



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

A NOTEWORTHY TARGUM MS. IN THE BRITISH MUSEUM.

MSS. of the Targum are not scarce in the British Museum, in fact, they may be enumerated by scores. Many are of extreme interest and of far-reaching importance. Such is conspicuously the case with those splendid specimens which were brought from Southern Arabia, and are punctuated with the superlinear vowel-signs. Prof. Dalman has recently published the first volume of his Aramaic and New-Hebrew Dictionary, and has based his readings, wherever possible, upon one or another of these clear and beautifully preserved texts. His examples from the former prophets are founded upon the readings from the British Museum MS. Oriental 2210; for the latter prophets he has used Or. 2211, and for the five "scrolls" Or. 2375. These MSS. are invaluable for the reconstruction of the Targum editions, which have become very corrupt, in the course of time, by the mistakes of successive generations of copyists, who erred either through ignorance or carelessness.

But of far greater importance is the unique MS. of the Targum Jerushalmi I (Add. 27031). As far as I know, it is the only MS. of this Targum—the Pseudo-Jonathan—in existence. And, strange to say, it appears to have been overlooked by the keen German scholars. In the year 1884 Dr. Berliner wrote: "Unfortunately a critical edition of the two Jerusalem Targums must be indefinitely postponed until we obtain a MS. upon which to base our text. In the meantime we are perforce compelled to rely upon the faulty editions, in which different readings are frequently confused, since for the Pseudo-Jonathan no MS. has hitherto been found" (Berliner, *Targum Onkelos*, II, p. 123, Berlin, 1884). Dr. Berliner's remark was repeated as recently as last year by Dr. Ginsburg. The following is a quotation from an article in the *Monatsschrift für Geschichte und Wissenschaft des Judenthums*, by Prof. Dalman: "He (Dr. Ginsburg) says that MSS. of the Pseudo-Jonathan are not to be found, and refers to a communication from Mr. Margoliouth of London, according to

whom the MS. of the Pseudo-Jonathan in the British Museum is an abstract from the Walton Polyglot." That such a source for this MS. is impossible is pointed out by Prof. Dalman, with whom Mr. Margoliouth is in full accord, for the Polyglot did not appear until 1657, whilst the censor's mark in the MS. bears the date 1593 (or 1598). Two MSS. of this Targum were known to Azaria de Rossi, and are quoted by him in his *Meor Enajim*, ch. ix. De Rossi wrote his great work in 1570. He says: ראיתי ב' תרגומים שלמים על התורה: כלה דומים מלה במלה הוא' ביד חנשיאים בני פואה מריוו וכתוב בשוליו שהוא תרגום יונתן בן עוזיאל והוא' ביד הר"ר שמואל קסים במנטובה ובשוליו יכנהו תרגום ירושלמי שניהם מתחילים תרגום בראשית לא ובחמחא אלא מן אוולא. "I have seen two complete Targums upon the Pentateuch, agreeing literally with each other; one is in the possession of the noble Foa family; on the fly-leaf this Targum is called the Targum of Jonathan ben Uzziel; the other belongs to R. Samuel Kasis of Mantua, but its title is Targum Jerushalmi. Both render the word 'Bereshit' by 'from the beginning,' and not by 'in wisdom.'" Now we know that the British Museum MS. is not identical with that which Foa possessed, because the latter served as basis to the text of the first edition which appeared in Venice in the year 1591. In Asher Forin's introduction to that edition he states that the text is based upon a MS. which came from the library of Isaac Foa (מבית מדרשו של יצחק פואה), and was then in the possession of Foa's sons. Add. 27031 differs in many respects from the *editio princeps*. This is most noticeable in the case of those verses which have been omitted, either accidentally or designedly, from the 1591 edition. Prof. Dalman mentions upwards of a dozen in his *Dialektproben* (Leipzig, 1896, p. 35). On the other hand, Leviticus xxiv. 31 occurs in the edition, but is wanting in the MS. Add. 27031 cannot then be identified with the one seen by De Rossi, which was the property of the Foa family. The other MS. which De Rossi saw belonged to R. Samuel Kasis (קסים), and was called תרגום ירושלמי. Now on the fly-leaf of our MS. the following inscription occurs: "The purchase of my money, without grudging, I, Santa, son of R. Kasis." I read the last last word ב'יריקסי', i.e. בני קסים. The characters are similar to those used in the body of the work, but the ink is a little blacker. Whilst I am fairly confident of the correctness of my identification, it must be pointed out that two objections may be raised. In the first place the MS. in the British Museum is called תרגום יונתן בן עוזיאל, whereas the copy which De Rossi saw bore the inscription תרגום ירושלמי. Again, De Rossi states that the two MSS. which he saw were

practically identical, which is not the case with Add. 27031 and the first edition, which was based upon Foa's MS. If the British Museum really possesses the MS. which De Rossi saw, then Add. 27031 is not only of literary, but also of historical, value. The MS. itself is remarkably well preserved. It contains 231 folios, paper. Although with a little practice, it is on the whole not difficult to read, still, in many cases, the letters \aleph and \beth , γ and δ are scarcely distinguishable. It is entirely unpunctuated, and is written in the peculiar and characteristic Italian hand. By the censor's mark on folio 231 b we may see that it is a product of the sixteenth century. Its variations from the first edition, although not numerous, are occasionally important. For a new edition both sources would have to be used, for obvious mistakes do occasionally occur which could be rectified by reference to the 1591 edition. We should also have to use a beautifully preserved fourteenth-century MS. (Add. 21160), in which a few readings from the Targum Jerushalmi occur which do not always agree with those in Add. 27031. In the latter MS. the *custos* occurs at the foot of every page, and occasionally marginal notes or variant readings are added. Scribes' errors are rare; when they do occur, we usually find them corrected on the margin by a later hand. It must be conceded that the censor has exercised his prerogative very sparingly. He has scribbled his signature at the end of the work, but the decipherment is entirely beyond me. Mr. Margoliouth reads it *Dominico Ferosol*, while Prof. Dalman thinks it is *Dominico Jerosolomitano*, who is known as the author of the *Canon Expurgationis* (1596). He has tampered with the Targum to Numbers xxiv. 19. The Hebrew of this verse runs $\text{וַיִּרְדֵּף מִצֵּלָב שְׂרִיר מְעִיר}$ $\text{וְהִאֲבִיר שְׂרִיר מְעִיר}$, which the Revised Version renders, "And out of Jacob shall one have dominion, and shall destroy the remnant from the city." The prophecies of Balaam, with their forecasts of the future, naturally lend themselves admirably to Midrashic paraphrase, and the Targums usually have recourse to Hagadic amplification in all such poetical passages. Yet even here Onkelos is literal. "One will descend from the house of Jacob, who will destroy him who escapes from the city of the nations," a rendering which is perhaps preferable to that of the R. V. Onkelos takes the word וַיִּרְדֵּף from the root ירד , whilst the R. V. finds the root in רדה . The Pseudo-Jonathan, according to our MS., paraphrases: "And a ruler shall arise from the house of Jacob, and will destroy and annihilate [the remnant which has escaped from Constantinople, the guilty city, and will lay waste and desolate the rebellious city, even Rome] and Caesarea, the strong cities of the nations." I have indicated by brackets the portion deleted by the censor; the words are thickly

scratched out, but can just be deciphered. The two words *היא רומי*, "even Rome," do not occur in the *editio princeps*. Caesarea, founded by King Herod, became the metropolis of Palestine after the destruction of Jerusalem, and was known as Roma Minor. The fragmentary Targum Jerushalmi II thus renders our verse, "A king will arise from the house of Jacob, and will destroy what will remain of the strong city."

I hope to be able to publish this MS., and compare its readings with those of the first edition. My efforts would be confined to establishing a correct, critical, consonantal text, similar to De Lagarde's edition of the Targum of the Prophets. No vowel-signs would be added. Such a work appears to be a desideratum, if only to dispel the illusions which still exist upon the subject. This Targum for centuries bore the honoured name of Jonathan ben Uzziel, the author of the Targum of the Prophets. It redounds to the eternal honour of that greatest of critics, Zunz, that he finally and authoritatively gave the quietus to this mistake. With a critical acumen, which has rarely been equalled and never surpassed, he conclusively proved that the so-called Targum Jonathan was merely another and fuller recension of the fragmentary Targum Jerushalmi II. As is now well known, the blunder originated in mistaking the initials *ת"ת* for *ינתן*, whereas they really stand for *ירושלמי*. He goes on to point out that our Targum is of comparatively late origin, being more recent than the name Constantinople, than the final casting of the Jewish Calendar, than the fall of the Western Roman Empire, and than the Babylonian Talmud. All these facts tend to show that its date is approximately about the second half of the seventh century (Zunz, *Gottesdienstliche Vorträge*, pp. 75-76). That the dialect in which it is written is most puzzling, and occasionally corrupt, need not discourage the student, as many of the difficulties are the result of the barbarous vocalization, and disappear with an improved text. Prof. Dalman places the language of this Targum under the column headed "Mixed Aramaic," since both "Judaean" and "Galilean" forms occur in it. At the same time it must be clearly understood that, as an exegetical aid, it is practically valueless. As Hävernicks says: "The fewer the exegetical facilities, accordingly, which this paraphrase offers for the understanding of the Old Testament, the more important it is as being replete with examples of the mode of interpreting, and of the theological doctrines in vogue among the Jews of a later period. The more so because the traditions peculiar to it were derived not only from the Talmud, but also from older Targums written in a freer style, their higher antiquity being sometimes confirmed by the New Testament" (Hävernicks: *Introduction to*

the Old Testament, translated by Alexander, Edinburgh, 1872, p. 337). As an instance he mentions 2 Timothy iii. 8: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." Jannes and Jambres occur nowhere in the Bible, but appear in this Targum to Exodus vii. 11, as the names of those of Pharaoh's wise men and sorcerers, who, by their enchantments, were able to equal Moses' wonderful actions. This Targum teems with hundreds of similar peculiar and interesting Midrashim, which frequently throw much light upon the contemporary literature.

H. BARNSTEIN.