

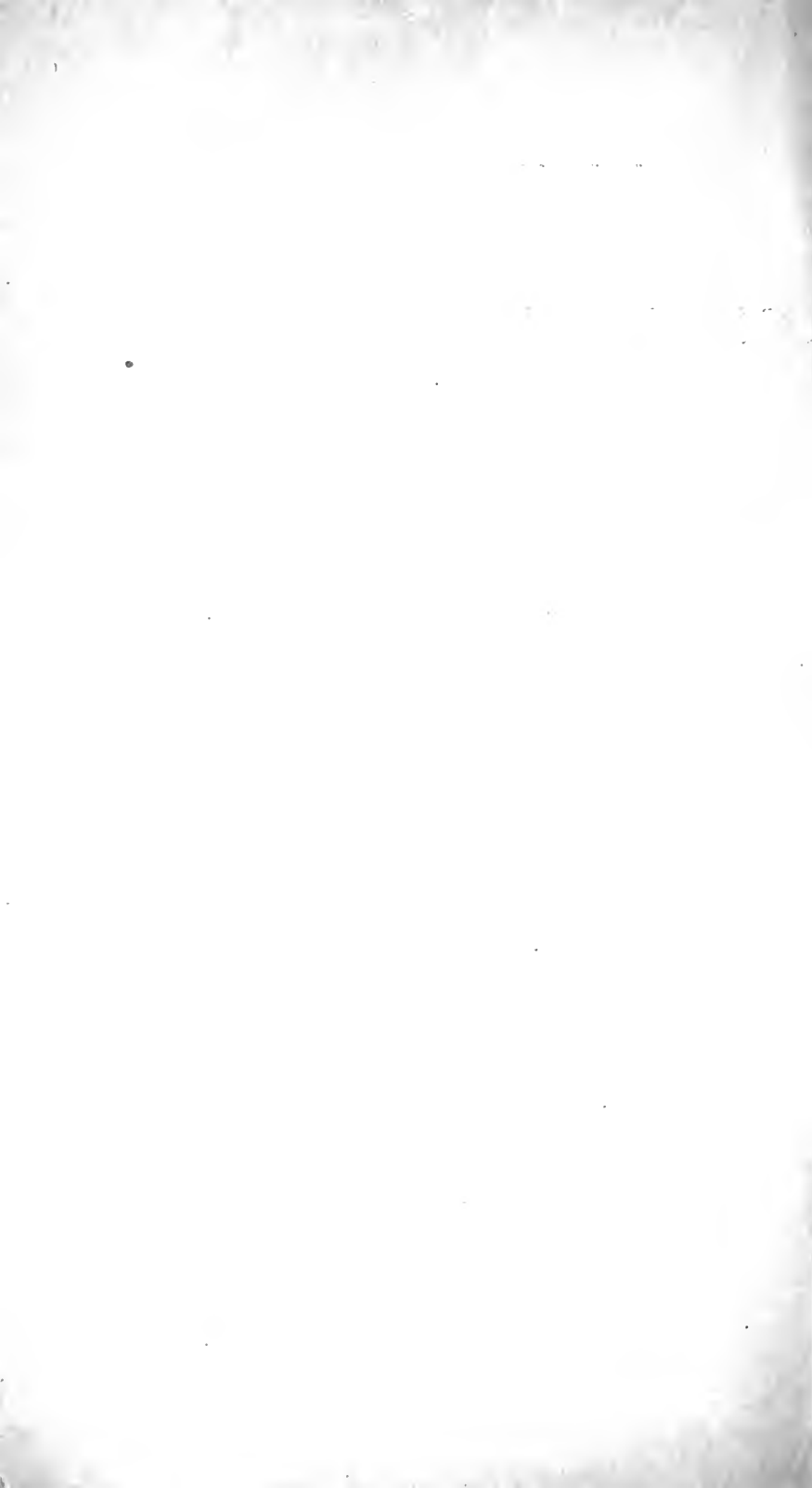
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The Targum of Onkelos to Genesis

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THE TARGUM
OF
ONKELOS TO GENESIS

A CRITICAL ENQUIRY

INTO THE VALUE OF THE TEXT EXHIBITED BY YEMEN MSS.
COMPARED WITH THAT OF THE EUROPEAN RECENSION

TOGETHER WITH
SOME SPECIMEN CHAPTERS OF THE ORIENTAL TEXT

BY

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LONDON 1896
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DEDICATED

TO

MY REVERED TEACHER AND FRIEND

THE REV. DR. M. GASTER

to whom I owe an everlasting debt of gratitude for the
instruction received at his hands and the constant
interest he has shown in my welfare.

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PREFACE.

THE purpose of this enquiry is to critically investigate the recension of the Targum of Onkelos preserved in the Yemen Mss. and to establish a comparison between these Mss. and the Western or European texts, which are at present best represented by Berliner's recent edition. Berliner did not avail himself, however, of these Eastern Mss. and his edition is therefore, to a certain extent, inadequate and can hardly be accepted as final. In order to establish a critical edition this enquiry goes into minute details of grammar, differences of vocalization and orthography, additions and omissions, interchange of particles and variant readings. Part I contains the general outlines of this research and the results arrived at. Part II shows the more detailed comparison and lists of examples, following the text of the Bible, chapter and verse. The investigation concludes with a few specimen chapters of the Targum text, according to the version given by the Yemen Mss. It will probably reflect the original Palestinian form. Instead of making an index I have given a detailed Table of Contents. It is my fervent hope that this humble effort may be appreciated by students of the Bible and may give an incentive to the true appreciation of the work of Onkelos.

H. B.

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LIST OF ABBREVIATIONS.

- A* = Ms. Codex Montefiore. No. 502.
B = „ „ „ „ 508.
C = „ Brit. Museum. Or. No. 2363.
D = „ Codex Gaster. No. 2.
B. = Berliner's Targum Onkelos (Berlin 1884).
Bbl. = Babylonian.
Bib. Aram. = Biblical Aramaic.
D. = Daggeš.
Hag. = Haggadic.
Hal. = Halachic.
H̄. = H̄ireq.
H̄t. = H̄atef.
H̄o. = H̄olem.
L. = Levy's Chaldäisches Wörterbuch (Leipzig 1866).
Luz. = Luzzatto's Philoxenos (Vienna 1830).
O. = Onkelos.
P. = Patah.
Plst. = Palestinian.
Q. = Qameš.
R. = Kafe.
S. = Segol.
Š. = Šureq.
Ş. = Şere.
Še. = Šewa.
Spl. = Superlinear.
Sbl. = Sublinear.
Trg. = Targum.
-

I. HISTORY OF THE TEXT.

1. It is universally acknowledged that of all the Translations of the Bible that bearing the name of Onkelos enjoyed the greatest veneration from very ancient times; because it rests upon the Exegesis of the Tanaim, and is considered to represent the original traditional Interpretation.

Its sanctity was enhanced when the Amoraim invested it with great authority by making it an official decree that it should be publicly read in the Synagogue side by side with the Hebrew original.

The neglect of this Rabbinical decree was in later times greatly blamed by some of the Geonim. This neglect of the Targum was most noticeable among the Jews living in arabic-speaking countries, after the arabic language had supplanted the Aramaic as the Jewish vernacular. Among other authorities who have blamed the Jews for their laxity in carrying out the principle of *שנים נקרא יחד תרגום* the names of Jehuda b. Qoreiſ, Samuel Hanagid and the Geonim Natronai and Hai stand out most prominently.

Their admonitions had a salutary effect for throughout the middle ages and at the present time this precept is strictly adhered to, and this accounts for the veneration in which it is held by the Jews—a veneration which, it may be added, is shared by all students of Holy Writ, on account of the light which this translation throws upon many obscure passages in the Bible, as well as for its intrinsic merits¹.

¹ Cf. Delitzsch „Zur Geschichte der jüdischen Poesie“. Leipzig 1836, pp. 27 and 135.

2. The Targum originated in Palestine, but was subsequently transplanted to Babylon where it enjoyed great esteem, coming, as it did from the Holy Land. Similarly we find the study of the Calendar and the Ritual pursued with great zest in Babylon, both of which are products of Palestinian learning. In Babylon, as we shall see more clearly presently, a fresh redaction of the text was made, which differed in many respects, from the original Plst. Version.

From Babylon the Trg. travelled to Europe, first to Italy and then to Germany and Northern France, and also to Spain and Provence.

3. In the course of its travels, the text of the Trg. became more and more corrupt. Some time¹ after its arrival in Europe the original Spl. vocalization was exchanged for the Sbl. system which was used for the Hebrew language, a change which had the most pernicious effect upon the text. The evil was aggravated by the ignorance of the European scribes who inserted marginal glosses in the text and heaped errors upon errors until the text of the Trg. became in an all-but-hopeless condition.

4. The result of this is seen in the texts which are in common use to-day. These are far from perfect. Various expedients have been tried from time to time to improve the text with but indifferent success, the reason being that all the would-be amenders started from an incorrect standpoint. They all assumed that the European copies were based upon the original text, whereas they originate from the Bbl. Redaction. Buxtorf wished to remodel the text according to Bibl. Aram., quite ignoring the fact that a long time had elapsed between the Aramaic of the Bible and that of the Trg. and that the Trg. was composed under entirely different circumstances, and for an entirely different purpose.

Lagarde thought he would be serving the interests of

¹ At the beginning of the 12th century by Nathan B. Machir of Ancona, according to an epigraph of the Codex 12 of de Rossi (v. Berliner „Targum Onkelos“. Berlin 1884, Vol. II, p. 134).

science in the best way by omitting the vowel-signs and confining his attention to establishing a correct and critical consonantal text, but, it must be remarked, he did not even attain this ideal.

Berliner's edition of the Targum¹, (B.) which is a reprint of the Sabionetta edition of 1554 suffers for the same reason as all other European Editions. His sources are all European MSS. none of which exhibit the original text but the subsequent Babyl. redaction. It is undoubtedly superior to any of its predecessors, besides which the edition is invaluable containing as it does the products of a life-study and embodying the ripe results of all B.'s predecessors in the same branch of learning. Before proceeding to the investigation how our Trg. texts may be improved by reference to MSS. unknown to B. and hitherto all-but-neglected and which will serve as basis for our own investigations it is necessary to know something about O., his time and the general character of his translation of the Pentateuch.

II. ONKELOS AND HIS TRANSLATION.

1. As to the date of this translation much difference of opinion has existed. Frankel² and Geiger³ place its date in the time of the later Talmudists, but by observing certain characteristics of the translation B. has fixed the time as contemporaneous with or immediately following the time of R. 'Aqiba; second half of the second century. He bases this opinion upon the Targumist's consistent avoidance of anthropomorphisms (which is also a characteristic of the LXX), the little necessity felt for aramaicising Greek words—these words being *au courant* in the original Greek in 'Aqiba's time—and the Targumic embodiment of 'Aqiba's hal. and hag. principles⁴.

¹ Berlin: 1884. ² „Zu dem Targum der Propheten“. Breslau 1872, p. 9. ³ Urschrift und die Übersetzungen der Bibel. Breslau 1857, p. 164. ⁴ l. c. pp. 102—108. Cf. also Zunz "Gottesd. Vort." Frankfort 1892, p. 132.

2. As regards the character of this Translation, this is described with great clearness and minuteness by B.¹ Our Trg. is neither too literal nor too free; it shows a remarkable agreement with the Massoretic Text²; it always follows the Qerē leaving the Ketib unnoticed³ a characteristic which is also noticeable in a MS. of Daniel with Spl. vocalization which came under my notice, and the importance of which will be considered in chapter VIII. The Targumist omits certain pleonasm which are to be found in the Hebrew text⁴, he occasionally endeavours to imitate the sound of the original text⁵, employs a rich store of synonyms, occasionally makes use of circumlocution and simplifies figurative expressions. Both the Tetragrammaton and אלהים are rendered יי⁶, which was written ייי (until this was taken as a sign for the Trinity), of which various modifications, such as יי, זיי, רזי are found. The reason of the Targumist's dislike of the word אלהים is found in the employment of this word for strange gods⁷. When יי אלהים occur together, the Targumist must naturally reproduce them as they occur in the Hebrew text.

3. According to Rapoport⁸, where we have a law which applies to the administration of justice the Targumist renders literally, but where a command occurs which affects each individual member of the community, the traditional explanation is given. But so many exceptions to this rule are to be found, that it must be rejected, and that given by Adler⁹ substituted for it. This rule runs thus—Whenever the Targumist has to meet the contradictory views of Sectarians, or in those cases wherein the people have not yet attained a complete knowledge of

¹ pp. 206—224 l. c. ² l. c. p. 207. ³ l. c. p. 209. ⁴ l. c. p. 210. ⁵ l. c. p. 211. ⁶ l. c. p. 223. ⁷ That this is not always the case may be seen from Exodus 12, 12 where אלהים יי is rendered שְׂפָתַי יְהוָה יִפְתָּח. ⁸ In Kerem I'emed V, 223 and VI, 220 also in דברי ירמיה לני (Prague: 1861) p. 11. ⁹ In the Introduction to his ירמיה לני Wilna: 1874.

the tradition, or when the Tanaim themselves differ upon the point in question, the Targumist gives the better of the two traditions, but where the tradition is unassailable he renders literally¹. Singer, however, says we can lay down no general rule, but O. employs the Halacha in his translation where a literal rendering would remain obscure².

4. Great care was taken to ensure the correct recital of the Trg., this being especially the case with the Trg. of the Pentateuch³. A verse was given out by the Reader in Hebrew, which was immediately followed by its Aramaic translation rendered by the Meturgeman. More laxity was allowed with the recital of the Prophets, in which three verses were taken together before the Meturgeman recited their translation⁴. Both Reader and Meturgeman had to preserve a reverential demeanour, in virtue of the solemn office which they held⁵. As, however, a standard official translation had not then yet appeared, opportunity was given to the Meturgemanim to insert their own interpretation of the text. This privilege was occasionally abused and we find some of the Meturgemanim blamed by the Rabbis⁶ on this account. The writing down of the Trg.—just as that of the Mišna—was at first prohibited⁷, but this prohibition only applied to the writing down for the purpose of public reading, but private copies could be held by the scribes for their own use.

¹ B. l. c. pp. 224—225. ² Singer: „Onkelos und das Verhältniss seines Targums zur Halacha“. Halle 1881. ³ B. l. c. p. 84.
⁴ Cf. Mišna. Megillah IV, 4 and Talmud. Bab. Tr. Megillah 24a.
⁵ Cf. Tur, Oraḥ Ḥayyim ch. 145 and Maimonides הלכות השלישית XII, 11. In Tal. Bab. Tr. Megillah Cap. III. R. Nissim quotes a Jerusalemite Talmud as the origin of this custom. ⁶ Cf. Talmud of Babylon Tr. Megillah 23b and 24a. ⁷ Cf. Talm. Jer. Tr. Megillah IV, 1 and Talmud Bab. Sabbath 115a. v. Zunz. l. c. p. 65.

III. IMPORTANCE OF THE YEMEN MSS.

1. It is strange that hitherto only European MSS. have been studied in connection with the Trg. Since then however a number of Targum MSS. have come to Europe from South Arabia but have received little attention; scholars having regarded them of linguistic importance only. In this way, one of them (which I shall subsequently call *C*) has been employed by B.¹, Merx² and Margoliouth³.

2. At the outset of our investigation into the importance of these MSS. we must ask ourselves two questions.

Is it correct to call the Spl. system of vocalization the Babyl. system? Does the study of the Trg. in Babylon, or the redaction of a version of the Trg. in that country necessarily imply that its study was neglected in its mother-country, Palestine? Now the Spl. punctuation has been frequently described as the Babyl. system⁴, a nomenclature which

¹ l. c. pp. 159—160. ² "Chrestomathia Targumica", Berlin 1888, pp. 68—103. ³ On the Superlinear vocalization (Transactions of the 9th Congress of Orientalists II, London 1893), pp. 46—56.

⁴ Thus Neubauer connects the Yemen Jews with Babylon in his article on "The Literature of the Jews in Yemen" (Jewish Quarterly Review III, pp. 604—622). Speaking of the epitaphs which have been discovered in Yemen, Neubauer says (p. 608): "These epitaphs, dated according to the era of the contracts point to an acquaintance with the Babylonian schools, for the Italian early epitaphs date from the era of the destruction of the 2nd Temple and later on bear, in addition, the era of the creation. The Jews of Yemen continue up to the present day to date from the era of the contracts, using Aramaic formulae, which point more to Babylonia than to Palestine. Moreover, the use of superlinear vowel-points (usually called Assyrian Punctuation) in the pointed Hebrew Texts written in Yemen would argue their connection with the Eastern Massoretic Schools rather than with the Palestinian one at Tiberias". But Margoliouth is not at all certain of the Bbl. origin of the Spl. vocalization. "The theory which identifies the originators of the superlinear punctuation with the Masoretic Schools of the מִסְתָּרֵי הַיָּם or "Easterns" rests partly on an epigraph in the Parmese Codex de Rossi 12 of A. D. 1311, and partly—or rather

is also employed by B., but, as far as can be observed, no proofs have yet been given to show its Bbl. origin¹. B.² says: "it is doubtful when the vowel-signs were first added but probably they were added in Babylon, in which country the peculiar Spl. punctuation was in use". No reason is advanced why we should make this assumption. Then why assume that they were added in Babylon? Is it not just as likely that they were originally written in Palestine and came over to Babylon with the Trg. text?

This seems the more probable after Nöldeke's assertion³ that "the authoritative Targum although redacted in Babylon

chiefly—on the internal evidence afforded by the readings and marginal rubrics of the Codex Babylonicus" (l. c. p. 51). But he proceeds to point out that this is a very flimsy foundation for the origin of the Spl. system. How can we trust a single scribe of the 14th century whilst the contemporaries of the originators of this system are silent on the subject. Margoliouth especially singles out Saadia and points out how inexplicable his silence would be were the superlinear system of Bbl. origin. As for the internal evidence from the Codex Babylonicus it must be remembered that this MS. does not exhibit the primitive Spl. system, but shows the Spl. punctuation in a highly composite and developed form which would naturally approach the Eastern or Bbl. forms of that Masoretic School. Hence it is hardly fair to argue from this MS. to prove the Bbl. origin. Margoliouth also refutes various other theories which have been set up to prove the origin of this system, but his own theory that this system represents a mixed nestorian-jacobite punctuation appears to be very forced, and is more than improbable if we are to admit this system to be of Palestinian origin. Cf. Seligsohn pp. 12, 19, 32.

¹ Likewise Dalman: „Zwar ist die superlineare Vokalisation der von dort neuerlich nach Europa gekommenen Targumhandschriften keineswegs als aramäische Wiedergabe palästinischer Aussprache des Aramäischen anzusehen. Vielmehr wird sie einer in Babylonien gelehrten schulmässigen Behandlung des Onkelostargums entstammen, der gegenüber der Konsonantentext der sog. jerusalemischen Targume öfters eine ältere und urwüchsigere Form des Onkelostextes repräsentiert“ (Grammatik des jüdisch-palästinischen Aramäisch, Leipzig 1894, I, p. V—VI). ² l. c. p. 131. ³ Th. Nöldeke, Mandäische Grammatik. Halle 1875. Introduction p. V.

exhibits a dialect whose fundamental characteristics are Palestinian.

For the present then, the system should be called the Superlinear (Spl.) system, without defining it further as either Bbl. or Plst. we shall see further on in chapter V how much more appropriate this system is to the Aramaic language than the Sbl. system now in use.

3. B.¹ states that for various reasons but principally through the decay of the Plst. schools, the Trg. left its native country and its study was transferred to Babylon. But are we sure that the Trg. ever left Palestine or that its study was neglected by the Jews of the Holy Land? May it not have travelled to Babylon—just as the Calendar and Ritual did—and yet have been continued in Palestine? It is true that the Jews of Palestine were greatly harassed in their studies by political troubles which interfered with their liberty and yet we know that they were always the great leaders of the study of the Bible, a fact which the Massora—that invaluable guide to the correct Text of our Hebrew Bible—and the various Midrašim bear witness to.

Now we know that both the Massora and the Midrasim hail from Palestine. Again, the Jerusalem Trg. which has come down to us, although differing in character from the Trg. of O., shows at least that the study of the Trg. was pursued in Palestine. Now this Jerusalem Trg. is entirely hagadic in character, may we not then assume that side by side with this hag. Trg. there existed a literal Trg., the same version, in fact, which was transferred to Babylon? Just as Palestine produced two such varied studies as those of the Massora and Midraš, it is probable that the two Recensions of the Trg.—the literal and the hag.—existed in this country side by side. This will perhaps be seen more clearly after it will be shown that Yemen MSS. appear to contain the original Plst. text.

¹ l. c. p. 108.

4. The natural result of the attention bestowed upon the Trg. in Babylon is seen in that redaction of the text which although adhering to the original version to a great extent must have inevitably become somewhat corrupted in its language in course of time, in spite of the efforts of the Rabbis of the time to preserve the text intact by placing the stamp of their authority upon it. As texts became multiplied more mistakes must have gradually crept in. As the words were also, in all probability, differently pronounced in Babylon, their orthography became changed, and the original vocalization must have been at least considerably modified. Another tendency became noticeable in the substitution of hag. explanations in the place of the original literal rendering. In time a reaction set in in favour of the original Plst. Version; and this movement is represented by the so-called Nehardean tradition, in contradistinction to the tradition of Sura, which is substantially represented by the text which we find to-day in our European editions. When the Trg. came to Europe it was then punctuated in the original Spl. vocalization which it had probably received in Palestine. Some time after its arrival¹, this Spl. vocalization was altered in favour of the Sbl. system in use with the Hebrew text. This inevitably led to great confusion², for the Trg. text had already undergone considerable modifications after its arrival in Babylon, and now another alteration taking place which practically involved the rewriting of the text in its entirety the result can easily be imagined. As copies were increased in Europe the evil became magnified and was greatly aggravated by the ignorance shown by the scribes, of the Aramaic language; the result of all this we have already seen in the various devices made by scholars to amend the corrupt text. These were all unsuccessful because the scholars depended upon the Babyl. recension

¹ v. B. l. c. p. 134.

² "Our editions are greatly neglected, whilst old editions and MSS. have superior readings". (A. Geiger: *Nachgelassene Schriften*, Vol. 4, Berlin 1876, p. 104.)

which must have been a considerable modification of the Plst. original.

5. Of late years a rich store of treasure has been brought to light by the discovery of MSS. of the Trg. from Yemen most of which are punctuated with the Spl. vocalization, a fact which in itself invites the student to their study if only from a linguistic point of view. On examining these MSS. more closely most far-reaching and profound differences are to be found. These variations occur not only in the vocalization, pronunciation and orthography but also in the exegesis of the text itself, especially in the interpretation of several important hag. and poetical passages, in which cases the usual hag. interpretation is replaced by a literal translation.¹

What then do all these peculiar facts point to? It is unlikely that the Jews of Yemen had a peculiar tradition of their own although we know that they settled in Southern Arabia at a very early period. "Certain it is that centuries before Mohammed there were powerful Jewish communities in North Arabia as well as in South Arabia or Yemen"².

6. The various differences which are noticeable in these Trg. MSS. induce one to believe that they represent the original Plst. text. The changes in vocalization, pronunciation and orthography remind us—as will be shown in chapters V to VIII—of the Bib. Aram. and Syriac grammatical forms and approximate more closely to the Nehardean tradition, or we may perhaps call it the Nehardean recension. The preference shown for a literal translation may be accounted for by observing that the Plst. Jews had another Trg. which is entirely hag. in tendency.

7. The object, then, of this investigation is to endeavour

¹ Geiger although ascribing a Babylonian origin to the Targum of Onkelos points out that its character is literality, which he regards as a later protest against the fanciful interpretations of the earlier exegetists. l. c. vol. 4, p. 104. ² v. Neubauer l. c. p. 605.

to show the true character of the original Trg. of O. and so pave the way for a critical edition of that Trg. I will now deal separately with each of the points enumerated above, and show in how far these characteristics strengthen our views as to the original and Plst. character of the Trg. of these MSS. But before entering into the examination of these MSS., a short description of those I have made use of, may be now given.

IV. THE YEMEN MSS.

1. Codex Montefiore, No. 502; which I call *A* is peculiar in having a Sublinear vocalization for the Aramaic as well as for the Hebrew text, which may perhaps be regarded as an unsuccessful attempt on the part of the scribe to bring the two systems of vocalization into harmony with each other. It also differs from the other MSS. in having the Hebrew text in large square characters in the middle of the page, whilst the Trg. and Arabic translation are placed on the sides and the commentary of Raši below. It consists of 133 folios and extends till the end of Exodus. The writing is bold, square and pointed; and the paper stout and dark. It is probably of the 18th century and is written throughout in one hand (except the marginal notes). The quires consist of 7 leaves, but nearly every leaf has the custos at the bottom. The number of lines in each page, both in the Hebrew text, and in the Aramaic and Arabic translations at the sides, naturally varies according to the length of the commentary of Raši below, but the average number is 19 lines for the Hebrew text, 30 for the translations and about 8 for the commentary. The Hebrew text has an average of 8 words to the line. There are no masoretic directions except that at the end of every Paraša the number of verses contained in that portion is given with a mnemonic. It is one of the characteristics of Eastern MSS.

that they have little or no illuminations, and all these MSS. (except *C*) have only an ornamental figure on the margin at the end of every Paraša.

2. Codex Montefiore, No. 508. I call this MS. *B*. This is a remarkably fine and clear MS. and will be frequently found to be valuable in retaining the original literal rendering, whilst an haggadic interpretation is inserted on the margin. It consists of 159 folios, 4 leaves making a quire; the custos, being given at irregular intervals, an average of 24 lines to a page and 10 words to a line. Thick, oriental paper and the oldest part in bold and round hand. It is unfortunately in a very imperfect condition and is written in no less than four distinct handwritings, of which the third and fourth appear to be quite modern. The oldest hand extends from f. 3—87, 98—102 and 104—110 and is Spl. throughout, both Hebrew and Aramaic, it probably dates from the 16th or 17th century; the second hand (f. 78—79, 103 and 111—155), has the Sbl. vocalization for the Hebrew and the Spl. for the Trg. It is less round and bold; and is perhaps of the 17th or 18th centuries, the third (f. 1—2, 156—159) is much more minute and is Sbl. throughout; probably 18th or 19th century. The fourth hand has added numerous marginal readings as well as Genesis 44, 10—15. Many verses in the second hand are left entirely unpunctuated. Again the only Massoretic note is the number of verses contained in each Paraša. The MS. extends till Exodus 24, 2. Each Hebrew verse is followed first by its Targum. and then by its Arabic translation.

3. *C* is the British Museum MS. Or. 2363 and has been fully described by Dr. Berliner¹.

4. *D* was placed at my disposal by the Rev. Dr. Gaster (Codex Heb. Gaster No. 2) and is the most perfect and reliable of all; scribes' errors being few and far between; and no sign being used either for Dag. or R. The paper is thinner

¹ l. c. pp. 132, 134 (Note 4), 137, 159 and 160.

than that of *A* or *B*, and the writing is beautifully clear and round; probably 17th century. It consists of 159 folios, written throughout in one hand and extends till the end of Exodus. There are about 27 lines to each page and about 14 words to each line. The MS. has been rebound, hence it is impossible to tell the quires, but every page has the *custos*. There are frequent marginal notes by a later hand; the only Massoretic notes being the number of verses at the end of every *Paraša* and the number of פְּתוּחֹת and סְגוּלוֹת at the end of each Book. A note at the end informs us that the scribe's name was מִשֵּׁה בֶן סַגְרִיָּה בֶן יְהוּדָה; whilst a notice inside the original cover seems to point that the MS. was in somebody's possession in 1809. It runs דְּהִיָּה הַלֵּלָה עֲשֵׂה וּמִכֵּן לְחֹשֶׁד (לְחֹדֶשׁ?) אַחַר רֵאשִׁון שְׁנַת הָרִיבן אֶלְפִין וּמֵאָה (ה) וְעֶשְׂרִין וְחָד שָׁנִים לְשׁ (בְּרֹחַ). This points to the year 2121 of the Seleucid era, corresponding to 1809 C. E. The last page is adorned with a cabalistic devise with a large figure of the Menorah, each branch of the candlestick having an appropriate scriptural quotation. Each verse is followed by its Trg. and then by its Arabic translation. All the MSS. are Folios and have been very much used.

V. THE SUPERLINEAR VOCALIZATION¹.

1. We will first consider the system of vocalization used in these MSS.

In the Spl. vocalization we have six vowel-signs which are written above the consonants. These are Qameš^ˆ (Q.), Pataḥ^ˆ (P.), Şere^ˆ (Ş.), Hıreq^ˆ (H.), Hōlem^ˆ (Hō.) and Şureq^ˆ (S.). Besides these signs a horizontal line represents the Sewa

¹ This system has only been lately discovered, being brought to light by the Karaite Rabbi Firkowitsh about 50 years ago. It represents the older system, since it is more simple and primitive than the sub-linear system (cf. also the expression בְּקֵד עַל) and it is unusual to regress from a well developed to a primitive vocalisation.

Mobile and in *C* a slanting line ' indicates the Rafe sign. *A*, *B* and *C* also make occasional use of the Dag. point within the letter.

2. This system of punctuation is peculiarly appropriate to the Aramaic language. The inevitable Hebraisms which must occur in a text punctuated with vowel-signs which were taken direct from those in use in the Hebrew language are not noticeable in the Spl. system. As an example, we may take, the absence of any particular sign to represent the Ḥatef. This semi-vowel is unknown in the Aramaic language and in Biblical Aramaic it must have been taken from the Hebrew. It is remarkable that in a Bible MS. which I consulted in the British Museum (Or. 2374), the only words in Daniel and Ezra which seemed to have a particular sign for the Šewa compositum are קֶרֶם and קֶבֶל which are written thus קֶרֶםֿ and קֶבֶלֿ. This appropriateness of the Spl. system to Aramaic leads us to think that it was invented for the Aramaic language in Palestine as was suggested by Dr. Gaster in the course of his lectures at Montefiore College; and that it is, consequently, just as incorrect to apply the Spl. system to the Hebrew language—as some of the Yemen MSS. do—as it is to apply the Sbl. system to the Aramaic language.

3. Various suggestions have been made with respect to the origin of this system, but this is still a matter of conjecture. Strack¹ remarks "The so-called Babylonian or more accurately the Superlinear punctuation the vowel-signs of which are simplified forms of the matres lectionis א, ו and י and the detached accents of which usually have the shape of the letters with which their name begins was in use among the non-Palestinian Jews of Asia". But no proof for this statement is forthcoming. We have already noticed that Margoliouth² tries to prove that the system is of a mixed Nestorian-Jacobite character.

¹ "Einleitung in das alte Testament". Nördlingen 1888, p. 74.

² l. c. p. 47.

4. In the first place we must at once notice that the vowel-sign Segol is unknown in the Spl. system, other vowel-signs being substituted for it. In the Yemenite MSS. which Derenbourg saw and described in his "Manuel du Lecteur"¹ P. was invariably used for S.; but in the MSS. which I used S. is replaced by P., Š. and even by Ĥ., the particular vowel being in most cases justifiable by reference to the word's etymology or by comparing the word in the cognate Semitic languages. This shows that the scribes must have been very careful in preserving the correct original orthography and is another argument in favour of the greater antiquity and authenticity of the Trg. as exhibited in the texts of the Yemen MSS.² A few Instances are given here³, but detailed lists will be found in Part II.

S. is replaced by P. in בְּעֵינַי 2, 8, אֶרְבֵּי 11, 7. S. is replaced by Š. in שֶׁמֶטֶר 14, 2, בְּעֵינַי 25, 9. Very rarely by Ĥ.; e. g. in the word $\text{הַדְּרִי$ 28, 17 (Greek ἡδωτης).

5. Besides having no S., the Spl. system of vocalization has no sign for Šewa Compositum. This sign—as has been previously remarked—is characteristic of the Hebrew and not of the Aramaic language⁴.—In the MSS. it is usually replaced by Še. Mobile, or more rarely by Še. Quiescens or a Full Vowel. Še. Mobile replaces Ĥt.-P. in הֵי 1, 2.—It replaces Ĥt.-Q. in קָרְבַּי 4, 10 and Ĥt.-S. in אֲלֵיָּו 36, 11. Še. Quiescens replaces Ĥt.-P. in נִהְיִין 2, 10 and Ĥt.-S. in לְמַהוֹרִי 17, 7. A full vowel is found in the MSS. where B. writes a Še. Compositum in such words as אֶהֱיֶה 29, 34.

Strange to say, Še. Compositum is found in a few isolated examples which have either crept into the MSS. by

¹ Journal Asiatique. Sixième Série. Tome XVI. No. 61. Paris 1870. ² Cf. VI, 2. ³ In all examples which will be quoted, Berliner's edition of the Targum is the one referred to for the European readings, but the readings quoted are those given by the MSS.

⁴ Cf. also the absence of any sign in Christian Palestinian Aramaic for Še. Compositum, Nöldeke, Beiträge zur Kenntniss der aramäischen Dialecte. ZDMG. XXII, p. 507.

error, or, are exactly taken as they were found in the Hebrew text; the majority of these instances being Proper Names. *A* and *D* both write לֵלְקָיִל 33, 18 (the other 2 MSS. *B* and *C*, more consistently לֵלְקָיִל¹).

6. A third sign which is not represented in the Spl. vocalization is the Še. Quiescens; which is also wanting in Syriac.

7. The Spl. punctuation as originally written had no sign either for D. or R. and there is no doubt that originally the Aramaic language had no signs to indicate the harder or softer pronunciation of the letters בגרנספּ. Margoliouth remarks "The oldest-known MSS. only use the D. in the Hebrew, but not in the Trg., a fact which seems to show that the D. is not a part of the Spl. system as such², but that it was adopted into the text from the other system of Hebrew punctuation, which one may fitly call the Sbl. vowel-system. Or. 2363 has a special sign for the רפי over the letters בגרנספּ but in later MSS. in which the Dg. is largely adopted in the Trg. this sign of the R. is dropped as being no more very necessary"³. He adds further⁴ "In the more composite developement of this system, D. is not only indicated by the form of the preceding vowel-sign but also by the point within the letter. This is really not necessary, and can only be explained by the adoption into the Spl. system of a feature belonging to the Sbl. punctuation". Of our MSS. *A* and *B* unfortunately show a slight corruption in fitfully employing the D. point and *C* regularly uses the R. sign as Margoliouth has remarked. But *D* has neither the one nor the other. Many instances of the D. are to be found in *A*. This MS. although apparently using the Sbl. vocalization transcribes the Spl. into the Sbl. This may account for the frequency of the D. point in this MS. Here are a few examples דְּהַלְקָת 1, 7, הַשִּׁיק 1, 24, הֶרְחַשָּׂא 1, 26, דִּבֵּר 1, 26, הַחֲבָא 2, 11, הַיְבִיל 2, 16, הִיחֵי 2, 18, הַשְׁחָא 2, 19, הַרְחָא 2, 23.

¹ Cf. VI, 8.

² Cf. Dalman l. c. p. 46.

³ l. c. p. 46.

⁴ l. c. p. 49.

By the existence of so many examples in two chapters it might perhaps be thought that the sign was very frequently employed throughout the MS.; but the scribe breaks off suddenly and we find whole series of chapters which do not contain a solitary D.

The following are a few examples from *B*. דָּבָר 1, 11, בְּזוֹרֵעַ 1, 11, אֲשֶׁר־אֵל 1, 28, הָעֵל 1, 29, אֲדַע־בֶּר 1, 31. *A* has none of these!

In the specimen chapter appended to this investigation I have followed *D* which is the most perfect MS. and has neither D. nor R. sign.

8) The absence of all these signs, shows that the Aramaic of the Yemen MSS. is much more closely akin to the Bb. Aram. and Syriac than is the case with our European editions of the Trg., and it may be seen how appropriate the Spl. vocalization is to the Aramaic language.

9) Our MSS. agree with Bb. Aram. in many grammatical points.

a. 3rd. Pers. Sin. Fem. Suffix ends in ם־. Cf. Daniel 2, 11 רִחֵי־נָמָה.

b. 1st Pers. Sin. and Pl. Suffixa of Verb are resp. נָנִי and נָנָא with P. Cf. Dan. 2, 9 הִהוֹרֵךְ־נָנִי.

c. 3rd. Pers. Plu. Fem. Perf. of Verb ends in ה. Cf. Dan. 5, 5 נִפְקָה י.

d. 2nd. Pers. Sin. Suffix is punctuated with Q. Cf. Dan. 4, 22 קִרְוֹךְ.

e. Our MSS. punctuate many words with P. corresponding to the Bb. Aram. form with S. whilst B. punctuates with H. e. g. בְּחַיֵּי קַדְוָא קְטַרְוִין חֲלָמָא.

f. Miscellaneous words such as אֲבִי צְלָמָא שְׂבָקָא agree in the two dialects.

¹ Or. 2374 writes thus, although Merx's edition of Daniel [Leipzig, 1882] has the Ketib נִפְקָי but Q'ré נִפְקָה.

VI. VOCALIZATION.

1. Before considering the changes which the pronunciation underwent on being transferred from the Spl. to the Sbl. punctuation, it may be remarked that the Yemen MSS. do not show that superfluity of vowel-letters which is found in our Targum editions¹. As B. remarks "this redundancy of vowel-letters points back to a time when no vowels were yet written and when the vowel-signs were subsequently added these letters should have been struck out, their retention giving rise to much confusion"². As instances we may notice such words as זָרַע and זָרַע־לֵךְ which B. writes זָרַע־אֵל and זָרַע־לֵךְ־אֵל where the \aleph merely points out the \bar{a} sound.

2. In considering the differences shown by the MSS. and the European-Babylonian texts it will be seen by tracing words to their etymologies that the former present a more accurate pronunciation. Now as it is extremely improbable that the scribes were acquainted with the etymologies of the words which they wrote, this shows that they must have been conscientious in preserving the correct original orthography.

3. B.'s edition of the Trg. has many words punctuated with P. which appear in the MSS. with Q. a. Monosyllabic words and Particles: זָרַע (Syriac ܙܪܥ) 2, 9. זָרַע־לֵךְ (Syriac ܙܪܥܟܘܢܐ) 2, 19. לֵךְ (Syriac ܠܟܘܢܐ) 3, 8.—b. 3rd Person Singular Preterite Peal of the Verbs זָרַע זָרַע 2, 3, זָרַע־לֵךְ 6, 6. This corresponds to the Syriac Form.—c. On the other hand, the MSS. differ from the Syriac in the 3rd Person Singular Preterite Peal of the Verba Mediae Geminatae³ e. g. זָרַע 16, 4. Syriac would here punctuate the ז with Petaḥa. But cf. דָּן Dan. 2, 35.—d. In the case of the Present Participle the MSS.

¹ Likewise in Christian Palestinian Aramaic the *matres lectionis* are less used. (Cf. Nöldeke l. c. p. 447.) ² Berliner l. c. p. 133.

³ For the contrary process we may compare the Hebrew זָרַע Zechar. 4, 10 (Pret. of זָרַע) as if it were from זָרַע and זָרַע (for זָרַע) Isaiah 44, 18.

again show agreement with the corresponding Syriac form. e. g. דָּרְהָבִיר 4, 20, דָּרְדָּרִי 4, 21, דְּשִׁלְטִין 17, 16.—e. The Q. of the 3rd Person Singular Feminine of the Preterite of Verba א"ל is difficult to explain¹. Cf. הָיָה 3, 20 וְקָרָה 4, 25.—f. The Spl. System is undoubtedly more correct in punctuating the Suffix of the 2nd Pers. Sin. with Q. Cf. דָּרְבֵּי 45, 9, שָׁמַךְ 17, 5, נִבְּרָךְ 19, 15. So also B. Aram. cf. דָּרְבֵּי Dan. 6, 13.—g. Miscellaneous words, the majority of which agree with the corresponding Syriac forms. אֲרִיִּן 1, 11 (Syriac ܐܪܝܝܢ), סִנְיָה 8, 9 (Syriac ܣܢܝܗ). On the other hand B. has the Q. in many instances in which the MSS. write P.: a. Suffix of the 3rd Person Singular Feminine הָיְלָה 4, 12. This agrees with the B. Aram. form. Cf. גָּלְיָה Daniel 4, 14, וְיִתְּנָה Dan. 2, 11².—b. The vowel of the 2nd radical of a verb is frequently P. just as in the corresponding words in Syriac הִתְּבִיר 1, 29, וְרָעַל 3, 7.—c. Since, as will be seen more clearly below, the pause has little influence in the Spl. punctuation herein showing the small influence of the Masorah of the Hebrew text, our MSS. retain the P. in many cases where B. has a pausal Q. חָר 1, 5, לְכַרְיָר 1, 22.—d. The vowel before the suffixes נָ and יָ is P. in the MSS. בְּצִלְמֵי 1, 26, וְרִקְעֵלְנִי 3, 4, 14.—e. The absence of Še. Compositum may account for such instances as עֲבָרָה 3, 13, אֲחֵזָא 13, 8.

4. We have now arrived at the second pair of kindred vowels H. and Š. Only a couple of instances are here given of words which are written by B. with Š. but are found in the MSS. with H. and vice versa, but it may be

¹ But Biblical Aramaic likewise דָּרְבֵּי Dan. 7, 19 and דָּרְבֵּי ib. 7, 22.

² Philippi tells us that the original form was probably Qameš in Biblical Aramaic, "Scribitur autem פָּ— pro פָּ— quia, ut Masora Targumo Onkelosiani ostendit, sermo posterior אֵ et a uti pronuntiatione sic etiam scriptio commiscere consuevit. Vocalem huius terminationis origine longum esse ex פָּ— apparet, quod targumice in locum antiquioris ah successit". (v. Libri Danielis, Ezrae et Nehemiae ed. Baer, l. c. p. LVIII.) ³ So also in B. Aram. Cf. וְרִקְעֵלְנִי Daniel 7, 16.

added that in the majority of examples which I have noted the reading of the MSS. may be verified by reference to the etymologies of the words or to their corresponding Syriac forms. B. has Š. with such words as אֲרִיִּיר 2, 19, אֲרִיִּיר 13, 2. But H. with אֲרִיִּיר 3, 22, אֲרִיִּיר 8, 22.

5. The 3rd pair of kindred vowels are Ḥo. and Š. These interchanges appear to depend greatly upon the pronunciation of these sounds. Thus B. writes the words שׁוּם 3, 20, פּוּם 4, 21 with Šureq; and the latter punctuation seems, at first sight, more correct, but, it must be borne in mind that Š. and Ḥo. are represented by one sign only in Jacobite Syriac. The Nestorians pronounced **ܡܡܘܩܐ** as if it were written with a Ḥolem¹; whilst, on the other hand, they pronounced **ܡܡܘܩܐ** as the ordinary u sound². Perhaps the Yemenite Jews pronounced the words פּוּם and שׁוּם—which are written with **ܡܡܘܩܐ** in Jacobite Syriac—as pōm and šōm, but having a distinct vowel-sign for Ḥo., they punctuated it with Ḥo. For B. Ḥo. and MSS. Š. v. Part II.

6. Before noticing the other numerous interchanges among vowels in the two systems, it must be noticed that the vowel of the Imperfect seems to vary between I. and P. in the MSS. May we not trace the P. to Arabic influence? In that language the vowel of the Servile Prefix is Fatha. We might naturally expect that MSS. hailing from Yemen in South Arabia would present some Arabic characteristics and that this is the case may be seen by the following examples 14, 23 אֲרִיִּיר (C אֲרִיִּיר), 15, 8 אֲרִיִּיר but C אֲרִיִּיר. In these instances,

¹ Cf. Duval, Grammaire Syriacque, Paris 1881, pp. 47—48. ² So also Nöldeke in his article on Christian Palestinian Aramaic l. c. p. 456 “The **ܘ** (ōn) in **ܡܡܘܩܐ** “you laugh” disagrees with the pronunciation in East Syriac. We should expect **ܘ** (un)”. Dalman l. c. (p. 63) remarks “The superlinear vocalization of the Targums, and usually also the Tiberian, has in the form of the Masculine a long ō as in **ܡܡܘܩܐ** which however becomes u in the derived forms. The Tiberian vocalization clearly stands here in closer relation with the old Palestinian usage”.

we see that *C* inclines more to the forms which we find in our Trg. editions, a fact which may be often noticed in the instances which will be quoted later on.

7. Variations in punctuation:

a) B.H.=MSS. P. בְּצַלְמֵיהִי 1, 27, אֶחָדָה 6, 20.

b) B.P.=MSS. H.; רַבְּהוּן 4, 20 (but *C* רַבְּהוּן), רַבְּהוּן 9, 5 (but *C* and *D* רַבְּהוּן). F. justifiable in both instances².

c) B.S.=MSS. P. רַבְּהוּן 4, 3, רַבְּהוּן 14, 18.

d) B.P.=MSS. S. רַבְּהוּן 15, 10.

e) B.P.=MSS. Hō. רַבְּהוּן 3, 16, רַבְּהוּן 16, 4. Both these are given by Levy.

f) B.Hō.=MSS. S. רַבְּהוּן (*A* רַבְּהוּן) 4, 6. Here again the S. is more correct since רַבְּהוּן is a Noun; Levy also רַבְּהוּן .

g) On the other hand, the MSS. have Hō. where B. reads S. in רַבְּהוּן 2, 24 which is as incorrect as B.'s רַבְּהוּן the correct form being רַבְּהוּן .

h) *A* has the modified ü sound³ which is certainly a vulgarism and which, according to Wright, was heard dialectically in Old Arabic and is found occasionally in the vulgar dialects⁴. For instance, in the word רַבְּהוּן = רַבְּהוּן 19, 34⁵.

i) B. רַבְּהוּן where the MSS. give רַבְּהוּן 4, 21.

j) MSS. רַבְּהוּן . B. רַבְּהוּן 4, 25.

k) MSS. רַבְּהוּן (*C* and *D* more correctly the Pael רַבְּהוּן). B. רַבְּהוּן .

l) Finally, the Yemen MSS. punctuate with Šureq

¹ Cf. רַבְּהוּן Dan. 3, 15. ² v. Levy, Chaldäisches Wörterbuch, s. v. Leipzig 1866. ³ Strangely enough the reverse process is mentioned

by Nöldeke as taking place in Christian Palestinian Aramaic. "We find u where we should expect i as in רַבְּהוּן (Hebrew רַבְּהוּן)" p. 456. Dalman mentions that Franz Delitzsch asserted that in the time of the Punctatores in Palestine u was pronounced ü (Dalman, l. c. p. 63).

⁴ Wright, "Comparative Grammar of the Semitic Languages", Cambridge 1890, p. 77. ⁵ Cf. also the writing of the Arabic sound Plural

Nominative in *ina* for *una* which is common in the Yemenite Jewish-Arabic texts. v. also Duval, l. c. p. 47.

where B. has P.¹ in בְּנִישׁוּתָה 1, 10, גּוֹבְרִיָּא 4, 1. In the latter instance Bevan says the change is due to the following labial²; בְּטוֹלְפִלְל 4, 12, בְּפִלְאָה 14, 17, בְּמִלְאָה 41, 40. For the two last examples Levy prefers Pataḥ. It can be seen at a glance that the MSS. readings are superior.

8. The Še.Mobile is much more frequently employed in the Spl. system than is the case in the Sbl., since it is also used with the Gutturals, in which case the Sbl. system replaces it by Še.Compositum. It must now be noticed that interchanges between Še. and the full vowels are frequently met with: a) B. P.: MSS. Še. אֶפְעֵל 3, 8, אֶפְעֵל 11, 6. The first instance is Etpeel whilst B. reads, perhaps more correctly Etpaal; this will be fully considered when treating of the conjugations. The word אֶפְעֵל being Afel of פָּעַל has Še. correctly.—b) B. Q.: MSS. Še. אֶפְעֵר 3, 17, פָּעַר 5, 1. These being Preterites of Verba, have Še. just as we find in Syriac.—c) B. S̄.: MSS. Še.; אֶפְעֵר 3, 15, אֶפְעֵר 3, 20. For the latter cf. B. Aram. אֶפְעֵר Dan. 2, 10. The Sbl. vocalization as exhibited in B.'s edition of the Trg., clearly shows the influence of the Hebrew language in these examples.—d) B. Še.: MSS. S̄. פָּעַר 5, 1. Levy, s. v. allows either form in this instance.—e) B. Ḥ.: MSS. Še. פְּעִירָה 2, 2, פָּעַר 4, 1.

9. That the Yemenite Jews were most careful in preserving the correct traditional pronunciation of the Trg. is shown most clearly by Derenbourg in his "Manuel du Lecteur". "They have still preserved the old-fashioned and good custom of translating each verse in public; a little boy nine or ten years of age stands on the platform and recites the Targum of each verse after the Reader has cited the Hebrew". "Further", says M. Derenbourg, „they have preserved a more exact tradition of the Targum, whereas we know of other countries where the Chaldean Version was already neglected in the 11th century"³.

¹ Cf. Chr. Pal. Aram. "u sometimes stands for a as in **ܘܢܘܪܐ** (אֶפְעֵר), p. 455. ² Book of Daniel. Cambridge 1892, p. 81. ³ l. c. p. 509.

The use of Še.Mobile for the semi-vowels shows that this Še. must have had a much more distinct pronunciation than we are accustomed to give it, and it is a fact that oriental Jews sound the Šewa just as the occidental Jews pronounce Segol even at the present day¹.

When the Še.Compositum is represented in the MSS. by Še.Quiescens we may assume that the pronunciation was a more hurried one, whilst the full vowel would indicate a longer or fuller pronunciation. In connection with the pronunciation of Hebrew in use among the Jews of Yemen it is instructive to notice Derenbourg's description of the account given by Jacob Sappir² of the present pronunciation of Hebrew by the Yemenite Jews. "As regards their vowels they pronounce Q. and P. like the Germans, contracting the lips for the former and opening the mouth wide for the latter, the H̄o. they pronounce as the Polish Jews, the Š. like the Spaniards and the S. like a very short P., so as to distinguish it from its original P. The Še.Mobile is pronounced in different ways; before a guttural it takes the vowel which that letter has, before a Yod it has that of H̄., everywhere else it resembles a weak *a*. There are also people at Yemen who speak less correctly, who confound S. and P. and pronounce Še.Mobile with a full vowel and ignorant or neglectful scribes make these errors current in their copies of the Pentateuch or the Prayers"³.

In the segoleted forms we know the 2nd P. is only a help-vowel and it was probably pronounced as we pronounce the S.⁴ That P. was sometimes read as an ě sound may

¹ Cf. The Codd. Gaster No. 146, a 14th century Karaite MS. from Nisibis; Nos. 155, 159, 160 Mahazor Byzant. Rite (XVII and XVIII cent.) and Codd. Montefiore 444, 445 and 446 Mahazor Corfu, which write Še. where we would expect S. and vice versa; employing Š., S. and Še. indiscriminately. Thus we read שְׁעָרָה קְלִיָּהּ and שְׁעָרָה קְלִיָּהּ immediately followed by שְׁעָרָה. ² In his אבן ספיר (Lyck 1866). ³ Manuel du Lecteur, l. c., pp. 510—511. ⁴ So also in Christian Palestinian Aramaic in such words as (ܡܝܢܐ) (ܡܝܢܐ) "Year" ܡܝܢܐ (ܡܝܢܐ) "with" (Nöldeke l. c. p. 454).

perhaps be seen from Proverbs 12, 28 where the Septuagint, Pešitta and Targum all render אֶל-מָוֶה as if it were written אֶל-מָוֶהָ. Cf. also Jeremiah 13, 21 יִאֲחֻזְיָהוּ where we should expect יִאֲחֻזְיָהָ. Dr. Gaster has pointed out that Prayer-Books from Corfu give to the Še. the full vowel-sign ě or ē almost invariably¹. He also points out that the pronunciation of Še. usually heard at the present day is undoubtedly incorrect, according to the opinion of all the old grammarians from the Dikduke ha-te'amim till Kimḥi. The ancient LXX transcriptions of שְׁלֹמֹה and גְּמֹרָה as Solomon and Gomorrhah point to a similar conclusion². Cf. also the remarks of Margoliouth on the Spl. vocalization³. b) In connection with the pronunciation it may be noticed that the Yemen scribes made no alteration in the vocalization to indicate the Pause. This pausal influence is a characteristic of the Hebrew and not of the Aramaic language. The rarity of any vocalic alteration under the pausal influence in Bb. Aram. is a sufficient proof of this fact. Even in Bb. Aram. many examples are to be found where Ḥ. is employed where no pause occurs and where we might consequently expect Š. Cf. דָּבַר Daniel 6, 21, מְצִיֵּל Dan. 7, 8, בְּשָׁלִי Ezra 4, 23, שָׁרָן Ezra 6, 12, מְצִיֵּי Dan. 4, 11. We may compare its use in our MSS. to that of the Aramaic portions of the Bible⁴. We there notice only a few instances with Silluq and Sof Pasuq where P. is changed into Q. and Š. becomes Ḥ. Berliner says in his Massorah⁵:—"Both schools (*i. e.* the Babylonian and Palestinian) have the use of the Pause with Athnach and Sof-Pasuq, whilst with the Sureans the Pause is also used with Sakef. In the case of Genesis 18, 30 there seems no difference between the two schools, both schools reading a pausal form at this Sakef". The word Berliner refers to in this passage is אֲחִיזַיִל and yet all the

¹ M. Gaster "Die Unterschiedlosigkeit zwischen Pathaḥ und Segol" in Stade's Zeitschrift, Giessen 1894, p. 62. ² p. 61. ³ l. c. p. 47.
⁴ v. Kautzsch, "Grammatik des Biblisch-Aramäischen", Leipzig 1884, p. 39. ⁵ Leipzig 1877, Introduction, p. XX.

four MSS. read here רָאִתְּלֵל . Similarly our MSS. read לֵל 24, 33, רָמְלֵל 44, 2. So רָקִיִּים 21, 7. But here and there we notice the Athnah causing a change of vowel e. g. הַבֵּל 4, 2. *C* lengthens more frequently e. g. רָמְלֵל 12, 5, רָמְלֵל 8, 7, at a Sakef; the other MSS. having רָמְלֵל . *A* has רָמְלֵל at an Athnah, the remaining MSS. again showing a רָמְלֵל . Berliner in his Massorah says the form רָמְלֵל is only used in Pause when punctuated with H. , but our MSS. read רָמְלֵל in 24, 1, 27, 1 and 35, 29, where there is no pause. On the other hand they have רָמְלֵל 36, 11 at Athnah where B. has a P. We also notice the influence of the Pause in רָמְלֵל 38, 13, רָמְלֵל 41, 52 (but *A* רָמְלֵל) and רָמְלֵל 46, 6. Yet the cases where we find a pausal influence in our MSS. are extremely rare, and hence we see that the influence of the Hebrew original upon the text of the Trg. punctuated according to the Spl. vocalization is comparatively insignificant. It may be noted that most of the examples I have quoted are Proper Names which were probably punctuated in these cases exactly as they occur in the Hebrew text.

10. From all these examples it may be seen what great differences are noticeable in the two systems. In general, the Spl. system approaches the Bb. Aram. and Syriac forms, which we should naturally expect in an Aramaic language, whilst the Sbl. system shows considerable Hebrew influences. Further, the forms given in the MSS. are etymologically more correct than those found in our editions. In a few instances the surroundings influence the pronunciation.

VII. ORTHOGRAPHY.

1. The orthographical variations shown by the MSS. are numerous and important. I shall here only indicate a few. Lists will be found in Part II and also an attempt to justify the readings of the MSS. a) The following variations may be regarded as due to the influence exercised by dialect.

B. reads אֲשַׁמְטִין 3, 18; the rest have אֲשַׁמְטִין . *L.* confirms *B.* *A.* אֲשַׁמְטִין . *B, C, D* בְּסִימְרָא 6, 16. *B.* has בְּסִימְרָה . *B.* and *C* אֲלִי־סַבְלִין 45, 22, *A* and *B* אֲשַׁמְטִין , *D* אֲשַׁמְטִין . *L.*¹, although noticing the form given by *B.*, gives that of *D* as the best Reading. —b) The MSS. occasionally make use of vowel-change to distinguish the different meanings of a word. Thus עָל = upon, עָל = he went up; בֵּר = son, בֵּר = besides; אַתָּה = thou, אַתָּה = a sign.—c) *C* has the 3rd Person Plural of Verba ל"א ending in ִ and not in ֵא . This peculiarity is pointed out by Berliner in his Massorah (p. 92) as a Syriasm. It is also occasionally found in *B.*, but *A* and *D* never show it. As an instance we may take the word לְאֹתְהֵפִיל 7, 20. Some variations are also found in Verba ל"ו . *A, B* and *D* read בְּמַחְרִיךְ 19, 14, but *B.* and *C* בְּמַחְרֵךְ . Landauer² very appropriately refers us here to the Present Participle of the Verba ל"ו in Syriac in which language ܦܠܡ is pronounced ka-yem. Similarly בְּמַחְרֵךְ would be pronounced as if it were written בְּמַחְרִיךְ and this latter reading may accordingly be regarded as a popular spelling of בְּמַחְרֵךְ ³.—d) We sometimes find interchanges of letters consistently occurring; thus ס is used by the MSS. in cases where *B.* writes ש . The latter is not an Aramaic letter at all, but is imported from the Hebrew. *A* has it incorrectly in two places where a ש is to be read viz. קְסִיָּה 9, 13 and מִי־קָרָא 19, 17.— מ and נ . *B* and *D* have רִי־קָם 31, 42. The Rest רִי־קָן . All have פִּין 31, 27. *B.* פִּים which the author of the Pathšegen⁴ has already pointed out as standing for the more usual פִּין , as Landauer remarks s. v. in his Massorah. All MSS. read פִּיה where *B.* and *L.*⁵

¹ s. v. ² "Massorah zum Onkelos nach neuen Quellen", Letterbode VII &c. ³ In Biblical Aramaic the Ketib is always with א but the Qeré with ֵ . Cf. קְרִי־יִן (Qeré קְרִי־יִן) Daniel 2, 38; 3, 31; 6, 26, $\text{קְרִי־יָה$ (Qeré $\text{קְרִי־יָה$) Daniel 4, 23, קְרִי־יִן (Qeré קְרִי־יִן) Daniel 3, 3, קְרִי־יִן (Qeré קְרִי־יִן) Ezra 7, 25. Cf. also Dalman's Grammar p. 45 "Aus Schreibungen wie מְגַלִּיָּה für מְגַלָּה für קִיָּים für קִיָּים darf geschlossen werden, dass א zwischen zwei Vokalen als stimmhafte Gaumenspirans gesprochen wurde". ⁴ Published in Adler's edition of the Targum L. c. ⁵ s. v.

give הָיָה 16, 12. *A* and *D* הָלֵלָה 40, 18. *B*, *B* and *C* הָלֵלָה ¹. The ה is a Hebraism, although *Bb. Aram.* likewise has it. e) *B* writes כִּדְרֵי לְעוֹמֵר 14, 1. *A*, *C* and *D* divide the word כִּדְרֵי לְעוֹמֵר and this, at a later time, was looked upon as the correct traditional writing². The MSS. give לְעוֹמֵר צִבְיָה 3, 16 and בְּפִתְגָּבֵי 12, 13 in all of which *B*. writes צִבְיָה &c.—f) The Yemen MSS. do not know of the so-called לְשׁוֹן הַרְגוּם which gives us such forms as הִרְבָּקָא and אִתְקַלְקַחָה but write these words as they are found in the Hebrew Text.—g) By קרא והרגום the Massorah meant that several passages should stand in the Trg. just as they occur in the Hebrew. The MSS. however appear to ignore this Rule. Thus they all read אִזְחָר (and not אִזְחָר) 34, 19, חִלְמָה 27, 46. *A* and *D* read $\text{יִצְחָק דְּאִמְלָה}$ 27, 2 but here *B* and *C* follow the Hebrew יִצְחָק מִזְחָר . *A* and *C* have לְבָחָא on the margin but עֲבֹדָה in the Text³ 26, 14. *A* and *D* have יִבְרָח but *B* and *C* יִבְרָח 23, 6. *A*, *B* and *D* בִּידָא *C* בִּידָא 39, 1. *A* and *B* read $\text{בְּנֵהוּרָא בְּנֵהוּרָא}$, *C* and *D* $\text{בְּנֵהוּרָא בְּנֵהוּרָא}$ 15, 18 and finally *B* writes the Tetragrammaton instead of אֱלֹהִים ⁴ 9, 6. By these examples it may be at once seen that the scribes could not have recognised these rules of קרא והרגום or, at any rate, they were only slightly acquainted with them.—h) Marginal Readings have already been pointed out occasionally. These glosses are important since they are all added by a later hand and explain the origin of many words which afterwards became incorporated with the Text itself. These marginal readings also constitute an argument for the greater age and originality of the texts with Superlinear vocalization which have been preserved to us by the Yemenite Jews.—3, 23 *C* has דְּאִזְחָר on the margin, the text of which has been

¹ Cf. Ezra 4, 16 where אֲנִי־הָיָה stands for the more usual אֲנִי־הָיָה so Or. 2374 has יִבְרָח יִבְרָח (Dan. 2, 47) where Baer reads יִבְרָח יִבְרָח and תִּעֲרָא (Dan. 6, 13) where Baer has תִּעֲרָא . ² Cf. Talmud Babli Tr. H.ullin 65a. ³ The reading עֲבֹדָה is quoted by Theodorus Mopsuestenus (v. Part II, Ch. II, J). ⁴ cf. B. l. c. p. 216.

corrected by a later hand to דִּאֲחַבְרֵי; but as the word דִּאֲחַבְרֵי is given by Berliner in his Massorah¹ under the heading of דִּאֲחִיק which means that it is undoubtedly the correct reading, we must reject the correction דִּאֲחַבְרֵי. 7, 16 *C* has בְּמִי־מִרְיָה on the margin to be placed between יִי and עֲלוּדֵי. We shall see when speaking of the Additions that *A* and *D* have this word already inserted in the text. 25, 8 *D* has יוֹמִיָן on the margin to be read after לוֹסֶכֶּה. *B* has the same word in its text. 27, 22 *C* has יִדְוֵהוּ on the margin but יָדִי correctly in the text. This has been noticed above under קְרָא וְחֲרָגוּם. Many more examples of marginal readings will be noticed when we shall treat of the Variant Readings.—i) The Yemen MSS. almost invariably follow the reading given in the Massorah of Berliner under the head of לְנַהֲרֵי־עָאִי which represents a School in Babyl. in favour of the original Plst. Text and is a great argument for the authenticity of the text which is found in these MSS. To give one instance; *B.* reads גָּזַר and גָּזְרֵי 17, 26 and 27 the MSS. have the Itpeel אֲתַגְזֵר and אֲתַגְזְרֵי. Berliner² places the Peal reading in the column headed לְסוּרָא whilst the Etpeel is placed under לְנַהֲרֵי־עָאִי. “Perhaps”—adds Berliner—“whether we should take the Peal or Itpeel form depends upon the old grammatical question whether the root of the Hebrew word is נוֹזַל or נִזַּל”. Baer³, however, is of a different opinion. He says, speaking of certain forms which occur in *B. Aram.* and which he treats as Etpeel “Praeteritum huius conjugationis interdum syllabam praeformativam abjicit velut אֲתַפְרֵס = אֲתַפְרָס Daniel 5, 28.

VIII. GRAMMATICAL VARIATIONS.

I. THE NOUN.

a) State. There are a few changes in the different states of the Substantives.

¹ l. c. p. 116. ² Massorah p. 62. ³ Daniel etc. p. LIX.

α) In the Absolute and Emphatic States, which in the MSS. appear to be used almost indiscriminately¹. Nöldeke informs us that these two states were entirely confused together in the Mandaic dialect of Aramaic², and from the examples which will be given in Part II, it will be seen that a similar laxness is noticeable in the Targum as represented in the Yemen MSS. *A, B, D* ܥܘܪܘܢ 4, 16, *B.* and *C* ܥܘܪܘܢܐ. The text is ܥܘܪܘܢ; 6, 21, MSS. ܥܘܪܘܢܐ, *B.* ܥܘܪܘܢܐ. The corresponding word in the Hebrew Text is ܥܘܪܘܢܐ.

β) Absolute and Construct. 15, 19—21, in the Patronymics ܥܘܪܘܢܐ ܥܘܪܘܢܐ & c, *B.* believes we have either a shortened form of the absolute Plural or the Construct State used instead of the Absolute³. The first-mentioned explanation is supported by Wright who says final Mim or Nun are apt to fall away in the Absolute Plural of nouns in the Assyrian, Talmudic and Modern Syriac languages⁴. Dalman⁵ assumes that these are shortened forms of the Absolute "Statt der

¹ The same anomaly is also found in Syriac (cf. Duval's Grammar, Paris 1881, p. 249): "L'état emphatique s'est alors généralisé au point de devenir la forme usuelle, et l'état absolu, que l'on ne rencontre plus que dans quelques tournures de phrase, est souvent difficile à constater". ² Mandäische Grammatik, p. 300. Also in the Christian Aramaic dialect of Palestine "We frequently find in the text lying before us the Emphatic State where we should expect the Absolute". He, however, explains these examples as due to later corruption. (Vide ZDMG. XXII, p. 507). Cf. also Berliner l. c. p. 204. But Uhlemann when noticing this apparent confusion in the Samaritan dialect remarks "In haud paucis locis utitur Samaritanus Nominem emph., ubi Hebraeus habet Nomen sine articulo; quae diversitas in eo est querenda, quod Samaritanus forte ibi de re magis definita cogitaret". He gives as example 25, 23 ܥܘܪܘܢܐ ܥܘܪܘܢܐ of which the Targum is ܥܘܪܘܢܐ ܥܘܪܘܢܐ and the Samaritan also writes the Emphatic state with both words viz. ܥܘܪܘܢܐ ܥܘܪܘܢܐ ("Insitutiones Linguae Samaritanae" Uhlemann, Leipzig 1837, p. 196). Even in the Biblical Aramaic Text, the British Museum MS. Or. 2374 disagrees with Baer's Edition in reading ܥܘܪܘܢܐ (Daniel 2, 42) where Baer has ܥܘܪܘܢܐ. ³ l. c. page 205. ⁴ Cf. Wright: l. c. pp. 67, 146 and 147. ⁵ l. c. p. 151.

³ l. c. page 205. ⁴ Cf. Wright: l. c. pp. 67, 146 and 147. ⁵ l. c. p. 151.

indeterm. Pluralendung in tritt zuweilen ein die Verkürzung e (i)”. In connection with these Patronymics we may also compare אֲרָמִי 1, 10 and אֲרָמִי 14, 1. The MSS. have אֲרָמִי 17, 20 whilst B. אֲרָמִי אֲרָמִי which, perhaps, corresponds more closely with the Hebrew original אֲרָמִי אֲרָמִי and which is also given by L. s. v.; 40, 16 B אֲרָמִי which is probably a Hebraism. B., A, C, D, correctly, אֲרָמִי.

b) Number. Turning from the consideration of the differences in States to those observable in Number, it is at once noticeable that these variations are both more numerous and more important. The differences may very frequently be explained as due to the Targumist's desire to give rather the sense of the Hebrew than a mere slavish rendering; whilst some are due to an uncertainty whether a Collective Noun should be treated as Singular or as Plural. B. and A אֲרָמִי 4, 11. B and C אֲרָמִי, D אֲרָמִי. The first reading appears to be the best, and is given by L.¹, since we expect here the Plural Construct. B and C may be true to the Aramaic idiom; but D appears, at first sight, to be incorrect. Nevertheless this reading cannot be condemned, since the sense of the passage is certainly singular. B. אֲרָמִי אֲרָמִי MSS. אֲרָמִי אֲרָמִי 1, 21. The Subject is אֲרָמִי, which, being a Collective Noun may possibly justify either reading. L., however, gives the same as that of the MSS. C אֲרָמִי B., A, B and D אֲרָמִי 14, 22. Luzz. in his 'Philoxenos'² asserts that the Plural is necessary here, since the Targumist refers the passage to Prayer in which both hands are held up, whilst the Hebrew text refers to an oath, for which only one hand is raised.

c) The peculiar use of the Genders in the MSS., and the apparent confusion which exists in the use of Masculine for Feminine presents us with a grammatical problem. Did the primitive Aramaic language have distinct forms for the Masculine and Feminine Genders or was this distinction merely the result of a later development and differentiation

¹ s. v. ² Vienna: 1830, p. 35.

fixed by the Massorites and Grammarians? The written text of the Aramaic of the Bible seems to point to one form for the two Genders; when, however, the suffix refers to a feminine object it was differently punctuated by the Massorites. Bevan, referring to this phenomenon in Bb. Aram. remarks that the written text is grammatically inaccurate: "Sometimes grammatical inaccuracies which probably were found already in the primitive text have been corrected by the later vocalizers; thus הִן the suffix of the 3rd Person Plural was used indifferently for the Masculine or Feminine, but has been marked with the vowel ē whenever it refers to a feminine Noun. Similarly in the 3rd Person Plural of the Perfect of the Verb the termination ך is used for both genders, but has been treated as ā by the vocalizers, when the Subject is Feminine"¹. So also the Yemen MSS. use the termination הִן and כִּן both for Masculine and Feminine and likewise the suffix ך is used as Common Suffix of the 3rd Person Plural of the Imperfect of Verbs where we should expect Mas. ך and Fem. ךֿ². I have only noticed a few exceptions to this rule in C and shall later on enumerate these. In my opinion these examples are not due—as Bevan thinks—to grammatical inaccuracies but are really of Common Gender³. We may perhaps find analogous instances in the

¹ Bevan: l. c. p. 39. ² Although the regular fem. forms were mostly used in Christian Palestinian Aramaic still we find examples in which the Masc. endings are used for the Fem. as in **اچف** (ZDMG. XXII. p. 474). ³ The text of Daniel in the British Museum MS. Or. 2374; appears to confirm this assumption. As I have already remarked this MS. pays no attention to the כִּיב but inserts the קִי in its text. In this MS. then the scribe writes כִּיבִּי Dan. 2, 33 when our editions of the Bible say we must read כִּיבִּי on account of the Gender, although the כִּיב is כִּיבִּי. Now had the scribe read כִּיבִּי he would have undoubtedly written the word thus. This proves that in the time and place of the scribe this word was pronounced כִּיבִּי just as it is written and that the reading כִּיבִּי was unknown to the scribe.

Hebrew language in which the word נַגַּר¹ originally meant both 'boy' and 'girl' being spelt without ה when it occurs in the Pentateuch. But a much more striking instance of the same phenomenon is to be found in the Hebrew הוּיָא which in the Pentateuch is the Ketib both for הוּיָא and הוּיָא (the latter form occurring but 11 times in the whole Pentateuch, according to the Massorites)². Whether then this peculiarity of the Yemen MSS. is a vulgarism or a classical characteristic of the language remains doubtful, but after observing that a similar phenomenon existed in the primitive Hebrew language, there is no reason why we should not assume that it is likewise characteristic of the primitive Aramaic language. I now enumerate the few exceptions which I have noticed in *C*. This MS. reads אַבְלוּהוּן 19; 33, 35 and 38 אִישׁ־עַבְדֶּהוּן 27, 29 אַבְלוּבִין 31, 5 (although in the very same verse we find *C* giving לַהוּן and referring the Suffix to the same feminine Subject!) and בְּרִיקְלוּבִין 41, 30.

¹ Gesenius points out this peculiarity: "The Pentateuch certainly contains some peculiarities of language which have the appearance of archaisms. When these books were composed the words הוּיָא 'he' and נַגַּר "young man" were still of common Gender and used also for 'she' and 'young woman'. Vide Gesenius, Hebrew Grammar, Translated by Conant, London 1839. §§ 2. 3. ² We find an apparent inconsistency in Ezekiel 23, 45 where אִתְּקַבֵּל refers to a Feminine Subject. In Verse 47 the word is written אִתְּקַבֵּל. ³ Samaritan (as *A*, *B* and *D*) יִיקְלוּבִין. In the following pages some readings from the Samaritan Targum which agree with one or another of the Variant Readings under consideration have been inserted. Since Samaritan has no vowel signs these instances are only of value in confirming the Consonantal Text. Upon the much-vexed question whether the Samaritan Targumist was influenced by the Targum of Onkelos or agreement between the two is due to later interpolations into the Text of the Samaritan Targum I refrain to enter; but bearing in mind that the language of Onkelos and Samaritan are two kindred dialects of Aramaic and that they both represent very ancient Translations of the Hebrew Text, the examples given may be of some value in helping to confirm a reading. The edition of Dr. Adolf Brüll (Frankfort: 1879) has been, in all cases, the text of the Samaritan Targum referred to.

These are evidently mere anomalies, and of no importance. It is unnecessary to give examples here as they occur throughout all the MSS. invariably. Other variations in Gender will be found in Part II.

2. THE VERB.

a) The Conjugations. Very numerous interchanges are to be observed in the Conjugations.

α) Peal and Pael. *B* יִצְּרִים. *B. A, C, D* יִצְּרִים¹ 31, 54. Landauer² explains and justifies the latter reading in his Massorah. He says that here only נִכַּס וְיִכַּסְתָּהּ is mentioned, and hence the Peal is the correct Conjugation. The case is different in Numbers 22, 40 in which example the Pael is necessary, since Balaq offered up a large number of animals (הוֹרֵן וְקָטָן). *A, B* and *D* יִשְׁאַלְנֶיהָ³. *B.* and *C* וְיִשְׁאַלְנֶיהָ 37, 15. *L.* gives no Pael of this root, but it may be observed that in the Syriac language the Pael has the same signification as the Peal.

β) Peal and Afel. *B.* and *C* יִשְׁאַלְנֶיהָ, *A, B, D* יִשְׁאַלְנֶיהָ 4, 3. Similarly throughout Genesis. Now, there is no doubt that *A, B* and *D* have the only correct reading of the Afel of אָחַז cf. Syriac ܐܚܐܝܢܐ. *B.*'s form is really 1st Per. Sin. Imperf. Peal. *B.* דִּישְׁכַּחְיִנִי MSS. have דִּישְׁכַּחְיִנִי 4, 14. The Afel, is the more convenient form, according to *L.*; this form being preferred to avoid the confusion which might arise in the employment of the Aramaic root שָׁחַ = to find and the Hebrew root שָׁחַ = to forget.

γ) Peal and Etpaal, Etpaal or Ettafal. MSS. דִּישְׁכַּחְיִנִי (Pael) *B.* דִּישְׁכַּחְיִנִי (Ettafal) 3, 19. The Hebrew דִּישְׁכַּחְיִנִי being an Infinitive may be either Active or Passive. Here it seems to bear an active signification, which would confirm the reading of the MSS. *L.*⁴ also gives the Peal form here, but l'ath-šegen⁵ supports *B.*'s reading and explains it reflectively.

¹ Samaritan יִכַּס.

² Massorah s. v.

³ Samaritan יִשְׁאַלְנֶיהָ.

⁴ s. v. ⁵ To this verse.

B, C and *B*. יולסליק *A* and *D* ואסליק (Etpaal) 26, 23. The Hebrew text being וַיֵּלֶךְ appears to confirm the first-mentioned reading. *A* and *D* דילדיה *B*. *B* and *C* דאיהדידו (Etpeel) 46, 22. The Hebrew is יָלַד. The first-mentioned reading, although giving the sense of the original, is less literal than the passive construction.

δ) Pael and Afel. *B*. איהר MSS. איהר 34, 19. Both these forms have the same meaning, but Berliner, in his Massorah³, places the reading איהר among the list of instances included under the head of קרא וחרגום and we have already seen that the MSS. appear to take no notice of this Massoretic rule. *L.* gives איהר as Pael of אהר, but as the Pael of אהר occurs very rarely whilst the Afel is fairly common, the reading of the MSS. appears to be preferable. *B*. דאגריאה MSS. דאגריאה 38, 14. In Berliner's Massorah⁴ we read לסוראי עדיאה לנהרדעאי דאגריאה to which the author of the Pathšegen adds "There is some difficulty in understanding what difference the Suraans make between דאגריאה when used as the Trg. of וחסר and when it is the Trg. of וחרר as in 4, 1". This implies that he preferred or expected the reading דאגריאה. *L.*⁵ also prefers the Afel which means to 'depart', 'go away', 'take off', whilst the Pael means 'to conceive'.⁶

ε) Etpeel and Etpaal. MSS. דאגריאה, *B*. דאגריאה 3, 10. Merx in his "Chrestomathia Targumica"⁷ pleads for the Etpeel reading "Editiones Itpaal saepe praebent, at observa syr. Etpe. esse abscondit se, absconditus est; Etpa. vero inhumatus est. Payne-Smith s. v." Similarly in 4, 14. *A, B, D* דאגריאה, *B*. and *C* דאגריאה 42, 19. *L.*⁸ here gives the Etpaal, but according to Brockelmann's Lexicon Syriacum⁹ the Etpeel is the conjugation in use in the Syriac language. By the examples given in Part II it will be found that this is very frequently the case.

1 Samaritan יולסליק. 2 Samaritan דילדיה. 3 p. 58. 4 p. 63.

5 s. v.

6 But Dalman l. c. p. 39 gives the meaning of both Pael and Afel "schwanger werden". 7 p. 207. 8 s. v.

9 Berlin 1895, p. 21a.

b) The Tenses.

α) Perfect and Imperfect. 31, 27; B., C and D רִשְׁמָהּ, A and B רִשְׁמָהּ but Berliner¹, Landauer² and Adler³ all support the former reading. C רִשְׁמָהּ, B., A, B and D רִשְׁמָהּ 49, 22. The latter reading is correct.

β) Perfect and (Participle) Present. More numerous variations are here noticeable. These differences are mainly due—says B.⁴—to the fact that the Hebrew language has no Present Tense, whilst the Aramaic has no Imperfect with *v* conversivum. A, B and D רִשְׁמָהּ, B. and C רִשְׁמָהּ. The Hebrew is רִשְׁמָהּ 8, 7. L.⁵ supports the former reading which may be taken as correct. MSS. רִשְׁמָהּ, B. רִשְׁמָהּ. The Hebrew is רִשְׁמָהּ 23, 11. The Hebrew is thus Perfect in form but Present in signification; hence, B.'s reading gives the correct sense but the MSS. have a more literal rendering.

γ) Imperfect and (Participle) Present. B רִשְׁמָהּ, C רִשְׁמָהּ, D רִשְׁמָהּ, A and B. רִשְׁמָהּ 24, 13. Pathšegen⁶ reads as B but it may be observed that D corresponds exactly to the Hebrew רִשְׁמָהּ. B רִשְׁמָהּ 43, 25, B., A, C and D רִשְׁמָהּ the latter receiving the support of Pathšegen⁷. B is a literal translation of the Hebrew רִשְׁמָהּ.

c) Other Differences. There are one or two other slight variations to be noticed with the Verb. A and D רִשְׁמָהּ⁸ (Passive), B., B and C רִשְׁמָהּ (Active) 34, 22. The Hebrew being רִשְׁמָהּ the passive construction is superior. B., A and C רִשְׁמָהּ, B and D רִשְׁמָהּ⁹ 13, 16. The latter is the literal translation of the Hebrew רִשְׁמָהּ. Similarly in 31, 1, B., C and D have רִשְׁמָהּ whilst A and B read רִשְׁמָהּ this being a translation of the Hebrew רִשְׁמָהּ.

IX. OTHER VARIATIONS.

1) We find a large number of additions, mostly of small words or prepositions in our MSS. Many of these additions

¹ Massorah, p. 98. ² Massorah s. v. ³ רִשְׁמָהּ: to this verse.

⁴ l. c. p. 203. ⁵ s. v. ⁶ To this verse. ⁷ Samaritan has רִשְׁמָהּ.

⁸ Samaritan likewise רִשְׁמָהּ. ⁹ Samaritan רִשְׁמָהּ.

make the text clearer; others have Halachic reasons, whilst a few are mistakes. We likewise find omissions, that is to say there are less words given in the MSS. than are to be found in B.'s Edition. Some are omitted to save the scribe the trouble of rewriting a string of Proper Names: the verse, as Berliner points out, being read thrice in Hebrew, instead of being followed by its Targum and then by its Arabic translation. Occasionally these omissions are due to the scribe's carelessness.

2) Additions. All the MSS. insert הוֹאֵה before רב־הוֹן 4, 22. Adler, in his commentary נתינה לגר regards this as an instance of Homoioteleuton, the preceding verse having היה הוֹאֵה in the text. *A* adds לְמַחֲמָה after הוֹרֵיִן 4, 23. This may perhaps be a Halachic addition. Vide Adler in נתינה לגר to this verse. 6, 11 *A* and *D* simplify this verse by adding נֶן before קֶדֶם.

Some irregularity is observable in the use of ך to express the construct state and a similar laxity occurs in Syriac. Generally, the construction without ך is the more classical one and the use of ך is the more popular construction. This employment of ך being a much freer and looser construction is preferred by the Aramaic language and is much more frequently used than the other construction.

The MSS. add it in דִּמְקִיָּה 2, 11 (Hebrew הַסוֹבֵב) *A*, *B*, *D* וְשָׁבָם ¹ *C* שָׁבָם 33, 18. According to Berliner's Massorah ² the ך is incorrect in verse 18 but necessary in verse 19; since 18 is given as an instance of קרא והרגום. The little word יֵה is sometimes added by *B* and *C*, mostly, however, incorrectly. *C* has יֵה before קליה 21, 17. This יֵה is copied from the אֵה of the Hebrew text; but inasmuch as the Trg. employs a Passive construction here, יֵה is evidently incorrect.

לְבַעַר is added by *B* in לְבַעַר ³ 13, 10, a reading which is rejected by the author of the Pathšegen ⁴. ך is added by the

¹ Samaritan שָׁבָם.

² P. 58.

³ Likewise Samaritan לְבַעַר.

⁴ to this verse.

MSS. in בְּבִנְיָאֵן ¹ which is against the Hebrew text and in וְיִמְלִיכֵן ¹ 33, 13 which follows the original. *A* and *B* add it in וְהָם 10, 1 not as Hebr. ו is added by *A* and *D* in וְלֹאֲהֹתֵן 42, 24 and since the corresponding Hebrew word is וְיִמְלִיכֵם this reading is the correct one.

ו is added by *A*, *B* and *C* in וְעָלְמָה ² 42, 21 (*B.* and *D* וְעָלְמָה). The reading with ו appears preferable, since it suits the context so admirably.

3. Omissions. I have noticed some scores of omissions, but shall only mention a few which are not due to any oversight on the part of the scribe. Sometimes verses are omitted in their entirety to save space and the scribe's time; this is particularly noticeable in genealogies. For instance 10, 22 and 23, 27—29.

18, 19 *A* omits וְהָרִקְקֵן which does not correspond to any word in the Hebrew text but is explained by Adler in his "הוא כמו שדרשו ר"ז"ל "הנהגה לרג".

18, 30 *B* omits וְעָלְמָה which again has no equivalent in the Hebrew text.

19, 7 *C* omits וְעָלְמָה and Pathšegen also remarks that there is no occasion for this word in the Targum text since $\text{וְעָלְמָה} = \text{וְעָלְמָה}$.

43, 15 *A* and *D* omit וְדַבְּרֵי which is again represented by no word in the Hebrew text, but Raši explains the word as necessary, since, in Aramaic, different Verbs are in use to indicate the seizure of things and the seizure of human beings. וְעָלְמָה being used of things and וְדַבְּרֵי of men. *B.* inserts a ו before the following words which I write as they appear in the MSS. וְעָלְמָה ³ 3, 9; וְעָלְמָה ³ 7, 22; וְעָלְמָה 18, 6; וְעָלְמָה ³ 19, 16; וְעָלְמָה ³ 23, 19 (*A* and *D* only); וְעָלְמָה 41, 39.

An initial ו is omitted by *A* and *B* before וְעָלְמָה 3, 21. Also before וְעָלְמָה 6, 20 which corresponds to the Hebrew. The

¹ Samaritan וְיִמְלִיכֵן . ² Samaritan וְעָלְמָה . ³ Samaritan also וְעָלְמָה and וְעָלְמָה but, on the other hand, וְעָלְמָה .

MSS. omit הֵּ before יִצְחָק 21, 8. In several other passages the omission of this word is due to the scribe's carelessness.

ב is omitted before בְּמִיָּה 35, 27 by *A*, *B* and *D*; in connection with which we must notice that it does not occur in the Hebrew text. Also before אֲבֹרֶן 43, 27 where it likewise does not appear in the original, although it does in the following verse. Pathšegen says we must insert the ב in both verses, according to the usage of the Aramaic language. The word הֵּ is omitted by *A* in 48, 22 and by *C* in 32, 18; both passages are however faulty in these MSS.

4) Contractions. The scribes regularly contract certain familiar words which constantly recur, especially those in combination with הֵּ and אֵּ.

A has בְּרִדְךָ 4, 11. *B*, *C*, *D* בְּן־יְדֶךָ. *A*, *B* and *D* הֵּאֲנִי 6, 17 and 9, 9. *A* and *D* אֵּאֵשׁ. *B* and *C* אֵּם 16, 2; 18, 24; 24, 5 &c. *A* and *B* הֵּאֵרָה, *C* and *D* אֵּרָה 20, 3, *C* and *D* בְּמִיָּה, *A* and *B* בְּן־בְּנֵיָּה 31, 39. All have בְּרִדְךָ 40, 7 and דְּהֵאֲרִינְךָ 47, 1.

5) Interchange of Prepositions and other Particles. In noting these numerous variations we are again struck with the fact that the manuscript readings are usually superior. MSS. אֵּל מִדְּבָרָהּ, *B*. בְּמִדְּבָרָהּ 8, 20. *B*'s reading is a Hebraism. MSS. אֵּל בְּסִיפָּהּ. *B*. וְאֵל בְּסִיפָּהּ 49, 9. Berliner in his *Massorah*¹ places the manuscript reading in the column לְנִהְרֵינָהּ whilst אֵּל בְּסִיפָּהּ is under לְסוּרָהּ. Besides the examples already quoted of interchanges which take place between different Prepositions, I have to add a number of instances in which different Particles or Prepositions are employed which sometimes completely alter the sense of the passage. I consider it necessary to give these somewhat dry details at length, inasmuch as it is my object to demonstrate the superiority of the Trg. text as exhibited by the MSS. which I have made use of, over the editions which are in current circulation among us at the present day.

¹ p. 63.

B. יה MSS. זם 26, 8. The reading זם is preferable since יה is only used as the sign of the accusative in Aramaic, and not otherwise. Gesenius¹ treats the two Hebrew words זא = sign of the accusative, and זא = with, as entirely distinct and of different etymology. B., C and D זן, A and B זן 29, 26, Hebrew is זן. L. reads זן but according to Bernstein-Kirsch's Chrestomathy² זן = זן + ז and hence either reading may be justified; and this is again the case in 30, 33 where B. reads זי and A, B, D זי, C is missing. The Hebrew text is זי. The Aramaic verb זקיד may be construed either with ז or זל. B. זקיד MSS. זקיד 49, 13. In Berliner's Massorah³ זקיד is given as the Suraan and זקיד as the Nehardean reading. L. reads as the MSS. which gives the better sense.

6) We occasionally find variations in the addition of the suffix. B. and C זקיד, A and D זקיד, B זקיד 4, 7. Berliner, in his Massorah⁴, says the suffix is incorrect, but L. reads as the MSS. Likewise, in the variation of the vowel-point L. permits both forms. B. זקיד, A, C, D זקיד, B זקיד 19, 12. The Hebrew is זקיד. Berliner, in his Massorah,⁵ says the Targumist wished to make this word agree in form with the following words זקיד זקיד both of which have the suffix of the 2nd Person. Pathšegen remarks the same. But this hardly appears to be necessary and the literal translation of the MSS. therefore seems to be superior. B has the word incorrectly punctuated.

X. EXEGETICAL VARIATIONS.

Most of the variations which have been considered hitherto are of importance, showing, as they do, the greater purity of the Aramaic language which the Yemen Trg. Mss. exhibit.

¹ Hebrew and Chaldee Lexicon translated by S. P. Tregelles London: 1885 s. v. ² s. v. ז (Leipzig 1836). 3 p. 63.

⁴ p. 74. ⁵ p. 75.

These Variations give an incentive to the study of these MSS. if for no other reason than their more accurate retention of pure Aramaic forms and expressions.

The exegetical variations, however, are of far greater importance. They cannot be accounted for on the ground of difference of dialect, nor do they point to any linguistic peculiarities, but give a clear reason for assuming that they represent another distinct recension. The chief characteristic of these differences is the preference frequently shown for a literal translation of passages which are in our texts rendered according to traditional Hagadic translations. It has already been pointed out¹ that the preference for literal translations shown by the Plst. recension may perhaps be accounted for by the existence in Palestine of the other Trg. which is certainly of Hagadic character; I refer, of course, to the Targum Jerushalmi; or it may be accounted for as the outcome of a desire to have a translation which should render the Hebrew text in the most faithful and accurate manner, which is also the tendency of Aquilas and all the old translators, who are severely literal. A few instances are given here, the rest will be found in Part II.

26, 22 B. וְיִפְשְׁטֵינָא , *C* and *D* יִפְשְׁטֵינָא , *A* and *B* וְיִפְשֵׁי . The Hebrew is וַיִּפְשְׁטֵנוּ of which *A* and *B* give a literal rendering "God will magnify us and we will multiply ourselves in the land". That this is the valid reading is further proved by the support it receives from Raši and L. The author of the Pathšegen, however, gives a reading similar to that of B. as the correct text "God will magnify and increase us".

30, 15 B., *B* and *D* וְהִירֵבֵין ², *A* וּלְבָסָב , *C* is missing. Luzz. in his גַּר אֲהָבַ גַּר ³ points out that those who corrected the original וְהִירֵבֵין to וּלְבָסָב made a great mistake, and did not realise the spirit of the Trg. rendering. Onkelos—says Luzz.—undoubtedly wrote וְהִירֵבֵין but later revisers thought this reading was incorrect since the Infinitive וּלְבָסָבָה should require the Infinitive

¹ Chap. IV. § 4. ² Samaritan וְהִרֵבֵין . ³ p. 25.

לְנִשְׁבֵּב whilst אֲרִיסְבִין would be the Targum of וְלִקְחָהּ—2nd Feminine Preterite. This, however, Luzz. goes on to say, is not the case; since O. wished to amplify the brevity and clear up the obscurity of the Hebrew passage and accordingly paraphrases אֲרִיסְבִין. Yet in spite of Luzz.'s arguments, one is again inclined to favour the literal translation לְנִשְׁבֵּב.

30, 22 *B* reads וְיִשְׁבֵּב דִּי הָאֵל הָחֵל, *B*, *A*, *C*, *D* וְיִשְׁבֵּב דִּי הָאֵל הָחֵל קָדָם יי which is evidently a Hagadic rendering (v. Raši to this verse). *B* gives the literal translation of the Hebrew text viz וַיִּשְׁבֵּב אֶלְהֵים אֵת רְחֵל and therefore appears to be the best rendering. 39, 11 *B* (text) וְיִשְׁבֵּב עֲבִירָהּ, *B* (margin), *A*, *C*, *D* and *B*. לְעִבְרָא עֲבִירָהּ חִישְׁבֵּנִיה. Here we have a good instance of the manner in which marginal glosses crept into the Trg. text. The Hebrew original is לְעִבְרָהּ עֲבִירָהּ of which *B* is a literal translation. 42, 36. In this verse we see another example of the retention of the original text by *B*. The Hebrew is וַיִּשְׁבֵּב which *B* renders וְיִשְׁבֵּב whilst *B*. and the other MSS. give לָא הָיָא גַּם which gives the sense of the original but is not literal. *B*'s translation is also given by *L*.²

43, 2 *B*. and *C* וְיִשְׁבֵּב *A*, *B* (margin) and *D* וְיִשְׁבֵּב, *B* (text) erased. Hebrew is וְיִשְׁבֵּב. Now the two Aramaic roots שָׂבַע and שָׂבַע have the same signification. The authorities differ which word to prefer here. *L*. remarks that שָׂבַע usually corresponds to the Hebrew וְיִשְׁבֵּב and Raši likewise reads שָׂבַע. He goes on to say that שָׂבַע is an incorrect reading since the root שָׂבַע is only used when one has eaten to satisfaction although some food may still be left, whilst שָׂבַע is used for a man remaining unsatisfied although his supply of food is already exhausted. But Luzz. in his Philoxenos⁴ pleads for the reading שָׂבַע saying that this is the verb employed in Aramaic when the text refers to a 'finishing' with eating, drinking or any other bodily requirement. The

¹ Samaritan וְיִשְׁבֵּב עֲבִירָהּ. ² s. v. ³ Cf. also Ezra 6, 15 וְיִשְׁבֵּב, "And was finished". ⁴ p. 45.

fact that שִׁצִיאֵי is given by *B* as a marginal reading seems to support Luzz.'s opinion. It must be noticed, however, that the marginal readings are sometimes preferable and appear to correct a faulty reading which is found in the text. Thus in 45, 11 *B*, *C*, *B* (text) read תִּשְׁחִיזֵי whilst *A*, *B* (margin) and *D* give הִהַבְּסֵן. The Hebrew text is תִּקַּח. *A*, *B* (margin) and *D* give the best reading since הִתְחַסַּן = be impoverished whilst תִּשְׁחִיזֵי has rather the signification of 'be annihilated', 'be undone', 'die'. Raši and Qimḥi both read הִתְחַסַּן but Pathšegen and Luzz.¹ say we must read תִּשְׁחִיזֵי for—say they—how can we speak of all one's possessions i. e. one's cattle &c. coming to poverty? But be this as it may the reading הִתְחַסַּן corresponds exactly with the Hebrew הִירַשׁ a word which is correctly rendered "come to poverty" in the Revised Version, although it may be noted that some of the Jewish commentators differ in their translation of this word, thus Ibn Ezra "to perish", R. Samuel b. Meir "to be dispossessed", Mendelssohn "to be ruined".

45, 17 *B* (text) אֲתִי², *B* (margin), *A*, *C*, *D* and *B*. אוֹבִילֵי. Hebrew גָּאֵי. The first mentioned reading is preferable since it is quite literal. The reason (says Pathšegen) of the Targumic rendering אוֹבִילֵי is to avoid the redundancy of the Hebrew text and thus render *αταυ στυεσεν*.

46, 1 *B* (text) וְלִגְמֵם נִכְסֵיהֶם, *B* (margin) and the others וְיִזְבַּח זִבְחֵיהֶם, Hebrew וְיִזְבַּח זִבְחֵיהֶם. Although *B* (text) is incorrect it is strange that the Trg. of וְיִזְבַּח זִבְחֵיהֶם in 31, 54 is as he gives here. 47, 20 *B*. וְיִזְבַּח, MSS. וְיִקְנֵה, Hebrew וְיִקְנֵה. *B*'s reading וְיִזְבַּח is also quoted by Pathšegen. On the other hand Landauer gives וְיִקְנֵה in his Massorah.³

Perhaps *B*'s reason is that in this verse Joseph really *bought* the land, whilst in verse 23 he *acquired* the people.

¹ אֲתִי. P. 46. ² Samaritan וְיִזְבַּח. 3 s. v.

P A R T II.

CHAPTER I.

Before commencing the lists of examples which illustrate the preceding rules, certain words which call for some comment may here be treated. I believe that most of these words will be found to be more correctly punctuated in the MSS. than in our editions of the Trg. As these words are of constant recurrence their correct vocalization should be fixed. First we have the little word תָּ . This word, although so exceedingly common is of obscure etymology. Our editions punctuate this word with P. and B. invariably writes תָּ .

L. also writes the word with P., although he compares the syriac ܬܐ = nature, of which ܬܐ is construct state. The P. is also supported by Nestle¹, Bernstein-Kirsch and Gesenius in their dictionaries. Merx in his "Bemerkungen über die Vocalisation der Targume"² mentions a curious rule which Mercier wished to establish. Mercier wrote תָּ in the Trg. when the corresponding Hebrew is תָּ , but תָּ when the text has תָּ . Merx declares most decisively³ that we are assured that תָּ is the correct punctuation by Bar-Ali; תָּ , on the other hand, is invariably incorrect.

Bevan also writes תָּ ⁴, also Duval⁵. Undoubtedly the greatest authority who supports the Q., is the great Orientalist, W. Wright. He remarks:⁶ "We get in the first place

¹ Syriac Grammar, Berlin: 1889. ² Contained in the "Verhandlungen des fünften internationalen Orientalisten-Congresses" Berlin 1881. p. 145. ³ p. 185. ⁴ Bevan: The Book of Daniel p. 38. ⁵ Grammaire Syriaque p. 277. ⁶ Wright: Comparative Grammar of the Semitic languages p. 112.

יִתְּ which was doubtless pronounced in the earlier stages of the language *īyāth* or *īyath*; for otherwise the י would not have been inserted in writing, as is almost invariably the case in the older inscriptions. In the inscriptions of later date, however, we find יִתְּ and Plautus heard the word pronounced *yth*. The Aramaic form seems to be shortened from the Phoenician viz Syriac ܝܬܐ, Chaldee ܝܬܐ, less correctly יִתְּ".¹ After the opinion of such an authority the punctuation with P. may fairly be assumed to be incorrect, and that with Q., which is invariably used in the MSS., substituted for it.

According to Merx² both the absolute and construct of כּ is כּל or כּלְּ, the use of which depends upon the text of the Hebrew original, which is to be attributed to the Masoretic schools. But this is not the case with our MSS. as may be seen from the following examples. 2, 5 כּלְּ, where B. and the Hebrew text both read כּלְּ. 2, 16 A כּלְּ, the rest have כּל. Hebrew is כּל. 2, 19 B. and Hebrew כּל, MSS. כּל. 3, 17 B כּל. B., A, C, D and the Hebrew כּל. 6, 2 B כּלְּ A, C, D and Hebrew כּל. These instances suffice to show that no rule can be fixed to indicate the employment of the two forms. I have, however, noticed that C has חו. throughout except in the following instances כּלְּ 35, 6 כּלְּ 20, 8 and 45, 8 and 9 and כּלְּ 47, 17.

Our MSS. always punctuate כּלְּ and this I consider the correct punctuation since the corresponding Syriac word is ܟܠܠܐ. The Bib. Aram. also supports this reading, since it is כּלְּ and not כּל. Berliner, in his Massorah³ has כּלְּ as the reading of the Nehardeans and כּלְּ that of the Suraans, whilst the Massorah to Exodus 6, 5 says that כּלְּ is not the language of the Targum but that of the "Chasdim". In

¹ But Schröder justifies either punctuation "Sie wurde ursprünglich mit lautbarem Jod יִתְּ gesprochen, später wurde *ijjath*, woraus sowohl arab. *ijja* als aramäisch *jath*, *joth* hervorgegangen sind, wie *iath*, *ieth* gesprochen und schliesslich mit Unterdrückung auch des *a*-Lautes, zu *ith*, *yth*. Schröder "Die Phönizische Sprache". Halle 1869 p. 213.

² Page 31, Note 3 of "Chrestomathia Targumica". 3 p. 64.

spite of this, however, we may safely reject the reading with a full vowel and read קָרָם, which is of course קָרָם in the MSS. As to the word קביל a difference of punctuation exists which can be best understood by tracing the word to its etymology. B. and C מִקְבִּיל 21, 16, A, B and D have מִקְבִּיל. B. and C לִקְבִּיל, A and D לִקְבִּיל! B לִקְבִּיל 33, 18. All have לִקְבִּיל לְהִיךְ 41, 3. The Syriac forms are ܩܘܒܝܠܐ, ܩܘܒܝܠܐ and ܩܘܒܝܠܐ which may explain the forms לִקְבִּיל and מִקְבִּיל. Cf. also the Bib. Aram. forms in Daniel 2, 8. קְבִּיל and קְבִּיל are the usual forms we meet with in the Trg. but the readings of A, B and D appear preferable.

Finally, how are we to read the word אִיהִילִיר which occurs so frequently? We may take 4, 26 as a type. Here B. reads אִיהִילִיר, A אִיהִילִיר B and D אִיהִילִיר and C אִיהִילִיר. The readings of A, B and D are the usual Targumic forms of the Etpeel of ילר whilst C is a Syriasm. Cf. אִיהִילִיר. C invariably has this form.

CHAPTER II.

Examples of the rules contained in the preceding Chapters.

1) Substitution of other vowels for S. (Cf. Chapter V § 4). (a) P. הַבֵּל 4, 2. לִבֵּךְ 4, 19. יָדָר 5, 16. יִשְׁטִין 6, 3, גִּבֵּר 10, 2. בָּבֵל יִשְׁטִין 10, 10. (b) S. יִשְׁטִין 23, 9.

2) Substitutions for Še. Compositum (Cp. V, § 5).

a) Še. mobile.

α. For Hatef P.: יִשְׁטִין 1, 2. יִשְׁטִין 1, 4. יִשְׁטִין 1, 6. יִשְׁטִין 1, 7. יִשְׁטִין 1, 28.

β. For Fataf S. הִיר 24, 60.

b) Še. Quiescens: יִשְׁטִין 1, 25. יִשְׁטִין 2, 11. יִשְׁטִין 2, 23. יִשְׁטִין 4, 5 [B incorrectly יִשְׁטִין] 4, 9. יִשְׁטִין 8, 13. יִשְׁטִין 8, 22. יִשְׁטִין 9, 2. יִשְׁטִין 10, 10. (A and D יִשְׁטִין) 12, 1. (C יִשְׁטִין) 13, 6. יִשְׁטִין 18, 3, (D יִשְׁטִין). יִשְׁטִין 18, 8. יִשְׁטִין 19, 20. (C יִשְׁטִין). יִשְׁטִין 21, 16. יִשְׁטִין 30, 36. יִשְׁטִין 31, 32. יִשְׁטִין 49, 4. B alone has יִשְׁטִין 24, 35.

הַאֲחֵרִין 24, 56. *C* alone has יִחְרָא 42, 1. יִהְיֶה 45, 26. *B* and *D* have לְחַבְרֵיהּ 42, 27. *B* and *C* have אֲחֵרִי 44, 34.

In all these instances *B* punctuates with Hātef P. He punctuates יִהְיֶה 18, 18 with Fātef S.

c) Full vowel: *C* has אֲחֵרִין 4, 25 (*A*, *B*, *D* write אֲחֵרִין!), *B* has אֲחֵרֵא 13, 8 (*A*, *C*, *D* more consistently אֲחֵרֵא) לְאִירֵכִין 19, 2 (*C* לְאִירֵכִין) *B* has חֵרִין 43, 29. עֵלֵם 48, 4. בְּקַטְרֵיהּ 49, 12.

d) Še. Compositum is retained in the following solitary examples. *A*, *B* and *D* have אֲחֵרִין 4, 25, *A* has תְּבַבִּיר 6, 16. יִקְרֵי! 28, 20. אֲהֵלֵבֵמָה 36, 2 (*B* and *D* אֲהֵלֵבֵמָה, *C* אֲהֵלֵבֵמָה). אֲהֵלֵבֵמָה 36, 2 and *D* אֲהֵרֵרִין 41, 3 and 19.

3) Vowel changes.

a) B. P.: = MSS. Q.¹

α. Monosyllabic Words and Particles (Cf. Cp. VI, § 3a) בֵּר 2, 4. בֵּיה 3, 13 (Syriac ܒܝܐ). בֵּר 13, 3. בֵּר 15, 2 (Syriac ܒܝܪ). הֵלֵבֵה 15, 16 (Syr. ܗܠܒܝܗ). לְקִים 17, 7 (Syriac ܠܩܝܡܐ). בֵּתֵרֵךְ 17, 7 (Syr. ܒܝܬܝܪܝܚܝܩ). לֵבֵה 17, 11 (Syr. ܠܒܝܗܐ). אֵן 18, 9 (Hebrew אֵן). בֵּן 19, 8 (Syr. ܒܢܝܢ). מֵדֵעֵם 19, 8. קֵבֵא 19, 26. Concerning those words to which the corresponding Hebrew or Syriac forms are not given בֵּר and מֵדֵעֵם are incorrect, according to L. s. v. בֵּר is a contraction of בֵּ and יֵר (time) and this בֵּר is really a shortened form of בֵּרֵה or, as it is also written בֵּרֵה which latter form may perhaps account for the Q.² in the MSS. L. allows בֵּר side by side with בֵּרֵךְ; whilst to justify the Q. of קֵבֵא we may compare the Hebrew קָבַע (Exodus 22, 5).

β. Miscellaneous words (VI, 3g) סֵבֵךְ 2, 18. אֲבֵרִין 3, 18 (Hebrew אֲבָר). דֵּיכֵר 3, 21 (Syr.: ܕܝܚܝܩ). לֵבֵה 9, 12 (Syr.: ܠܒܝܗܐ). נֵבֵר 10, 9 (Hebrew נִבְרַח). רֵבֵךְ 18, 7 (Syr. ܪܝܒܝܚܝܩ). סֵבֵרֵךְ 27, 23 where, however, L. says we must punctuate סֵבֵרֵךְ. סֵבֵרֵךְ 42, 13 and 36 &c. where, according to L., the correct reading is לֵבֵה, but when it is noticed that the

¹ I write the words as they appear in the MSS. ² Cf. Syriac ܘܢܝܩܐ 'what' which is also written ܘܢܝܩܐ.

word ליה is merely a contraction of לא איה may this fact not justify the Q. which the MSS. read?

b) B. Q. = MSS. P.

α. Vowel of the 2nd Radical of a Verb (VI, 3b) לאתעלה 3, 7. לשמעו 3, 8. דפחתי 4, 11. לאתעלה 6, 11. נשקו 8, 19. ירדפינוך 14, 15.

β. Absence of Pausal Influence (VI, 3c) נתיב 1, 29. מלכשכ 4, 13. דחתי 2, 7. את 3, 9.

γ. Before the suffixes נ and י (VI, 3d) נא 11, 4. ידחפירנא 5, 29.

δ. Absence of Še. Compositum (VI, 3e) ללעבר 2, 3. אעלה 3, 12. אעלני 3, 13.

c) B. Š.: = MSS. H. (VI, 4) לעלע 3, 22. בקם 9, 9. יטרי 9, 20. עמילוחך 11, 2. שלים 15, 16. לחתי 17, 7. קברית 18, 20. אסגרי 18, 27. In each of these examples (taken from the first 20 Chapters) I have compared the punctuation of the MSS. with that of L. with which it always agrees except קבילה which L. prefers with a Š.

d) B. H. = MSS. Š. לאשקר 2, 6. יחיל 3, 14. הלך 5, 22. דחפיר 6, 14. איסק 8, 21. להתי 9, 13. יאחזקה 9, 16. אתעלה 10, 25. ענינא 11, 3. נחיל 11, 7. אחי 12, 13. אר 15, 4. דחקן 16, 6. עינא 16, 7. אסגרי 16, 10. אר 18, 13 (A and C here איגרי). עבר 18, 17. גופרהא 19, 24. רבר 19, 25. ושכח 19, 33. שקניה 19, 34.

All these agree with L., with the exception of ישיבת אסגרי and שקניה which L. punctuates with H. He admits either vowel with לבינתא and גופרהא but prefers H. אר is as incorrect as B.'s אגרי since the Imperfect Peal of ירד is אר and the Imperfect Afel is אגרי which A and C read. A has some errors, punctuating the following words with Š. instead of H. שינהא 2, 21. דחקן 6, 15. דחתי 8, 11 and חיל 18, 19.

e) B. Š. = MSS. Ho. (VI, 5) חיל 2, 16. חיל 3, 19. חיל 5, 1. קרי 8, 4. עינא 8, 7. יסגרי 8, 17.

¹ Likewise Nestorian Syriac has the ó sound with Verba Ⲫ
e. g. Ⲫⲉⲙⲉⲩⲟⲩ.

דְּקִירָא 8, 22. דְּחִיבָא 8, 22. דְּרִישִׁיר 9, 5. יִבְאִיר 15, 17. דְּנִשְׁכִּיב 19, 32. Of these L. admits either vowel in the case of קורא but prefers Š. with קררו התחוב דוישוב קררו.

f) B. Ho. = MSS. Š. עוֹבְדֵךְ 4, 7. דְּרִוּלָא 8, 22. טִיר 10, 30. יִסְבֹּךְ. Of these L. only punctuates עוֹבְדֵךְ with Ho.

g) B. H. = MSS. P. (VI, 7a) בְּסִרָא 6, 12. רְגֵלָא 8, 9. טְגֵלִין 15, 9. *A* has עֲמַחֹן 7, 13. For the latter we may compare Syriac ܡܡ = with. Of the others L. justifies only בצלמא and רגלה.

h) B. P. = MSS. H. (VI, 7b) לְשִׁבְתָא 4, 15. שְׁבָקְתָא is the Bib. Aram. form. (Dan. 4, 13).

i) B. S. = MSS. P. (VI, 7c) הַבִּיחַ 6, 7. בְּצֵלָם 9, 6. מוֹדָה 12, 6. קָרִיב 19, 9 (*D* קָרִיב 19, 31. לְמִיטְלָא 19, 31. הָרִיחַ 21, 6). Of these קרב alone appears to be incorrect, since intransitive Verbs usually have Š.¹

j) B. P. = MSS. Š. (VI, 7d). *A* has קָצִין 16, 2 and קִינִי 18, 19 both of which are wrong.

k) B. Ho. = MSS. Š. (VI, 7f.) בְּרִיחֵךְ 25, 31. תִּיִסְפִין 44, 23 (*C* תִּיִסְפִין). *A* has תִּירִי 47, 17 instead of תִּירֵךְ. בכירחך is confirmed by L.; and all of the examples may tend to confirm Derenbourg's statement² about the Yemenite Jews viz. that they pronounce the Ho. in the same manner as the Polish Jews.

4) The Vowel of the Imperfect (VI, 6) דְּרִשְׁכְּחִינִיחַ 4, 15. אֲמַחִי 6, 7. אֲחַבֵּט 14, 23 (*C* אֲחַבֵּט). אֲחַנִּיחַ 13, 15. אֲחַנִּי 16, 2 (*C* אֲחַנִּי). דְּאֲחִי 17, 8 (*C* דְּאֲחַבִּי). אֲשַׁחֵב 19, 20 (*B* אֲשַׁחֵב). In those examples with initial א the P. stands for S. which would be the Sbl. punctuation.

5) Interchange of Še. and full Vowel.

a) MSS. Še. = B. P. (VI, 8a) דְּשַׁעְבִּירִי 12, 5. אֲחִין 13, 8. אֲרִימִיחַ 14, 22. אֲבַשְׁחִין 19, 7.

b) MSS. Še. = B. Q. עֲחִיר 4, 7. אֲחִי 4, 9. קְרִימִי 4, 10. דְּיַעֲלִין 6, 20. חִיר 9, 23. לְחַבֵּא 10, 13. אֲרוֹרֵא 10, 18.

¹ This is however not always the case "Non solum intransitiva velut קרב sed etiam transitiva velut שְׁאַל Dan. 2, 10, שְׁלַט Dan. 3, 27 in Zere terminari possunt" Baer: (l. c.) P. LIX. ² Manuel du Lecteur p. 511.

אָקרים 14, 16. עָרָא 15, 17. מְלַאכָא 16, 7. עִיקָא 16, 8. אָקרים 17, 21. (*D* אָקרים). Of these *הוּו* and *עָרָא* being Preterites Peal of Verbs have Še. correctly. In *מְלַאכָא קְרַמִּי עָרָר* and *אָחִין* the Še. mobile corresponds to the Še. compositum with which these words may be punctuated in the Sbl. system; but the Afel forms *אָרָיב* and *אָקרים* seem to be incorrect with Še.

c) B. = §.; MSS. = Še. (VI, 8c) אַמְלֵרָאֵי 18, 16. לְלִישָׁתְהוּן 10, 20. אֱלוֹת 12, 3. אֲלֵהִין 15, 4. אֲחֵבִיל 18, 31. All these are truer to the character of the Aramaic language whilst B.'s forms are Hebraisms. *אָלֵהִין* alone appears rather doubtful, but, according to Merx¹, the Še. is justified by Buxtorf in his Dictionary.

6) Orthographical Variations (VII, 1e) *C* has גִּפְרָה (without final א) 19, 24. Occasionally the punctuation of the MSS. seems to be in an unsettled state. Thus in 13, 12 *B* has אָרָיב and אָרָיב in the same verse; whilst *D* has אָרָיב and אָרָיב. The correct reading is אָרָיב. Elsewhere, *C* appearing to be in doubt which is the correct punctuation writes אָרָיב! L.² admits either vowel but prefers H.

The same MS. has אָרָיב immediately followed by אָרָיב in 30, 31, but the P. is here correct since it stands for S. in the Sbl. system. We occasionally meet with forms which remind us of the Sbl. vocalization. Thus *B* has אָרָיב 24, 50 and אָרָיב 27, 25. *A*, *B* and *C* write אָרָיבִינֶךְ 28, 15 (but *D* אָרָיבִינֶךְ) *A* and *D* have בָּרְעָא 3, 19 which we may take as a Hebraism; the others more correctly בָּרְעָא. The MSS. read אָרָיב and אָרָיב but אָרָיב and אָרָיב would be more correct forms since in Syriac these words are written with ܐܪܝܒܝܢܟܝܘܢ. MSS. read אָרָיב 23, 15. *B*. has אָרָיב. L. says that in this word and in אָרָיב the suffix of the 1st Person Singular is wanting³. In 14, 10 the MSS. imitate

¹ l. c. s. v. ² l. c. s. v.

³ So also in Christian Palestinian Aramaic the suffix of the First Person Singular is wanting in the word אָרָיב which = אָרָיב "my father" (cf. Nöldeke's Article in the ZDMG. l. c. p. 514).

the Hebrew original reading בִּרְיָן בִּרְיָן but Pathšegen reads as B. viz בִּירִיָן and this is also L.'s reading. The word being of common Gender may perhaps assume either the Masculine or Feminine ending in its plural. *A, B, C* read כִּסְפָא but *D* has כִּסְפָךְ which is closer to the Hebrew original. *B, C, D* read אִיחָא 18, 6 but *A* אִיחָאִי which latter reading is preferred by Berliner¹, Landauer², Levy³, Pathšegen⁴ but Adler⁵ prefers אִיחָא as *B, C* and *D* have. In the same verse *A* has סַאָן, *B* and *D* סַאָן, *C* סַאָן whilst B. writes סַאָן which, says L.⁶ is the correct form. 18, 15 *A* has תַּרְיִבָּת, *B, C* and *D* תַּרְיִבָּת. *A*'s reading, says the author of the Pathšegen is the Trig. of בְּחַקָּה. 18, 21, *C* אֲרִיָן, B. אֲרִיָן, *B, A* and *D* אֲרִיָן. Both forms אֲרִיָן and אֲרִיָן are allowed by L. but the latter corresponds to the Syriac form. 19, 9 *A, B, C* קָרָב, B. and *D* קָרִיב. L.⁷ gives the latter form, but Merx⁸ the former. (V. Pt. II, II, 3 i, note). Bib. Aram. קָרַב Dan. 3, 26. 19, 13. In this verse B. gives the better reading, having קְבִילְתְּהוֹן which is likewise given by L. All the MSS. read קְבִילְתְּהוֹן here. B. and *C* read הִשְׁבִּיתְהוֹן 50, 20 whilst *A, B* and *D* have הִשְׁבִּיתְהוֹן. L. has the former reading. We may compare the Arabic in which حَسَبَ = to number and حَسِبَ = to think. אֲרִיָקו 19, 15 which is the reading given by the MSS. is more correct than B.'s text אֲרִיָקו when compared with the Syriac אֲרִיָ, although L. s. v. mentions both forms. In 42, 23 *A, B* and *D* write שְׁמִיָת whilst *C* and B. give שְׁמִיָת. We may perhaps compare the former reading with the Arabic verb سَمِعَ. Likewise the P. in the word אֲשִׁתְּהוֹב 19, 20 is a better reading than B.'s אֲשִׁתְּהוֹב although L. gives this form. We may compare the Syriac אֲשִׁתְּהוֹב although I am informed that here we have a word borrowed from the Assyrian which has uštizib or uštēzib. MSS. כְּזִהַפְּזִי 19, 21 which both Landauer

¹ l. c. p. 7. ² Massorah s. v. ³ s. v. ⁴ To this verse.

⁵ אֲרִיָ לִי a. l. ⁶ s. v. ⁷ s. v. ⁸ "Chrestomathia Targumica". s. v.

and Berliner give as a Nehardean reading in their Massorahs, and which is evidently intended to imitate the Hebrew original which has הַקָּדֵשׁ . B. reads קָדְשָׁהּ . 9, 22 B. קְדִישָׁהּ , *A*, *B* and *D* קְדִישָׁהּ , *C* קְדִישָׁהּ . The correct reading, according to L. is קְדִישָׁהּ . B. adds the final \aleph in his notes. 20, 4, B. וּבְאֵי . *B.* וּבְאֵי , *A*, *C* and *D* וּבְאֵי . Perhaps the best reading is וּבְאֵי . Cf. Syriac ܘܒܝܐܝ . 20, 7 B. וּבְאֵי *A*, *C* and *D* וּבְאֵי and *B* has וּבְאֵי ! of course *B.*'s reading is absurd. Of the others *A*, *C* and *D* retain the more classical form of which וּבְאֵי is merely a contraction. Cf. Syriac ܘܒܝܐܝ . On the other hand *B.*'s reading וּבְאֵי in 20, 10 appears preferable to וּבְאֵי which the MSS. give, although L. also gives a final \aleph^2 (s. v.). But the reading of the MSS. is again preferable in וּבְאֵי 24, 2 and not as *B.* reads וּבְאֵי and again in וּבְאֵי 24, 14 and in וּבְאֵי 24, 43; *B.*'s readings being וּבְאֵי and וּבְאֵי . In 24, 60 *B.* has וּבְאֵי , *A* וּבְאֵי , *B* וּבְאֵי , *C* וּבְאֵי and *D* וּבְאֵי of which *D* is the most correct, although the \aleph is superfluous. Cf. the Syriac form ܘܒܝܐܝ . 25, 25 B. וּבְאֵי . *A*, *B* and *D* וּבְאֵי , *C* וּבְאֵי . L. confirms the first-mentioned reading. *B.* is again more correct in reading וּבְאֵי 26, 3. MSS. read וּבְאֵי . *C* invariably reads וּבְאֵי . The other MSS., more correctly, וּבְאֵי . Cf. the Bib. Aram. ܘܒܝܐܝ Daniel 5, 10 and the corresponding Syriac forms ܘܒܝܐܝ . *A* has the uncontracted form וּבְאֵי 27, 32. Cf. Syriac ܘܒܝܐܝ . *B.* וּבְאֵי 27, 40. MSS. וּבְאֵי which L. gives as the correct Imperfect of וּבְאֵי .

The MSS. are again preferable in the same verse, giving וּבְאֵי , whilst *B.* has וּבְאֵי , although the latter form is given by L. The MSS. again have the more correct form in

¹ And also Biblical Aramaic ܘܒܝܐܝ Ezra 2, 9. ² But the Q. is justifiable according to Bib. Aram. cf. Daniel 5, 22 ܘܒܝܐܝ . ³ But Baer in his Paradigms of Biblical Aramaic forms gives a similar form to that of Berliner (l. c.) p. XXII. ⁴ Dalman asserts that short ܝ , occasionally occurs where we should expect ܝܐ , and he instances the word ܝܩܝܡ and compares Hieronymus' transcription of ܝܩܝܡ to *biom* (p. 62 of his Grammar). Cf. also *C.*'s readings of ܘܒܝܐܝ 19, 20 and ܘܒܝܐܝ 12, 1 and *B.*'s reading ܘܒܝܐܝ 24, 60.

סִיחִי 30, 27 and not as B. נִסְיָחִי which is a Hebraism. *B* and *B*. have וִיגִדָּה 30, 39 but *A*, *D* and *C* וִיגִדְהֶן. The Hebrew is וַיִּגְדֹּה. *A*, *B* and *D* have לְיִרְמִיָּהוּ 31, 2 whilst *B*. and *C* give לְיִרְמִיָּהוּ. The correct form, according to *L*., is לְיִרְמִיָּהוּ. *B*, *C*, *D* בְּשִׁבְעָה 31, 26, *A* בְּשִׁבְעָה, *B*. בְּשִׁבְעָה. The first mentioned reading appears preferable since *L*. punctuates the word with *H*. and it is in the construct state. *A* and *B* חִיָּה 31, 27, *C* and *D* חִיָּה. *B*. חִיָּה. *L*. writes חִיָּה¹. *B*. and *B* are correct in reading יִסְךְ 31, 49 which reading is also supported by *L*., although Pathšegen prefers יִסְךְ which *C* reads. *A* and *D* (incorrectly) יִסְךְ. *A* is again at fault in בְּהֶן 32, 14, the fuller form בְּאֶהֶן being preferable. Cf. the Syriac ܡܠܟܐ. 33, 12 *A*, *B* ܡܠܟܐ, *B*., *C* and *D* ܡܠܟܐ. Pathšegen also ܡܠܟܐ. Our Editions of Raši's Commentary to the Pentateuch give his reading of this passage as ܡܠܟܐ, but according to *Luz*. 'Oheb Ger' and *L*. Raši also gave the correct reading ܡܠܟܐ which was only altered by ignorant copyists who strove to bring the Trg. into harmony with Raši's interpretation of the word ܡܠܟܐ. 33, 14 *B*. ܡܠܟܐ, MSS. ܡܠܟܐ. Pathšegen and *L*. read as *B*. but it may be remarked that the words are synonyms, and hence either reading is allowable. *C*'s reading ܡܠܟܐ 'my grief' 35, 18 is a more literal rendering of the Hebrew אֹיֵב than is that of *B*. *A*, *B* and *D* who write אֹיֵב 'grief'. 35, 17. The MSS. reading אֹיֵב is more correct than that of *B*. who has אֹיֵב. *L*. gives the same form as that of the MSS. 37, 23 *B*. ܦܝܗܘܢܩܝܗ, MSS. ܦܝܗܘܢܩܝܗ. The Hebrew text is ܦܝܗܘܢܩܝܗ. *B*. seems to be a Hebraism. *L*. gives a similar reading to that of the MSS.

39, 23 *B*. ܩܘܝܝ, MSS. ܩܘܝܝ. The latter reading is again preferable and is given by *L*. We may compare the Syriac form ܩܘܝܝ. 41, 25 *A* (incorrectly) ܩܘܝܝ, *B*, *C* and *D* ܩܘܝܝ. *B*. ܩܘܝܝ which is a Hebraism. Cf. Syriac ܩܘܝܝ. 43, 33 MSS. ܩܘܝܝ which Berliner, in his Massorah², following *Luz*. Lan-

¹ We may also compare the form with final ה which occasionally occurs in Biblical Aramaic. Cf. ܩܘܝܝܗ Dan. 2, 41. ² p. 117.

dauer and the *מסורה החרגום* all declare a false reading. B. *פְּרַבְוֹתִיָּה*. 45, 4 *A, B, C* קְרִיבֹו, *D* קְרִיבֹו, B. קְרַבֹו. *D*'s reading is here the best, and is confirmed by reference to the *Chrestomathies* of Merx and Levy². 46, 29. The MSS. give the curious reading רְהִיבֹוֹתִי but since the Hebrew has the Singular form פְּרַבְוֹתִי the reading of B. who gives רְהִיבֹוֹתִיָּה appears preferable. 49, 12 B., *A, B* and *D* יִהְיֶיךָ, *C* יִהְיֶיךָ. Both L. and Merx prefer the reading of *C*.

7) Grammatical Variations. A. The Nominal States.

α) Absolute and Emphatic (VIII, 1a, α). *C, D* and B. לִיתְהוּהִי דָבָר 7, 2, *A* and *B* רַבִּיָּא. Hebrew is מְהִיָּךְ. *A* reads אָרַע 8, 3; 12, 6; 13, 6. The rest אֶרֶא. The Hebrew in each case has הָאָרֶץ. B., *C* and *D* מְנַהֵר, *A* and *B* מְנַהֵרָא 15, 18. Text is מְנַחֵר. 18, 14, MSS. לֹוּמֵן. B. לְוֹמֵן. The Hebrew is לְמַעַד. 20, 4 B. and *C* גָּבַר (גִּבְרָ), *A, B, D* לְבָרָא. Hebrew קָאֵישׁ. 21, 2 *A* לֹוּמֵן. B., *B, C* and *D* לְוֹמֵנָא. Hebrew לְמַעַד. 19, 26 B., *B* and *C* רַבִּיָּא, *A* and *D* רַבִּיָּא. Hebrew מְלַח. 28, 17 B. אֶתְרָא, MSS. אֶרֶר. Hebrew הַמְקִיבִים. 31, 39 *B* דְּהַבִּיר B., *A, D* and *C* דְּהַבִּירָא. Hebrew מְבַרְכָא. 33, 20 *C* מְדַבֵּחַ. B., *A, B* and *D* מְדַבֵּחָא. Hebrew בְּנֻזָּה. 34, 10 B. and *C* סְחֻרְחָא (Pathsegen likewise). *A, B* and *D* סְחֻרְחָא. 37, 31 B. and *C* מְצִירָא. *A, B* and *D* מְצִיר. Hebrew מְצִיר. 38, 2 B. and *C* מְנַעֲרִי, *A* and *D* מְנַעֲרִי, *B* מְנַעֲרִי. Hebrew מְנַעֲרִי. (For variant reading, see Part II; II, 7j).

β) Absolute and Construct (VIII, 1a, β). 2, 9 and 17 *A* and *B* דְּאֶבְלִין. *D* and B. דְּאֶבְלִי (L., likewise). *C* missing.

(B) Number (VIII, 1b). Several variations are noticeable with the verb הוּה. In 1, 14 *A* has הָיָה הָיָה whilst B., *B, C* and *D* give הָיָה הָיָה. *A*'s reading is probably based upon the reading of the Hebrew text הָיָה הָיָה but it must be remarked as Luz. has already pointed out in his

¹ Contained in Adler's Edition of the Targum.

² Cf. also Daniel 3, 26 קָבַב.

גַּר אֲהַב that it is contrary to the custom of the Aramaic language to place a verb in the Singular whose subject is in the Plural, even though the Verb precedes the Subject. In the Hebrew and Arabic languages this construction is permissible and is frequently employed. MSS. אֲהַב ב. אֲהַב 1, 29; 9, 15 and 47, 24. In each of these cases the Hebrew is אֲהַב. In 47, 24 B.'s reading is the only correct one, but the reading given by the MSS., may perhaps be justified in the other two examples, through the subjects being collective; indeed אֲהַב 9, 15 may be taken as Singular. B. אֲהַב MSS. אֲהַב 9, 26. The Hebrew is לוֹ. B.'s reading is given in Berliner's Massorah Parva but the other reading is more literal. Some confusion appears to exist whether to use an adjective or the Plural of a noun when describing nations. Thus *A, B, D* אֲהַב 10, 18 (B. and *C* אֲהַב). *A, B* and *C* אֲהַב 24, 3 (B. and *D* אֲהַב) B., *A, C* and *D* אֲהַב 24, 37 (B. אֲהַב). B., *A, C* and *D* אֲהַב 34, 30 (B. אֲהַב). B., *A, C* and *D* אֲהַב 30, 21 (B. אֲהַב). In 16, 12. *A, D* and *C* (text) have the incorrect reading אֲהַב ב. and *C* (margin) אֲהַב which is also given by B. and confirmed by L. 17, 13, *A* אֲהַב. B., *C, D* and B. אֲהַב. Now, although the sense of the whole passage might justify a plural here, still the form of the original being Singular confirms the latter reading, which is likewise given by L. 21, 12 *A* אֲהַב, B., *C, D* אֲהַב. The Hebrew text אֲהַב is Singular the Subject of the Verb being אֲהַב but we require a Plural in the Trg. since the Subject is אֲהַב. 25, 26 B. (incorrectly) אֲהַב *A, C, D* and B. אֲהַב. The original is אֲהַב. B. is again incorrect in reading אֲהַב 26, 15 which should be אֲהַב as the other MSS. and B. give. 27, 15 *A* (incorrectly) אֲהַב. B., *C, D* and B. אֲהַב which L. confirms. 27, 27 B. אֲהַב MSS. אֲהַב. 27, 36 *A, B* אֲהַב, *C, D* and B. אֲהַב. The latter is likewise given both by L. and the author of the Pathšegen; still it is strange why we should read אֲהַב in 27, 12 the Hebrew of both passages being

בְּרִבְכָּה. 27, 39 B. בּוֹרְכֶךָ which is also given by the Pathšegen. MSS. have בּוֹרְכֶיךָ. Hebrew is בּוֹרְכֶיךָ. Berliner mentions the Variant reading in his Massorah, but offers no comment upon it. 30, 39 B. and C וְיִצְרָא. A, B and D וְיִצְרֵיךָ. We require the Plur. Fem. here, hence וְיִצְרֵיךָ is more correct. 31, 26, 43 and 50. B. בְּנֵיךָ, MSS. בְּנֵיךָ. Hebrew בְּנֵיךָ; hence the reading given by the MSS. is correct. 31, 43 B., B and D בְּנֵיךָ. A and C בְּנֵיךָ. The Hebrew being בְּנֵיךָ, the first reading is preferable. 34, 5. B. גְּיִרְיֶיךָ. MSS. גְּיִרְיֶיךָ, Pathšegen supports the reading given by B., but since the Hebrew is גְּיִרְיֶיךָ we should expect גְּיִרְיֶיךָ as the MSS. 34, 24 B (incorrectly) קְרִי־הַחַיִּים which appears to refer the suffix both to Šehem and Hamor. The other MSS. have קְרִי־הַחַיִּים which corresponds to the Hebrew קְרִי־הַחַיִּים. 37, 4 A (incorrectly) אֲבוֹתֶיךָ. The other MSS. אֲבוֹתֶיךָ which corresponds to the Hebrew אֲבוֹתֶיךָ. The correct Trg. of בְּרִבְכָּה 39, 5 is בְּרִבְכָּה which all the MSS. have. B. reads בְּרִבְכָּה (plural) which is incorrect. 41, 36 B וְיִצְרֵיךָ, A, C, D and B. וְיִצְרֵיךָ. Either reading may perhaps be justified since יִצְרָא is a collective Noun, but the Singular is preferable. 46, 20 B. and B וְיִצְרֵיךָ. C וְיִצְרֵיךָ. A and D וְיִצְרֵיךָ. Hebrew וְיִצְרֵיךָ. A and D are correct וְיִצְרֵיךָ. C is wrong. Landauer supports B.'s reading in his Massorah. 47, 30. B., B and C (incorrectly) אֲבוֹתֶיךָ. A and D אֲבוֹתֶיךָ which is also given by L. The Hebrew text has אֲבוֹתֶיךָ. 50, 9 B., B (original reading) and C וְיִצְרֵיךָ. A, D and B (corrected reading) וְיִצְרֵיךָ. Hebrew is וְיִצְרֵיךָ.

(C) Gender (VIII, 1c). A and B וְיִצְרָא B. and D וְיִצְרֵיךָ 1, 26. The subject is וְיִצְרָא which being of common gender, perhaps admits of either form; but L. reads as B.

B. וְיִצְרֵיךָ, MSS. וְיִצְרֵיךָ 4, 10. Hebrew is וְיִצְרֵיךָ which however refers to וְיִצְרֵיךָ whilst the Trg. refers to וְיִצְרֵיךָ which is feminine and hence the reading of the MSS. is more correct. Pathšegen notices this variant reading and seems to expect that of the MSS. B. וְיִצְרָא, A, B, D וְיִצְרָא, C (incorrectly) וְיִצְרֵיךָ 14, 7. The Hebrew is וְיִצְרָא which agrees with וְיִצְרֵיךָ but וְיִצְרָא

is masculine in Aramaic and hence B.'s reading is the correct one.

A, *B* and *D* הַלְלָהּ, *B*. and *C* הָלַח 15, 9. *L*. has the latter reading but points out that the Pešitta of this passage is ܠܠܘܠ ܠܠܘܠ.

16, 2 *A* (incorrectly) ܡܢܝܗ, the rest have ܡܢܗ. 19, 8 *B*., *A* and *C* ܕܥܝܢܝܢ, *B* ܕܥܝܢܝܢ, *D* ܕܥܝܢܝܢ. The subject being ܒְּנֵי *D* is of course a mistake. 20, 9 *A* (incorrectly) ܡܢܝܢ; the rest have ܡܢܝܢ. *A*, *B* and *D* are incorrect in having ܡܢ 20, 13 since ܡܢܝܢ is feminine. *B*. and *C* read ܡܢ. *B* is incorrect in reading ܡܢ 19, 13 since ܡܢܝܢ is masculine. Rest have ܡܢܝܢ. The Hebrew in each case is ܡܢ and this may perhaps account for the error of *A*, *B* and *D* in 20, 13. 21, 30 *B*. and *C* ܡܢܝܢ, *A*, *B* and *D* ܡܢܝܢ. Since ܡܢܝܢ is given by *L*. as of common gender either reading may be justified; but *B*'s reading ܡܢܝܢ in 24, 58 and *A*'s ܡܢܝܢ in 25, 30 are both evidently incorrect. The fact of ܡܢܝܢ being of common gender may again justify both readings in 26, 20 in which verse *A* reads ܡܢܝܢ whilst *B*., *B*., *C* and *D* give ܡܢܝܢ. 27, 42 *A* and *C* (incorrectly) ܡܢܝܢ, *B*., *B* and *D* ܡܢܝܢ. 29, 3 *B*. ܡܢܝܢ, which *L*. also reads. MSS. ܡܢܝܢ. Pathšegen also as *B*. who gives the proper gender, the subject being the shepherds. 30, 37 *A* and *D* ܡܢܝܢ, *B*., *C* and *B*. ܡܢܝܢ. So also *L*. and Pathšegen, but since ܡܢܝܢ is of common gender we may take either reading as correct. 30, 40 all the MSS. have ܡܢܝܢ which is the proper reading, *B*. has ܡܢܝܢ which is certainly incorrect. 30, 43 *A* ܡܢܝܢ, *B*., *B*., *C* and *D* ܡܢܝܢ. *A*'s reading is more correct, ܡܢܝܢ being masculine. 31, 10 *B*., *C* and *D* ܡܢܝܢ, *A* and *B* ܡܢܝܢ which is a mistake since ܡܢܝܢ is masculine. *A* is again incorrect in reading ܡܢܝܢ 37, 7 and ܡܢܝܢ 41, 3. In both instances we require the feminine. 39, 5 *B* ܡܢܝܢ, *B*., *A*, *C*, *D* ܡܢܝܢ. *B* is the correct reading; the other imitates the Hebrew Idiom. 41, 20 *B* and *C* read ܡܢܝܢ but the 2nd time the word occurs in the verse ܡܢܝܢ. *B*., *A* and *D* have both times ܡܢܝܢ which is correct since the first one refers to ܡܢܝܢ and the second

one to שְׁבַלֵּיא and both these words are feminine. 48, 4 All the MSS. read אֲחֵי־יִשְׂרָאֵל here, whilst B. has אֲחֵי־יִשְׂרָאֵל which reading is defended in Berliner's Massorah¹ referring, as it does, to the feminine לְיִדְוֵהָ . Landauer writes to the same effect in his Massorah². But, it may be remarked, that יָר is also sometimes masculine. Cf. Targum Jonathan to Isaiah 13, 7 $\text{בַּל יִרְאָה הַהַר שְׂלִיחַ}$.

(D) The Conjugations of the Verb.

α. Peal and Pael (VIII, 2a, *α*). *A* וַיִּקְחָה , B., *B*, *C* and *D* וַיִּקְחָה 8, 4. B. וַיִּקְחִיק , MSS. וַיִּקְחִיק 27, 27; 29, 13; 50, 1. *A* וַיִּדְבַּרְחָה , B., *B*, *C*, *D* וַיִּדְבַּרְחָה 31, 20. *B* וַיִּבְשֹׁשׁ , B., *A*, *C*, *D* וַיִּבְשֹׁשׁ 31, 34. *A*, *B*, *C* וַיִּנְחָה , *D* וַיִּנְחָה , B. וַיִּנְחָה 31, 40. B. וַיִּנְחָר , MSS. וַיִּנְחָר 35, 4. *A* and *B* וַיִּשְׁלַח , B. and *C* וַיִּשְׁלַח , *D* וַיִּשְׁלַח 42, 16. Aramaic requires a Pael here. *A* and *B* perhaps a Hebraism. 43, 4 *B* (incorrectly) וַיִּזְבְּחִין = we shall sell, it should be וַיִּזְבְּחִין we shall buy, which is given by *A*, *C*, *D* and B. 43, 7 MSS. וַיִּשְׁאַל . B. וַיִּשְׁאַל just like the Hebrew text. L. has the same orthography as the MSS, but I think וַיִּשְׁאַל would be a preferable punctuation, since L. gives no Pael of this root. 45, 24 *A* (incorrectly) וַיִּשְׁלַח . B., *B*, *C* and *D* וַיִּשְׁלַח . 50, 21 B. וַיִּקְחָה , MSS. וַיִּקְחָה . Although L. mentions both these forms as Pael of קָח still the only correct Aramaic form of the Pael is that given by the MSS.

β. Peal and Afel (VIII, 2a, *β*). *B* (incorrectly) וַיִּיִּשֶׁב 12, 13, *A*, *C* and *D* וַיִּיִּשֶׁב , B. וַיִּיִּשֶׁב . The latter reading is supported by the authority of L. B. וַיִּיִּלֵּד , *B*, *D* וַיִּיִּלֵּד , *A*, *C* וַיִּיִּלֵּד 18, 13. Of these three readings the Afel is certainly incorrect. Of the two other forms given B's is preferable, although the correct form is וַיִּלֵּד . *B* וַיִּשְׁבַּר , B., *A*, *C* and *D* וַיִּשְׁבַּר 32, 23. L. as B.

γ. Peal and Etpeel, Etpaal or Ettafal (VIII, 2a, *γ*). B. וַיִּקְרָא and וַיִּקְרָא . MSS. וַיִּקְרָא and וַיִּקְרָא 17, 26 and 27. (Vide VII, 11). B. וַיִּקְרָא 25, 23 (Peal) whilst the MSS. read

¹ l. c. p. 78. ² s. v.

יִתְקַן (Etpaal). In this instance, we may perhaps take either reading, since both give good sense, the Etpaal having a reflective sense.

δ) Pael and Afel (VIII, 2a, δ). *A, B* יִצְמַח. *B., C* and *D* יִצְמַח 3, 18. The latter reading is also given by L. *B.* יִצְמַח, *A, C, D* יִצְמַח, *B* יִצְמַח 13, 16. Both the Pael and Afel forms give sense here. Pael=I have made numerous, Afel=I have made equally numerous. *B.* has an inferior Aramaic form.

ε) Etpael and Etpaal (VIII, 2a, ε). 7, 11 *A, D* אֶתְפַּעֵלָא, *B., C* אֶתְפַּעֵלָא. L. also reads Etpaal, but in the Syriac language the Etpael (and not Etpaal) is the conjugation in use¹. 8, 2 MSS. יִתְקַן, *B.* יִתְקַן. L. again has Etpaal but according to Bernstein-Kirsch, the Etpael is the usual Syriac conjugation. 10, 9 and 27, 13 MSS. יִתְקַן, *B.* יִתְקַן. Although L. again has the Etpaal here, he gives Etpael=Etpaal, so that MSS. may again be justified. 14, 15 *A, D* יִתְקַן, *B* יִתְקַן, *C* יִתְקַן, *B.* יִתְקַן. L. here reads as *A* and *D* but again notices Etpael=Etpaal. *C* has an impossible form. 29, 26 *B., C* יִתְקַן, *A* and *D* יִתְקַן. The Hebrew is יִתְקַן. Berliner, in his Massorah² says that the Hebrew Imperfect is here to be rendered by the Aramaic Participle, but L. gives the same reading as *A* and *D* which thus appear to give the most correct reading. 31, 24 and 29 and 42, 24. *A, B* and *D* אֶתְפַּעֵלָא. *C* and *B.* אֶתְפַּעֵלָא. L. has the Etpaal form. 34, 7 *A, B* and *D* יִתְקַן. *B.* יִתְקַן. *C* יִתְקַן. The latter reading will be considered when the *Variae Lectiones* will be treated of. Of the other two readings, the Etpaal appears to be more correct, since this form is given by L. 45, 1, On the other hand L. confirms the MSS. reading of Etpael here. *B.* has יִתְקַן, MSS. אֶתְפַּעֵלָא.

(E) The Tenses of the Verb (VIII, 2 b, α).

α) Perfect and Imperfect *B.* יִתְקַן 4, 14, *B, C* and *D*

¹ v. Bernstein-Kirsch l. c. s. v. ² l. c. p. 25.

רַגְשָׁהּ חַיִּינִי, *A* has רַגְשָׁהּ חַיִּינִי. Of these *A* is incorrect since the Hebrew מַצָּאִי could not be translated by a Perfect. Of the other forms given *L.* prefers the Afel (Cf. VIII, 2a, β). *A* וְהָיָה, *B*, *B*, *C*, *D* וְהָיָה 9, 14. *A* is here incorrect.

β) Perfect and Present (VIII, 2b, β). *A*, *C*, *D* and *B*. רַגְשָׁהּ, *B* רַגְשָׁהּ 4, 9. The Hebrew is רַגְשָׁהּ to which *B* agrees in form; but the Massorahs of both Berliner and Landauer give ירענא as the correct form here. MSS. רַגְשָׁהּ, *B*. רַגְשָׁהּ 23, 13. There is no corresponding word in the Hebrew text, but the sense seems to be present and hence *B.* is perhaps preferable. Landauer notices this variant reading. 27, 14 MSS. רַגְשָׁהּ, *B*. רַגְשָׁהּ. Text is רַגְשָׁהּ and therefore the MSS. give the better text. 29, 5 *B*. רַגְשָׁהּ, MSS. רַגְשָׁהּ. The Hebrew is רַגְשָׁהּ which is again Perfect in form but Present in meaning. Pathšegen reads Participle which he says the Aramaic idiom requires. So *L.* although he also mentions the reading of the MSS. similarly in 44, 27. 29, 26 see above under Etpaal and Etpeel. 30, 39 *B*. רַגְשָׁהּ, *A* and *C* רַגְשָׁהּ, *B* and *D* רַגְשָׁהּ. The Hebrew is רַגְשָׁהּ. *B.* has the correct reading although some confusion exists here between the Perfect and Participle. In 30, 31 and 41 and in 31, 8 the Participle is used; but in 31, 10 again Perfect. 30, 41 *B* רַגְשָׁהּ, *B*, *A*, *C*, *D* רַגְשָׁהּ. *L.* reads רַגְשָׁהּ according to the Aramaic idiom, although looking at the Hebrew רַגְשָׁהּ we might perhaps have expected the Preterite. 31, 6 MSS. רַגְשָׁהּ, *B*. רַגְשָׁהּ. Merx, in the Dictionary to his Chrestomathia Targumica regards the manuscript reading as a vulgarism, and *Luz.* in his Oheb Ger also gives the participial form as correct. 31, 8 *B*. רַגְשָׁהּ, MSS. רַגְשָׁהּ. The Hebrew is again Perfect. 41, 1 *A*, *D* רַגְשָׁהּ, *B*, *B* and *C* רַגְשָׁהּ. The Hebrew text is רַגְשָׁהּ but *L.* has the reading רַגְשָׁהּ which is also supported by Pathšegen, according to the use of the Aramaic language. 41, 45 *B*. רַגְשָׁהּ, *A*, *B* and *D* רַגְשָׁהּ, *C* (just as the Hebrew) רַגְשָׁהּ. *L.* reads as *B.* "a man who reveals secrets". The best reading appears to be that of *C*, who does not attempt

to give a rendering of the name. Besides it is by no means certain that these two Egyptian words mean "revealer of secrets" (as the Trg. and Pešitta). Gesenius¹ explains the title to signify "saviour of the age" in the Egyptian language². 44, 15 B. and C תְּדַבְּרֵהוּן, A, B and D דַּבְּרֵהוּן. Here the Hebrew דַּבְּרֵהוּן has the sense of a Perfect and hence the reading of A, B and D is better. 47, 22 A וְאַבְלֵי, B., B, C and D אֲבָלֵי. The Hebrew text is וְאַבְלֵי and the sense of the passage appears to require a Past Tense and therefore the reading of A is preferable. It may be noticed that in the instances quoted above the MSS. follow the Hebrew text literally, but B. gives us the sense of the Hebrew text.

γ) Imperfect and Present (VIII, 2b, γ) A, B and D יִבְרַל (Imperfect), B. and C יִבְרַל (Present) 48, 10. The latter reading is perhaps better. The Hebrew is יִבְרַל.

(F) Additions (IX, 2). A and D read בְּמִימֵיֶיהָ before עֲלוּדֵי 7, 16. C inserts the same word on the margin. This version represents the opinion of those who wish to interpret the words בְּיַדְּךָ יְיָ בְּיָדְךָ figuratively, to denote generally that the Divine protection encompassed and preserved him. 14, 12 C has לֵל before קִיִּיֶיהָ probably confusing this verse with the preceding. 18, 25 A, B, D have הִרְרִין which is pointed out by B.³ as an incorrect reading and so also the insertion of לֵא before בָּרָם which A has in the same verse. Adler and Pathšegen also both object to this reading since the Targumist always avoids irreverent language when speaking of the

¹ l. c. s. v. ² The LXX has ψονθομαφανηγ, Siegfried and Stade in their "Hebräisches Wörterbuch zum alten Testamente (Leipzig, 1893) give זַנְזָה זַנְזָה "Egyptian title of Joseph. According to G. Steindorff, Zeitschr. f. ägypt. Sprache u. Altertumskunde XXVII, 41 f. — es spricht der Gott und er lebt". Jerome renders "salvator mundi" but according to Rosellini the name means sustentator vitae, support or sustainer of life. The Targum version seems to be the popular Jewish interpretation. Cf. Josephus Ant. II, 6. V. Keil and Delitzsch, Commentary to the Pentateuch, Vol. I, p. 35. Translated by Martin. (Edinburgh 1874). ³ l. c. p. 221.

Deity. But, since it is a more literal translation of the original Hebrew the manuscript reading seems preferable. 19, 34 B. **רְמָשָׁא**, *A*, *B* and *D* **רְמָשִׁי**, *C* **רְמָשִׁי**. The Hebrew is **אֲרַמֵּשׁ**. L. seems to know of no reading **רְמָשִׁי** but Landauer in his *Massorah*¹ gives both readings and also explains the **שׁ** of **רְמָשִׁי** as standing for an accusative of time. The best reading would then be **רְמָשָׁא**. I do not know why the suffix of the 1st Person Singular is affixed to this word. 23, 8. The MSS. insert **אִיה** before **רְשִׁיה** which improves the sense and follows the original. 24, 67 *C* has **רְשִׁיה** **אִמְיִיה** before **וְחֹזָא** thus first giving the literal translation before proceeding to the Hag. rendering which follows and which may perhaps with advantage be deleted. 25, 8 *B* has **לְכַבֵּת** after **וְיִזְכֵּן**. Since *D* has the same word on the margin, we may perhaps take this word as a gloss which has crept into the text of *B*. 26, 26 *B*, *C* and *D* **רְחַמְיִיה**, *A* and *B* **בְּרַחְמֵיהִי**. L. rejects the latter reading which is against the spirit of the Aramaic idiom. We must then read, either **רְחַמְיִיה** or **בְּרַחְמֵיהִי** which have exactly the same significations, the **ר** being part of the word and not a preposition. 31, 13 MSS. **בְּבִית**. *B*. **בֵּית**. Hebrew **בֵּית**. The sense justifies the reading of the MSS. and although Pathšegen also reads **בֵּית** he seemed to have expected the reading **בְּבִית** and hence we may take the reading of the MSS. as correct. 31, 48 *B* incorrectly inserts **לִי** before **לְכַבֵּן**. 42, 28 *A* has **בְּפִי** before **מִינְיִי** but the scribe was probably looking at the preceding verse. 34, 14 *B* has **יֵה** before **פִּתְהַנְבָּא**. 39, 6 *B* and *C* insert **יֵה** before **כֹּל**. 43, 29 *B* has **יֵה** before **שִׁינְיִיה**. It may be noticed that these insertions, the majority of which appear to be incorrect are confined to *B* and *C*. Finally, I have to mention a few Prepositions which are here and there added.

ל is added by *C* in **לְאַב** 17, 5 and **לְמַנְיִי** 17, 10, *A*, *C* and *D* have **לְהַבֵּן** 29, 3. *A* has **לְאַקָּא** and **לְרַבֵּן** 45, 8 which reading is rejected by Pathšegen. *A*, *B* and *D* **לְנִישָׁאֵל** 49, 8

¹ l. c. s. v.

which Merx also reads. ך is added by the MSS. לְבַבְעִירָא 9, 10 which is against the Hebrew text and in וּרְמִלוֹהוּן 33, 13 which follows the Hebrew original. ך is added in מִדְּחַמְלוּהִי 26, 26 by *A* and *B* but this has already been noticed as a faulty reading. *A, D* add אָנֹש before בִּירְחִיה 45, 8 and this is really the sense of the passage. The same reading is given in Adler's edition of the Trg. The MSS. add an initial ך in דְּמִצְרַיִם 15, 18 which *A* and *C* read. *A* has דְּאֶתָה 20, 5 and again דְּדִהָב 24, 22. *B* (incorrectly) דְּאֶתְעִיִּהוּן 35, 5. All the MSS. read דְּרַלְלָא 40, 1. *A* has דְּרַשְׁלִית 42, 6. *C* and *D* have דְּבַנְצִרַיִם 45, 13. All MSS. read דְּאֶבְלוּהִי 46, 1. *B* and *C* give דְּרַלְלָא 50, 13. ך is added by *A, B* and *D* in the word בְּבִיתָה 31, 13.

(G) Omissions (IX, 3). An initial ך is omitted¹ by *C* before כָּא 8, 21 but this alters the sense of the passage. By *A* before הִי 20, 13 which makes this remarkable Hag. passage run much more smoothly. By all MSS. before אָם 44, 27 where again an initial ך hardly seems necessary.

(H) Interchange of Prepositions and other Particles. (IX, 5) *B* (incorrectly) בְּלִישְׁנָהוּן *A, C, D* and *B*. לְלִישְׁנָהוּן 10, 20. *C* (incorrectly) לְלִישְׁנָהוּן 44, 11. *B, A, B* and *D* לְלִישְׁנָהוּן. Hebrew אֶתְרָצָה. In connection with this instance and the following we may compare Nehemiah 3, 37 where according to the occidentales (Palaestinenses) we should read לְלִישְׁנָהוּן and according to the orientales² (Babylonii) אֶתְרָצָה. 20, 2 *B* and *D* לְלִישְׁנָהוּן, *A, C* and *B*. לְלִישְׁנָהוּן. Hebrew אֶתְרָצָה to which לְ corresponds in Aramaic. 22, 12 MSS.

¹ Or 2374 sometimes omits ך where it is inserted in Baer's Edition of the Aramaic portions of the Bible. Cf. דְּרַלְלָא Daniel 2, 43, דְּרַלְלָא Daniel 3, 21, דְּרַלְלָא Daniel 4, 9 in all of which the MS. omits the initial ך. The Scribe however inserted this ך in דְּרַלְלָא Daniel 4, 13 in which case it is omitted in Baer's Edition. ² Vide Baer,

(l. c.), p. 125. ³ "There is a tendency in Hebr. esp. in S, K, Je, Ez, to use אֶתְ in the sense of לְ (and vice versa) sometimes אֶתְ being used quite exceptionally in a phrase or construction which regularly and in acc. with analogy has לְ, sometimes the 2 preps.

בְּעִלְיָא, B. לְעִלְיָא. L. allows either reading here. 22, 18 לְעִלְמָרִי which the MSS. have is a better reading than that given by B. who has בְּמִרְקָרִי which appears to be a Hebraism, corresponding to the Hebrew בְּקִלְיָ 31, 21. Unlike the Hebrew text which simply gives הַר, the Aramaic language requires a Preposition to point out the direction. A, B, D and B. give לְעִלְיָא whilst C has בְּעִלְיָא, one reading being as correct as the other. Either reading is again allowable in 37, 22 where B has בְּלִבָּא whilst A, C, D and B. give לְלִבָּא. Hebrew אֶל הַבּוּר 41, 55 A, D לְלִבָּא; B, C and B. עַל לְחַמָּא which appears more correct. The Hebrew text is לְקָחָם 3, 12 B לִי A, C, D and B. עִנִּי. B's reading is inferior, although it gives sense. 3, 17 B הִיא. The rest, more correctly אֶרֶרִי. The Hebrew is בָּי 3, 23 B., A, C, D בְּאֶרְעָא, B הִיא אֶרְעָא. The text being הָא הָאֲדָרְקָהּ אֶרֶרִי I prefer B's reading and the Path^{gen} also seems to expect B's reading. 4, 8 B and B. כְּהַבֵּל, A and C בְּהַבֵּל, D לִיִּת הַבֵּל. Adler in נחיתה לגר justifies the reading of A and C; he says we never find the Verb קָם construed with אֶל but with בְּ or לְ. B. and B's reading would then be a Hebraism; whilst D's reading is inferior, inasmuch as it indicates a slower movement than that shown by the Hebrew text. 6, 13 B., A, C, D בְּמִן, B מִן. Hebrew is מִן=with. The sense of B's reading is "from off the face of the earth" but this idea is not contained in the Hebrew מִן and hence B's reading is again incorrect. 14, 7 B. הוּא, C עֵר, A, B and D הִיא. C's reading is incorrect; (as regards the difference of Gender, v. Pt. II, II, 7c). 15, 16 B., A, B, D הֵלֵבָא, C הֵבָא. Hebrew is הִנֵּה. Both readings are correct; both are composed of the words הָא and בָּא but הַלְכָה has a liquid לְ inserted. Cf.

interchanging apparently without discrimination in the same or parallel sentences. It is prob. that this interchange, at least in many cases, is not original but due to transcribers" (Heb. and Eng. Lexicon of O. Test. by Brown, Briggs & Driver, Oxford 1892. s. v. אֶל) cf. also Jeremiah 27, 19.

Syriac ܩܘܢܝܢ. 18, 19 *B* (incorrectly) ܩܘܢܝܢ, *B*, *A*, *C* and *D* ܩܘܢܝܢ but, on the other hand, *B*'s reading ܩܘܢܝܢ is preferable to that of the remaining MSS. and *B*. viz ܩܘܢܝܢ 18, 29. The Hebrew is ܩܘܢܝܢ. Perhaps ܩܘܢܝܢ was used to avoid the anthropomorphism "in His presence" and not "with Him". 19, 34 *A* (incorrectly) ܩܘܢܝܢ, *B*, *B*, *C*, *D* ܩܘܢܝܢ. Hebrew is ܩܘܢܝܢ = with. 24, 7 *B* ܩܘܢܝܢ, *A*, *C*, *D* and *B*. ܩܘܢܝܢ. Hebrew ܩܘܢܝܢ. *B*'s reading appears to be preferable since ܩܘܢܝܢ is usually construed with ܩܘܢܝܢ in Aramaic. 20, 40 *A*, *B* and *C* ܩܘܢܝܢ. *D* and *B*. ܩܘܢܝܢ. This latter reading is the correct one, the text being ܩܘܢܝܢ, although the other reading may perhaps be justified. 27, 6 *B* ܩܘܢܝܢ, *A*, *C*, *D* and *B*. ܩܘܢܝܢ. Although Landauer justifies the latter reading in his Massorah, still we must notice that the Hebrew ܩܘܢܝܢ is here merely the sign of the Accusative, which would justify *B*'s reading. 27, 37 *B* ܩܘܢܝܢ, *A*, *C*, *D* and *B*. ܩܘܢܝܢ. Since it is rather time than place that is here indicated by ܩܘܢܝܢ, *B*'s reading seems faulty. *A* ܩܘܢܝܢ, *B*, *C*, *D* and *B*. ܩܘܢܝܢ 28, 15. The Hebrew is ܩܘܢܝܢ and *A* gives the sense of this relative more clearly. *B* (incorrectly) ܩܘܢܝܢ 31, 5, *B*, *A*, *C*, *D* ܩܘܢܝܢ. Hebrew is ܩܘܢܝܢ. *B* (incorrectly) ܩܘܢܝܢ. Rest ܩܘܢܝܢ 31, 37. The latter reading corresponds to the Hebrew ܩܘܢܝܢ = here. *B* is again wrong in 31, 43 where he reads ܩܘܢܝܢ exactly as the Hebrew text, but the Aramaic idiom here requires a ܩ and hence the reading of *B*, *A*, *C* and *D* viz ܩܘܢܝܢ is correct. *B* is again wrong in 35, 1 where he has ܩܘܢܝܢ corresponding to the Hebrew ܩܘܢܝܢ. The other MSS. have ܩܘܢܝܢ and ܩܘܢܝܢ is usually construed with ܩܘܢܝܢ.

The less emphatic Particles are the correct ones in 19, 38 viz ܩܘܢܝܢ (and not as *B* ܩܘܢܝܢ) and in 35, 17 and 20 ܩܘܢܝܢ (and not ܩܘܢܝܢ as *A* and *C* have). 37, 35 *B* (text) ܩܘܢܝܢ. *B* (margin), *A*, *C*, *D* ܩܘܢܝܢ. Hebrew is ܩܘܢܝܢ. Raši says that here ܩܘܢܝܢ = ܩܘܢܝܢ which would justify *B*'s original reading, but ܩܘܢܝܢ is certainly more literal. 38, 12 *B*. has ܩܘܢܝܢ; all the MSS. read

¹ V. Note to 20, 2 above.

לֵל. The unknown author of the Pathšegen also reads as B. לֵל is usually the Trg. for לָל whilst the Preposition לֵל is identical in both languages. Hence the text of the MSS. is superior here. 39, 7 B. and C לֵלֵלֵלֵל, B לֵלֵלֵלֵל, A and D לֵלֵלֵלֵלֵל. The Hebrew is לָל. Although the MSS. readings may be defended still that of B. and C is here the best. So also Pathšegen. לֵל is usually construed with לֵ. Cf. Trg. to Deut. 32, 4. 42, 28 C has לֵלֵלֵלֵל which is not such a good rendering of the Hebrew לֵלֵלֵלֵלֵל as the other MSS. and B. have, these give לֵלֵלֵלֵלֵל. I do not know why B. has לֵלֵלֵלֵל as the Trg. of לֵלֵל in 43, 9. All four MSS. read לֵלֵל. 43, 11 B., B (text), C and D have לֵלֵלֵל whilst A and B (margin) read לֵלֵלֵלֵל. The Hebrew text is לֵלֵלֵלֵלֵל to which word לֵלֵלֵל usually corresponds, but in this particular verse לֵלֵלֵלֵל is merely an emphatic particle. 43, 23. The Hebrew text being לֵלֵלֵל the reading of the MSS. לֵלֵלֵלֵל appears to be superior to that of B. which has לֵלֵל. On the other hand B.'s reading is preferable in 45, 10 where he reads לֵלֵלֵלֵל and the MSS. לֵלֵל. The Hebrew is again לֵלֵלֵל. 44, 4. In this verse we have another special use of the Hebrew word לֵלֵל, the sense of which is 'from' and hence the MSS. render לֵלֵל. B. (incorrectly) לֵלֵל. For a similar use of לֵלֵל cf. לֵלֵלֵלֵלֵלֵל (Exodus 9, 29) where, however, all the MSS. have לֵלֵלֵל. 47, 10 B (incorrectly) לֵלֵלֵלֵל, A, C, D and B. לֵלֵלֵלֵלֵל. The Hebrew text is לֵלֵלֵלֵלֵלֵל.

(I) Hebraisms (VII, 1g). Of actual Hebraisms C presents the most instances. I have previously remarked that this MS. does not differ so greatly from the Trg. text of B. as the other MSS. do. Yet B reads לֵלֵלֵלֵלֵל 27, 17. C has לֵלֵלֵלֵלֵל 27, 34 and 38 and לֵלֵלֵל 11, 29; 21, 3 whilst B reads the same word in 41, 45. B has לֵלֵל (for לֵלֵל) 21, 9. All the MSS. read לֵלֵלֵלֵלֵל 27, 9, when we should expect לֵלֵלֵלֵל as B. A has לֵלֵלֵלֵלֵל 41, 55 and 47, 15. C and D לֵלֵלֵל 4, 15. The rest read לֵלֵלֵלֵלֵל. C has לֵלֵלֵלֵלֵל 37, 18. It should be לֵלֵלֵלֵלֵל. All have לֵלֵלֵלֵלֵלֵל 35, 21 &c. B and D לֵלֵלֵלֵלֵל 26, 33. B's Hebraism לֵלֵל 38, 1 and that of all the MSS. לֵלֵלֵלֵל 43, 6 have

already been noticed above, when speaking of the variations in the use of the Particles.

(J) Variant readings (X). *A* and *D* הָרֵאִיתָ (so also *B*). 1, 11. *B* הָעֵיִן. As a mere translation of the Hebrew words תְּרַשָּׁא הָאָרֶזְן הָרֵשָׁא the version of *B* would suffice "Let the earth bring forth green". But as the Trg., in most cases, not only tries to translate the original but actually goes out of its way to obtain an identical form, the reading of *A*, *D* and *B*. seems superior.

2, 8 *A* וַיֵּשְׁבֵי, *B* and *D* וַאֲשַׁרֵי. *B*. וַאֲשַׁרֵי. Pathšegen objects to *A*'s reading "ואשרי חרגם ולא ושיי" Nevertheless *A* gives a more literal rendering of the Hebrew וַיֵּשְׁבֵם than does the word וַאֲשַׁרֵי—which means "And he made to dwell". 2, 14 *A* חַדְקַל, *B*, *D* and *B*. חַדְקַל. *A* is probably a Hebraism, the Aramaic name of the Tigris being חַדְקַל. Syriac ܚܕܩܠ. Assyrian Tiglat². Arabic حِدْلَة. *L*. says the Hebrew form of the word has a prosthetic ח just as חַדְקַל from חַדְקַל. 2, 24 *B*, *A* and *D* have here בֵּית מִשְׁכְּבֵי אֲבוֹתָי וְאֲמִיתָי but *B* בֵּית אֲבוֹתָי וְאֲמִיתָי. The latter reading being quite literal is superior to the former. The Hebrew text is אֵת אֲבוֹתָי וְאֵת אֲמִיתָי. The other version has reference to a traditional translation of these words by the Rabbis Eliézer and Akiba⁴. 3, 1 *B*. חַרִים, MSS. חַרִים. To understand the reading of the MSS., we may compare 27, 35 where חַרִים is rendered חַרִים⁵ in the Trg.; but according to the Pathšegen חַרִים is only applied to men. The Syriac ܚܪܝܡ is also used for cunning. 3, 22 *B* (incorrectly) חַרִים. The rest have חַרִים. Heb. חַרִים. 4, 3 *B*. and *D* חַרִים, *B* חַרִים, *C* חַרִים. Which is correct? The

¹ Samaritan רֵשִׁי. ² Or Dignat, Tignat, Diqlat (?). Cf. also LXX. Τίγλις. ³ So Samaritan בֵּית אֲבוֹתָי וְאֲמִיתָי. ⁴ V. Ber. Mas-sorah p. 117 and Adler נַחֲמִינָה לְבֵי to this verse. ⁵ According to Dalman Jewish Aramaic does not emply the root חַרִים in the simple signification of "to know", this use being confined to Galilean Aramaic. The corresponding Jewish Aramaic root is ירע (l. c. p. 38).

Hebrew is מְנַחָה¹. L. and Pathšegen both give קִרְבָּנָא, and if the word מְנַחָה here means 'offering' this is the only correct translation. But it must be borne in mind that the word can also mean a present (Arabic مَنَعَ = to give) and this would justify both *A* and *C*'s reading. *B* is wrong. Luz. says the reading חֲקִרְוֹבָהּ is bad, as this word is only used when speaking of persons making presents to each other and never in connection with God². 4, 21 B. דְּרִיִּזְיָן, *A* דְּרִיִּנְגָן, *B* דְּרִיִּזְיָן, *C* דְּרִיִּזְיָן, *D* דְּרִיִּבְיָן. As if we have not already sufficient variations, Pathšegen wishes to read דְּרִיִּנְגָן or דְּרִיִּנְגָן. The Hebrew is הַפֶּשֶׁשׁ. Pathšegen goes on to say that the reading דְּרִיִּמְקָן is a mistake, and I can find no sense in *B*, *D*, *B* or *C*; the readings of the two last-mentioned MSS. not being even correct Aramaic forms (but cf. Berliner p. 128 who justifies his reading). Yet *D*'s reading seems to be the original one since *A* had this word in the text, but it was afterwards erased and דְּרִיִּנְגָן placed on the margin in its place. Probably the whole phrase דְּרִיִּנְגָן עַל צִיב נִבְלָא should be deleted from the Trg. text as superfluous. For similar double translations cf. 3, 21; 4, 21; 24, 21; 30, 8; 40, 10; 49, 4 and 49, 8 in the latter we have even a treble rendering.

5, 3 B. דְּרִיִּיָּה לִיָּה, *A*, *C*, *D* לִיָּה, *B* לִיָּה. The Hebrew is קָצְלָמוֹ and hence *B*'s reading is the most literal. Of course the other readings give the sense of the Hebrew passage. Pathšegen reads as *A*, *C*, *D*. 5, 24 B. has אֲרִיָּה, *A* has אֲרִיָּה לֹא אֲרִיָּה whilst *B*, *C*, *D* insert לֹא on the margin. This great difference probably has its origin in some Hag. point. Luz. in Philoxenos³ remarks "he (Enoch) is still living for God did not kill him". In Tosafoth to Yebamoth 166 s. v. פְּסוּקָא we read of a difference among Hagadoth one tradition being that Enoch died whilst another records that

¹ It is noteworthy that a similar variant reading occurs in the different Editions of the Samaritan Targum, the Editions of Brüll and Uhlemann both giving מְנַחָה whilst that of Petermann reads מְנַחָה.

² Philoxenos p. 31. 3 p. 32.

he entered Paradise whilst still alive¹. The Trg. text is there quoted without ולא and without troubling ourselves about the different traditions, we can see by the original Hebrew text that כֵּן is out of place here, but we can understand and notice how it crept into the text.

9, 2 א בְּרָא, B., B, C, D אֲרֵעָא which is of course the correct Trg. of הָאֲרָץ. A means 'wild beasts' which gives sense but is not the correct translation of the Hebrew. 10, 30 B. מוֹתָבְהוֹן, B, C, D מוֹתָבְהוֹן, A מוֹתָבְהוֹן! A's reading is an absurdity². 11, 3 B., A, C, D לְאֶחָדֵי, B לְאֶחָדֵי. Hebrew יִשְׁתָּחֶה. The readings are here equally good. 11, 3 B דְּנִשְׁתָּחֶה, B., A, C, D דְּנִשְׁתָּחֶה. Hebrew יִשְׁתָּחֶה. B. is incorrect since יקר is (according to L.) Intransitive. Similarly Luz. says in his אהב גר that יקר is only used for entirely consuming and not for merely drying. Pathšegen also justifies the reading ונשריפנין. 11, 6 C דְּשִׂיאָ! B., A, B, D דְּשִׂיאָ. C has simply confused the end of the verse with the first דְּשִׂיאָ. 11, 31 B., B and C לְדָבָר, A, D לְנִסִּיב. The first-mentioned reading is more correct⁵. There are two Aramaic Verbs corresponding to the Hebrew root לקח (1) דבר when speaking of to lead from one place to another (2) נסב simply to take, or with אֶתְהָא = to marry. But some confusion is noticeable in the use of these two Aramaic roots. B. has דְּבַר 14, 21 but all the MSS. here סָב⁶. L. here again reads דְּבַר. Again in 24, 67 B has לְדָבָר, A, C, D and B. לְנִסִּיב. Here it means to marry, hence B is wrong. Finally in 30, 9 B נִסִּיבָת⁸, B., A, C, D לְדָבָר in which case B is again incorrect. 13, 9 B. and C לְצִיפִלְנָא, A, B, C (margin) and D לְצִיפִלְנָא. Hebrew וַאֲשָׁחֶה לָּהּ. The Trg. here renders

1) Cf. Bezold's "Schatzhöhle" Leipzig 1888, II, p. VI, also Qoran, Sura 19, 57 and 58 where Edris is identified by Abulfeda with Enoch (Cf. Abulfedae Historia Anteislamica: Ed. Fleischer, Leipzig 1831, p. 13).

2) But מוֹתָבְהוֹן (in one word) = "their seats" and would therefore be correct. 3) Likewise the Samaritan has לְהַבִּיחָה. 4) l. c. p. 33.

5) Although the Samaritan has נִסִּיב, cf. also Singer l. c. p. 21.

6) Samaritan סָב. 7) Samaritan נִסִּיב. 8) Samaritan נִסִּיבָת.

the Hebrew text ad sensum. The manuscript reading comes nearer to the Hebrew in form, whilst *B.* and *C.* (text) make the verse run more smoothly in Aramaic. *L.* appears to read as *B.* since he gives no verbal root בָּצַק in his Dictionary. 15, 11 *B.*, *B.* (text), *D.* יֹאֲרִיב , *C.* יֹאֲרִיב , *A.*, *B.* (margin) יֹאֲרִיב . The difference in vocalization has already been treated of above. *L.* reads as *A.* and *B.* (margin) "he drove them away". On the other hand *Luz.*¹ takes the reading וַאֲפִיח as a marginal gloss, which, although incorrect, subsequently crept into the text. *Pathšegen*² says the traditional Trg. is וַאֲחִיב and this reading appears preferable, although so great an authority as *L.* reads otherwise. 15, 18 *B.* and *C.* יֹאֲרִיב ³ *A.*, *B.*, *D.* יֹאֲרִיב . Hebrew יֹאֲרִיב . *B.*'s reading is preferable, but the sense of the passage is Future, and therefore the manuscript reading, though inferior, may perhaps be justified. As regards the different roots used, *L.* solves our difficulty by telling us that the only parts of בָּצַק in use in Aramaic are the Future and Infinitive. 17, 2 *B.*, *A.*, *C.*, *D.* בִּינִי , *B.* בִּינִי ⁴. Hebrew בִּינִי . *Pathšegen* supports the former version. This expression is another instance of the Targumist's constant endeavour to avoid anthropomorphic expressions; whilst *B.* translates literally. The suffix of the 1st Person Singular is wanting in this word and in אֲבִי according to *L.*⁵ Hence $\text{בִּינִי} = \text{בִּינִי}$. 18, 21 *B.* and *C.* (text) have $\text{אֲבִי הִיבִין יֹאֲבִי}$ $\text{אֲבִי הִיבִין יֹאֲבִי}$, *A.*, *B.*, *C.* (margin) and *D.* read $\text{אֲבִי הִיבִין יֹאֲבִי הִיבִין יֹאֲבִי}$. The Hebrew text is simply $\text{יֹאֲבִי הִיבִין יֹאֲבִי}$. All the commentators have remarks to make on this peculiarly difficult passage. *Luz.*, *Pathšegen* and *Adler* all justify *B.*'s Text "I will (make an end with you, come to terms with

¹ l. c. p. 35. ² To this verse. ³ Samaritan יֹאֲרִיב . ⁴ Samaritan בִּינִי . ⁵ Dalman likewise mentions the avoidance of this suffix in his grammar p. 162 "Die Form des Suff. der 1 Pers. Sing. nach vokal. Auslaut sollte wohl i sein. Sie wird aber geflissentlich vermieden und bei אב (und אב) durch die det. Form ersetzt". But he places בִּינִי under those words in which the diphthong ai became weakened to a. Thus $\text{בִּינִי} = \text{בִּינִי}$ cf. also $\text{בִּינִי} = \text{בִּינִי}$ &c.

you) forgive you, if you repent but if not, I shall punish you". The corrected (MS.) reading runs "I shall (make an end with you) destroy you, if you do not repent, but if you repent, I shall not punish you." Both readings, are, however, very obscure and it is very doubtful whether either is correct. 19, 33 B., *B* and *C* יִצְלַח, *A* and *D* וְקָמָה. The text is וְקָמָה. *A* and *D* are both wrong, they probably wrote וְקָמָה through confusion with verse 35 of which the Hebrew is וְקָמָה. 19, 33 and 35 *C* (margin) וְקָמָה וְקָמָה¹. *B*., *A*., *B*., *C* (text) and *D* וְקָמָה וְקָמָה, *C*'s marginal (corrected?) readings merely appear to be Hebraisms.

21, 33 *C* אֵילָנָה, *B*., *A*., *B* and *D* זֵיתָנָה. The Hebrew original is אֵשֶׁל. *L.* reads as *B*. The reading אֵילָנָה is probably a marginal note which crept into the text, and in some MSS. supplanted the more correct reading. In *A* a later hand has already inserted אֵילָנָה on the margin. 22, 12 *B* (text) שְׁבַקְתָּהּ, *B*., *A*., *B* (margin), *C*., *D* שְׁבַקְתָּהּ² which is undoubtedly the proper text; so *L.* שְׁבַקְתָּהּ = "Thou hast forsaken" and not "thou hast withheld" which the Hebrew הִשְׁתַּחֲתָהּ means. 22, 18 *B* is again incorrect in this verse in which we find בְּרִילֵךְ written instead of בְּרִילֵךְ which is the correct *Trg.* of בְּרִילֵךְ. 23, 6 *B* and *C* יִבְלֵי, *B* יִבְלֵי, *A*., *D* יִבְלֵי³. The only noticeable difference between *C* and *B* is the fact that *C* (as usual) has a form exactly like that of *B*. whilst *B* preserves the punctuation of the Superlinear system more distinctly. The Hebrew is יִבְלֵי. Both Berliner and Landauer in their Massorahs give this word as an instance of קרא וחרגום. Similarly, the author of the Pathšegen. According to these authorities, the first-mentioned reading is the correct one. But it has already been noticed that our MSS. do not follow these Massoretic rules of קרא וחרגום. At the same time יִבְלֵי conveys the sense of the original and both Rašî⁴ and Ibn Ezra explain יִבְלֵי = יִבְלֵי. 24, 10 *B*

¹ Likewise the Samaritan has וְקָמָה וְקָמָה.

² Samaritan מנעה.

³ Samaritan יִבְלֵי. 4 a. l.

טָפֵר. B., A, C and D טָלַב which is the same word as that given in the Hebrew text, and hence, perhaps, a Hebraism. 24, 19 B (incorrectly) לְנַמְלִי, A, B (margin), C, D and B. לְנַשְׁתִּי. 24, 21 B., A, D בָּהִי, B בָּהִי, C בָּהִי. Pathšegen accepts the latter reading, but L. writes as B. and as early as Rasi's time the reading of C was already pointed out as incorrect. The Hebrew text is בְּשֵׁתְאָה לָּהּ. Berliner in his Massorah places בַּה שְׁהִי as a Suraa reading whilst בַּה שְׁהִי וּבַה falls under the head of the Nehardean readings. 24, 38 B (text) לְאֶרְעִי וְלִי לְרִיחִי B (margin) and the remaining texts לְבִרְתָּה אֲבִיא וְלִנְדָרֵיחִי. Since the corresponding Hebrew is וְאֶל בְּרִית אָבִי יִאָּל בְּשֵׁתְאָה the last-mentioned text is more literal and hence, perhaps, preferable¹. 24, 44 B. אֶרְבִּי, A and B (margin) אֶרְבִּי, B (text) אֶרְבִּי, C אֶרְבִּי, D אֶרְבִּי. The Hebrew is אֶרְבִּי "I shall draw". Although none of the readings here mentioned give us a literal translation of the Hebrew still אֶרְבִּי is undoubtedly incorrect. (for the differences of vocalization see above).

24, 59 B. and C גְּבִרְיָהִי, B and D גְּבִרְיָהִי, A גְּבִרְיָהִי. A appears to have taken the Hebrew אֶרְבִּי in the sense of 'warriors' but there is nothing in the context which admits of such an interpretation. The vowel-changes have already been noticed. 24, 62. The Hebrew text runs וְיִצְחָק בָּהּ רַבִּיחַ of which the Targum is—according to B יִצְחָק לֵל מְלִיחִי and אֶרְבִּי whilst the other versions give יִצְחָק לֵל מְלִיחִי מְבִרְיָהִי. We can reject both these versions and follow that given by Nachmanides² אֶרְבִּי מְבִרְיָהִי which is more literal. 25, 6 B., C and D have לְקִרְוֵי אֶרְבִּי מְבִרְיָהִי, A לְקִרְוֵי אֶרְבִּי whilst B has לְקִרְוֵי אֶרְבִּי מְבִרְיָהִי. The Hebrew text is לְקִרְוֵי אֶרְבִּי. A is the best and most literal translation and is supported by the authority of L. and Pathšegen. 25, 25 B., B, C מְבִרְיָהִי, A מְבִרְיָהִי, D מְבִרְיָהִי. The Hebrew text is מְבִרְיָהִי. L. explains all these words to be of similar signification and

¹ Cf. LXX ἄλλ' εἰς τὸν οἶκον τοῦ πατρὸς μου πορεύσῃ καὶ εἰς τὴν φυλὴν μου. ² To this verse q. v.

all mean 'cloak' or 'mantle'. B.'s reading being derived from $\chi\upsilon\lambda\acute{\alpha}\varsigma$ sc. $\epsilon\sigma\theta\acute{\iota}\varsigma$ that of *A* from the Persian کلیم and that of *D* from the Greek $\chi\lambda\alpha\acute{\iota}\nu\alpha$. Pathšegen also reads כִּבְכֵן and explains that a כ comparisonis is omitted because the word is used adjectively and not substantively. 26, 14 *C* (margin) פְּלִיִּתָא , *C* (text) and remainder עֲבֹדָה just as the Hebrew. This instance is also mentioned in Berliner's Massorah under קרא ותרגום . Pathšegen also gives עבודה . It is, however, remarkable that in the quotation of this verse by Theodorus Mopsuestenus¹, who lived at the beginning of the 5th century, he uses the word سوسلس , although the Pešitta which he usually quotes has here سوحكپ . Mopsuestenus is, however, by no means exact in his quotations from the Pešitta, his rendering of Biblical passages frequently differs both from Trg. and Pešitta. 26, 18 *C* (text) דקרה . *C* (margin), *A*, *B*, *D* and *B*. דהיה קרי . Hebrew is קרא for which we might expect the Trg. to be דקרא . 27, 3 *B* after omitting קשהך in its text, gives the incorrect marginal reading ארומהך . 27, 31 *B*. נאעיל , *B* and *D* ואעיל , *C* ואעיל , *A* ואעיר . Of these readings only that of *C* is incorrect. Although the Targumic form usually corresponding with the Hiphil of בוא in Hebrew is the Aphel of עלל , still we also occasionally find the Aphel of אחא thus employed. (Cf. 27, 7). 27, 34 *B* אנא ². The rest have לי . Hebrew is אני . *B* imitates the peculiar construction of the Hebrew original; but לי is the correct Trg. Luz.³ remarks "Those who would read אנא forget that it is not the object of the Targumist to retain the Hebrew obscurities, but rather to clear them up". 29, 8 *B*. and *C* זיגנדרון , *A*, *D* זיגנדרון , *B* זיגנדרין . The Hebrew is זקללי . *L*. permits either reading, taking the reading of *A* and *D* as a "Gafel" form of נדר . Raš' also reads the word with a prosthetic ג . *B* has a mistake in the Gender. 30, 6 *B* has $\text{קביל לבעוהי י"י ואה קביל צלוחי}$. *B*., *A*, *C* and *D* simply

¹ Edit. Sachau, Leipzig 1879 (page 55).

² Samaritan אנה .

³ l. c. p. 41.

read יֵאָהֵב קָבִיל צְלוּהִי which corresponds literally to the Hebrew וְגַם שָׁמַע בְּקוֹלִי. The first part of *B*'s rendering is perhaps a marginal gloss which was afterwards inserted in the text by an ignorant scribe. 30, 15 *B*, *D* and *B* (margin) לָהּ, *A* and *B* (text) לָאָה¹. *C* is missing. Since the Hebrew text reads לָהּ, the reading לָאָה although giving the sense of the passage appears to be incorrect. 31, 2 *B*, *A* and *C* (text) לְיִהוֹנָן², *C* (margin), לְיִהוֹהֵר, *B* לְיִהוֹנָן, *D* לְיִהוֹנָן. The Hebrew is יִהְיֶה. The forms given by *B* and *D* are incorrect. As the suffix refers to אָפִי and not to לִבִּי *C*'s marginal correction is worthless. But לְיִהוֹנָן would be a more correct Aramaic form. 31, 13 *C* (incorrectly) אֲרֵיָא הֲרִיךְ. The other MSS. read אֲרֵיָא הֲרֵיָא which corresponds to the Hebrew הֲרֵיָא הֲרֵיָא. 31, 16. In this verse *B*'s reading רְשִׁיזִיב appears to be preferable to the text given by *B*, *A*, *C* and *D* which give רֵאֲפֵרִישׁ “who separated”. The Hebrew text is אֲשֶׁר הֲצִיל. 31, 21 *B* נִהֲרֵא וּפְרִת. The rest have יָהּ עֲרִיָה. Neither are literal since the Hebrew is simply תִּקְוֶה. Pathšegen similar to *B*, *A*, *C* and *D*. It is difficult to say which reading is preferable, but perhaps *B* is, since it preserves the word of the Hebrew text נִהַר. 31, 29 *C* (text) רְלִכְנָא הַשְּׁלִיל, *C* (margin) and the others רְלִכְנָא לְלָא³. The Hebrew being רְלִכְנָא the latter reading is correct. *C* (text) gives the sense of the original but is not literal. 34, 7 *B*. וְאִיהֶנְסִיאוּ, *A*, *B*, *D* וְאִיהֶנְסִיאוּ, *C* וְאִיהֶנְסִיסוּ. The meaning of the former reading is “And the men were tried” which gives no sense here. On the other hand the reading of *C*—which is also given by *L*.—gives us the correct sense “And the men were grieved” which exactly corresponds to the Hebrew וְנִהְיֶה צָבִי. In this verse then I think we should reject the reading given by *B*. in favour of that shown by *C*. 34, 7 *B* (text) אֲרֵיָא, *B* (margin) and the rest אֲרֵיָא⁴. Hebrew אֲרֵיָא. Which is the better reading? In verse 27 of this chapter all render אֲרֵיָא by אֲרֵיָא so that

¹ LXX also Λεία.

² Samaritan לְיִהוֹנָן.

³ Samaritan רְלִכְנָא.

⁴ Samaritan אֲרֵיָא.

perhaps this reading should be preferred. But there are many passages in the Trg. in which the Aramaic Verbal Root which corresponds to the Hebrew ברא is ארא. We may perhaps then accept either of the above-mentioned readings. 35, 3 *B* בעדן עקרי. The rest have ברא רעקרי¹ which is the correct Trg. of the Hebrew ברא צרתי. It is true that *B* gives us the exact sense of the original, but yet the reading is faulty. 35, 8 *B* מתחזות. Rest have מלרע². Hebrew מתחת. As an instance of the close connection between these two Aramaic words compare מלרע לרקיע 1, 7 and again מתחזות שמרא 1, 9. The words are really synonyms but Pathégen³ tries to make a distinction between them by saying that one refers to a greater depth than the other and that a fine distinction does exist in the use of the two words may be seen by comparing the Heb. of 1, 7 and 1, 9. 1, 7 has מתחת ל whilst 1, 9 has only מתחת, the Trg. for 1, 7 being מלרע ל and for 1, 9 מתחזות. As the ל is also used here מלרע seems preferable. 35, 18 *D* (incorrectly) בעדן. The other MSS. and *B*. read במשא which is the correct Trg. of the Hebrew מצא. 36, 35 *B*, *C* and *D* באקלי מאב, *A* באקלי מאב. The original has בשדה מאב of which *A* gives the most literal Aramaic. *B* is decidedly incorrect. 37, 2 *A* דברדון. The other MSS. and *B*. read טירבהון. Authorities differ which of these readings we should prefer. Berliner in his Massorah⁴ remarks "Many copies have the incorrect reading דברדון which imitates the word given in the Hebrew text; the Aramaic word טירב first bore the meaning of calumniating when joined with בישא". Similarly Luz.⁵ after citing many passages in which the Hebrew ריבה = the Aramaic טירב adds that the reading ריבה is nothing more nor less than a mistake. On the other hand L.⁶ remarks; "Since our root (טירב) hardly ever occurs in the Babylonian Trg. in this signification (viz. that of calumination) therefore the reading

¹ Samaritan עקרי. ² מלרע. ³ To this verse.

⁴ p. 78. ⁵ Philoxenos p. 43. ⁶ s. v.

is superior.” We may therefore accept *A*'s reading as the correct one. 37, 23 *B* (margin) לֵב^1 , *B* (text), *A*, *C*, *D* and *B*. אֶלֶּא. Hebrew אֶלֶּא (see above 34, 7). 37, 35 *B* (text) לֵב אֶלֶּא , *D* and *B* (margin) לֵב אֶלֶּא , *B*, *A* and *C* לֵב אֶלֶּא . L. although mentioning the latter reading gives as correct the text given by *D* and *B* (margin). But how is the version of *B* (text) to be explained? It appears to be an allusion to the Jewish doctrine of the Immortality of the soul, but is, of course, an interpolation. The Hebrew original is simply לֵב אֶלֶּא . 37, 2 *B*. לֵב אֶלֶּא^2 , *A*, *D* לֵב אֶלֶּא , *B* לֵב אֶלֶּא , *C* לֵב אֶלֶּא . The Hebrew has לֵב אֶלֶּא . L. and Pathšegen both give the correct reading as לֵב אֶלֶּא although L. also mentions the other rendering. But before we are able to give an opinion which reading is preferable, it is necessary to be quite clear about the signification of the Hebrew original and here the authorities differ. Rasi, R. Samuel b. Meir, Nachmanides, Gersonides and Mendelssohn render “merchant” whilst the Revised English Version, Ibn Ezra, the LXX and Peshitta translate “Canaanite”. Adler aptly remarks in his לֵב אֶלֶּא that the rendering “merchant” is given to spare Judah's honour, he also quotes Talmud and Midraš in support of this translation. But after all I think the most correct reading is that given by L. which is literal. 38, 17 *B*. לֵב אֶלֶּא , *A*, *C* and *D* לֵב אֶלֶּא , *B* לֵב אֶלֶּא^4 . Hebrew לֵב אֶלֶּא . The readings given by *B*. and *B* are equally good, since the Afel of לֵב אֶלֶּא is merely a little stronger than the Peal, but the reading לֵב אֶלֶּא is wrong according to L. who quotes Levita to prove that the root לֵב אֶלֶּא only occurs in 38, 20 and 23 where, according to the author of the Pathšegen, it has the signification of ‘giving’ merely, and not as here giving with the idea of repayment *i. e.* as a loan. 41, 5 *A* לֵב אֶלֶּא . The other MSS. have לֵב אֶלֶּא which is the correct reading, according to L. although לֵב אֶלֶּא has precisely the same meaning as לֵב אֶלֶּא . 41, 30

¹ Samaritan אל.

² Samaritan אל.

³ To this verse.

⁴ Samaritan אל.

B (text) כָּמָא דְאֲרִיבָא, *B* (margin), *A*, *C*, *D* and *B*. כָּמָא דְאֲרִיבָא. One would only expect כָּמָא דְאֲרִיבָא¹ but as Adler points out in his חזיונה לגר a. l. the root כלה is more applicable to the ruin of the inhabitants of a country than to the ruin of the country itself. We must therefore either assume that both versions are faulty or that both are equally good. 42, 10 *A* (incorrectly) הָיוּ, *B*. אָהוּ. *B*, *C* and *D*. אָהוּ. The Hebrew is בָּאוּ. 42, 38 *A* בְּבִישָׁא. *B*, *C*, *D* בְּדוֹנָא. The Hebrew is בְּדוֹגָן. *A* gives the correct sense but is an inferior reading. *L*. also has בְּדוֹנָא. On the other hand *B* is incorrect in giving בְּדוֹנָא as the Trg. for the Hebrew בְּרָעָה in 44, 29. The other MSS. and *B*. here give בְּבִישָׁא which is correct. 43, 5 *B* (text) אֲסֵהִיר לָנָא כְּמִירָר, *B* (margin) and the rest אֲמֵר לָנָא. *B*'s mistake is one of homoiteuton. cf. v. 3. 43, 18 *A* (incorrectly) דְּאֲחָבֵל. The others have דְּאֲחָרָב which is the correct Trg. of הָשֵׁב. 44, 2 *A* דְּבִנְיָמִן, rest דְּבִנְיָמִן. Hebrew הַקָּטָן hence *A* is wrong although, of course, the verse refers to Benjamin. 44, 14 *B* כָּל אֲשֵׁרִיּוֹן, rest קָרְמוֹהִי. The Hebrew is לְפָנָיו and hence *B* (which would be the Trg. of (גַּל פְּנֵיהֶם) is a mistake. 48, 19 *A* דְּבִנְיָמִן מְנִיחָא דְּפָקִין. *B*, *C* and *D* give דְּבִנְיָמִן שְׁלֵטִין בְּבִישָׁא. So *B*. who employs שְׁלֵטִין instead of שְׁלֵטִין. The Hebrew original is שְׁלֵטִין. הָהִיא מְלֵא-הַגּוֹרִם. Both renderings are equally free and hence hardly satisfactory, although we must bear in mind that in some of the poetical and prophetic passages of the Pentateuch, *O*. doubtless allowed himself great freedom in giving the sense of the original, besides which our texts of the Trg. are frequently hopelessly corrupt. Of the two renderings here given *A*'s is historically inaccurate, as the great Hebrew kings who ruled over other nations sprang from the tribe of Judah and not from that of Ephraim. But the tribe of Ephraim was the most powerful of the kingdom of Israel and hence the other rendering is at least historically true. The Hebrew text is very obscure, but whatever it does

¹ As the Samaritan Trg. gives.

mean is not represented by either of the Targumic versions here quoted. A "fullness of nations" probably means "exceedingly numerous". 48, 22 B. and C (text) $\text{בְּרַבְרֵי יְבִישׁוּרֵי}$, C (margin), A, B and D $\text{בְּרַבְרֵי יְבִישׁוּרֵי}$ which is a Hag. rendering. V. Raši and Adler in his נִדְרֵיהֶם לְנֹר on this verse. The Targumist strives to soften the apparent harshness of Jacob's language. B.'s reading is quite literal. 49, 27 B., B, C קִרְבָּנָא , A קִרְבָּנָא , D קִרְבָּנָא . Although the Hebrew original is amplified in this verse to such an extent that it becomes all but unrecognisable in the Aramaic translation, still of the renderings here given the first mentioned is the only one that gives the correct Aramaic word and therefore the only reading we can here adopt.

This is a complete list of the *Variae lectiones* and it may be seen by a perusal of these together with the vowel changes and grammatical irregularities which we have already noticed how very far we are from having a correct critical text of the Trg. Undoubtedly B.'s edition is a vast improvement upon the texts which preceded his, but we have seen how very often it may be improved upon. I am afraid it is too much for us to expect the Trg. text to be perfectly accurate since many later scribes have tampered with the text to such an extent that in many places we cannot recognise the Hebrew original at all in the Targumic translation. But what we may reasonably hope for is a gradual improvement until we shall have obtained a text which is as critical as we can possibly expect under the many disadvantageous conditions which surround the editing of such a text. As a first step in this direction I now give a few specimen chapters of the Trg. of O. with Superlinear vocalization, which, besides showing an improvement in language probably represents the original Palestinian Version.

III.

In the following chapters I have followed the MS. *D* which has already been noticed to give the best and clearest text. Occasionally I have inserted a reading which appears to be more correct in the foot-notes. My reasons for doing so may be found explained in the body of this work.

I also give the readings which are given by the Editio Bomberg (Venice, 1517) the text of which varies very considerably from the text of B.'s Edition. I have inserted every word in regard to which this Edition differs from that of B., although the reading may coincide with that of the MSS. The MSS. *C* and *D* invariably write the Tetragrammaton thus יידי whilst the Editio Bomberg writes יי. *A* יידי and *B* יידי¹. The dot over the Šin is not written, Sin is written thus ש² but is usually replaced by ס. The word קדש is usually abbreviated in the MSS., which simply write ק. In such cases the missing letters have been added in brackets. Numerous emendations appear to be necessary in the consonantal text, which should be purged from its numerous superfluous elements, but such corrections should be postponed until we have attained a more accurate vocalization².

Different chapters to those given by Merx in his "Chrestomathia Targumica" have purposely been chosen.

¹ Cf. Part I, Cp. II, 2. ² Merx considers it necessary to apply both systems of vocalization to arrive at a correct and critical vocalized text, but it has been shown that this is possible by means of the Superlinear vocalization alone (cf. Merx "Bemerkungen", p. 188).

CHAPTER XVII.

- (1) וְהָיָה אַבְרָם בָּר חֲשֹׁנָה וְחֲשֵׁע שְׁנֵי וְאַתְנַלְוֵי הָיָה לְאַבְרָם
וְאָמַר לֵיה אֵלֹה אֵל שְׂדֵי פְלֹח קָדְמִי וְהוּי^a שְׁלֹיִם
- (2) וְאֵתִיק^b קָדְמִי בֵּין מַיְמֵרֵי^c וְבִינְךָ וְאֶסְנִי וְהָדָ לְחֵדָ^d לְחֵדָּא
- (3) וְנִפְל אַבְרָם עַל אֶפְוָהוּ וּמְלִיל עֲמִיָה הָיָה לְמִימֵר
- (4) אֵלֹה הָאָ הָאָ נִזְרָ קָדְמִי^f עֲמֵךְ וְתַחֲיִי^g לְאָב סְנִי^h עֲמִמִּין
- (5) וְכֵא וְתַקְרִי עִידִי יַת שְׁמֵךְ אַבְרָם וַיְהִי שְׁמֵךְ אַבְרָהָם אֲרִי
לְאָב סְנִיⁱ עֲמִמִּין וְהִבְתֵּךְ^k
- (6) וְאֶפְשִׁי^l וְהָדָ לְחֵדָּא לְחֵדָּא וְאֵתִינְךָ^m לְכַנְשָׁןⁿ וּמְלַכִּין
דְּשְׁלִטִין^o בְּעַמְמֵיָא מִנְךָ יַפְקִין
- (7) וְאֶקְרִים^p יַת קָדְמִי בֵּין מַיְמֵרֵי וְבִינְךָ וּבִין בְּנֵךְ בְּחֵדָּךְ
דְּדִוְיָהֶךָ לְקִים עַלְס לְמַהוּי^q כֵּךְ לְאֵלֵהָ^r וְלִבְנֵךְ בְּחֵדָּךְ
- (8) וְאֵתִיק^s כֵּךְ וְלִבְנֵךְ בְּחֵדָּךְ יַת אֲרַע תּוֹחְבוֹתְךָ יַת כָּל אֲרַע
דְּכַנְשָׁן לְאַחְסֵיָת עַלְס^t וְאֵהוּי^u לְהִין לְאֵלֵהָ
- (9) וְאָמַר^v הָיָה לְאַבְרָהָם וְאֵת יַת קָדְמִי תִשָּׂר אֵת וּבְנֵךְ בְּחֵדָּךְ
לְדִוְיָהֶךָ
- (10) דִּיק^w קָדְמִי דְּתִשָּׂרוֹן^x בֵּין מַיְמֵרֵי וּבִינִיכֹן וּבִין בְּנֵךְ
בְּחֵדָּךְ מִגְזֵר^{aa} לְכֹן כָּל דְּכֹרֵא
- (11) וְתַגְזֵרוֹן יַת בְּסֵרָא דְּעַלְלַתְכוֹן וַיְהִי^{bb} לְאֵת קִים בֵּין
מַיְמֵרֵי וּבִינִיכֹן

a Edit. Bom. וְהוּי. *b* Bom. וְאֵתִיק. *c* *B* בֵּינָא instead of מַיְמֵרֵי. *d* *B* לְחֵדָּא. *e* Bom. omits. *f* *C* קָדְמִי. *g* Bom. וְתַחֲיִי. *h* Bom. and *A* סְנִי. *i* Bom. and *A* סְנִי, *B* סְנִי. *k* Bom. וְהִבְתֵּךְ. *l* Bom. וְאֶפְשִׁי. *m* *C* וְאֵתִינְךָ. *n* Bom. לְכַנְשָׁן. *o* Bom. דְּשְׁלִטִין. *p* Bom. וְאֶקְרִים. The best form would be וְאֶקְרִים. *q* Bom. לְמַהוּי. *r* Bom. לְאֵלֵהָ, *B* לְאֵלֵהָ. *s* Bom. וְאֵתִיק. *t* Bom. עַלְס. *u* Bom. וְאֵהוּי, *C* וְאֵהוּי. *x* Bom. וְתַגְזֵרוֹן. *y* Bom. וְאָמַר. *aa* Bom. לְמִגְזֵר, *C* וְתַחֲיִי.

- (12) וְבַר תַּמְנִיא יוֹמִין יִגְזַר לְכוֹן כָּל דְּכוּרָא לְדַרְיֹכוֹן יִלִּיד
 בֵּיתָא וְזִבִּין כִּסְפָא מִכָּל בַּר עֲמִינִין דְּלֵא מִבְּנֵךְ הוּא
- (13) מִגְזַר יִגְזַר יִלִּיד^a בֵּיתֵךְ וְזִבִּין^b כִּסְפֵךְ^c וְיִהְיִי^d קַיְמִי
 בְּבִסְרוֹכוֹן^e לְקַיְמִי^f עֲלָם^g
- (14) וְעָרַל דְּכוּרָא דְלֵא יִגְזַר יֵת בְּסִרָא דְעַרְלָתִיהָ^h וְיִשְׁתַּיְצִי
 אֲנִישָׁאⁱ הֵהוּא מְעִמְוִיהָ יֵת קַיְמִי^k אֲשַׁנִּי^l
- (15) וְאָמַר הֵי לְאַבְרָהָם שְׂרִי אֲתֵתֵךְ לֵא תַקְרִי יֵת שְׁמָה^m שְׂרִי
 אֲרִי שְׂרָה שְׁמָה
- (16) וְאֲבָרִיךְⁿ יֵתָה^o וְאֵהָ אֲהִינְךָ^p מִנְהָ^q לְךָ בַר וְאֲבָרְכֶנָּה^r
 וְתִהְיֶה^s לְכַנְשֵׁךְ^t וְלְמַלְכוֹתֵךְ^u דְּשַׁלְטִין בְּעַמְמִיָּא מִנְהָ יֵהוּן
- (17) וְנִפְּלַל אֲבָרְהָם עַל אֲפוּהִי וְהִוִּי^x וְאָמַר בְּלִבִּיהָ הִלְבָּר
 מֵאָה שְׁנִין יִהְיִי^y וְלֵךְ^z וְאִם שְׂרָה הֵבֶת תְּשַׁעֲוִן שְׁנִין תִּלִּיד^{aa}
- (18) וְאָמַר אֲבָרְהָם קְ(דָם) הֵי לִוִּי^{bb} דִּישְׁמַעְאֵל^{cc} וְתַקְרִים^{dd}
 קְרַמְךָ^{ee}
- (19) וְאָמַר^{ff} הֵי בְקִשְׁתָּא שְׂרָה אֲתֵתֵךְ תִּלִּיד לְךָ בַר וְתַקְרִי יֵת
 שְׁמִיהָ יִצְחָק וְאֲקִים^{gg} יֵת קַיְמִי^{hh} עֲמִיהָ לְקַיְמִי עֲלָםⁱⁱ לְבִנּוּהִי בְּתַרְוָהִי
- (20) וְעַל יִשְׁמַעְאֵל קְבִילִית עַלְוֵתֵךְ הֵא בְרִיכִית יֵתִיהָ
 וְאֲפִישִׁית^{kk} יֵתִיהָ וְאֲסַגִּיתִי^{ll} יֵתִיהָ לְהָדָא תַרְוִי^{mm} עֶסֶר רַבְרַבִּי
 יוֹלִיד וְאֵתְנִינְהָⁿⁿ לְעָם סַגִּי

a A וְלִדְרִי. *b* A וְזִבְיִין. *c* B, C כִּסְפָא, A כִּסְפָא. *d* Bom. וְיִהְיִי.
e Bom. בְּבִסְרוֹכוֹן. *f* Bom. לְקַיְמִי. *g* Bom. עֲלָם.
h Bom. דְּעַרְלָתִיהָ. *i* Bom. אֲנִישָׁא. *k* B קַיְמִי. *l* Bom. אֲשַׁנִּי.
m Bom. שְׁמָה. *n* Bom. וְאֲבָרְךָ. *o* Bom. יֵתָה. *p* Bom. אֲהִינְךָ.
q Bom. יֵתָה. *r* Bom. וְאֲבָרְכֶנָּה. The 3rd Sin. Fem. Suffix is always punctuated with Q. in this Edition, so this variation will not be noticed again. *s* Bom. וְתִהְיֶה.
t Bom. לְכַנְשֵׁךְ. *u* Bom. וְלְמַלְכוֹתֵךְ. *x* Bom. וְהִוִּי. *y* Bom. וְהִוִּי. *z* Bom. וְלֵךְ. *aa* B תִּלִּיד. *bb* לִוִּי is a more correct form. *cc* A, B יִשְׁמַעְאֵל. *dd* Bom. וְתַקְרִים. *ee* Bom. קְרַמְךָ.
ff Bom. וְאָמַר. *gg* Bom. וְאֲקִים. *hh* C קַיְמִי. *ii* Bom. עֲלָם.
kk Bom. וְאֲפִישִׁית. *ll* Bom. וְאֲסַגִּיתִי. *mm* B's reading תַרְוִי appears preferable when compared with the Hebrew וְאֲפִישִׁית. *nn* Bom. וְאֵתְנִינְהָ.

(21) יָיִת קָרְמֵי אֶקִים^a עִם וְעִהֵק דַּחְלֵיהּ^b כִּךְ שָׂרָה לִזְמַנָּא
הַדִּין^c בְּשִׁבְתָּא אֶהֱיֵהָ^d

(22) וְשִׁיגִי^e מִלְּמַלְלָא^f עֲמִיהּ וְאַסְתַּלַּק יִקְרָא דְהִי מִלְּזוּזְהִי^g
דְּאַבְרָהָם

(23) וְדַבְרֵי אַבְרָהָם יָת וְשִׁמְעֵאל בְּרִיהּ יָיִת כֹּל יְלִידֵי בִיתֵיהּ
יָיִת כֹּל זְבִינֵי כְּסָפִיהּ כֹּל דְּכוּרָא בְּאַנְשֵׁי^h בֵּית אַבְרָהָם וְגַר יָת

בְּסָרָא דְלִילְתַּחֲתֵיהּⁱ כְּכִין יִימָא הַדִּין כְּמָא דְמַלְלֵיהּ^k עֲמִיהּ הִי
(24) וְאַבְרָהָם בְּרַחֲשֵׁין וְחֲשַׁע^l שְׁנוֹן כֹּד גָּזַר בְּסָרָא

דְּלִירְבִיתֵיהּ^m
(25) וְשִׁמְעֵאל בְּרִיהּ בְּרַחֲשֵׁי שְׁנוֹן כֹּד גָּזַר יָת בְּסָרָא

דְּלִירְבִיתֵיהּ^m
(26) כְּכִין יִימָא הַדִּין אֶתְגָּזַרⁿ אַבְרָהָם וְשִׁמְעֵאל בְּרִיהּ

(27) יִכַּל אַנְשֵׁי^o בִּיתֵיהּ יְלִידֵי בִיתָא וְזְבִינֵי כְּסָפָא מִן בְּרִי
כְּפִימָא אֶתְגָּזַר^p עֲמִיהּ

CHAPTER XXVI.

- (1) יָהִיָּה כְּפִימָא בְּאַרְעָא בְּרִי^q מִכְּפִימָא קְדַמְלָתָא^r דְּהִיָּה בְּרִימֵי
אַבְרָהָם אֶלְלֵי יַעֲהֵק לֵית אַבְרָהָם מִלְּכָא דְפִלְשֵׁתַיִן לְגַר
(2) דְּאַתְלֵילֵי לֵיהּ הִי וְאַמְרֵי לֵא תִיחִית לְמַעֲרִים^s שְׂרִי^x
בְּאַרְעָא דְּאַיִרֵי^y לִךְ

a *B*, *C* אֶקִים, *A* אָקִים. The best form would be אֶקִים.
b Bom. דְּרִי קָלִיד. *c* Bom. דְּקָא, *B* הָאָרָא. *d* Bom. אִיִּתְיִקָא, *A*
אִיִּתְיִקָא, *B* אִיִּתְיִקָא, *C* אִיִּתְיִקָא. *e* Bom. וְשִׁיגִי. *f* *B* מִלְּמַלְלָא,
Ber. לְמַלְלָא. *g* Bom. מִלְּזוּזְהִי. *h* Bom. בְּאַנְשֵׁי, *A* בְּאַנְשֵׁי.
i *A* דְּלִילְתַּחֲתֵיהּ, Bom. דְּלִילְתַּחֲתֵיהּ. *k* Bom. דְּרִי קָלִיד. *l* Bom.
וְחֲשַׁע. *m* דְּלִירְבִיתֵיהּ. *n* אֶתְגָּזַר (*B*. on the other hand has גִּזַּר
and also גִּזַּר for אֶתְגָּזַר in verse 27). *o* Bom. אַנְשֵׁי. *p* Bom.
אֶתְגָּזַר. *q* בְּרִי would be a better punctuation. *r* Bom.
דְּקָדְשָׁא. *s* Bom. וְאַנְשֵׁי. *t* Bom. וְאַנְשֵׁי. *u* *B* אֶתְגָּזַר. *x* Bom.
שְׂרִי. *y* *A* דְּאַיִרֵי (!)

- (3) דור בִּארְעָא הִדָּא ויהו^a מימרו בסֵעֶדְךָ^b וְאֲבִרְנֶךָ^c אֲרִי
 לָךְ וְלִבְנֶךָ אֲתִין^d ית לָל אֲרַעְתָּא^e הָאֵלִין וְאֵקִים^f ית קִימָא^g
 דְקִימִית לְאֲבִרְהֵם אֲבוּךְ
- (4) וְאֲסַגִּי ית בְּנֶךָ^h כְּכֹכְבֵי שְׁמַיָּא וְאֲתִיןⁱ לִבְנֶךָ^k ית לָל
 אֲרַעְתָּא^l הָאֵלִין וְיִתְבְּרִכּוּן בְּדִיל בְּנֶךָ לָל עִמְמִי^m אֲרַעָא
- (5) הֵלֶךְ דְקָבִילⁿ אֲבִרְהֵם לְמִימְרוּ וְנִסְר מִסְרַת^o מִימְרוּ
 פְּקוּדֵי^p קִימֵי^q וְאֲוִרִיתִי^r
- (6) וייתוב^s וְצִהַק בְּגֵרֵר
- (7) וְשִׂאלוּ אֲנִישֵׁי אֲהִרָא עַל עֵינֶסְךָ^t אֲתִתִּיה וְאָמַר אֱהִי^x
 הוּא אֲרִי דְהִיל^y לְמִימַר אֲתִתִּי וְלִמָּא וְקִסְלוֹנִי אֲנִישֵׁי^z אֲתִרָא
 עַל רִבְקָה^{aa} אֲרִי שְׁפִירַת חִיזוּ הוּא
- (8) וְהָוָה כֹּד סְנִיאוּ^{bb} לִיה תִּמְן יוֹמִיָּא וְאֲסַחֲבִי^{cc} אֲבִימְלֶךְ
 מְלִכָּא דְפִלְשֶׁתַיִן מִן חֲרַבָּא וְהָוָה וְהָא וְצִהַק מִחִידֶךָ^{dd} עֵם^{ee}
 רִבְקָה אֲתִתִּיה
- (9) וְקִרָּא אֲבִימְלֶךְ לְצִהַק וְאָמַר^{ff} בָּרַם הָא אֲתִתֶךָ הוּא
 וְאִיבְדִין אֲמַרַת^{gg} אֱהִי^{hh} הוּא וְאָמַר^{ff} לִיה וְצִהַק אֲרִי אֲמִרִיתⁱⁱ
 וְלִמָּא אֲתִקְטִיל^{kk} עֵלָּה
- (10) וְאָמַר^{ff} אֲבִימְלֶךְ מֵאֲדָא^{ll} עֲבַדַת^{mm} לָנָא כְּזִעִיר פּוֹן
 שְׂרִיבⁿⁿ דְּמִיחֶד בְּעֵמָא^{oo} ית^{pp} אֲתִתֶךָ וְאִינִירָא^{qq} עֵלָּנָא תּוֹבָא

a Bom. ויהי. *b* Bom. בְּסֵעֶדְךָ. *c* Bom. וְאֲבִירְנֶךָ. *d* Bom. אֲתִין. *e* Bom. אֲרַעְתָּא. *f* Bom. וְאֵקִים (correctly). *g* C קִימֵי. *h* Bom. בְּנֶךָ. *i* Bom. וְאֲתִין. *k* Bom. לִבְנֶךָ. *l* Bom. אֲרַעְתָּא. *m* Bom. עִמְמִי. *n* Bom. דְּקִימִית. *o* Bom. מִסְרַת. *p* Bom. פְּקוּדֵי. *q* B קִימֵי. *r* Bom. וְאֲוִרִיתִי, B וְאִינִירָא. *s* Bom. וייתוב. *t Bom. אֲתִתִּיה. *u* Bom. עֵינֶסְךָ. *x* Bom. אֱהִי. *y* Bom. דְּהִיל. *z* Bom. אֲנִישֵׁי. *aa* Bom. רִבְקָה (and not רִבְקָה as B). *bb* Bom. סְנִיאוּ. *cc* Bom. וְאֲסַחֲבִי would be a better reading. *dd* Bom. מִחִידֶךָ, C בְּהִיאֶדְךָ. *ee* Bom. עֵם (B. has ית). *ff* Bom. וְאָמַר. *gg* Bom. אֲמַרַת, A אֲמַרַת. *hh* Bom. אֱהִי. *ii* Bom. אֲמִרִית. *kk* Bom. אֲתִקְטִיל correctly; also C אֲתִקְטִיל. *ll* Bom. מֵאֲדָא. *mm* Bom. עֲבַדַת. *nn* Bom. שְׂרִיב. *oo* Cf. LXX which has ἐκ τῆς εἰς τοῦ. *pp* Bom. ית. *qq* Bom. וְאִינִירָא. The best reading would be וְאִינִירָא.*

- (11) יִשְׁקֶד אַבְנֵמֶלֶךְ יֵה נַל עָמָא לְמִימְר דִּינְזִיק^a לְגַבְרָא^b
 הִדְק לְזַאֲרֵיהִיה^c אֶתְקַטְטָא וְתַקְטִיל^d
- (12) *זֶרַע יַעֲהֵק בְּאַרְעָא הִהוּא וְאַשְׁבַּח בְּשֵׁתָא הִהוּא עֵל
 הַד^e בְּזַשְׁרֵי־הִי^f וְזַרְזִינָה וְ
- (13) יִרְבָּא זְבִיָּא וְאַזְל^g אֶזְזִיל^h סְנִי וְרַבִּי עֵד חֲרַבָּא^k לְחַדָּא
- (14) הִהוּאⁱ זֵינָה הִיִּתִי^m עָמָא וְזֵיִתִּיⁿ תֹרְרִי וְשַׁלְחָנָא^o סְנִי
 יִקְנִיָּא בִּיהַ פִּלְשֵׁתָא^p
- (15) יִזַּל בִּרְרִי^q דְּחֶפְרָא^r עֲבָדִי אַבְוָהִי^s בְּיוֹמֵי אַבְרָהָם
 אַבְוָהִי שְׂמִינִין^t פִּלְשֵׁתָאֵי וְמַלְוִנִין^u עֶפְרָא
- (16) יֵאֲמֹר^x אַבְנֵמֶלֶךְ לַיַּעֲהֵק אֶזְזִיל^y מִעָמָא אֵרִי תַקְוֶפֶת^z
 זִינָא לְהֵא^{aa}
- (17) יֵאֲזַל מִדְמִין^{bb} יַעֲהֵק וְשֵׂרָא בְּנַחֲלָא דְגַרְר וְיִתִּיב^{cc} תִּמְן
- (18) יֵהֵב יַעֲהֵק וְחֶפֶר יֵה בִרְרִי^{dd} דְמִיָּא דְּחֶפְרָא^{ee} בְּיוֹמֵי
 אַבְרָהָם אַבְוָהִי^{ff} יִשְׂמִוּנִין^{gg} עֲשֵׂתָאֵי בְּתֵר דְמִינָה אַבְרָהָם וְקָרָו
 לְהִין^{hh} שְׂמִינִין זְשִׁמְהִין דְּהֵיָהⁱⁱ קָרִי^{kk} לְהִין^{hh} אַבְוָהִי^{ff}
- (19) דְּחֶפְרָא^{ll} עֲבָדִי יַעֲהֵק בְּנַחֲלָא וְאַשְׁחָהוּ^{mm} תִּמְן בִּירⁿⁿ
 דְּחִין^{oo} בְּבִעִין^{pp}

a Bom. דִּינְזִיק. *b* Bom. בַּגְבָּא. *c* Bom. זַאֲרֵיהִיה. *d* *C* תַּקְטִיל. *e* Bom. הַד. *f* Bom. בְּזַשְׁרֵי־הִי. *g* Bom. אֶזְזִיל. *h* *B* has this word added on the margin. *B* omits it. *i* Bom. סְנִי. *k* Bom. חֲרַבָּא. *l* Bom. זֵינָה. *C* זֵינָה. *m* Bom. גִּיתִי. *n* Bom. יִתִּי. *o Bom. וְשַׁלְחָנָא. *A* has this word erased in the text but added on the margin; whilst *B* has it in the text and זֵינָה on the margin. *p* *B* פִּלְשֵׁתָא. *q* Bom. בִּרְרִין. *B* בִּרְרָא. *r* Bom. דְּחֶפְרָא. *s* Bom. אַבְוָהִי. *t* Bom. יִשְׂמִוּנִין and *Raši* quotes the word thus. *u* Bom. יִשְׂמִוּנִין. *x* Bom. יֵאֲמֹר. *y* Bom. אֶזְזִיל. *z* Bom. תַּקְוֶפֶת. *C* תַּקְוֶפֶת. *aa* Bom. בְּבִעִין. *bb* Bom. בְּבִעִין. *cc* Bom. יִתִּיב. *dd* Bom. בִּרְרִי. *B* בִּרְרָא. *ee* Bom. דְּחֶפְרָא. *ff* Bom. אַבְוָהִי. *gg* Bom. יִשְׂמִוּנִין. The best reading would be יִשְׂמִוּנִין. *hh* Bom. הִין (*B* זֵינָה). *ii* Bom. דְּחֶפְרָא. *kk* *C* has דְּחֶפֶר instead of קָרִי. *ll* Bom. דְּחֶפְרָא. *mm* *C* וְאַשְׁחָהוּ. *A* וְאַשְׁחָהוּ. *nn* Bom. בִּיר. *oo* Bom. דְּחִין. *pp* Bom. בְּבִעִין.*

- (20) וַנְּצוּ רֵעוּתָא^a דְּגַרְר נִם רֵעוּתָא דִּיצְחָק לְמִימַר דִּי לֵילָא^b
מֵיָא וְקָרָא שְׁמָה^c דְּבִירָא עֵסֶק אֲרִי אֲתַעְסֶקוּ^d עִמִּיהָ.
- (21) וְהִפְרוּ בִיר^e אֲהֲרוֹי^f וַנְּצוּ אֶף עֲלֵה וְקָרָא שְׁמָה שְׁטִינָה^g*
- (22) וְאַסְתִּילֶק מִחֲמַן וְהִפְר בִּיר^h אֲהֲרוֹיⁱ וְלֵא יֵצוּ עֲלֵה וְקָרָא
שְׁמָה רַחֲוִיבּוּת^j וְאָמַר^k אֲרִי כִּנְן אֲפִתִּי הִי לֵילָא רִפְשִׁינָא^l בְּאֲרֵא
- (23) וְאַסְתִּילֶק^m מִחֲמַן לְבֵאָר שְׁבַע
- (24) וְאַתְנַלִּיⁿ לֵיה הִי בְּלִילֵיא הֵהוּא וְאָמַר אֵילָא אֱלֵהִיה^o
דְּאַבְרָהָם אַבְדּוּך^p לֵא תַדְהֵל אֲרִי בְּסַעֲרֶךְ^q מִימַרְי וְאַבְרָבִיךְ^r וְאַסְנִי
יָת בְּנֶךְ בְּדִיל אַבְרָהָם עִבְדִּי
- (25) וּבִנָא תִמְן מְדַבְחָא^s וְעֲלִי בְשִׁמָּא דְהִי וְפִרְסִיה תִמְן
לְמַשְׁכְּנֵיהָ^t וְכִרוּ תִמְן עִבְדִּי יִצְחָק בִּירָא
- (26) וְאַבְרָמִלְךְ אֲרָא^u לִוְתִיה מְגַרְר וְסִיעֵת^x רַחֲמֵיהָ^y
וְפִכּוּל רַב הִילִיָה
- (27) וְאָמַר^z לַחֲוֹן יִצְחָק מִדִּין^{aa} אֲתִיתוּן^{bb} לִוְתִי וְאַתְוֹן
סְנִיתוּן יִתִּי וְשִׁלַּחְתוּנִי מִלּוּחַכּוֹן^{cc}
- (28) וְאָמַרוּ^{dd} מַחֲזָא^{ee} הַזֵּינָא אֲרִי הֵהוּ^{ff} מִימַרָא דְהִי
בְּסַעֲרֶךְ^{gg} וְאָמַרְנָא תַתְקִיִם^{hh} כִּנְן מוֹמְתָא דְהֵהוּ בִין אַבְרָהָאⁱⁱ
בִּינָא וּבִינֶךְ וְנִגְרָר קָיִם עִמֶךְ

a Bom. .שְׁעוּתָא. *b* Bom. .קִדְדִלְיָא. *c* Bom. .שְׁמָה. *d* Bom. .אֲתַעְסֶקוּ. *e* Bom. .בִּירָא. *f* *A, B, C* אֲהֲרוֹי, Bom. .אֲהֲרוֹי. The Šewa compositum given by *D* is irregular in the Spl. vocalization; אֲהֲרוֹי would be the best reading. *g* Bom. .בִּירָא. *h* *A, B, C* אֲהֲרוֹי, Bom. .אֲהֲרוֹי. *i* *C* רַחֲוִיבּוּת. *k* Bom. .נִאָמַר. *l* *A, B* (more correctly) וְרִפְשִׁישׁ and וְרִפְשִׁישׁ. *m* Bom. .וְסִלְיִק, *B, C* (more correctly) וְסִלְיִק. *n* *B* אֲתַנַּלִּי. *o* Bom. .אֲתַנַּלִּי. *p* Bom. .אֲבִיד. *q* Bom. .בְּסַעֲרֶךְ. *r* Bom. .נִאָמַרְבִּיבִיךְ. *s* Bom. .וְסִיעֵת. *t* Bom. .מִשְׁכְּנֵיהָ. *u* Bom. .אֲרָא, *A* אֲרָא. *x* *A* רִפְשִׁינָא. *y* Bom. .רַחֲמֵיהָ, *A, B* רַחֲמֵיהָ, and the word is thus quoted in Gen. Rabb. c. 64 § 9 (in Wilna Edition). *z* Bom. .נִאָמַר. *aa* Bom. .מִחֲמַן. *bb* Bom. .אֲתִיתוּן. *cc* Bom. .מִלּוּחַכּוֹן. *dd* Bom. .נִאָמְרוּ. *ee* Bom. .מַחֲזָא. *ff* Bom. .הֵהוּ. *gg* Bom. .בְּסַעֲרֶךְ. *hh* Bom. .אֲתַקִּיִם. *ii* Bom. .אֲבְרָהָא.

- (29) אִם הִעֲבִיר^a עֲמִיא בִישָׁא כְּמֵא דִלָּא אֲנִיִּקְנֵךְ^b וְכִמֵּא
הִעֲבִירָא^c עִמְךָ לְחֹדֶר טֹב דְשִׁלְהֵךְ בְּשִׁלְמֵ אֵת כְּעֵן בְּרוּכָא דְרֵי
(30) וְעִבְד^d לַחֹן מִשְׁתִּיא^e וְאַלְלוּ^f וְשִׁחִיא^g
(31) וְאֶקְרִימוּ בְעִצְרָא וְקִיִּימוּ גִבְר לְאַחֵיהִי^h דְשִׁלְחִינֵךְⁱ
יִצְחָק וְאַלְלוּ^k מְלֹאֲתֵיהָ בְשִׁלְמֵ
(32) וְהָיָה בְרוּמָא הָהוּא וְאַתּוּ^l עִבְדֵי יִצְחָק וְהוּא וְהוּא לֵיה
עַל עֵיסֶק^m בִּירָא דְהַפְרוּⁿ וְאַמְרוּ^o לֵיה אֲשַׁכְחֵא מֵיא
(33) וְקִרָא יְהִי שְׁבַע^p עַל כֵּן שְׁמָה^q דְקָרְחָא בְּאֵר שְׁבַע
עַד יוּמָא הַדִּין
(34) וְהָיָה עֵשׂו בֵר אַרְבַּעִין שָׁנָן וְנָסִיב אֶתְהָא יֵת יְהוּרִית
בְּת בְּאֵרֵי הַרְאָה וְיָה בְּסִמְתָּ בְת אֶלּוֹן הַרְאָה
(35) וְהָיָה מִסְרַבֵּן וְמִרְגָּזֵן^r עַל מוּמְרָא יִצְחָק דְרַבְקָה^s

CHAPTER XXXI.

- (1) וְשָׁמַע יְהִי פְחִלְמֵי כִנִּי לְבָן דְאֲמִרֵין^t וְנָסִיב^u וְעִקְבֵי יְהִי
כֹּל דְלֹאֲבוּנָא^x וְמִדְלֹאֲבוּנָא^y קָרָא יְהִי כֹּל נִכְסֵיא הַאֲזִין
(2) וְהָיָא יִעֲקֹב יְהִי סִבֵּר אֶפְרִי לְבָן וְהָא לֵיהִינֵין^z עֲמִיהָ
כְּמֵאֲתַמְלֵי^{aa} וְמִקְדָּמוֹהִי

a Bom. סַעְבִּיר. *b* Bom. אֲנִיִּקְנֵךְ. *c* Bom. דְרִיִּעְבִּירָא, *B* דְעִבְרָא.
d Bom. עִבְד. *e* Bom. בְּשִׁחִיא, *C* בְּשִׁחִיא. *f* Bom. נִאֲבָלוּ.
g *C* וְשִׁחִיא. *h* *B* לֵיה instead of לְאַחֵיהִי. Bom. לְאַחֵיהִי.
i Bom. וְשִׁלְחִינֵךְ, *B* יִשְׁלַחֵינֵךְ. *k* Bom. נִאֲבָלוּ. *l* Bom. יְהִי.
m Bom. עֵיסֶק. *n* Bom. דְרִיִּעְבִּירָא. *o* Bom. נִאֲבָרוּ. *p* Bom. שְׁבַע
(and not as *B*, שְׁבַעָה). This is likewise the Bib. Aram. form.
Cf. Daniel 4, 13. *q* Bom. שְׁמָה. *r* Bom. מִרְגָּזֵן. *s* Bom.
וְרַבְקָה (and not as *B*, וְרַבְקָה). *t* *A* Bom. לְבִינֵין. So also *B*
לְבִינֵין (which is better than *D*). *u* Bom. נָסִיב. *x* Bom.
דְרִיִּעְבִּירָא. *y* Bom. וְהָיָא לְאַבְנָא. *z* Bom. לֵיהִינֵין, *C* (text)
לֵיהִינֵין. On the margin לֵיהִינֵין. *aa* Bom. בְּמִקְדָּמוֹהִי, *C* בְּמִקְדָּמוֹהִי
(which is better than *D*).

- (3) וְאָמַר^a יְהִי לִיעֲקֹב תוֹב לְאָרְע^b אֲבֹהֶיךָ^c וְלִעֲלֵי־וְיָךְ^d
וַיְהִי^e מִיַּמְרֵי בְּסַעֲדָךְ
- (4) וְשִׁלַּח יַעֲקֹב וְקָרָא לְרַחֵל וְלֵזְלָהָה לַחֲקֵלָא^f לֵדָת עֲוִיה^g
- (5) וְאָמַר^a כֹּהוֹן^h הָיָהⁱ אֲנִי תָּת סָבַר אַפִּי אֲבוּכֹן^k אֲרִי^l
לִיהִינֹן^m עִמִּי כַמֵּאת־מְלֵנִי לַמִּקְדָּמוֹהִי וְאֵלֵנִיה דֵּאֲנָא הָיָה
בְּסַעֲדֵי
- (6) דֵּאֲתֹןⁿ יִדְעִתִּין^o אֲרִי בְּכָל הַיְלֵנִי פִלְחִית^p יָת אֲבוּכֹן^q
- (7) דֵּאֲבוּכֹן^r שִׁקָּר^s בִּי דֵּאֲשִׁי^t יָת אֲנִי עֵסֶר^u זְמִין דֵּלֵא
שְׁבִקִיה יְהִי לֵאֲבֵאֲשָׁא עִמִּי
- (8) אִם כְּדִין הָיָה אֲמַר^x נְמוּרִין הָיָה אֲנִיךְ וַיְלִידִךְ^y כָּל
עֲנָא נְמוּרִין דָּאם כְּדִין הָיָה אֲמַר רַגְלִין הָיָה אֲנִיךְ וַיְלִידִךְ כָּל
עֲנָא רַגְלִין
- (9) דֵּאֲפִרִישׁ^z יְהִי מִן^{aa} בְּעִירָא דֵּאֲבוּכֹן^{bb} וַיִּחַב לִי
- (10) דֵּהָיָה בְּעִדָן דֵּאֲתִיחֵמָא^{cc} עֲנָא וְזִקְפִית עִינֵי וְהָיָת^{dd}
בְּהַלְמָא^{ee} דֵּהָא תִישְׂא^{ff} דֵּסְלִקִין^{gg} עַל עֲנָא רַגְלִין נְמוּרִין
וְעִזְחִין^{hh}
- (11) דֵּאֲמַרⁱⁱ לִי מַלְאָכָא דֵּיִלִי בְּהַלְמָא^{kk} יַעֲקֹב דֵּאֲמַר^{ll} הֵאֲנָא
- (12) דֵּאֲמַרⁱⁱ דְּקוֹף כִּטָן עִינִךְ^{mm} דֵּהָיָהⁿⁿ כָּל תִישְׂא^{oo} דֵּסְלִקִין

a Bom. וְאָמַר. *b* Bom. לְאָרְעָא. *c* Bom. אֲבִיחֶךָךְ. *d* Bom. יַעֲלֵי־וְיָךְ. *e* Bom. וַיְהִי. *f* Bom. חֲקֵלָא. *g* Bom. נִשְׁחָח. *h* Bom. כֹּהֵן. *i* Bom. (B. קָהוֹן). *j* Bom. תָּתִי. *k* Bom. אֲבוּכֹן. *l* Bom. אֲרִי. *m* Bom. עִינִין, which is the best reading. *n* Bom. וְאֵתִין. *o* Bom. יִדְעִתִּין. *p* Bom. פִּלְחִית. *q* Bom. אֲבוּכֹן (B. אֲבוּכֹן). *r* Bom. אֲבוּכֹן (B. אֲבוּכֹן). *s* Bom. שִׁקָּר. *t* Bom. וְאֵשִׁי. *u* Bom. עֵסֶר. *x* Bom. אֲמַר. *y* Bom. וַיְלִידִךְ (the best reading would be יַעֲלִידִךְ). *z* Bom. וְאֵפִרִישׁ. *aa* Instead of דֵּן בְּעִירָא, Bom. reads דֵּאֲנָא. *bb* Bom. וְאֵבִיחֶךָךְ. *cc* Bom. וְאֵתִיחֵמָא. *dd* Bom. וְהָיָת. *ee* Bom. דֵּסְלִקִין. *ff* Bom. תִישְׂא. *gg* Bom. דֵּסְלִקִין, *B* דֵּסְלִקִין. *hh* Bom. וְעִזְחִין. *ii* Bom. וְאֵמַר. *kk* Bom. בְּהַלְמָא. *ll* Bom. הֵאֲנָא. *mm* Bom. *A*, *C* וְעִינִךְ and עִינִךְ. *nn* Bom. וְהָיָה. *oo* Bom. דֵּסְלִקִין.

עַל עֵשָׂא רַגְלֵיךָ יִמְוָחֵן וְיִפְצֹחֵן^a אֲדֹנָי גִּבּוֹר קִדְמֵי יְהוָה כָּל רַגְלֵיךָ^b
עֲבִיר לְךָ

(13) אֵלֹהִים אֱלֹהֵיךָ^c דֹּאֲתַלְלוּךָ^d עַל־כֵּן בְּבֵית^e אֵל דִּמְשַׁחְתָּהָ^f
הַמֶּן^g קָמָא הַקְּוִימְתָהּ^h קִדְמֵי הַמֶּן קָיִים עַל־כֵּן קוּם פּוֹקⁱ מִן אֲרַע
הָרָא^k וְהַלֵּם לְאֲדַע לְנִדְוָךָ^l

(14) וְאֲדִיבִית^m רַחֵל דִּעְלָה וְאֲמַרָאⁿ עֵינֵי הַעִוֵד^o עַל־כֵּן לֹא
הִילָק וְאֲחֵסֵם^p בְּבֵית אֲבוֹתָא^q

(15) הֵלֵא לִכְרִיאָן^r אֲתֵהֲשִׁיבוּנָא^s עֵינֵי אֲדֹנָי זְבִינָא וְאֲסַל^t אָף
עֵינֵי יְהוָה כְּסִפָא

(16) אֲדֹנָי כָּל עֲתִידָא^u דְּאֲפִרִישׁ^x הִי מִן אֲבוֹתָא^y דִּילֵנָא^z
הֵא הַדְּבִיבָא^{aa} וְכִעֵן כָּל דְּאֲמַר^{bb} הִי לְךָ עֲבִיר

(17) רָקִים לְעֵקֶב וְנִטְל רַח בְּנִוְהֵי רַחֵת נְשׂוּהֵי עַל נְמֵלָא

(18) וְדַבֵּר יְהוָה כָּל גִּיתְוָהוּ^{cc} רַחֵת כָּל קַנְיֵיה דקָנָא גִיתְוָהוּ
רַקְנֵינֵיה דקָנָא בְּפִדָן אֲרַם^{dd} לְמִיתֵי לֵדֵת יִצְחָק אֲבוֹהֵי לְאֲרַע
לְכַלְכֵּן

(19) רַגְלֵיךָ אֵלֵךְ לְמִנְעָה^{ee} יְהוָה עֵינֵיה^{ff} וְנִסִּיבֵת^{gg} רַחֵל יְהוָה
כְּלִמְיָה דְלֵאֲבוֹתָא^{hh}

(20) רַחֵסֵיⁱⁱ רַעֲקֵב מִן לֵבָן אֲרַמְלָה עַל דֵּלָא הָוִי^{kk} עֵינֵי אֲדֹנָי
אֵילֵךְ הֵא

a Bom. וּפְצֹחֵן. *b* Bom. דִּי לָבָן. *c* Bom. אֱלֹהֵיךָ. *d* Bom. קִדְמֵי. *e* *C* בֵּית. *f* Bom. דִּי מְשַׁחְתָּהּ. *g* *B* inserts קָמָא before קָיִים. *h* Bom. דִּי קְוִימְתָהּ. *i* Bom. פּוֹק. *k* *C* reads אֲדִיבִית instead of הָרָא. *l* Bom. מְוָחֵן. *m* Bom. וְאֲדִיבִית. The correct form is וְאֲדִיבִית. *n* Bom. וְאֲמַרָא. *o* Bom. וְאֲמַרָא. *p* Bom. וְאֲחֵסֵם. *q* Bom. וְאֲחֵסֵם. *r* Bom. וְכִעֵן, *B* וְכִעֵן. *s* Bom. וְאֲחֵסֵם. *t* Bom. וְאֲסַל. *u* Bom. וְעֵינֵי. *x* *B* דְּשִׁיבֵי which is preferable. *y* *B* וְאֲבוֹתָא. *z* Bom. וְאֲבוֹתָא. *aa* Bom. וְכִעֵן. *bb* Bom. וְכִעֵן. *cc* Bom. וְגִיתְוָהוּ. *dd* Bom. וְאֲרַם. *ee* Bom. וְנִסִּיבֵת. *ff* Bom. וְנִסִּיבֵת. *gg* Bom. וְנִסִּיבֵת. *hh* Bom. דִּי וְאֲבוֹתָא. *ii* Bom. וְרַחֵסֵי. *kk* Bom. הָוִי.

(21) וְאָזַל^a הוּא רַבֵּל דִּלְיָה^b רָקַם וְעִבְרָ^c ית פֶּרֶת^d דִּשּׁוּי
 ית אֶפְוָהי לַטּוֹרָא^e דְּגַלְעָד

(22) וְאַתְחִלְהָ^f לְלַבֵּן בְּיוֹמָא תְּלִיתָאָה אֲרִי אֹזַל יַעֲקֹב

(23) וְדַבֵּר ית אַחֲוָהי עִמִּיהּ וְרַדָּף בְּתַרְוָהי מְהֵלָךְ שְׂבַע^g
 יוֹמִין וְאֲדַבֵּיק^h יְהִיָּה בַטּוֹרָא דְּגַלְעָד

(24) וְאַתָּא מִימֵר מִן קַ(דָּם) יְהִי לֵית לָבֵן אֲרַמְאָה בְּחַלְמָאⁱ
 דְּלִילְיָא וְאַמֵּר לֵיהּ אִסְתְּמֵר^k לָךְ דְּלִמָּא תְּמַלִּיל עֵב יַעֲקֹב מִטַּב
 עַד בִּישׁ

(25) וְאֲדַבֵּיק^h לָבֵן ית יַעֲקֹב וְיַעֲקֹב פֶּרַס ית מִשְׁכַּנְיָה
 בַטּוֹרָא וְלָבֵן אֶשְׁרִי^l ית אַחֲוָהי^m בַטּוֹרָא דְּגַלְעָד

(26) וְאַמֵּרⁿ לָבֵן לַיַעֲקֹב מָא^o עֵבְדְתָא^p וְכִסְיָתָא^q מִי
 יְדִבְרַת^r ית בְּנֵי^s כְּשִׁבְתֵי^t הָרַב^u

(27) לָמָּא טַמְרַתָּא^x לְמִיזַל וְכִסְיָתָא^y מִי דְלֵא הָיִית^z לִי
 וְשַׁלְחַתְךָ^{aa} פּוֹן^{bb} בְּהַרְוָא^{cc} וְבַתְּשַׁבְּהֵן^{dd} בְּתוֹפְיִן וְבִזְרוּיִן^{ee}

(28) וְלֵא שְׂבַקְתִּי^{ff} לַנְּשָׂא לְבִי וְלְבַלְתִּי כַּעַן אִסְיִלְחָא^{gg}
 לְמַעַבְד^{hh}

(29) אִית הִילָא בִידֵי לְמַעַבְדⁱⁱ עִמְכוֹן בִּישָׂא^{kk} וְאַלְהָא^{ll}

a Bom. וְאָזַל. *b* Bom. דִּי לְיָה. *c* Bom. וְעִבְרָ. *d* *B* נֶהֱיָא which is better. *e* Bom. בְּטוֹרָא, *C* בַטּוֹרָא. *f* יַאֲחִלְהִי would be a better reading. *g* *B*. שְׂבַע. *h* Bom. וְאֲדַבֵּיק. *i* Bom. בְּחַלְמָא. *k* The correct text should be אִסְתְּמֵר. *l* Bom. אֶשְׁרִי. *m* Bom. אַחֲוָהי. *n* Bom. וְאַמֵּר. *o Bom. מָא. *p* Bom. יַעֲבִדְתָּ. *q* Bom. וְכִסְיָתָא. *r* Bom. יְדִבְרַת, *A* יְדִבְרַת, *B* יְדִבְרַת. *s* Bom. בְּנֵי (B. בְּנֵי), *B* בְּנֵי. *t* Bom. כְּשִׁבְתֵי, *A* כְּשִׁבְתֵי. The best reading would be כְּשִׁבְתֵי. *u* Bom. הָרַב. *x* Bom. טַמְרַתָּא, *A* אֶשְׁרִי, *y* Bom. וְכִסְיָתָא. *z* *A*, *B* הָיִית. The best reading would perhaps be הָיִיתָ. *aa* Bom. וְשַׁלְחַתְךָ, *A*, *B* וְשַׁלְחַתְךָ. *bb* Bom. adds פּוֹן before בְּהַרְוָא. *C* has the same word here whilst *B* and *D* insert it on the margin. Vide Barth in ZDMG. XXX, p. 190. *cc* Bom. בְּהַרְוָא. *dd* Bom. וְבַתְּשַׁבְּהֵן. *ee* Bom. וְבִזְרוּיִן, *A* וְבִזְרוּיִן. *ff* Bom. שְׂבַקְתִּי. *gg* Bom. אִסְיִלְחָא. *hh* Bom. לְמַעַבְד. *ii* Bom. לְמַעַבְד. *kk* Bom. בִּישָׂא. *ll* Bom. וְאַלְהָא (B. וְאַלְהָא), *A*, *B*, *C* וְאַלְהָא.*

דַּאבְּיִבְיִן בְּרַמְשָׁא אֲמַר לִי^a לְמִימַר אִסְחָמַר לָךְ מִלְמַלְלָא^b עִם
יַעֲקֹב מִטֵּב עַד נוֹשׁ

(30) וְכֵן מִיּוֹל אֲזַלְתָּא^c אֲרִי הִמְדָּא הִמְדָּא^d לְבֵית אַבּוּךְ
לֵמָּא נְסִיבְתָּא יָת דְּחֵלְרִי^e

(31) דְּאֲתִיב^f יַעֲקֹב וְאֲמַר^g לְלִבְנֵי אֲרִי דְּהִילִית^h אֲרִי אֲמַרִיתⁱ
דְּלֵמָּא תִינּוּס^k יָת בְּיָתֵךְ מִיָּו

(32) אֲתַר דְּרַשְׁכָּח^l יָת דְּחֵלְתֵךְ^m לֵא יַחְקִירִיםⁿ קְדָם אֲהֵלָא
אֲשֵׁת־מִדְּעַ לָךְ מָא^o דְּנִמְי וְסֵב לָךְ וְלֵא דְדַע^p יַעֲקֹב אֲרִי רַחֵל
נְסִיבְתָּוִן^q

(33) וְעַל לִבְנֵי בְּמַשְׁכָּא דְּיַעֲקֹב וּבְמַשְׁכָּא דְּלֵאָה וּבְמַשְׁכָּא
דְּרַחֵל וְהִרְתִּין לְהִינָהּ וְלֵא אֲשַׁח וְנִפֵּק מִמַּשְׁכָּא דְּלֵאָה וְעַל בְּמַשְׁכָּא
דְּרַחֵל

(34) וְרַחֵל נְסִיבְתָּ יָת עֲלִמְיָא וְשׁוּיֵאֲתָנוּן^s בְּעֵבְרִיטָא דְּגַמְיָא
וְיִתִיבְתָּ עֲלֵיהֶוֹן רַמְשֵׁישׁ^t לִבְנֵי יָת כָּל מַשְׁכָּא וְלֵא אֲשַׁח

(35) וְאֲמַרְתָּ^x לְאַבְרָהָא^y לֵא יַחְקֵךְ^z בְּעֵינֵי רַבּוּנֵי אֲרִי לֵא
אִיכּוּל^{aa} לְמִקָּם^{bb} מִן קְדָמֵךְ אֲרִי אוּרָה שִׁין לִי וּבְלֵשׁ וְלֵא
אֲשַׁח יָת עֲלִמְיָא

(36) וְתִקְוָה^{cc} לְיַעֲקֹב וְנִמָּא בְּלִבְנֵי דְּאֲתִיב^{dd} יַעֲקֹב וְאֲמַר^{ee}
לְלִבְנֵי מָא^{ff} הַזֵּבִי מָא סְרַהֲנִי^{gg} אֲרִי רַדְשָׁתָא בְּתֵרִי^{hh}

a B has בְּרַמְשָׁא לִי אֲמַר in the text, but margin as above.
b C Text דְּלֵמָּא הִסְלִיל. Margin as above. *c* Bom. אֲזַלְתָּ.
d Bom. תַּמְדָּא. *e* Bom. תַּמְדָּא. *f* Bom. נְסִיבְתָּ. *g* Bom. נְסִיבְתָּ.
h Bom. תַּמְדָּא. *i* Bom. תַּמְדָּא. *k* Bom. תַּמְדָּא. *l* Bom. דִּי
תַּמְדָּא. *m* Bom. תַּמְדָּא. *n* Bom. תַּמְדָּא. *o* Bom. תַּמְדָּא.
p Bom. תַּמְדָּא (B. תַּמְדָּא). *q* Bom. תַּמְדָּא. *r* Bom. תַּמְדָּא.
s Bom. תַּמְדָּא, B תַּמְדָּא. *t* Bom. תַּמְדָּא. *u* B תַּמְדָּא.
x Bom. תַּמְדָּא. *y* Bom. תַּמְדָּא. *z* Bom. תַּמְדָּא. *aa* Bom.
תַּמְדָּא, B תַּמְדָּא. *bb* Bom. תַּמְדָּא. *cc* Bom. adds תַּמְדָּא after
תַּמְדָּא. *dd* Bom. תַּמְדָּא. *ee* Bom. תַּמְדָּא. *ff* Bom. תַּמְדָּא.
gg Bom. תַּמְדָּא (B. תַּמְדָּא). *hh* C בְּתֵרִי.

(37) אָרִי מְשִׁישָׁא^a יֵת כְּלָב^b מֵיָו מֵא^c אֲשַׁנְתָּא מְלֵל מֵיָו

בֵּיתָךְ שׁוֹד^d הֵכֵא^e קַ (דָּם) אֵהִי וְאֵהָךְ^f וְיִזְכְּהוֹן בֵּין הָרִוּאֵא

(38) הֵבֵן עֶסְרִין שְׁנִין אֵלֵא עֵמֶךְ רְחֹלְךָ^g וְעוֹךְ לֹא אֲתַנְלִי^h

וְדַכְרֵי עֵבֶךְ לֹא אֲבַלִּית^h

(39) רְחַבְרָאⁱ לֹא אִיתִיהֵי^k לָךְ דְּהֵחָת שְׁגֵיא^l מִמְנִינָא^m מֵיָו

אֵת בְּעֵי לֵה נְטֹרִיתⁿ בִּימָמָא וְנְטֹרִית בְּלֵילֵיא

(40) הֵחִיתִי בִימָמָא אֲבַלְנִי^o שְׂרַבְא^p וְגַלְדָּא נְחִית^q עֵלֵי^r

בְּלֵילֵיא וְנִדְתָּ^s שְׁתֵּי^t מֵעֵינֵי

(41) הֵבֵן לִי עֶסְרִין^u שְׁנִין בְּבֵיתָךְ פְּלַתְהָךְ^x אַרְבַּע עֶסְרֵי

שְׁנִין בְּתַרְתֵּין בְּנִתְךָ וְשִׁית^y שְׁנִין בְּעוֹךְ וְאֲשַׁנְתָּא^z יֵת אֲנִי

עֶסֶר זְמַנִּין

(42) אִילֻלָא פּוֹן^{aa} אֲלֵהִיח^{bb} דְּאֵבָא אֲלֵהִיח דְּאֵבָהֵם

וְדִדְהִיל^{cc} לִיח וְצִחֶךְ הֵיח בְּסַעֲרֵי^{dd} אָרִי כְעֵן רִיקָם^{ee} שְׁלַתְתֵּי^{ff}

יֵת עַמְלֵי יֵית לִיאֹת^{gg} דְּרִי גֵלִי קַ (דָּם) הֵי וְאוֹכְחָ בְּרִמְשָׁא

(43) וְאֵתִיב^{hh} לְבֵן וְאֵמֵרⁱⁱ לִרְעֻב בְּנֵתָא בְּנֵי^{kk} וְבִיא^{ll} בְּנֵי^{ll}

a Bom. מְשִׁישָׁא. *b* Bom. קָל (B. בַּל). *c* Bom. יָה. *d* Bom. יָאָךְ which is preferable here. *e* B. בֵּן. *f* Bom. יָאָךְ. *g* Bom. יָאָךְ. *h* Bom. אֲבַלִּית. *i* Bom. יָאָךְ, B. יָאָךְ. *k* Bom. אֲתִיהֵי. The best punctuation would be יָאָךְ. *l* The correct punctuation is שְׁגֵיא. *m* Bom. יָאָךְ (B. יָאָךְ), *A* יָאָךְ, *B* יָאָךְ. *n* Bom. יָאָךְ. *o* Bom. אֲבַלְנִי. *p* Bom. יָאָךְ (but יָאָךְ better). *q* Bom. יָאָךְ (B. יָאָךְ). *A*, *B*, *C* יָאָךְ. *r* Bom. עֵלֵי. *s* Bom. יָאָךְ. *t* Bom. יָאָךְ. *u* Bom. יָאָךְ (B. יָאָךְ). *x* Bom. יָאָךְ. *y* Bom. יָאָךְ. *z* Bom. יָאָךְ. *aa* Bom. אֲלֵהִיחֵין. *bb* Bom. אֲלֵהִיח. *cc* Bom. יָאָךְ. *dd* Bom. יָאָךְ. *ee* *A* יָאָךְ, *C* יָאָךְ. *ff* Bom. יָאָךְ, *C* יָאָךְ which is better. *gg* Bom. יָאָךְ (B. יָאָךְ). *hh* Bom. יָאָךְ; but יָאָךְ would be a better punctuation than that given by the Mss. *ii* Bom. יָאָךְ. *kk* Bom. יָאָךְ (B. יָאָךְ). *ll* Bom. יָאָךְ.

דַּעֲמָה^a עִנְיָה^b רַבֵּל דַּעֲתָ הַיּוֹם^c דִּילְיָה^d הוּא רַבֵּלֵיתִי^e מֵא^f אַעֲבִיד
לְאַלְתֵּיךָ וְיִמָּא דִּין אִין לְבַתְּחִילִין^g דִּילְיָה^h

(44) וְכִסְן אִיתָא^b נִגְדָר קִימָאⁱ אִמָּא דַּעֲתָ וְיָהּ^k לְסַחֲרָא
בְּיָמָא וְבִינְךָ

(45) וְנִסְיָב^l יַעֲקֹב אֲבִימָא דְזֻקְפָה^m קָמָא

(46) דְּאָמַרⁿ יַעֲקֹב לְאַחֵיהּ לְקוּטוּ אֲבוּיָן^o וְנִסְיָבוּ אֲבוּיָן

דְּעַבְדוּ^p דְּגִזְרָא^q דְּאֶלְלִיל^r תְּמָן עַל דְּגִזְרָא^q
(47) וְקָרָא לֵיהּ לְבָן יִגְרָ שְׁהִדוּחָא דִּיעֲקֹב קָרָא לֵיהּ
גִּלְגָד

(48) דְּאָמַר^s לְבָן דְּגִזְרָא הַדִּין סַחֲרָא בְּיָמָא^t וְבִינְךָ יוּמָא

דִּין עַל עִין קָרָא שְׁמִיחָ גִּלְגָד^x

(49) דְּסַבְחָתָא^y דְּאָמַר^z יוּסְךָ^{aa} מִיּוּמָא דְּהִלֵּי בְּיָמָא וְבִינְךָ אֲרִי

נִסְכְּסִי^{bb} עֲבָר מִהַבְרִיחָא

(50) אִם הַעֲנִי^{cc} יֵת בְּנִתְיָ^{dd} רָאם תִּסְבַּח נְשִׁין עַל בְּנִתְיָ

כִּיֵּת אֲנִישׁ^{ee} עֲמָתָא הַיּוֹם מִיּוּמָא דְּהִלֵּי סַחֲרָא בְּיָמָא וְבִינְךָ

(51) דְּאָמַר^f לְבָן יַעֲקֹב הָא דְּגִזְרָא הַדִּין רַחֵם קָמָתָא^{ff}

דְּאֶקְיָמִית^{gg} בְּיָמָא וְבִינְךָ

(52) סַחֲרָא דְּגִזְרָא הַדִּין דְּסַחֲרָא קָמָתָא^{ff} אִם אִמָּא לֹא אַעֲבִיר^{hh}

a Bom. נַעֲמָה. *b* Bom. עִנְיָה, *A* עִנְיָה, *C* עִנְיָה. *c* Bom. הַיּוֹם, *A* הַיּוֹם, *B* הַיּוֹם. *d* Bom. דִּילְיָה, *B* לִי. *e* Bom. וְלִקְבִּיחָא. *f* Bom. קָמָה. *g* Bom. לְבַתְּחִילִין (B. לְבַתְּחִילִין). *h* Bom. אִיתָא is a better vocalization. *i* Bom. קִימָא. *k* Bom. וְיָהּ. *l* Bom. וְנִסְיָב. *m* Bom. וְזֻקְפָה. *n* Bom. דְּאָמַר. *o* Bom. אֲבוּיָן. *p* Bom. דְּעַבְדוּ. *q* Bom. דְּגִזְרָא. *r* Bom. דְּאֶלְלִיל. *s* Bom. דְּאָמַר, *B* has לֵיהּ before לְבָן. *t Bom. דְּיָמָא. *u* Bom. בְּיָמָא. *x* Bom. גִּלְגָד, *A* גִּלְגָד. *y* Bom. דְּסַבְחָתָא. *z* Bom. דְּרַחֵם. *aa* Bom. דְּסַחֲרָא (B. דְּסַחֲרָא which is perhaps the best vocalization), *C* דְּסַחֲרָא, *B* דְּסַחֲרָא. *bb* Bom. אֶקְיָמִית. The best punctuation is דְּסַחֲרָא. *cc* Bom. אִישׁ. *dd* Bom. בְּנִתְיָ (B. בְּנִתְיָ). *ee* Bom. אִישׁ. *ff* Bom. קָמָתָא. *gg* Bom. דְּאֶקְיָמִית. The vocalization should be דְּאֶקְיָמִית. *hh* Bom. אַעֲבִיר, *C* אַעֲבִיר.*

- לֹא־הָיָה יָתֵד דְּגִזְרָא^a הָדִין וְאִם אֵת לֹא תַעֲבֵר^b לִזְרֵי יָתֵד דְּגִזְרָא^a
הָדִין יָתֵד קְמָתָא^c הָדָא לְבִישׁוּ
(53) אֲלֵהִיח^d דְּאֲבֹרְהִים וְאֲלֵהִיח^e דְּנִתּוּר^f דְּיִינוּן^g בְּיָתֵד^h
אֲלֵהִיחⁱ דְּאֲבֹרְהִין^k וְקָיִים יַעֲקֹב בְּדִדְהִיל^l לִיחֵ אֲבֹרְהִי^m וְיַחֲקⁿ
(54) וְנִכְס^o יַעֲקֹב נִכְסֵהֵא בְּטוּרָא וְקָרָא לְאֲחֹוּהִי^p לְמִיכַל
לְחֵמָא וְאֲכָלוּ^p לְחֵמָא וְבִתּוּ בְּטוּרָא
(55) וְאֲקָדִים לְבָן בְּצַפְרָא וְנִשְׁיִק^q לְבִנּוּהִי וְלִבְנֵיתִיה וְבִרְיִד^r
רְהִיחִין^s וְאֲזַל^t רְתַב^u לְבָן לְאֲתֵרִיה

CHAPTER XLI.

- (1) וְהָיָה מִסּוּף תְּרִיתִין שָׁנִין וְפִרְעָה הִלָּם^x וְהָא קְאִים^y
עַל נְהָרָא
(2) וְהָא מִן נְהָרָא סְלָקִין^z שְׁבַע^{aa} תּוּרִין^{bb} שְׁפִירִין לְמַחְזִי^{cc}
וְפִטְיָמִן בְּסַר רְרַעִין בְּאֵהוּא^{dd}
(3) וְהָא שְׁבַע תּוּרִין אֲהִרְנִין סְלִיקָא^{ff} בְּתֵירוּחִין^{gg} מִן נְהָרָא
בִישָׁן לְמַחְזִי וְהִסִּירִין^{hh} בְּסַר וְקָמָאⁱⁱ לְקַבְלֵהוּן דְּתוּרְתָא עַל
כּוּף נְהָרָא

a Bom. דְּגִזְרָא. *b* C תַּעֲבֵר. *c* Bom. קְמָתָא. *d* Bom. אֲלֵהִיח.
e Bom. אֲלֵהִיח, *C* וְאֲלֵהִיח. *f* Bom. דְּנִתּוּר (B. נִתּוּר), *A* דְּנִצְחָק.
g Bom. דְּיִינוּן. *h* *A* בְּיָתֵד. *i* Bom. אֲלֵהִיח. *k* Bom. קְאֲבִיחִין.
l Bom. בְּדִדְהִיל. *m* Bom. אֲבִיחִי. *n* Bom. וְיַחֲקִים, *B* וְיַחֲקִים.
o Bom. לְאֲחֹוּהִי. *p* Bom. וְאֲכָלוּ. *q* Bom. וְנִשְׁיִיק. *r* Bom. וְבִרְיִד.
s Bom. רְהִיחִין. *t* Bom. וְאֲזַל. *u* Bom. רְתַב. *x* Bom. חָלָם,
B, C חָלָם. *y* Bom. קְאִים. *z* Bom. סְלָקִין. *aa* Bom. שְׁבַע.
bb Bom. תּוּרִין. *cc* Bom. לְמַחְזִי. *dd* Bom. בְּאֵהוּא. *ee* Bom.
אֲלֵהִיחִין, *A* אֲלֵהִיחִין, *B* אֲלֵהִיחִין, *C* אֲלֵהִיחִין. The punctuation should
be אֲלֵהִיחִין. *ff* Bom. סְלָקִין which is correct. *gg* Bom. בְּתֵירוּחִין
(B. בְּתֵירוּחִין). *hh* Bom. וְהִסִּירִין (B. וְהִסִּירִין). *ii* It should
be יַקָּמָא.

(4) וְאֵלֶּנָּא^a תּוֹרְתָא דְבִישׁוֹן^b לְמַחְזִי וְהִסְיוֹן בְּסָר ית שְׂבַע

תּוֹרְתָא דְשִׁפְרוֹן לְמַחְזִי וְפְטִימְתָא^c וְאִתְעָר^d פְּרַעָה

(5) וְדַמּוּד וְחַלְסִים^e תְּנִינּוֹת וְהָא שְׂבַע שְׂבִלּוֹן^f סְלִקָּן^g בְּקִנְיָא^h

הָדִי פְטִימָן^k וְטַבֵּן

(6) וְהָא שְׂבַע שְׂבִלּוֹן לִקָּן וְשִׁקְיָן^l קְדוּם צְמַחָן^m

בְּהַרְיָחָןⁿ

(7) וְבִלְעָא שְׂבִלְיָא לְקִיחָא ית שְׂבַע שְׂבִלְיָא פְטִימְתָא

וְמִלְיָא וְאִתְעָר^o פְּרַעָה וְהָא הִלְמָא^p

(8) יְהוּת בְּצַפְרָא וְמִטְרָפָא^q רוּחִיָּה וְשִׁלַּח וְקָרָא ית כָּל

הַרְשִׁי^r מַצְרִים וְיִת כָּל הַמִּימְתָא^s וְאִשְׁתַּעֲבִי פְרַעָה לַהוֹן ית

הִלְמִיָּה^u וְלִיִּת דְפִשְׁרָא^x ית הוֹן לְפְרַעָה

(9) וְמִלִּיל^y רַב שִׁקִּי עִם פְּרַעָה לְמִימְרָא ית סְרַחֲנִי^z אֵינָא

מִדְכָר יוּמָא דִּין

(10) פְּרַעָה רִגְזִי^{aa} עַל עֵבְדוּהִי וְיִהָב וְיִתִּי בְּמִסְרַת^{bb} בֵּית

רַב קְטוּלְיָא יְתִי וְיִת רַב נַחְוִמִי^{cc}

(11) וְהִלְמִנָא^{dd} הִלְמָא^p בְּלִילְיָא הָדִי אֵינָא וְהוּא גִבְר כַּשְׁרִי

הִלְמִיָּה^p הִלְמִנָא

(12) וְהִתְמָן^{ee} עִמְנָא עוּלִים עֵבְרִי^{ff} עֵבְדָא לְרַב קְטוּלְיָא

וְאִשְׁתַּעֲבִינָא^{gg} לִיָּה וְפִשְׁרָא לֵנָא ית הִלְמִנָא^{hh} גִּבְר כַּהִלְמִיָּה^p פִּשְׁרָא

a Bom. וְאֵלֶּנָּא. *b* Bom. הַרְשִׁיָּן (B. הַרְשִׁיָּן). *c* Bom. וְשִׁקְיָן. *d* A וְאִתְעָר. *e* Bom. וְחַלְסִים. *f* Bom. שְׂבִלְיָן. *g* Bom. סְלִקָּן. *h* Bom. בְּקִנְיָא. *i* Bom. הָדִי. *k* A בְּלִקָּן. *l* Bom. בְּהַרְיָחָן (B. וְשִׁקְיָן). *m* Bom. צְמַחָן (B. וְשִׁקְיָן). *n* B. בְּהַרְיָחָן. *o* C וְאִתְעָר. *p* Bom. הִלְמָא and usually S. C and always H. *q* הִלְמִיָּה would be a better vocalization. *r* Bom. הַרְשִׁי. *s* הִלְמִיָּה is the correct punctuation. *t* Bom וְאִשְׁתַּעֲבִי. *u* C הִלְמִיָּה. *v* Bom. דְפִשְׁרָא, A דְפִשְׁרָא. *y* Bom. וְמִלִּיל. *z* Bom. סְרַחֲנִי (B. סְרַחֲנִי). *aa* Bom. רִגְזִי. *bb* Bom. בְּמִסְרַת. *cc* Bom. נַחְוִמִי (B. נַחְוִמִי). *dd* Bom. הִלְמִנָּא. *ee* Bom. וְהִתְמָן (B. וְהִתְמָן). *ff* Bom. עֵבְרִי, A עֵבְרִי. *gg* Bom. וְאִשְׁתַּעֲבִינָא. *hh* Bom. הִלְמִנָּא but is very inconsistent; thus in verse 11 and in verse 12 and in verse 12

- (13) וְהָיָה כִּמְאֵ דַפְשָׁר^a לֵנָא כִּינן הָיָה יְהִי אֲתִיב^b עַל שְׂמוֹשֵׁי וְיִתְיָה עַל־ב
- (14) וּשְׁלַח פְּרַעְה וּקְרָא ית יוֹסֵף דְאַרְה־תוֹהוּ^c מִן בֵּית אֲסוּרֵי דְסַפְרֵי דְשֵׁנֵי כְסוּתֵיהּ דְעַל לֵית פְּרַעְה
- (15) וְאָמַר פְּרַעְה לִיוֹסֵף הִלְמָא הַלְמִית^d וּפְשָׁר^e לֵית לֵיהּ וְאֵלֵא שְׂמַעִית עַל־ךְ לְמִימַר דֵּאת שְׂמַע הִלְמָא וּמְפָשַׁר^f לֵיהּ^g
- (16) וְאֲתִיב^h יוֹסֵף ית פְּרַעְה לְמִימַרⁱ לֵא מִן הַכְּמִתִּי אֲלֵהִינן^k מִן קַ(ד)ם) יְהִי יתְתִב^l שְׂלֵמָא^m דְפְרַעְה
- (17) וְמַלִּילⁿ פְּרַעְה עִם יוֹסֵף בְּהַלְמֵי הַאֵלֵא קְאִים עַל כִּיף^o נְהָרָא
- (18) וְהָא מִן נְהָרָא סְלַקֵּן שְׂבַע תוֹרָן פְּטוּמָן בְּסַר דְשְׂפִירָן לְמַחְזֵי דְרַעֲקָן בְּאֲחָרָא
- (19) וְהָא שְׂבַע תוֹרָן אֲהֵרְנִין^q סְלוּקָא^r בְּתִרְיָהִין הִסִּיכֵן וְבִישָׁן לְמַחְזֵי לְחָדָא דְהִסְרִין בְּסַר לֵא הִזִּיתִי דְכּוֹתָהִין בְּכַל אַרְעָא דְמִצְרַיִם לְבִישׁוֹ
- (20) וְאֵלֵא תוֹרָתָא הִסִּיכְתָּא וְבִישְׁתָּא ית שְׂבַע תוֹרָתָא קְדַמִּיתָא^s פְּטוּמָתָא^t
- (21) דְעֵלֵא^u לְמַעֲהִין^v וְלֵא אַתִּידַע אֲדִי עֵלֵא לְמַעֲהִין^w וְמַחְזֵיִהִין^x בִּישׁ כְּדַבְּרֵיִתָּא^y וְאַתְעֲלוּת

a Bom. דַּפְשָׁר. *b* Bom. אֲתִיב. The best vocalization would be אֲתִיב. *c* Bom. וְאַרְה־תוֹהוּ. *d* Bom. הַלְמִית. *e* Bom. וּפְשָׁר (B. וּפְשָׁר). *f* Bom. וּמְפָשַׁר, *B* וּחַפְשָׁר. *g* B. קְהִיה. *h* Bom. וְאֲתִיב. We should expect וְאֲתִיב. *i* Bom. לְמִימַר. *k* Bom. אֲלֵהִין. The best vocalization would be אֲלֵהִין. *l* Bom. וְיִתְיָה. *m* Bom. וְהַשְׂלֵמָא. *n* Bom. וְמַלִּיל. *o* For an explanation of this word cf. "Aruḥ. of Natan b. Jehiel". s. v. כִּיף. *q* For the correct vocalization of these two words v. verse 3. *A* אֲהֵרְנִין, *B* אֲהֵרְנִין, *C* אֲהֵרְנִין. *r* Bom. לְמַעֲהִין. *s* Bom. פְּטוּמָתָא. *t* Bom. וְשְׂלֵמָא. *u* Bom. לְמַעֲהִין (B. לְמַעֲהִין). *x* Bom. וְאַתְעֲלוּת (B. וְאַתְעֲלוּת). *y* Bom. בִּישׁ

(22) והזרת^a בהלמי והא שבע שבועין^b סלקן^c בקניא^d הר^e
גלין^f הלבן

(23) והא שבע שבועין גנן^g לקין^h שקיפןⁱ קדום גמחן^k
בתריהון

(24) ובטא שבטא לקיחא ית שבע שבטא טבתא^l
לאמרת^m לתשאⁿ ולרת דמחוי לני

(25) ואמר^o וזכר לפרעה הלמא דפרעה הר הוא ית דלי
עירד^p למעבר^q היו לפרעה

(26) שבע הורהא טבתא שבע שניא און^r ושבע שבטא
טבתא שבע שניא און^r הלמא הר הוא

(27) ושבע תורהא הסיחא ובישא דסליקא^s בתריהון
שבע שניא^t און^t ושבע שבטא לקיחא דשקיפן קדום והרון^u

שבע שני טפא
(28) הוא פתמא דמנינה^x עם פרעה^y דלי עירד^z למעבר
אהוי^{aa} ית פרעה^{bb}

(29) הא שבע שניא און^c טפא רבא בכל ארעא
דמערים

(30) ויקומין^{cc} שבע שני טפא בתריהון דותנשי כל
טפא^{dd} בארעא דמערים וישני טפא ית למא דארעא^{ee}

(31) ולא וחדע טפא^{ff} בארעא מן קדם טפא ההוא
דיחי בחר בן ארי הקוק^{gg} הוא לחרא

a Bom. נהזרת. b Bom. שבועין. c Bom. סלקן. d Bom. בקניא.
e Bom. קד. f Bom. גלין. g Bom. גנן. h Bom. לקין. i Bom. שקיפן.
j Bom. גמחן. k Bom. קדום. l Bom. טבתא. m Bom. לאמרת.
n Bom. לתשא. o Bom. ואמר. p Bom. עירד. q Bom. למעבר.
r Bom. און. s Bom. דסליקא. t Bom. שניא. u Bom. והרון.
v Bom. שבע. w Bom. שני. x Bom. דמנינה. y Bom. פרעה. z Bom. עירד.
aa Bom. אהוי. bb Bom. פרעה. cc Bom. ויקומין. dd Bom. טפא.
ee Bom. בארעא. ff Bom. בארעא. gg Bom. הקוק (B. הקוק).

(32) וְעַל דֵּאֲתוּנִי^a הִלְמֵא לְפָרְעָה תִרְתִּין זְמִין אַרְי תִּקְוִן^b

פִּתְנָמָא מִן קַ(דִם) לִי וּמוֹחִי^c לִי לְמַעַבְדֵיהָ^d

(33) וְכַעַן יַחֲזִי^e פָּרְעָה גְבַר סְבֻלְהִין^f וְחַנּוּם וּמִמְנוּיָה^g עַל

אַרְעָא דְמִצְרַיִם

(34) יַעֲבִיד^h פָּרְעָה וּמִמְנֵי מַהִימְנִין עַל אַרְעָא וּיִזְרֹזֶן יֵת

אַרְעָא דְמִצְרַיִם בְּשַׁבַּע שָׁנֵי סְבֻלָּאⁱ

(35) דִּוְכַשְׁוֹן^k יֵת כֵּל עֲבוּרָא שְׁנֵיא טַבְתָּא דֵּאֲרִין אֲלִין^m

דִּוְיַעֲרוֹןⁿ עֲבוּרָא תַחֲתֵי יְדֵי מַהִימְנֵי פָּרְעָה^p עֲבוּרָא בְּקַרְוֵיא

דִּוְיַעֲרוֹן

(36) וַיְהִי^q עֲבוּרָא גִנְזִי^r לְעַמָּא דְאַרְעָא לְשַׁבַּע שָׁנֵי טַבְלָא

דִּוְיַהֲרִין^s בְּאַרְעָא דְמִצְרַיִם וְלֹא וּשְׁתִּיעִי^t עַמָּא דְאַרְעָא בְּנַפְלָא

(37) וְשֹׁפֵר פִּתְנָמָא בְּעֵינֵי פָּרְעָה וּבְעֵינֵי כֵל עֲבַדְוֵיהִי

(38) וְאָמַר פָּרְעָה לְעַבְדֵיהִי הַשְׁשָׁה^u כְּדִין גְּבַר דְרוּחָא^x

בְּוֹאָה מִן קַ(דִם) לִי בֵיה

(39) וְאָמַר פָּרְעָה לַיּוֹסֵף בְּתֵר דֵּהוּדַע לִי יֵתָךְ יֵת כֵּל דֵּא^y

לֵיֵת סְבֻלְהִין^z וְהַכִּים כֹּרְתָךְ

(40) אֵת תֵּהִי מַמְלָא^{aa} עַל בֵּיתִי וְעַל מִימְרֵךְ יֵתוֹךְ כֵּל

שְׁמֵי לַחֹד כְּרַעֵי מַלְכֻתָא הַדִּין אֵיהִי^{bb} יְקוּר מִנְךְ

(41) וְאָמַר פָּרְעָה לַיּוֹסֵף תּוּי^{cc} דְמִנְתִּי יֵתָךְ עַל כֵּל

אַרְעָא דְמִצְרַיִם

(42) וְאֵעֲדִי^{dd} פָּרְעָה יֵת עֲזָקְתִּיהָ^{ee} מֵעַל יְדֵיהָ וַיִּהְיֶה וַיִּהְיֶה

a Bom. דֵּאֲתוּנִי, *B* דֵּאֲתוּנִי. It should be דֵּאֲתוּנִי. *b* Bom. לְקַמְעַבְדֵיהָ. *c* Bom. לִי יֵתָךְ is the correct punctuation. *d* Bom. לְמַעַבְדֵיהָ. *e* Bom. יַחֲזִי. *f* Bom. סְבֻלְהִין. *g* Bom. וּמִמְנוּיָה. *h* Bom. דִּוְכַשְׁוֹן. *i* Bom. טַבְתָּא. *k* Bom. דִּוְיַעֲרוֹן. *l* *C* דִּוְיַעֲרוֹן. *m* Bom. אֲלִין. *n* Bom. דִּוְיַעֲרוֹן. *o* Bom. יְדֵי. *p* Bom. דִּוְיַעֲרוֹן. *q* Bom. וַיְהִי. *r* *A* גִּנְזִי. *s* Bom. דִּוְיַעֲרוֹן. *t* Bom. לְשִׁיעִי. *u* Bom. הַשְׁשָׁה, *A* הַשְׁשָׁה. *x* Bom. דְרוּחָא. *y* Bom. יֵתָךְ. *z* Bom. סְבֻלְהִין (B. דְרוּחָא) *B*, *C* דִּוְיַעֲרוֹן. *aa* *A* דְרוּחָא. *bb* Bom. אֵיהִי. *cc* Bom. תּוּי. *dd* *A* וַיִּהְיֶה. *ee* Bom. סְבֻלְהִין. *A* סְבֻלְהִין, *B* עֲזָקְתִּיהָ (?). *ff* Bom. דֵּהִי.

על ידא דיוֹסֶסָה דְאַלְבִּינִישׁ יִתִּיה לְבוֹשִׁין דְּבוּךְ וְשׁוּי מְזִיבָא^a
דְּדַחֲמָא עַל צוּרִיה

(43) דְּאַרְזִיב^b יִתִּיה בְּרִזְיָא תְּנִיחָא^c דִּי לִיָּה^d וְאַבְרִיזוּ

קְדַמְזוּהִי דִּין אֲבָא לְמַלְכָא וְמִנִּי^e יִתִּיה עַל כָּל אֲרַעָא דְּמַצְרִים
(44) וְאַמֵּר פְּרִיעָה לְיוֹסֶסָה אֲנָא פְּרִיעָה וְזַבְרִי מְמִימְרִךְ לֹא

יָרוּם^f נְבִיר יִת יִתִּיה לְמִיחַד דִּין^g וְיִת הַגְּלִיָּה לְמַרְבַּב עַל סוֹסִיא^h
כָּל אֲרַעָא דְּמַצְרִים

(45) וְקִרְא פְּרִיעָה שׁוּם^k יוֹסֶסָה גְּבוּרָא דְּמַטְמַרְקִי גְּלִין^m לִיָּהⁿ

וְיִהֵב לִיָּה יִת אֲסֵתָת בַּת פּוֹטְטִי פְּרַע רַבָּא דְּאוּן לְאַחֹו^o וְנַעֲק יוֹסֶסָה
שְׁלִיט עַל^p אֲרַעָא דְּמַצְרִים

(46) יוֹסֶסָה בֵּר הַלְּחִין שְׁנִין כַּד קָם קְ(רִם) פְּרִיעָה מְלִכָא

דְּמַצְרִים וְנַעֲק יוֹסֶסָה מִן קְ(רִם) פְּרִיעָה וְעֵבֵר כָּל אֲרַעָא דְּמַצְרִים

(47) וְכַשְׁוֹ דִּי יוּרִי^q אֲרַעָא נִשְׁבַּע שְׁנֵי סְבַעָא^r עֲבוּרָא
לְאוּצְרִין^s

(48) וְכַשְׁוֹ יִת כָּל עֲבוּר שְׁבַע שְׁנֵי דְּהוּרָא בְּאַרְעָא דְּמַצְרִים

וְיִהֵב עֲבוּרָא בְּקִרְוִיא עֲבוּר הַקֵּל קְרִתָא^t דְּבַסְחֶרְלָהָא^u יִהֵב בְּגוּה

(49) וְכַשְׁוֹ יוֹסֶסָה עֲבוּרָא בְּהֵלָא דְּרִמָּא סְנִי לְחִדָּא עֵד דְּפַסְקָ^v
מְלִמְמֵנִי^w אֲרִי לִיָּה מְנִין

(50) וְלוֹסֶסָה אֲתִיִּלְדוּ^{aa} הַדִּין בּוּן עֵד לֹא עֵלָת^{bb} שְׂתָא
דְּכַפְנָא דִּי לִיָּה^{cc} לִיָּה אֲסֵתָת בַּת פּוֹטְטִי פְּרַע רַבָּא דְּאוּן

a Bom. קְזִיזָא. *b* Bom. יְאַרְזִיב. *c* Bom. הַקְּזָא. *d* Bom. דִּי לִיָּה. *e* Bom. נַשְׁי. *f* זַבְרִי would be a better vocalization. *g* A קְרִים. *h* Bom. זְרִין. *i* Bom. סוֹסִיא. *k Should it be שׁוּם? *l* Bom. דְּהַשְׁרִין (B. דְּהַשְׁרִין). Cf. Winer: De Onkeloso eiusque Paraphrasi Chaldaica: Leipzig 1820. p. 28. *m* Bom. גְּלִין. *n Instead of לִיָּה גְּלִין דְּמַטְמַרְקִי גְּלִין, *C* simply has צַעֲתָה שְׁלִיטָה which is perhaps preferable. *o* Bom. קְלָאָה. *p* *A* has בְּקֵל instead of גְּל. *q* Bom. בְּרִיחִי. *r Bom. נַשְׁבַּעָא. *s* Bom. לְאוּצְרִין. *t *C* לְבַשְׁתִּי. *u* Bom. דִּי קְרִתָא. *v* Bom. דִּי נַשְׁבַּחְתְּקָא. *w* Bom. דִּי פַסְקָ. *aa* *C* אֲתִיִּלְדוּ. *bb* Bom. עֵלָת. *cc* Bom. דִּי לִיָּה.****

(51) וְקָרָא יוֹסֵף יְת שׁוֹם בְּכָרָא מַנְשֵׁה אֲרִי אֲנִשְׁיָנִי^a הִי
יְת כָּל עַמְלֵי^b יְת כָּל בֵּית אֲלֵב

(52) יְת שׁוֹם הַנִּינָא^c קָרָא אֲפָרִים^d אֲרִי אֲפִשְׁנִי הִי בְּאַרְעֵ^e
שַׁעְבוֹרִי

(53) וְשִׁלְמָא שְׁבַע שְׁנֵי סִבְעָא דְהָוָא בְּאַרְעָא דְמַצְרַיִם

(54) וְשִׁוְיָא^f שְׁבַע שְׁנֵי כְּפִנָא לְמִיתֵי כְּמָא דְאֲמַר^g יוֹסֵף

דְּהָוָה כְּפִנָא בְּכָל אַרְעָתָא וּבְכָל אַרְעָא דְמַצְרַיִם הָוָה לְחַמָּא

(55) וְכִפְיָת^h כָּל אַרְעָא דְמַצְרַיִם וְצִוְחִⁱ עֵמָא קָ(דָם) פְּרַעָה

לְחַמָּא^k דְּאֲמַר פְּרַעָה לְכָל מַצְרָאִי^l אִיזִילוּ לְיְת יוֹסֵף דִּיִּימַר^m
לְכֹן הַעֲבֹדוּⁿ

(56) וְכִפְיָא הָוָה עַל כָּל אֲפִי אַרְעָא וּפְתַח יוֹסֵף יְת כָּל

אוּצְרִיא^o דְּבַתְוֹן^p עֲבוֹרָא דְזַבִּין^q לְמַצְרַיִם^r וְתַקִּיף^s כְּפִנָא בְּאַרְעָא
דְּמַצְרַיִם

(57) וְכָל דִּיִּירִי^s אַרְעָא אֲתוּ^t לְמַצְרַיִם לְמִזְבֵּן עֲבוֹרָא מִן

יוֹסֵף אֲרִי תַקִּיף^u כְּפִנָא בְּכָל אַרְעָא

a Bom. אֲנִשְׁיָנִי, *B* אֲנִשְׁיָנִי. *b* Bom. עַמְלֵי, *B* עַמְלֵי. *c* *A* הַנִּינָא.
d *A* אֲפָרִים. *e* Bom. בְּאַרְעָא. *f* Bom. וְשִׁוְיָא. *g* Bom. דְּאֲמַר.
h Bom. וְכִפְיָת. *i* Bom. וְצִוְחִ. *k* *B*, *C* לְחַמָּא. *l* *A* מַצְרַיִם.
m Bom. דִּיִּימַר. *n* Bom. תַּעֲבֹדוּן (*B* תַּעֲבֹדוּן). *o* Bom. אוּצְרִיא.
p Bom. דְּבַתְוֹן. *q* Bom. וְזַבִּין. *r* Bom. לְמַצְרַיִם (*B* לְמַצְרַיִם).
s Bom. דִּיִּירִי. *t* Bom. אֲתוּ. *u* Bom. תַּקִּיף.

ADDENDA ET CORRIGENDA.

An italic number signifies that the line is counted from the bottom of the page upwards.

- Page 3, line 5. Cf. Zunz, l. c. p. 132.
- „ 6, „ ult. Pro he lege the.
- „ 8, „ 7. Cf. Seligsohn. l. c. p. 20.
- „ 13, „ 17. Pro devise lege device.
- „ 13, „ 2. Pro S. lege Ś.
- „ 15, „ 3. Cf. Diwan of Jehudah Halleivi; No. 65 in Luzzatto's Edition where יאָפּר (it should be יאָפּר) is rimed with יהָפּר.
- „ 15, „ 6. Pro קֶדְשֵׁי קֶדְשֵׁי lege קֶדְשֵׁי קֶדְשֵׁי.
- „ 16, „ 4. Cf. Friedländer. "A third system of symbols for the Hebrew vowels and accents". (Jewish Quarterly Review VII, 27. p. 567).
- „ 16, „ 2. Pro exemples lege examples.
- „ 19, „ 2. Pro דְּשֵׁלֶטֶן lege דְּשֵׁלֶטֶן.
- „ 21, „ 6. Cf. אָלוֹל וְתַרְסוֹת (Jeremiah 14, 14) and שְׁרוּתֵיהֶּ (Jeremiah 15, 11).
- „ 26, „ 2. Pro בְּסִינְרָא lege בְּסִינְרָא.
- „ 32, „ 7. Cf. Aboth de R. Nathan. Ch. 34.
- „ 37, „ 12. Cf. Raši a. l.
- „ 46, „ 9. Pro קֶדְשֵׁי lege קֶדְשֵׁי.
- „ 47, „ 15. Pro דְּשֵׁרֵי lege דְּשֵׁרֵי.
- „ 47, „ 2. Cf. Barth in ZDMG. XXX, p. 193.
- „ 48, „ 2. Pro שְׁבִיטֵי lege שְׁבִיטֵי.
- „ 50, „ 4. Cf. Midraš Genesis Rabba ch. 42. § 7 in Wilna Edition.

- Page 50, line 12. Pro חֲשַׁבְתָּן lege חֲשַׁבְתָּן.
- „ 51, „ 8. Pro מִשְׁחָרָא lege מִשְׁחָרָא.
- „ 52, „ 1. Pro לְסוּרֵי lege לְסוּרֵי.
- „ 56, „ 11. Pro שְׂרִיבֵינֶן lege שְׂרִיבֵינֶן.
- „ 56, „ 5. Pro רֵחַהּ lege רֵחַהּ.
- „ 58, „ 6. Pro וְאֶשְׁרֵי lege וְאֶשְׁרֵי.
- „ 59, „ 6. Pro רִדְעָנָא lege רִדְעָנָא.
- „ 59, „ 13. Pro הִקְדָּמְתֶּםן lege הִקְדָּמְתֶּםן.
- „ 60, „ 5. v. Ibn Ezra, to this verse, who explains the Jewish Interpretation from צָפַן = to hide and פָּתַח = to open.
- „ 61, „ 10. Pro רֵחַהּ lege רֵחַהּ.
- „ 62, „ 2. Pro לְשִׁירָה et שִׁירָה lege לְשִׁירָה et שִׁירָה.
- „ 63, „ ult. v. Barth in ZDMG. XXX. p. 192.
- „ 64, „ 7. „ „ „ „ „ p. 190.
- „ 67, „ 3. v. Seligsohn. l. c. p. 26.
- „ 71, „ 11. Pro וְיִצְחָק lege וְיִצְחָק.
- „ 73, „ 1. Pro רֵאָהּ lege רֵאָהּ.
- „ 78, „ 9. Vide Friedländer. l. c. p. 568.

A few Hireqs which sprung off during printing are not specified as they are easily recognisable.

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