

are not aided by a traditional exegesis handed down within and without 'he schools, perhaps ever since the days of the framing of the document itself, neither are we prejudiced and fettered by it. Whatever may be implied and hidden in a verse or word, we have no reason to translate it accordingly, and, for the attaining of this purpose, to overstrain the powers of the roots. Among such small shortcomings of our translator may be mentioned that he appears to have erroneously derived **שאת** (Gen. iv. 7) from **שש**; that **נכחת** (xx. 8) is by him rendered **ואכחה**; **אכרד** (Gen. xli. 43) by **אכח למלכא**; **אכרד** (Deut. xxiv. 5) **אכרד**; and the like. Comp. however the Commentators on these passages.

The bulk of the passages generally adduced as proofs of want of knowledge on the part of Onkelos have to a great part been shown in the course of the foregoing specimens to be intentional deviations; many other passages not mentioned merely instance the want of knowledge on the part of his critics.

Some places, again, exhibit that blending of two distinct translations, of which we have spoken; the catchword being apparently taken in two different senses. Thus Gen. xxii. 13, where he translates: "And Abraham lifted up his eyes after these, and behold there was a rain;" he has not "in his perplexity" mistranslated **אור** for **אורר**, but he has only placed for the sake of clearness the **אור** after the verb (he saw), instead of the noun (rain); and the **אורר**, which is moreover wanting in some texts, has been added, not as a translation of **אור**

or **אורר**, but in order to make the passage more lucid still. A similar instance of a double translation is found in Gen. ix. 6: "Whosoever sheds a man's blood, by man shall his blood be shed" — rendered "Whosoever sheds the blood of man, by witnesses through the sentence of the judges shall his blood be shed;" **באדם**, by man, being taken first as "witness," and then as "judges."

We may further notice the occurrence of two *Messianic* passages in this Targum: the one, Gen. xlix. 10, Shiloh; the other, Num. xxiv. 17, "sceptre:" both rendered "Messiah."

A fuller idea of the "genius" of Onkelos as translator and as paraphrast, may be arrived at from the specimens subjoined in pp. 3418-3420.

We cannot here enter into anything like a minute account of the dialect of Onkelos or of any other Targum. Regarding the linguistic shades of the different Targums, we must confine ourselves to the general remark, that the later version, the more corrupt and adulterated its language. Three dialects, however, are chiefly to be distinguished: as in the Aramaic idiom in general, which in contradistinction to the Syriac, or Christian Aramaic, may be called Judæo-Aramaic, so also in the different Targums; and their recognition is a material aid towards fixing the place of

their origin; although we must warn the reader that this guidance is not always to be relied upon.

1. The Galilean dialect, known and spoken of already in the Talmud as the one which most carelessly confounds its sounds, vowels as well as consonants. "The Galileans are negligent with respect to their language," and care not for grammatical forms" ^b is a common saying in the Gemara. We learn that they did not distinguish

properly between B and P (ב, פ), saying Tapula instead of Tabula, between Ch and K (כ and ק), saying *χεσπιος* for *κίπιος*. Far less could they distinguish between the various gutturals, as is cleverly exemplified in the story where a Judæan asked a Galilean, when the latter wanted to buy an **אמר**, whether he meant **אמר** (wool), or **אמר** (a lamb), or **אמר** (wine), or **אמר** (an ass). The next consequence of this their disregard of the gutturals was, that they often threw them off entirely at the beginning of a word *per aphæresis*. Again they contracted, or rather wedged together, words of the most dissimilar terminations and beginnings. By confounding the vowels like the consonants, they often created entirely new words and forms. The Mappik H (ה) became Ch (somewhat similar to the Scotch pronunciation of the initial H). As the chief reason for this Galilean confusion of tongues (for which comp. Matt. xxvi. 73; Mark xiv. 70) may be assigned the increased facility of intercourse with the neighboring nations owing to their northern situation.

2. The Samaritan dialect, a mixture of vulgar Hebrew and Aramaean, in accordance with the origin of the people itself. Its chief characteristics are the frequent use of the *šin* (which not only stands for other gutturals, but is even used as *water-lectionis*), the commutation of the gutturals in general, and the indiscriminate use of the mute consonants ב for פ, ק for כ, פ for ק, etc.

3. The Judæan or Jerusalem dialect (comp. Ned. 86 b) scarcely ever pronounces the gutturals at the end properly, often throws them off entirely. *Jeshua*, becomes *Jeshu*; *Sheba* — *Shib*. Many words are peculiar to this dialect alone. The appellations of "door," "light," "reward," etc., are totally different from those used in the other dialects. Altogether all the peculiarities of provincialism, shortening and lengthening of vowels, idiomatic phrases and words, also an orthography of its own, generally with a fuller and broader vocalization, are noticeable throughout both the Targums and the Talmud of Jerusalem, which, for the further elucidation of this point, as of many others, have as yet not found an investigator.

The following recognized Greek words, the greater part of which also occur in the Talmud and Midrash, are found in Onkelos; Ex. xxviii. 25, *σφραγισ* ^a *λος*; Ex. xxviii. 11, *γλαφυς*; Gen. xxviii. 17 *ἰδιώτης*; Lev. xi. 30, *κωλότης*; Ex. xxviii. 18 *σφαιρας* ^b (Plin. xxxvii. 68); Ex. xxxix. 11, *καρκαρδόνιοι*, ^c comp. Pes. der. Kah. xxxii. (Carbunculi); Deut. xii. 30, *χαράκωμα* ^d (Ber. R. scviii.).

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 בבא דשא שרני בוציני
 אנר סומר ברלא

חלפתני חדיוס
 כרכוב כרכדינא
 גלה מרקיא