

...THE INDEPENDENT for August 7th brings a short notice of the new editor of the Targum Onkelos, which has just appeared. The author of this new edition is Dr. A. Berliner, professor at the orthodox rabbinical seminary in Berlin, who, in 1877, published *Die Massorah zum Targum Onkelos, Enthaltend Massorah Magna und Massorah Parva*. The work now published by Berliner consists of two volumes, the first comprising the text with vowel points, the second notes, introduction and indexes. The second volume is by far the most valuable, because it shows the great learning of the author. The first seventy pages contain notes to the first part, whereas the remaining pages, 73-256, are devoted to the history of the Targum. Very interesting are the sections which treat of Aquila's version, of the relation of our Targum to the other versions and Targumin, of the vowelized Targum-text, and of the literature of the Aramæan Targum. The earliest rabbi who mentions the Targum is Saadiah Gaon, who died in the year 942 at Sorah, and the earliest edition of our Targum was published without vowels at Bologna in 1482. With the vowels it was published at Lissabon in 1491. It is very interesting, as Berliner states that the name Targum Onkelos appears first in the edition as published in the Rabbinic Bible, Venice 1517, and ever since it was so used. It is not necessary to repeat what has already been said concerning the Targum of Onkelos; Bible dictionaries and cyclopædias give the necessary information. Since we have now a good edition of the Targum on the Pentateuch, it would be a very timely undertaking to publish a new edition of Etheridge's English translation on the basis of Berliner's text. Etheridge's work is good as far as it goes; but it is deficient in many respects. What, e.g., has *taninia*, instead of sea-fishes, to do in an English translation? What shall the reader do with "*bedaleh*" for *bellium*, or "*kerubaya*" for *cherub*, or "*El Illaah*" for the *Most High God*, or "*Abram the Itraah*" for *Hebrew*. Etheridge is also not very accurate. Thus he omits, in Gen. xii, 1, "from thy kindred," and some hunter after various readings might be led to the supposition that these words were not originally in the Hebrew. Gen. xiii, 6, he omits "for their substance was great, so that they could not dwell together," etc., etc. We will not multiply examples; enough that we have valid reasons for our suggestion.