

DOWNLOAD PDF THE TARGUM OF ONKELOS AND JONATHAN BEN UZZIEL ON THE PENTATEUCH II

Chapter 1 : Targum Onkelos - Levítico, Números, Deuteronomio | PDF Flipbook

The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch; with the fragments of the Jerusalem Targum from the Chaldee J. W. Etheridge, MA , [The original title of the book is as stated above but whether it refers to Jonathan or Pseudo-Jonathan is subject to debate (for example, please see b.

Targum is the distinctive designation of the Aramaic translations or paraphrases of the Old Testament. After the return from exile Aramaic gradually won the ascendancy as the colloquial language over the slowly decaying Hebrew until, from probably the last century before the Christian era, Hebrew was hardly more than the language of the schools and of worship. As the majority of the population ceased to be conversant with the sacred language it became necessary to provide translations for the better understanding of the passages of the Bible read in Hebrew at the liturgical services. Thus to meet this need it became customary to add to the portions of the Scriptures read on the Sabbath an explanatory oral translation – a Targum. At first this was probably done only for the more difficult passages, but as time went on, for the entire text. The "Mishna" gives more elaborate instructions as to the way in which this translating should be done. According to the "Megillah" IV, 4, when the lesson to be read aloud was from the "Torah" only one verse was to be read to the translator Methurgeman. The directions also state which portions are to be read aloud but not translated cf. Another regulation was that the Targum was not to be written down "Jer. This prohibition, however, probably referred only to the interpretation given in the synagogue and did not apply to private use or to its employment in study. In any case, written Targums must have existed at an early date. Thus, for instance, one on the Book of Job is mentioned in the era of Gamaliel I middle of the first century A. These manuscripts, however, were only owned privately not officially as for a long period the Targums were without authoritative and official importance in Palestine. This authoritative position was first gained among the Babylonian Jews and through their influence the Targums were also more highly esteemed in Palestine, at least the two older ones. In the form in which they exist at present no Targum that has been preserved goes back further than the fifth century. Various indications, however, show the great antiquity of the main contents of many Targums, their theology among other things. That as early as the third century the text, for instance, of the Targum on the Pentateuch was regarded by the synagogue as traditionally settled is evident from the "Mishna Meg. There are Targums to all the canonical books excepting Daniel, Ezra, and Nehemiah; for some books of the Bible there are several Targums. As regards age and linguistic character they may be divided into three classes: The form of language used in the Targums is called specifically "Targum dialect". It belongs to western Aramaic and more particularly to the Aramaic of Palestine. Its home is to be sought in Judea, the ancient seat of the learning of the scribes. It should be borne in mind that this Targumic language does not represent the spoken Aramaic, but is the result of the labours of scholars. Consequently the point under discussion turns on a literary Aramaic originally formed in Judea. This is particularly true of the two earlier Targums; the later ones show generally an artificially mixed type of language. The traditional pointing of the texts is valueless and misleading: In Arabia the old synagogal custom of reciting the Targum at the religious services had been retained, and consequently more interest was felt there in the pronunciation. It must be acknowledged, however, that this cannot be regarded as a direct pronunciation of the Palestinian pronunciation; it may have sprung from a formal treatment of the Targum of Onkelos customary among the Babylonian scholars. As regards the method of translation all Targums in common strive to avoid as much as possible anthropomorphisms and anthropopathic terms, as well as other apparently undignified expressions concerning, and descriptive of God. The Targums are printed in the Rabbinical and Polyglot Bibles, although the two do not always contain the same Targums or an equal number of them. See below for particulars as to individual editions. In the Babylonian Talmud and in the Tosephta, Onkelos is the name of a proselyte who is mentioned as a contemporary of the elder Gamaliel "Aboda zara", 11a; cf. The labours of Onkelos are referred to in "Meg. Gaon Sar Shalom d. This he did in an opinion concerning the Targum which he evidently had before him at the

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time in a written copy. The designation that thus arose became customary through its acceptance by Rashi and others. It is evident, however, that in the passage mentioned "Meg. Compare also Midrash, Tanchuma, Mishpatim, 91, 92 ed. Thus it seems that in Babylonia the old and correct knowledge of the Greek translation of the proselyte Aquila was erroneously transferred to the anonymous Aramaic translation, that consequently Onkelos instead of Akylas is a corrupted form or a provincial modification of Aquila. It is not necessary to discuss here earlier views concerning this point. The effort to prove the existence of an Onkelos distinct from Aquila is still made by Friedmann "Onkelos and Aquila" in "Jahresber. Lehranstalt in Wien", , but the proof adduced is not convincing cf. Thus it is not known who wrote the Targum named after Onkelos. In any case the Targum, at least the greater part of it, is old, a fact indicated by the connection with Rab Eliezer and Rab Josua, and belongs probably to the second, or it may be to the first century of our era. It arose, as the idiom shows, in Judea , but it received official recognition first from the Babylonian Rabbis, and is therefore called by them "our Targum", or is quoted with the formula "as we translate". The high reputation of this authorized translation is shown by the fact that it has a Masorah of its own. The fixing of the written form, and thereby the final settlement of the text as well, should not be assigned to a date before the fifth century. The language is, in general, an artificial form of speech closely connected with the Biblical Aramaic. It is probably not the spoken Aramaic used as a dialect by the Jewish people, but a copy made by scholars of the Hebraic original, of which the Targum claims to give the most faithful reproduction possible. In doing this the Aramaic language is treated similarly to the Greek in the translation of Aquila , consequently the many Hebraic idioms. There is no positive proof Dalman, "Gramm", 13 of a corrupting influence of the Babylonian dialect as Noldeke held ["Semit. Sprachen" , 32; 2nd ed. As regards the character of the translation it is, taken altogether, fairly literal. Anthropomorphic and anthropopathic expressions are avoided by roundabout expressions or in other ways; obscure Hebrew words are often taken without change into the text; proper names are frequently interpreted, as Shinar-Babylon, Ishmaelites-Arabs; for figurative expressions are substituted the corresponding literal ones. Haggadic interpretation is only used at times, for instance in prophetic passages, as Genesis 49 ; Numbers 24 ; Deuteronomy This Targum was first printed at Bologna together with the Hebrew text of the Bible and the commentary of Rashi; later, in the Rabbinical Bibles of Bomberg and Buxtorf, and with a Latin translation in the Complutensian Polyglot , and the Polyglots of Antwerp , Paris , and London Among separate editions of the Targum special mention should be made of that printed in at Sabbioneta. More modern editions are: Berliner, "Targum Onkelos" 2 vols. I contains the text according to the Sabbioneta edition, and vol. II, elucidations; the Yemanites at Jerusalem have printed with an edition of the Pentateuch sefer Keter tora from manuscripts the Arabic translation by Saadya Jerusalem, , in which publication the vowel pointing above the line has been changed to sublinear pointing; Barnheim, "The Targum of Onkelos to Genesis" London, , on the text of the Yemen manuscripts. The Targum of Jonathan Yonathan The Targum to the Prophets priores, historical books; posteriores, the actual Prophets now in existence is ascribed to Jonathan ben Uzziel, who is said on the authority of the Babylonian "Megillah", 3a, to have formulated it orally, in accordance with the instructions of Haggai, Zachariah, and Malachi. This assertion probably means that in his exposition he gives the traditional interpretation that had been handed down from one generation to another since early times. Rab Joseph was regarded as a great authority on the tradition of the Targum and his judgment on the translation of many individual passages was eagerly listened to; he may perhaps be considered as the editor of this Targum. For Jonathan as for Onkelos the final settlement of the written form did not occur until the fifth Christian century. Cornill claims to show "Einleitung", 2nd. Linguistically, this Targum approaches most closely that of Onkelos; in grammatical construction the two are alike but the words used differ, and this Targum is more paraphrastic. In the historical books Jonathan himself is often the expounder, but in the actual prophetic books the exposition is in reality Haggadic. The religious opinions and theological conceptions of the era that are interwoven are very instructive. The text, further, is not free from later additions; from this cause arise the double translations of which the Targum contains several. The "Prophetae priores" was the first printed with the Hebrew text and the commentaries of Gimhi and Levi at Leiria, Portugal , in The last edition is that of de

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Lagarde, "Prophetæ chaldice e fide codicis Reuchliniani" Leipzig, There are supplementary additions to this from an Erfurt manuscript in "Symmicta", I, The Targum to the Haphtarah is to be found in what is called the Pentateuch edition of the Yemanites at Jerusalem. The Jerusalem Targums This designation is not correct; the older and more correct name, "Palestinian Targum", is found for instance in the writings of Gaon Hai d. Fundamentally the language of these Targums is Palestinian Aramaic but of a very mixed type. Neither of them is homogeneous grammatically and lexically. Besides expressions that recall the Galilean dialect of the Palestinian Talmud a preference is shown for imitation of the language of the Targum of Onkelos, while there are also various terms belonging to the language of the Babylonian Talmud. Targum Yerushalmi I on the Pentateuch This is generally called the Targum of Jonathan or of the Pseudo-Jonathan, because it is cited in the first printed edition Venice, under the name of Jonathan ben Uzziel. This designation, however, rests on a mistaken solution of an abbreviation. The Targum could not have appeared in its present form before the second half of the seventh century. For example Genesis Compare also Genesis The Targum covers the entire Pentateuch. The only passages that are lacking are: As to its form it is a free Haggadic treatment of the text, that is, an exposition of rather than a translation. A large part of it is made up of legendary narratives; there are also dialogues, rhetorical and poetical digressions. The paraphrase also discusses religious and metaphysical conceptions, as was the custom of the Jewish mystics of the seventh century. This Targum was first printed at Venice in It was also to be found in volume IV of the London Polyglot. A separate edition of this Targum was edited from the manuscript in the British Museum manuscript Addit. Concerning this codex cf. An English translation has been published by Etheridge supra. Targum Yerushalmi II Targum Yerushalmi on the Pentateuch is also called the Fragmentary targum because the Targum on the entire Pentateuch has not been preserved, but only portions of it on numerous longer and shorter passages, frequently only the Targum on individual verses or parts of such. These fragments were first printed in the rabbinical Bible of In language, method of translation, and exegetical form they are related to the Pseudo-Jonathan. A Latin translation from the Venice edition of was published by Taylor London, ; English tr. Opinions concerning the connection between the Targums Jerushalmi I and Jerushalmi II agree in general that both are to be traced back to different recensions of an old Jerusalem Targum. This is the view of Zunz p.

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Chapter 2 : Jerusalem Targum " Netzari Emunah

The targums of Onkelos and Jonathan ben Uzziel on the Pentateuch: with fragments of the Jerusalem targum from the Chaldee Item Preview.

The Aramaic translation of the Bible. It forms a part of the Jewish traditional literature, and in its inception is as early as the time of the Second Temple. The verb , from which the noun is formed, is used in Ezra iv. In mishnaic phraseology the verb denotes a translation from Hebrew into any other language, as into Greek see Yer. The use of the term "Targum" by itself was restricted to the Aramaic version of the Bible see Bacher, "Die Terminologie der Tannaiten," pp. As an interpretation of the Hebrew text of the Bible the Targum had its place both in the synagogal liturgy and in Biblical instruction, while the reading of the Bible text combined with the Targum in the presence of the congregation assembled for public worship was an ancient institution which dated from the time of the Second Temple, and was traced back to Ezra by Rab when he interpreted the word "meforash" Neh. The rules for reading the Targum are formulated in the Halakah see Meg. The Targum was to be read after every verse of the parashiyyot of the Pentateuch, and after every third verse of the lesson from the Prophets. Excepting the Scroll of Esther, which might be read by two persons in turn, only one person might read the Targum, as the Pentateuch or prophetic section also was read by a single person. Even a minor might read the Targum, although it was not fitting for him to do so when an adult had read the text. Certain portions of the Bible, although read, were not translated as Gen. The reader was forbidden to prompt the translator, lest any one should say that the Targum was included in the text of the Bible Ulla in Meg. With regard to the translation of Biblical passages, Judah ben Ilai, the pupil of Akiba, declared that whosoever rendered a verse of the Bible in its original form was a liar, while he who made additions was a blasphemer Tosef. A passage in Ab. The professional translator of the text of the Bible in the synagogue was called "targeman" "torgeman," "metorgeman" ; the common pronunciation being Meturgeman ; see Meg. His duties naturally formed part of the functions of the communal official "sofer" who had charge of Biblical instruction see Yer. Early in the fourth century Samuel ben Isaac, upon entering a synagogue, once saw a teacher "sofer" read the Targum from a book, and bade him desist. This anecdote shows that there was a written Targum which was used for public worship in that century in Palestine, although there was no definitely determined and generally recognized Targum, such as existed in Babylonia. The story is told Yer. Abin, an amora of the second half of the fourth century, reprehended those who read a Targum to Lev. In addition to the anecdotes mentioned above, there are earlier indications that the Targum was committed to writing, although for private reading only. Thus, the Mishnah states Yad. The Pentateuchal Targum, which was made the official Targum of the Babylonian schools, was at all events committed to writing and redacted as early as the third century, since its Masorah dates from the first half of that century. Two Palestinian amoraim of the same century urged the individual members of the congregation to read the Hebrew text of the weekly parashah twice in private and the Targum once, exactly as was done in public worship: Joshua ben Levi recommended this practise to his sons Ber. These two dicta were especially instrumental in authorizing the custom of reciting the Targum; and it was considered a religious duty even in later centuries, when Aramaic, the language of the Targum, was no longer the vernacular of the Jews. Owing to the obsolescence of the dialect, however, the strict observance of the custom ceased in the days of the first geonim. As a matter of fact, however, the custom did entirely cease in Spain; and only in southern Arabia has it been observed until the present time see Jacob Saphir, "Eben Sappir," i. The Aramaic translations of the Bible which have survived include all the books excepting Daniel and Ezra together with Nehemiah , which, being written in great part in Aramaic, have no Targum, although one may have existed in ancient times. Targumim to the Pentateuch: The official Targum to the Pentateuch, which subsequently gained currency and general acceptance throughout the Babylonian schools, and was therefore called the "Babylonian Targum" on the tosaftistic name "Targum Babli" see Berliner, l. Jeremiah [or, according to another version, R. Joshua, who praised him in the words of Ps. Jeremiah is described as

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transmitting the tradition on the authority of R. There is no doubt that these accounts coincide: The first citation of a targumic passage on Gen. The accepted Targum to the Pentateuch has a better claim to the title "Targum Babli" Babylonian Targum, as has already been explained. It is noteworthy, moreover, that the Jews of Yemen received this Targum, like that to the Prophets, with the Babylonian punctuation see Merx, "Chrestomathia Targumica"; and the colophon of a De Rossi codex states that a Targum with Babylonian punctuation was brought to Europe Italy from Babylon in the twelfth century, a copy with the Tiberian punctuation being made from it see Berliner, l. Passages from the Targum are cited with great frequency in the Babylonian Talmud with the introductory remark "As we translate" Berliner l. These researches into its history show that the Targum which was made the official one was received by the Babylonian authorities from Palestine, whence they had taken the Mishnah, the Tosefta, and the halakic midrashim on the Pentateuch. The content of the Targum shows, moreover, that it was composed in Palestine in the second century; for both in its halakic and in its haggadic portions it may be traced in great part to the school of Akiba, and especially to the tannaim of that period see F. Rosenthal in "Bet Talmud," vols. Yet even in this form the Palestinian Targum to the Pentateuch furnishes sufficient evidence that the two Targumim were originally identical, as is evident from many verses in which they agree word for word, such as Lev. The difference between the two is due to two facts: This Masorah contains statements concerning the divergencies between the schools of Sura and Nehardea, exactly as the Talmud Zeb. The principal object being to conform the Targum as closely as possible to the original text both in diction and in content, explanatory notes were omitted, and the Hebrew words were translated according to their etymological meaning, although the geographical names were retained in their Hebrew form almost without exception, and the grammatical structure of the Hebrew was closely followed. In some instances the original paraphrase is abbreviated in order that the translation may not exceed the length of the text too greatly; consequently this Targum occasionally fails to represent the original, as is evident from paraphrases preserved in their entirety in the Palestinian Targum, as in the case of Gen. The Palestinian Targum Targum Yerushalmi: A responsum of Hai Gaon, already cited with reference to the Targumim, answers the question concerning the "Targum of the Land of Israel [Palestine]" in the following words: If there is a tradition among them [the Palestinians] that it has been made the subject of public discourse since the days of the ancient sages [here follow the names of Palestinian amoraim of the third and fourth centuries], it must be held in the same esteem as our Targum; for otherwise they would not have allowed it. But if it is less ancient, it is not authoritative. It is very improbable, however, in our opinion, that it is of later origin" comp. Jehiel, which explains many words found in it. Another Italian, Menahem b. Solomon, took the term "Yerushalmi" which must be interpreted as in the title "Talmud Yerushalmi" literally, and quoted the Palestinian Targum with the prefatory remark, "The Jerusalemites translated," or "The Targum of the People of the Holy City. Uzziel, author of the Targum to the Prophets, was believed to have been the author of the Palestinian Targum to the Pentateuch also, the first to ascribe this work to him being Menahem Recanati in his commentary on the Pentateuch. It is possible, however, that the view, first advanced by Recanati, that Jonathan composed also a Targum on the Pentateuch, was due to a misinterpretation of the passage in the Zohar. A few years ago, however, Ginsburger edited under the title "Das Fragmententargum" Berlin, a number of other fragments from manuscript sources, especially from Codex Parisiensis No. This work rendered a large amount of additional material available for the criticism of the Palestinian Targum, even though a considerable advance had already been made by Bassfreund in his "Fragmenten-Targum zum Pentateuch" see "Monatsschrift," xl. The fragments of the Targum Yerushalmi are not all contemporaneous; and many passages contain several versions of the same verses, while certain sections are designated as additions "tosefta". Many of these fragments, especially the haggadic paraphrases, agree with the pseudo-Jonathan, which may, on the other hand, be older than some of them. In like manner, haggadic additions were made in later centuries to the text of the Targum, so that an African manuscript of the year alludes to the capture of Constantinople by the Turks in Early in the twelfth century Judah ben Barzillai wrote as follows with regard to these additions: Targum to the Prophets: The Official Targum to the Prophets: It

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originated, like the Targum to the Pentateuch, in the reading, during the service, of a translation from the Prophets, together with the weekly lesson. It is expressly stated in the Babylonian Talmud that the Targum accepted in Babylonia was Palestinian in origin; and a tannaitic tradition is quoted in the passage already cited from Megillah 3a, which declares that the Targum to the Prophets was composed by Jonathan b. Uzziel "from the mouths of Haggai, Zechariah, and Malachi," thus implying that it was based on traditions derived from the last prophets. The additional statements that on this account the entire land of Israel was shaken and that a voice from heaven cried: The story adds that Jonathan wished to translate the Hagiographa also, but that a heavenly voice bade him desist. The Targum to Job, which, as already noted, was withdrawn from circulation by Gamaliel I. Hillel; and the reference to his Targum is at all events of historical value, so that there is nothing to controvert the assumption that it served as the foundation for the present Targum to the Prophets. It was thoroughly revised, however, before it was redacted in Babylonia. This shows that as early as the beginning of the fourth century the Targum to the Prophets was recognized as of ancient authority. The Targum to the Prophets is undoubtedly the result of a single redaction. A Palestinian Targum Targum Yerushalmi: The Codex Reuchlinianus, written in ed. Linguistically they are Palestinian in origin. Most of the quotations given in the Targum Yerushalmi are haggadic additions, frequently traceable to the Babylonian Talmud, so that this Palestinian Targum to the Prophets belongs to a later period, when the Babylonian Talmud had begun to exert an influence upon Palestinian literature. Targum to the Hagiographa: The Babylonian Targumim to the Pentateuch and that to the Prophets were the only ones which enjoyed official recognition; so that even in Babylonia there was no authorized Targum to the Hagiographa, since this portion of the Bible furnished no sidrot for public worship. This fact is mentioned in the legend, already noted, that Jonathan ben Uzziel was forbidden to translate the Hagiographa. Nevertheless, there are extant Targumim on the hagiographic books; they are, for the most part, Palestinian in origin, although the Babylonian Talmud and its language influenced the Targumim on the Five Megillot. To the Psalms and to Job: These Targumim form a separate group, and, in view of their entire agreement in diction, hermeneutics, and use of the Haggadah, may have a common origin. The Targum to Psalms contains an interesting dramatization of Ps. The Targum to Job iv. Characteristic of both these Targumim is the fact that they contain more variants from the Masoretic text in vowel-points and even in consonants than any other Targum, about fifty of them occurring in the Targum to Psalms, and almost as many being found in the Targum to Job, despite its relative brevity. Both of these contain, moreover, a number of variants, fifty verses of Job having two, and sometimes three, translations, of which the second is the original, while the later reading is put first for a confirmation of the statements in "Monatsschrift," xx. This Targum contains scarcely any haggadic paraphrases. To the Five Megillot: These Targumim are alike in so far as all of them are essentially detailed haggadic paraphrases. This is especially the case in the Targum to Canticles, in which the book is interpreted as an allegory of the relation between God and Israel and of the history of Israel. This last-named work, which is quoted as early as the Massek. The Book of Esther is the only one of the hagiographic books which has a Targum noticed by the Halakah, rules for its reading having been formulated as early as the tannaitic period. The other "scrolls," however, were also used to a certain extent in the liturgy, being read on festivals and on the Ninth of Ab, which fact explains the discursiveness of their Targumim. This Targum follows the Palestinian Targumim both in language and in its haggadic paraphrases, although it shows the influence of the Babylonian Talmud also. It was first published in and by M. Beck from an Erfurt codex of; and it was again edited, by D.

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Chapter 3 : Targum of Jonathan To the Prophets () PDF | Original Bibles

THE TARGUM OF PALESTINE, COMMONLY ENTITLED. THE TARGUM OF JONATHAN BEN UZZIEL, ON THE BOOK OF GENESIS. _____ SECTION I. BERASHITH. I. At the beginning (min avella) the Lord created the heavens and the earth.

This article needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. April Learn how and when to remove this template message Targum Pseudo-Jonathan is a western targum translation of the Torah Pentateuch from the land of Israel as opposed to the eastern Babylonian Targum Onkelos. Its correct title was originally Targum Yerushalmi Jerusalem Targum , which is how it was known in medieval times. Some editions of the Pentateuch continue to call it Targum Jonathan to this day. It makes no mention of any translation by him of the Torah. So all scholars agree that this Targum is not due to Yonatan ben Uziel. Indeed, de Rossi 16th century reports that he saw two very similar complete Targumim to the Torah, one called Targum Yonatan Ben Uziel and the other called Targum Yerushalmi. For these reasons, scholars call it "Targum Pseudo-Jonathan". The first of these manuscripts cited by de Rossi is thought to have been the basis of the first printing in Venice where the false title Targum Yonatan ben Uziel is used. The second manuscript - the only known one to still exist - is in the British Museum and was published by Ginsburger in This targum is more than a mere translation. It includes much Aggadic material collected from various sources as late as the Midrash Rabbah as well as earlier material from the Talmud. So it is a combination of a commentary and a translation. In the portions where it is pure translation, it often agrees with the Targum Onkelos. The date of its composition is disputed. The majority opinion, on the basis of much internal evidence, is that it cannot date from before the Arab conquest of the Middle East despite incorporating some older material. Gottlieb puts the time of composition toward the end of the 8th century. On the other hand, since the Geonim are unfamiliar with it, and Rashi does not mention it, Rieder puts the composition some time after Rashi, perhaps during the period of the crusades.

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Chapter 4 : Targum | Catholic Answers

In addition to the Latin translations in the Polyglot Bibles there is one by Fagius (Strasburg,); there is also an English translation by Etheridge, The Targum of Onkelos and Jonathan ben Uzziel on the Pent., with the Fragments of the Jerusalem Targum, from the Chaldee (2 vols., London,).

This custom continues today in Yemenite Jewish synagogues. The Yemenite Jews are the only Jewish community to continue the use of Targum as liturgical text, as well as to preserve a living tradition of pronunciation for the Aramaic of the targumim according to a Babylonian dialect. Besides its public function in the synagogue, the Babylonian Talmud also mentions targum in the context of a personal study requirement: Medieval biblical manuscripts of the Tiberian mesorah sometimes contain the Hebrew text interpolated, verse-by-verse, with the targumim. This scribal practice has its roots both in the public reading of the Targum and in the private study requirement. The two "official" targumim are considered eastern Babylonian. Nevertheless, scholars believe they too originated in the Land of Israel because of a strong linguistic substratum of western Aramaic. Though these targumim were later "orientalised", the substratum belying their origins still remains. In post-talmudic times, when most Jewish communities had ceased speaking Aramaic, the public reading of Targum along with the Torah and Haftarah was abandoned in most communities, Yemen being a well-known exception. The private study requirement to review the Targum was never entirely relaxed, even when Jewish communities had largely ceased speaking Aramaic, and the Targum never ceased to be a major source for Jewish exegesis. For instance, it serves as a major source in the Torah commentary of Shlomo Yitzhaki, "Rashi", and therefore has always been the standard fare for Ashkenazi French, central European, and German Jews. For these reasons, Jewish editions of the Tanakh which include commentaries still almost always print the Targum alongside the text, in all Jewish communities. Nevertheless, later halakhic authorities argued that the requirement to privately review the targum might also be met by reading a translation in the current vernacular in place of the official Targum, or else by studying an important commentary containing midrashic interpretation especially that of Rashi. An official targum was in fact unnecessary for Ketuvim because its books played no fixed liturgical role. Uzziel was a disciple of Hillel, so he had traditions handed down from them-Maharsha, and the land of Israel [thereupon] quaked over an area of four hundred parasangs by four hundred parasangs, and a Bath Kol heavenly voice came forth and exclaimed, Who is this that has revealed My secrets to mankind? Uzziel thereupon arose and said, It is I who have revealed Thy secrets to mankind. He further sought to reveal [by] a targum [the inner meaning] of the Hagiographa, but a Bath Kol went forth and said, Enough! What was the reason? Because the date of the Messiah is foretold in it". Ika said, in the name of R. Hananel who had it from Rab: What is meant by the text, Neh. And they read in the book, in the law of God: Nevertheless, most books of Ketuvim with the exceptions of Daniel and Ezra-Nehemiah, which both contain Aramaic portions have targumim, whose origin is mostly western Land of Israel rather than eastern Babylonia. But for lack of a fixed place in the liturgy, they were poorly preserved and less well known. From Palestine, the tradition of targum to Ketuvim made its way to Italy, and from there to medieval Ashkenaz and Sepharad. The targumim of Psalms, Proverbs, and Job are generally treated as a unit, as are the targumim of the five scrolls Esther has a longer "Second Targum" as well. The targum of Chronicles is quite late, possibly medieval, and is attributed to a Rabbi Joseph. Other Targumim on the Torah [edit] There are also a variety of western targumim on the Torah, each of which was traditionally called Targum Yerushalmi "Jerusalem Targum". An important one of these was mistakenly labeled "Targum Jonathan" in later printed versions though all medieval authorities refer to it by its correct name. The error crept in because of an abbreviation: Scholars refer to this targum as Targum Pseudo-Jonathan. In the same printed versions, a similar fragment targum is correctly labeled as Targum Yerushalmi. The Western Targumim on the Torah, or Palestinian Targumim as they are also called, consist of three manuscript groups: Of these Targum Neofiti I is by far the largest. It consist of folios covering all books of the

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Pentateuch, with only a few damaged verses. The history of the manuscript begins when the censor Andrea de Monte d. The route of transmission may instead be by a certain "Giovan Paolo Eustachio romano neophito. It was translated and published during 1779, and has since been considered the most important of the Palestinian Targumim, as it is by far the most complete and, apparently, the earliest as well. Unfortunately, these manuscripts are all too fragmented to confirm what their purpose were, but they seem to be either the remains of a single complete targum or short variant readings of another targum. As a group, they often share theological views and with Targum Neofiti, which has led to the belief that they could be variant readings of that targum. They share similarities with The Fragment Targums in that they consist of a large number of fragmented manuscripts that have been collected in one targum-group. The manuscripts A and E are the oldest among the Palestinian Targum and have been dated to around the seventh century. Other Targumim were also discovered among the Dead Sea Scrolls. Peshitta The Peshitta is the traditional Bible of Syriac -speaking Christians who speak several different dialects of Aramaic. The translation of the Peshitta is usually thought to be between 1 and CE.

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Chapter 5 : Targum | Free Online Biblical Library

Originally published in two volumes appearing in and , J. W. Etheridge's, The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch, provides readers with English translations of two valuable Aramaic paraphrases of the Hebrew Scriptures.

At the beginning min avella the Lord created the heavens and the earth. And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the Spirit of mercies from before the Lord breathed upon the face of the waters. In wisdom be-hukema the Lord created. And the earth was vacancy and desolation, and solitary of the sons of men, and void of every animal; and the Spirit of mercies from before the Lord breathed upon the face of the waters. And the Lord beheld the light, that it was good; and the Lord divided between the light and the darkness. And the Lord call the light Day; and He made it that the inhabitants of the world might labour by it: And it was evening, and it was morning, the First Day. And it was evening, and it was morning, in the order of the work of the creation, or of the beginning, the First Day. And let there be a separation between the waters above and the waters below. And the Lord called the expanse the Heavens. And it was evening, and it was morning, the Second Day. And the Lord said, Let the lower waters which remain under the heavens be gathered together into one place, and the earth be dried, that the land may be visible. And it was so. And the Lord called the dry land the Earth, and the place of the assemblage of waters called He the Seas; and the Lord saw that it was good. And the Lord said, Let the earth increase the grassy herb whose seed seedeth, and the fruit-tree making fruit after its kind, whose seed is in itself upon the earth. And the earth produced grasses and herbage whose seed seedeth, and the tree making fruit after its kind. And the Lord saw that it was good. And it was evening, and it was morning, the Third Day. And the Lord said, Let there be lights in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs and for festival times, and for the numbering by them the account of days, and for the sanctifying of the beginning of months, and the beginning of years, the passing away of months, and the passing away of years, the revolutions of the sun, the birth of the moon, and the revolvings of seasons. And let them be for signs, and for seasons, and for the sanctifying by them of the beginning of months and years. And the Lord made two great luminaries; and they were equal in glory twenty and one years, less six hundred and two and seventy parts of an hour. And afterwards the moon recited against the sun a false report; and she was diminished, and the sun was appointed to be the greater light to rule the day; and the moon to be the inferior light to rule in the night, and the stars. And the Lord ordained them unto their offices, in the expanse of the heavens, to give forth light upon the earth, and to minister by day and by night, to distinguish between the light of the day and the darkness of the night. And the Lord beheld that it was good. And it was evening, and it was morning, Day the Forth. And the Lord said, Let the lakes of the waters swarm forth the reptile, the living animal, and the fowl which flieth, whose nest is upon the earth; and let the way of the bird be upon the air of the expanse of the heavens. And the Lord created the great tanins, the lev-ya-than and his yoke-fellow which are prepared for the day of consolation, and every living animal which creepeth, and which the clear waters had swarmed forth after their kind; the kinds which are clean, and the kinds which are not clean; and every fowl which flieth with wings after their kinds, the clean and the unclean. And He blessed them, saying, Increase and multiply, and fill the waters of the seas, and let the fowl multiply upon the earth. And it was evening, and it was morning, Day the Fifth. And the Lord said, Let the soil of the earth bring forth the living creature according to his kind; the kind that is clean and the kind that is unclean; cattle, and creeping thing, and the creature of the earth, according to his kind. And the Lord made the beast of the earth after his kind, the clean and the unclean, and cattle after their kind, and every reptile of the earth after its kind, the clean and the unclean. And the Lord said to the angels who ministered before Him, who had been created in the second day of the creation of the world, Let us make man in Our image, in Our likeness; and let them rule over the fish of the sea, and over the fowl which are in the atmosphere of heaven,

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and over the cattle, and over all the earth, and over every reptile creeping upon the earth. And the Lord created man in His Likeness: And the Word of the Lord created man in His likeness, in the likeness of the presence of the Lord He created him, the male and his yoke-fellow He created them. Male and female in their bodies He created them. And He blessed them, and the Lord said to them, Increase and multiply, and fill the earth with sons and daughters, and prevail over it, in its possessions; and have dominion over the fish of the sea and over the fowl of the heavens, and over every creeping animal that creepeth upon the earth. And the Lord said, Behold, I have given you every herb whose seed seedeth upon the face of all the earth, and every unfruitful tree for the need of building and for burning; and the tree in which is fruit seeding after its kind, to you it shall be for food. But to every beast of the earth, and to every fowl of the heavens, and to every reptile upon the earth in which is the living soul, I have given all green herbs. And the Lord beheld every thing He had made, and it was very good. And it was evening, and it was morning, the Sixth Day. And the creatures of the heavens and earth, and all the hosts of them, were completed. And the Lord had finished by the Seventh Day the work which He had wrought, and the ten formations which He had created between the suns; and He rested the Seventh Day from all His works which He had performed. And the Lord blessed the Seventh Day more than all the days of the week, and sanctified it, because in it He rested from all His works which the Lord had created and had willed to make. These are the geneses of the heavens and earth when they were created in the day that the Lord God made the earth and heavens. And all the trees of the field were not as yet in the earth, and all the herbs of the field had not as yet germinated, because the Lord God had not made it to rain upon the earth, and man was not to cultivate the ground. But a cloud of glory descended from the throne of glory, and was filled with waters from the ocean, and afterward went up from the earth, and gave rain to come down and water all the face of the ground. And the Lord God created man in two formations; and took dust from the place of the house of the sanctuary, and from the four winds of the world, and mixed from all the waters of the world, and created him red, black, and white; and breathed into his nostrils the inspiration of life, and there was in the body of Adam the inspiration of a speaking spirit, unto the illumination of the eyes and the hearing of the ears. And Adam became a soul of life. And the Lord God made to grow from the ground every tree that was desirable to behold and good to eat, and the tree of life in the midst of the garden, whose height was a journey of five hundred years, and the tree of whose fruit they who ate would distinguish between good and evil. And the tree of knowledge, of which any one who ate would distinguish between good and evil. The name of the first is Phishon; that is it which compasseth all the land of Hindiki, where there is gold. And the gold of that land is choice. There is the bedilcha, and the precious stones of byrils. And the name of the second river is Gichon; that is it which encompasseth all the land of Koosh. And the name of the third river is Diglath; that is it which goeth to the east of Athoor. And the fourth river is Pherath. And the Lord God took the man from the mountain of worship, where he had been created, and made him dwell in the garden of Eden, to do service in the law, and to keep its commandments. And the Lord God took the man, and made him dwell in the garden of Eden; and set him to do service in the law, and to keep it. But of the tree of whose fruit they who eat become wise to know between good and evil, thou shalt not eat: And the Lord God said, It is not right that Adam should be sleeping alone: I will make unto him a wife who may be a helper before him. I will make for him a yoke-fellow, going forth with him. And whatever Adam called the living animal, that was its name. And Adam called the names of all cattle, and all fowl of the heavens, and all beasts of the field. But for Adam was not found as yet a helper before him. And for Adam was not found a yoke-fellow going forth with him. And He took one of his ribs, it was the thirteenth rib of the right side, and closed it up with flesh. And the Lord God builded the rib which he had taken from Adam into a woman; and He brought her to Adam. And Adam said, This time, and not again, is woman created from man. Thus, because she is created from me, she is bone of my bone, and flesh of my flesh. This it is fit to call Woman, because from man she was taken. Therefore a man shall leave, and be separate from the house of the bed of his father and of his mother, and shall consociate with his wife, and both of them shall be one flesh. And both of them were wise, Adam and his wife; but they were not faithful or truthful in their glory. Therefore a man shall leave the house of the bed of his father and his

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mother And they knew not what is shame. And the serpent was wiser unto evil than all the beasts of the field which the Lord God had made. And he said to the woman, Is it truth that the Lord God hath said, You shall not eat of every tree of the garden? And the woman said to the serpent, From the rest of the fruits of the trees of the garden we have power to eat; but of the fruit of the tree which is in the midst of the garden the Lord hath said, You shall not eat of it, nor approach it, lest you die. In that hour the serpent spake accusation against his Creator, and said to the woman, Dying you will not die; for every artificer hateth the son of his art: And the woman beheld Sammael, the angel of death, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and desirable tree by means of which to understand. And she took of its fruit, and did eat; and she gave to her husband with her, and he did eat. And the eyes of both were enlightened, and they knew that they were naked, divested of the purple robe in which they had been created. And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures. And they made to them vestments. And the Lord God called to Adam, and said to him, Is not all the world which I have made manifest before Me; the darkness as the light? The place where thou art concealed, do I not see? Where are the commandments that I commanded thee? Walking in the garden in the strength of the day And the Word of the Lord God called to Adam, and said to him, Behold, the world which I have created is manifest before Me; and how thinkest thou that the place in the midst whereof thou art, is not revealed before Me? Where is the commandment which I taught thee? And He said, Who showed thee that thou art naked? Unless thou hast eaten of the fruit of the tree of which I commanded that thou shouldst not eat. And Adam said, The woman whom Thou gavest to be with me, she gave me of the fruit of the tree, and I did eat. And the Lord God said to the woman, What hast thou done? And the woman said, The serpent beguiled me with his subtilty, and deceived me with his wickedness, and I ate. And the Lord God brought the three unto judgment; and He said to the serpent, Because thou hast done this, cursed art thou of all the cattle, and of all the beasts of the field: And I will put enmity between thee and the woman, and between the seed of thy son, and the seed of her sons; and it shall be when the sons of the woman keep the commandments of the law, they will be prepared to smite thee upon thy head; but when they forsake the commandments of the law, thou wilt be ready to wound them in their heel. Nevertheless for them there shall be a medicine, but for thee there will be no medicine; and they shall make a remedy for the heel in the days of the King Meshiha. And it shall be when the sons of the woman consider the law, and perform its instructions, they will be prepared to smite thee on thy head to kill thee; and when the sons of the woman forsake the commandment of the law, and perform not its instructions, thou wilt be ready to wound them in their heel, and hurt them.

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Chapter 6 : Gorgias Press. Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch (2-volume set)

The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch With the Fragments of the Jerusalem Targum, From the Chaldee; Leviticus, Numbers and Deuteronomy by John Wesley Etheridge The Old Covenant, Commonly Called the Old Testament Translated From the Septuagint by Charles Thomson.

Robert Appleton Company, Targum is the distinctive designation of the Aramaic translations or paraphrases of the Old Testament. After the return from exile Aramaic gradually won the ascendancy as the colloquial language over the slowly decaying Hebrew until, from probably the last century before the Christian era, Hebrew was hardly more than the language of the schools and of worship. As the majority of the population ceased to be conversant with the sacred language it became necessary to provide translations for the better understanding of the passages of the Bible read in Hebrew at the liturgical services. Thus to meet this need it became customary to add to the portions of the Scriptures read on the Sabbath an explanatory oral translation -- a Targum. At first this was probably done only for the more difficult passages, but as time went on, for the entire text. The Mishna gives more elaborate instructions as to the way in which this translating should be done. According to the Megillah IV, 4, when the lesson to be read aloud was from the Torah only one verse was to be read to the translator Methurgeman. The directions also state which portions are to be read aloud but not translated cf. Another regulation was that the Targum was not to be written down Jer. This prohibition, however, probably referred only to the interpretation given in the synagogue and did not apply to private use or to its employment in study. In any case, written Targums must have existed at an early date. Thus, for instance, one on the Book of Job is mentioned in the era of Gamaliel I middle of the first century A. This authoritative position was first gained among the Babylonian Jews and through their influence the Targums were also more highly esteemed in Palestine, at least the two older ones. In the form in which they exist at present no Targum that has been preserved goes back further than the fifth century. Various indications, however, show the great antiquity of the main contents of many Targums, their theology among other things. That as early as the third century the text, for instance, of the Targum on the Pentateuch was regarded by the synagogue as traditionally settled is evident from the Mishna Meg. There are Targums to all the canonical books excepting Daniel, Ezra, and Nehemiah; for some books of the Bible there are several Targums. As regards age and linguistic character they may be divided into three classes: The form of language used in the Targums is called specifically Targum dialect. It belongs to western Aramaic and more particularly to the Aramaic of Palestine. Its home is to be sought in Judea, the ancient seat of the learning of the scribes. It should be borne in mind that this Targumic language does not represent the spoken Aramaic, but is the result of the labours of scholars. Consequently the point under discussion turns on a literary Aramaic originally formed in Judea. This is particularly true of the two earlier Targums; the later ones show generally an artificially mixed type of language. The traditional pointing of the texts is valueless and misleading: In Arabia the old synagogal custom of reciting the Targum at the religious services had been retained, and consequently more interest was felt there in the pronunciation. It must be acknowledged, however, that this cannot be regarded as a direct pronunciation of the Palestinian pronunciation; it may have sprung from a formal treatment of the Targum of Onkelos customary among the Babylonian scholars. As regards the method of translation all Targums in common strive to avoid as much as possible anthropomorphisms and anthropopathic terms, as well as other apparently undignified expressions concerning, and descriptive of God. The Targums are printed in the Rabbinical and Polyglot Bibles, although the two do not always contain the same Targums or an equal number of them. See below for particulars as to individual editions. In the Babylonian Talmud and in the Tosephta, Onkelos is the name of a proselyte who is mentioned as a contemporary of the elder Gamaliel Aboda zara, 11a; cf. The labours of Onkelos are referred to in Meg. Rab Jeremiya, according to others Rab Hiya bar Abba says: Gaon Sar Shalom d. This he did in an opinion concerning the Targum which he evidently had before him at the time in a written copy. The designation that thus arose became customary through its

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acceptance by Rashi and others. It is evident, however, that in the passage mentioned Meg. Compare also Midrash, Tanchuma, Mishpatim, 91, 92 ed. Thus it seems that in Babylonia the old and correct knowledge of the Greek translation of the proselyte Aquila was erroneously transferred to the anonymous Aramaic translation, that consequently Onkelos instead of Akylas is a corrupted form or a provincial modification of Aquila. It is not necessary to discuss here earlier views concerning this point. The effort to prove the existence of an Onkelos distinct from Aquila is still made by Friedmann Onkelos and Aquila in *Jahresber. Lehranstalt in Wien*, , but the proof adduced is not convincing cf. Thus it is not known who wrote the Targum named after Onkelos. In any case the Targum, at least the greater part of it, is old, a fact indicated by the connection with Rab Eliezer and Rab Josua, and belongs probably to the second, or it may be to the first century of our era. It arose, as the idiom shows, in Judea, but it received official recognition first from the Babylonian Rabbis, and is therefore called by them our Targum, or is quoted with the formula as we translate. The high reputation of this authorized translation is shown by the fact that it has a Masorah of its own. The fixing of the written form, and thereby the final settlement of the text as well, should not be assigned to a date before the fifth century. The language is, in general, an artificial form of speech closely connected with the Biblical Aramaic. It is probably not the spoken Aramaic used as a dialect by the Jewish people, but a copy made by scholars of the Hebraic original, of which the Targum claims to give the most faithful reproduction possible. In doing this the Aramaic language is treated similarly to the Greek in the translation of Aquila, consequently the many Hebraic idioms. There is no positive proof Dalman, *Gramm*, 13 of a corrupting influence of the Babylonian dialect as Noldeke held [*Semit. Sprachen*, 32; 2nd ed. As regards the character of the translation it is, taken altogether, fairly literal. Anthropomorphic and anthropopathic expressions are avoided by roundabout expressions or in other ways; obscure Hebrew words are often taken without change into the text; proper names are frequently interpreted, as Shinar-Babylon, Ishmaelites-Arabs; for figurative expressions are substituted the corresponding literal ones. Haggadic interpretation is only used at times, for instance in prophetic passages, as Gen. This Targum was first printed at Bologna together with the Hebrew text of the Bible and the commentary of Rashi; later, in the Rabbinical Bibles of Bomberg and Buxtorf, and with a Latin translation in the Complutensian Polyglot, and the Polyglots of Antwerp, Paris, and London. Among separate editions of the Targum special mention should be made of that printed in at Sabbioneta. More modern editions are: Berliner, *Targum Onkelos* 2 vols. I contains the text according to the Sabbioneta edition, and vol. This assertion probably means that in his exposition he gives the traditional interpretation that had been handed down from one generation to another since early times. Rab Joseph was regarded as a great authority on the tradition of the Targum and his judgment on the translation of many individual passages was eagerly listened to; he may perhaps be considered as the editor of this Targum. For Jonathan as for Onkelos the final settlement of the written form did not occur until the fifth Christian century. Cornill claims to show *Einleitung*, 2nd. Linguistically, this Targum approaches most closely that of Onkelos; in grammatical construction the two are alike but the words used differ, and this Targum is more paraphrastic. In the historical books Jonathan himself is often the expounder, but in the actual prophetic books the exposition is in reality Haggadic. The religious opinions and theological conceptions of the era that are interwoven are very instructive. The text, further, is not free from later additions; from this cause arise the double translations of which the Targum contains several. The *Prophetae priores* was the first printed with the Hebrew text and the commentaries of Gimhi and Levi at Leiria, Portugal, in . The last edition is that of de Lagarde, *Prophetae chaldice e fide codicis Reuchliniani* Leipzig. There are supplementary additions to this from an Erfurt MS. The Targum to the Haphtarach is to be found in what is called the Pentateuch edition of the Yemanites at Jerusalem. Fundamentally the language of these Targums is Palestinian Aramaic but of a very mixed type. Neither of them is homogeneous grammatically and lexically. Besides expressions that recall the Galilean dialect of the Palestinian Talmud a preference is shown for imitation of the language of the Targum of Onkelos, while there are also various terms belonging to the language of the Babylonian Talmud. Targum Yerushalmi I on the Pentateuch This is generally called the Targum of Jonathan or of the Pseudo-Jonathan, because it is cited in the first printed

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edition Venice, under the name of Jonathan ben Uzziel. This designation, however, rests on a mistaken solution of an abbreviation. The Targum could not have appeared in its present form before the second half of the seventh century. The Targum covers the entire Pentateuch. The only passages that are lacking are: As to its form it is a free Haggadic treatment of the text, that is, an exposition of rather than a translation. A large part of it is made up of legendary narratives; there are also dialogues, rhetorical and poetical digressions. The paraphrase also discusses religious and metaphysical conceptions, as was the custom of the Jewish mystics of the seventh century. This Targum was first printed at Venice in 1526. It was also to be found in volume IV of the London Polyglot. Concerning this codex cf. An English translation has been published by Etheridge supra. Targum Yerushalmi II Targum Yerushalmi on the Pentateuch is also called the Fragmentary targum because the Targum on the entire Pentateuch has not been preserved, but only portions of it on numerous longer and shorter passages, frequently only the Targum on individual verses or parts of such. These fragments were first printed in the rabbinical Bible of 1603. In language, method of translation, and exegetical form they are related to the Pseudo-Jonathan. A Latin translation from the Venice edition of 1526 was published by Taylor London, 1707; English tr. Opinions concerning the connection between the Targums Jerushalmi I and Jerushalmi II agree in general that both are to be traced back to different recensions of an old Jerusalem Targum. This is the view of Zunz p. Bassfreund infra reaches the conclusion that the basis both of the Fragmentary Targum and that of the Pseudo-Jonathan is a complete Jerusalem Targum of post-Talmudic origin, but that the two Targums, Jerushalmi I and II, presuppose the existence of the Targum of Onkelos. The Fragmentary Targum gives from this ancient Jerusalem Targum gives from this ancient Jerusalem Targum, according to Bassfreund, only matter supplementary to Onkelos, while Onkelos and the Jerusalem Targum have been used in preparing the Pseudo-Jonathan. In the preface to his edition of the Pseudo-Jonathan see below Ginsburger tries to prove that both the Fragmentary Targum and the Pseudo-Jonathan may be traced back to a very ancient Palestinian Targum, which was not influenced by the Targum of Onkelos until a later date. Nearly all have been published by Ginsburger, *Das Fragmententargum*, 1876. Linguistically they are to be regarded as the work artificially produced of a late age. They depend in the main on the Jerusalem Targums and probably belong to the same era; the Targum on Chronicles may be somewhat later.

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Chapter 7 : targum onkelos to genesis | Download eBook pdf, epub, tuebl, mobi

The Targum of Jonathan Ben Uzziel The Targum of Jonathan Ben Uzziel On the Pentateuch II. And the creatures of the heavens and earth, and all the hosts of.

These are Aramaic paraphrases of the Old Testament targum -- "interpretation, translation," from targem, "to explain, translate "; cf. At first the targum was a free oral exposition; then it gradually acquired fixed form, and at last was reduced to writing. It is frequently found in manuscripts following the Hebrew text verse by verse. When the Law was read, the paraphrase was given after every verse; with the Prophets three verses were allowed to be taken together. The language of the Targums used to be called Chaldee, because Jerome so named the Aramaic portions of the Hebrew Bible, which are written in a dialect very akin to that of the Targums. In reality, these have preserved the Jewish form of the Aramaic, the next cognate dialect being Syriac, the form of the Aramaic used by the Christians of Edesea, while still other cognate dialects are those of the Palmyrene inscriptions and of the Samaritans. The grammatical and lexicographical use of the Targums is hampered by the fact that no edition has as yet appeared that takes account of all the materials now available. Mercier vocalized the texts after the Syriac, Buxtorf after the Biblical Aramaic; the edition printed by Foa Sabbionetta, seems to rest on a manuscript in which the supralinear system of vocalization had been changed into that of Tiberias, but with many faults and inconsistencies. The most original system of vocalization is that preserved in manuscripts from Yemen, on which cf. One on the Pentateuch is attributed in some passages of the Talmud to the helpers of Ezra. In the third century its text seems to have been considered fixed, and manuscripts are mentioned several times, but Origen and Jerome apparently did not know a Targum, and hence we may conclude that it did not find official recognition before the fifth century. Its language is different from that of both Talmuds, and seems to render the original into the language of the place and time of its origin Palestine as faithfully as a translation which is somewhat paraphrastic can do. The Hebrew text on which it rests is practically our Masoretic text, and it is of interest as representing the exegetical tradition of the Jews. It is quite literal, gives a messianic interpretation of Gen. It is more paraphrastic than the Targum of the Law, which induced Cornill to think that it is older. Eichhorn and Bertholdt thought they recognized different hands. The paraphrase is greatly influenced by the book of Daniel. Great enmity is shown against Rome. Some verses are missing from the former, and the latter is preserved only in fragments. Bacher, in ZDMG, xxviii. Ginsburger, on the contrary Pseudo-jonathan, Berlin, , preface , and Bacher find in them traces of a very old Palestinian Targum, which has been worked over by Onkelos. The comment in these pieces is sometimes very fantastic. The Hagiographa The Targums of the Hagiographa are not translations, but commentaries; the Targum of the Song of Solomon, for instance, is a panegyric of the Jewish nation with foolish anachronisms, the Targum of the Psalms is in some parts literal, in others explanatory. The Targum of Proverbs is a working over of the Syriac translation cf. Pinkuss, in ZATW, xiv, 65, As the Hagiographa were not read in the Synagogue as regularly as the Law and the Prophets cf. For Esther there are two Targums. The best grammar is G. The first special dictionary for the Targum is the Meturgeman of Elias Levita, Isny, ; quite complete but unsatisfactory linguistically is J. The whole range of Aramaic literature is treated in Nathan ben Jehief Sepher he-aruk c. Kohut, Vienna, cf. Boderianus , printed in the Antwerp Polyglot; J. Buxtorf, Lexicon chaldaicum, , new ed. Fischer, Leipsic, ; M. The Targum of Onkelos was first printed Bologna, , with Hebr. Berliner at Berlin, cf. Lagarde, Mittheilungen, ii, ; latest edition in the Hebrew Pentateuch Sefer keter tora at Jerusalem, Parts are in A. Merx, Chrestomathia Targumica, Berlin, ; in E. Translations are that in Eng, by J. Etheridge, including Onkelos, Jonathan, and the Jerusalem fragments, 2 vols. On the text-critical value and other relations consult: Brederek, in TSK, lxxiv, ; A. On the person of Onkelos consult: Lussatto, Philoxemus, Cracow, ; M. The editions of the Targums of Jonathan are: Levy, Targum on Isaiah, with Commentary, London, The best editions of both are by M. On both Targums, cf. The Targum of the Hagiographa: The first edition of Job, Ps. David, Berlin, cf. Strack, Einleitung in das A.

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The Targums of Onkelos and Jonathan ben Uzziel on the Pentateuch with the fragments of the Jerusalem Targum [tr.] from the Chaldee by J.W. Etheridge, Volume 1 The Targums of Onkelos and Jonathan ben Uzziel on the Pentateuch with the fragments of the Jerusalem Targum [tr.] from the Chaldee by J.W. Etheridge, John Wesley Etheridge.

This defect it is attempted to remedy, at least so far as relates to the writings of Moses, in the work now submitted. The translation, made directly from the Chaldee, is strictly ad literam, and preserves the idiomatic characteristics of the original. The Targum of Onkelos possesses an intrinsic philological and critical worth, from its close adherence to the Hebrew text, and as being a voucher for the condition of that text as extant in the first century; while the more diffuse paraphrase of the Jonathan or Palestinian Targum, variegated with the picturesque traditions of the Jews, will give it an attraction to the general reader. That book, too, was undertaken because at the time nothing of the kind was to be obtained in English. If it be too much for me to say that my volume may be accepted as a companion to that of the learned German, I will at least express the hope that it may serve as an humble attendant. Designed as an Introduction to the Study of Hebrew Literature. The present opportunity is taken of mentioning my regret, that in the account of Jewish Commentaries on the Scriptures, I omitted those of M. Cahen, of Paris, in fourteen volumes, which comprise the Hebrew text, and a new French translation, with notes, philologic, geographical, and literary. I have the pleasure, also, of adding to the list of this class of works the more recently published commentaries of Dr. Kalisch, on the Books of Genesis and Exodus,â€”rich in learning, and beautiful in style. It may be acceptable also to mention, that an excellent edition of the Machsor, the entire Ritual for the festivals of the Hebrew year, has been lately published by Mr. Valentine, of London, in six portable volumes. It has the Hebrew text, well printed, with an English translation under the care of the Rev. That eminent Jewish scholar, Herr Leopold Dukes, has also increased our obligations to his laborious pen, by his German Disquisition on the ethical works of Salomo ben Gabirol, as well as his edition of the Shiri Shelomo of the same author; and his Nachal Kedumim, or Collection of choice Specimens of the Ancient and Mediaeval Hebrew Poets. More akin to the work now in hand, is a translation of the Hebrew Bible into English, for the use of Jewish schools and families, by Dr. Benisch, of London, carried on, as we understand, under the supervision of the Chief Rabbi, the Rev. Adler; and another of the same character, in the German language, by Dr. Ludwig Philippson, with the original text and illustrations, in four volumes. I make a special note also of a beautiful edition of the Hebrew Bible, lately published at Wilna and Petersburg, with the German translation begun by Mendelssohn, and completed by his continuators. This noble edition is in sixteen volumes, large octavo; the original text being accompanied by the Chaldee Targums, the commentary of Rashi, R. Izhaki, and a condensed commentary gathered from Eben Ezra, Levi ben Gershom, David Kimchi, and other eminent expositors. The Bible text only has the German version; the Targums and commentaries are untranslated. The octavo size of the work makes it much more convenient than the unwieldy folios of the Polyglots and the other Rabbinical Bibles. Such works as these, and I have mentioned but a few, out of many which have appeared within the last seven years, give plain indication that the revival of Hebrew learning, in the present century, is still acquiring strength; and that the Jewish literati especially, by their noble enterprises for the advancement of the study of their glorious language, and of the Holy Writings delivered in it to mankind, are doing a great work, and are worthy of the gratitude and honour of all who revere the Word of God. In the ensuing Translation I have followed, upon Onkelos, the Aramaic text of Walton, carefully collated with the last edition of the Targums, published at Wilna, under the care of an association of learned Jews. The principal variations are noted in our margin, along with the more remarkable readings of the Samaritan version of the Pentateuch. Between Onkelos and the Palestinian Targum there is a great difference of manner, the paraphrase in the latter being largely interspersed with hagadistic or legendary illustrations; some of which, when explained on the principle laid down in the Introduction, are good enough, though for others of them, as unworthy of the solemn majesty of Holy

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Scripture, I have no apology. In fact, these paraphrases contain two elements: Each must have its proper judgment. The perusal of these Targums will have one good result, if it lead to a renewed examination and study of the Pentateuch: Austell, October 24th,

Chapter 9 : Targum Onqelos (Onkelos)

The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch: With the Fragments of the Jerusalem Targum from the Chaldee Etheridge John Wesley out of 5 stars 8.