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SOME NOTES ON ZECHARIAH 11 4-17¹

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11 4 a. "Thus said יהוה אֱלֹהֵי"

According to the Massoretic text we have here "Yahveh my God", an unusual phrase in the Prophets. The LXX has instead of אֱלֹהֵי Πατοκράτωρ = צבאות. The commentators propose an original אֱלֵי יהוה "Yahveh to me" (Marti, Ehrlich, Sellin, ICC, Moffatt). This reading is based on the parallel phrases in verses 13, 15 וַיֹּאמֶר יְהוָה אֵלַי, and is supported by §^{LU} which adds אֱלֵי and Kenn. 246 which has אֵלַי². But the parallel verses cannot be considered, since in them there is a continuation while here is the beginning of the address. Compare Hosea 3 1. The original text seems to have been יהוה אֱלֹהֵי צבאות. Compare Amos 5 14, 15, 16. The LXX omitted אֱלֹהֵי under the influence of the other passages in Haggai and Zechariah. Compare Hag. 1 2, 5, 7, 9; 2 4, 6, 7, 8, 9, 11, 23; Zech. 1 3, 4, 6, 16, 17; 2 12, 15;

¹ This chapter is regarded as one of the most original in the O. T. (Marti.) It has been a matter of wide discussion by the various commentators. Those to whom references are made in these notes are: Marti, *Das Dodekapropheten*, pp. 437-442 (1904) in "Kurzer Hand-Commentar zum Alten Testament"; H. G. Mitchell, *Zechariah*, pp. 302-316 (1912) in "The International Critical Commentary" (abridged ICC); D. E. Sellin, *Das Zwölfprophetenbuch*, pp. 509-517 (1922); J. Moffatt, *The O. T., A New Translation*, vol. II, pp. 476b-477a; also the Hebrew commentators of the Middle Ages: Rashi, Eben-Ezra, Qimhi, etc. Their speculations to interpret the events indicated in this parable, are of the same character as the modern commentaries. Of special interest among the modern Hebrew commentaries is Ehrlich, *מקראתא קדש* vol. III, pp. 483-484.

For introductions compare Driver (1913), pp. 347-348; H. Wiener, *The Prophets of Israel*, p. 113; S. Bernfeld, *מבוא לכתבי הקודש* vol. II, pp. 504-506 (1923); B. Duhm, *Israels Propheten*, pp. 423-425 (1916).

² ICC, p. 311.

3 7, 10; 4 6; 5 4; 6 12; 7 4, 9, 13; 8 1, 2, 3, 4, 6, 7, 9, 11, 14, 18, 20, 21, 23; 13 7; 14 16, 17, 21. For a similar reason the word אֱלֹהֵי was added in some of the Syriac MSS, as well as in one of the Hebrew MSS, because the personal address אֱלֹהֵי is frequently used in Zechariah. The Massoretic text can, however, be correct as it is, only אֱלֹהֵי is not "my God," but only "God;" compare Hosea 9 8 צִפָּה אֶפְרַיִם עִם אֱלֹהֵי. The verse, therefore, has to be translated, "Thus said Yahveh God," like יהוה אֱלֹהִים or "Jahveh, God of the hosts."³

11 4 b צֹאן הַהֲרֵגָה "flock of slaughter."

The word הַרְגָה is a synonym of מַבְחָה (Jer. 12 3). This expression צֹאן הַהֲרֵגָה seems to be used for regular profane flocks sold in the market for the shambles. The opposite of this is apparently קִנְיֵים, צֹאן קִנְיֵים, flocks belonging to the temple.

11 5 a אֲשֶׁר קָנִיתָ יְהִרְגֶנּוּ וְלֹא יֵאָשְׁמוּ "Whose buyers kill them and do not become guilty." In this verse comes a description of "flocks of slaughter" with distinction of holy flocks. The holy flock cannot be slaughtered by any one. If one kills it he has to bring a sacrifice, אָשָׁם, because he profited from the sacrificial property.⁴

11 5 b וּמְכַרְיָהֶן יֹאמַר בְּרוּךְ יְהוָה וְאֶעֱשֶׂר is usually emended to יֹאמְרוּ.⁵ But this emendation is not necessary. The flocks are bought retail by many persons, therefore, we have plural, but the one merchant of flocks can supply for many. We have, therefore, to translate "and their seller used to say: Thank Yahveh, I became rich." Also here we have the description of the profane herd, that the man who sells it becomes rich, while the holy flock does not bring any profit to its possessor.⁶

³ The prophet used the phrase, "Thus said Jahveh God, feed the flock of slaughter," not that he believed that the teaching of the parable had the divine sanction (ICC, p. 303), but because he obtained his position as ruler from God, being a high priest.

⁴ Marti and Sellin translate the words וְלֹא יֵאָשְׁמוּ "und die sich nicht verschulden," namely, they do not regard themselves guilty, as Hosea 5 15. ICC, p. 304 translates "uncondemned." Eben-Ezra, Qimhi and Ehrlich translate exactly as Marti. The Syriac מַחֲבִיבִין, as the New Hebrew, may have the meaning "do not become guilty."

⁵ Marti, ICC with G. V. S. T., Sellin, Moffatt. The versions translate in plural, but it is a free rendering for finer diction.

⁶ The expression "Blessed God, I became rich," (Sellin) (not "I am

11 5 c וְרֵעֵיהֶם לֹא יִחְמוֹל עֲלֵיהֶן. Here יִחְמוֹל is emended to וְיִחְמוֹלוּ⁷, but also this emendation is not necessary. One shepherd is enough for a whole herd. The profane flock is not pitied by their shepherd while the holy flock is mercifully fed.⁸

Who is symbolized by the shepherd, and what is the flock of slaughter? It seems that the shepherd is one of the hierocratic rulers of that time, a high priest. To his hand was entrusted not only the holy flock of the temple, namely the priesthood, but also the profane flock, the common people. But while no complaints were made by the priests, in spite of the fact that they do not contribute anything to the high priest, the people had to complain. This is personified in this parable.⁹

11 6 This verse is an interpolation of a later editor who explained the preceding verses. He was from a later time and did not understand the sense of the simple parable and tried to explain it in an eschatological spirit.¹⁰ The word מְלֹכָו means

rich," ICC and Moffatt) served as proof that the buyers and sellers are not representing foreign authorities (Marti and Sellin). It is regarded as hypocrisy (ICC). But there is no proof of this, since it is not intended here to express anything but the description of the profane flock. Bernfeld הקרש להכחי הקרש, vol. II, pp. 504-6 reads וְאֶעֱשֶׂר "I will pay teeth," but this is not probable.

⁷ Marti, Sellin, Moffatt. But ICC translates it correctly, "their shepherd." For the plural of the versions, see note 5.

⁸ The distinction between buyers, sellers and shepherds has been interpreted as referring to the foreign and the native rulers (Nowack), the families of Onias and Tobias and the high priest (Marti), the native tax collectors and Ptolemy III (ICC), the higher classes and the officials (Sellin). It seems, however, that the story did not intend anything but a description of the profane flock.

⁹ The commentators agree that the parable tells about two different shepherds. One is good (vv. 4-14) and the other is bad, (vv. 15-17; ch. 13 7-9); or one is careless, the other cruel (ICC). They differ only in the identification of each of them. Marti thinks the first is Onias IV, the second Alkimus; ICC sees in them Ptolemy III and IV; Sellin, the shepherd of God and the bad shepherd, regarding the whole parable as an eschatological vision. But this conception is not certain. We have, rather, in this chapter the evolution of a shepherd from a good to a severe and finally to a cruel one.

¹⁰ Thus Marti; Duhm, Sellin, Moffatt, ICC, regard it as original. If Marti is right, that the verse represents the conditions under the Diadochs,

“possessor” rather than “king.”¹¹ Compare Ecclesiastes (5 8) מִלְךָ לְשָׂדֶה נֹעֵד. Compare *lugal a-šag-ga-ge* “the owner of the field” in Sumerian.

11 7 a לְכֹנְעָנֵי הַצֹּאן is corrupted from לְכֹנְעָנֵי הַצֹּאן.¹² The corruption was due to the older ך in the middle of the word, which remained unnoticed by a later copyist and was regarded as two words. The כֹּנְעָנֵי הַצֹּאן are the merchants of the herds who deliver the flocks to a shepherd for feeding. The same meaning “merchant” for כֹּנְעָנֵי occurs in another passage of this book (14 21). The merchants of the flocks symbolize here the leaders of the people who gave authority to this high priest to rule over them. This would fit in a time when the high priesthood was not yet sanctified by heredity through generations.¹³

11 7 b וְלֹאֲחֹד קָרָאתִי הַבָּלִים. The other staff is usually translated “binders.”¹⁴ But, how can a staff bind? We have here rather the usual meaning of this word in the Mishnah “to injure.” The shepherd undertook the job. For this purpose he took two staves: one is “graciousness” in case the herd behaves well; the other is “injurers” in case they are stubborn. In the beginning the high priest was human, but not weak.

11 8 a וְאֶכְחֹד אֶת־שְׁלֶשֶׁת הָרְעִים בְּיַד אֶחָד. This phrase is re-

we may think that this interpolation was made in that time, while the parable is from an older age.

¹¹ Much stress cannot be laid on the word “king,” as the ICC does.

¹² The reading has the support of the 6 (ICC). This is the accepted reading of all commentators. The Syriac has כְּנִישָׁא in v. 7 and כְּנִישָׁא in v. 11. The כְּנִישָׁא may be a corruption for כְּנִישָׁא. כְּנִישָׁא can easily become כְּנִישָׁא.

¹³ Marti, ICC, Sellin, identify the traders with the seller and buyers mentioned in v. 5. But there is no necessity for this identification. The trader is naturally a seller as well. The traders here do not play a harmful role but a foolish one.

¹⁴ Thus Marti, Sellin (“Verbindung”); ICC (“bonds,” “unity,” representing the relations with one another); Moffatt (“union”). This meaning of the word they derive from v. 14, where the breaking of the brotherhood is spoken about. But this verse cannot serve as an argument because it is an interpolation. The two trees of Ezekiel 37 15-28 have nothing to do with this parable. For the translation “Injurers” compare Rashi and Qimhi, and especially Bernfeld. Eben-Ezra connects it with תְּקַבֵּילָה, Duhm “Eintracht.”

garded by some commentators as an interpolation;¹⁵ by others, as removed from its place.¹⁶ Neither supposition, however, is necessary. From the Early Babylonian legal literature we know that the shepherd had helpmates who were called *Ka. Bar*, Semitic *kaparum*. These helpmates were given by the possessors of the herd. The head shepherd is responsible for the flight of such helpmates. Compare *YBC 5944: 18—21, I: Ni-id-na-tum ka-pa-ra-šú ú-da-pa-ar-ma a-na hi-ti 5 še gur Da-da-ja Ni. Ag. E.* “If *Nidnatum*, his helpmate, will run away for the damage *Dadaya* (the head-shepherd) shall pay 5 kors of barley.” In our case the same happened. The shepherd caused the three helpmates given to him to flee.

The use of אֶת־שְׁלֹשֶׁת הָרֹעִים, “the three shepherds,” does not necessarily imply that they were mentioned before. It may be the usual number of helpmates in a large herd.¹⁷ The helpmates were designated by רֹעִים while the head was called אֲדִיר. The root כָּחַר means “to disappear, to hide.” The causative means “to make to disappear,” “to cause to flee.”

11 s b, c וְתִקְצַר נַפְשִׁי בָהֶם וְגַם נִפְשָׁם בְּחִלָּה בִּי. This phrase does not refer to the flocks. We should expect נִפְשָׁן בָּהֶן as in v. 5.¹⁸ But it refers to the רֹעִים. He gives here the reason why they fled. “I lost patience with them and they detested me.” The three helpmates symbolize the representatives of the people who had to assist him with their counsel, but also to

¹⁵ ICC, Sellin, Moffatt and others.

¹⁶ Marti placed this phrase after v. 7 a. The reason for this speculation is that they translate וְאֶכְחִיר “destroyed” and thought it as an action of God. But really it is the head shepherd who made his helpmates flee. For the Babylonian chief herder and his subordinate shepherds, compare *RA XXI*, p. 13, No. 13, where we have an *utullum* complaining to the king for a wrong done to the *rēe*^{pl} who are under his hand. These shepherds were supplied to him by the owner of the flocks, the palace, for which service they obtained a certain garden. This was taken away by a certain Arwium and caused the complaint of their master. Eben-Ezra interpreted correctly that the three shepherds were helpmates of the head herder.

¹⁷ This is one of the arguments for being an interpolation or that it has been mentioned before. The interpolator, moreover, should not use the article as well.

¹⁸ For the ׀ in ׀ ורעהים 18 MSS as well as ׀ ׀ have ׀ (ICC).

control him that he shall not use his power to the disadvantage of his people. The high priest did not like their interference and caused them to resign in a very short time. Soon after he changed his policy towards the entrusted flock, namely the ruled people.¹⁹

11 9 After getting rid of the controlling helpmates, the shepherd ceased to take care of the flock. Three results are noted: death, loss, and injury, caused by continual fighting one with the other. In the above mentioned text of the Yale Babylonian Collection two of the last events are mentioned, and the shepherd is responsible for them. *A-na pi-ḥa-at . . . i-za-az ù ḥa-li-iq i-ri-ab* (YBC 5944: 14—17), “for the damages he shall stand; and the lost ones he shall restore.” The unfaithful shepherd caused all the damages to his flock. **הַנִּכְחָדָת הַכָּהֵן** is applied to the lost by flight, as **ואכחיד** in v. 8.²⁰ This description symbolizes the anarchy which arose in the land through misjudgment of the tyrant.

11 10 a He cut off the staff of gentleness. This symbolizes that the tyrant ceased to show good will any more. He used only the staff “injurers,” being always severe.

11 10 b—11 a This is an interpolation of the same glossator who interpreted this simple parable as an eschatological vision of breaking the covenant of Israel with all the nations.²¹

11 11 b **וַיִּדְעוּ כְנַעֲנֵי הַצֹּאן**. This is surely **הַצֹּאן**. The owners of the flock learned of the injuries he caused to the flock as well as the flight of the helpmates.

11 11 c **הַשֹּׁמְרִים אֹתִי**. This word has been interpreted “those who watch me.”²² But if they would watch him they would hardly allow this negligence in the fulfilment of his duties as a shepherd. The word here is either to be read **הַשֹּׁמְרִים אֹתִי** “who hire me,”²³ or **הַשֹּׁמְרִים אֹתִי** has the meaning “who appointed

¹⁹ The three shepherds have been identified with historical personages, kingdoms, kings, high priests, etc. See ICC, pp. 306 f. All these speculations are superfluous.

²⁰ Thus Sellin. ICC translates “destroyed.” But in this case it would be the same as “the dead.”

²¹ It seems obvious that a staff cannot serve as a sign of a covenant.

²² Marti, Sellin (“beobachtende”).

²³ ICC, Moffatt, following Hoonacker.

me as a watcher." Compare the third stem in Arabic. But we expect rather **הַמְשׁוּמְרִים**. See Gesenius-Kautzsch 28, p. 159.

11 11 d **כִּי דְבַר יְהוָה הוּא** The Hebrew text is difficult. How did the merchants know that it is the word of Yahveh? Is a faithless shepherd such an impossibility that this must be regarded as a divine event? It seems, therefore, that this phrase is an interpolation of the same glossator because he did not see the simple sense of the parable. The intention of the story is, that in spite of the unfaithfulness of the shepherd, he was not dismissed, but on the contrary, they paid him.

11 12 a "And I said to them: If I am good in your eyes give me my reward," **וְאִם לֹא חָרְלוּ**, "and if not cease." It does not seem very appropriate for any workingman to propose such an alternative. It seems that the original text was **וְאִם לֹא אֶחְדְּלָה** "and if not I will cease," namely, he will give up his job. One **א** was lost by a copyist. Since **חַרְלָה** had no meaning it was amended to **חָרְלוּ**. We have here the malicious humor of the shepherd ("If I am good in your eyes"), and the foolishness of his masters.

11 12 b "And they paid out my wages thirty (shekels of silver)." Commentators regard this to be a small payment to indicate the worthlessness of his work. They paid him the price of a slave²⁴. But this seems to be baseless. The shepherd is not a slave, he is not sold. Thirty shekels of silver as an annual payment is a great reward. According to the Code of Hammurabi (§ 261) the usual rate for a shepherd is only 8 kors barley a year. Such an amount of barley is surely less than 30 shekels. In an early Babylonian text we have a promissory note, that a certain man promises to pay in 20 days 2-4/5 kors of barley. In case he fails to do so, he has to pay only 1-1/6 shekel of silver (YBC 4334). We see that a kor of barley amounts to less than a shekel. Thirty shekels is, therefore, a tremendous amount as an annual payment to a hired shepherd. The parable intends to indicate the enrichment of the ruler on account of the people who are foolish enough to submit to all his wishes, instead of revolting against him.

²⁴ Marti, Sellin.

11 13 a "And Yahveh said to me, throw it into the treasury." The word **הַיִּצָּר** is a corruption for **הַאֲוִצָּר**.²⁵ The ruler had deposited the money in the temple treasury, as was usual in all ages. The use of the contemptuous **הַשְׁלֵךְ** "to throw" seems to indicate the richness of the shepherd. But it may be a technical term to distinguish a simple deposit from a consecration to God **הַקִּדְּשׁ**. The entire story about the deposit of the money is introduced to hint where this treacherous ruler hides the robbed property of the people.

11 13 b **אֶדְר הַיִּקָּר אֲשֶׁר יִקְרָתִי מֵעֲלֵיהֶם**. This phrase seems to be a conglomeration of words. **אֶדְר** is regarded the same as **הַדָּר** "splendid." **יִקָּר** is "dear," the same meaning. **יִקְרָתִי** does not fit and is emended to **יִקְרָתָּ**. What meaning has "the splendid dear thing which I (or you) have taken from them?" The solution of this difficulty seems to be that **אֶדְר** means the "wages" of an **אֶדְרִיר**. The **אֶדְרִירֵי הַצֹּאֵן** were the head shepherds like the Babylonian *utullum*, to distinguish them from the usual **רוֹעִים**. The reward of such an **אֶדְרִיר** is called **אֶדְר** like **שֶׁכֶר** the reward of **שֶׁכִּיר**, "hireling" in general. **אֶדְר הַיִּקָּר** means, therefore, "the dear payment of a shepherd."²⁶ If the Massoretic **יִקְרָתִי** is correct,²⁷ the whole phrase would fit in just after the words **שְׁלֹשִׁים הַכֶּפֶף**. It is more fitting for the prophet than for God to mock. The original verse was perhaps: "And Yahveh said to me: 'Throw it into the treasury!' And I took the thirty (shekels of) silver (the dear wages that I dearly charged them) and I threw them into the house of Yahveh, into the treasury."

11 14 a "And I cut off the second staff, the Injurers." Even though he was paid he did not become more careful, but on the contrary, he turned out to be a merciless shepherd, so that even the "Injurers" were not enough for him.

11 14 b "To break the brotherhood between Judah and Israel" is an interpolation of the same glossator. The emendation

²⁵ Thus S Kenn. 530. (ICC, pp. 313 f.). Compare Qimhi.

²⁶ Marti suggested an emendation **שֶׁכֶר**. Ehrlich interprets correctly **אֶדְר** from **אֶדְרִיר**. For **יִקָּר** he suggests the Arabic **وَقَبِير** "some kind of a herd."

²⁷ All commentators emend to **יִקְרָתָּ**, Marti, ICC, Sellin, Moffatt. Ehrlich regards this word as a denominative from the herd **וَقَبِير = יִקָּר**.

of the commentators **ירושלם** instead of **ישראל** is not necessary.²⁸ The glossator may have had in mind Ezekiel 37 15 ff.

11 15 a "And God said to me again." Compare Hosea 3 1 a. "Again" looks back to the words of God in vv. 4, 13.²⁹

11 15 b "Take to thee an instrument of a foolish shepherd." Here he intends to instruct the faithless shepherd to become very cruel and to exchange the cut off "staff of Injurers" for a harmful instrument. The broken staff could do no more than injure, while the new instrument can kill entirely.³⁰

11 16 Here follows the interpretation of the whole parable: "Because behold I am setting a shepherd over the land who will not count the lost ones, will not seek the missing ones, and will not heal the injured," etc.

11 16 a **הַנְּכַחְרוֹת לֹא יִפְקֹד**. The translation of this phrase is, according to ICC, "The one that is being destroyed he will not visit." Sellin: "Um das Zugrundegehende kümmert er sich nicht." Moffatt: "Who will not look after what is missing." All agree that **הַנְּכַחְרוֹת** should be read in the singular, as in the coördinate cases (Marti, ICC with 4 Kenn. MSS and 6). But there is no necessity for this. The meaning of **הַנְּכַחְרוֹת** is not "destroyed" but "disappeared," "fled ones" as in vv. 8-9. **יִפְקֹד** here is not "visit," "take care," "seek," but "count." He will not count the lost ones, as though he is not at all responsible for the loss, and therefore the plural is more fitting.

11 16 b **הַנְּעַר לֹא יִבְקֹשׁ**. Marti and others emend **הַנְּעַר** to **הַנְּדַחַת**, which is not probable. Some other emendations are, **הַנְּעָה** or **הַנְּעֵדְרָה** (ICC, Sellin). The translation of the phrase is, then "the one that is wandering he will not seek" (ICC, reading **הַנְּעָה**), "das Verlorene" (Sellin **הַנְּעֵדְרָה**), "the scattered" (Moffatt, reading **הַנְּדַחַת**). Although the meaning "missing" fits the context, yet there is no absolute need for the emendation. The "young" sheep is more apt to remain behind the herd so that the shepherd has to look for it. However, **הַנְּעַר** can easily look like **הַנְּעֵר** (double **ר**) which was corrected to **הַנְּעַר**. The male is more inclined to leave the herd than the female.

²⁸ Marti and others with 6^L. Against it ICC, Sellin and Moffatt.

²⁹ ICC, Sellin, Moffatt translate "take thee again."

³⁰ This is the opinion of some commentators. See ICC, p. 315.

11 16 c **וְהִנְשַׁבְּרַת לֹא יִרְפָּא**. The word “broken” is a technical term for injury caused by a beast (Ex. 22 9, 1 Kings 13 26). The Syriac has **וְהִתְבִּירָן לֹא נַעֲצֵב וְדַחְרִיהֶן לֹא נִאֲמָא**, namely, it restores **הַנְּשַׁבְּרוֹת [לֹא יִתְקַן וְהַחֹלּוֹת] לֹא יִרְפָּא**. Perhaps **נַעֲצֵב** is used here in the meaning **יִרְפָּא**, the following words being a marginal explanation.

11 16 d **הַנְּצִבָּה** is emended to **הַנְּחֻלָּה**, “Kranke” (Marti and others). But why not **הַחֹלָה**? ICC and Sellin **הַרְעֵבָה**. But why not **הַנְּצִבָּה**, “which stands sound on its feet,” namely, he does not give any food to the sound one, and starves her? Cf. Rashi, Syriac **וְדִקְיָמִין**.

11 16 f **וּפְרָסִיהֶן יִפְרֹק**. This phrase has been interpreted as “spalten der Klauen” because he feeds them in stony regions, etc. (Marti). ICC translates according to §³¹ “their legs he will gnaw.” Sellin emends **וּפְרָצִיהֶן** and translates “Und reißt ihnen ihre Stücke ab.” But the Massoretic text is correct. The meaning of this phrase is: “And their hoofs he breaks up,” for a sign to show that it was left from a wild beast. Compare Amos 3 12.

11 17 The prophet feels himself too weak to do anything against the tyrant, and satisfies himself with a curse.

The opinion current since Ewald, that 13 7–9 belongs to the same parable, is open to question. The parable by itself as delivered in Zechariah 11 4–17 is complete in itself. The three verses 13 7–9 may have been written by the same author at a later date after some reflection, but they are not organically connected with the parable.

Who this tyrant was is hard to know. At any rate he is a local personality, not an emperor. A priest, *e. g.*, Joshua or Eliashib or somebody else, could well be the object of this sarcastic parable.³²

The following is a translation of the original text according to the above notes. Verses 6, 10 b, 11 a, 11 d, 14 b, being interpolations, are omitted in this translation.

³¹ The Syriac has **וּכְרַעֲתֶיהֶן נַעֲרַק**. Since we have in Hebrew **הַעֲוֹקִים** (see Gesenius, *s. v.*), it is possible that our text had **עֲרַק**. On the other hand, **נַעֲרַק** may stand for **נַעֲקַר**, “tore out.”

³² That Joshua had opponents can be seen from Zechariah 3. Eliashib was an opponent of Nehemiah.

11 4 Thus said Yahveh God: "Feed the flock of slaughter,
5 whose buyers kill them and do not transgress, and their seller
says:

Blessed is Yahve, I became rich! and their shepherd does
not pity them." 7 And I fed the flock of slaughter for traders
in flocks. And I took for myself two staves; one I called
"Gentleness" and one I called "Injurers", and I fed (thus)
the flock. 8 And I caused to flee the three helpmates in one
month because I lost patience with them and they detested
me. 9 Then I said: "I will not feed you: what is dying let it
die, and the lost let be lost, and let the survivors devour one
the flesh of the other." And I took my staff "Gentleness"
and broke it. And the traders in the flock who hired me
(or who appointed me!) took notice of that. 12 And I said
to them: "If you please, give me my wages, but if not I will
stop!" And they paid out for my wages thirty (shekels) of
silver. 13 And Yahveh said to me: "Throw it into the treas-
ury!" And I took the thirty (shekels) of silver (the dear
shepherd wages which I took from them) and I threw it into
the house of Yahveh, into the treasury. 14 And I broke my
second staff, the "Injurers." 15 And Yahveh said to me
again: "Take for yourself an instrument of a foolish shepherd.

16 For I am setting a shepherd over the land
Who will not count the lost ones,
Who will not seek the missing one,
Who will not heal the hurt one
And the sound one he will not feed,
But he will devour the flesh of the fat one,
And their hoofs he will break off.

17 Woe, worthless shepherd, who neglects the flock!
May the sword be on his arm and right eye.
May his arm be thoroughly dried out,
And his right eye entirely blinded."