A Color-Coded Translation of Daniel 11:2b-12:3[1]

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Abstract

At the request of the Daniel 11 Committee, I prepared a translation of Daniel 11, in which the participants were color-coded for ease of identification. In this paper, I present an explanation of the textual and theoretical basis for the translation and the identification of the participants. A slightly updated version of the translation and the text-critical notes is added in the appendices.

Introduction

I want to thank the Daniel 11 Committee for asking me to prepare a color-coded translation of Daniel 11:2b-12:3 with the primary aim of making the identity of the participants clear to English readers. In this paper I will explain the textual and theoretical basis on which the translation was made. The current updated version of the translation is presented in Appendix A, and the relevant text-critical notes are presented in Appendix B.[2]

The Textual Basis

The translation is primarily based on the Hebrew Masoretic Text (hereafter, MT). However, since we do not have the original text of Daniel but only the scribal copies, some of the variant readings found in other ancient textual traditions were also consulted. In a few instances, the translation adopted corrections/emendations supported by textual variants in ancient versions that affected the sentence divisions or the identity of participants. However,

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[1] Presented at the Daniel 11 Conference, Berrien Springs, MI, March 9, 2023.
[2] A preliminary translation with text-critical notes was circulated among selected scholars. The current version includes slight updates both in the translation and the text-critical notes. This paper also includes revisions and corrections to my previous paper, "Who Did What to Whom? Anaphoric Subjects and Objects in Daniel 11:2b-12:3," presented at the Daniel 11 Conference, Berrien Springs, MI, October 22, 2022.

since this translation must serve as a starting point for discussion rather than as the final result of our study, emendations not supported by textual variants were not incorporated in the translation at this stage. On the other hand, in keeping with the purpose of the translation, only textual variants that are relevant to the identification of the participants were considered. These textual variants are discussed in Appendix B.

It should be mentioned that since the Hebrew of Daniel is late biblical Hebrew, it includes expressions and other linguistic characteristics that are different from pre-exilic classical Hebrew. However, a discussion of these unusual expressions and various difficult passages deserves a separate study.

One of the challenges in producing a translation is that all translations are imperfect. Therefore, good translations do not aim at being perfect, but at being adequate for the purpose of the translation. For example, in translating poetry from one language to another, accuracy in the translation of one feature of a text (such as meter or rhyme) often necessitates compromising, or should I say sacrificing, the accurate correspondence of a different feature of the original (such as the word order). That is not to say that Daniel 11 is poetic, but simply to illustrate the fact every translation involves decisions concerning which feature of the original is more important to translate accurately. All translations involve some kind of compromise or sacrifice. Since the primary purpose of my translation of Daniel 11 relates to the identity of the participants, that purpose was the guiding principle in the translation. That is, other matters, such as vocabulary, syntax, discourse segmentation, and chronological sequence, were not directly addressed. A full discussion of such matters would require separate studies, and perhaps even separate translations for each issue. Therefore, the translation offered here is not meant as the final word, but only as the basis or starting point for further discussion.

Finally, I would like to thank Roy Gane, Oliver Glanz, Frank Hardy, Florin Lăiu, and Michael Younker for suggestions concerning selected passages. Unless otherwise noted, the provisional translation and any errors are mine.

The Theoretical Basis

Next, I would like to discuss the theoretical basis for the translation and the color-coding.[3] The determination of the identity of sentence participants is primarily based on the work of Lénart J. de Regt and his rules for identifying anaphoric subjects and objects in biblical Hebrew.[4] Although the rules only deal with subjects and objects, their identification serves as a contextual clue for identifying the remaining anaphoric references.

In order to explain de Regt's rules and their theoretical basis, it is necessary to begin by explaining a few basic concepts. First, by definition, each "clause" has one and only one predicate,[5] which in Hebrew can be either verbal (a verb or verb phrase) or nominal (a nominal word or phrase). Hence, if a group of words does not have a predicate it is not a clause, and if it has more than one predicate it consists of more than one clause.

Second, "anaphora" means the use of an expression to refer to or replace a previously used word or phrase that determines its identity. Anaphoric expressions in a Hebrew clause

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[3] A key to the color-coding is provided at the beginning of Appendix A before the text and translation. In order to reduce the number of colors needed, the color coding applies only to 11:5-45, since 11:2-4 and 12:1-3 are assumed to be less ambiguous.

[4] "Anaphoric Accessibility in Biblical Hebrew Narrative: Global and Local Participant Tracking across Clause Boundaries," pages 63-78 in *Ancient Texts and Modern Readers: Studies in Ancient Hebrew Linguistics and Bible Translation*. edited by Gideon R. Kotzé, Christian S. Locatell, and John A. Messarra, Studia Semitica Neerlandica 71 (Leiden: Brill, 2019).

[5] It should be noted here that a clause may also have a compound predicate (as well as a compound subject or compound object), where two or more verbs or verb phrases share the same subject and object in one clause. For example, "The student looked up and saw the teacher." This should be distinguished from a compound sentence with two or more separate clauses, such as, "The student looked at the teacher, and he saw other students behind him."

include linguistic elements such as pronouns, pronominal suffixes, and similar expressions.[6] These anaphoric elements are easy for English speakers to see because they are all translated as separate words (such as pronouns) in English.[7]

The use of anaphors can be explained by one of Talmy Givón's iconic coding principles, the quantity principle,[8] part of which states that "less predictable information will be given more coding material," and which de Regt makes reference to.[9] It follows then that "when information about participants is more predictable from the context, it is assigned less coding material."[10] In other words, one does not expect a participant to be mentioned anaphorically unless he or she has been previously introduced in the context. Likewise, one does not expect the narrative to repeat a participant's name or designation unless the context makes it necessary. Hence, though all participants may be explicitly mentioned at paragraph or segment boundaries (which includes the introduction of a new character in the narrative), elsewhere they are more commonly referred to anaphorically. Thus, the use of anaphors does not constitute an underspecification of participants. Rather, it is the unnecessary repetition of a participant's name that constitutes overspecification, which in turn serves as a non-default or marked device to raise the attention of the reader. Therefore, it is the interpreter's task to ask not why a pronoun is used, but rather why a name or designation is used again when a pronoun would have sufficed.

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[6] In addition to personal pronouns, some other deictic expressions, such as demonstratives or the definite article, can also have an anaphoric function in some contexts.

[7] As in the case of the majority of languages, Hebrew is a null-subject language, which means that sentences can lack an explicit subject. It is also at least partially a pro-drop language, which means that a pronoun that would otherwise be employed in place of an explicit subject or object may be omitted when the referent is clear from the context. Such clauses may be variously characterized as null-subject, zero-pronoun, or null-anaphor. In verbal clauses the subject is still expressed by affixes, but in nominal clauses a null-subject is completely unexpressed.

[8] Talmy Givón, "Isomorphism in the Grammatical Code: Cognitive and Biological Considerations." *Studies in Language* 15 (1991): 87-88.

[9] Lénart J. de Regt, "Participant Reference Devices and the Characterization of Personages in 1 and 2 Samuel," in *The Books of Samuel: Stories, History, Reception History*, ed. Walter Dietrich. (Leuven: Peeters, 2016), 257.

[10] Lénart J. de Regt, *Linguistic Coherence in Biblical Hebrew Texts: Arrangement of Information, Participant Reference Devices, Verb Forms, and Their Contribution to Textual Segmentation and Coherence* (Piscataway: Gorgias Press, 2019), 6. See also pp. 5-34.

Based on the above principle, de Regt also explains that there is a distinction between major or global participants, who are active in large portions of a narrative, and minor intervening participants, who are active in a more limited localized portion of a narrative.[11] Since major participants are active in larger portions of the narrative, they are more predictable. Therefore, they are often referenced anaphorically even after intervening minor participants. This is the basis for rule two, which will be discussed below.

Moreover, one must assume that, although anaphors may be ambiguous in modern translations, they were generally unambiguous to the original readers. After all, the reason why they were used was that the referent was easily predictable. Therefore, de Regt proposes four rules by which most anaphoric references can be identified. These can be divided into two groups. Rules one and two are most applicable to narratives of actions and events, whereas rules three and four are most applicable to narratives of dialogues. Due to the content of Daniel 11, the first two rules are the most relevant for our study. These may be cited as follows:

> As a first rule, if there is an object (direct or indirect) or object complement (a prepositional direct or indirect object) in the preceding clause, the anaphoric subject in the current clause (or, if the subject is already specified, the current anaphoric object) is coreferential with that previous object, provided it is of the same gender and number.[12]

> As a second rule—if there is no animate object (direct or indirect) or object complement (a prepositional direct or indirect object) in the preceding clause, the anaphoric subject (or, if the subject is already specified, an anaphoric object) in

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[11] *Linguistic Coherence*, 7-10.
[12] De Regt, "Anaphoric Accessibility," 64. See also *Linguistic Coherence,* 11-12.

the current clause is coreferential with a previous subject (of the same gender and number) that is still active across clauses in the discourse (i.e., globally).[13]

A major distinction between rules one and two is whether or not there is an animate object or object complement in the preceding clause. If yes, rule one is applicable, but if not, rule two is applicable. Next, the important distinction within each rule is whether there is a specified subject in the current clause. Hence, if there is an animate object or object complement in the preceding clause and an anaphoric subject in the current clause, according to rule one they are coreferential if they agree in gender and number. If the subject of the current clause is already specified, then the anaphoric object or object complement of the current clause is coreferential with the object or object complement of the preceding clause of the same gender and number. If, however, there is no animate object or object complement in the preceding clause, then rule two applies, and the anaphoric subject of the current clause is coreferential with the subject of a previous clause of the same gender and number. If the subject of the current clause is already specified, then the anaphoric object or object complement of the current clause is coreferential with the subject of a previous clause of the same gender and number.

Another distinction between the first two rules is that rule two is more applicable to major participants, while rule one is equally applicable to major or minor participants. Whereas rule one deals primarily with "objects from a directly preceding clause"[14] resulting in "subject discontinuity,"[15] rule two involves subjects that are "persistent" as "antecedent and anchor for the global, more continuous, tracking of an object or a subject."[16] That is, in the absence of an animate object in the immediately preceding clause, rule two applies to a preceding subject of the

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[13] De Regt, "Anaphoric Accessibility," 67. See also *Linguistic Coherence*, 12-13.
[14] De Regt, "Anaphoric Accessibility," 64.
[15] De Regt, "Anaphoric Accessibility," 66.
[16] De Regt, "Anaphoric Accessibility," 67.

same gender and number even if the clauses are not adjacent, because the subject is still active globally.[17] It should also be mentioned here that in an earlier paper I misinterpreted de Regt's rules as limited to adjacent clauses and failed to account for the fact that rule two is also applicable to anaphoric references that span longer stretches of text.[18] This current paper corrects that error.

De Regt's rules three and four deal with participants in a dialogue. "As a third rule, the preceding addressee (object complement) becomes the subject of the verb of utterance or cognition/perception in the current clause."[19] "As a fourth rule, the current subject is the participant to whom the imperatives or requests in a previous utterance were addressed."[20] Rules three and four seem almost intuitive, since one expects a person to respond after he or she is addressed. Nevertheless, since the passage that is the focus of this study consists of a monologue, rules three and four are less relevant to our study.

In addition to the aforementioned rules, de Regt also mentions some cross-clausal regularities that take precedence over the first two rules.[21] One cross-clausal regularity is: "When verbs refer to consecutive, successive movements with similar meaning (for example, to the first and last stage of the same movement, or to two lexically different verbs of utterance for the same speech act), these will have the same subject and object."[22] In other words, when a series of verbs denote the same or related actions, the subject and object remain the same throughout these clauses. Another cross-clausal regularity occurs in most circumstantial nominal clauses

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[17] According to de Regt's order of priority, rule one has a higher rank than rule two. De Regt, "Anaphoric Accessibility," 77-78.
[18] Tarsee Li, "Who Did What to Whom? Anaphoric Subjects and Objects in Daniel 11:2b-12:3," paper presented at the Daniel 11 Conference, Berrien Springs, Oct. 22, 2021.
[19] De Regt, "Anaphoric Accessibility," 72.
[20] De Regt, "Anaphoric Accessibility," 73.
[21] De Regt, "Anaphoric Accessibility," 66-67, 75-78.
[22] De Regt, "Anaphoric Accessibility," 78.

introduced by וְהוּא "and he." In such clauses this pronoun is "coreferential with the last

mentioned participant in the preceding clause, irrespective of whether this was a subject or

object."[23] Circumstantial וְהוּא nominal clauses do not occur in the passage under study, and thus

require no further comment.[24]

Examples

We now turn to some examples of the application of de Regt's rules. Daniel 11:2b-12:3 is

a narration of future events given at the heart of the conversation between Daniel and the angel

in Daniel 10-12. This is introduced by the first clause in 11:2, וְעַתָּ֕ה אֱמֶת אַגִּ֥יד לָ֑ךְ "And now, I

will tell you the truth." It concludes with the angel's direction to Daniel in 12:4 to seal the book

until the time of the end. Hence, this section of the dialogue can be considered the content of the

"book of truth" (10:21). There are 183 clauses in this passage, but since 20 of these are

subordinate clauses, there are 163 complete sentences.[25] For the purpose of this study, the

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[23] De Regt, "Anaphoric Accessibility," 67, 78.

[24] In addition, the clause combination, "X [e.g., YHWH] was/will be with Y, and he ...," can be considered a third cross-clausal regularity. In this case "he" in the second clause "refers to participant X, while another participant in the second clause is coreferential with Y" (p. 78). However, since participant "Y" is not an actual object and this type of clause often employs a pronominal reference for participant "Y" as in the phrase עִמּוֹ "with him," these instances can be seen as a variant of de Regt's rule two (p. 69).

[25] Unfortunately, de Regt does not discuss the distinction between independent and subordinate clauses. Thus, in cases where the immediately preceding clause is subordinate to an earlier main clause, it is not clear whether the anaphoric constituent refers back to a subject/object in the subordinate clause or in a previous main clause. The following is an example from 11:24:

וְעָשָׂ֗ה	He will do
אֲשֶׁ֨ר לֹא־עָשׂ֤וּ אֲבֹתָיו֙ וַאֲבֹ֣ות אֲבֹתָ֔יו	that which neither his fathers nor his forefathers have done.
בִּזָּ֧ה וְשָׁלָ֛ל וּרְכ֖וּשׁ לָהֶ֥ם יִבְזֹ֑ור	He will distribute to them plunder and spoil and wealth.

In the above example, the first two clauses form a complex sentence. However, the first clause has a singular subject, and the second clause, the subordinate clause, has a plural subject. If the first two clauses are treated as a unit, then rule two would identify the anaphoric subject of the third clause as coreferential with the subject of the adjacent preceding complex sentence. However, if the first two clauses are analyzed separately, the rules do not apply to the adjacent clauses because of the difference between the singular and plural subjects. Nevertheless, rule

distinction between subordinate and independent clauses is based on the presence or absence of overt markers of subordination.[26] Subordinate clauses are provisionally subsumed under the main clauses to which they are subordinate as one sentence unit, and anaphoric constituents in subordinate clauses are not analyzed in this study. Henceforth, the words "clause" and "sentence" are used interchangeably to refer to the 163 complete sentences, except where otherwise noted. Among these sentences, there are at least 113 of them that have anaphoric subjects and/or objects. The remaining 50 sentences do not have anaphoric subjects or objects. It should be mentioned that in some instances an unspecified subject does not constitute an anaphor. They include at least 2 sentences where a third person feminine singular verb occurs in a subjectless expression (11:27, 29). These can usually be translated with "it" functioning as a "dummy subject" or a placeholder, because English syntax requires a verb to have a subject. However, this "it" should not be mistaken for an actual participant, since there is no referent in the context and it is, therefore, not anaphoric. There are also 2 sentences where a third person plural verb occurs in an impersonal expression (11:21, 25). These have been translated as passive sentences, in order to avoid the impression that the plural subject refers to actual sentence participants.[27] In contrast, there are also at least 3 subjectless nominal sentences whose null-subject is anaphoric in spite of not being expressed (11:4, 4, 4). Further, it should also be mentioned that de Regt's rules only apply to subjects and objects. Hence, anaphoric references that function as neither subject

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two would still result in the subject of the first and third clauses being coreferential due to a globally active subject, who is specified in v. 21 as the contemptible person. Thus, although the identification of the anaphoric subject may be the same in either case, the way in which the rules are applied is different.

[26] For example, infinitival clauses and relative clauses introduced by אֲשֶׁר are treated as subordinate clauses that are part of complex sentences. Clauses without an explicit subordinating conjunction are treated as independent clauses even if they serve a subordinate function, e.g., circumstantial clauses, etc. Clauses introduced by כִּי are treated as independent clauses because this conjunction does not always have a subordinating function.

[27] Although these sentences are subjectless or impersonal, two of them still contain anaphoric objects (11:21, 25).

nor object, such as some of the possessive pronominal suffixes, must be identified by means of the context rather than de Regt's rules.

De Regt's Rule One

Of the 113 sentences with anaphoric subjects and/or objects, there are at least 11 instances where de Regt's rule one is applicable because the preceding clause has an animate direct or indirect object or object complement. In 10 of the instances the rule helps to identify the anaphoric subject (11:9, 16, 17, 18, 19, 21, 30, 33, 42, 44). The following is an example from 11:9:

וְהוּא֩ שָׁנִ֨ים יַעֲמֹ֖ד מִמֶּ֥לֶךְ הַצָּפֽוֹן׃   As for him, for some years he will stay away from the king of the north.

9 וּבָ֗א בְּמַלְכוּת֙ מֶ֣לֶךְ הַנֶּ֔גֶב   Then he will come into the kingdom of the king of the south.

In the above example, the sentence in question is at the beginning of v. 9, and it has an anaphoric subject, "he," expressed by the 3ms morphology of the verb וּבָ֗א. Since the preceding sentence at the end of v. 8 has an animate object complement, מִמֶּ֥לֶךְ הַצָּפֽוֹן "from the king of the north," rule one is applicable. The object complement of the preceding sentence is coreferential with the subject of the current sentence. That is, the king of the north is both the object complement of the first sentence and the subject of the second sentence.

In at least 1 instance de Regt's rule one identifies the anaphoric object (11:26).

כִּֽי־יַחְשְׁב֥וּ עָלָ֖יו מַחֲשָׁבֽוֹת׃   For plans will be devised against him.

26 וְאֹכְלֵ֧י פַת־בָּג֛וֹ יִשְׁבְּר֖וּהוּ   And those who eat his provisions will break him.

In the above example the clause at the beginning of v. 26 has a specified subject, וְאֹכְלֵי פַת־בָּגוֹ "those who eat his provisions," and an anaphoric object, the 3ms object suffix of the verb יִשְׁבְּרוּהוּ. The previous clause at the end of v. 25 has an impersonal subject expressed by the 3mp verb יַחְשְׁבוּ and an animate (albeit anaphoric) object complement consisting of a preposition with an attached 3ms pronominal suffix, עָלָיו "against him." Therefore, rule one is applicable, and the object of the current clause is coreferential with the object complement of the previous clause, which is specified earlier in v. 25 as the king of the south.

De Regt's Rule Two

As already mentioned, de Regt's rule two can apply to either adjacent clauses or to instances where there are intervening clauses between a globally active participant and its anaphoric reference. There are at least 45 instances of clauses where this rule applies to directly adjacent clauses. In 37 of these instances, it identifies the anaphoric subject (11:2, 3, 3, 4, 7, 8, 8, 10, 11, 11, 14, 17, 19, 20, 23, 24, 24, 24, 25, 25, 27, 28, 28, 29, 30, 30, 31, 34, 36, 36, 37, 38, 39, 39, 39, 41, 45). Below is an example (11:25).

Hebrew	English
וּמֶלֶךְ הַנֶּגֶב יִתְגָּרֶה לַמִּלְחָמָה בְּחַיִל־גָּדוֹל וְעָצוּם עַד־מְאֹד	The king of the south will be stirred up for the battle with a great and very strong army.
וְלֹא יַעֲמֹד	But he will not stand.

In the above example the first sentence has a specified subject and no animate object, whereas the second sentence has an anaphoric subject expressed by the 3ms morphological form of the verb יַעֲמֹד. According to rule two, the subjects of both sentences are coreferential. That is, the "king of the south" in the first sentence is also the anaphoric subject of the second sentence.

In 8 instances rule two identifies the anaphoric object or object complement (11:5, 16, 21, 22, 25, 34, 40, 45). The following is an example from 11:34.

34 וּבְהִכָּשְׁלָ֔ם יֵעָזְר֖וּ עֵ֣זֶר מְעָ֑ט	When they stumble, they will be helped with a little help.
וְנִלְו֧וּ עֲלֵיהֶ֛ם רַבִּ֖ים בַּחֲלַקְלַקּֽוֹת׃	And many will join them in hypocrisy.

In the above example, the second sentence has a specified subject, רַבִּים "many," and an anaphoric object complement in the form of a preposition with a 3mp pronominal suffix, עֲלֵיהֶם "them." Since the previous sentence has no animate object, rule two is applicable, and, since the second sentence has a specified subject, its anaphoric object complement is coreferential with the subject of the previous sentence, which in turn is also anaphoric, "they," expressed by the third person plural form of the verb יֵעָזְרוּ. That is, those who receive a little help are the ones who are joined by many who are insincere. Perhaps, this also explains why they only receive a "little" help.

De Regt's rule two can also apply to clauses that are not immediately adjacent. In instances where the gender or number of the participants of adjacent clauses do not match, an anaphor may refer to a participant that functions globally across intervening clauses. There are at least 14 such instances. In 12 of the instances rule two identifies the anaphoric subject (11:6, 10, 12, 17, 23, 24, 28, 32, 37, 42, 43, 45). Here is an example (11:32):

וְיָבֵ֕ן עַל־עֹזְבֵ֖י בְּרִ֥ית קֹֽדֶשׁ׃	He will pay attention to those who forsake the holy covenant.
31 וּזְרֹעִ֖ים מִמֶּ֣נּוּ יַעֲמֹ֑דוּ	Arms will arise from him
וְחִלְּל֞וּ הַמִּקְדָּ֤שׁ הַמָּעוֹז֙	and will profane the sanctuary fortress.
וְהֵסִ֣ירוּ הַתָּמִ֔יד	They will remove the continual worship
וְנָתְנ֖וּ הַשִּׁקּ֥וּץ מְשׁוֹמֵֽם׃	and set up the desolating abomination.
32 וּמַרְשִׁיעֵ֣י בְרִ֔ית יַחֲנִ֖יף בַּחֲלַקּ֑וֹת	He will corrupt those who act wickedly towards the covenant with smooth words.

In the above example, v. 32 begins with a sentence that has an anaphoric subject, "he," expressed by the 3ms morphology of the verb יַחֲנִיף and a plural specified object, וּמַרְשִׁיעֵי בְרִית "those who act wickedly towards the covenant."[28] Rule two does not apply between this sentence and the immediately preceding sentence (in v. 31) because the latter has a plural subject and no animate object. In fact, the previous four sentences contain plural subjects that are coreferential, specified in the sentence at the beginning of v. 31, זְרֹעִים "arms." However, rule two is still applicable, since the anaphoric subject in v. 32 must be coreferential with a preceding subject of the same gender and number. Hence, it is coreferential with the last previous masculine singular subject, which in turn occurred in the last sentence of v. 30. That is, the one who pays attention to "those who forsake the covenant" is the same as the one who corrupts with smooth words "those who act wickedly towards the covenant."

In 2 instances rule two identifies the anaphoric sentence object or object complement as a globally active participant after intervening sentences (11:30, 44). The following is an example from v. 44:

43 וּמָשַׁל בְּמִכְמַנֵּי֙ הַזָּהָב וְהַכֶּסֶף וּבְכֹל חֲמֻדוֹת מִצְרָיִם	He will rule over the hidden treasures of gold and silver and over the precious things of Egypt,
וְלֻבִים וְכֻשִׁים בְּמִצְעָדָיו:	with the Libyans and Ethiopians in his footsteps.
44 וּשְׁמֻעוֹת יְבַהֲלֻהוּ מִמִּזְרָח וּמִצָּפוֹן	But reports from the east and the north will frighten him.

In the example above, although there is a nominal sentence intervening between the first and third sentences, the (anaphoric) subject of the first sentence (v. 43) is coreferential with the anaphoric object of the third sentence (v. 44). The latter has a specified plural subject וּשְׁמֻעוֹת

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[28] This example is based on the MT. However, there is a textual variant that is discussed in Appendix B.

"reports" and an anaphoric 3ms object "him" expressed in the form of a pronominal suffix on the

verb יְבַהֲלֻהוּ. This anaphoric object is coreferential with the (anaphoric) subject of the first

sentence in v. 43 "he," who is also specified in v. 40 as "the king of the north," who in turn

functions globally throughout vv. 40-45.

Clauses with Cross-Clausal Regularity

There are possibly 43 instances of what de Regt calls cross-clausal regularity (11:4, 4, 4,

5, 6, 7, 7, 7, 9, 10, 10, 10, 10, 11, 12, 13, 13, 15, 15, 17, 17, 18, 18, 19, 19, 21 22, 23, 29, 30, 30,

30, 31, 31, 32, 36, 36, 37, 38, 39, 40, 40, 40). That is, the subject is active globally because two

or more verbs refer to the same action or to parts of the same action or a series of related actions.

This is especially true in cases where two verbs occur in close proximity and the first one is

adverbial in function. An example comes from 11:10.

| וְיָשֹׁב | And again |
| וְיִתְגָּרוּ עַד־מָעֻזֹּה׃ | he will fight as far as his fortress. |

Although from a formal perspective each Hebrew verb in the above example occurs in a separate

sentence, the adverbial nature of the verb in the first sentence means that both sentences refer to

the same action. Another possible instance is יָשׁוּב וּבָא "he will again come" (v.29), and perhaps

also וְזָעַם וְשָׁב "he will again be indignant" (v. 30) and וְשָׁב וְיָבֵן "he will again pay attention" (v.

30).

In addition, there are also instances where two or more verbs refer to parts of the same

action or a series of related actions. For example, 11:15:

| 15 וְיָבֹא מֶלֶךְ הַצָּפֹון | The king of the north will come |
| וְיִשְׁפֹּךְ סֹולֲלָה | and lay siege mounds |

וְלָכַד עִיר מִבְצָרֽוֹת   and capture a fortified city.

In the above example, the actions of coming, laying siege mounds, and capturing a city form a series of related actions. Hence, the subject of the first clause continues being the subject in the second and third clauses.

It must be acknowledged that in a few instances the determination of a cross-clausal regularity may be ambiguous or subjective. Fortunately, in most instances the anaphoric referent remains the same either way it is analyzed. For example, although the verb שׁוב in an earlier example (11:10) was explained as adverbial in meaning, it is also possible to read it as a regular verb, as follows:

וְיָשֹׁב   He will return,
וְיִתְגָּרֶו עַד־מָעֻזֹּֽה: and he will fight as far as his fortress.

In this alternative analysis, the verb וְיָשֹׁב is understood in the regular meaning of שׁוב "to return," rather than as an adverbial verb "again." Nevertheless, this could still be considered an instance of cross-clausal regularity because the two clauses denote a series of related actions. Further, even if they were considered separate events, the anaphoric referent would remain the same, since according to rule two the subject of the first sentence would be coreferential with the subject of the second sentence.

Conclusion

Finally, it should be mentioned that, from the perspective of functional grammar, linguistic rules are descriptions of patterns of communication, not inviolable laws. Thus,

occasional exceptions are expected, and a few instances of anaphors whose ambiguity is not fully resolved do not invalidate the rules.

In conclusion, this paper has attempted to explain the textual and theoretical basis for the translation and the color-coding of the identity of the participants. This is not the final definitive translation, but rather the starting point for further discussion. The translation only attempts to clarify the identity of the participants. Moreover, this paper does not attempt to discuss any implications for the current Adventist views concerning the interpretation of Daniel 11. That is the topic of the next paper.

Below is the text of Daniel 11:2b-12:3 with a provisional translation and some notes on the anaphoric references. It is provisional in that its aim is to clarify the anaphoric references, but it does not claim to be impeccable in all respects. The Hebrew text presented here is that of the MT without textual corrections or emendations.[29] However, in a few instances, corrections/emendations supported by textual variants have been adopted in this study as reflected in the translation. Textual variants that are relevant to sentence divisions and the identity of participants are discussed in Appendix B. It should be mentioned that since the Hebrew of Daniel is late biblical Hebrew, it includes expressions and other linguistic characteristics that are different from pre-exilic classical Hebrew. However, a discussion of these unusual expressions and various difficult passages deserves a separate study. The color coding employed below applies to 11:5-45 (11:2-4 and 12:1-3 are assumed to be less ambiguous).

King of the north
King of the north or successor/descendant with another name
Anaphoric reference to the king of the north or successor
King of the south
King of the south or successor/descendant with another name
Anaphoric reference to the king of the south or successor
Prince of the covenant
The people of God
The wise
[Other colors used for other participants]
Ambiguous references are left uncolored

Daniel 11:2b-12:3		#	de Regt rule
הִנֵּה־עוֹד שְׁלֹשָׁה מְלָכִים עֹמְדִים לְפָרַס	Look, three more kings will arise to Persia.	1	
וְהָרְבִיעִי יַעֲשִׁיר עֹשֶׁר־גָּדוֹל מִכֹּל	A fourth one will gain greater riches than all.	2	

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[29] Instances of Ketiv/Qere follow the traditional convention of the MT, that is, the text consists of the consonants of the Ketiv with the vowels of the Qere.

Hebrew	English	#		Rule	Notes
וּבְחֶזְקָתוֹ בְעָשְׁרוֹ יָעִיר הַכֹּל אֵת מַלְכוּת יָוָן׃	When he becomes strong with his riches, he will arouse everyone against the king of Greece.	3	^	Rule 2: subj	fourth king
3 וְעָמַד מֶלֶךְ גִּבּוֹר	A mighty king will arise.	4			
וּמָשַׁל מִמְשָׁל רַב	He will rule over a great dominion.	5	^	Rule 2: subj	mighty king
וְעָשָׂה כִּרְצוֹנוֹ׃	He will do according to his will.	6	^	Rule 2: subj	mighty king
4 וּכְעָמְדוֹ תִּשָּׁבֵר מַלְכוּתוֹ	When he has risen, his kingdom will be broken.	7			
וְתֵחָץ לְאַרְבַּע רוּחוֹת הַשָּׁמָיִם	It will be divided to the four winds of heaven,	8	^	Rule 2: subj	(his kingdom)
וְלֹא לְאַחֲרִיתוֹ	and it will not belong to his posterity,	9	^	C-C Reg.	
וְלֹא כְמָשְׁלוֹ אֲשֶׁר מָשָׁל	nor be like his dominion that he ruled.	10	^	C-C Reg.	
כִּי תִנָּתֵשׁ מַלְכוּתוֹ	For his kingdom will be uprooted,	11			
וְלַאֲחֵרִים מִלְּבַד־אֵלֶּה׃	and it will belong to others besides these.	12	^	C-C Reg.	
5 וְיֶחֱזַק מֶלֶךְ־הַנֶּגֶב	The king of the south will be strong.	13			
וּמִן־שָׂרָיו וְיֶחֱזַק עָלָיו	And one of his leaders will prevail over him [textual variant]	14	^	Rule 2: obj	king of south
וּמָשָׁל מִמְשָׁל רַב מֶמְשַׁלְתּוֹ׃	and will rule a greater dominion than his dominion.	15	^	C-C Reg.	(subj: prince)
6 וּלְקֵץ שָׁנִים יִתְחַבָּרוּ	At the end of some years they will form an alliance.	16	^	n/a	
וּבַת מֶלֶךְ־הַנֶּגֶב תָּבוֹא אֶל־מֶלֶךְ הַצָּפוֹן לַעֲשׂוֹת מֵישָׁרִים	The daughter of the king of the south will come to the king of the north to make an agreement.	17			
וְלֹא־תַעְצֹר כּוֹחַ הַזְּרוֹעַ	But she will not retain the strength of arm.	18	^	C-C Reg.	
וְלֹא יַעֲמֹד וּזְרֹעוֹ	And his arm [seed?] will not stand. [textual variant]	19			
וְתִנָּתֵן הִיא וּמְבִיאֶיהָ וְהַיֹּלְדָהּ וּמַחֲזִקָהּ בָּעִתִּים׃	And she will be given up, along with the ones who brought her and the one who fathered her and the one who supported her in those times.	20	^	Rule 2: subj	
7 וְעָמַד מִנֵּצֶר שָׁרָשֶׁיהָ כַּנּוֹ	A sprout of her roots will arise in his place.	21			
וְיָבֹא אֶל־הַחַיִל	He will come to the army,	22	^	Rule 2: subj	sprout
וְיָבֹא בְּמָעוֹז מֶלֶךְ הַצָּפוֹן	and enter the fortress of the king of the north,	23	^	C-C Reg.	
וְעָשָׂה בָהֶם	and take action against them,	24	^	C-C Reg.	

Hebrew	English	#		Rule	Subject
וְהֶחֱזִֽיק׃	and conquer.	25	^	C-C Reg.	
8 וְגַם אֱלֹהֵיהֶם עִם־נְסִכֵיהֶם עִם־כְּלֵי חֶמְדָּתָם כֶּסֶף וְזָהָב בַּשְּׁבִי יָבִא מִצְרָיִם	Also, their gods with their cast images with their precious utensils, silver and gold <u>he</u> will bring into captivity to Egypt.	26	^	Rule 2: subj	sprout
וְהוּא שָׁנִים יַעֲמֹד מִמֶּלֶךְ הַצָּפֽוֹן׃	<u>As for him,</u> for some years <u>he</u> will stay away from <mark>the king of the north</mark>.	27	^	Rule 2: subj	sprout
9 וּבָא בְּמַלְכוּת מֶלֶךְ הַנֶּגֶב	Then <u>he</u> will come against the kingdom of <mark>the king of the south,</mark>	28	^	Rule 1: subj	king of north
וְשָׁב אֶל־אַדְמָתֽוֹ׃	and will return to <u>his</u> own land.	29	^	C-C Reg.	
10 וּבָנָו יִתְגָּרוּ	<mark>His</mark> sons will be stirred up	30			
וְאָסְפוּ הֲמוֹן חֲיָלִים רַבִּים	and gather a multitude of great forces.	31	^	C-C Reg.	
וּבָא בוֹא	<u>He</u> will certainly come	32	^	Rule 2: subj	king of north
וְשָׁטַף	and overflow	33	^	C-C Reg.	
וְעָבָר	and cross over.	34	^	C-C Reg.	
וְיָשֹׁב	And again	35	^	Rule 2: subj	
וְיִתְגָּרֶו עַד־מָעֻזֹּֽה׃	<u>he</u> will fight as far as <u>his</u> fortress.	36	^	C-C Reg.	
11 וְיִתְמַרְמַר מֶלֶךְ הַנֶּגֶב	<mark>The king of the south</mark> will be furious.	37			
וְיָצָא	<u>He</u> will go out	38	^	Rule 2: subj	king of south
וְנִלְחַם עִמּוֹ עִם־מֶלֶךְ הַצָּפוֹן	and wage war with <u>him</u>, with <mark>the king of the north</mark>.	39	^	C-C Reg.	
וְהֶעֱמִיד הָמוֹן רָב	<u>He</u> will raise up a great multitude.	40	^	Rule 2: subj	
וְנִתַּן הֶהָמוֹן בְּיָדֽוֹ׃	The multitude will be placed in <u>his</u> hand,	41			
12 וְנִשָּׂא הֶהָמוֹן	the multitude being lofty,	42			
יָרֻם לְבָבֽוֹ	and <u>his</u> heart lifted up.	43			
וְהִפִּיל רִבֹּאוֹת	<u>He</u> will bring down myriads,	44	^	Rule 2: subj	
וְלֹא יָעֽוֹז׃	but <u>he</u> will not prevail.	45	^	C-C Reg.	
13 וְשָׁב מֶלֶךְ הַצָּפוֹן	Then <mark>the king of the north</mark> will return	46			

Hebrew	English	#	^	Rule	Note
וְהֶעֱמִיד הָמוֹן רַב מִן־הָרִאשׁוֹן	and raise up a multitude greater than the first.	47	^	C-C Reg.	king of north
וּלְקֵץ הָעִתִּים שָׁנִים יָבוֹא בוֹא בְּחַיִל גָּדוֹל וּבִרְכוּשׁ רָב:	He will certainly come at the end of some years with a great army and much equipment.	48	^	C-C Reg.	
14 וּבָעִתִּים הָהֵם רַבִּים יַעַמְדוּ עַל־מֶלֶךְ הַנֶּגֶב	In those times many will stand up against the king of the south.	49			
וּבְנֵי פָּרִיצֵי עַמְּךָ יִנַּשְׂאוּ לְהַעֲמִיד חָזוֹן	The violent ones of your people will rise up to confirm the vision.	50			
וְנִכְשָׁלוּ:	But they will stumble.	51	^	Rule 2: subj	violent ones
15 וְיָבֹא מֶלֶךְ הַצָּפוֹן	The king of the north will come	52			
וְיִשְׁפֹּךְ סוֹלְלָה	and lay siege mounds	53	^	C-C Reg.	
וְלָכַד עִיר מִבְצָרוֹת	and capture a fortified city.	54	^	C-C Reg.	
וּזְרֹעוֹת הַנֶּגֶב לֹא יַעֲמֹדוּ וְעַם מִבְחָרָיו	The arms of the south will not stand, nor his choice troops.	55			
וְאֵין כֹּחַ לַעֲמֹד:	There will be no strength to stand.	56			
16 וְיַעַשׂ הַבָּא אֵלָיו כִּרְצוֹנוֹ	The one who comes to him will do according to his will,	57			
וְאֵין עוֹמֵד לְפָנָיו	without anyone standing before him.	58	^	Rule 2: obj	the one who comes (king of north)
וְיַעֲמֹד בְּאֶרֶץ־הַצְּבִי	He will stand in the beautiful land,	59	^	Rule 1: subj	"him" (king of north)
וְכָלָה בְיָדוֹ:	with annihilation in his hand.	60			
17 וְיָשֵׂם פָּנָיו לָבוֹא בְּתֹקֶף כָּל־מַלְכוּתוֹ	He will set his face to come with the strength of his entire kingdom.	61	^	Rule 2: subj	
וִישָׁרִים עִמּוֹ וְעָשָׂה	He will form alliances with him, [textual variant]	62	^	Rule 2: subj	the one who sets his face (king of north)
וּבַת הַנָּשִׁים יִתֶּן־לוֹ לְהַשְׁחִיתָהּ	and give him the daughter of women to destroy him. [textual variant]	63	^	C-C Reg.	
וְלֹא תַעֲמֹד	But she will not stand	64	^	Rule 1: subj	"daughter"
וְלֹא־לוֹ תִהְיֶה:	nor be for him.	65	^	C-C Reg.	
18 וְיָשֵׂב פָּנָיו לְאִיִּים	He will set his face to the coastlands [Ketiv: He will turn back his face]	66	^	Rule 1: subj	"him" (king of north)

Hebrew	English	#	^	Rule	Referent
וְלָכַ֥ד רַבִּֽים	and capture many.	67	^	C-C Reg.	
וְהִשְׁבִּ֨ית קָצִ֤ין חֶרְפָּתוֹ֙ לֹ֔ו	But <mark>a commander</mark> will put a stop to his taunt.	68			
בִּלְתִּ֥י חֶרְפָּתֹ֖ו יָשִׁ֥יב לֹֽו׃	Rather, he will turn back his taunt on him.	69	^	C-C Reg.	
19 וְיָשֵׁ֣ב פָּנָ֔יו לְמָעוּזֵּ֖י אַרְצֹ֑ו	He will then turn his face back to the fortresses of his own land.[30]	70	^	Rule 1: subj	"him" (king of north)
וְנִכְשַׁ֥ל	But he will stumble	71	^	Rule 2: subj	the one who turns his face (king of north)
וְנָפַ֖ל	and fall	72	^	C-C Reg.	
וְלֹ֥א יִמָּצֵֽא׃	and not be found.	73	^	C-C Reg.	
20 וְעָמַ֧ד עַל־כַּנֹּ֛ו מַעֲבִ֥יר נֹוגֵ֖שׂ הֶ֣דֶר מַלְכ֑וּת	In his place will arise one who sends out an exactor for the splendor of the kingdom.	74			
וּבְיָמִ֣ים אֲחָדִ֗ים יִשָּׁבֵ֛ר וְלֹ֥א בְאַפַּ֖יִם וְלֹ֥א בְמִלְחָמָֽה׃	But in a few days he will be broken, but not in anger or in battle.	75	^	Rule 2: subj	the one who sends out an exactor (king of north)
21 וְעָמַ֥ד עַל־כַּנֹּ֖ו נִבְזֶ֑ה	In his place will arise a contemptible person.	76			
וְלֹא־נָתְנ֥וּ עָלָ֖יו הֹ֣וד מַלְכ֑וּת	Royal dignity was not conferred on him.	77	^	Rule 2: obj	contemptible person (king of north)
וּבָ֣א בְשַׁלְוָ֔ה	He will come in quietly,	78	^	Rule 1: subj	
וְהֶחֱזִ֥יק מַלְכ֖וּת בַּחֲלַקְלַקֹּֽות׃	and will seize the kingdom by smoothness.	79	^	C-C Reg.	
22 וּזְרֹעֹ֥ות הַשֶּׁ֛טֶף יִשָּׁטְפ֥וּ מִלְּפָנָ֖יו	The sweeping arms will be swept away before him,	80	^	Rule 2: obj	
וְיִשָּׁבֵ֑רוּ וְגַ֖ם נְגִ֥יד בְּרִֽית׃	and will be broken, also <mark style="background:black;color:white">the prince of the covenant</mark>.	81	^	C-C Reg.	
23 וּמִן־הִֽתְחַבְּר֥וּת אֵלָ֖יו יַעֲשֶׂ֣ה מִרְמָ֑ה	After the making of an alliance with him he will practice deception.	82	^	Rule 2: subj	contemptible person
וְעָלָ֥ה	He will go up	83	^	Rule 2: subj	
וְעָצַ֖ם בִּמְעַט־גֹּֽוי׃	and become mighty with a small people.	84	^	C-C Reg.	
24 בְּשַׁלְוָ֞ה וּבְמִשְׁמַנֵּ֤י מְדִינָה֙ יָבֹ֔וא	He will come quietly and into the rich areas of the province.	85	^	Rule 2: subj	

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[30] Oliver Glanz prefers to understand the referent here and in the rest of v. 19 as the "commander" of v. 18.

Hebrew	English	#		Rule	Note
וְעָשָׂ֞ה אֲשֶׁ֣ר לֹא־עָשׂ֗וּ אֲבֹתָיו֙ וַאֲב֣וֹת אֲבֹתָ֔יו	He will do that which neither his fathers nor his forefathers have done.	86	^	Rule 2: subj	
בִּזָּ֤ה וְשָׁלָל֙ וּרְכ֣וּשׁ לָהֶ֣ם יִבְז֔וֹר	He will distribute to them plunder and spoil and wealth.	87	^	Rule 2: subj	
וְעַ֧ל מִבְצָרִ֛ים יְחַשֵּׁ֥ב מַחְשְׁבֹתָ֖יו וְעַד־עֵֽת׃	Against the fortifications he will devise his plans, but only for a time.	88	^	Rule 2: subj	
25 וְיָעֵר֩ כֹּח֨וֹ וּלְבָב֜וֹ עַל־מֶ֣לֶךְ הַנֶּ֗גֶב בְּחַ֣יִל גָּד֔וֹל	He will arouse his strength and his heart against the king of the south with a large army.	89	^	Rule 2: subj	
וּמֶ֣לֶךְ הַנֶּ֗גֶב יִתְגָּרֶה֙ לַמִּלְחָמָ֔ה בְּחַ֥יִל־גָּד֖וֹל וְעָצ֣וּם עַד־מְאֹ֑ד	The king of the south will be stirred up for the battle with a great and very strong army.	90			
וְלֹ֣א יַעֲמֹ֔ד	But he will not stand.	91	^	Rule 2: subj.	king of south
כִּֽי־יַחְשְׁב֥וּ עָלָ֖יו מַחֲשָׁבֽוֹת׃	For plans will be devised against him.	92	^	Rule 2: obj	
26 וְאֹכְלֵ֧י פַת־בָּג֛וֹ יִשְׁבְּר֖וּהוּ	And those who eat his provisions will break him.	93	^	Rule 1: obj	
וְחֵיל֣וֹ יִשְׁט֑וֹף	His army will be swept away, [textual variant]	94			
וְנָפְל֖וּ חֲלָלִ֥ים רַבִּֽים׃	and many will fall slain.	95			
27 וּשְׁנֵיהֶ֤ם הַמְּלָכִים֙ לְבָבָ֣ם לְמֵרָ֔ע	As for the two kings, their hearts will be set on evil.	96			
וְעַל־שֻׁלְחָ֥ן אֶחָ֖ד כָּזָ֣ב יְדַבֵּ֑רוּ	At the same table they will speak lies.	97	^	Rule 2: subj	the two kings
וְלֹ֣א תִצְלָ֔ח	But it will not succeed.	98			
כִּי־ע֥וֹד קֵ֖ץ לַמּוֹעֵֽד׃	For the end is still for an appointed time.	99			
28 וְיָשֹׁ֧ב אַרְצ֛וֹ בִּרְכ֥וּשׁ גָּד֖וֹל	He will return to his land with great riches,	100	^	Rule 2: subj	contemptible person (king of north)
וּלְבָב֖וֹ עַל־בְּרִ֣ית קֹ֑דֶשׁ	with his heart set against the holy covenant.	101			
וְעָשָׂ֖ה	He will take action.	102	^	Rule 2: subj	
וְשָׁ֥ב לְאַרְצֽוֹ׃	Then he will return to his own land.	103	^	Rule 2: subj	
29 לַמּוֹעֵ֖ד יָשׁ֣וּב	At the appointed time he will again	104	^	Rule 2: subj	
וּבָ֣א בַנֶּ֑גֶב	come into the south.	105	^	C-C Reg.	

Hebrew	English	#		Rule	Note
וְלֹא־תִהְיֶ֥ה כָרִאשֹׁנָ֖ה וְכָאַחֲרֹנָֽה׃	But the latter event will not be as the first.[31]	106			
30 וּבָ֨אוּ ב֜וֹ צִיִּ֤ים כִּתִּים֙	Ships of Kittim will come against him,	107	^	Rule 2: obj	
וְנִכְאָ֔ה	and he will be disheartened.	108	^	Rule 1: subj	"him" (king of north)
וְשָׁ֗ב	He will again	109	^	Rule 2: subj	
וְזָעַם֙ עַל־בְּרִֽית־ק֔וֹדֶשׁ	be indignant against the holy covenant	110	^	C-C Reg.	
וְעָשָׂ֑ה	and take action.	111	^	C-C Reg.	
וְשָׁ֣ב	He will again	112	^	Rule 2: subj	
וְיָבֵ֔ן עַל־עֹזְבֵ֖י בְּרִ֥ית קֹֽדֶשׁ׃	pay attention to those who forsake the holy covenant.	113	^	C-C Reg.	
31 וּזְרֹעִ֖ים מִמֶּ֣נּוּ יַעֲמֹ֑דוּ	Arms will arise from him	114			
וְחִלְּל֞וּ הַמִּקְדָּ֤שׁ הַמָּעוֹז֙	and will profane the sanctuary fortress.	115	^	C-C Reg.	
וְהֵסִ֣ירוּ הַתָּמִ֔יד	They will remove the continual worship	116	^	Rule 2: subj	arms
וְנָתְנ֖וּ הַשִּׁקּ֥וּץ מְשׁוֹמֵֽם׃	and set up the desolating abomination.	117	^	C-C Reg.	
32 וּמַרְשִׁיעֵ֣י בְרִ֔ית יַחֲנִ֖יף בַּחֲלַקּ֑וֹת	He will corrupt those who act wickedly towards the covenant with smooth words.	118	^	Rule 2: subj	"he" (king of north)
וְעַ֛ם יֹדְעֵ֥י אֱלֹהָ֖יו יַחֲזִ֥קוּ	But the people who know their God will be strong	119			
וְעָשֽׂוּ׃	and take action.	120	^	C-C Reg.	
33 וּמַשְׂכִּ֣ילֵי עָ֔ם יָבִ֖ינוּ לָרַבִּ֑ים	The wise among the people will give understanding to the many.	121			
וְנִכְשְׁל֞וּ בְּחֶ֧רֶב וּבְלֶהָבָ֛ה בִּשְׁבִ֥י וּבְבִזָּ֖ה יָמִֽים׃	They will stumble by sword, flame, captivity, and plunder for some days.	122	^	Rule 1: subj	the many
34 וּבְהִכָּ֣שְׁלָ֔ם יֵעָזְר֖וּ עֵ֣זֶר מְעָ֑ט	When they stumble, they will be helped with a little help.	123	^	Rule 2: subj	(same)
וְנִלְו֧וּ עֲלֵיהֶ֛ם רַבִּ֖ים בַּחֲלַקְלַקּֽוֹת׃	And many will join them in hypocrisy.	124	^	Rule 2: obj	(same)
35 וּמִן־הַמַּשְׂכִּילִ֣ים יִכָּֽשְׁל֗וּ לִצְר֤וֹף בָּהֶם֙ וּלְבָרֵ֣ר וְלַלְבֵּ֔ן עַד־עֵ֣ת קֵ֑ץ	Some of the wise will stumble to refine, purge, and make them white until the time of the end.	125			

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[31] Or, "But it will not be as the first or as the last."

Hebrew	English	#		Rule	Note
כִּי־עֹ֥וד לַמֹּועֵֽד׃	For it is still for an appointed time.	126			
36 וְעָשָׂ֨ה כִרְצֹונֹ֜ו הַמֶּ֗לֶךְ	The king will do according to his will.	127			
וְיִתְרֹומֵ֤ם	He will exalt himself,	128	^	Rule 2: subj	"the king"
וְיִתְגַּדֵּל֙ עַל־כָּל־אֵ֔ל	and will magnify himself against every god,	129	^	C-C Reg.	
וְעַ֨ל אֵ֣ל אֵלִ֔ים יְדַבֵּ֖ר נִפְלָאֹ֑ות	and will speak amazing things against the God of gods.	130	^	C-C Reg.	
וְהִצְלִ֨יחַ֙ עַד־כָּ֣לָה זַ֔עַם	He will succeed until the indignation is finished.	131	^	Rule 2: subj	("he"--the king)
כִּ֥י נֶחֱרָצָ֖ה נֶעֱשָֽׂתָה׃	For what is determined will be done.	132			
37 וְעַל־אֱלֹהֵ֤י אֲבֹתָיו֙ לֹ֣א יָבִ֔ין	He will not acknowledge the gods of his ancestors.	133	^	Rule 2: subj	
וְעַל־חֶמְדַּ֥ת נָשִׁ֛ים וְעַ֥ל־כָּל־אֱלֹ֖והַּ לֹ֣א יָבִ֑ין	He will not acknowledge the one desired by women, or any god.	134	^	C-C Reg.	
כִּ֥י עַל־כֹּ֖ל יִתְגַּדָּֽל׃	For he will magnify himself above all.	135	^	Rule 2: subj	
38 וְלֶאֱלֹ֨הַּ֙ מָֽעֻזִּ֔ים עַל־כַּנֹּ֖ו יְכַבֵּ֑ד	In its place he will honor the god of fortresses.	136	^	Rule 2: subj	
וְלֶאֱלֹ֜והַּ אֲשֶׁ֧ר לֹא־יְדָעֻ֣הוּ אֲבֹתָ֗יו יְכַבֵּ֛ד בְּזָהָ֥ב וּבְכֶ֖סֶף וּבְאֶ֥בֶן יְקָרָ֖ה וּבַחֲמֻדֹֽות׃	A god whom his ancestors did not know he will honor with gold and silver and precious stones and desirable things.	137	^	C-C Reg.	
39 וְעָשָׂ֞ה לְמִבְצְרֵ֤י מָֽעֻזִּים֙ עִם־אֱלֹ֣והַּ נֵכָ֔ר אֲשֶׁ֥ר הִכִּ֖יר	He will take action against the strongholds of fortresses with a foreign god, whom he recognizes.	138	^	Rule 2: subj	
יַרְבֶּ֣ה כָבֹ֑וד	He will increase honor.	139	^	Rule 2: subj	
וְהִמְשִׁילָם֙ בָּֽרַבִּ֔ים	He will make them rule over the many,	140	^	Rule 2: subj	
וַאֲדָמָ֖ה יְחַלֵּ֥ק בִּמְחִֽיר׃	and apportion the land for a price.	141	^	C-C Reg.	
40 וּבְעֵ֣ת קֵ֗ץ יִתְנַגַּ֤ח עִמֹּו֙ מֶ֣לֶךְ הַנֶּ֔גֶב	At the time of the end <mark>the king of the south</mark> will join in combat with him.	142			
וְיִשְׂתָּעֵ֨ר עָלָ֜יו מֶ֣לֶךְ הַצָּפֹ֗ון בְּרֶ֨כֶב֙ וּבְפָ֣רָשִׁ֔ים וּבָאֳנִיֹּ֖ות רַבֹּ֑ות	But <mark>the king of the north</mark> will storm against him with chariots, horsemen, and many ships.	143	^	Rule 2: obj	king of south
וּבָ֥א בַאֲרָצֹ֖ות	He will enter countries,	144	^	C-C Reg.	(king of north)
וְשָׁטַ֥ף	and overflow,	145	^	C-C Reg.	

Hebrew	English	#		Notes
:וְעָבָֽר	and cross over.	146	^	C-C Reg.
41 וּבָא֙ בְּאֶ֣רֶץ הַצְּבִ֔י	He will enter the beautiful land.	147	^	Rule 2: subj
וְרַבּ֖וֹת יִכָּשֵׁ֑לוּ	Many (lands) will fall,	148		
וְאֵ֙לֶּה֙ יִמָּלְט֣וּ מִיָּד֔וֹ אֱד֥וֹם וּמוֹאָ֖ב וְרֵאשִׁ֥ית בְּנֵ֥י עַמּֽוֹן׃	but these will escape his hand, Edom, Moab, and the leaders of the Ammonites.	149		
42 וְיִשְׁלַ֥ח יָד֖וֹ בַּאֲרָצ֑וֹת	He will stretch his hand into (other) lands,	150	^	Rule 2: subj
וְאֶ֣רֶץ מִצְרַ֔יִם לֹ֥א תִהְיֶ֖ה לִפְלֵיטָֽה׃	and the land of Egypt will not escape.	151		
43 וּמָשַׁ֗ל בְּמִכְמַנֵּי֙ הַזָּהָ֣ב וְהַכֶּ֔סֶף וּבְכֹ֖ל חֲמֻד֣וֹת מִצְרָ֑יִם	He will rule over the hidden treasures of gold and silver and over the precious things of Egypt,	152	^	Rule 2: subj
וְלֻבִ֥ים וְכֻשִׁ֖ים בְּמִצְעָדָֽיו׃	with the Libyans and Ethiopians in his footsteps.	153		
44 וּשְׁמֻע֣וֹת יְבַהֲלֻ֔הוּ מִמִּזְרָ֖ח וּמִצָּפ֑וֹן	But reports from the east and the north will frighten him.	154	^	Rule 2: obj
וְיָצָא֙ בְּחֵמָ֣א גְדֹלָ֔ה לְהַשְׁמִ֖יד וּֽלְהַחֲרִ֥ים רַבִּֽים׃	He will go out with great fury to destroy and to exterminate many.	155	^	Rule 1: subj "him" (king of north)
45 וְיִטַּע֙ אָהֳלֵ֣י אַפַּדְנ֔וֹ בֵּ֥ין יַמִּ֖ים לְהַר־צְבִי־קֹ֑דֶשׁ	He will plant his royal tents between the seas and the holy beautiful mountain.	156	^	Rule 2: subj
וּבָא֙ עַד־קִצּ֔וֹ	But he will come to his end,	157	^	Rule 2: subj
וְאֵ֥ין עוֹזֵ֖ר לֽוֹ׃	with no one to help him.	158	^	Rule 2: obj
12 1 וּבָעֵת֩ הַהִ֨יא יַעֲמֹ֜ד מִֽיכָאֵ֗ל הַשַּׂ֣ר הַגָּדוֹל�’ הָעֹמֵד֙ עַל־בְּנֵ֣י עַמֶּ֔ךָ	At that time Michael the great prince who stands over the sons of your people will arise.	159		
וְהָיְתָה֙ עֵ֣ת צָרָ֔ה אֲשֶׁ֤ר לֹֽא־נִהְיְתָה֙ מִֽהְי֣וֹת גּ֔וֹי עַ֖ד הָעֵ֣ת הַהִ֑יא	There will be a time of trouble which has not been since a nation came to be until that time.	160		
וּבָעֵ֤ת הַהִיא֙ יִמָּלֵ֣ט עַמְּךָ֔ כָּל־הַנִּמְצָ֖א כָּת֥וּב בַּסֵּֽפֶר׃	At that time your people, all who are found written in the book, will be delivered.	161		
2 וְרַבִּ֕ים מִיְּשֵׁנֵ֥י אַדְמַת־עָפָ֖ר יָקִ֑יצוּ אֵ֚לֶּה לְחַיֵּ֣י עוֹלָ֔ם וְאֵ֥לֶּה לַחֲרָפ֖וֹת לְדִרְא֥וֹן עוֹלָֽם׃ ס	Many of those who sleep in the dust of the ground will wake up, some to eternal life and some to shame and eternal contempt.	162		

3 וְהַ֨מַּשְׂכִּלִ֔ים יַזְהִ֖רוּ כְּזֹ֣הַר הָרָקִ֑יעַ וּמַצְדִּיקֵי֙ הָֽרַבִּ֔ים כַּכּוֹכָבִ֖ים לְעוֹלָ֥ם וָעֶֽד׃ פ

The wise will shine like the glow of the firmament, the ones who turn the many to righteousness like the stars forever and ever.

163

Appendix B: Notes on Selected Textual Variants

It is beyond the scope of this study to attempt a reconstruction of the best text of the

Daniel 11:2b-12:3. However, a discussion of textual variants is unavoidable, since some of them

affect the analysis of the anaphoric references. The following consists of some notes on textual

variants that are relevant to the application of de Regt's rules on anaphoric references.

11:5

There is a textual variant in 11:5 that affects the location of a sentence boundary, and the

presence or absence of an anaphoric reference.

MT	OG	Theod
5 וְיֶחֱזַק מֶלֶךְ־הַנֶּגֶב וּמִן־שָׂרָיו	καὶ ἐνισχύσει βασιλεὺς Αἰγύπτου	καὶ ἐνισχύσει ὁ βασιλεὺς τοῦ νότου
וְיֶחֱזַק עָלָיו	καὶ εἷς ἐκ τῶν δυναστῶν κατισχύσει αὐτὸν	καὶ εἷς τῶν ἀρχόντων αὐτῶν ἐνισχύσει ἐπ᾽ αὐτὸν

In the above example, the Masoretic cantillation suggests that the expression וּמִן־שָׂרָיו "and one

of his leaders" belongs to the first sentence, but the Greek translations, both the Old Greek

(hereafter, OG) and Theodotion (hereafter, Theod), take it as part of the second sentence. The

Latin Vulgate (hereafter, Vulg.) agrees with the Greek sentence division, but the Syriac Peshitta

(hereafter, Syr.) follows the MT. Instances in the biblical Hebrew corpus of sentences beginning

with וּמִן + noun phrase acting as subject are rare, but this does not preclude וּמִן־שָׂרָיו from

being the subject at the beginning of a clause (cf. וּמִן־הַמַּשְׂכִּילִים in 11:35). If the MT is

followed, both the subject and the object of the second sentence are anaphoric, but if the Greek is

followed, the sentence has an explicit subject. Following the Greek versions results in a more

natural sentence break, though it requires emending the verb in the second clause from וְיֶחֱזַק to

יֶחֱזַק. This in turn could easily be explained as a copying error since the verse begins with וְיֶחֱזַק

(dittography resulting from homoioarchon). Hence, in this passage the sentence division of the

Greek and Latin translations has been adopted.[32]

11:6

The OG departs considerably form the MT in 11:6, including, most curiously, the

absence of any mention or reference to the daughter of the king of the south. However, most of

the differences in OG are not supported by other witnesses. The most interesting variant in this

verse comes from Theod.

MT	OG	Theod
וְלֹא־תַעְצֹר כּוֹחַ הַזְּרוֹעַ	καὶ οὐ μὴ κατισχύσῃ,	καὶ οὐ κρατήσει ἰσχύος βραχίονος,
וְלֹא יַעֲמֹד וּזְרֹעוֹ	καὶ ὁ βραχίων αὐτοῦ ναρχήσει καὶ τῶν συμπορευομένων μετ᾽ αὐτοῦ,	καὶ οὐ στήσεται τὸ σπέρμα αὐτοῦ,
וְתִנָּתֵן הִיא וּמְבִיאֶיהָ וְהַיֹּלְדָהּ וּמַחֲזִקָהּ בָּעִתִּים:	καὶ μενεῖ εἰς ὥρας.	καὶ παραδοθήσεται αὐτὴ καὶ οἱ φέροντες αὐτὴν καὶ ἡ νεᾶνις καὶ ὁ κατισχύων αὐτὴν ἐν τοῖς καιροῖς.

The second sentence above according to the MT has an anaphoric subject along with an

additional specified subject וּזְרֹעוֹ "and his arm." There is, however, a variant in a couple Hebrew

manuscripts where the word occurs without the conjunction, זְרֹעוֹ "his arm," which makes it the

specified subject of the sentence. This appears to be followed by both OG and Theod, as well as

the Vulg.[33] In addition, Theod translates the word as τὸ σπέρμα αὐτοῦ "his seed," which suggests

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[32] Either way, most interpreters understand the phrase as referring to Seleucus I Nicator, one of Alexander's generals who for a time served under Ptolemy I Soter in Egypt.

[33] The Vulg. translates the first two sentences as, *et non obtinebit fortitudinem brachii nec stabit semen eius* "And she will not obtain strength of arm, nor will his seed stand." The Syr. follows mostly the MT, but not in these two

a different vowelling of the Hebrew consonants as זַרְעוֹ. This is supported by the Vulg. *semen eius* "his seed." The vowelling of the MT is followed by the OG καὶ ὁ βραχίων αὐτοῦ ναρχήσει "and his arm will grow numb," but the OG translation of the next sentence is very different. In conclusion, there is evidence that the MT of this verse contains several possible scribal errors, most of which cannot be easily resolved, and which are beyond the scope of this discussion. However, the absence of the conjunction "and" in front of the consonants זרעו has support in Hebrew, Greek, and Latin manuscripts and has been adopted in this study. Also, Theod and the Vulg. suggest vowelling the Hebrew as זַרְעוֹ "his seed" rather than "his arm." The remaining variants in the OG have no support and have not been adopted.

11:10

There is a textual variant in 11:10 related to the switch from plural to singular in the MT.

MT	OG	Theod
10 וּבְנָו יִתְגָּרוּ	[10] καὶ ὁ υἱὸς αὐτοῦ καὶ ἐρεθισθήσεται	[10] καὶ οἱ υἱοὶ αὐτοῦ συνάξουσιν ὄχλον δυνάμεως πολλῶν,
וְאָסְפוּ הֲמוֹן חֲיָלִים רַבִּים	καὶ συνάξει συναγωγὴν ὄχλου πολλοῦ	
וּבָא בֹא	καὶ εἰσελεύσεται κατ' αὐτὴν	καὶ ἐλεύσεται ἐρχόμενος

As can be seen above, the MT switches from the plural in the first two sentences in v. 10 to the singular in the following sentences. There is a Ketiv/Qere variant in the first word of the verse. The Ketiv singular ובנו "and his son" is supported by the OG καὶ ὁ υἱὸς αὐτοῦ, followed by singular verbs. On the other hand, the Qere plural וּבְנָיו "and his sons" is supported by Theod καὶ

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sentences, where it has instead ܡܠܟ ܢܣܘ̈ ܘܢܗܘܐ ܠܟ ܢܒܠ ܒܗ ܘܓܠܐ ܕܬܓܘܪܠ "There will be no strength in her from the fear that she will fear."

οἱ υἱοὶ αὐτοῦ, which, however, omits the translation of the Hebrew verb יִתְגָּרוּ. The Syr. also has a plural, but, unlike the MT or Theod, it continues with the plural throughout the verse. Most commentaries follow the Qere and understand the sons to be the two sons of Seleucus II, i.e., Seleucus III and Antiochus III, in which case the puzzling switch from a plural subject to a singular subject is explained by the fact that Seleucus III died soon after coming to the throne and was followed by Antiochus III. It would be more natural for the verse to begin with the singular, in which case and the entire verse refers to the same ruler (that is, the short reign of Seleucus III is passed over in the account, which moves straight to Antiochus III). Further, the fact that the MT text is problematic is also reflected in another Ketiv/Qere later in the verse, where the Ketiv is plural ויתגרו and the Qere is singular וְיִתְגָּרֶה. Nevertheless, this study provisionally follows the MT due to the lack of other witnesses supporting the OG. As it stands in the MT, de Regt's rule two suggests that the referent is the king of the north (v. 8), who comes into the south and returns to his own land in v. 9. However, since "his sons" are mentioned in v. 10, one must conclude that the anaphoric "he" expressed in the 3ms verb וּבָא in v. 10 refers not to the same person as "the king of the north" of v. 8, but to a successor, who is, therefore, also a "king of the north."

11:11-12

There is a cluster of textual variants in 11:11-12.

MT	OG	Theod
וְיִצֵּא		καὶ ἐξελεύσεται
וְנִלְחַם עִמּוֹ עִם־מֶלֶךְ הַצָּפוֹן	καὶ πολεμήσει μετὰ βασιλέως βορρᾶ,	καὶ πολεμήσει μετὰ τοῦ βασιλέως τοῦ βορρᾶ·
וְהֶעֱמִיד הָמוֹן רָב		καὶ στήσει ὄχλον πολύν,
וְנִתַּן הֶהָמוֹן בְּיָדוֹ:	καὶ παραδοθήσεται ἡ συναγωγὴ εἰς τὰς χεῖρας αὐτοῦ·	καὶ παραδοθήσεται ὁ ὄχλος ἐν χειρὶ αὐτοῦ.

12 וְנִשָּׂא הֶהָמוֹן	[12] καὶ λήμψεται τὴν συναγωγήν	[12] καὶ λήμψεται τὸν ὄχλον

In v. 11 two of the sentences that are present in the MT and Theod are absent in the OG. Additionally, the MT in v. 11 has a prepositional phrase עִמּוֹ "with him" that is absent in both Greek translations (and also absent from the Vulg.). In v. 12 the MT וְנִשָּׂא has a passive meaning "and is/will be lofty" or "and will be carried away," whereas both the OG and Theod translate the clause actively, καὶ λήμψεται [+ accusative] "and he will take away [+ direct object]." The Syr. supports the Greek versions both in the absence of the prepositional phrase "with him" in v. 11 and in the active verb in ܘܢܘܒܕܗ ܠܚܝܠܐ "and he will destroy the army" in v. 12. So does the Vulg., *et capiet multitudinem* "and he will take the multitude." The difference between the MT and the ancient translations that have an active verb corresponds to two different ways to vowel the Hebrew consonants, וְנִשָּׂא (Niphal, "and it/he will be lofty/carried away") or וְנָשָׂא (Qal, "and he will carry away"). The combined witness of the ancient versions tips the scale in favor of the active meaning of the clause in v. 12. However, the fact that this variant is part of a cluster of textual variants makes it difficult to determine the best reading.

The textual variants in 11:11-12 have a complicated effect on the application of de Regt's rules concerning anaphoric references. For example, the MT of the first sentence in v. 12 has a specified subject and no object, whereas the Greek and Syriac versions have an anaphoric subject and a specified object. In the OG, the king of the south is globally active in a series of clauses in vv. 11-12, whereas in Theod the king of the north is the anaphoric subject of one clause in the middle of the passage, followed by other subjects in subsequent clauses. Thus, it is best to provisionally leave the passage as is in the MT but to acknowledge that the text may be corrupt.

The textual variant in 11:16 does not change the sentence divisions or the identity of the participants, but it cannot be passed over without a comment.

MT	OG	Theod
וְכָלָה בְיָדוֹ׃	καὶ ἐπιτελεσθήσονται πάντα ἐν ταῖς χερσὶν αὐτοῦ.	καὶ συντελεσθήσεται ἐν τῇ χειρὶ αὐτοῦ.

In the above example, the MT is best understood as a nominal sentence with the noun וְכָלָה "complete end" (i.e., "destruction" or "annihilation") as the subject. However, the ancient versions translate the clause with passive verbs. Theod translates the Hebrew word as συντελεσθήσεται "it will be finished." Likewise, the Vulg. also has a passive *et consumetur in manu eius* "it will be destroyed in his hand." The Syr. has a feminine passive, ܘܬܫܬܠܡ ܒܐܝܕܗ "and it [the beautiful land] will be delivered into his hand." The OG is unique in that it adds a word ἐπιτελεσθήσονται πάντα "all will be brought to an end," which translates a combination of כֹל "all" and the verb כלה "to come to an end," suggesting that the translator of the OG may have conflated different understandings of the MT text. Thus, other than OG, the translations assume that the referent is the beautiful land, which is feminine in Hebrew as well as in each of the respective languages. The Hebrew וְכָלָה could also be analyzed as a Qal 3ms verb "it will come to an end," but that is masculine not feminine, and there is no masculine singular referent for the anaphor. Alternatively, some prefer to emend the Hebrew text to וְכֻלָּה "and all of it [will be in his hand]," which is reflected in several modern translations. However, this emendation lacks textual support. Therefore, although there is textual evidence to suggest that the MT may need to be corrected, the evidence does not yield a clear alternative, and the MT reading is coherent.

There are at least two significant textual variants in 11:17.

MT	OG	Theod
וִישָׁרִ֧ים עִמּ֛וֹ וְעָשָׂ֖ה	καὶ συνθήκας μετ' αὐτοῦ ποιήσεται·	καὶ εὐθεῖα πάντα μετ' αὐτοῦ ποιήσει·
וּבַ֧ת הַנָּשִׁ֛ים יִתֶּן־ל֖וֹ לְהַשְׁחִיתָ֑הּ	καὶ θυγατέρα ἀνθρώπου δώσει αὐτῷ εἰς τὸ φθεῖραι αὐτόν,	καὶ θυγατέρα τῶν γυναικῶν δώσει αὐτῷ τοῦ διαφθεῖραι αὐτήν,

The first significant textual variant concerns the sentence boundaries in the first sentence above. The MT literally reads, "And equitable things are with him. And he will do." That is, the first two words form a nominal sentence functioning as a circumstantial clause to the previous sentence, while the verb at the end forms a new sentence. However, both the OG and Theod translate these words as a single sentence, as also the Vulg. and the Syr..[34] The Hebrew וִישָׁרִים is translated as καὶ συνθήκας "and agreements/treaties" (OG) and καὶ εὐθεῖα πάντα "and all right things" (Theod). Some have suggested that the Hebrew word can be emended to מֵישָׁרִים "agreement" (as in v. 6),[35] though the word can also be understood as the plural of יֹשֶׁר, which can also mean "agreement." The ancient versions also require correcting the verb וְעָשָׂה "and he will do" to יַעֲשֶׂה "he will do," which is plausible, since confusing the letters ו and י was not a rare scribal mistake. There is at least one Hebrew manuscript with יַעֲשֶׂה. Thus, the sentence division of the ancient translations is followed in this study.

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[34] Though the Syriac translation is quite different from the MT, ܘܟܠ ܥܡܗ ܢܥܒܪ "and all his people will pass over."
[35] Collins, *Daniel*, 365.

The next significant textual variant in 11:17 concerns the last word in the second sentence above, לְהַשְׁחִיתָהּ, which consists of a one-word subordinate clause with a 3fs pronominal suffix "her/it." The suffix could refer to "the daughter of women," but that does not fit the context. Most commentaries understand the referent to be the kingdom of the one who receives/marries the daughter of women, i.e., the king of the south. The word "kingdom" does occur earlier in the verse, but that word is usually understood as the kingdom of the king of the north. As a result, either the referent of the feminine suffix is not mentioned in the text, or we must find an alternative explanation. This ambiguity is reflected in the variants in the ancient witnesses. Theod agrees with the MT and has the feminine αὐτήν "her," and probably understands the referent to be the daughter of women.[36] In contrast, the Vulg. translates it with the neuter accusative singular demonstrative *illud* "that one" or "it," probably reflecting agreement with a neuter noun *regnum* "kingdom." Further, a masculine suffix occurs in a Qumran manuscript להשחיתו "to destroy him" (4Q Dan^c), in which case the referent is the king of the south. The masculine suffix is supported by the OG (αὐτόν "him") and the Syr. (ܠܡܚܒܠܘܬܗ "to destroy him"). Since the Hebrew 3ms suffix is sometimes written with the letter ה instead of ו,[37] the masculine translations could simply be a different interpretation of the unvowelled text. This is further supported by the alternation of ה and ו in the Ketiv-Qere variant in 11:10 (Ketiv מעזה, Qere מָעֻזּוֹ). Therefore, the present study sides with the textual evidence for a masculine suffix, either with the 3ms ו suffix as in 4Q Dan^c or with a 3ms ה suffix as an orthographic variant.

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[36] That Theod understands the referent as the daughter of women is implied in the translation of the rest of the verse, καὶ οὐ μὴ παραμείνῃ καὶ οὐκ αὐτῷ ἔσται "and she will never remain, nor be his."

[37] For a discussion of the phenomenon, see Ian Young, "Observations on the Third Person Masculine Pronominal Suffix -*H* in Hebrew Biblical Texts," *Hebrew Studies* 42 (2001): 225-242.

In 11:18 the words לֹו בִּלְתִּי are somewhat enigmatic, but, if they reflect any type of

textual corruption, the other textual witnesses do not help to resolve the puzzle.

MT	OG	Theod
וְהִשְׁבִּית קָצִין חֶרְפָּתֹו לֹו	καὶ ἐπιστρέψει ὀργὴν ὀνειδισμοῦ αὐτῶν ἐν ὅρκῳ κατὰ τὸν ὀνειδισμὸν αὐτοῦ.	καὶ καταπαύσει ἄρχοντας ὀνειδισμοῦ αὐτῶν,
בִּלְתִּי חֶרְפָּתֹו יָשִׁיב לֹו׃		πλὴν ὀνειδισμὸς αὐτοῦ ἐπιστρέψει αὐτῷ.

The word בִּלְתִּי is a negative adverb that often implies a contrast. However, in the above

passage, it seems to have a rare function, and there is no consensus concerning its exact meaning.

The word generally occurs at the beginning of a subordinate clause, but since it does not always

introduce a clause,[38] it is not clear whether the subordinating function is inherent in this word or

expressed by other clause constituents. In the majority of instances it is combined with a

preposition (95 out of 112, and most often לְבִלְתִּי) or follows a word in the construct state (2

instances, 1 Sam 2:2; Isa 14:6).[39] Of the remaining 15 instances, 11 occur in verbless

expressions.[40] Thus, the instance in Dan 11:18 is one of only 4 instances not combined with a

preposition that introduce a verbal clause. In the other 3 instances, it means "unless" or "except"

(Isa 10:4; Amos 3:3, 4), but that meaning does not fit the context in Dan 11:18. My personal

preference would be to emend לֹו בִּלְתִּי to לְבִלְתִּי and translate the two clauses as, "A

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[38] It introduces only a phrase in Gen 21:26; 47:18; Exod 22:19; Num 11:6; 32:12; Josh 11:19; Judg 7:14; 1 Sam 2:2; Isa 14:6; Eze 16:28; Hos 13:4. In 1 Sam 2:2 and Hos 13:4 the phrase consists of a negation and בִּלְתִּי with a pronominal suffix.

[39] In most of these instances it introduces a clause with an infinitive construct (82 out of 112).

[40] Though most of these consist of phrases, some are nominal clauses (Gen 43:3,5; 1 Sam 20:26). Moreover, the 2 instances that occur after a word in the construct also occur in nominal phrases (1 Sam 2:2; Isa 14:6). By contrast, only 1 prepositional instance occurs in a verbless expression (Eze 16:28).

commander will put a stop to his taunt, without returning his taunt on him." Thereafter, the discourse would continue with the globally active king of the north as the subject (according to rule two). The emendation could be explained as a scribal error due to the occurrence of לוֹ at the end of the verse. However, since there is no textual support for this emendation, the present translation retains the MT reading.

Turning to the textual variants, both the MT and Theod have two sentences, whereas the OG combines them into one sentence with different wording. Theodotion's translation of the first sentence, "he will make rulers cease their insult" reads קָצִין "commander" as a plural object of the verb, perhaps understanding the ending ין as an Aramaic masculine plural ending. Thus, the variant in Theod appears to be primarily a different understanding of the Hebrew syntax rather than a reflection of a different Hebrew original. As for the word בִּלְתִּי, only Theod translates it, rendering it as πλὴν "but" or "however." Both the Syr. and the Vulg. ignore the word in translation, ܡܣܚܕܗ ܢܗܦܟ ܥܠ and *et obprobrium eius convertetur in eum*, both of which mean, "and he will return his insult on him,"

11:26

In 11:26 there is a textual variant that does not affect sentence boundaries but is significant for sense of the passage.

MT	OG	Theod	Syriac
וְחֵילוֹ יִשְׁטוֹף	καὶ παρελεύσεται καὶ κατασυρεῖ	καὶ δύναμις κατακλύσει	ܘܚܝܠܗ ܢܛܦ

In the above passage, the MT has an active verb יִשְׁטוֹף "it will overflow." The active meaning is supported by both Greek versions. The OG translates the clause with two verbs, both with an

active meaning, παρελεύσεται "he will pass by" and κατασυρεῖ "he will drag away." The form of the first verb is future middle, but it is a deponent verb (παρέρχομαι). Theod is closer to the MT, and employs κατακλύσει "it will flood." However, the Syr. translates it as a passive ܢܬܒܕܪ "it will be scattered." Likewise, the Vulg. also translates it as a passive, *exercitusque eius opprimetur* "his army will be crushed" (future passive of *opprimere* "to press, force"). The passive meaning can be explained by a change in the vowelling of the MT from the Qal יִשְׁטֹף/יִשְׁטוֹף (several manuscripts have the shorter form, יִשְׁטֹף) to the Niphal יִשָּׁטֵף. Since the original manuscripts were unvowelled, the present study adopts the passive meaning because it fits the context better. The Syriac and Latin passive translations suggest that the unvowelled Hebrew text was understood in a passive sense in at least some communities in antiquity.

11:32

There is a textual variant in 11:32 that affects the identity of the subject of the clause.

MT	OG	Theod
32 וּמַרְשִׁיעֵי בְרִית יַחֲנִיף בַּחֲלַקּוֹת	[32] καὶ ἐν ἁμαρτίαις διαθήκης μιανοῦσιν ἐν κληροδοσίᾳ,	[32] καὶ οἱ ἀνομοῦντες διαθήκην ἐπάξουσιν ἐν ὀλισθρήμασι,

In the above example, the MT clause contains an anaphoric subject, "he," expressed by the 3ms morphological form of the verb יַחֲנִיף. The Greek translations diverge from the MT and from each other. The OG has "And with sins against the covenant they will defile by means of a distribution," whereas Theod has "And the lawless ones will institute a covenant by means of slipperiness." The OG has an anaphoric subject, whereas Theod has a specified subject οἱ ἀνομοῦντες "the lawlessness ones." Nevertheless, in spite of their differences, both Greek translations have plural verb forms, μιανοῦσιν "they will defile" (OG) and ἐπάξουσιν "they will

make happen" (Theod). The Vulgate also has a plural verb, *et impii in testamentum simulabunt fraudulenter* "and the impious against the covenant will behave deceitfully." On the other hand, the Syr. has a singular verb and follows the MT closely, ܘܐܝܠܝܢ ܕܚܛܝܢ ܥܠ ܩܝܡܐ ܢܚܝܒ ܐܢܘܢ "as for those who trespass against the covenant, he will make them guilty." If the MT verb is emended to a plural, the subject would naturally be וּמַרְשִׁיעֵי בְרִית "those who act wickedly towards the covenant" instead of an anaphoric 3ms subject. Alternatively, since the previous sentence has a plural subject, it is also possible to conclude that the subject of the sentence is coreferential with the subject of the previous sentence. The evidence for a plural verb is strong. However, since the various witnesses disagree on the rest of the sentence, the present study provisionally follows the MT.

11:36

Another relevant instance of a textual variant occurs in 11:36.

MT	Theod
וְעָשָׂה כִרְצוֹנוֹ הַמֶּלֶךְ	καὶ ποιήσει κατὰ τὸ θέλημα αὐτοῦ
וְיִתְרוֹמֵם	καὶ ὑψωθήσεται ὁ βασιλεὺς

In the above example, the word הַמֶּלֶךְ "the king" occurs at the end of the first clause in the MT, but Theod places the word in the next sentence. Whereas in the MT the first sentence has a specified subject and the second one has an anaphoric subject, in Theod the first sentence has an anaphoric subject and the second one has a specified subject. The MT sentence division is followed by the OG, Syr., and Vulg. Since the subject of these and the following clauses remains the same, there is no advantage in deciding which of the variants is the better reading, and so, this study follows the MT in this instance.

A cluster of variants involving sentence boundaries occurs in the OG translation of

11:38-39.

MT	OG	Theod
וְלֶאֱלֹהַּ אֲשֶׁר לֹא־יְדָעֻהוּ אֲבֹתָיו יְכַבֵּד בְּזָהָב וּבְכֶסֶף וּבְאֶבֶן יְקָרָה וּבַחֲמֻדוֹת:	καὶ θεόν, ὃν οὐκ ἔγνωσαν οἱ πατέρες αὐτοῦ, τιμήσει ἐν χρυσίῳ καὶ λίθῳ πολυτελεῖ.	καὶ θεόν, ὃν οὐκ ἔγνωσαν οἱ πατέρες αὐτοῦ, δοξάσει ἐν χρυσῷ καὶ ἀργύρῳ καὶ λίθῳ τιμίῳ καὶ ἐν ἐπιθυμήμασι.
39 וְעָשָׂה לְמִבְצְרֵי מָעֻזִּים עִם־אֱלוֹהַּ נֵכָר אֲשֶׁר הִכִּיר	καὶ ἐν ἐπιθυμήμασι ³⁹ ποιήσει [πόλεων]	³⁹ καὶ ποιήσει τοῖς ὀχυρώμασι τῶν καταφυγῶν μετὰ θεοῦ ἀλλοτρίου
	καὶ εἰς ὀχύρωμα ἰσχυρὸν ἥξει·	
יַרְבֶּה כָבוֹד	μετὰ θεοῦ ἀλλοτρίου, οὗ ἐὰν ἐπιγνῷ, πληθυνεῖ δόξαν	καὶ πληθυνεῖ δόξαν

In the above example, the Hebrew וּבַחֲמֻדוֹת "and with desirable things" at the end of 11:38 is

translated by the OG as the beginning of the first sentence in v. 39, καὶ ἐν ἐπιθυμήμασι ³⁹ ποιήσει

[πόλεων] "And with desirable things [of the cities] he will act." After the verb at the beginning of

v. 39, the OG translates the next two Hebrew words לְמִבְצְרֵי מָעֻזִּים, as a separate sentence and

inserts a verb καὶ εἰς ὀχύρωμα ἰσχυρὸν ἥξει "And he will come to the strong fortresses." Then

the Hebrew words up to the atnach, the verse's major disjunctive cantillation mark, are translated

as the next sentence. Fortunately, aside from the additional sentence in the OG, the variants do

not affect the identification of the anaphoric references. As for the additional sentence in the OG

due to the addition of the verb ἥξει, this addition is not reflected in Theod, the Syr., or the Vulg.,

which follow the sentence divisions of the MT. Thus, this study provisionally follows the MT.

11:40

There is an inner-Greek textual variant in the first sentence in 11:40 that potentially affects the participants.

MT	OG	Theod (Rahlfs)	Theod (Göttingen)
40 וּבְעֵת קֵץ יִתְנַגַּח עִמּוֹ מֶלֶךְ הַנֶּגֶב	καὶ καθ᾽ ὥραν συτελείας συγκερατισθήσεται αὐτῷ ὁ βασιλεὺς Αἰγύπτου,	καὶ ἐν καιροῦ πέρατι συγκερατισθήσεται μετὰ τοῦ βασιλέως τοῦ νότου,	καὶ ἐν καιροῦ πέρατι συγκερατισθήσεται μετ᾽ αὐτοῦ βασιλεὺς τοῦ νότου,

In the MT the sentence has a specified subject, the king of the south, as well as no animate object since the expression עִמּוֹ "with him" expresses accompaniment rather than an object. Most of the ancient versions agree with the MT. However, in some manuscripts of Theod, the king of the south is not the subject but part of the prepositional phrase, "with the king of the south." The fact that there are differences in the manuscripts of Theod can be seen in a comparison between Rahlfs and Göttingen editions in the above table.[41] The difference can be laid out as follows:

μετ᾽ αὐτοῦ βασιλεὺς τοῦ νότου

μετὰ τοῦ βασιλέως τοῦ νότου

A comparison of the variants suggests that it is the result of a simple scribal copying error. The words μετ᾽ αὐτοῦ "with him" followed by the nominative, which agrees with the MT, were mistakenly copied as μετὰ τοῦ "with the" followed by the genitive. Thus, in the absence of other textual evidence to the contrary, the MT is the preferred reading.

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[41] A full account of the manuscript variants can be found in the apparatus of Joseph Ziegler, ed., *Susanna. Daniel. Bel et Draco*, Septuaginta Vetus Testamentum Graecum, 16, 2 (Göttingen: Vandenhoeck & Ruprecht, 1999).

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