

Targum Neofiti 1: Deuteronomy, trans. Martin McNamara. The Aramaic Bible 5A. Collegeville, MN: Liturgical Press, 1997. Pp. xiv + 198. \$79.95.

The current volume completes The Aramaic Bible series volumes devoted to *Tg. Neofiti*. Separate volumes appeared for *Tg. Neofiti* and *Tg. Pseudo-Jonathan* to Genesis (vols. 1A and 1B respectively); the two texts appeared in combined volumes for Exodus, Leviticus, and Numbers (vols. 2, 3, 4). For Deuteronomy, the series returns to separate volumes: the present book for *Tg. Neofiti* and a forthcoming book for *Tg. Pseudo-Jonathan*.

Project director Martin McNamara completes his work on *Tg. Neofiti* with this addition to the series. The now-familiar style is retained here: after a brief introduction, the main work includes (1) an English rendering of the targumic text; (2) an apparatus which presents (a) the readings of the *Neofiti* manuscript's interlinear and marginal glosses, (b) comparisons with the *Fragment-Targums* and the Cairo Geniza fragments of Palestinian Targums, and (c) occasional clarifications of the English rendering, typically marked "Lit.,"; and (3) notes that highlight differences with the Hebrew text, call attention to parallels in rabbinic literature (e.g., *Sifre*), direct the reader to modern secondary literature, and so on.

In those places where Deuteronomy rehearses material from the earlier books of the Torah, most significantly at the Decalogue (Deut 5:6–21), McNamara includes references in the notes to *Tg. Neofiti*'s rendering of the Exodus version (Exod 20:2–17), thus allowing the reader easy comparison. For example, he notes that whereas the Hebrew text of Exod 20:5 and Deut 5:9 are identical, "the translations in Nf differ slightly" (p. 44 n. 9).

The introduction includes, as in the other volumes in the series, several pages devoted to translation techniques of specific Hebrew words and expressions. One of the phrases which I would have expected to be seen treated here is הכהנים הלויים, "the priests, the Levites." This phrase is one of the hallmarks of Deuteronomy (17:9; 17:18; 18:1; 24:8; 27:9), in contrast to the priestly tradition of the Torah, which distinguishes the two groups hierarchically. *Tg. Onqelos*, in its slavish devotion to the Hebrew text, translates literally כהניא לויא, and does so consistently. *Tg. Pseudo-Jonathan* harmonizes the phrase with the main Jewish tradition, with כהניא דבן שיבט לוי, "priests that are of the tribe of Levi" (and variants), and again does so consistently. *Tg. Neofiti*, by contrast, is less consistent. It tends to harmonization, by often introducing a conjunction *waw* between the two nouns, thus reading "the priests *and* the Levites," but quite surprisingly this practice is not uniform. McNamara notes the inclusion of "and" at the first instance, at 17:9 (p. 91 n. 9), but does not make an issue of it. The same reading occurs at 17:8. At 18:1, interestingly, the main text does not introduce the *waw*, but both interlinear and marginal glosses write "and the Levites," as noted by McNamara (p. 93 n. a). At 24:8, the main text again has "the priests *and* the Levites," but McNamara slips by not italicizing "and," as is the normal practice in The Aramaic Bible format when indicating a targumic addition to the Hebrew text. Perhaps he was influenced by the interlinear gloss which at this point writes simply "the Levites," without "and," as noted by McNamara (p. 114 n. r). Finally, at 27:9, the main text again lacks the *waw*, and therefore McNamara this time translates "the Levitical priests," though the marginal gloss reads "and the Levites," as noted by McNamara (p. 124 n. x). However, at 18:1,

McNamara renders literally “the priests, the Levites”; one would expect more consistency in the English, with 18:1 and 27:9 reading the same (though I recognize a slight problem because the former includes the preposition \rightarrow attached to both words, which is not the case with the latter). I have taken the time to present all the data, in order to allow the interested reader to arrive at his or her own conclusion about this translation technique; especially because, as indicated above, the expression \square הכהנים \square הלויים is so emblematic of Deuteronomy (and books influenced by it; cf., e.g., Josh 3:3; 8:33) and so ripe for targumic manipulation.

Finally, I wish to note the very interesting discussion on the manuscript’s colophon (pp. 7–12) and translation thereof (p. 176), the former of which immerses the reader in the most remarkable world of Renaissance Italy.

The Aramaic Bible series, under McNamara’s able leadership, has brought the difficult world of Targum to a larger audience of biblical scholars. With the completion of his own work on *Tg. Neofiti*, we take the opportunity to thank him not only for his own specific work, but for conceiving and launching this series as an aid to scholars.

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Targum Pseudo-Jonathan: Deuteronomy: Translated, with Notes, by Ernest G. Clarke. The Aramaic Bible 5B. Collegeville, MN: Liturgical Press, 1998. Pp. x + 122. \$65.00.

As stated by the late lamented author, the present volume represents the last portion of a much larger series, encompassing all of the major targumim to the Pentateuch. And the pentateuchal series is only part of the grand project of English translation of and commentary on all the Aramaic targumim to the entire Bible. As such, the author confines his introductory remarks to a brief list of variants not discussed (by other authors) in the previous volumes. One can only regret the lost opportunity for a fully developed introduction to the *sui generis* *Pseudo-Jonathan* Targum by the very scholar who produced the most recent edition of the original Aramaic text together with a computer-generated concordance. The reader hopes in vain for an elaboration and substantiation of such terse statements regarding the history of this targum, as, “The present text of *Tg. Ps.-J.* is the result of much editing and reediting, copying and recopying” (p. 3). This, especially in light of the fact that only a single medieval manuscript (sixteenth century) of this text exists and a closely related and fairly contemporaneous printed edition (1590). Indeed, it has been alternatively suggested (A. Shinan) that *Targum Pseudo-Jonathan* is a late eclectic composition, from the hand of a single anthologist-targumist, built upon a core of existing targumim.

The volume itself is set in the format of the series, namely, a running English translation of the Aramaic text at the top of the page with notes and occasional lengthy comments at the foot of the page. This is a most convenient layout, even when the notes occupy more than half the page. Moreover, italic font is employed within the text to indicate words or passages in the targum that are nonliteral renditions of the Hebrew Bible or interpretative additions introduced by the *meturgeman*. This useful method of