be found in the Gospels,@@1 it gradually lost its authority and the greater portion of its original matter, and is now in our hands what it is. It certainly never was part of the *T. Onkelos,* nor was the *T. Onkelos* part of it, though the two are closely related. As regards its age, several of the pieces formerly found in it (now in *T. Yonathan)* were in the 2d and 3d centuries distinctly quoted@@2 with disapprobation. But like *Onkelos* it cannot have been written down before the *Mishnah* and other parts of the oral Law.@@3

(γ) The *Targum Yonathan, or T. of Jonathan, on the Pentateuch* is also Palestinian. This Targum was no doubt undertaken, as Dr Bacher has shown *{Z.D.M. G.,* xxviii. p. 69), to combine the finest parts of what early *T. Onkelos* and *T. Yerushalmi* contained. This attempt could not have been made without both these Targums lying in writing before the compiler of the third Targum. The *Targum Yonathan* on the Pentateuch is a product, at the earliest, of the 7th century, to which conclusion internal evidence also points.@@4 The author is, of course, not the Yonathan b. 'Uzziel, principal of the eighty disciples of Hillel (T. B., *Sukkah,* 28*a*), who, according to T. Bab., *Megill.,* 3*a*, composed a Targum on the Prophets from the traditions of Haggai, Zechariah, and Malachi.@@5

II. *Targum Yonathan on the Prophets.—*It has been known from early quotations, as from Rashi (*q.v.*) and others, but notably from Kimhi (*q.v.*)*,* that, in addition to the complete extant Targum on the Prophets, there existed other Targums or fragments of them. These are now known from the marginal additions to the Reuch- linian Codex of the Targum on the Prophets published by Lagarde (Leipsic, 1872), and have been discussed by Bacher (*ut sup.*)*.* As regards the complete Targum on the Prophets, no mistake can be greater than to believe that Rab Yoseph, a teacher of the 3d and 4th centuries, and head of the academy of Pumbaditha (see Rabbah), was the author of this Targum in whole or in part. This mistake has its origin in the repeated phrase of the Babylonian Tal­mud, בדמחדגם יוםף (“ as Rab Yoseph targumizes”) ; but then a similar phrase exists with regard to Rab Shesheth, בדמחדגםדב ששח ב(“ as Rab Shesheth @@6 targumizes ”). And in like manner the expres­sion בדמחדגמינז (“as we targumize ”) is of frequent occurrence. In this last instance the words mean “as we are in the habit of translating certain passages in Holy Writ according to a Targum we have received.” As applied to Rab Yoseph and Rab Shesheth the phrase may certainly mean more and yet not imply that these teachers were in any way authors of the Targum on the Law, the Prophets, or Hagiographa. Rab Yoseph and Rab Shesheth were both blind, and as such were not allowed to quote *in extenso* the written word of the Law, which it was forbidden to recite orally. They therefore committed to memory the oral Targum, and so were, of course, appealed to as Targumic authorities, &c.@@7 That Rab Yoseph was not the author of the Targum on the Prophets will be clearly seen from the following Talmudic passage (B., *Megillah,* 3*a*; *Mo'ed Katan,* 286) :—“Were it not for the Targum of that verse [Zechar. xii. 11] I should not know the meaning of the prophet.” This verse is from the last but one of all the Prophets ;@@8 and we see that Rab Yoseph must have had the Targum on the Prophets before him. In the opinion of the present writer this Targum was composed by Yonathan ; and, not being on books of the Law, there was no reason why it should not have been there and then written

down.@@9 Although the traditions it embodies came originally from Babylonia and returned to Babylonia, its language has yet a more marked colouring of the Palestinian idiom than that of Onkelos, because it was not studied so much and therefore not so much modified and interpolated. Some of the Agadoth occurring in this Targum are ascribed in the Talmud and Midrash to later men, but this is no conclusive argument against an early date. It can be shown that many laws and sayings supposed to be of the 2d, 3d, and 4th centuries of the Christian era are actually of pre- Christian times, and, indeed, certain explanations, figures of speech, &c., had been, so to say, floating in the air for centuries. Certain passages in the Septuagint contain Agadoth which re­appear, seemingly for the first time, in the Talmudic literature. The Prophets themselves knew Agadoth which only reappear in what are believed to be late Midrashim (comp., *e.g.,* Isaiah xxix. 22 with T. B., *Synh.,* 19*b* ; Isa. xxx. 26 with Targum on Judges V. 31, *Per. Rab.,* xii.; Ezek. xxii. 24, &c., with *Ber. Rab.,* xxxiii.).@@10

III. *Targum on the Hagiographa.—*No author’s name is attached to this Targum in whole or in part. The Psalms must have had one@@11 or two@@12 Targums ; the book of Proverbs at least two ;@@13 the book of Job at least three.@@14 There must have been two Targums on Canticles,@@15 Ruth,@@16 Ecclesiastes,@@17 and Esther,@@18 and probably theee on Lamentations,@@19 the earliest of which was, no doubt, simultane­ously coming into existence with the earliest on the book of Job. For Ezra-Nehemiah no Targum exists. Daniel only in part wanted a Targum, and it is supposed to have had one ;@@20 and the books (or rather the book) of Chronicles have a by no means late one,@@21 although it is not by Rab Yoseph, of the 4th century.@@22

@@@1 See T. Yer., *Berakhoth,* v. 3, and compare with it Luke vi. 36. Compare Berliner, *ut supra,* pp. 85, 86.

@@@2 Compare last note.

@@@3 *Bibliography of the Targum Yerushalmi on the Pentateuch.—*(A) There is a MS. of this Targum preserved in the Vatican library (ccccxl.). (B) The first edition of this Targum is in the so-called Christian Rabbinic Bible of 1517. It is to be found also in most polyglott and Rabbinic Bibles, including the Polish editions (Warsaw, &c. ). (C) Translations :

*—(a)* Latin—(1) by Taylerus (London, 1649, 4to) ; (2) by Chevalier (in the *Polyglott,* London, 1653-57). (*b*) In English by Etheridge ( *Tar­gums,* London, 1862-65, 8vo). (D) There are two commentaries on

this Targum in Hebrew :—(1) by R. David b. Ya'akob (Prague, 1609, 4to); (2) by R. Mordekhai b. Naphtali (Amsterdam, 1671-77, fol.).

@@@4 See our Targum on Gen. xxi. 21, where Mohammed’s first wife (Khadīdja) and their youngest daughter (Fātima) are mentioned by name.

@@@5 *Bibliography.—*(A) There certainly exists, somewhere in Italy, a MS. of this Targum, although the owner is at present unknown. (B) This Targum appeared for the first time in the Pentateuch edition of Venice (1590-91, 8vo). (C) Translations :—(*a*) Latin by Chevalier

(London, 1653-57); (6) in English by Etheridge (*op. cit.*). (D) Com­mentaries;—(1) by R. David b. Ya'akob (Prague, 1609, 4to); (2) by R. Mordekhai b. Naphtali (Amst., 1671-77, fol.); (3) by an anony­mous author in the Warsaw edition.

@@@6 In the editions before us (T. B., *Sotah,* 48*b*) *Yoseph* stands on the margin instead of *Shesheth* ; but in the edition before R. 'Azaryah m. Haadummim the reading was absolutely *Shesheth* ; see *Meor 'Enayim,* cap. xlv.

@@@7 See *Tosaphoth* on *B. Kam.*, leaf 3*a*, catchword בדמחדגם

@@@8 This is by no means an isolated phrase ; in T. B., *Synhedrin,* 94*b*, a similar one occurs, referring to Isa. viii. 6.

@@@9 See, however, vol. xxi. p. 648.

@@@10 *Bibliography.—*(A) There are MSS. of the Targum on the Prophets in the Bodleian (Opp. Add., 4to, 75 and 76, Uri 4 and Kennicott 5). (B) The earliest edition is in the Rabbinic Bible of 1517. (C)

Translations :—(*a*) in Latin—(1) by Alphonsus Zamorensis (revised by Arias Montanus and afterwards by Clericus) ; (2) Jeremiah, by Ghislerus, 1623; (3) Minor Prophets, by Mercerus, 1559, Tremellius, 1567, and Figueiro, 1615; (4) Hosea, Joel, and Amos, by Quinquar- boreus, 1556; (5) Obadiah, by Bedwell, 1601, and Leusden, 1656; (*b*) in English—Isaiah, by Pauli (London, 1871, 8vo). (D) Besides

the general literature mentioned under “ *Onkelos ” {in fine),* we must mention Frankel, *Zum Targum der Propheten* (Breslau, 1872, 4to), which must be used with caution.

@@@11 See T. B., *Megillah,* 21*a*, and also Rashi on T. B., *Ta'anith,* leaf 18*a*. Zunz is greatly mistaken when he says (*Gott. Vortr.,* p. 64) that the Targums on Psalms, Job, and Proverbs have one and the same linguistic character. The Targum on Proverbs is almost pure Syriac.

@@@12 See the Targum itself on Psalm lxxvi. 11.

@@@13 There, no doubt, existed another Targum on this book, older than that now in our hands; see *Ber. Rab.,* xciii.

@@@14 See the extant Targum on Job xxiv. 19, and comp. note 19 *infra.*

@@@15 See R. Nathan b. Yehiel's *'Arukh,* s.v. פלטיא . A “Yerushalmi Targum ” presupposes at least one other.

@@@16 The Targum on the Five Megilloth has all one character, and is therefore wholly Yerushalmi.

@@@17 The Targum itself repeatedly quotes another Targum.

@@@18 See Rashi on T. B., *Megillah,* leaf 13*b*, catchword זכה. We have still two Targums on Esther. It ought to be mentioned here that in the post-Talmudic *Massekheth Sopherim,* xiii. 6, an Aramaic translation of Esther iii. 1 is given with the introductory words : בד יוםף חדגם (“Rab Yoseph targumized”). This somewhat lengthy translation is found (the quotation from the Targum on Proverbs excepted) almost verbatim in the *Targum Sheni in loc.*

@@@19 The book of Lamentations, and consequently a Targum thereon, was no doubt used along with the book of Job and the Targum thereon, by mourners. See Schiller-Szinessy, *Catalogue,* i. p. 27.

@@@20 See Munk, “Notice sur Saadia” (Cahen, *La Bible: Isaïe,* Paris, 1838), p. 159. His ingenious remarks are scarcely borne out by fact.

@@@21 From a late name occurring in a book no conclusions must be drawn, as isolated words may be a mere interpolation. The internal character of a work must decide the age in which it was composed

*@@@*22 *Bibliography.—* (A) There are MSS. of the Targum—(1) on the Psalms, in Parma (De-Rossi, 31, 32, 732) and Paris (110) ; (2) on Proverbs, in Parma (31, 32) and Paris (as before) ; (3) on Job, in Parma (31, 32) and Paris (as before) ; (4) on the Five Megilloth, in the Court Library of Vienna (xxix. ), Parma (31, 32), the Bod­leian (Uri 1, 44), Cambridge (Add., 436); and (5) on Chronicles in the Vatican (Urb. i.), the Erfurt ministerial library, Cambridge (E 5, 9), and the Bodleian (Uri 35, 36). (B) The earliest editions of the

Targum on the Hagiographa (except on Daniel, Ezra-Nehemiah, and Chronicles) are the Rabbinic Bibles, and on Chronicles those of 1680-83 by Beck and 1714 by Wilkins. (C) Translations :—*{a)* in Hebrew— the *Targum Sheni—*(1) *Leshon Zahab* (Const., 1732), and (2) *Path- shegen hakkethab* (Amst., 1770, repr. at Czernowitz, 1838),—all 8vo; (*b*) in Latin—(1) on the Psalms, by Aug. Justinianus, and again by Arias Montanus ; (2) on Proverbs, by Alphonsus Zamorensis ; (3) on Job, by the same; (4) on Canticles, by the same, and again by Schreckenfuchs (Basel, 1553, 8vo) ; (5) on Ruth, by Arias Montanus,