

withstanding the apparent pedantry of his method, and the undeniable identity which necessarily must exist between some of his classes, a glance over their whole body, aided by one or two examples in each case, will enable us to gain as clear an insight into the manner and "genius" of the Onkelos-Targum as is possible without the study of the work itself.

(A.) Discrepancies where the language of the text has been changed in the Targum, but the meaning of the former has been retained.

1. Alterations owing to the idiom: e. g. the singular, "Let there be [six] lights" (Gen. i. 14), is transformed into the plural [lights] in the Targum; "man and woman," as applied to the animals (Gen. vii. 2), becomes, as unsuitable in the Aramaic, "male and female."

2. Alterations out of reverence towards God, more especially for the purpose of doing away with all ideas of a plurality of the Godhead: e. g. the terms Adouai, Elohim, are replaced by Jehovah, lest these might appear to imply more than one God. Where Elohim is applied to idolatry it is rendered "Error."

3. Anthropomorphisms, where they could be misunderstood and construed into a disparagement or a lowering of the dignity of the Godhead among the common people, are expunged: e. g. for "And God smelled a sweet smell" (Gen. viii. 21), Onkelos has, "And Jehovah received the sacrifice with grace;" for "And Jehovah went down to see the city" (Gen. xi. 5), "And Jehovah revealed Himself," a term of frequent use in the Targum for verbs of motion, such as "to go down," "to go through," etc., applied to God. "I shall pass over you" (Ex. xii. 13), the Targum renders, "I shall protect you." Yet only anthropomorphisms which clearly stand figuratively and might give offense, are expunged, not as Maimonides, followed by nearly all commentators, holds, all anthropomorphisms, for words like "hand, finger, to speak, see," etc. (see above), are retained. But where the words remember, think of, etc., are used of God, they always, whatever their tense in the text, stand in the Targum in the present; since a past or future would imply a temporary forgetting on the part of the Omniscent. A keen distinction is here also established by Luzzatto between רָזַח and רָחַח, the former used of a real, external seeing, the latter of a seeing "into the heart."

4. Expressions used of and to God by men are brought more into harmony with the idea of his dignity. Thus Abraham's question, "The Judge of the whole earth, should he not (לא) do justice?" (Gen. xviii. 25) is altered into the affirmative: "The Judge . . . verily He will do jus-

tice." Laban, who speaks of his gods "in the text, is made to speak of his religion" only in the Targum.

5. Alterations in honor of Israel and their ancestors. Rachel "stole" the teraphim (xxi. 19) is softened into Rachel "took"; Jacob "fled" from Laban (*ibid.* 29), into "went"; "The sons of Jacob answered Shechem with craftiness" (xxxiv. 13), into "with wisdom."

6. Short glosses introduced for the better understanding of the text: "for it is my mouth that speaks to you" (xlv. 12), Joseph said to his brethren: Targum, "in your tongue," i. e. without an interpreter. "The people who had made the calf" (Ex. xxxii. 35); Targum, "worahipped," since not they, but Aaron made it.

7. Explanation of tropical and allegorical expressions: "Be fruitful (lit. 'creep,' from פָּרַח) and multiply" (Gen. i. 28), is altered into "bear children"; "thy brother Aaron shall be thy prophet" (Ex. vii. 1), into "thy interpreter" (Meturgeman); "I made thee a god (Elohim) to Pharaoh" (Ex. vii. 1), into "a master"; "to a head and not to a tail" (Deut. xviii. 13), into "to a strong man and not to a weak;" and finally, "Whoever says of his father and his mother, I saw them not" (Deut. xxxiii. 9), into "Whoever is not merciful towards his father and his mother."

8. Tending to ennoble the language: the "washing" of Aaron and his sons is altered into "sanctifying"; the "carcasses" of the animals of Abraham (Gen. xv. 11) become "pieces"; "anointing" becomes "elevating, raising"; "the wife of the bosom," "wife of the covenant."

9. The last of the classes where the terms are altered, but the sense is retained, is that in which a change of language takes place in order to introduce the explanations of the oral Law and the traditions: e. g. Lev. xxiii. 11, "On the morrow after the Sabbath" (i. e. the feast of the unleavened bread) the priest shall wave it (the sheaf)," Onkelos for Sabbath, *feast-day*. For frontlets (Deut. vi. 8), Tefillin (phylacteries)."

(B.) Change of both the terms and the meaning.

10. To avoid phrases apparently derogatory to the dignity of the Divine Being: "Am I in God's stead?" becomes in Onkelos, "Dost thou ask [children] from me?" from before God thou shouldst ask them" (Gen. xxx. 2).

11. In order to avoid anthropomorphisms of an objectionable kind. "With the breath of thy nose" ("blast of thy nostrils," A. V., Ex. xv. 8), becomes "With the word of thy mouth." "And

איש ואשתו יתון * יתון *
 מעוות עממיה * דכר וטקמא *
 פסדתי * ואתגלי * וידד /
 פקד, זכר * אחוס *
 ואין שכחה, וצמח *
 וכן, "And there is no forgetting before the 'I-one' of Thy glory."
 יתנוב * הדלתי * אדהים *
 אזיל * בורח * ונסיבת *
 בדשניכונ * בחזקמא * במרמח *

ביאך * אתילידו * דאשתעבדו *
 רב * מדורנמנד *
 רחים * לתקוף ולא לחלש *
 בתרים) פלגיא * פגרים * ויקדשון *
 אישת חיקד * תרבי * משח *
 שבת * אישת קיימד *
 שיטפות * יומא טבא *
 דתחת אל אנכי * הפילין *
 המני את בעיא וכו' *
 ובמימר פומד * וברוח אפיך *