

through the sin of man." "To the ground shall not be forgiven the blood shed upon it" (Num. xxxv. 33) — "the innocent blood."

23. For the sake of avoiding similes, metonymical and allegorical passages, too difficult for the comprehension of the multitude: e. g. "Thy seed like the dust of the earth" (Gen. xiii. 16) — "mighty as the dust of the earth." "I am too small for all the benefits" (Gen. xxxii. 10) — "My good deeds are small." "And the Lord thy God will circumcise thy heart" — "the folly of thy heart."

24. For the sake of elucidating apparent obscurities, etc., in the written Law. "Therefore shall a man leave his father and his mother" (Gen. ii. 24) — "the home" (not really his parents). "The will of Him who dwelleth in the bush" — "of Him that dwelleth in heaven" [whose Shechinah is in heaven], and who revealed Himself in the bush to Moses.

25. In favor of the oral Law and the traditional explanations generally. "He punishes the sins of the parents on their children" (Ex. xx. 5), has the addition, "when the children follow the sins of their parents" (comp. Ex. xviii. 19). "The righteous and the just ye shall not kill" (Ex. xxiii. 7) — "He who has left the tribunal as innocent, thou shalt not kill him," i. e., according to the Halacha, he is not to be arraigned again for the same crime. "Doorpoets" (*mevasoth*) (Deut. vi. 9) — "And thou shalt write them . . . and affix them upon the poets," etc.

(D.) Alteration of language and meaning.

26. In honor of the Divine Being, to avoid apparent multiplicity or a likeness. "Behold man will be like one of us, knowing good and evil" (Gen. iii. 22) — "He will be the only one in the world to know good and evil." "For who is a God in heaven and on earth who could do like thy deeds and powers?" (Deut. iii. 24) — "Thou art God, thy Divine Presence (Shechinah) is in heaven above, and reigns on earth below, and there is none who does like unto thy deeds," etc.

27. Alteration of epithets employed of God. "And before thee shall I hide myself" (Gen. iv. 14) — "And before thee it is not possible to hide." "This is my God and I will praise Him, the God of my father and I will extol Him" (Ex. xv. 2) — "This is my God, and I will build Him a sanctuary; the God of my fathers, and I will pray before Him." "In one moment I shall go up in thy midst and annihilate thee" — "For one hour will I take away my majesty from among thee" (since no evil can come from above).

28. For the ennobling of the sense. "Great is Jehovah above all gods" — "Great is God, and there is no other god beside Him." "Send through sim whom thou wilt send" (Ex. iv. 13) — "through him who is worthy to be sent."

29. In honor of the nation and its ancestors. "And the souls they made in Haran" (Gen. xii. 3) — "the souls they made subject to the Divine

Law in Haran." "And Isaac brought her into the tent of his mother Sarah" (Gen. xxiv. 87) — "And lo righteous were her works, like the work of his mother Sarah." "And he bent his shoulder to bear, and he became a tributary servant" (Gen. xlix. 15) — "And he will conquer the cities of the nations and destroy their dwelling places, and those that will remain there will serve him and pay tribute to him." "People, foolish and not wise" (Deut. xxxii. 6) — "People who has received the Law and has not become wise."

30. Explanatory of tropical and metonymical phrases. "And besides thee no man shall raise his hand and his foot in the whole land of Egypt" (Gen. xli. 44) — "There shall not a man raise his hand to seize a weapon, and his foot to ride on a horse."

31. To ennoble or improve the language. "Coats of skin" (Gen. iii. 21) — "Garments of honor on the skin of their flesh." "Thy two daughters who are found with thee" (Gen. xix. 15) — "who were found faithful with thee." "May Reuben live and not die" (Deut. xxxiii. 6) — "May Reuben live in the everlasting life."

The foregoing examples will, we trust, be found to bear out sufficiently the judgment given above on this Targum. In spite of its many and important discrepancies, it never for one moment forgets its aim of being a clear, though free, translation for the people, and nothing more. Wherever it deviates from the literalness of the text, such a course, in its case, is fully justified — nay, necessitated — either by the obscurity of the passage, or the wrong construction that naturally would be put upon its wording by the multitude. The explanations given agree either with the real sense, or develop the current tradition supposed to underlie it. The specimens adduced by other investigators, however differently classified or explained, are easily brought under the foregoing heads. They one and all tend to prove that Onkelos, whatever the objections against single instances, is one of the most excellent and thoroughly competent interpreters. A few instances only — and they are very few indeed — may be adduced, where even Onkelos, as it would appear, "dormitat." Far be it from us for one moment to depreciate, as has been done, the infinitely superior knowledge both of the Hebrew and Chaldean idioms on the part of the writers and editors of our document, or to attribute their discrepancies from modern translations to ignorance. They drank from the fullness of a highly valuable traditional exegesis, as fresh and vigorous in their days as the Hebrew language itself still was in the circles of the wise, the academies and schools. But we have this advantage, that words which then were obsolete, and whose meaning was known no longer — only guessed at — are to us familiar by the numerous progeny they have produced in cognate idioms, known to us through the mighty spread of linguistic science in our days; and if we

לדם נקי • לדם • בדיל חובי
זעירן זכוותי • סגיאון
בית משכביה • טפשות לבך
יחידא בעלמא • דשכנתיה בשמיא
אסתהר • שכנתך בשמיא
אנחו • ליה אפשר לאשמרה

אבני ליה מקדש • אדוממנחו
אסלק שכנהי • אפלוח קדמוהי
דשצידו לאורייהא • עשו
והקנין עובדהא
קבילו אורייהא ולא חכימו
לבושיי דיקר