proper object which marks possession.

#### Avoids Redundancy

At times, a feature in the ST could be perceived to be redundant or unnecessary may be remove or change in P to lower the burden of its readers.<sup>50</sup>

Habakkuk 1:5

וְהִתְמַהֵּוּ וְהִתְמַהֵּוּ	1:5	And be astounded, be	horrified.
וְהִתְמַהֵּוּ וְהִתְמַהֵּוּ		And marvel and be	astonished.

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<sup>48</sup> On which, see WO §10.3.2.

<sup>49</sup> Consider the two following examples, which both have היה and two of ל prepositional clauses. First is 2 Samuel 8:6, “וַיְהִי אָרָם לְדָוִד לְעַבְדִּים.” Here, אָרָם לְדָוִד is the product. But is לְדָוִד possession, “And Aram became David’s servant” or a dative of advantage, “and Aram became servants *for* David”? The second is from Genesis 41:36, “וְהָיָה הָאֶכָּל לְפָקֶדוֹן לְאַרְץ.” Again, לְפָקֶדוֹן is the product, but is לְאַרְץ possession or dative of advantage? In 2 Samuel 8:6, לְדָוִד seems to be possession, but in Genesis 41:36, לְאַרְץ seems to be a dative of advantage. It seems that the היה + ל + ל collocation is not strict enough to be the same in every instance. In the case of Habakkuk 2:7, the best way to take לָמוֹ is as possession. Cf. Roberts’ translation, “and you will become their objects of plunder?” J. J. M. Roberts, *Nahum, Habakkuk, and Zephaniah*, OTL (Louisville, KY: Westminster John Knox, 1991), 112.

<sup>50</sup> See also, 3:6; 8.

The MT uses the same root twice in a row. The second verb shifts to a different root with a similar meaning to avoid this redundancy.

הֲלוֹא הַזֶּה מֵאֵת יְהוָה צְבָאוֹת	2:13	Behold, isn't this <b>from</b> YHWH of Hosts?
כֻּלָּם חֲסִידֵי יְהוָה שַׁלְלָנָה		All these things are <b>from</b> the Strong Lord.

A majority of the time in P, the compound preposition מֵאֵת followed by יהוה is translated with the compound preposition מִמֶּנִּי.<sup>51</sup> However, the translation of only מֵאֵת יהוה is not without precedent. The only other places in P where only מֵאֵת is used for יהוה is in P-Psalms 24:5, 27:4, and P-Isaiah 21:10. מֵאֵת יהוה may have been considered redundant, so only מֵאֵת was needed.

#### Repeats an Element in a List

כִּי תִרְכָּבַ עַל-סוּסֶיךָ מִרְכָּבְתֶּיךָ יְשׁוּעָה	3:8	For you ride on your horses, your chariots of salvation.
וְיָרִידָהְ עָלֶיךָ מִן-הַיָּם וְיָרִידָהְ עָלֶיךָ מִן-הַיָּם		You ride on your horses <b>and on</b> the chariot of your salvation.

The preposition עַל is repeated in the list of two items. This repetition “demonstrates a link between two items listed together.”<sup>52</sup> This desire to be cohesive can occasionally trump a desire to avoid repetition.

#### Summary

The first section covered the first norm, standardization. Standardization deals with difficult grammar and syntax in the ST, either real or perceived. The Translator could remove, add, or change content to address grammatical or syntactical difficulties. These changes include

<sup>51</sup> See Gen 19:24; Num 11:34; 16:35; Josh 11:20; 1 Sam 16:14; 2 Kgs 6:33; 20:9; Isa 38:7; Jer 7:1; 11:1; 18:1; 21:1; 26:1; 27:1; 30:1; 32:1; 34:1, 8; 35:1; 36:1; 37:17; 40:1; 49:14; Ezk 33:30; Obad 1; Mic 1:12; 5:6; Zech 7:12; Ps 118:23; Ezra 9:8.

<sup>52</sup> Tully, *The Translation and Translator*, 247.

shifts in prepositions, verbal conjugations, word order, as well as harmonizing the number between verbs and their subject(s). The Translator makes changes to conform to the rules of the Syriac language. The changes in word order to conform to the rules of nominal sentences are instructive here.

The second section discussed simplification, which is about making the TT read as good Syriac. Changes in word class use words more familiar to Syriac readers. The Translator removes extraneous information or makes lexical changes to avoid being redundant. Changes in word order move words or short phrases to make sentence structure simpler, as seen with the preference for putting prepositional phrases at the end of clauses.

## CHAPTER 4: THE TRANSLATOR'S MORE INTRUSIVE OPERATIONAL NORMS

This chapter will cover the more intrusive operational norms that P follows. These norms reach a higher degree of intrusiveness, because the Translator introduces more of his understanding of the Source Text (ST) into the Target Text (TT). This degree of intrusiveness does not mean that these more intrusive norms represent wild interpretations of the ST. Instead, they show an increase of the Translator's own judgment when translating. The examples in this chapter follow the same format as those in the previous chapter.

### *Syntactic Explication*

The often-cited definition of explication comes from Vinay and Darbelnet, who state that explication is “a stylistic translation technique which consists of making explicit in the [TL] what remains implicit in the [SL] because it is apparent from either the context or the situation.”<sup>1</sup> In the present study, explication refers to conscious shifts that can be discovered in P.<sup>2</sup> Some assume that the appearance of more features in the TT means that the TT is a more explicit text. This assumption is not always the case. As Heltai points out, a shorter text can be more explicit. One example she gives to support this point is “(1) John is a bachelor. (2) John is an adult male unmarried person (above a certain age).”<sup>3</sup> Sentence (1) is more explicit *and* easier to understand.

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<sup>1</sup> Jean-Paul Vinay and Jean Darbelnet, *Comparative Stylistics of French and English: A Methodology for Translation*, trans. J. C. Sager (Amsterdam: Benjamins, 1995), 342.

<sup>2</sup> Some scholars in Translation studies use explication to refer to both obligatory and optional shifts. Kinga Klaudy and Krisztina Károly, “Implication in Translation: Empirical Evidence for Operational Asymmetry in Translation,” *Across Languages and Cultures* 6, no. 1 (2005): 16–8.

<sup>3</sup> Pal Heltai, “Explication, Redundancy, Ellipsis and Translation,” in *New Trends in Translation Studies. In Honour of Kinga Klaudy.*, ed. Krisztina Károly and Agata Foris (Budapest: Akademia Kiado, 2005), 50.

Heltai distinguishes between two meanings of explication. The first is linguistic explication, which is concerned with adding elements in a TT.<sup>4</sup> Tully dubs Heltai's first definition of explication syntactic explication within his classification of norms. This emphasis on syntax is because the addition of elements in the TT "operates at the syntactic level, filling in perceived gaps and clarifying the relationship between words."<sup>5</sup> Most of the examples given below of syntactic explication deal with *supplying* features to the text. These additional features would have been perceived as syntactically implicit in the ST. These additions go beyond simply conforming the translation to standard Syriac language and style. They impart some of the Translator's own understanding of how to read the text into the translation.

Heltai's second definition of explication is what Tully calls exegetical explication.<sup>6</sup> This second definition is concerned with making the TT easier to process and comprehend for the reader. "*Truly explicit utterances are coded in the linguistic form ensuring the most unambiguous interpretation of an utterance or text in a given situation.*"<sup>7</sup> While syntactic explication is about supplying features to make syntactic relationships explicit, exegetical explication involves making exegetical judgments more explicit in the TT so that the reader will arrive at the desired interpretation. Exegetical explication is dealt with later in this chapter.

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<sup>4</sup> Ibid, 65. This view is attributed to Klaudy. See Kinga Klaudy, "Explication," in *Routledge Encyclopedia of Translation Studies*, ed. Mona Baker and Gabriela Saldanha, 2nd ed. (London: Routledge, 2008), 103–108.

<sup>5</sup> Eric J. Tully, *The Translation and Translator of the Peshitta of Hosea*, MPI 21 (Leiden: Brill, 2015), 243.

<sup>6</sup> Ibid.

<sup>7</sup> Heltai, "Explication, Redundancy, Ellipsis and Translation," 66. Emphasis original.

## Supplies Subject

Sometimes, P contains an explicit subject where the subject is only implicit in the MT.

The subject is generic in the example below. The generic subject clarifies that the reader should not try to understand the subject as a specific entity but generically.

יִסְפֹּר	כִּי	לֹא תִאֱמִינוּ	1:5	You would not believe it unless it is told.
וְאִם יִסְפֹּר לָכֵן	אִם יִסְפֹּר לָכֵן	וְאִם יִסְפֹּר לָכֵן		And you would not believe unless someone tells you.

Here, P reads the noun אִם, “man,” as a generic subject, “unless someone tells you.”

The verb יִסְפֹּר is active in the Etpa‘al *binyan*, so a subject is added for grammatical reasons. Even though a subject is added for grammatical reasons, it still could have possible to make the subject more specific, for example, “prophet.” Instead, something general was chosen. Alternately, if the verb was vocalized as יִסְפֹּר, then what would naturally be the implied subject is made explicit.

## Supplies Object

Just as P can contain explicit subjects, P can also contain explicit objects.<sup>8</sup>

עֲרֹזֹת	יִסּוֹד	עַד-צִוּאָר	3:13	Stripping the foundation to the neck.
וְאִם יִסְפֹּר לָכֵן	וְאִם יִסְפֹּר לָכֵן	וְאִם יִסְפֹּר לָכֵן		And you striped him from his foundation and up to his neck.

In the MT, the object of the stripping is רֹאשׁ. P contains a suffix on עַד-צִוּאָר so that the reference back to רֹאשׁ earlier in the sentence will be sufficiently apparent.<sup>9</sup>

<sup>8</sup> See also, 1:5; 2:15; 3:16.

<sup>9</sup> On the shift of the infinitive absolute to a perfect verb, see the section “Infinitive Absolute” in chapter 2.

## Supplies Preposition

In many different places, P contains additional prepositions. One common additional preposition is  $\Delta$ . The Syriac preposition  $\Delta$  is used to mark the direct object when it is definite when the MT has  $\text{את}$ . Often,  $\Delta$  appears in the TT to mark the direct object when there is no corresponding  $\text{את}$  in the MT. Other additional prepositions will appear in addition to  $\Delta$ .

Motivations for these various prepositions include using a specific preposition that a verb prefers to mark its object with (1:13) or creating smoother syntax for the reader (3:15).<sup>10</sup>

$\text{לְיֵשַׁע אֶת־מְשִׁיחָךְ}$	$\text{יֵצֵאתָ לְיֵשַׁע עַמְּךָ}$	3:13	You come out to save <b>your people</b> , to save your anointed one.
$\text{לְיֵשַׁע אֶת־מְשִׁיחָךְ}$	$\text{לְיֵשַׁע אֶת־מְשִׁיחָךְ}$		You went out to save <b>your people</b> and to save your anointed one.

The additional preposition that is supplied brings the first half of the verse into conformity with the second half by supplying  $\Delta$  on  $\text{לְיֵשַׁע}$  to match  $\text{לְיֵשַׁע}$ .

$\text{אֶלְיָךְ}$	$\text{אֶלְיָךְ}$	1:2	I cry to you, <b>“Violence!”</b>
$\text{אֶלְיָךְ}$	$\text{אֶלְיָךְ}$		I am crying to you <b>about the rapacious.</b>

The addition of the preposition  $\Delta$  here means “about.” Note that  $\text{אֶלְיָךְ}$  is an adjective, *not*  $\text{אֶלְיָךְ}$  the noun. Thus, the translation reads, “I cry out to you about the rapacious ones.”

Also, the same preposition is supplied in T.<sup>11</sup> This addition of the preposition is motivated by an understanding that  $\text{אֶלְיָךְ}$  refers to a group of rapacious people. In order to mark clearly that  $\text{אֶלְיָךְ}$  is the content of Habakkuk’s cry, the preposition  $\Delta$  is supplied here.

$\text{לָמָּה תִּבְיֵט}$	$\text{לָמָּה תִּבְיֵט}$	1:13	Why do you behold <b>the treacherous?</b>
$\text{לָמָּה תִּבְיֵט}$	$\text{לָמָּה תִּבְיֵט}$		Why do you look <b>at the brazen?</b>

<sup>10</sup> See also, 1:10, 13, 14; 2:2, 6, 15; 3:6, 3:12, 13, 14.

<sup>11</sup> There is also an interesting parallel with Jeremiah 20:8 where the translation is very similar to Habakkuk 1:2. The MT reads  $\text{אֶלְיָךְ חֶמְסָךְ וְשָׁד}$  and P translated it as  $\text{אֶלְיָךְ חֶמְסָךְ וְשָׁד}$ .

Earlier, the tendency in P to shift prepositions to א with verbs of seeing such as נבט and its translation יס was shown. Here, the preposition א is added with the same verb where there is no preposition in the MT. This addition of א is because א is regularly used to mark the object of יס in P-Habakkuk.

Habakkuk 3:15

סוסיך	דרכת בים	3:15	You tread over the sea	your horses.
זחל על זחל			You tread over the sea	on your horses.

In this example, the preposition על marks the role of זחל in the sentence. The preposition makes it clear that God is riding *on* his horses.

#### Supplies the Relative Pronoun for an Asyndetic Relative Clause

Sometimes, P has a relative pronoun for an asyndetic relative clause in the MT.<sup>12</sup> The relative pronoun ה is added to make the asyndetic relative clause relationship explicit in the translation.<sup>13</sup>

לאלו	הזי המרבה	ויאמר	2:6	And he will say, “Woe the one who makes numerous things not his.
המחזיקים	הם, לנחבם משהם	לם ולם גלם.		And they will say, “Woe to the whole to gathers and makes more for himself which are not his.

The terse Hebrew syntax demands that something be supplied between המרבה and לאלו. Thus, it is natural for relative pronoun to be added here to make the relationship between the clauses obvious. Note that T also contains the additional relative pronoun here as well.

<sup>12</sup> On asyndetic relative clauses, see WO §19.6.

<sup>13</sup> See also, 1:6; 2:14.



## Supplies the Relative Pronoun for a Genitive Meaning

Often, Syriac uses the relative pronoun ܐ to show construct relationships in the ST. These additions of ܐ do not represent a shift in translation, because it is simply the primary way for Syriac to mark a genitive relationship. However, there are a couple of times in P when ܐ forms a construct relationship in a more intrusive way. These additions are done to provide cohesion to longer phrases (2:17) or link phrases together in a genitive relationship that is not clear in the MT (3:11).

ܡܕܡܝ ܐܕܡ ܘܚܡܫܐ ܐܪܥܐ	2:17	Because of the bloodshed of man and the violence of the land
ܩܪܝܐ ܘܟܠ ܐܝܫܒܝ ܒܗ:		and villages and all the inhabitants in them.
ܡܢ ܐܬܪ ܘܒܝ ܐܬܪ ܐܬܪܐ ܐܬܪܐ ܐܬܪܐ		Because of the blood of man and the robbery of the land
ܘܡܢ ܐܬܪܐ ܘܡܢ ܐܬܪܐ ܘܡܢ ܐܬܪܐ		and of the cities and of all their inhabitants.

In Habakkuk 2:17, and in 2:8 as well, ܐ appears multiple times on words further removed from their head noun. By adding ܐ to these words, the genitive relationship between them and their head noun is more explicit and cohesive.

ܐܠܐܝܪ ܐܠܐܝܪ ܐܠܐܝܪ	3:11a	To light your arrows fly,
ܐܠܐܝܪ ܐܠܐܝܪ ܐܠܐܝܪ		And in the light of your arrows they are walking,
ܐܠܐܝܪ ܐܠܐܝܪ ܐܠܐܝܪ	3:11b	to brilliancy the shining of your spear.
ܐܠܐܝܪ ܐܠܐܝܪ ܐܠܐܝܪ		and in the light of lightning of your spears.

Here, the relative pronoun connects ܐܠܐܝܪ to ܐܠܐܝܪ, and ܐܠܐܝܪ to ܐܠܐܝܪ to create two long genitive phrases. Most people today do not read Habakkuk 3:11 this way. Contemporary scholars usually understand ܐܠܐܝܪ and ܐܠܐܝܪ to be the subject of the verb ܐܠܐܝܪ. However, the Translator understands the subject of the verb ܐܠܐܝܪ to be the sun and moon from the first half of the verse. Since he does not think that ܐܠܐܝܪ and ܐܠܐܝܪ are the subjects, he must account for

their role in the sentence. The solution in P is to connect them with the prepositional phrases using א. Since the prepositional phrases are fronted, it is possible to see how one could consider what comes after the prepositional phrases to be in construct with them. Now, these long preposition phrases describe where the sun and moon walk.

### Supplies Preposition and Relative Pronoun

Each woe oracle in Habakkuk 2:6–20 begins with הוֹי followed by a participle. Each phrase is systematically translated with א followed by ל (the lamadh preposition followed by the relative pronoun) attached to a participle in P. Other places in P translate the start of woe oracles according to the same or similar pattern, as in P-Isaiah.<sup>14</sup> The addition of ל makes explicit the participle as the object of address and א clarifies that the subject is generic (cf. Habakkuk 1:5).<sup>15</sup>

בְּדָמִים	עִיר	הוֹי בִּנְהָ	2:12	Woe who builds	a city by bloodshed.
א, לְבִנְהָ	מִשְׁעֵלָה בְּדָמִים			Woe to the one who builds	a city by blood.

### Supplies Possessive Suffix

Possessive suffixes can be added in P in order to make explicit what it perceived to be the possessor of certain nouns. These suffixes are not to be confused with the proleptic suffixes covered earlier in the section “Plus Proleptic Suffix” in chapter 3.<sup>16</sup>

<sup>14</sup> See Isa 5:8, 11, 18, 20, 21 (MT has adjective), 22 (MT has adjective); 10:1; 29:15; 31:1; 33:1; 45:9, 10; Jer 22:13; Ezk 13:18 (MT does have ל here); Amos 5:18; 6:1; Mic 2:1 (adds “לְמַלְכֵי גִּשְׁשִׁיעַ”); Zeph 2:5. Another pattern is noun + א, ל. Since the subject of the woe oracle is a noun, there is no need for the relative pronoun. See Isa 1:4; 10:5; 17:5; 18:1; 28:1; 30:1; 48:1; Ezk 13:3; Nah 3:1; Zeph 3:1. One last formula is simply א. This occurs when you have the clearest subject, such as a place name. See 1 Kgs 13:30; Isa 1:24; 29:1; 55:1; Jer 22:18 (x4); 23:1; 34:5; 47:6; Ezk 34:2; Zech 2:11; Zech 11:17

<sup>15</sup> See also, 2:6, 9, 15, 19. There is some debate as to if the woe oracles contain direct address or not. See Delbert R. Hillers, “Hoy and Hoy-Oracles: A Neglected Syntactic Aspect,” in *The Word of the Lord Shall Go Forth: Essays in Honor of David Noel Freedman in Celebration of His Sixtieth Birthday*, ed. Carol L. Meyers and M. O’Connor (Winona Lake, IN: Eisenbrauns, 1983), 185–88. But what matters for this study is if P thought the woe oracles contained direct address, and its systematic use of ל in translating the woe oracles makes this clear.

<sup>16</sup> See also, 1:13; 2:3; 3:2, 13.

אז חלף רוחו 1:11 Then the wind passes by.  
 וְרוּחוֹ יָעָבֵד, גַּם יִשָּׁלַח וְיִמָּוֶת But his spirit will pass by.

In this section, God is talking about the invaders, so the 3ms suffix on רוחו refers to them. With the addition of the possessive suffix רוחו is better understood as “spirit,” not “wind.” Now the phrase refers to the death of the invaders in P, “his spirit will pass by,” meaning “will perish.”

וְנִגְהָל כְּאֹרֶךְ תְּהִיָּה קֶרֶן מִיָּדוֹ לְ 3:4 Brilliancy is like light, two horns  
 מִיָּדָיו כְּאֹרֶךְ נִשְׁמָר כְּאֹרֶךְ כְּפִי־לֵא וְנִשְׁמָר, And his splendor is like light in the city of his hands

P contains a 3ms suffix on ידיו. The addition of the suffix is done to bring ידיו into conformity with the 3ms suffixes on נִשְׁמָר and כְּפִי־לֵא.<sup>17</sup> ידיו to belong to God, because the light comes from God’s hands and is related to where his power is. Thus, the light must belong to God.

### *Exegetical Explication*

Syntactic explication showed a willingness to supply features in the translation that filled syntactic gaps with an explicit syntactic feature. This trend of increasing the translation’s explicitness continues with exegetical explication. While syntactic explication focuses on added elements, exegetical explication is about features that are added or changed to lower the chance of miscommunication. Exegetical explication is an attempt to make sure the meaning of the translation is as clear as possible and that the risk of misunderstanding the TT is low.

Anthony Pym, therefore, places explication within the framework of risk management. Translation creates the risk of miscommunication, because there is always some lack of shared

<sup>17</sup> This verse does contain one of the two Ketiv/Qeres in the book. The Ketiv is עזה and the Qere is עזו. This is merely an orthographic variant with two ways to represent the 3ms suffix.

cultural references between the source and target culture.<sup>18</sup> For example, horns represent power in the OT, but they do not represent power in today's culture. So, someone translating an OT passage involving horns will have to decide how to handle this imagery in order to make sure the idea of power is communicated properly. Thus, translators in general seek to avoid risks such as misunderstanding by removing ambiguity and promoting cooperation in understanding between the TT and the TT readers.<sup>19</sup> The possible translations that any translator can make are similar to forking paths. A translator must decide which of the paths is the correct path (i.e., the correct translation) to create a clear and understandable translation. A translator's choice of one path will cut off other paths that could lead the readers to various misunderstandings or undesired interpretations.<sup>20</sup>

#### Translates Collective Singulars as Plurals

Both Hebrew and Syriac can have a singular noun to refer to a collective plurality.<sup>21</sup> However, some collective singular nouns appear as plural in P to facilitate a more straightforward meaning in the TT or bring a collective singular into conformity with other plurals in the context.<sup>22</sup>

יְבוֹא לְחַמֵּס כָּלָה	1:9a	All of him comes	for violence,
ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ		All of them are coming	for spoil,

<sup>18</sup> Anthony Pym, "Explaining Explication," in *New Trends in Translation Studies: In Honour of Kinga Klaudy*, ed. Krisztina Károly and Agata Foris (Budapest: Akademia Kiado, 2005), 41. Blum-Kulka distinguishes between reader-focused shifts and text-focused shifts. Reader-focused shifts deal with how the reader may envision a text within their own culture. Text-focused shifts are those more closely connect with the text and the process of translation. Shoshana Blum-Kulka, "Shifts of Cohesion and Coherence in Translation," in *Interlingual and Intercultural Communication: Discourse and Cognition in Translation and Second Language Acquisition*, ed. J. House and Shoshana Blum-Kulka (Tübingen: Narr, 1986), 23–4. Pym critiques this idea, because it is hard to keep distinct in practice and the categories can overlap. Pym, "Explaining Explication," 40.

<sup>19</sup> Pym, "Explaining Explication," 34.

<sup>20</sup> Ibid., 35–6.

<sup>21</sup> See WO §7.2.1b; Muraoka §70.

<sup>22</sup> See also, 1:10; 2:7, 19; 3:2, 4, 11, 13.

מַגְמַת פְּנֵיהֶם קְדִימָה	1:9b	the totality	of their faces is to the east,
עוֹסֵם וְאַפְסוֹסָם חֶזֶק.			the appearance of their faces is strong,
וַיֵּאסֹף בְּחוּל שָׁבִי:	1:9c	and he gathers	captives like sand.
סֹחֲפִים מְבַלְעִים אֶת הַנֶּלֶם.		and they are gathering	captives like sand.

Here, multiple singulars are rendered as plurals, since the context is about an invading army, not an invading individual. The use of plurals also brings the other singulars into conformity with the plural suffix on פְּנֵיהֶם.

וַאֲיִן בְּקָרָה בְּרִפְתִּים:	3:17	And there are no	cattle in the stall.
סֹלֵלִים אֶמְסִיָּה בְּמִצָּר.		And there are no	bulls in the herd.

P contains the plural אֶמְסִיָּה for the singular the singular בְּקָרָה. This shift to the plural creates a match with the following plural noun בְּרִפְתִּים.

### Change in Clause Type

P-Habakkuk's main change in clause type is from a question, specifically הֲ and הֲלֵא questions, to assertive statements. Syriac has no particle or formula to indicate a question such as Hebrew's הֲ and הֲלֵא.<sup>23</sup> What separates Syriac's lack of particles such as הֲ and הֲלֵא from obligatory language change is that Syriac does have ways to indicate rhetorical questions with ܐܠܡܐ.<sup>24</sup> However, ܐܠܡܐ does not appear in P-Habakkuk, even though Habakkuk has many rhetorical questions. In his study of interrogatives in the versions of Ezekiel, van Rooy finds that the translator of P-Ezekiel acts similarly. He writes, "in many instances of הֲ and הֲלֵא [P] is the only version not using interrogative particles. Verses in [P] in which particles do not occur are

<sup>23</sup> See Nöldeke, §331.

<sup>24</sup> *CAL*, sv. dlmh adv./conj. In P of the Minor Prophets, see Amos 3:3–5, 5:25; 6:2, 12–13; Mic 4:9; Nah 3:8; Hag 2:12–3; Zech 1:5; 7:5–6; Mal 1:2, 8; 2:10.

20:3, 8:6, 13:7 and 21:5. In several of these examples, [P] *changes a rhetorical question into a statement*, as in 13:7.”<sup>25</sup> There are other places in P of the Minor Prophets where questions clearly are changed a question to an affirmative phrase, usually with the deictic *ܐܢܝ* or by making the phrase into a subordinate clause with *ܐܝܢܐ*.<sup>26</sup> The examples below show the systematic change of *ܐܝܢܐ* and *ܐܝܢܐ* questions to affirmative statements in P. There still are places in P-Habakkuk where it may be ambiguous whether a clause is supposed to be read as a question or not. Despite this ambiguity, the Syriac-speaking audience would most likely have read these as affirmative statements. Questions are removed elsewhere, and there would be no clear indication that the clause is a question from context. The motivation to make these changes is most likely to prevent the audience from misunderstanding rhetorical questions as genuine questions or make the translation simpler.<sup>27</sup>

<p>ܐܝܢܐ ܐܬܬܐ ܡܢ ܕܝܢܐ ܐܠܗܝ ܩܕܝܫܝ ܐܝܢܐ ܕܐܪܥܐ ܡܢ ܕܝܢܐ ܐܠܗܝ ܩܕܝܫܝ</p>	<p>1:12</p>	<p>Are not you from eternity, YHWH my God, my holy one? For you are from the beginning Lord my God, the holy one.</p>
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This section begins in P with *ܐܝܢܐ*, which clearly marks this clause as a subordinate clause and not a question. This change creates an explanatory phrase about God, while the MT has a rhetorical question. In the MT, the use of the rhetorical question makes Habakkuk appear more baffled, while the assertion in P makes Habakkuk look more assertive.

<p>ܐܝܢܐ ܐܬܬܐ ܡܢ ܕܝܢܐ ܐܠܗܝ ܩܕܝܫܝ</p>	<p>2:7</p>	<p>Won't your bitters suddenly rise up, and your barkers awaken?</p>
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<sup>25</sup> H. F. van Rooy, “The Use of Interrogatives in the Book of Ezekiel and Their Translation in the Ancient Versions,” *JSem* 23, no. 2 (2014): 630. Emphasis added. See also A. Gelston, *The Peshitta of the Twelve Prophets* (Oxford: Clarendon, 1987), 137–8; Ignacio Carbajosa, *The Character of the Syriac Version of Psalms: A Study of Psalms 90-150 in the Peshitta*, trans. Paul Stevenson, MPI 17 (Leiden: Brill, 2008), 27–8.

<sup>26</sup> See Joel 1:16; Amos 2:11; 5:20; 6:10; 8:9; 9:7; Obad 8; Mic 2:7; 3:11; Hag 1:4; Zech 1:6; 3:2.

<sup>27</sup> See also, 1:17; 2:6, 13; 3:8.

ܡܙܥܝܕܐ ܘܝܩܥܝܐ  
 ܐܬܐ ܥܠܝܐ ܒܥܝܢܐ ܕܡܕܢܐ  
 ܕܡܕܢܐ ܕܡܕܢܐ

Behold, your bitters will suddenly rise up,  
and those who make you tremble will  
awaken.

The Syriac reader would have read this clause as an affirmation, not a question, given the use of ܐܬܐ. Yang states that ܐܬܐ represents הנה in P's ST.<sup>28</sup> The more straightforward explanation is that this ܐܬܐ is a result of changing question in the ST to an affirmative, in light of the tendency in P to change questions to affirmatives.

#### Clarifies the Relationship between Clauses

The inclination to clarify the relationship between clauses in P is the most pervasive norm in P-Habakkuk, because of its high frequency and the variety of ways it manifests. A change in the relationship between clauses occurs in thirty-eight of Habakkuk's fifty-six verses.<sup>29</sup> The relationship between clauses is clarified by 1) adding a conjunction where there is none in the MT, 2) omitting a conjunction that is in the MT, 3) using a more general conjunction where there is a more specific conjunction in the MT, 4) using a more specific conjunction where there is a more general conjunction in the MT, and 5) adding the relative pronoun to create a subordinate relative clause. Any of the above may be done for various reasons, including detecting similarity or dissimilarity in subject matter between clauses. These different ways of clarifying the

<sup>28</sup> Incho Yang, "A Text Critical Analysis of the First Taunt Song in Habakkuk 2:5-8," *Canon & Culture* 12, no. 2 (2018): 64–5.

<sup>29</sup> To compare this with another book, Tully records 54 instances of P clarifying or changing the relationship between clauses. See Tully, *The Translation and Translator*, 249–51. Hosea contains 197 verses in total. Statistically, Hosea contains an instance of this kind of exegetical explication in about one in every four verses while the smaller Habakkuk contains about one in every one and a half verses.

relationship between clauses allow an editorial control over the text, detailing how best to understand how clauses relate to each other and where clauses begin and end.<sup>30</sup>

### *Adding a Conjunction*

The addition of a conjunction, especially  $\alpha$ , is ubiquitous in P. The addition of the  $\alpha$  is seen most prominently in Habakkuk 3, where  $\alpha$  is routinely inserted in between the terse cola in that chapter. The additions of conjunctions makes clear the start and endpoints of clauses, thus making each clause easier to read for the audience.<sup>31</sup>

עֲרִיָּה תַעֲזוֹר קִשְׁתְּךָ מִלִּבְּיָהּ וְאַחֲזֵנוּ מִסַּלְיָהּ.	3:9a	Your bow is laid bare, Your bow is surely aroused.
שִׁבְעוֹת מִטּוֹת אֶמְרָ סֵלָה וְנִמְכְּרוּ לְאֵלֶיךָ כִּלְכִּיל מִכְּבֹדֶךָ.	3:9b	seven-fold mace of the oath. Selah. And arrows are full by your word. Glory.
נְהַרֹת תִּבְקַע־אָרֶץ: וְאֶרֶץ כְּנַעַן תִּפְּסֹד וְאֶלְעֹנָהּ.	3:9c	The rivers split the land. And the land is split by the rivers.
רְאֹוּךְ יִחִילוּ הָרִים וְאֶרֶץ סֹלֶלֶת וְסֹלֶת	3:10a	They see you, the mountains writhe, The mountains see you, and they tremble,
זָרֵם מִיָּם עָבַר וְהַיָּסוּד הַחַדָּד חָבָהּ.	3:10b	heavy rain passes, and the violent rainstorm passed,
נָתַן תְּהוֹם קוֹלּוֹ וְאֶרֶץ וְהַיָּסוּד מִלֵּן.	3:10c	the deep gives forth it voice, and the deep raised its voice,
רֹם יִדְּיָהוּ נִשָּׂא: וְהַיָּסוּד וְהַיָּסוּד, עָלָהּ.	3:10d	the heights lift their hands. and he takes up the heights of their hands.
שֶׁמֶשׁ יָרַח עֶמֶד זִבְלָה וְשֶׁמֶשׁ וְשֶׁמֶס וְשֶׁמֶס וְשֶׁמֶס.	3:11a	Sun, Moon stands in the lofty residence, Sun and moon stand in their dwelling place.
לְאֹזֶר חֲצִיף יִהְיוּ וְהַיָּסוּד וְהַיָּסוּד מִלֵּן.	3:11b	your arrows fly in light, And in the light of your arrows they are walking,
לְנִגָּה בִּרְקָק חֲנִיף: וְהַיָּסוּד וְהַיָּסוּד וְהַיָּסוּד.	3:11c	in brilliancy the shining of your spear. and in the light of lightning of your spears.
בְּזַעַם תִּצְעַד־אָרֶץ וְהַיָּסוּד וְהַיָּסוּד וְהַיָּסוּד.	3:12a	In indignation you strive over the land, In anger you tread over the land,

<sup>30</sup> Rachel May, “Sensible Elocution: How Translation Works in & Upon Punctuation,” *The Translator* 3, no. 4 (1997): 5.

<sup>31</sup> See also, 1:2, 5, 7, 8, 10, 13, 14, 15, 17; 2:1, 3, 6, 9, 18, 19; 3:2, 6, 15, 18.



בְּאַף תִּדְּוֹשׁ גּוֹיִם:	3:12b	in anger you trample down nations.
וּבְכֹחַ זֶרַח וְגִשְׁשׁ חֲמָדָה.		and in wrath you trample nations.
יֵצְאָתָּ לְיִשְׁעַ עַמְּךָ לְיִשְׁעַ אֶת־מְשִׁיחֶךָ	3:13a	You come out to save your people, to save your anointed one.
בַּעֲמַל לְחַיִּים לְחַיִּים וְלַחַיִּים לְחַיִּים.		You went out to save your people and to save your anointed one.
מִחֲצַת רֹאשׁ מִבֵּית רָשָׁע	3:13b	You struck the head from the house of the wicked,
פָּסַעַת זֶרַח חֵץ בְּבֵית הַצְדִּיקִים.		You cut off the head from the house of the unrighteous,
עֲרוֹת יָסוּד	3:13c	to strip naked from top to bottom. Selah.
עַד־צִוְּאָר		
סֵלָה: פ		
וְהָרַעְתָּהּ מִבְּסִימָתָהּ, חֵץ שֶׁל־אֲשָׁמָהּ,		and you stripped him from the foundation
וְהָרַעְתָּהּ לִי מִן הָרֶגֶל לְחַיִּים.		and to the neck forever.

### Omitting a Conjunction

Removing conjunctions is another way to clarify the relationship between clauses. This omission creates a sense of *disjunction* between clauses. Using conjunctions such as “and” can create a simpler reading experience for the audience, since “and,” or ו, shows a connection between clauses. However, the opposite effect of making a clause feel more distinct can be achieved by removing a conjunction.<sup>32</sup>

וְנִגְהָה כְּאֹזֶר תְּהִיָּה קִרְנֵיָּם מִיָּדוֹ לֹא	3:4a	Brilliancy is like light, two horns from his hand are his,
וּמִוִּמָּה אֶפְסָה נִמְסָה בְּכֹחַ אֶפְסָה וְאֶפְסָה,		And his splendor is like light, in the village of his hand.
וְשָׁם חִבְיוֹן עֹזָה:	3:4b	and there his strength is covered.
וְשָׁם חִבְיוֹן עֹזָה		He sets his strength around the city.

The omission of the conjunction ו in P creates a sense of disjunction. The removal of ו shows that both clauses are distinct. The Translator probably thought the clauses about God’s light and where his strength is hidden as too different to be part of the same sentence.

<sup>32</sup> See also, 1:8; 2:6; 7, 13; 3:6.

### Using a More General Conjunction

Explication is sometimes thought of as always being more specific. However, this assumption is not always the case. Translators can make their intentions clear without either having to use more words or particular words.<sup>33</sup>

עַל־כֵּן יִזְבֶּחַ לְחַרְמוֹ	1:16	Therefore,	he sacrifices to his net.
וְהִסְבִּיחַ לַחֲסֵי מַדְלָח		And	he sacrificed to his net.

עַל־כֵּן “points to the grounds of a factual statement.”<sup>34</sup> By translating עַל־כֵּן with α, the start of verse 16 does not give the reason why the invaders are sacrificing to their nets. This change in conjunction means the verbs at the start of verse 16 are still in a continual temporal sequence with those at the end of verse 15. עַל־כֵּן changes to α, because 1:15–16 is one sequence of past events in P.<sup>35</sup> Thus, the readers of the TT would understand this verse as a continuation of verse 15, not as the grounds of verse 15.

הִנֵּה־הוּא תָּפוּשׁ זָהָב וְכֶסֶף	2:19	Behold,	it is covered with gold and silver.
וְהָיָה כֶסֶף מִצֵּהָבָה		And	it is covered with gold.

While הִנֵּה is not strictly a conjunction, it functions as a discourse marker that facilitates the relationship between two clauses or parts of discourse.<sup>36</sup> By transforming הִנֵּה into the simpler conjunction α, the α creates a simpler way to relate this clause to the previous one.

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<sup>33</sup> See also, 1:4; 2:4, 15.

<sup>34</sup> MNK §40.38.

<sup>35</sup> See the section “Clarifies Time Referent,” below.

<sup>36</sup> MNK §40.22.1.

### Using a More Specific Conjunction

עַל-כֵּן יִשְׂמַח וַיִּגֵּל 1:15 Therefore, he is glad and rejoice.  
 אַחֲרַיְתָא חַדַּי בְּנֵי, סוּסֵי And after he had gathered, he was glad and rejoiced.

As mentioned above, עַל-כֵּן is a discourse marker that “points to the grounds of a factual statement.”<sup>37</sup> אַחֲרַיְתָא means “after” or “when” in Syriac and relates to time.<sup>38</sup> The switch from עַל-כֵּן to אַחֲרַיְתָא shows that P wants to relate this clause to the previous one in terms of the time. Since P sees 1:15–16 as a series of successive events, אַחֲרַיְתָא makes more sense to use to continue the series rather than something such as מְחֵלָּא.<sup>39</sup>

### Creating a Relative Clause

There are a few instances where a different relationship between clauses in P results in a new relative clause. These examples are different than when P supplies the relative pronoun is supplied to an asyndetic relative clause, which was covered in syntactic explication. In those syntactic explication examples, what is implicit was made explicit. In these exegetical explication examples below, there is a move in P beyond merely making explicit what is implicit. Instead, an existing clause relationship is reshaped into a new relative clause relationship.<sup>40</sup>

מַה-הוּעֵיל פִּסְלָא כִּי פִסְלוּ יַעֲרֹז 2:18a	“What profit is an idol, for its craftsman cuts it.
מַחַ אִמּוּלֹז לִפְסָא וּלְפִסְמָא אִמּוּלֹז.	“What gain is an idol <b>which</b> its craftsman sculpted?
מִסְכָּה וּמִזִּבְחָה שֶׁקֶר 2:18b	A cast image and it is a teacher of lies.
אִמּוּלֹז מִסְכָּה וּמִזִּבְחָה שֶׁקֶר.	And a cast image and a teacher of falsehood,

<sup>37</sup> MNK §40.38.

<sup>38</sup> Sokoloff, 599.

<sup>39</sup> See also, 2:1; 3:18.

<sup>40</sup> See also, 1:6; 3:19, and probably 3:14.

יֵצֵר יִצְרוֹ עָלָיו לַעֲשׂוֹת אֱלִילִים אֱלֹמִים: ܕܐܬܘܠܬܠܠ ܠܒܐ ܕܐܬܘܬܡܢܬ ܠܠܡܐ, ܠܠܬܝܒܐ ܥܠܝܐ ܕܡܝܬܐ.	2:18c	For the one who crafted his idol trusts in it, to make mute idols.  which the heart of its craftsman trusted in it, to make a mute idol.
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ܠܬܝܒܐ is the usual translation for ܕܝ.<sup>41</sup> Both ܕܝ clauses in 2:18 explain why idols are unprofitable, so a translation of ܠܬܝܒܐ would make sense here. However, these explanatory clauses are relative clauses in P describing idols and those who make them. If the Translator wanted to retain clearly the ܕܝ clauses as explanatory clauses, then he would have used ܠܬܝܒܐ. While it is possible for Syriac ܐ to function similarly to clausal ܕܝ, both ܕܝ and ܐ have many functions. So, it is difficult to discern when ܐ and ܕܝ genuinely overlap.<sup>42</sup> Additionally, it is unclear if a change from an explanatory clause to a descriptive would be more denigrating to idols, so the motivation for the shift here is most likely not theological. The simplest explanation for the change is that the Translator simply understood ܕܝ to mean “which.” One cannot assume that the translator shared the same ideas about the semantic range of ܕܝ as modern scholars do today. In this case, the Translator thought that the meaning of ܕܝ was closer to ܐ, “which” here in Habakkuk 2:18, rather than ܠܬܝܒܐ, usually “for” or “because.”<sup>43</sup>

<sup>41</sup> Hab 1:4, 5, 6, 16; 2:3 (x2), 8, 11, 14, 17; 3:17.

<sup>42</sup> On the causal use of ܐ, see Nöldeke §366B; Ada Wertheimer, “The Functions of the Syriac Particle D-,” *Muséon* 114.3–4 (2001): 282–83.

<sup>43</sup> There are other places in P of the Minor Prophets where the relative ܐ is used to translate ܕܝ. Examples in parenthesis are ones where it is ambiguous if ܐ is a relative or means “that.” See Hos 4:13; 6:1; 7:13; 10:5; Joel 1:5; (11); 18; 2:23; (Amos 4:2); Jonah 3:10; (Mic 4:12); Zech 2:17; 9:2, 5; (11:2, 3). See also Tully, *The Translation and Translator*, 98.

## Examples with Multiple Conjunction Shifts

Some verses contain multiple shifts which clarify the relationship between clauses. This section will deal with three whole verses to show how these shifts impact the entire set of clause relations in a verse.

לָמָּה תִּרְאֵנִי אֵוֹן לִבִּי נִשְׁחָד וְעֵמָל חֶלְבִּי פִּחֲלִי.	1:3a	“Why do you show me iniquity, “Why did you show me unrighteousness and fraud?
וְעֵמָל תִּבְיִט וְשֹׁד וְחָמָס לִנְגִדִי מִנֵּא אֵיךְ נִלְכַּדְתִּי מִכַּשְׂמֵא.	1:3b	and you behold trouble? And why is destruction and violence before me? And why do I see plunder and evil?
וַיְהִי רִיב מִנֵּא מִסֵּא וְנִבֵּא.	1:3c	And dispute happens, Before me is judgment,
וּמִדֹּן יִשָּׂא: מִנֵּא מִכֵּל שֶׁמֶנֶא.	1:3d	and judgment rises. and the judge received a bribe.

The clause divisions in P differ significantly from those in the MT. The first deviance between P and the MT is that both אֵוֹן וְעֵמָל are the object of תִּרְאֵנִי in P, while the MT only reads אֵוֹן as the object of תִּרְאֵנִי and עֵמָל as the fronted object of תִּבְיִט. Second, a new clause starts in P with תִּבְיִט, with וְשֹׁד וְחָמָס now as the objects. The conjunction on וְשֹׁד does not appear in P so that שֹׁד is clearly the object of תִּבְיִט. So, now that P has תִּרְאֵנִי with two objects, it would also make sense for תִּבְיִט to have two objects as well. However, the MT has וְשֹׁד וְחָמָס in the following clause with the preposition לִנְגִדִי. Now that וְשֹׁד וְחָמָס are both objects of תִּבְיִט, לִנְגִדִי is now stranded and does not fit into a clause. This separation of לִנְגִדִי from its clause leads to the third shift, where P does not contain the conjunction from the *wayyiqtol* וַיְהִי, resulting in the reading מִנֵּא. This omission puts the preposition מִנֵּא into a predicate relationship with מִכֵּל. Although

there are many changes in P to the clause relationships, the word order in P basically stays the same as the MT word order. The most likely explanation for the differences in P is that the Translator thought אָנֹן וְעַמָּל were both objects of תִּרְאֲנִי, so he was willing to make changes to other clauses to fit its understanding of אָנֹן וְעַמָּל.

וְאֵל כִּי־הֵינִן בּוֹגְדִים גִּבֹּר יִהְיֶה וְלֹא יִנָּוֶה אֶל־כֹּחַ מוֹעֵד מִבְּחַר לֹא מִשְׂבֵּד.	2:5a	“How much more does wine act treacherously! A presumptuous man, and he will not abide. “And the brazen and greedy man is not satisfied.
אֲשֶׁר הִרְחִיב כְּשֶׁאֵל נַפְשׁוֹ וְאֵל מִפְּתֵי אָפֶס חַיִּים.	2:5b	The one who opens his soul like Sheol, The one who opens his soul like Sheol,
וְהוּא כְּמָוֶת וְלֹא יִשְׂבֹּעַ אֶל־מִשְׂבֵּד אָפֶס מוֹעֵד.	2:5c	And he is like death, and he will not be satisfied. and he is not satisfied like death.
וַיֵּאסֶף אֵלָיו כָּל־הַגּוֹיִם חַסֵּד לֵאמֹם חַסֵּם חַמְסָא.	2:5d	And he gathered to himself all the nations, He gathered to himself all the nations,
וַיִּקְבֹּץ אֵלָיו כָּל־הָעַמִּים: מִכֹּחַ לֵאמֹם חַסֵּם אֶמְבֵּלֵא.	2:5e	and he collected to himself all the peoples. and he drew near to himself all the peoples.

The first change between P and the MT is of drop the of Hebrew conjunctions, אֵל, כִּי, to simply א in P. אֵל כִּי may have been too difficult to translate and was thus removed. This shift is a significant loss of information because some of the discussion about how to relate Habakkuk 2:4 to 2:5 directly relates to how one understands אֵל כִּי.<sup>44</sup> Second, P contains a א to join together וְאֵל and בּוֹגְדִים now that they both modify גִּבֹּר in P, because הֵינִן is omitted in P. The third shift is the omission of the ו in וְלֹא יִנָּוֶה to bring the verb into a closer relationship with the subject, which in P is now גִּבֹּר. Fourth, P has a minus of וְהוּא when כְּמָוֶת is moved to the end of the clause. This

<sup>44</sup> See William Creighton Graham, “A Note on Habakkuk 2:4-5,” *American Journal of Semitic Languages and Literatures* 42, no. 2 (1926): 128–129.

omission is done to avoid the mistake of reading the clause read as two clauses, not one clause.

Fifth, P has another minus of the ׀ in the *wayyiqtol* וַיֵּאָסֶף. This omission may have been done to create less connection between it and the previous clauses, since the Translator may have thought they differed too much in subject matter to be part of the same sentence.

הַבְּנֵהָרִים חָרָה יְהוָה	3:8a	Are you angry	with the rivers, YHWH?
הַלְנִסִּיחָהּ וְיָבֵא מָוֶה.		The Lord is angry with the rivers,	
אִם בְּנֵהָרִים אֶפְדָּ	3:8b	or your rage	against the rivers,
בְּמִסִּיחָהּ וְיָבֵא		your anger is against the rivers,	
אִם-בְּיָם עֲבָרְתָּ	3:8c	or	your outburst against the sea?
וְכִסְפָּךְ נִסְחָהּ.		and your violence against the sea.	
כִּי תִרְכַּב עַל-סוּסֶיךָ מִרְכָּבְתֶּיךָ	3:8d	For you ride on your horses, your chariots of	
וְיָשׁוּעָה:		salvation.	
וְכָבֹד לְנִסְחָהּ		You ride on your horses	
וְכָבֹד לְנִסְחָהּ וְכָבֹד לְנִסְחָהּ.			and on the
		chariot of your salvation.	

Habakkuk 3:8 presents some interesting shifts, because it relates to the problem of how questions are changed affirmatives in P. Because of the trend in P to change הָ and הָלֹא questions to affirmative statements, the first conjunction אִם does not appear in P and the second אִם becomes ׀. The shift from a question to an affirmative statement has important implications for the conjunctions in the verse, since the clauses with אִם were also questions that are now also changed to affirmatives. P does not have כִּי, which starts the final clause. The כִּי may have been omitted to make the clause distinct from what came before it, since כִּי could suggest a causal relationship between the two parts of the verse. The topics of anger against nature and riding a chariot may have seemed different to be directly connected. Lastly, P contains an additional ׀ to bring סוּסֶיךָ and מִרְכָּבְתֶּיךָ into a closer relationship.

## Clarifies Time Referent

Chapter 3 covered changes in verbal conjugation due to obligatory language changes, and earlier chapter 4 covered shifts due to difficult syntax. This section will discuss the other times when a verbal conjugation intentionally shifts to clarify when the verb's action occurs. Interestingly, most of these changes occur in Habakkuk 1, in order to clarify between when Habakkuk is speaking, and when the things that Habakkuk talks about take place.<sup>45</sup>

<p>עַד-אַנָּה יְהוָה שׁוֹעֲתִי וְלֹא תִשְׁמָע בְּנִי לִמְחָה, מִיָּד לִי אֵל אֵלֶּיךָ מִלֵּךְ שׁוֹכֵן</p>	1:2a	<p>“How long, O YHWH? I <b>called</b> out to you, but you do not <b>listen</b>. “How long, O Lord? I am <b>calling</b> out, but you are not <b>listening</b>.</p>
<p>אֲזַעֵק תּוֹשִׁיעַ: אֵלֶיךָ חֲמָס וְלֹא אֵלֶיךָ מִלֵּךְ שׁוֹכֵן לִמְחָה, מִיָּד לִי אֵל אֵלֶּיךָ מִלֵּךְ שׁוֹכֵן</p>	1:2b	<p>I <b>cry</b> to you, “Violence!” but you do not <b>save</b>. I am <b>crying</b> to you about the rapacious, but you are not <b>saving</b>.</p>
<p>לָמָּה תִּרְאֶנִּי אֲוִן לִמְחָה מִיָּד לִי אֵל אֵלֶיךָ מִלֵּךְ שׁוֹכֵן</p>	1:3a	<p>“Why do you show me iniquity, “Why did you show me unrighteousness and fraud?</p>
<p>וְעַמְּלִי תִּבְרִיט וְשִׁד וְחֲמָס לִנְגִדִי מִיָּד לִי אֵל אֵלֶיךָ מִלֵּךְ שׁוֹכֵן</p>	1:3b	<p>and you <b>behold</b> trouble? And why is <b>destruction</b> and violence before me?</p>
<p>וְיִהְיֶה רִיב מִיָּד לִי אֵל אֵלֶיךָ מִלֵּךְ שׁוֹכֵן</p>	1:3c	<p>And why do I see <b>plunder</b> and evil? And dispute <b>happens</b>,</p>
<p>וּמִדּוֹן יִשָּׂא מִיָּד לִי אֵל אֵלֶיךָ מִלֵּךְ שׁוֹכֵן</p>	1:3d	<p>Before me <b>is</b> judgment, and judgment rises.</p>
<p>עַל-כֵּן תִּפְּוֹג תּוֹרָה וְלֹא יֵצֵא לְנֶצַח מִשְׁפָּט מִיָּד לִי אֵל אֵלֶיךָ מִלֵּךְ שׁוֹכֵן</p>	1:4a	<p>and the judge received a bribe. “Therefore, the Torah <b>turns</b> cold, and judgment does not <b>come</b> forth.</p>
<p>כִּי רָשָׁע מִבְּתִיר אֶת-הַצְדִּיק מִיָּד לִי אֵל אֵלֶיךָ מִלֵּךְ שׁוֹכֵן</p>	1:4b	<p>“Because of this, the law is <b>diminished</b>, and judgment did not go on in innocence. For the wicked <b>surround</b> the righteous.</p>
<p>עַל-כֵּן יֵצֵא מִשְׁפָּט מְעֻקָּל: מִיָּד לִי אֵל אֵלֶיךָ מִלֵּךְ שׁוֹכֵן</p>	1:4c	<p>For the unrighteous <b>treated</b> the righteous very badly. Therefore, judgment <b>comes</b> out confused.” And judgment <b>came</b> out distorted.”</p>

<sup>45</sup> See also 1:5, 7, 9, 10, 11, 13, 15, 16, 17; 2:1, 3, 4, 5, 10, 14; 3:3, 3:5, 3:8, 10.



In verse 2, the imperfect forms and the one perfect form shift to participles in P to better communicate that Habakkuk *presently* is crying out and that God is not saving his people. In verses 3–4, the imperfects change to perfects in P to show what Habakkuk *has* seen, as opposed to what Habakkuk is *seeing* in the MT.<sup>46</sup> These changes in tense clarify which actions are in progress (Habakkuk speaking) and which actions were already completed (the distortion of judgment).

### Uses a More Specific Lexeme

One common feature of exegetical explication is using a more specific word than a word used in the ST. The semantic range is narrowed to remove possible ambiguity in the TT. To return to Pym’s analogy of the different translation choices as forking paths, a narrower and more specific semantic range helps ensure that the readers are led to the more distinct meaning that a translator may want to convey.<sup>47</sup>

מַה-הוּעֵיל פֶּסֶל בִּי פֶסֶלָו יִצְרוּ מִנְחָה אֱלֹהִים לִפְסֵל וְלַמַּסְכָּה אֲמַנְתָּ.	2:18a	“What profit is an idol, for its craftsman cuts it. “What gain is an idol which its craftsman sculpted?
מַסְכָּה וּמִזְרָה שֶׁקֶר מַנְשֵׁכָה מִן הַמַּלְפָּא וְלֹא.	2:18b	A cast image and it is a teacher of lies. And a cast image and a teacher of falsehood,
בִּי בִטָּח יֵצֵר יִצְרוֹ עָלָיו לַעֲשׂוֹת אֱלֹהִים אֱלֹהִים אֱלֹהִים: וְאֶחָד לִבָּא וְאֶחָד לִבָּא חֲלָמָה; לִחְבֹּד פֶּלֶא מִן הַיָּד.	2:18c	For the one who crafted his idol trusts in it, to make mute idols. which the heart of its craftsman trusted in it, to make a mute idol.

<sup>46</sup> One could argue that P vocalizes יִצַּע in verse 4 as יִצָּר, hence the perfect translation. While this scenario may be possible, two factors mitigate against it. First, the use of the imperfects in verses 2–3 would incline P to read יִצַּע as יִצָּר. Second, elsewhere in P-Minor Prophets, יִצַּע in the MT is not always translated as a perfect or participle, but often as an imperfect (See Joel 2:16; 4:18; Mic 5:1; Zech 10:4). Thus, P likely understood יִצַּע to be an imperfect.

<sup>47</sup> See also, 1:3, 13, 16; 3:9, 13, 16, and possibly 3:14.

Syriac ܐܡܬܐ means “skilled craftsman.”<sup>48</sup> It is usually a translation for חֶשֶׁב and חֶרֶשׁ.<sup>49</sup>

When יצר appears as a participle, it is generally translated with ܡܢܝܐ or ܡܢܝܐ.<sup>50</sup> The only other

place where ܐܡܬܐ is a translation of יצר is in Isaiah 44:9. That passage contains similar

vocabulary to Habakkuk 2:18–20, including יעל and ܦܫܬܐ.<sup>51</sup> The Translator may have used P-

Isaiah as a template for its translation of Habakkuk 2:18–19, given some other difficulties in

Habakkuk 2:19, namely הוּא יוֹרֵה in verse 19.<sup>52</sup> This overlap with Isaiah could help explain the

shift in Habakkuk 2:18 of ܐܡܬܐ for יצר.

ܦܫܬܐ ܡܥܫܐ-ܝܝܬ	3:17a	The labor of the olive tree fails,
ܥܝܬ ܐܡܬܐ ܡܥܫܐ.		The fruit of the olive tree fails,
ܝܫܕܡܐܘܬ ܠܐ-ܡܥܫܐ ܐܝܬܐ	3:17b	and the terraces do not produce food.
ܐܡܬܐ ܠܐ ܥܝܬ ܥܝܬܐ.		and the threshing floor does not make grain.

Here, two more specific terms appear in P for their Hebrew counterparts. The first is the use of ܐܡܬܐ, “fruit” for the Hebrew מַעֲשֵׂה. מַעֲשֵׂה carries a wide range of meanings. In Habakkuk

<sup>48</sup> Sokoloff, 17.

<sup>49</sup> חֶשֶׁב: Ex 26:1, 31; 28:6, 15; 35:35; 36:8, 35; 38:23; 39:3, 8. חֶרֶשׁ: Ex 28:11; 1 Sam 13:19; 2 Sam 5:11; 1 Kgs 7:14; Isa 54:16; Jer 24:1; 29:2.

<sup>50</sup> ܡܢܝܐ: Isa 22:11; 27:11; 43:1; 44:2, 24; 45:7, 9, 11, 18; 49:5; 64:7; Jer 33:2; Ps 33:15; 94:20. ܡܢܝܐ: Jer 10:16; 18:11; 51:19; Amos 4:13; 7:1; Zech 12:1; Ps 94:9.

<sup>51</sup> On various connections between Habakkuk and Isaiah see Jacques T. A. G. M. van Ruiten, “‘His Master’s Voice’? The Supposed Influence of the Book of Isaiah in the Book of Habakkuk,” in *Studies in the Book of Isaiah: Festschrift for Willem A. M. Beuken*, ed. Jacques T. A. G. M. van Ruiten and M. Vervenne, Bibliotheca Ephemeridum Theologicarum Lovaniensium 132 (Leiden: Brill, 1997), 406–8.

<sup>52</sup> See the section “Changes in Subject,” below in the present chapter.

3:17, it means “labor” as in the labor of the olive tree.<sup>53</sup> The choice to use לָבַד more immediately calls to mind the olive tree’s labor, i.e., fruit.

The second shift is לָחַיִּיח for the Hebrew word אֶכֶל. The reason for this change is similar to the choice for לָבַד. The Hebrew word אֶכֶל is a generic term for food, while לָחַיִּיח is specifically grain.<sup>54</sup> The shift to לָחַיִּיח may also have been brought about by the lexical change from שְׂדֵמֹת to לָחַיִּיח, “threshing floor.”<sup>55</sup> Since שְׂדֵמֹת is translated in P as “threshing floor,” it made sense the translation of אֶכֶל to be related to threshing floors.

#### Uses a More General Lexeme

More general words can also be used to explicate the text, similar to how it uses generic conjunctions to explicate the text, which was covered above. Heltai explains that shorter or less explicit words can have “much greater image power and expressive force than compounds or collocations.”<sup>56</sup> Her example is “sneer” and “leer” may be less explicit than “laugh derisively,” but they pack more of an “expressive force.”<sup>57</sup> While not every instance of a use of a more general lexeme is not done for “expressive force,” Heltai’s example shows that generic words can also be used for explication.<sup>58</sup>

לָחַיִּיח לָחַיִּיח לָחַיִּיח	3:5	Pestilence comes before him. And death comes before him.
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<sup>53</sup> HALOT, 617.

<sup>54</sup> Sokoloff, 1062.

<sup>55</sup> On this shift, see the section “Guess from Context” in chapter 5.

<sup>56</sup> Heltai, “Explication, Redundancy, Ellipsis and Translation,” 52.

<sup>57</sup> Ibid.

<sup>58</sup> See also, 1:7, 12, 16; 2:17; 3:6, 7, 11, 12, 16, 17.

The overwhelming majority of the time, the translation of דָּבָר in P is נִסָּה, “plague.”<sup>59</sup>

Yet, there are a few times where P has נִסָּה.<sup>60</sup> Given the graphic similarity between נִסָּה and נִסָּה, נִסָּה may be an ISC. However, given that there are other instances where נִסָּה appears, it seems probable that נִסָּה was intended to be in Habakkuk 3:5.<sup>61</sup> This verse is a good example of when a more general term creates “expressive force,” to use Heltai’s words.<sup>62</sup> The use of נִסָּה shows that even death is also under God’s influence.

#### Uses a Lexeme that is More Appropriate for the Context

At times, different a word is used that is perceived to better fit the context. These choices are not a shift to a more general or specific word. Rather, they are a different word that may be a better match for the main idea, the thrust of the verse, or its interpretation of the passage. These words can also remove “ambiguity by using terms with more specific nuance.”<sup>63</sup>

הַמָּשָׂא	אֲשֶׁר חָזָה חִבְקוּק הַנְּבִיא:	1:1	The <b>burden</b> which Habakkuk the Prophet saw.
נִסָּה	וַיִּבְרָא נִסָּה		The <b>vision</b> which Habakkuk the Prophet saw.

This shift represents a significant change, especially if מָשָׂא designates a kind of prophetic genre.<sup>64</sup> נִסָּה appears for מָשָׂא perhaps to better fit the context of the book. Often,

<sup>59</sup> Ex 19:15; Lev 26:25; Num 14:12; Deut 28:21; 2 Sam 24:13, 15; 1 Kgs 8:37; Jer 14:12; 21:7, 9; 24:10; 27:8, 13; 28:8; 29:17, 18; 32:24, 26; 34:17; 38:2; 42:17, 22; 44:13; Ezk 5:17; 6:11, 12; 7:15 (x2); 12:16; 14:19, 21; 28:23; 33:27; Amos 4:10; 1 Chr 21:14; 2 Chr 6:28.

<sup>60</sup> Ex 5:3; Jer 21:6; Ezk 5:12; 38:22; Ps 78:50.

<sup>61</sup> One could suggest that the other times P contains נִסָּה are all a result of corruption, but suggesting that much corruption is not an attractive option.

<sup>62</sup> Heltai, “Explication, Redundancy, Ellipsis and Translation,” 52.

<sup>63</sup> Tully, *The Translation and Translator*, 254. See also, 3:16, 17, 18.

<sup>64</sup> See Michael H. Floyd, “The מָשָׂא (Massa) as a Type of Prophetic Book,” *JBL* 121, no. 3 (2002): 401–422. This is a very good example of the blurring Blum-Kulka’s categories of reader-focused shifts and text-focused shifts, mentioned in footnote 18 above. Loss in translation with regard to reader-focused shifts are a result of a lack

ܡܥܠܐ, “proclamation, oracle,” is the translation for ܡܫܢ, especially in P-Isaiah.<sup>65</sup> P of the Minor Prophets never has ܡܥܠܐ. Instead, P of the Minor Prophets contains ܡܠܟܐ and ܡܡܠܐ.<sup>66</sup> So, P of the Minor Prophets is not tied to one translation as in P-Isaiah. There are two possible reasons for the choice of ܡܡܠܐ. The first possible motivation for the change in Habakkuk 1:1 is the presence of ܡܡܠܐ in Habakkuk 2:2. Since ܡܡܠܐ appears elsewhere in the book, this other occurrence may have tipped the scales in favor of using ܡܡܠܐ instead of ܡܠܟܐ or ܡܥܠܐ. The second is the presence of the theophany in chapter 3. If the Translator considered Habakkuk 1:1 to be the superscription for the whole book, then his choice of ܡܡܠܐ could also be appropriate to cover the theophany in chapter 3.

ܐܡܝܢܬܡܪܡܗ ܡܡܠܐ ܡܡܠܐ	2:3	If it delays, wait for it.
ܡܡܠܐ ܡܡܠܐ ܡܡܠܐ		And if it is late, do not be disheartened.

In the apodosis, the verb ܡܡܠܐ, “to wait,” shifts in P to ܡܡܠܐ, which means to “despair” or “be weary” in the Etpa ‘al *binyan*.<sup>67</sup> In both the MT and P, the apodosis is a command to the readers. The apodosis is ܡܡܠܐ ܡܡܠܐ in the MT, while in P it is ܡܡܠܐ ܡܡܠܐ. The motivation for this change may have been that ܡܡܠܐ makes the command more engaging. It takes effort to keep

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of shared cultural knowledge. If ܡܫܢ is a kind of prophetic genre, it is possible or likely that this knowledge may not have been shared with the Translator, who in this case is the first audience.

<sup>65</sup> *CAL* s.v. mšql n.m. 1(b); Sokoloff, 852–53. See Isaiah 13:1; 14:28; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1; 30:6.

<sup>66</sup> ܡܠܟܐ: Zech 9:1. ܡܡܠܐ: Zech 12:1; Mal 1:1. ܡܡܠܐ “blow, wound” is used in Nahum 1:1, although it may be a ISC of ܡܥܠܐ where ܡ was misread as ܡ, and ܡ as ܡ. See *CAL* s.v. mḥwh n.f.. This would be very similar to the changes that resulted in the ISC ܡܡܠܐ in Hab 3:4. See the section “Inner-Syriac Corruptions,” in chapter 5.

<sup>67</sup> Sokoloff, 1354–55. ܡܡܠܐ is usually translated with ܡܡܠܐ (2 Kgs 7:9; 9:3; Isa 8:17; ) or ܡܡܠܐ (Isa 30:18; 64:3; Zeph 3:8; Ps 33:20; Job 3:21; Dan 12:12).

oneself from becoming discouraged, while waiting is simply passive. This change may reflect how the Translator thought about waiting, that waiting for God meant resisting the despairing idea that God will not act.

2:9    הוֹי בַּצֵּעַ    בַּצֵּעַ    רָע    לְבֵיתוֹ    Woe to the one who makes an evil profit    for his house.  
 הוֹי לְחַבֵּל    מְרַבֵּץ    כְּשֶׁלֶם    לַנַּפְשׁ    Woe to the one who oppresses and gathers evil for his soul.

P does not have the cognate accusative and instead there is a second participle. Syriac **ܠܚܒ** can mean “to exceed, surpass,” and “oppress.”<sup>68</sup> **ܠܚܒ** means to gather. The simplest explanation for the two participles in P instead of **בַּצֵּעַ** with its cognate accusative is a motivation to achieve a similar meaning of obtaining gain unjustly. One may say a possibility is that **בַּצֵּעַ** is vocalized as an infinitive absolute construction with an unpointed text which could explain the use of two particles. However, this idea of an alternate vocalization of **בַּצֵּעַ** as an infinitive absolute in P seems less likely, because the cognate accusative construction with **בַּצֵּעַ** appears elsewhere in P.<sup>69</sup>

### Changes in Binyan

Most of the shifts of *binyanim* in P-Habakkuk are a change from an active *binyan* to a passive *binyan*. There are standard equivalences in terms of *binyanim*, however there are times when a change in *binyan* appears in P for other reasons. For example, an active sense in Hebrew can be changed to a passive sense in the translation. These changes in *binyanim* can be done for different reasons depending on the verb or context.<sup>70</sup>

<sup>68</sup> Sokoloff, 1099–100.

<sup>69</sup> P translates this phrase with the cognate accusative in Jer 6:13; 8:10; Ezk 22:27.

<sup>70</sup> See also, 2:15; 3:9.

יִגְרְהוּ בְּחַרְמוֹ	1:15a	He drags them him in his net
סוֹחֵבָהוּ בְּחַרְמוֹ		He is drawn in a net
וַיֹּאסְפוּהוּ בְּמִכְמֹרְתּוֹ	1:15b	and he gathers him in his fishing net.
סוֹחֵבָהוּ בְּחַרְמוֹ		and gathered in the net.

P has both אסף and גרר as passives while they are active in the MT. In the rest of P of the Minor Prophets, אסף is consistently translated with an active *binyan* when the Hebrew *binyan* is active and a passive *binyan* when the Hebrew *binyan* is passive. The best examples of this consistency are in P-Habakkuk itself in Habakkuk 1:9 and 2:5, where אסף is in the active *binyan*, unlike in Habakkuk 1:15. גרר only appears in three other places, two of which it is in a infix-t *binyan*.<sup>71</sup> However, one of those instances is where the verb prefers to be in the Etp'el *binyan* (Lev 11:7). So, P usually has the correct identification of אסף and גרר as active when they are in an active *binyanim*. Thus, the change to a passive *binyan* is done intentionally in P. These two changes are most likely to emphasize the passiveness of those the invaders oppress. The switch from active to passive also causes the removal the suffixes on both verbs.

בְּקֶרֶב שָׁנִים תִּזְדַּעַק	3:2	In the midst of years may you make it known.
בְּחֶמְלָה תִּזְדַּעַק		In the middle of the years, may you be known.

P virtually always has a translation of the Hebrew ידע with the corresponding active and passive *binyan* to the MT.<sup>72</sup> Yet, P has the Etp'el *binyan* here. Some note that ידע in the Etp'el *binyan* can be used in the context of a theophany.<sup>73</sup> There are two other places in P where ידע is

<sup>71</sup> Lev 11:7; 1 Kgs 7:9; Prov 21:7.

<sup>72</sup> The only other strange outlier is Hosea 14:13 where יִדְעֵם is translated with the Istaphel *binyan*, יִדְעֵם.

<sup>73</sup> CAL sv. yd<sup>s</sup> vb.a/a. Gt(b). Citing P-Isa 66:14, where the MT has ידע in the Niphal.

active in the MT, but a passive *binyan* in P. Isaiah 64:1 reads לְהוֹדִיעַ שְׁמִי לְצָרֵי “to make known your name to your enemies.” P reads וְהוֹדִיעַ שְׁמִי לְצָרֵי “and may your name be known to your enemies.”<sup>74</sup> There may have been some preference in P to use a passive *binyan* with וְהוֹדִיעַ when God or things related to him, including his deeds or name, are the subject. Alternatively, the lack of an object with the causative *binyan* may also have prompted a change the *binyan* to a passive one.

<span>בְּסָה שָׁמַיִם הוֹדִיעַ</span>	3:3a	His majesty covers the heavens,
<span>וְהוֹדִיעַ שְׁמִי לְצָרֵי</span>		The heavens are covered by the splendor of glory,
<span>וְהוֹדִיעַ שְׁמִי לְצָרֵי</span>	3:3b	and his praise fills the land.
<span>וְהוֹדִיעַ שְׁמִי לְצָרֵי</span>		and the land is filled with his praise.

This verse contains two examples. It is not uncommon in P for וְהוֹדִיעַ to be in the *Etpa* ‘al *binyan* when the verb in the MT—which is not always בְּסָה—is active.<sup>75</sup> The switch happens in contexts of physical covering such as clothing (1 Kings 21:27) or metaphors of covering involving nature as in Psalms 104:2 וְהוֹדִיעַ שְׁמִי לְצָרֵי “he wraps light like his garment.” P read in Psalm 104:2 וְהוֹדִיעַ שְׁמִי לְצָרֵי “light is wrapped like his cloak.” This kind of metaphorical covering of natural elements is a close parallel with Habakkuk 3:3. This preference for using the passive *binyan* in these cases is the best explanation for the shift of בְּסָה from active to passive.

<sup>74</sup> The other instance is in Job 24:1, but there it may be due to the translator of P-Job clarifying the relationship between clauses.

<sup>75</sup> See Gen 38:14; Num 4:20; 16:33; Deut 22:12; 1 Kgs 21:27; Ezk 24:7; 32:7; Ps 73:6; 80:11; 104:2; 109:19; Job 27:11; Neh 9:32.



P also tends to have מלא in a passive *binyan* when the equivalent verb is active, especially when talking about locations or physical places, for example, the land.<sup>76</sup> There is also a preference for the passive in theophanic contexts as in Exodus 40:34 מלאה היתה ארון הברית, “and the sanctuary was filled with the glory of the Lord,” where מלא is used in the MT.<sup>77</sup> This context matches the theophanic context of Habakkuk 3 and explains the use of the passive *binyan*.

וְנָפְשְׁךָ	וְחַטֹּאתֶיךָ	2:10	And sinning (against) your soul.
וְנָפְשְׁךָ	וְחַטֹּאתֶיךָ		And you have led your soul into sin.

The use of the Qal participle form of חטא with נפש is strange. The lexicons suggest meaning “to forfeit one’s life,” citing Proverbs 20:2.<sup>78</sup> In P-Proverbs 20:2, חטא remains in the P’al *binyan*, but the preposition ל is added to modify חטא. In P-Habakkuk 2:10, חטא is in the Af’el *binyan*. In Syriac, חטא in the Af’el *binyan* can mean “to lead into sin.”<sup>79</sup> The solution to the abnormal Hebrew construction may be to use the Af’el *binyan* to achieve a similar meaning of harming or sinning against oneself, to lead your soul, that is yourself, into sin.

### *Interpretive Adjustments*

Interpretive adjustments are the most intrusive norm in P-Habakkuk, because they represent the highest level of the Translator importing his understanding of the Source Text (ST)

<sup>76</sup> See Gen 6:13; Ex 8:17; 10:6; 40:34; Lev 19:29; 1 Kgs 8:10–11; Isa 2:6; 7:24; 10:25; 11:9; 13:21; 15:9; 21:3; 22:2; 28:8; 40:2; Jer 6:11; 23:10; 46:12; 51:5; Ezk 7:23; 9:9; 10:3, 4; 32:5; 36:38; 43:5; 44:4; Joel 2:24; Zech 9:15; Ps 38:8; 65:14; 74:20; Job 8:21; 32:18; Eccl 1:7; 8:11; 9:3.

<sup>77</sup> See also 1 Kgs 8:10–11 and 2 Chron 7:1–2.

<sup>78</sup> HALOT, 305; BDB 307.

<sup>79</sup> Sokoloff, 442.

into the Target Text (TT). Interpretive adjustments are a “move away from formal correspondence to the [ST], not merely to clarify the sense of the Hebrew, but to shape it for [P’s] readers.”<sup>80</sup> This translation norm is about how the Translator thinks the TT *should* read. Even though interpretive adjustments are intrusive, they are not entirely different from the previously covered norms such as explication. Barr notes that even interpretive adjustments including free composition and expansion can be “exegetical provisions of context” that act as an “explanation of the meaning of the text,” even though readers today may disagree with those explanations.<sup>81</sup> Thus, interpretive adjustments are still a type of explication of the ST, although they are the furthest removed from formal correspondence with the ST.

#### Themes: Contrast between God and the Wicked

Throughout the translation, different shifts compound to change how the target audience may have read the TT as a whole. This view of the whole is what Blum-Kulka calls “*the text’s meaning potential*.”<sup>82</sup> A text’s meaning potential is the possible interpretations that the target audience could arrive at through the translation without knowing the ST meanings. The examples given here are subtle, and they may not be decisive evidence for thematic emphasis on their own. However, if the audience read them together as part of the complete translation, these changes could have affected how the target audience would have read and responded to the translation. Some of the examples given below may have already been used in previous sections, but they are recontextualized here to show how they add stress to specific themes. P-Habakkuk contains two stressed themes: 1) God’s holiness and superiority and 2) the depravity of the wicked.

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<sup>80</sup> Tully, *The Translation and the Translator of the Peshitta of Hosea*, 257.

<sup>81</sup> James Barr, *The Typology of Literalism in Ancient Biblical Translations*, MSU 15 (Göttingen: Vandenhoeck & Ruprecht, 1979), 30.

<sup>82</sup> Blum-Kulka, “Shifts of Cohesion and Coherence in Translation,” 23. Emphasis original.

## God's Holiness and Superiority

Throughout P-Habakkuk, there is a stress on God's holiness and shifts remove possible misunderstandings about God's use of the Chaldeans. A significant theological issue in Habakkuk is God's use of the wicked to punish Israel. The text of P differs in key places to God's holiness and justice against charges of impurity and injustice. Also, shifts emphasize God's general greatness and superiority, which are not always directly related to God's holiness.<sup>83</sup>

לָמָּה תִּרְאֵנִי אֱלֹהִים	1:3a	“Why do you show me iniquity,
לִבְחַר נִסְתַּלֵּט חֶסֶד פְּחָדֶיךָ.		“Why did you show me unrighteousness and fraud?
וְעַמְּלֵי תִבְיֹט	1:3b	and <u>you behold</u> trouble?
וְשֹׁד וְחָמָס לִנְגִדִי		And why is destruction and violence before me?
פָּנֹא אֲנִי נִלְכַּד מִבְּעָלֶיךָ.		And why do <u>I see</u> plunder and evil?

P has a 1cs pronoun with a participle instead of the 2ms subject in the imperfect תִּבְיֹט.

This shift in number changes the subject of the verb from God to Habakkuk.<sup>84</sup> The change in the subject may be to avoid portraying God as looking directly at evil. The subject remains God in the first verb in the MT (תִּרְאֵנִי) and P (נִסְתַּלֵּט), because God is not the one seeing but the one who causes the seeing, since the verbs are in the Hiphil and Pa‘el *binyan* respectively. This change in subject keeps God a layer removed from looking at evil.

יְהוָה שָׁמַעְתִּי שִׁמְעֶדְךָ	3:2a	O YHWH, I have heard the news about you,
מִזֶּה שִׁמְחָה שִׁמְחִי		O Lord, I heard of your fame,
יִרְאַתִּי יְהוָה פָּעִלְךָ בְּקִרְבִּי שָׁנִים חַיִּיהוּ	3:2b	I feared O YHWH <u>your work</u> , in the
מִנְּשֵׁלָה מִזֶּה חֲבוּלָה בְּלִי שֶׁנֶּאֱמַר וְנִסָּה.		midst of years revive it,
		and I was afraid O Lord of <u>your works</u> , in the
בְּקִרְבִּי שָׁנִים תּוֹדִיעַ	3:2c	middle of the years of life,
		in the midst of years make it known.

<sup>83</sup> See also 3:5, 13, 14.

<sup>84</sup> T also shifts the subject to Habakkuk, but T does not have a verb with God as the subject, unlike in P.

כֹּל שָׁנָה וְאַחַד בָּרְגָזוֹ  
 בְּרָגְזוֹ רַחֲמִים תִּזְכֹּר:  
 כֹּה לֹא נִשְׁכַּח אֱלֹהֵינוּ.

in the middle of years, let it be known.  
 In anger, remember **mercy**.  
 In anger, remember **your mercies**.

In this verse, both פְּעֻלָּה and רַחֲמִים are plurals in P. The translation into plural emphasizes the many works and mercies of God. The addition of the 2ms suffix on נִשְׁכַּח acts to clearly connect God and mercy.

הַיְדוּדִים שְׁמֵי כֶסֶד 3:3 His **majesty** covers the heavens.  
 אֱלֹהֵינוּ מְכַסֵּה שָׁמַיִם וְאֵלֵינוּ גִּשְׁשָׁנוּ.  
 The heavens are covered by **the splendor of glory**.

The use of two words to stress God’s majesty creates an added emphasis. Both אֱלֹהֵינוּ and words related to גִּשְׁשָׁנוּ are used on their own as a translation of הַיְדוּדִים elsewhere.<sup>85</sup> This verse is the only place in P-Habakkuk where two words are used to translate one word. The use of two words for one gives more prominence to God’s majesty.<sup>86</sup>

### *The Depravity of the Wicked*

Shifts in vocabulary create much of the emphasis on the depravity of the wicked in P-Habakkuk. These changes in vocabulary may be done using more specific words or through lexical leveling. One of the most telling features that stress the theme of the wicked in P is the use of אֶלְפָּס and אֶלְפָּס for Hebrew חֲמָס, which is one of the keywords in Habakkuk 1.

Hebrew חֲמָס means “cold-blooded and unscrupulous infringement of the personal rights of

<sup>85</sup> אֱלֹהֵינוּ: Ps 96:6; 104:1; Job 40:10. גִּשְׁשָׁנוּ: Num 27:20; Isa 30:30; Zech 6:13; Ps 8:2; 21:6; Ps 111:3; 148:13. On the similarity between P’s reading here and the Barberini version of Habakkuk 3 see Joshua L. Harper, *Responding to a Puzzled Scribe: The Barberini Version of Habakkuk 3 Analyzed in the Light of the Other Greek Versions*, LHBOTS 608 (London: T&T Clark, 2015), 69.

<sup>86</sup> One should also note that the 3ms suffix on הַיְדוּדִים is not represented in P. However, because of the proleptic suffix on אֱלֹהֵינוּ the phrase אֱלֹהֵינוּ מְכַסֵּה שָׁמַיִם is contextually definite. While it is unclear why the 3ms suffix is dropped in P, the phrase likely would most still most likely cause the readers to think of *the* splendor of glory as *God’s* splendor of glory.

others, motivated by greed and hate and often making use of physical violence and brutality.”<sup>87</sup>

1:2 I cry to you, “Violence!”  
but you do not save.  
I am crying to you about the rapacious,  
but you do not save.

לָמָּה תִּרְאֵנִי אֵין	1:3a	“Why do you show me <b>iniquity</b> ,
לְבַח שֹׁטֵט, בְּלֹא סֶחֱטָה.		“Why did you show me <b>unrighteousness and fraud</b> ?
וְעִמָּל תִּבְּיֹט	1:3b	and you behold trouble?
וְשֹׁד וְחָמָס לִנְגְדִי		And why is destruction and violence before me?
סִנְעָה אֶחָד טֹלֵפֶס סֶחֱטָה.		And why do I see plunder and evil?
וַיִּהְיֶה רִיב	1:3c	And dispute happens,
מִנִּי שֹׁמֵר וְנֹסֵא.		Before me is judgment,
וּמִדּוֹן יִשָּׂא:	1:3d	and judgment rises.
סִנְעָה מִכָּל שֹׁמֵר.		and the judge received a <b>bribe</b> .

<sup>88</sup> Sokoloff, 441–42.

This verse contains three critical shifts. The first is Hebrew עָמַל to Syriac ܐܬܬܐܠܡ. Hebrew עָמַל can mean “trouble” or “harm.”<sup>89</sup> Syriac ܐܬܬܐܠܡ means “fraud,” a more specific idea.<sup>90</sup> This more specific action helps paint a starker picture of the distressing events that Habakkuk witnessed.

Second, the use of ܐܬܬܐܠܡ for אָוֹן in Habakkuk 1:3 is important, because it shows lexical leveling. Lexical leveling is when a translator uses one TL word for multiple SL words in their translation.<sup>91</sup> In P, ܐܬܬܐܠܡ is used for אָוֹן (1:3), רָשָׁע (1:4, 13; 3:13), עָמַל (1:13), עֲפָלָה (2:4), and עֲוֹלָה (2:12). Szpek calls lexical leveling a “secondary process because it tends to result from generalization, specification, contextual translation, and even interpretation.”<sup>92</sup> Because lexical leveling with ܐܬܬܐܠܡ is related to an important theme in the book, ܐܬܬܐܠܡ creates an easier lexical thread for the readers of the TT to follow.

The third crucial interpretive shift in 1:3 is the addition of ܐܬܬܐܠܡ at the end of the verse. מִדּוֹן is interpreted in light of the root דִּין and is made the subject of the verb. Thus, new object is needed. This object adds a more concrete action which the wicked judge does. The addition of ܐܬܬܐܠܡ helps the reader better visualize the problematic situation the prophet experienced.

לְבֵיתוֹ	הוּא בָּצַע	2:9	Woe the one who makes evil profit	for his house.
לְנַפְשׁוֹ	אֵל לִבּוֹ סָבַח		Woe to the one who oppresses and gathers evil for his	soul.

<sup>89</sup> HALOT, 845.

<sup>90</sup> CAL, s.v. ܐܬܬܐܠܡ n.f.

<sup>91</sup> Heidi M. Szpek, *Translation Technique in the Peshitta to Job: A Model for Evaluating a Text with Documentation from the Peshitta to Job*, SBLDS 137 (Atlanta: Scholars Press, 1992), 193–95.

<sup>92</sup> Ibid., 194.

נִפְּשׁ shifts in P to נַפְשׁ. This shift is most likely explained by the appearance of נִפְּשׁ again in the following verse.<sup>93</sup> In addition to creating more cohesion, there may also been a motivation to stress the spiritual nature of this wrongdoing. That their evil is an offense to their soul, not their house.

### Changes in Subject

There are a few instances in P where changes the subject of a verb changes to something other than what is in the MT. These shifts include changing the subject so that referent becomes something else. There is little evidence that these represent differences in P's ST. Instead, they are interpretations.<sup>94</sup>

Habakkuk 2:1

וְאַעֲצֶה לְרֹאוֹת מִה־יְדַבֵּר־בִּי	2:1a	And I will look out	to see what he will say to me,
מִן־הַמָּלֶאכִים		And I look out, and I will see	what he will say to me
וּמִה־אֲשִׁיב עַל־תּוֹכְחָתִי	2:1b	and what I will reply	about my rebuke.
מִן־הַמָּלֶאכִים לִי		what he will reply to me	about my rebuke.

This verse is an important example, because some scholars take מִן־הַמָּלֶאכִים, suggestive of יְשִׁיב, to be the more original reading. Roberts argues that P is preferable to the MT, because 1) Habakkuk is waiting for God's response to the rebuke that the prophet made in the context, and 2) that the MT was altered to avoid the implication that God could be rebuked.<sup>95</sup> Floyd argues in favor of the MT, because 1) the MT is comprehensible and receives support from elsewhere

<sup>93</sup> See *BHQ*, 96.

<sup>94</sup> See also, 1:3.

<sup>95</sup> J. J. M. Roberts, *Nahum, Habakkuk, and Zephaniah*, OTL (Louisville, KY: Westminster John Knox, 1991), 105. Other commentators who follow P include Walter Dietrich, *Nahum, Habakkuk, Zephaniah*, trans. Peter Altmann, IECOT (Stuttgart: W. Kohlhammer, 2016), 112; Ralph L. Smith, *Micah-Malachi*, Word Biblical Commentary 32 (Waco, TX: Word, 1984), 104–5.

including G and Mur88, and 2) תּוֹכַחְתִּי is not to be interpreted as a subjective genitive, meaning the rebuke that Habakkuk gave. Instead, Floyd says תּוֹכַחְתִּי should be understood as an objective genitive, meaning the rebuke made against Habakkuk, since Habakkuk is waiting to be rebuked by God.<sup>96</sup> Translator interference is an additional argument in favor of Floyd’s points. Given that P contains changes in the subject of verbs in other places, it is possible that the same thing appears here in Habakkuk 2:1 (see also 1:3 above). The reasoning for this shift may have been to assimilate the verb to the context or the phrase’s syntactical difficulty.<sup>97</sup> The Translator may understand תּוֹכַחְתִּי to be the rebuke that Habakkuk gave, and so he thought it would make more sense if God were the subject of the verb so that God would be the one replying to the rebuke that Habakkuk made. Thus, the reading in P is secondary.

<p>עָלָיו לַעֲשׂוֹת אֱלִילִים יָצַר יָצָרוֹ אֱלִמִּים וְאִשְׁמֹעֶל לִבָּהּ וְאִסְמַחַס חֲלָמָה, לַחֲבֹה פִּלְגִּי וְיָצַר</p>	<p>2:18 כִּי בָטַח אֱלִמִּים</p>	<p>For the one who crafted his idol trusts in it to make mute idols. which the heart of its craftsman trusted in it, to make a mute idol.</p>
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This example has a change in subject, but that subject does not change the referent. In the MT, the craftsman trusts in the idols he made. In P, it is the heart of the craftsman.<sup>98</sup> The addition of “heart” is a synecdoche where the heart stands in for the craftsman. However, this switch from craftsman to the heart is still significant, because it shows a particular nuance highlight in P

<sup>96</sup> Michael H. Floyd, “Prophetic Complaints about the Fulfillment Oracles in Habakkuk 1:2-17 and Jeremiah 15:10-18,” *JBL* 110, no. 3 (1991): 399–401. See also Francis I. Andersen, *Habakkuk: A New Translation with Introduction and Commentary*, AB 25 (New York: Doubleday, 2001), 194.

<sup>97</sup> Cf. *BHQ*, 95.

<sup>98</sup> T also has “heart of the one who made it.” It is possible that P and T related by a common interpretive tradition.



about those who make idols. Syriac still uses ܠ as the center of the mind, just as in Hebrew.<sup>99</sup>

The heart and trusting are associated elsewhere in P.<sup>100</sup> ܠ emphasizes something more specific or fundamental regarding the misplaced trust of the craftsman, that the craftsman's misplaced trust is deep within him.

הוא יורה	2:19	It is a teacher.
עם אלה		They are vain.

This phrase is difficult for the ancient versions and modern scholars alike. For example, G reads καὶ αὐτό ἐστιν φαντασία, probably meaning “not what it seems.”<sup>101</sup> T reads והיא שתקא “it is silent.” Modern scholars debate if this is supposed to be a question, statement, or something else.<sup>102</sup> Additionally, what makes the changes in P interesting is that the similar word מורה in the phrase ומורה שקר in the previous verse is translated with ܡܠܟܐ ܕܠܐ. Perhaps the difficulty was a possible way to misread the Hebrew text as referring to an idol as a teacher without any further negative qualification as in Habakkuk 2:18. The Translator may have borrowed from other places in P to avoid this false path. As explained earlier in this chapter, Habakkuk 2:18–20 and Isaiah 44:9 overlap in subject matter and vocabulary, such as יצר, פסל, יעל. The

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<sup>99</sup> See *CAL* sv. lb, lb', n.m.

<sup>100</sup> See P-Ps 28:7; 112:7; Prov 3:5; 28:26.

<sup>101</sup> See James A. E. Mulroney, *The Translation Style of Old Greek Habakkuk: Methodological Advancement in Interpretative Studies of the Septuagint*, FAT 2/86 (Tübingen: Mohr Siebeck, 2016), 179–197.

<sup>102</sup> Dietrich understands this as a statement, with what follows is the content of the teaching, “He teaches: “See, it is plated with gold and silver” – but there is not spirit in it!” In Dietrich’s translation, “he” appears to be the craftsman. Dietrich, *Nahum, Habakkuk, Zephaniah*, 142. Renz takes this phrase as a question, “It shall teach?” Thomas Renz, *The Books of Nahum, Habakkuk, and Zephaniah*, NICOT (Grand Rapids: Eerdmans, 2021), 325. Lastly, Haak understands it to mean “Make the early rain fall!” by understand יורה as its homophone יורה “early rain” (*HALOT*, 404) and הוא as a Piel Imperative of from the root הוא “to fall” found in Job 37:6. Robert D. Haak, *Habakkuk*, VTSup 44 (Leiden: Brill, 1997), 78.

beginning of Isaiah 44:9 reads וְצַר־יִפְסֹל כָּל־אֱלֹהֵי תְהוֹ which P-Isaiah reads as, הַנִּמְצֵא הָאֵלֹהִים

הַנִּמְצֵא, “all the craftsmen are vain.” The phrase describes the craftsman in P-Isaiah 44:9.

However, הַנִּמְצֵא הָאֵלֹהִים also appears in P-Psalms 96:5, where it is used to describe foreign gods.<sup>103</sup>

It seems that this phrase is lifted from elsewhere in P and הַנִּמְצֵא הָאֵלֹהִים is used in the place of the MT’s reading to make sure the polemic against idols was explicit.

### *Summary*

This chapter detailed the more intrusive norms in P. These include syntactic explication, exegetical explication, and interpretive adjustments. Syntactic explication dealt with when the Translator supplied various syntactic features, which it thought were implicit in the ST. This kind of explication included adding objects, prepositions, and suffixes.

Exegetical explication focused on when the Translator created shifts that it thought were exegetically implicit or when it shaped the TT to be less ambiguous. One of the Translator’s most ubiquitous actions of exegetical explication is how it felt free to clarify and adjust the relationship between various clauses, which happens exceptionally frequently in P-Habakkuk.

Lastly, the final section on interpretive adjustments addressed when the Translator changed the meaning of the TT to shape it for the readers of the TT. In a few places, the Translator chose to change the subject of verbs. Also, the Translator made seemingly small changes, including using more specific terms or minor changes in words, culminating in a sharper contrast between God and the wicked throughout the translation.

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<sup>103</sup> The phrase also appears in Ps 127:2 but that context is not about idols.

## CHAPTER 5: THE TRANSLATOR'S NORMS WHEN HE DID NOT SUFFICIENTLY UNDERSTAND HIS SOURCE TEXT

Translators do not always completely understand their ST. Today, students and translators have an easier time avoiding these mistakes and misunderstandings with the present wealth of reference works, but ancient translators did not have this luxury. There are plenty of obscure words and phrases in ancient texts that could not have been checked in today's standard lexicons or have their meanings brought to light by cognate languages. Despite the book's brevity, P-Habakkuk contains a sizeable number of these moments where the Translator had difficulty understanding the Hebrew. Today, we still struggle to understand some of these same passages. These moments are a result of Habakkuk's difficult Hebrew, many obscure words, and *hapax legomena*.<sup>1</sup>

When any translator comes across a difficult passage, a different set of norms activate to set the bounds for what is and is not allowable to do in these situations. This chapter is dedicated to the other set of operational norms that came into play when the Translator did not, or could not, make good sense of its ST. These norms include omission, root exegesis or etymologization, drudge words, guessing from context, and the use of G. The end of this chapter will cover changes that occur at a higher discourse level. These instances contain more difficulties, so more

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<sup>1</sup> This study will not distinguish between what Greenspahn calls "absolute" *hapax legomena* where the root of the word only occurs once, and "non-absolute" *hapax legomena* where the word occurs once, but its root may occur more than once. It is unlikely that ancient translators would themselves have operated with this strict definition, although the definition is helpful for contemporary scholarship. Frederick E. Greenspahn, *Hapax Legomena in Biblical Hebrew: A Study of the Phenomenon and Its Treatment since Antiquity with Special Reference to Verbal Forms*, SBLDS 74 (Chico, CA: Scholars Press, 1984), 17–29, esp. 22–3. Greenspahn lists fourteen different *hapax legomena* in Habakkuk. Absolute *hapax legomena* include מגמה (1:9), כפיס (2:11), קיקלון (2:16), and רפת (3:16). Non-Absolute *hapax legomena* include עקל (1:4), משחק (1:10), עבטיט (2:6), מעור (2:15), חביון (3:4), מוד (3:6), רום (3:10), זבלה (3:11), פרו, and עלצות (3:14). Ibid., 184, 186, 189, 192–3, 195–7.

strategies are employed that moved beyond the word level to a higher level of discourse to solve these problems.

How does one determine when the ST is not understood? Tully proposes two criteria to distinguish these instances from when the ST is not understood: when 1) the other ancient versions have multiple different solutions among them, or 2) contemporary scholars struggle with the text as well.<sup>2</sup> These are not mutually exclusive.

### *Omission*

At times, P has an omission a problematic word or element. These omissions are short and are never longer than one or two words. While these omissions are small, if the omitted word plays a vital role in the verse—as in Habakkuk 2:5—the omission can dramatically change how the verse reads in the TT.<sup>3</sup>

<p>וְאַף כִּי־הֵיִן בּוֹגֵד גִּבֹּר יִהְיֶה וְלֹא יֵנוּחַ          אַ חֲבֹצָה מְעֻזָּה מִסֵּבֵל לֹא מִשְׂבֵּד.</p>	<p>2:5 And also, <b>wine</b> acts treacherously.          A presumptuous man, and he will not abide.          And the brazen and greedy <b>man</b> is not satisfied.</p>
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P has an omission of הֵיִן, since the connotation of הֵיִן is not clear. Even some modern scholars are confused by the presence of the term. For example, Scott claims that הֵיִן represents the Chaldeans.<sup>4</sup> Because of this confusion about what הֵיִן signifies, P does not have it. גִּבֹּר becomes the subject, because it can easily refer to the unrighteous one in Habakkuk 2:4.

<p>תְּפִלָּה לַחֲבִקְיֹק הַנְּבִיא עַל שְׂגִינֹת:          אַ לְאַלֹם גִּבֹּר מִסֵּבֵל</p>	<p>3:1 The prayer of Habakkuk the Prophet, <b>on Shiyonoth</b>.          The prayer of Habakkuk the Prophet.</p>
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<sup>2</sup> Eric J. Tully, *The Translation and Translator of the Peshitta of Hosea*, MPI 21 (Leiden: Brill, 2015), 267.

<sup>3</sup> See also, 3:3.

<sup>4</sup> James M. Scott, “A New Approach to Habakkuk ii 4-5a,” *VT* 35, no. 3 (1985): 338.

P often does not contain musical terms, especially in P-Psalms where סָלָה is routinely omitted.<sup>5</sup> The musical terms may have lost their meaning by the time P was made, or the musical terms were simply unknown. Since these musical terms likely held little to no meaning by the time of P, there would have been little reason to keep them.

### *Root Exegesis*

Root exegesis, also called etymological exegesis, is “based on the translator’s understanding of the structure of Hebrew words.”<sup>6</sup> Ancient translators did not necessarily operate with the same ideas about Hebrew word structure as contemporary scholars do, such as the idea that all roots typically have three root letters or that words can have different meanings but same the same root letters (such as נָתַר I and נָתַר II). This is not to say that ancient translations did not understand the concept of roots completely, it is only to say that one cannot assume their concepts of roots are the same as contemporary concepts about roots. Instances of root exegesis in P represent the understanding of what was present in its ST.<sup>7</sup>

אָרַץ	וַיִּמְדֹּד	עָמַד	3:6	He stood and he makes the land shudder.
מִן	מִן	מִן		He rises and he measures the land.

Here, P reads מָדַד, “to measure,” for מָדַד, “to cause to move, shudder,” in the MT.<sup>8</sup> The translation in P is best explained by root exegesis. The understanding of the root מָדַד, “to

<sup>5</sup> See Ignacio Carbajosa, *The Character of the Syriac Version of Psalms: A Study of Psalms 90-150 in the Peshitta*, trans. Paul Stevenson, MPI 17 (Leiden: Brill, 2008), 67–8.

<sup>6</sup> Emanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research*, 3rd Ed. (Winona Lake, IN: Eisenbrauns, 2015), 188. For examples of Root Exegesis in P, see Jerome A. Lund, “Some Cases of Root Exegesis of Hebrew Forms in Peshitta Ezekiel,” *VT* 69, no. 1 (2019): 69–90.

<sup>7</sup> See also 2:1 and 3:4, although the root exegesis in these two verses may be from the influence of G.

<sup>8</sup> *HALOT*, 555.

measure” underlies the translation in P. In an unvocalized text, the Polel *binyan* of מוד could easily be confused for the root מדד.

### *Drudge Words*

Weitzman proposes the translators of P used drudge words when there was a problematic word. These words are usually generic words that can fit into most contexts. One common drudge word that Weitzman points out is the use of ܠܚܕ and its derivatives.<sup>9</sup>

<span>ܐܝܡ ܝܢܘܪܐ ܗܘܐ</span>	1:7	They are terrifying and fearful.
<span>ܠܚܕ ܫܡ ܫܠܝܬܐ</span>		They are strong and fearful.

The Hebrew word אֵים appears only here and in the Song of Songs 6:4 and 10.<sup>10</sup> It means “terrific, splendid,” carrying dual positive and negative connotations.<sup>11</sup> The positive connotation applies in the Song, while the negative applies to Habakkuk. Since the word is obscure, a common drudge word is applied.

<span>ܡܝܡ ܪܒܝܡ ܠܚܕ</span>	3:15	Many foaming waters.
<span>ܫܠܝܬܐ ܕܡܝܡ ܫܠܝܬܐ</span>		And gathering of much water.

The last half of this verse involves ܠܚܕ I, “foaming.”<sup>12</sup> A possible explanation for the reading in P is that ܠܚܕ is a drudge word. In Genesis 1:10, ܫܠܝܬܐ ܕܡܝܡ is used for לְמִקְוֵה הַמַּיִם.

<sup>9</sup> M. P. Weitzman, *The Syriac Version of the Old Testament: An Introduction*, UCOP 56 (Cambridge: Cambridge University Press, 2005), 41. See also 1:9.

<sup>10</sup> The translator of P-Song of Songs used ܠܚܕ in both 6:4 and 10.

<sup>11</sup> S. D. Goitein, “Ayumma Kannidgalot (Song of Songs VI. 10) ‘Splendid like the Brilliant Stars,’” *JSS* 10, no. 2 (1965): 220–221.

<sup>12</sup> *HALOT*, 330.

The word מקנה is also obscure and only occurs in two other places. חנא also occurs again for another confusing term in Joshua 11:8, מְשֻׁרְפוֹת מַיִם. Given that חנא appears in different places in P with obscure words related to water, a strong explanation for these readings is that חנא is a drudge word in these strange phrases involving water.

### *Guess from Context*

There are often guesses in P at the meaning of a word or phrase by looking at the immediate or broader context. Context can include the same verse, chapter, book, or similar contexts in other books.<sup>13</sup>

אֶת־הַצַּדִּיק	רָשָׁע מְבַתֵּיר	כִּי	1:4	For the wicked	surround	the righteous.
חַלַּל וְחַלֵּל	וְכַזְּכָה	כִּי		For the unrighteous	treat	the righteous very badly.

The Hebrew verb בטר, “to surround,” only occurs here and in three other places.<sup>14</sup> In this instance, P has the verb גבו, “to live, act, behave,”<sup>15</sup> with the adverb כבא, “very badly.”<sup>16</sup> This shift resulted in the translation “treat very badly.” The context is clear that the wicked are oppressing the righteous somehow, so P contains a generic way of expressing the idea of oppression.

וְיִפְתָּ	לְקֵץ	2:3	And it is a witness to the end.
מֵאֵל	מִן־		And the end comes.

<sup>13</sup> See Weitzman, *The Syriac Version*, 42–3. See also, 1:8, 9; 2:5, 10; 3:9, 17.

<sup>14</sup> *HALOT*, 506. P uses a different word in each of the other places where בטר appears. Judg 20:43; Ps 22:13; 142:8.

<sup>15</sup> *CAL*, s.v. dbr vb.

<sup>16</sup> Sokoloff, 144.

אָר is the translation of יִפֹּה which means witness, a meaning now clear from Ugaritic legal texts.<sup>17</sup> While other places in P—mainly P-Proverbs—seem to translate יִפֹּה correctly, many of these instances are probably inferences from context and parallelism.<sup>18</sup> So it is unclear if P-Proverbs understands the meaning of יִפֹּה. The shift to the generic אָר in Habakkuk 2:3 is most likely a guess from the context, which is about the future vision and how it is sure to arrive. Thus, a verb describing movement would be an appropriate guess.

Gelston suggests that אָר represents a participle form of יָפַע, “to shine forth,” in P’s ST.<sup>19</sup> Given the simple explanation of guessing from context, suggesting an alternate ST is unnecessary, even if the change is only slight. Additionally, the translations of יָפַע in P are relatively inconsistent. This inconsistency makes it less likely that יָפַע was correctly understood as well.<sup>20</sup> So, the simplest explanation is that a guess is made for יִפֹּה.

<p>וְאַף כִּי־הֵינָן בּוֹזֵגִים גִּבֹּר יְהוָה וְלֹא יִנְוֶה          אַחֲבֵא מוֹטֵא מִסָּבִי לֵא מַעֲד.</p>	<p>2:5    How much more does wine act treacherously!                    A presumptuous man, and he will                    not abide.                    And the brazen and greedy man is not satisfied.</p>
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<sup>17</sup> See e.g., *KTU* 3.8 and 3.28 and the explanation in Dennis Pardee, “YPH ‘Witness’ in Hebrew and Ugaritic,” *VT* 28, no. 2 (1978): 204–213.

<sup>18</sup> The word can be omitted (Prov 12:14), or a more general word is used such as אָל (Prov 14:5, 25; 19:5, 9). The only exception is Prov 6:19, but this could also be an inference from context.

<sup>19</sup> A. Gelston, *The Peshitta of the Twelve Prophets* (Oxford: Clarendon, 1987), 117.

<sup>20</sup> See Deut 33:2; Ps 80:2; 94:1; Job 37:15 (אָל), Ps 50:2 (אָל), Job 3:4 (אָל), Job 10:3 (אָל), Job 10:22 (אָל).



Syriac ܠܚܥܐ, “greedy,” is a guess for the word יְהִיר, which only occurs here and in Proverbs 21:24.<sup>21</sup> The context that the words describing גְּבִיר are supposed to be negative. “Greed” fits the context of a negative description of the man and that the man is not satisfied. So, ܠܚܥܐ may have been seen as reasonable guess for the context. Balogh argues that ܠܚܥܐ does not represent יְהִיר, but that it is representative of הוֹן in P’s ST just as in 1QpHab. Balogh’s argument follows three points. First, ܠܚܥܐ and הוֹן are phonetically similar. Second, הוֹן is related to the translation ܠܚܥܐ “voracious” in P-Proverbs 30:15–16. Third, the translation of ܠܚܥܐ ܠܚܥܐ for ܠܚܥܐ-ܠܚܥܐ in P-Proverbs 28:25 shares similar words with Habakkuk 2:5, so it could also be another additional background to understand ܠܚܥܐ in Habakkuk 2:5.<sup>22</sup>

Balogh’s arguments fail under scrutiny. Both ܠܚܥܐ and הוֹן may be phonetically similar, but this point only matters if the other two points carry weight. Balogh’s discovery of the idea of הוֹן as “voracious” in Proverbs 30:15–16 is precarious. There, the translation of הוֹן is ܠܚܥܐ, “sufficient, enough,” and Proverbs 30:15–16 is the only verse where ܠܚܥܐ is used for הוֹן.<sup>23</sup> The most common translations for הוֹן in P are ܠܚܥܐ, “wealth,” and ܠܚܥܐ, “possessions, property.”<sup>24</sup> One cannot claim semantic content for ܠܚܥܐ in a translation in which it does not even appear. In

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<sup>21</sup> A drudge words is used by P in Proverbs 21:24.

<sup>22</sup> Csaba Balogh, “Tracing the Pre-Massoretic Text of the Book of Habakkuk,” *Sacra Scripta* 17, no. 1 (2019): 24.

<sup>23</sup> Sokoloff, 599.

<sup>24</sup> Sokoloff, 1088–89, 1385. ܠܚܥܐ: Ezk 27:18, 27, 33; Ps 119:14; Prov 1:13; 11:4; Song 8:7. ܠܚܥܐ: Ps 112:3; Prov 3:9; 6:31; 8:18; 10:15; 12:27; 13:11; 19:4, 14; 24:4; 28:8; 29:3.

Proverbs 28:25, רַחֵב-נֶפֶשׁ, is similar to הִרְחִיב כְּשֵׂאוֹל נַפְשׁוֹ in Habakkuk 2:5. However, חַ is a translation of רַחֵב in P-Proverbs 28:25 which makes Balogh’s appeal to P-Proverbs 28:25 to show that חַ represents הוֹן in Habakkuk 2:5 unclear. Balogh’s points cannot be sustained, and thus חַ is most likely a guess for יְהִיר.

וּשְׂדֵמוֹת לֹא-עֹשֶׂה	3:17a	And the terraces do not produce food.
סִיגִיָּה לֹא חֲבֹם חֲבֹזִי.		And the threshing floor does not make grain,
גִּזְרֵי מִמְכָּלָה צֹאן	3:17b	Sheep are cut off from the pen.
חֲבֹזִי חַ מִן הַצֹּדֵד.		sheep are removed from the flock.

There are two guesses at meanings of two difficult words in Habakkuk 3:17. The first word is שְׂדֵמוֹת, which means “terraces,” or a general kind of “field.”<sup>25</sup> Despite the word’s difficulty, the context is agricultural. P’s סִיגִיָּה, “threshing floor,” is a guess for an agricultural

<sup>25</sup> There are four main construal’s of the Hebrew word שְׂדֵמָה which appears elsewhere (Deut 32:32; 2 Kgs 23:4; Isa 16:8, 37:27), and also its appearance in Ugaritic in KTU 1.23.10–11. Some take the word to mean field or, more specifically, “terrace.” John Gray, *I & II Kings*, 2nd ed., OTL (Philadelphia: Westminster John Knox, 1971), 732; Lawrence E. Stager, “The Archaeology of the East Slope of Jerusalem and the Terraces of the Kidron,” *Journal of Near Eastern Studies* 41, no. 2 (1982): 113–8; Mark S. Smith, *The Rituals and Myths of the Feast of the Goodly Gods of KTU/CAT 1.23: Royal Constructions of Opposition, Intersection, Integration, and Domination*, Resources for Biblical Study 51 (Atlanta: SBL Press, 2006), 45–6. This is the opinion followed in HALOT, 1422. The problem here is that Stager does not really submit a possible etymology and Gray points to an etymology of שָׂדֶם meaning to level but this root does not appear in the OT. The second option is that שְׂדֵמָה is a plant, because it is often parallel to גִּפְנִי and other words for plants. This argument relies on parallels with Isaiah 16:8 and Amos 4:6–9. N. Wyatt, “A New Look at Ugaritic Šdmt,” *JSS* 37 (1992): 149–153; Aron Pinker, “Infertile Quartet of Flora,” *ZAW* 115, no. 4 (2003): 617–623. Third, some connect the word to be made up of שָׂדֶה and מָוֶת, connected to death or the deity Mot. Manfred R. Lehmann, “A New Interpretation of the Term שְׂדֵמוֹת,” *VT* 3, no. 4 (1954): 361–71; D. T. Tsumura, “A Ugaritic God, Mt-w-Sr, and His Two Weapons (UT 52:8-11),” *UF* 6 (1974): 412–3. See more recently JoAnn Scurlock, “Death and Maidens: A New Interpretive Framework for KTU 1.23,” *UF* 43 (2011): 419 n.40. The last possibility is that it means “field of a man” where *mwt* is connected to *mwt* “man” from Akkadian which is also used in Ugaritic. Dennis Pardee, “Dawn and Dusk,” in *The Context of Scripture*, ed. William W. Hallo and K. Lawson Younger, Jr., vol. 1 (Leiden: Brill, 2003), 277 n. 17. But Pardee is working with reference to the Ugaritic text and this reading is only possible for the OT if *šdmt* in Ugaritic is the same word and has the meaning in Hebrew as it does in Ugaritic. While the third and fourth options attempt to have a stronger etymology, etymology is not the only way to determine a word’s meaning. Many times, usage is more determinative for meaning the etymology. This makes the first or second meanings more realistic. Terrance is probably better, because it makes more sense in 2 Kings 23:4 than “vines” would.

place.<sup>26</sup> This shift may also trigger the shift from generic אֶכָּל to the more specific חֶבֶד, “grain.”

The second obscure word is מִבְּלָא, “fold, paddock,” which only appears in two other places.<sup>27</sup> The context deals with livestock, because of the common word צֹאן. In P, עֵדָר and צֹאן are a common word pair. In P, שָׁמַע is usually a translation of Hebrew עֵדָר, “heard.”<sup>28</sup> Thus, the familiar pairing of עֵדָר and צֹאן is used from elsewhere in P in place of the difficult word מִבְּלָא. This solution also appears in P-Psalms 78:70.

#### *Use of the Septuagint*

Occasionally, the Translator turns to G for help with difficult passages much in the same way one may use an English translation to check their translation when they are unsure of their work. The more “points of contact” between P and G, the more the likelihood that P is drawing on G increases.<sup>29</sup> “Points of contact” are merely agreements between the different versions, although if two versions share “points of contact” that are not shared with another version, then this exclusive sharing could indicate dependence. However, “points of contact” are not evidence of dependence in and of themselves. If G, P, and the other versions share points of contact, then

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<sup>26</sup> Sokoloff, 11.

<sup>27</sup> HALOT, 580.

<sup>28</sup> See Gen 29:2; Joel 1:18; Mic 2:12; 5:7; Prov 27:23. When צֹאן and עֵדָר appear together, often עֵדָר is plural. Thus, P makes שָׁמַע plural to match how this common pair usually appears.

<sup>29</sup> Tully, *The Translation and Translator*, 272.

the agreement between the versions is more likely a result of polygenesis or a shared common tradition and not direct borrowing.<sup>30</sup> G is added next to the MT and P in the examples below.

וְיָדָן	1:3	And judgment rises.
וְיָדָן מִן הַכֶּסֶף		And the judge receives a bribe.
καὶ ὁ κριτὴς λαμβάνει		And the judge is receiving. <sup>31</sup>

The readings in both P and G of וְיָדָן betray a similar understanding, referring to a judge.

Additionally, both versions have a similar translation the verb וְיָדָן in a similar way, as

“receiving.” The specific use of root exegesis and the comparable translation of וְיָדָן are likely a result of P’s use of G. The addition of מִן הַכֶּסֶף in P as an object also shows the influence of G in that the implicit object in G is now explicit in P.<sup>32</sup>

וְיָצַר לְהוֹכִיחַ יִסְתִּי	1:12	And O Rock, you destined him for rebuke.
וְיָצַר לְהוֹכִיחַ יִסְתִּי		And you formed me to rebuke him.
καὶ ἐπλάσεν με τοῦ ἐλέγχειν παιδείαν αὐτοῦ		And he has formed me to examine his chastening.

P has two similarities with G. First, P shows a similar understanding of וְיָצַר as a verbal form of יָצַר, which is also in G. In P, יָצַר is always a translation of יָצַר.<sup>33</sup> Thus, יָצַר represents

<sup>30</sup> Polygenesis is when translators of the ancient versions “independently solve the same translation problem in their respective Hebrew source texts in the same way.” This phenomena happens, because all translators share similar goals, which is to avoid misunderstanding and make sense of the ST. Eric J. Tully, “Translation Universals and Polygenesis: Implications for Textual Criticism,” *BT* 65, no. 3 (2014): 293, 298.

<sup>31</sup> Translation from G in this section are from Albert Pietersma and B. G. Wright, eds., *A New English Translation of the Septuagint*, Accordance Election Edition. (Oxford: Oxford University Press, 2004).

<sup>32</sup> Gelston, *The Peshitta of the Twelve Prophets*, 169. On מִן הַכֶּסֶף, see the section “The Depravity of the Wicked” in chapter 4.

<sup>33</sup> Gen 2:7, 19; Isa 29:16; 43:1, 7; 44:2, 21, 24; 45:7, 18; 46:11; 49:5,8; Jer 33:2; Ps 33:15; 94:20; 95:5; 139:5; Job 33:6.

a perception of וצור as יצר. Then P has an omission of יסדתו now that it is redundant.<sup>34</sup> While

חב could be the translation of יסדתו, חב is never the translation of יסד elsewhere in P, which makes this possibility unlikely. Second, both P and G have a 1cs suffix or pronoun as the verb's object.<sup>35</sup> The adoption of G's 1cs suffix would have been another easy step, because P already had G's reading of יצר and because the 1cs suffix offered a reasonable object to the verb. The presence of both חב for וצור and the 1cs suffix point to borrowing from G.

מְסַפֵּחַ חֲמַתְךָ	הוּא מְשַׁקֶּה רֵעֵהוּ	2:15	Woe the one who gives drink to his friend, attaching your wrath.
א, לנגמל לטובו	א, לנגמל לטובו		Woe to those who give drink to his friend, the dregs of your wrath.
ὦ ὁ ποτίζων τὸν πλησίον αὐτοῦ	ἀνατροπῇ θολερᾷ		Ah, he who by turbid upset gives his neighbor to drink.

The reading in P of מְסַפֵּחַ חֲמַתְךָ is most likely influenced by G.<sup>36</sup> G reads ἀνατροπῇ θολερᾷ, meaning something similar to an outpouring by turbid or murky liquid.<sup>37</sup> G's reading acts

<sup>34</sup> BHQ, 117\*.

<sup>35</sup> There is debate about how exactly G came to the reading that it contains, translation technique or difference in the ST. Most do not attribute the changes in G to the ST see James A. E. Mulroney, *The Translation Style of Old Greek Habakkuk: Methodological Advancement in Interpretative Studies of the Septuagint*, FAT 2/86 (Tübingen: Mohr Siebeck, 2016), 140–46; A. van der Kooij, “Textual Witnesses to the Hebrew Bible and the History of Reception: The Case of Habakkuk 1:11–12,” in *Die Textfunde vom Toten Meer und der Text der Hebräischen Bibel*, ed. Ulrich Dahmen, Armin Lange, and Hermann Lichtenberger (Neukirchen-Vluyn: Neukirchener, 2000), 99–100.

<sup>36</sup> BHQ, 120\*; C. F. Whitley, “A Note on Habakkuk 2,15,” *Jewish Quarterly Review* 66, no. 3 (1976): 144. Gelston in BHQ suggests that the readings in G and P are the result of alternate vocalization מְסַפֵּחַ but it is unclear what this vocalization is referring to, because HALOT, 476, lists no Hiphil meanings.

<sup>37</sup> See Mulroney, *The Translation Style of Old Greek Habakkuk*, 99 n.78.

as a metonymy where the intoxicating drink stands in for intoxication.<sup>38</sup> G’s reading of a noun nicely squares with P’s noun **רֶשֶׁף**, “dregs,” which also acts as a metonym for intoxication.

<p>לְפָנָיו יֵלֵךְ דֶּבֶר וְיֵצֵא רֶשֶׁף לְרַגְלָיו: מִגִּמְלוֹת, אִוֹל מִחַיִּים. מוֹתָם כָּלֵא לֹא יָלֵם.</p>	<p>3:5    Pestilence comes before him, and <b>plague</b> comes up to his feet. And death comes before him, and <b>birds</b> come to his feet.</p>
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P’s rendering of **רֶשֶׁף** as **כָּלֵא**, “birds,” is strange at first glance, but it may have a sensible explanation. The link between **רֶשֶׁף** and birds appears multiple times in G (Deut 32:24; Job 5:7; Song 8:6), and once in the Wisdom of Ben Sira (43:17).<sup>39</sup> Notably, the Barberini version of G-Habakkuk reads “birds” in Habakkuk 3:5, which has the translation *τα μέγιστα τῶν πετεινῶν*, which means “large birds.”<sup>40</sup>

Lipiński argues that the idea of **רֶשֶׁף** as a bird originated in Egypt with the assimilation of the god Reshep into the gods Montu and Horus.<sup>41</sup> G is commonly acknowledged to have its origin in Egypt. It is also known that Ben Sira’s grandson migrated to Egypt.<sup>42</sup> The association of

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<sup>38</sup> Joshua L. Harper, personal communication.

<sup>39</sup> While some content that **רֶשֶׁף** does mean “birds” in Job 5:7, that interpretation has not received any consensus. See the summary of views in John Burnight, “Job 5:7 as Eliphaz’s Response to Job’s ‘Malediction’ (3:3–10),” *JBL* 133 no. 1 (2014): 78–88.

<sup>40</sup> See Harper, *Responding to a Puzzled Scribe*, 117–9. It is possible that there is an earlier association between **רֶשֶׁף** and birds. In the bilingual Luwian-Phoenician Azatiwada Inscription (*KAI* 26 A ii 10–11) there is the appearance of *ršp šprm*. However, its meaning is disputed. It may mean “birds” cognate with Hebrew **צִפּוֹר** or “he-goats” cognate with Hebrew **צִפּוֹרִים**. Some favor “he-goats” based on the representation of a stag in the Luwian half of the inscription. See K. Lawson Younger Jr., “The Phoenician Inscription of Azatiwada: An Integrated Reading,” *JSS* 43, no. 1 (1998): 32. But even if the meaning was birds, the association was probably lost to time and the inscription is in Phoenician, not Aramaic.

<sup>41</sup> E. Lipiński, *Resheph: A Syro-Canaanite Deity*, *Orientalia Lovaniensia Analecta* 181 (Leuven: Peeters, 2009), 260.

<sup>42</sup> Patrick W. Skehan and Alexander A. Di Lella, *The Wisdom of Ben Sira: A New Translation with Introduction and Commentary*, AB 39 (New York: Doubleday, 1987), 8–9.

רָשָׁף with birds most likely started in Egypt and then made its way to Edessa through G, and possibly also Ben Sira, which was also known to the translators of P. There is also a possibility that “bird” had become part of the semantic domain of רָשָׁף, given its use with that meaning in Ben Sira. However, this meaning would not have been part of the semantic domain of רָשָׁף when Habakkuk was written. Thus, the understanding of רָשָׁף was significantly shaped by the influence of G. Either G is used to understand an unknown word, or the Translator thought that “bird” was a legitimate meaning of רָשָׁף under G’s widespread influence.

נִקְבְּתָּ בְּמַטְיוֹ רֹאשׁ פְּרוֹזוֹ	3:14	You pierced with his rod the head of the rulers/hordes. <sup>43</sup>
فَنُقَبِّطُ بِصُلْبِهِمُ، وَنُكَبِّطُ رُؤُوسَهُمْ		You perforated with his rods the head of his rulers.
διέκοψας ἐν ἐκστάσει κεφαλὰς δυναστῶν		In a frenzy, you cut through the heads of the mighty.

P reads *סַלְלָאָם*, “his rulers” for the MT’s פְּרוֹזוֹ which has an unclear meaning. The first definition of פְּרוֹ is close to G’s δυναστῶν which means “powerful men.”<sup>44</sup> This overlap between P and G increases the possibility of using G. However, P does not share much in common with G

<sup>43</sup> There are two main views on how to deal with the word פְּרוֹ. The first is proposed by G. R. Driver. He connects the root with the Arabic *faraza* I, “separated” and IV “distinguished,” that is a of a person by something, bringing Driver to conclude that the word means “leader” in Habakkuk 3:14. G. R. Driver, “Problems in Judges Newly Discussed,” *The Annual of Leeds University Oriental Society* 4 (1962–1963): 8–9. The second view is suggested by W. F. Albright. He draws a parallel with Canaanite *ḥpṯ* and Akkadian *ḥupšu* giving the meaning “country folk, serfs.” W. F. Albright, “The Psalm of Habakkuk,” in *Studies in Old Testament Prophecy: Presented to Professor Theodore H. Robinson*, ed. H. H. Rowley (Edinburgh: T&T Clark, 1950), 17. While Albright does not fully explain his understanding of Canaanite *ḥpṯ* and Akkadian *ḥupšu* in his essay, his reasoning can be found in W. F. Albright, “Canaanite ḤAPŠI and Hebrew ḤOFŠI Again,” *Journal of the Palestine Oriental Society* 6 (1926): 106–8. By “Canaanite,” Albright basically means Hebrew and Amarna Akkadian. *ḥpṯ* also appears in Ugaritic, but the Ugaritic tablets had not yet been discovered in 1926, so Ugaritic does not appear in the earlier article.

<sup>44</sup> T. Muraoka, *A Greek-English Lexicon of the Septuagint* (Leuven: Peeters, 2009), 179.

past this one word. Also, T has a similar translation, גִּבְרִי which means “strong man, hero.”<sup>45</sup> So it may be possible that P and G have the same solution, but independently, or that P, G, and T share some common tradition. However, if פְּרִי does mean rulers, then P, G, and T correctly knew the word.

### *Higher Level Problems*

This section deals with the verses that presented multiple difficulties in translation. Since these difficulties involve more than one word, a solution or combination of solutions appear in P that operate at a higher level of discourse to provide a sensible translation. However, these solutions do not use completely different strategies from the norms covered in chapters 3–4 (omission, etc.), and in the present chapter. The critical difference in the instances below is not the strategies but the size of the textual segments that are translated.

הִנֵּה עֲפֹלָה לֹא־יִשְׁרָה נַפְשׁוֹ בּוֹ	2:4a	“Behold, the puffed up one, his soul is not upright in himself,
וְצִדִּיק בְּאַמּוּנָתוֹ יִחְיֶה:	2:4b	“And his soul does not delight in the unrighteous, and the righteous one by his faithfulness will live.
וְיֹשֶׁבֶת צִדִּיק בְּאֵמֶת יִחְיֶה:		and the righteous by faith will live.

Pinker identifies four significant problems in this verse: 1) The meaning of עֲפֹלָה, 2) the referents of the suffixes, 3) if the verse is an argument from the major to the minor or vice versa, and 4) the thematic balance between the two halves of the verse.<sup>46</sup> Many changes appear in P in

<sup>45</sup> Michael Sokoloff, *A Dictionary of Jewish Babylonian Aramaic*, Dictionaries of Talmud, Midrash and Targum 3 (Ramat-Gan: Bar-Ilan University Press; Baltimore: Johns Hopkins University Press, 2002), 277.

<sup>46</sup> Aron Pinker, “Habakkuk 2:4: An Ethical Paradigm or a Political Observation?,” *Journal for the Study of the Old Testament* 32, no. 1 (2007): 93.



this verse, mainly to deal with the first two of Pinker's observations. The main problem centers on עִפְלָה לֹא-יִשָּׁרָה.

There are two changes in P to deal with עִפְלָה. First, P has a א preposition to עִפְלָה. The use of the א marks אֶחָא as the object of the verb אֶחָא. Second, P reads אֶחָא for עִפְלָה.<sup>47</sup> The translation of אֶחָא appears to put P in line with the modern solution regarding עִפְלָה which Brownlee and Wellhausen proposed reading is that עִפְלָה should be read as עוֹלָה.<sup>48</sup> It is unlikely

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<sup>47</sup> Modern readings of עִפְלָה are legion and fall into two broad camps. The first retains the MT, usually citing the *lectio difficilior* rule and the reading of עוֹלָפָה in 1QpHab. However, the understanding of the meaning of the word can change within those who stick to the MT, because the meaning of the root still needs to be determined. Many adhere to a meaning of “puffed up” in the moral sense, thus “arrogant.” G. Michael O’Neal, *Interpreting Habakkuk as Scripture: An Application of Canonical Approach of Brevard Childs*, Studies in Biblical Literature 9 (New York: Peter Lang, 2007), 41; Patterson, *Nahum, Habakkuk, Zephaniah*, 215–6; O. Palmer Robertson, *The Books of Nahum, Habakkuk, and Zephaniah*, 2nd ed., NICOT (Grand Rapids: Eerdmans, 1990), 174–5; Andersen, *Habakkuk*, 208–9. While Haak sticks with the MT as well, he arrives at the meaning of “swollen” referring to נִפְשׁוֹ which he understands as “throat.” Haak, *Habakkuk*, 57–9. The second group does amend the MT, some more so than others. Some do not change the root but will change the word division. Driver merely reprints עִפְלָה as an active participle and moved the ה at the end of הִנֵּה to the front of the participle. G. R. Driver, “Linguistic and Textual Problems: Minor Prophets. III,” *JTS* 39, no. 156 (1938): 395. Dietrich admits the need to amend the MT, but his only emendation is removing the ה in עִפְלָה and retaining the meaning “presumptuous.” Dietrich, *Nahum, Habakkuk, Zephaniah*, 113. Both Scott and Pinker keep the root and reorganize the word division. But their major change is that they understand עִפְלָה to be a place name (Ophel) not a participle. Scott, “A New Approach to Habakkuk ii 4-5a,” 333; Pinker, “Habakkuk 2:4: An Ethical Paradigm or a Political Observation?,” 100. Others will either parse עִפְלָה to a different root or change the root. Emerton split עִפְלָה into עָף לָהּ, “to fly away” that is to perish. J. A. Emerton, “The Textual and Linguistic Problems of Habakkuk ii.4-5,” *JTS* 28, no. 1 (1977): 15–16. The emendation of Roberts, followed by Thomas, looks similar to Emerton’s but they trace the root not to עָף but to either עָלָה, עָלָה, or עָלָה which imply faintness or tiredness and without going as far to imply death. Roberts, *Nahum, Habakkuk, and Zephaniah*, 106–7; Heath A. Thomas, *Habakkuk*, Two Horizons Old Testament Commentary (Grand Rapids: Eerdmans, 2018), 113–4. Janzen changes the root to עָלָה, “sluggard,” based on graphic similarity of עִפְלָה and its overlap with key terms in Habakkuk 2:2–4 and Wisdom Literature. J. Gerald Janzen, “Habakkuk 2:2-4 in Light of Recent Philological Advances,” *HTR* 73, no. 1–2 (1980): 67–8. Lastly, Renz suggested emending to עָלָה referring to the use of the root in Habakkuk 1:5. Thomas Renz, “An Emendation of Hab 2:4a in the Light of Hab 1:5,” *Journal of Hebrew Scriptures* 13 (2013), accessed January 8, 2021, [http://jhsonline.org/Articles/article\\_191.pdf](http://jhsonline.org/Articles/article_191.pdf).

<sup>48</sup> William H. Brownlee, “The Placecarded Revelation of Habakkuk,” *JBL* 82, no. 3 (1963): 322–3.

that P's ST read עולה here, which would give real support to Brownlee and Wellhausen's emendation. In P, there already is a trend to use a common word already used elsewhere in the TT which is something done elsewhere.<sup>49</sup> These two solutions deal with the perceived problems, because the use of the preposition makes the syntactic position of אלה clear in the sentence, and the use of אלה provides a clear meaning.

The second major issue is with ישרה. P has אֵלֵי, "pleased," for ישרה, "upright." Gelston points out the similarity of אֵלֵי to G's εὐδοκεῖ, which he thinks is the only explanation for P's reading.<sup>50</sup> Often, when G has εὐδοκέω, P also happens to have אֵלֵי.<sup>51</sup> Usually, the underlying Hebrew verb in these cases is רצה, but not exclusively. This overlap does not mean that in each of these cases, P is borrowing from G. The overlap is only to point out that the surprising correspondence between εὐδοκέω in G and אֵלֵי in P may give additional support to Gelston's claim that אֵלֵי indicates a use of G in Habakkuk 2:4.<sup>52</sup>

Lastly, P has several other shifts to smooth out the rest of the verse and conform the verse to the changes already made. First, ו is omitted as it is redundant now that the א preposition is

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<sup>49</sup> See the section, "Guess from Context," above in the present chapter.

<sup>50</sup> Gelston, *The Peshitta of the Twelve Prophets*, 163.

<sup>51</sup> Places where εὐδοκέω in G overlap with אֵלֵי in P regardless of the underlying Hebrew verb are Gen 33:10; Lev 26:24 (x2), 41; 2 Sam 22:20; Jer 14:10, 12; Hag 1:8; Mal 2:17; Ps 40:14; 44:4; 51:21; 67:17; 77:8 84:2; 101:15; 119:108; 147:10, 11; 149:4; Eccl 9:7. In the Apocrypha: Judith 15:10; 1 Mac 1:43; 6:23; 8:1; 10:47; 11:29; 14:41; 14:46; 2 Mac 14:35; 3 Mac 2:16; Sir 34:23. It should be noted that in Jer 18:4 P uses אֵלֵי for ישר while G does not use εὐδοκέω. This could give some precedent for P's use of אֵלֵי for ישר, but it is only one instance.

<sup>52</sup> The P uses of the participle אֵלֵי for the perfect ישרה to clarify the time refer, that God does not currently take pleasure in the unrighteous.

attached to **לח**. However, another possibility is that the 3ms suffix is only omitted in P and **ב** moves onto **לח**. Second, P does not have the 3ms suffix on **בְּאַמוֹנָתוֹ**. The suffix is removed either, because it was redundant or its referent was unclear.

מְטוֹת	שִׁבְעוֹת	קִשְׁתְּךָ	תַּעֲזוֹר	עֲרִיָּה	3:9	Your bow is laid bare,	seven-
			סֵלָה	אֲמַר		fold mace of the oath.	Selah.
כִּי	וְאַחֲזִיזֶנּוּ	וְאַחֲזִיזֶנּוּ	מִלִּפְנֵי	מִלִּפְנֵי		Your bow is surely aroused. And arrows	
לִפְנֵי	לִפְנֵי	לִפְנֵי	לִפְנֵי	לִפְנֵי		are full	by your word. Glory.

The plethora of shifts in P here show that the verse was difficult for the Translator. The verse opens with the perplexing phrase **עֲרִיָּה תַּעֲזוֹר**. Both words are identified in P as sharing the same root, **עור**, in an infinitive absolute construction. G and T also understand these two words to share the same root in an infinitive absolute construction, but they identify the root as **ערה**.<sup>53</sup> While the versions differ in identifying the root of the words, they all share the same general solution due to polygenesis. Thus, P is not dependent on G to arrive at its translation. Yet, it is difficult to explain why the root is identified in P as **עור** and not **ערה**. Both roots appear elsewhere in the book, so each version could appeal to another passage with their preferred root.<sup>54</sup> The simplest explanation may be that **עור** was the first root that the Translator thought of, and so uses **עור**.

<sup>53</sup> See Mulroney, *The Translation Style of Old Greek Habakkuk*, 92–3.

<sup>54</sup> **עור** occurs in 2:19, and **ערה** appears in 3:13.

The next shift involves שָׁבַעַת. The ש in שָׁבַעַת is vocalized as שִׁבַּעַת instead of שָׁבַעַת.

Although vocalization in P of שָׁבַעַת is not a translation norm, once שִׁבַּעַת is vocalized either the word class or conjugation of שָׁבַעַת is changed in P.<sup>55</sup> שָׁבַעַת is a noun in the MT, but it is an imperfect verb in P, שִׁבַּעַת. The shift to an imperfect creates a clear subject and predicate. This shift happened, because either the Translator recognized שִׁבַּעַת as a noun and shifted it to a verb, or he perceived שָׁבַעַת to be an infinitive absolute and shifted the verbal form to a smoother imperfect form.<sup>56</sup>

Last is the final crux, אָמַר. P contains a א preposition and a 2m suffix on the word. These additions create an instrumental prepositional phrase, “arrows are satisfied by your word.” Adding these elements clarifies how אָמַר relates to the rest of the sentence. אָמַר is God’s speech that enables God’s weapons in P.

נִקְבַּת בְּמִטִּי רֹאשׁ פְּרִזוֹ	3:14a	You pierced with his rod the head of the horde,
פִּשְׁטָה בְּמִטִּי, וְשִׁבַּעַת בְּמִטִּי.		You perforated with his rods the head of his rulers,
יִסְעֲרוּ לְהַפִּיצֵנִי עַל־צִחָם	3:14b	they stormed out to scatter me, their arrogance
וְאִוְאֵלֶּה בְּסִסְמָהֶם		who trust in their boldness,
כְּמוֹ-לֶאֱכֹל עֲנִי בְּמִסְתָּר:	3:14c	is like someone eating the oppressed in a secret place.
וְאִוְאֵלֶּה בְּסִסְמָהֶם		who eat the poor in secret.

<sup>55</sup> The differences between ש and ש falls under vocalization, not root exegesis. Tov, *The Text-Critical Use of the Septuagint*, 122–3. On alternative vocalization in P, see the section “Differences due to an Alternative Vocalization Tradition,” in chapter. 6.

<sup>56</sup> Cf. the shifts covered in the sections “Infinitive Absolute,” in chapter 2 and “Shifts of Verbal Conjugation,” in chapter 3.

יִסְעָרוּ לְהַפְיִצָנִי עֲלִיצָתָם is the difficult section in Habakkuk 3:14. The uncertain word עֲלִיצָתָם—usually understood to mean “arrogance”—made this section difficult.<sup>57</sup> It is also possible that it was unclear if the root of לְהַפְיִצָנִי was פָּץ or פָּצַץ. While the accents in the MT separate עֲלִיצָתָם from יִסְעָרוּ לְהַפְיִצָנִי, the translation in P seems read עֲלִיצָתָם as part of the phrase יִסְעָרוּ לְהַפְיִצָנִי. This different clause division could have also been why this section was difficult. the three words יִסְעָרוּ לְהַפְיִצָנִי עֲלִיצָתָם collapse into two in P, וְיִסְעָרוּ לְהַפְיִצָנִי, making one clause. There seems to have been an assumption that this phrase in some way was about the rulers, so the solution in P is to make a relative clause about the rulers. This assumption about the unclear clause changes a whole section of the verse, which changes the rest of the verse.

שְׁפָתַי	עָלְלוּ	לְקוֹלִי	וְתִרְגְּזוּ בִטְנִי לְקוֹלִי	שָׁמַעְתִּי	3:16a	I have heard, and my belly trembled, my lips quivered at the noise,
וְשָׁמַעְתִּי	וְשָׁמַעְתִּי	וְשָׁמַעְתִּי	וְשָׁמַעְתִּי	וְשָׁמַעְתִּי		I have heard, and my belly trembled at the speech of my lips,
			יָבוֹא רִקְבִי בַעֲצָמִי	3:16b		rottenness entered my bones,
			וְיָבוֹא רִקְבִי בַעֲצָמִי			rottenness entered my bones,
וְתִרְגְּזוּ	אֶרְגְּזוּ	אֶרְגְּזוּ	אֶרְגְּזוּ	אֶרְגְּזוּ	3:16c	and I trembled in my place where I wait for the day of distress,
וְתִרְגְּזוּ	אֶרְגְּזוּ	אֶרְגְּזוּ	אֶרְגְּזוּ	אֶרְגְּזוּ		and my knees tremble when he showed me, and he showed me the day of distress
			וְיָבוֹא רִקְבִי בַעֲצָמִי	3:16d		to come for the people who will attack us.
			וְיָבוֹא רִקְבִי בַעֲצָמִי			which is coming against the people.

While today’s commentaries do not ascribe as much difficulty to Habakkuk 3:16 as they do to Habakkuk 2:4 or 3:9, the multiple shifts in P betray a struggle with the verse. The two main

<sup>57</sup> HALOT, 833; Renz, *The Books of Nahum, Habakkuk, and Zephaniah*, 376. Some suggest “throat” via use of Arabic. G. R. Driver, “Hebrew Notes,” *VT* 1, no. 4 (1951): 247. Followed by J. H. Eaton, “The Origin and Meaning of Habakkuk 3,” *ZAW* 76, no. 2 (1964): 155.

problems in Habakkuk 3:16 are *צִלְלוֹ שְׁפָתַי* and *אֲנִיחַ*. First, P has *לִמְדַּח מַחֲלֵל* for *לְקוֹל צִלְלוֹ*.

Gelston proposes that P translates with reference to the roots *מלל* for *מַחֲלֵל* and *קבל* for *לִמְדַּח*.<sup>58</sup>

Alternatively, some suggest that *לִמְדַּח* was mistakenly written when *לִמְדַּח* was intended—either by P or a later copyist—and that *מַחֲלֵל* also could have been a miscopying of *לִמְדַּח*.<sup>59</sup> An explanation for this problem should first be sought through the known norms in P before appealing to miscopying or later corruption. How exactly *לִמְדַּח* could be the result of an error is unclear. The metathesis of *מ* and *ד* in *לִמְדַּח* is easy to explain, but the presence of the *ח* is harder to explain, because letters are usually changed or dropped in corruption, not added. Usually, pluses are repeated words or combinations of other readings, not single letters.<sup>60</sup>

One possible way to explain P without reference to later corruption is as follows. In this scenario, P has an omission of *צִלְלוֹ* as an unknown word. Then *קוֹל* changes into a more specific lexeme, *מַחֲלֵל*.<sup>61</sup> The problem of *לִמְדַּח* remains and the simple *ל* preposition is used. Typically, *לִמְדַּח* is a translation of *לְקִרְאָת*, *נִכַּח*, *נִגַּד*, and collocations involving *פָּנָה*. Although *לִמְדַּח* would be an unusual translation of *ל* in P, the possibility is not entirely out of the question. preposition may have been understood in this way, that the speech of the prophet’s lips is “before” or

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<sup>58</sup> *BHQ*, 102.

<sup>59</sup> Kiraz and Bail, *The Syriac Peshitta Bible with English Translation*, xli.

<sup>60</sup> Emanuel Tov, *Textual Criticism of the Hebrew Bible*, 3rd ed. (Minneapolis, MN: Fortress, 2011), 224–7.

<sup>61</sup> See the section “Uses a More Specific Lexeme,” in chapter 4.

“opposite” him. Thus, **מחלל** may be the translation of **קול** and **למבד** may be the translation of the **ל** preposition.<sup>62</sup>

The second significant difficulty is with the verb **אָנוּחַ**, which may be either from **נוח**, “rest” or “set,” or from **נוח II**, which is a by-form of **אנח** meaning “wail.”<sup>63</sup> P has **בגם**, “to show,” and adds **ל** so that **בגם** will have a transparent object.<sup>64</sup> This translation is based on an alternate perception of the context. The Translator attempts to guess the meaning of **אָנוּחַ** by looking at the context, but it perceives the context to be about something else, because he identifies the root of **יְגִדְנֹו** as **נגד**, “to announce.”<sup>65</sup> Thus, P has the translation of **נוח** with **בגם**.

<p>וְעַל בְּמוֹתַי יִדְרֹכֵנִי לְמִנְצָח בְּנִינֹות  <b>סַחֵל וְסַחֵל אֶמְבַּחֵל. וְסַחֵל וְסַחֵל אֶשְׁבַּחֵל.</b></p>	<p>3:19 And on my heights, he makes me walk.          To the director on the Negiynot.          And on my heights, he makes me stand          where I will sing his praises.</p>
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P’s **סַחֵל וְסַחֵל אֶשְׁבַּחֵל** is the TT segment that is supposed to represent the musical terms at the end of the hymn, even though **סַחֵל וְסַחֵל אֶשְׁבַּחֵל** has no semantic resemblance to the ST segment. There was probably a lack of understanding of the meaning of musical terms, such as **נְגִינָה**, in the time of P. While **נְגִינָה** often appears in the Psalm headings, these cannot give a reliable indication of P’s knowledge of the musical terms, because the Psalm headings vary

<sup>62</sup> It is also possible that P and the Barberini version of G-Habakkuk are related in some way. See Harper, *Responding to a Puzzled Scribe*, 70.

<sup>63</sup> See *HALOT*, 679–80; G. R. Driver, “Studies in the Vocabulary of the Old Testament VI,” *JTS* 34, no. 136 (1933): 377.

<sup>64</sup> Sokoloff, 120. On the addition of objects, see the section “Supplies Object,” in chapter 4.

<sup>65</sup> Weitzman, *The Syriac Version*, 47.

drastically within the Syriac tradition.<sup>66</sup> When ܢܓܝܢܐ does appear in a passage that is not a Psalms heading, P has various translations including ܬܫܒܥܬܐ (Isaiah 38:20), ܐܝܝܐ and ܬܫܝܐ (Psalm 69:13; 77:7 and Job 30:9), ܬܫܒܥܬܐ (Lamentations 3:14), and ܬܫܒܥܬܐ (Lamentations 5:14). These various translations indicate that the meaning of ܢܓܝܢܐ was unclear to the various translators of P. The same can be said for ܡܢܨܝܚܐ, which also frequently appears in the Psalm headings.<sup>67</sup> Nevertheless, there was a desire to ensure that as much of the ST was represented in the TT, even if the musical terms were unclear. Thus, original material is used to make up this gap. Given the context of rejoicing and praising in verse 18, ending the hymn with Habakkuk singing was appropriate. Because of the desire to translate the final ST segment in the translation, the final clause is reworked, which results in a higher-level solution.

### *Summary*

This chapter covered a different set of norms that came into play when the Translator did not understand its ST. These norms controlled which possible strategies were permitted for the Translator to use in complex cases. The different approaches that the Translator employed to deal with what was unknown to him were omission, root exegesis, drudge words, guesses from context, and the use of G. When the Translator did not understand larger portions of its ST, he had to use these strategies at a higher discourse level to provide an understandable translation.

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<sup>66</sup> See H. F. van Rooy, “Towards a Critical Edition of the Headings of the Psalms in the Different Syriac Traditions,” in *The Stellenbosch AIBI-6 Conference. Proceedings of the Association Internationale Bible et Informatique “From Alpha to Byte” University of Stellenbosch 17-21 July, 2000*, ed. J. Cook (Leiden: Brill, 2002), 545–54.

<sup>67</sup> When ܡܢܨܝܚܐ in the Piel does appear outside the Psalm headings, the translations in P vary. They include omission (Ezra 3:9; 1 Chr 15:21), ܡܢܨܝܚܐ (Ezra 3:8; 2 Chr 2:17), ܡܢܨܝܚܐ (1 Chr 23:4; 2 Chr 2:1), ܡܢܨܝܚܐ (2 Chr 34:12), and ܡܢܨܝܚܐ (2 Chr 34:13).



## CHAPTER 6: DIFFERENCES BETWEEN THE MASORETIC TEXT AND THE PESHITTA THAT ARE NOT DUE TO TRANSLATION NORMS

There are many differences between the MT and P that are not a result of any of the translation norms which chapters 3–5 covered. Distinguishing these other differences is essential so they will not be confused with the Translator’s activity. If these other differences are confused with the Translator’s activity, then these incorrect inclusions to the Translator’s activity could change how one would describe the translation character of P-Habakkuk. These other differences between the MT and P are distinct from translation norms, because they do not fit into any the norms in P and are better explained in alternative ways. The existence of these non-translation-related features in P is best explained by one of three other possibilities: 1) an alternative vocalization tradition, 2) corruption in transmission, or 3) differences in the ST of P.

### *Differences due to an Alternative Vocalization Tradition*

Alternate vocalizations that come from different traditions are times when the ST of P contains the same consonantal text as the MT, but P represents a different vocalization from the Masoretic vocalization represented in the MT.<sup>1</sup> Alternate vocalizations do not represent an operational norm. Rather, alternative vocalization is about how a word is identified in ST *before* a translation is made.<sup>2</sup>

וְרוֹזְנִים מִשְׁחָק לּוֹ וּבְצִלְהֶם יִחְבֹּט.	1:10	And rulers are a <b>joke</b> to him. And he <b>laughs</b> at rulers.
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<sup>1</sup> See James Barr, “Vocalization and the Analysis of Hebrew Among the Ancient Versions,” in *Hebräische Wortforschung: Festschrift zum 80. Geburtstag von W. Baumgartner*, ed. B. Hartmann et al., VTSupp 16 (Leiden: Brill, 1967), 1–11; Emanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research*, 3rd Ed. (Winona Lake, IN: Eisenbrauns, 2015), 117–28.

<sup>2</sup> See also, 1:5, 8; 3:2, 9, and possibly 1:16.

P represents the vocalization of מִשְׁחָק as a participle, מִשְׁחָק. Understanding מִשְׁחָק as a participle would be easy, since this verse is the only place מִשְׁחָק occurs. So, with an unvocalized text, משחק would easily appear to be a participle. This similarity between the spelling of the unvocalized words would also account for P's minus of לוֹ, which is not needed anymore in P now that מִשְׁחָק is a participle with an explicit object, אֶל־בָּלִיל.

כּוֹשֵׁן	רְאִיתִי אֶהְלִי	תַּחַת אֹן	3:7	Under iniquity,	I see the tents	of Cushan.
אֶשְׂחֵה	אֶחֱסֵה	אֶחֱסֵה		At On,	I see the dwellings of	Cushan.

The strange phrase תַּחַת אֹן has perplexed ancient translators and modern scholars alike.<sup>3</sup>

אֹן can easily be read as אֹן in an unvocalized text, referring to Heliopolis.<sup>4</sup> Reading אֹן as a place name is an appealing option, given the appearance of other place names in the verse.<sup>5</sup>

וּמִכְבִּיד עָלָיו	2:6	And he makes	debts	heavy	on himself.
חֲבֵט		He hardens	clouds of mud	over himself.	

In early manuscripts, there was little to no space between words.<sup>6</sup> This lack of spacing meant that ancient translators could arrive at a division of words different from what is in the

<sup>3</sup> G reads “before trouble.” Some suggest that תַּחַת means “instead.” J. J. M. Roberts, *Nahum, Habakkuk, and Zephaniah*, OTL (Louisville, KY: Westminster John Knox, 1991), 137; G. T. M. Prinsloo, “Reading Habakkuk 3 in Its Literary Context: A Worthwhile Exercise or Futile Attempt?,” *JSem* 11 (2002): 95. One popular emendation is reading תַּחַת and אֹן as one word, to get תַּחַת־אֹן from the root חתא meaning destroy. W. F. Albright, “Two Letters from Ugarit (Ras Shamrah),” *Bulletin of the American Schools of Oriental Research* 82 (1941): 48–9; G. R. Driver, “Critical Notes on Habakkuk 3 7,” *JBL* 62, no. 2 (1943): 121.

<sup>4</sup> See HALOT, 22.

<sup>5</sup> There are some modern scholars who do read אֹן as a place name. Y. Avishur, “Habakkuk 3,” in *Studies in Hebrew and Ugaritic Psalms* (Jerusalem: Magnes Press, 1994), 170–2; Richard D. Patterson, *Nahum, Habakkuk, Zephaniah: An Exegetical Commentary*, WEC (Chicago: Moody, 1991), 237.

<sup>6</sup> Tov, *The Text-Critical Use of the Septuagint*, 128–9.

MT. The reading in P points to a reading of עֲבָטִיט as two words, עֲב טִיט. This reading also appears in 8HevXII gr, T, and V.

### *Differences due to Corruption*

This section will cover textual corruption in the text of P, mainly ISCs, which are unintentional changes or corruptions that occurred during P's transmission process after the Translator's work. However, there is also one possible case of textual corruption done by the Translator (2:19, see below).<sup>7</sup>

לֹא נָמוּת	1:12	We will not die.
וְלֹא נִחְלֵם אֱלֹהֵינוּ		You are without law, O Lord.

This verse is one of the so-called *tiqqune sopherim* which are alleged changes that later scribes introduced into the MT.<sup>8</sup> Here, the alleged original reading was לֹא תָמוּת. The scribes supposedly changed the reading to לֹא נָמוּת to avoid the implication that God could die. This phrase has been corrupted in P to read “You are without law O Lord,” which hardly makes sense. P probably originally contained אֱלֹהֵינוּ, which would support the MT's reading. Weitzman suggests that this change to נִחְלֵם in P could have been intentional. He explains that later scribes may have confused אֱלֹהֵינוּ for the third person form instead of the likely original first-person plural form. Since the scribes would have wanted to avoid the idea of God dying, they changed אֱלֹהֵינוּ to נִחְלֵם. Weitzman claims that Christian opposition to Jewish law was what influenced this

<sup>7</sup> See also, 1:8.

<sup>8</sup> See C. McCarthy, *The Tikkune Sopherim and Other Theological Corrections in the Masoretic Text of the Old Testament*, Orbis Biblicus et Orientalis 36 (Göttingen: Vandenhoeck & Ruprecht, 1981), 105–11; Adri J. O. van der Wal, “Lō'nāmūt in Habakkuk 1:12: A Suggestion,” *VT* 38, no. 4 (1988): 480–483.

change to **שמע**.<sup>9</sup> Interestingly, Weitzman’s argument runs very similar to that of the argument for the *tiqqune sopherim* in the MT and is a little complicated. The more straightforward solution is probably that the long part of the **א** was not written correctly and was mistaken for **ס**.

יהוה שמעתי שמעך 3:2 O YHWH, I have heard your news.  
 ה' שמע שמעך O Lord, I heard of your fame.

Park suggests that the change from “report” to “name” is an intentional shift, because “the writer was afraid of God’s name and the text directly designates the divine power by using God’s presentation rather than using the report.”<sup>10</sup> While there is a tendency in P to emphasize God’s goodness and greatness, it only does this emphasis when the text has something that can be clearly emphasized, such as **פעל** and **רחם** in the same verse. **שמע** does not seem to fit this pattern. There is not a trend in P to remove or change letters on purpose to emphasize themes either. The graphic similarity of **שמע** with **שמע** makes it probable that either **שמעך** was misread or the **א** was accidentally dropped in transmission.<sup>11</sup>

מִדּוֹ לוֹ תְהִיָּה קִרְנִים וְנִגְהָ כְאֹר 3:4a Brilliancy is like light, two horns  
 מִדּוֹ לוֹ תְהִיָּה קִרְנִים וְנִגְהָ כְאֹר from his hand are his,  
 וְהִשְׁתַּבַּח כְּכֹחַ נִסְתָּר מִלְּפָנֵי הַמֶּלֶךְ And his splendor is like light in the village  
 וְשֵׁם חֲבִירוֹ עֲזָה: 3:4b of his hands, and there his strength is covered.  
 וְשֵׁם חֲבִירוֹ עֲזָה: he sets his power around the city.

<sup>9</sup> M. P. Weitzman, *The Syriac Version of the Old Testament: An Introduction*, UCOP 56 (Cambridge: Cambridge University Press, 2005), 296. See also A. Gelston, *The Peshitta of the Twelve Prophets* (Oxford: Clarendon, 1987), 119.

<sup>10</sup> Kyung-Sik Park, “The Hebrew Proto-Masoretic Text of Habakkuk 3:1-4 and Its Interpretive Presentations in Other Biblical Texts,” *성경원문연구* 39 (2016): 335.

<sup>11</sup> **שמע** is listed as an ISC by Gelston. Gelston, *The Peshitta of the Twelve Prophets*, 100.

This verse contains two corruptions. The first is P's ܡܝܬܬܐ, “village” for the MT's קַרְנִים, “horns” or “rays.” Gordon explains that this corruption is probably a simple misreading of ܡܝܬܬܐ.<sup>12</sup> The second corruption is ܠܡܫܐ which represents the *hapax legomena* ܩܬܝܢ. Gordon shows that a possible original reading may have been ܠܡܫܐ, “secretly.”<sup>13</sup> The ܬܐ could be mistaken for ܬܐ, ܐ and ܡ could easily be confused. It is possible that ܬܐ “if copied carelessly, might be mistaken for [ܬܐ].”<sup>14</sup> These corruptions are convoluted but possible, and others agree that this is an ISC.<sup>15</sup>

ܩܬܝܢ	ܩܬܝܢ	3:6	And the nations are startled.
ܠܡܫܐ	ܬܐ		And the people shot a dart.

P's ܬܐ, “to aim a dart”<sup>16</sup> may be a corruption of ܬܐ “fear” or ܬܐ “disturbed,” which would make more sense with the MT “startle” or “cause to jump.”<sup>17</sup> Gelston suggests ܬܐ could be a corruption of ܬܐ, meaning to quake or tremble, and is more graphically similar to ܬܐ.<sup>18</sup>

ܬܐ	ܬܐ	2:19	Behold, it is covered with gold and silver.
ܬܐ	ܬܐ		And it is covered with gold.

<sup>12</sup> Robert P. Gordon, “Inner-Syriac Corruptions,” *JTS* 22, no. 2 (1971): 502.

<sup>13</sup> *CAL*, s.v. bṭwšy? (bṭušyā) adv.

<sup>14</sup> Gordon, “Inner-Syriac Corruptions,” 502.

<sup>15</sup> Gelston, *The Peshitta of the Twelve Prophets*, 95.

<sup>16</sup> Sokoloff, 273.

<sup>17</sup> George A. Kiraz and Joseph Bail, eds., *The Syriac Peshitta Bible with English Translation: The Twelve Prophets*, trans. Donald M. Walter and Gillian Greenberg, Surath Kthob (Piscataway, NJ: Gorgias, 2012), xli. *HALOT*, 736.

<sup>18</sup> *BHQ*, 123\*; Gelston, *The Peshitta of the Twelve Prophets*, 100.

The MT reads “gold and silver,” while P only has “gold.” Whenever the combination of זָהָב and כֶּסֶף appear in the MT, P virtually always has both. The only two exceptions are in P-Chronicles, the most divergent book from the MT than all the other translations in P.<sup>19</sup> Thus, these two exceptions in P-Chronicles should not carry much weight. A possible explanation for P’s reading is that the Translator accidentally skipped over וְכֶסֶף, because the following word, וְכֹל, also began with וְכ.

וְיִתְפַּצְצוּ הַרְרֵי-עֵד	3:6	And the mounts of old are shattered.
וְאַחַד הַמַּלְאָכִים לְאֵלֵי גִבְרַת חַיִּים		The mountains of eternity are scattered.

Kiraz and Bail suggest that אַחַד is an ISC of אֶחָד.<sup>20</sup> However, P translates פָּצַץ with בָּזַ in Job 16:12. So, אַחַד is less likely to be an ISC, since the same word is used to translate פָּצַץ elsewhere in P. Additionally, it is possible that the root is understood to be פוּץ “scatter,” in P instead of פָּצַץ.<sup>21</sup> Thus, the more probable scenario is that the Hebrew root is identified in P as פוּץ, rather than a corruption of אֶחָד.

### *Differences due to a Different Source Text*

This final section covers differences due to divergences in the ST of P from what is in the MT. If the passages below can be best explained in light of the Translator’s norms, then they are most likely not true variants in the ST of P. However, if the Translator’s norms do not give a

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<sup>19</sup> See Weitzman, *The Syriac Version*, 208. The two exceptions are 1 Chr 29:3 and 2 Chr 1:15.

<sup>20</sup> George A. Kiraz and Joseph Bail, eds., *The Syriac Peshitta Bible with English Translation: The Twelve Prophets*, trans. Donald M. Walter and Gillian Greenberg, Surath Kthob (Piscataway, NJ: Gorgias, 2012), xli.

<sup>21</sup> *BHQ*, 100.

satisfactory explanation of P's reading, then it is possible that these are actual variants in the ST of P. This discussion will start with Gelston's three passages that he considers to be the only substantial variants that also have support from other texts: Habakkuk 1:5, 2:16, and 2:17, as well as the Ketiv/Qere in 3:14.<sup>22</sup>

רְאֵנוּ בְּגוֹיִם	1:5	Look at the nations.
בְּנֹחַ מְצֻלָּה		See the brazen.

Some suggest that מְצֻלָּה in P is representative of an alternative ST which contained the reading בְּגוֹדִים.<sup>23</sup> Two problems in P make it unlikely that P's ST read בְּגוֹדִים. First, the use of מְצֻלָּה in P is not consistent. P does have מְצֻלָּה for בְּגָד in 1:13 and 2:5, but there is a deviation and מְצֻלָּה appears for מָר in 1:6.<sup>24</sup> Since P is not uniform in the use of מְצֻלָּה, one cannot claim that מְצֻלָּה is not a reliable indication for בְּגָד in the ST. Second, P-Habakkuk is unique in all of P in using מְצֻלָּה for בְּגָד when the usual translation is typically גָּד, so one cannot appeal to other passages to show that מְצֻלָּה can indicate בְּגָד.<sup>25</sup> Thus, internal evidence in P makes it less possible that מְצֻלָּה can reliably be reconstructed to בְּגָד.

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<sup>22</sup> Gelston, *The Peshitta of the Twelve Prophets*, 118.

<sup>23</sup> See the recent discussion on Habakkuk 1:5 in Thomas Renz, *The Books of Nahum, Habakkuk, and Zephaniah*, NICOT (Grand Rapids: Eerdmans, 2021), 239–41.

<sup>24</sup> It is possible that מְצֻלָּה is the translator for וְהִנֵּמְהָר in 1:6 instead of הִמָּר, since the following word, מְצֻלָּה, could represent הִמָּר and so P would have switched the order of the words for whatever reasons. But either way, מְצֻלָּה does not represent בְּגָד in 1:6.

<sup>25</sup> See Ex 21:8; Judg 9:23; Isa 33:1; 48:8 (x2); Jer 3:20 (x2); 5:11; 9:1; 12:6; Hos 5:7; 6:7; Mal 2:10, 11, 14, 15, 16; Ps78:57; Job 6:15; Prov 21:18; 22:12; Lam 1:2.

Scholars also appeal to 1QpHab and G for support external to P for the reading בוגדים. Is there a possibility that an alternative reading was in circulation, which 1QpHab or G may attest to, and influenced P? The main problem is that it is unclear if 1QpHab and G really represent alternative readings. First, the key difficulty with the appeal to 1QpHab is that בוגדים does not appear in the quoted biblical text of 1QpHab. Instead, בוגדים only appears in the commentary. Brownlee argues that the presence of בוגדים in the commentary implies בוגדים in the biblical text.<sup>26</sup> However, Brownlee's claim cannot be certain, because 1QpHab is known to cite alternative readings in the commentary. So, בוגדים could be a case of interpretation that only appears in the commentary.<sup>27</sup>

Second, the main problem with G's reading of καταφρονητής is that it is not often a translation of בגד. While Bruce supports amending the MT to בוגדים, he concedes that καταφρονητής appears as a translation for בגד only five other times out of forty-nine occurrences

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<sup>26</sup> William H. Brownlee, *The Text of Habakkuk in the Ancient Commentary from Qumran*, JBLMS 11 (Philadelphia: SBL Press, 1959), 7.

<sup>27</sup> BHQ 115\*; S. Talmon, "Aspects of the Textual Transmission of the Bible in the Light of Qumran Manuscripts," *Textus* 4 (1964): 131–2.



of בגד.<sup>28</sup> Additionally, Bruce admits that καταφρονήτης in G could also represent בזז, not בגד.<sup>29</sup>

Thus, καταφρονήτης cannot be confidently reverted to בגד. Mulroney views the reading in G not as a variant, but as an interpretive misreading where the translator of G “metathesized the *wāw* and *gimmel*, and having done so, easily added the *dālet*.”<sup>30</sup>

Thus, the evidence for בגד behind the readings of 1QpHab and G both contain credible problems. These problems are relevant to P, because if 1QpHab and G did not have בוגדים in their ST, then the possibility seems less likely that there was a Hebrew text with בוגדים in circulation that was available when translating P, or for the alternative reading בוגדים to be known to the Translator in some way.

However, this lack of hard evidence from within and outside of P begs the question: if both internal and external factors do not lead to an alternative ST here, how does one explain P’s reading? One could argue that רשעים is a case of emphasizing themes in Habakkuk that stress the depravity of the invaders. One of the norms in P is an emphasis on themes throughout the book. One possible problem with this suggestion is that themes are emphasized by employing a more specific term for a general one, not words of a completely different semantic domain. This

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<sup>28</sup> Prov 13:15 (the participle form is used here); Hos 6:7 (the verb form is used here); Hab 1:13; 2:5; Zech 3:4 (this reference does not make sense, because in Zech 3:4 בגד “clothes” is used, not בגד “treacherous.” G correctly reads τὰ ἱμάτια. Bruce must have meant to put Zeph 3:4 which has καταφρονήτης as a translation of בגד). F. F. Bruce, “Habakkuk,” in *The Minor Prophets: An Exegetical and Expository Commentary*, ed. Thomas Edward McComiskey, vol. 2 (Grand Rapids: Baker, 1993), 847; F. F. Bruce, *The Book of Acts: Greek Text with Introduction and Commentary*, 3rd ed. (Grand Rapids: Eerdmans, 1990), 312.

<sup>29</sup> F. F. Bruce, *The Book of Acts: Greek Text with Introduction and Commentary*, 2nd ed. (London: Tyndale Press, 1952), 272.

<sup>30</sup> James A. E. Mulroney, *The Translation Style of Old Greek Habakkuk: Methodological Advancement in Interpretative Studies of the Septuagint*, FAT 2/86 (Tübingen: Mohr Siebeck, 2016), 97 n.74.

pattern is a norm of P, apart from other outside influences. However, it is possible that another norm created a justification for making this shift to **וְהָעֶרְלָא**, that is looking to G. As noted earlier, there are multiple instances in P of G's influence. This influence of G could also explain the deviation in P from the more standard translation of **בגד** for **בגד** throughout P. So, G's abnormal translation may have created a basis for P's abnormal translation. Thus, **וְהָעֶרְלָא** could be explained as an emphasis on a theme in Habakkuk that is brought into P through G. Of course, this explanation is not definitive. Still, the ability to understand **וְהָעֶרְלָא** with reference to the P's norms rather than an alternate ST casts some doubt on the possibility of a different ST behind P in this case.

<b>וְהָעֶרְלָא</b> <b>וְהָעֶרְלָא</b>	2:16    שְׁתֵּה גַם־אֶתָּה    Drink also you and <b>show the foreskin</b> . אֲשַׁכְּחֶנּוּ, אֲפֹרָא    Drink also you and <b>stagger</b> .
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Here, the MT reads **עָרַל** “to show one’s circumcision,” but P’s **וְהָעֶרְלָא** represents **רָעַל**, “to stagger.” At first glance, support from 1QpHab, G, Aquila, and V appears to give strong support to the alternate reading **רָעַל**. However, problems arise very quickly, because the author of 1QpHab was also aware of the MT’s **עָרַל**, since 1QpHab refers to circumcision in the commentary. This reading fits into Brownlee’s “dual reading” category, where 1QpHab will cite both the MT’s reading and another reading.<sup>31</sup> This “dual reading” means that one of the two readings results from an exegetical technique, such as *al-tiqre*, where the text is deliberately altered for exegetical reasons or by another reading tradition.<sup>32</sup> Either way, the author of 1QpHab was aware of both readings, since a reference to the foreskin appears in the commentary

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<sup>31</sup> See Brownlee, *The Text of Habakkuk in the Ancient Commentary from Qumran*, 118–23.

<sup>32</sup> On *al-tiqre* see McCarthy, *The Tikkune Sopherim and Other Theological Corrections*, 139–40.

following the quotation.<sup>33</sup> Prinsloo points to the awareness of both readings to show that 1QpHab's reading of רעל may not be the superior reading some scholars purport it to be.<sup>34</sup> If the author of 1QpHab was aware of different readings, then the other ancient versions may have shared this awareness.<sup>35</sup>

There are two ways to explain P's reading here in light of the fact that both readings were in circulation when 1QpHab was written before P was translated: 1) P's ST had the MT reading, which was then deliberately changed in translation. 2) P's ST did read רעל. If P's ST did read רעל, it is either because רעל is the more original reading or as a result of P's ST stemming from another manuscript or tradition that preferred the רעל reading. The second scenario is more possible, because P does not have any trend or norm of changing the letters of words to create an alternate interpretation. Thus, the possibility of an alternative ST is likely here.

וְשָׂדֵה בְּהֵמָוֹת יִחִיתָן	2:17	The destruction of animals will terrify <b>them</b> .
וּמִכֹּל אֲשֶׁר יִשְׁלַח וְיִשְׁחָדֵם		And the spoil of animals terrifies <b>you</b> .

This case is thorny, because a clear norm in P is harmonizing the referent of suffixes.<sup>36</sup> While this change would appear to be a simple case of translator interference, two factors mitigate this. First, P shares the reading of a 2ms suffix with G and T, as well as 8HevXII gr.

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<sup>33</sup> The presence of both readings in 1QpHab is a crucial difference in evaluating the usefulness of 1QpHab for Habakkuk 2: 7 compared to 1QpHab's usefulness for 1:5 where the possible variant readings only exists in the commentary and not the biblical text. Thus, 1QpHab must be treated with more caution in the case of 1:5 than in the case of 2:7 where both readings are present.

<sup>34</sup> G. T. M. Prinsloo, "Hebrew Bible Textual Criticism and the Dead Sea Scrolls: What Not to Expect of the Peshet Habakkuk (1QpHab)," in *Scribal Practice, Text and Canon in the Dead Sea Scrolls: Essays in Honor of Peter W. Flint*, ed. John J. Collins and Ananda Geyser-Fouché, STDJ 130 (Leiden: Brill, 2019), 44–6.

<sup>35</sup> On G, see Mulroney, *The Translation Style of Old Greek Habakkuk*, 85–86.

<sup>36</sup> See the section "Harmonization with Subject or Referent" in chapter 3.

While these witnesses are all translations, the fact that they contain the same reading carries some weight. Second is the graphic similarity between י and ך. Given this similarity, it is easy to see how ך could have been corrupted into י in the MT during transmission.<sup>37</sup> Thus, both readings can potentially explain each other. If the MT's 3fp suffix י is the original reading, then all the other translations are a result of polygenesis, since the use of a 2ms suffix to make sense of the text. Alternatively, if the ancient versions had the variant ST of a 2ms suffix, then the 2ms suffix would have been corrupted in the MT sometime after the versions were completed, but before V was translated which shares the MT reading. Given these reasons, one can only hesitantly suggest that the ST of P is different from the MT here.

<p>רָאשׁ פְּרוֹזוֹ פְּנוּגוֹל כְּסֵלֹמֹס, זִמְרָה וְעֵלְלֹמֹס.</p>	<p>3:14 נִקְבַּת בְּמַטֵּי פְּנוּגוֹל כְּסֵלֹמֹס, זִמְרָה וְעֵלְלֹמֹס.</p>	<p>You pierced with his rod the head of the horde/rulers. You perforated with his rods the head of his rulers.</p>
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This verse contains the second of the two Ketiv/Qere readings in Habakkuk.<sup>38</sup> The Ketiv is פְּרוֹזוֹ, and the Qere is פְּרוֹזוֹ, a plural noun with a 3ms suffix. Mur88 contains the Ketiv. G appears to follow the Qere, since it has a plural noun, but it does not have a pronoun representing the 3ms suffix. 8HevXII gr has both a plural noun and pronoun and so follows the Qere. If P's ST read פְּרוֹזוֹ, then it is simply following the ST. However, if P's ST read פְּרוֹזוֹ, then the word shifts to a collective plural in P. Given that G and 8HevXII gr both seem to follow the Qere and

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<sup>37</sup> So *BHQ*, 121\*.

<sup>38</sup> The other Ketiv/Qere is in Hab 3:4 and is only a minor spelling difference of the 3ms suffix.

that P follows the Qere elsewhere, it is probable that P's ST is different or that the ancient versions share some common exegetical tradition.<sup>39</sup>

### *Summary*

The first section of this chapter covered alternative vocalizations, which are times when P identified or vocalized the Hebrew words in its ST differently from the vocalization in the MT. These alternative vocalizations were done before translation began and are not a result of translation norms.

The second section examined the divergence between the MT and P that arose due to errors in the transmission of P. These changes happened after the Translator's work was completed. So, they do not represent any change done by the Translator, with the possible exception of the accidental skipping of וְכִסְּךָ Habakkuk 2:19.

The third and final section of this chapter covered differences in the ST of P. Determining if P's ST is genuinely different in these cases is difficult, because there is no decisive evidence for an alternate ST in each case. In the case of Habakkuk 1:5, the reading גִּיּוֹן may be a result of G's influence and not an alternate ST. A clear conclusion on the suffixes in Habakkuk 2:17 is hard to reach, because each reading plausibly explains the other. Even the likely variant of רַעַל in Habakkuk 2:16 is complicated, since both possible readings are attested 1QpHab. However, it is still possible that P's ST is different here if P's ST contained רַעַל as the more original reading or if it is a copy of a manuscript that already changed עַרְל to רַעַל. The other possible variant is the Ketiv/Qere in Habakkuk 3:14, which is also a probably true variant in P. Of the four possible

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<sup>39</sup> On the Ketiv/Qere in P-Hosea, see Eric J. Tully, *The Translation and Translator of the Peshitta of Hosea*, MPI 21 (Leiden: Brill, 2015), 317.

deviant readings discussed, the differences in 2:16 and 3:14 are the most likely instances to represent a different ST from the MT.

## CHAPTER 7: CONCLUSION

The main goal of this study is to fully describe the translation character of P-Habakkuk. Chapter 2 detailed the Translator's default correspondences and obligatory shifts that the Translator made, because of language differences between Hebrew and Syriac. Chapter 6 discussed differences between the MT and P that are not a result of the translation process. While the information in chapters 2 and 6 is important, they do not provide the vital data needed to describe the translation character of P-Habakkuk. Chapters 3–5 gathered and organized this crucial data, which is the optional shifts that the Translator made. Thus, this study can now put forward a comprehensive account of P-Habakkuk's translation character.

In the past, scholars have usually described the translation character of the ancient versions on a scale of “literal” to “free.”<sup>1</sup> Recently, scholars have been dissatisfied with these designations and how to quantify terms such as “literal” and “free” for two main reasons. First, no translation is completely literal or completely free. A translator may favor one approach over the other, but he or she may have to switch tactics to deal with translation problems that cannot be easily solved by the approach he or she usually embraces. A translation always falls somewhere between the poles of literal and free or can be literal and free at the same time in different ways. Barr writes, “there are different ways of being literal and of being free, so that a translation can be literal and free at the same time but in different modes or on different levels.”<sup>2</sup> Third, translators are not always consistent with their methods. Barr points to Jerome as an example, who is one of the only ancient translators of the Bible to write down his ideas about the

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<sup>1</sup> For a brief overview of this terminology, see Emanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research*, 3rd Ed. (Winona Lake, IN: Eisenbrauns, 2015), 18–22.

<sup>2</sup> James Barr, *The Typology of Literalism in Ancient Biblical Translations*, MSU 15 (Göttingen: Vandenhoeck & Ruprecht, 1979), 6.

proper way to translate. According to Barr, Jerome does not always act in accordance with his philosophy of translation.<sup>3</sup> In light of these complaints, this study will different terminology to grade P-Habakkuk that are more expansive than simply literal and free.

Tully uses the translation studies approach in the analysis of the ancient versions to grade P-Hosea in four areas on Toury's scale of adequacy (ST-oriented) and acceptability (TT-oriented). These four areas are 1) translation rank, 2) quantitative agreement, 3) consistency, and 4) overall motivation.<sup>4</sup> After discussing each of these categories, the final section will assess the translation character of P-Habakkuk.

### *Translation Rank*

Translation rank concerns the level of discourse at which the Translator customarily acted. Did the Translator start at a low rank, namely the word level, or at a higher discourse rank? Translations oriented toward the ST tend to translate at lower levels of discourse. Translations oriented toward the TT will tend to translate at higher levels of discourse or will more freely move between low and high levels. The Translator of P-Habakkuk consistently stayed at a lower rank, usually the word level, where a majority of the Translator's shifts occur. These shifts are summarized in the table below.

Type	Shift
Morphological	<i>Binyan</i> (verb, includes voice)
	Conjugation (verbal)
	Person (verb, pronoun, suffix)
	Number (verb, noun)
Lexical	Lexeme/root (verb, noun)
Syntactical	Minus element (conjunction, preposition, noun, verb)
	Plus element (conjunction, pronoun, particle, preposition, noun, verb, relative pronoun)

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<sup>3</sup> Ibid., 7.

<sup>4</sup> Eric J. Tully, *The Translation and Translator of the Peshitta of Hosea*, MPI 21 (Leiden: Brill, 2015), 274.



	Preposition
	Conjunction
	Word order (moving elements that existed in the ST)
	Word Class shift

Figure 4. The Rank of the Translator's Shifts.<sup>5</sup>

While the Translator typically translated at the word level, there are two areas where the Translator worked at a higher level. The first pertains to the Translator's overwhelming tendency to clarify how clauses relate to each other. These shifts are at a higher level of discourse, because these changes which clarify clause relations affect not just a word but how words in different clauses connect with each other. Even though the Translator's inclination to change or clarify the relationship between clauses does move him beyond solely the word level, these shifts are more to mark where clauses begin and end (especially in Habakkuk 3), and these changes do not often result in any large-scale change to the ST meaning. The second area where the Translator moved beyond the word level is when he had to translate a longer obscure passage in the ST. These solutions are at a higher level, because the Translator made more shifts within a concentrated area, affecting how one will read the whole verse. However, these higher-level solutions are infrequent, and they only occur in specific places. Thus, the Translator is still more oriented toward the ST, because changes to clarify clause relations do not usually result in significant differences with the ST meaning even though they are frequent, and higher-level solutions for difficult problems created major differences in meaning but are infrequent.

#### *Quantitative Agreement*

Quantitative agreement focuses on how closely the TT matches the material in the ST in terms of length. Did the Translator translate more material than is in the ST, the same, or less?

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<sup>5</sup> Design adapted from *ibid.*, 275.

Ancient translations that were literal “did their utmost to represent each individual element in the MT by one equivalent element in the translation.”<sup>6</sup>

Southwell, commenting on Habakkuk 2:4, claims that “this [verse] represents a considerable abbreviation of the MT, which is one of the tendencies of [P] in this book...”<sup>7</sup> Southwell’s comment that P-Habakkuk is an “abbreviation” is not entirely wrong, but it is not fully correct either. If one is to count the length of both the MT and P in terms of each possible element that can be parsed, so **אמל** would represent two elements, then P is longer than the MT. P contains over 1,100 elements, while the MT is under 1,000. That said, there are points where P is shorter than the MT. Habakkuk 2:5, which is shorter due to the Translator’s difficulties with the passage, is the best case in point here. Yet, other places were difficult for the Translator but are technically longer than the MT. Habakkuk 3:9 is a good example. Even when the Translator did add elements to the TT beyond the number of elements in the ST, only a few were added. The only time the Translator adds an element without any direct equivalent in the MT is **אמל** in Habakkuk 1:3. There is only one case of the Translator using two words to translate one ST word which is in Habakkuk 3:3. The longest ST segment with no equivalent in the TT is only two words, which is the musical notation in Habakkuk 3:1. The Translator’s higher-level solutions to complex problems are also brief, and they did not extend beyond the number of elements or words in the ST segment. An excellent example of this is in Habakkuk 3:14. Southwell’s observation of abbreviation in P-Habakkuk is accurate for some instances. Still, “abbreviation” is not a term that can describe the whole of P-Habakkuk. P-Habakkuk is technically longer than the MT, although not by much. It is oriented to the ST.

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<sup>6</sup> Tov, *The Text-Critical Use of the Septuagint*, 25.

<sup>7</sup> P. J. M. Southwell, “A Note on Habakkuk 2:4,” *JTS* 19, no. 2 (1968): 615.

### *Consistency of Equivalents*

The main concern of this category is how consistent the Translator is in rendering the same ST lexeme or verbal form throughout the translation. More literal translations seek to use the same Target Language (TL) lexeme for the equivalent Source Language (SL) lexeme as often as possible, if not exclusively. This pattern is called stereotyping.<sup>8</sup> Nevertheless, one must also recognize that language differences can play a role in which words a translator may choose. Sometimes a translator may use the same word, because that was simply the best TL word to use, not because he or she made a conscious effort to use the same TL word.<sup>9</sup> ST oriented translations are more consistent in using the same TL words and are more prone to use stereotyping. TT oriented translation will tend to be less consistent in lexical renderings and are less prone to use stereotyping.

P-Habakkuk is difficult to grade in terms of consistency of lexical renderings, because of the book's brevity. However, there are a handful of often occurring words in P-Habakkuk. These words are: חַסְדִּי (11 times), חַסְדִּי (10 times), נַחֲמֵם (7times), חַסְדִּי (7 times), חַסְדִּי (7 times), חַסְדִּי (6 times), חַסְדִּי (6 times), and חַסְדִּי (6 times). The only ST word that is consistently translated with the same TL word is חַסְדִּי with חַסְדִּי.<sup>10</sup> Yet, the Translator's use of חַסְדִּי is best explained by simply being the best TL word available, not stereotyping. The Translator uses all the rest of the

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<sup>8</sup> See Tov, *The Text-Critical Use of the Septuagint*, 22–4.

<sup>9</sup> Barr, *The Typology of Literalism in Ancient Biblical Translations*, 32–3.

<sup>10</sup> 1:6; 2:8, 14, 17, 20; 3:3, 6, 7, 9, 12.

TL words listed above for multiple ST words.<sup>11</sup> Given this variety, Translator was clearly not given to stereotyping.

The Translator's rendering of verbal forms also shows a lack of stereotyping. As summarized in chapter 2, the Translator generally used the equivalent Syriac form of the Hebrew form. The one major exception to this stereotyping is the Translator's frequent use of the participle for the Hebrew imperfect. Many shifts from the Hebrew imperfect to the Syriac participle are for standardization and exegetical explication. Thus, the Translator is not completely committed to stereotyping in the translation of verbal forms. The Translator is somewhat consistent in lexical and verbal renderings, but he is also willing to make changes to create a more cohesive and understandable TT.

### *Overall Motivation*

Overall motivation is concerned with the Translator's general motive and rationale for his translation decisions. When the Translator sat down to write, what kind of translation did he want to make? The Translator's operational norms show his desire to create a translation that was faithful to the Hebrew text while also making the translation clear, understandable, and free of difficulties. Most of the shifts in the translation of P-Habakkuk are at a lower rank, thus showing loyalty to the ST. Many of the larger deviances from the ST are where the Translator, and still modern scholars, struggle to make complete sense of the Hebrew text. So, the Translator only creates larger deviances from the ST when he is forced to. The Translator did not choose to

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<sup>11</sup> חֲסִי is pretty evenly split between גֹּי (1:6, 17; 2:5, 8; 3:6, 12) and עַם (2:8, 10, 13; 3:13, 16). חֲסִי can be the translation of חֲסִי (1:1), נֶבֶט (1:3, 13), and רֹאה (1:5; 2:1; 3:7, 10). חֲסִי is a translation of אֲנִי (1:3), רִשָּׁע (1:4, 13; 3:13), עֲמֵל (1:13), עֲפֹלָה (2:4), and עֲוֹלָה (2:12). חֲסִי is a translation for קוֹם (1:6; 2:7), עֲמַד (2:1; 3:6, 11), עוֹר (2:19), and דֶּרֶךְ (3:19). חֲסִי is usually אֲסִף (1:9, 15; 2:5) but also רִבָּה (2:6) and בָּצַע (2:9). חֲסִי is usually נֶבֶט (1:5, 13 [x2]; 2:15) but also צָפָה (2:1), and רֹאה (3:6). חֲסִי is always בָּא (1:8-9; 2:3; 3:3, 16), except in the case of יָפִיחַ in 2:3.

leave the difficulties of the ST in his translation. Instead, the Translator always opted to arrive at some solution, even if the translation lacked semantic similarity or equivalency with what is in the ST. These solutions shows that the Translator was willing to deviate from the ST meaning when a sensible translation could not be reached by remaining at the word level. Yet, the Translator never engages in anything close to extended commentary, as in T.

The Translator's norms are all oriented toward making a sensible Syriac text. Standardization removes complex syntax and smooths over difficulties. Simplification eliminates parts of the ST that may have been overbearing or seen as extraneous. Syntactic explication clarifies the different syntactic relationships between words that the Translator thought should be brought to the foreground. Similar to syntactic explication, exegetical explication also brings perceived implicit elements to the forefront to aid in clear communication. Even interpretive adjustments are a way for the Translator to create a more cohesive text, especially with the themes of the Habakkuk. Lastly, the various norms that came into play when the Translator could not make sense of his ST show that the Translator did not want to leave difficulties in the translation.

### *Summary*

In conclusion, P-Habakkuk is somewhat closer to ST-oriented adequacy than TT-oriented acceptability. The Translator is closer to the middle of the two poles in terms of rank and motivation. The Translator is closer to adequacy in terms of quantitative correspondence, while he is closer to acceptability regarding consistency of equivalents. Overall, the Translator's clear desire was to create a translation loyal to the Hebrew text but not so staunchly loyal to the ST that it is slavishly literal. The Translator's willingness to adjust and smooth out the translation when needed shows that he may have seen himself as someone more concerned about

communicating the overall core message of Habakkuk to their readers and not every possible detail of the ST.

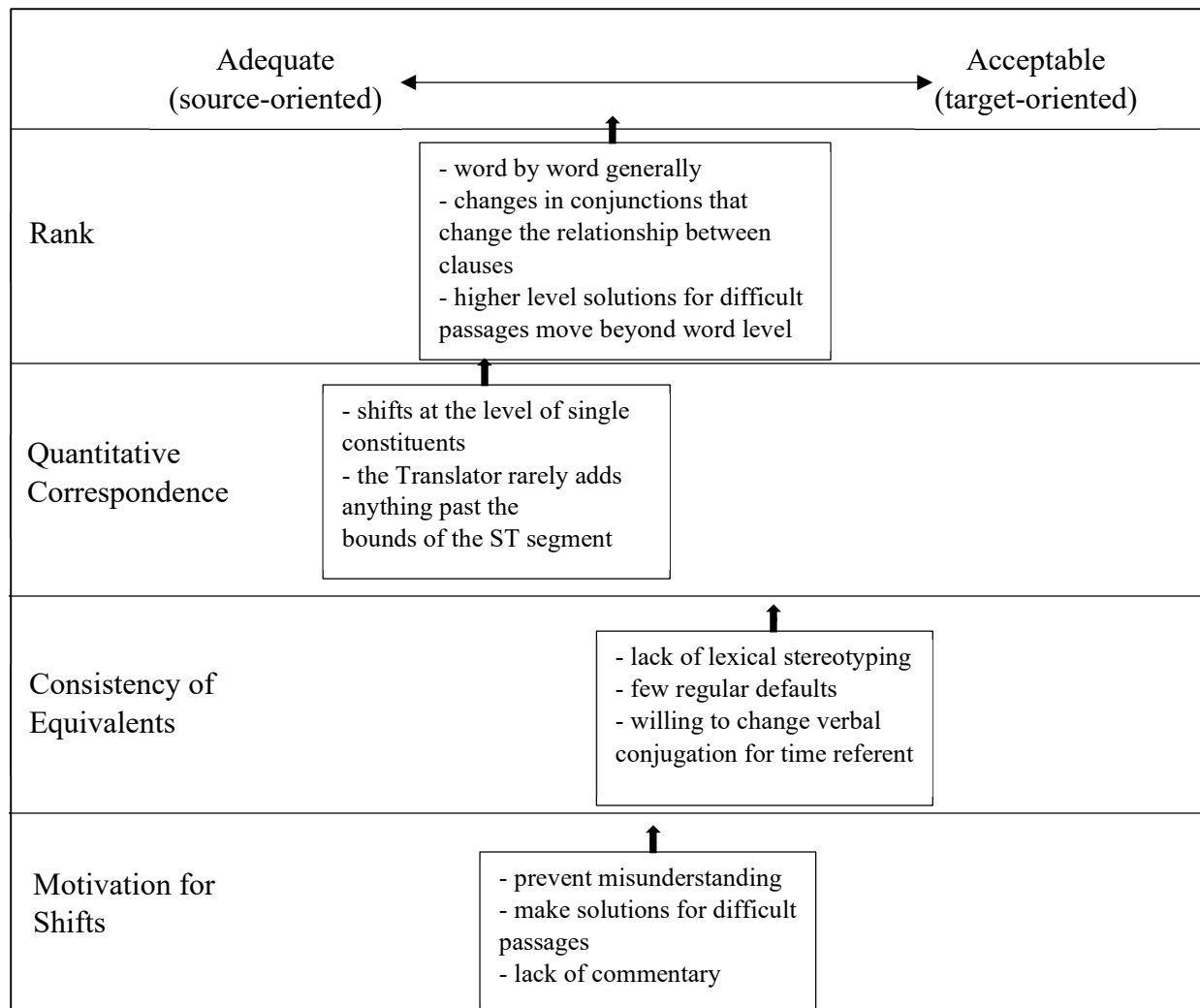


Figure 5. The Assessment of P-Habakkuk.<sup>12</sup>

### *Suggestions for Further Research*

There are many possibilities for further research in P-Habakkuk, and with the method this study utilized. One of, if not the most, needed areas of research that could not be explored in this thesis is the relationship between P and the other versions of Habakkuk, namely G and T. P's

<sup>12</sup> Designed adapted from Tully, *The Translation and Translator*, 280.

connection with G was mentioned only briefly in chapter 5. There is still much that could be done with the relationship with T, given some of the agreements between them.

There is still an opportunity for fresh development and application of the method utilized in this thesis. This thesis is only the third study on a book in P to employ the method. Just within P-Minor Prophets, the use of this method on each book could refine and expand the conclusions of the second half of Gelston's major study. Given the brevity of some of the books in P-Minor Prophets, this problem could be a critical methodological proving ground to see how little data the method needs to function. The results of this study for the three-chapter book of Habakkuk have yielded satisfactory results, but would this satisfaction also hold true when applied to P-Obadiah?

Lastly, the method may be able to uncover the broad norms of the community that created P if applied to the whole of P. This is, of course, a daunting task. Yet, it is possible in theory. The conclusions of this study share similarities with those that have come before it. By investigating the norms of each book, it should be possible to find the shared norms between the various translators of P.

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