

their reasons are both the occurrence of "Talmudical Fables" in the Targum and the silence of the Fathers. The former is an argument to which no reply is needed, since we do not see what it can be meant to prove, unless the "Rabbinus Talmud" has floated before their eyes, who, according to "Henricus Seynensis Caputinus" (*Ann. Eccl. tom. i. 261*), must have written all this gigantic literature, ranging over a thousand years, out of his own head, in which case, indeed, every dictum on record, dating before or after the compilation of the Talmud, and in the least resembling a passage or story contained therein, must be a plagiarism from its sole venerable author. The latter argument, namely, the silence of the Fathers, more especially of Origen, Jerome, and Epiphanius, has been answered by Walton; and what we have said will further corroborate his arguments to the effect, that they did not mention it, not because it did not exist in their days, but because they either knew nothing of it, or did not understand it. In the person of an Onkelos, a Chaldee translator, the belief has been general, and will remain so, as long as the ordinary handbooks — with rare exceptions — do not care to notice the uncontested results of contemporary investigation. How scholars within the last century have endeavored to reconcile the contradictory accounts about Onkelos, more particularly how they have striven to smooth over the difficulty of their tallying with those of Akilas — as far as either had come under their notice — for this and other minor points we must refer the reader to Eichhorn, Jahn, Bertholdt, Hävernick, etc.

We now turn to the Targum itself.

Its language is Chaldee, closely approaching in purity of idiom to that of Ezra and Daniel. It follows a sober and clear, though not a slavish exegesis, and keeps as closely and minutely to the text as is at all consistent with its purpose, namely, to be chiefly, and above all, a version for the people. Its explanations of difficult and obscure passages bear ample witness to the competence of those who gave it its final shape, and infused into it a rare unity. Even where foreign matter is introduced, or, as Berkowitz in his Hebrew work *Oheb Or* keenly observes, where it most artistically blends two translations: one literal, and one figurative, into one; it steadily keeps in view the real sense of the passage in hand. It is always concise and clear and dignified, worthy of the grandeur of its subject. It avoids the legendary character with which all the later Targums entwine the Biblical word, as far as ever circumstances would allow. Only in the poetical passages it was compelled to yield — though reluctantly — to the popular craving for Haggadah; but even here it chooses and selects with rare taste and tact.

Generally and broadly it may be stated that alterations are never attempted, save for the sake of clearness; tropical terms are dissolved by judicious circumlocutions, for the correctness of which the authors and editors — in possession of the living tradition of a language still written, if not spoken in their day — certainly seem better judges than some modern critics, who, through their own incomplete acquaintance with the idiom, injudiciously blame Onkelos. Highly characteristic is the aversion of the Targum to anthropomorphisms and anthropomorphisms; in fact, to any term which could in the eyes of the multitude lower the idea of the Highest Being. Yet there are many passages retained in which human affections and qualities are attributed

to Him. He speaks, He sees, He hears, He smells the odor of sacrifice, is angry, repents, etc. — the Targum thus showing itself entirely opposed to the allegorizing and symbolizing tendencies, which in those, and still more in later days, were prone to transform Biblical history itself into the most extraordinary legends and fairy tales with or without a moral. The Targum, however, while retaining terms like "the arm of God," "the right hand of God," "the finger of God" — for Power, Providence, etc. — replaces terms like "foot," "front," "back of God," by the fitting figurative meaning. We must notice further its repugnance to bring the Divine Being into too close contact, as it were, with man. It erects a kind of reverential barrier, a sort of invisible medium of awful reverence between the Creator and the creature. Thus terms like "the Word" (*Logos* = *Sanak. Om*), "the Shavhinah" (Holy Presence of God's Majesty, "the Glory"), further, human beings talking not to, but "before" God, are frequent. The same care, in a minor degree, is taken of the dignity of the persons of the patriarchs, who, though the Scripture may expose their weaknesses, were not to be held up in their iniquities before the multitude whose ancestors and ideals they were. That the most curious *συνερα πρότερα* and anachronisms occur, such as Jacob studying the Torah in the Academy of Schem, etc., is due to the then current typifying tendencies of the Haggadah. Some extremely cautious, withal poetical alterations also occur when the patriarchs speak of having acquired something by violent means: as Jacob (*Gen. xlviii. 22*), by his "sword and bow," which two words become in the Targum "prayers and supplications." But the points which will have to be considered chiefly when the Targum becomes a serious study — as throwing the clearest light upon its time, and the ideas then in vogue about matters connected with religious belief and exercises — are those which treat of prayer, study of the Law, prophecy, angelology, and the Messiah.

The only competent investigator who, after Wiener (*De Onkeloso*, 1820), but with infinitely more minuteness and thorough knowledge of the subject, has gone fully into this matter, is Luzzatto. Considering the vast importance of this, the oldest Targum, for Biblical as well as for linguistic studies in general, — not to mention the advantages that might accrue from it to other branches of learning, such as geography, history, etc.: we think it advisable to give, for the first time, a brief sketch of the results of this eminent scholar. His classical, though not rigorously methodical, *Oheb Ger* (1830) is, it is true, quoted by every one, but is really known to but an infinitely small number, although it is written in the most lucid modern Hebrew.

He divides the discrepancies between Text and Targum into four principal classes.

A. Where the language of the Text has been changed in the Targum, but the meaning of the former retained.

B. Where both language and meaning were changed.

C. Where the meaning was retained, but additions were introduced.

D. Where the meaning was changed, and additions were introduced.

He further subdivides these four into thirty-two classes, to all of which he adds, in a most thorough and accurate manner, some telling specimens. Not