

TOOLS AND CRITICAL EDITIONS

Targum Neofiti I: Numbers / Targum Pseudo-Jonathan: Numbers, trans. Martin McNamara and Ernest G. Clarke. The Aramaic Bible 4. Collegeville, MN: Liturgical Press, 1994. Pp. xiv + 334. \$79.95.

The Aramaic Bible series continues to produce excellent and useful volumes devoted to the various *Targumim* of the Jewish Bible. In the present volume, two leading scholars of targumic studies offer their work on the Palestinian *Targumim* to Numbers, with Martin McNamara responsible for *Targum Neofiti* and Ernest Clarke responsible for *Targum Pseudo-Jonathan*. The now familiar system of this series continues here. Both authors provide an English translation of their targumic texts, with italics used to indicate additions not corresponding to anything in the Hebrew original; a notes section provides explanations of how the targumist arrived at his wording, parallels in midrashic literature, and so on. McNamara's portion includes a detailed apparatus that presents English translations of significant variants in the *Neofiti* glosses (both marginal and interlinear) and in the *Fragment Targum* manuscripts.

McNamara already had translated *Neofiti* for the *editio princeps* of Alejandro Díez Macho in 1970, but the current work represents a "completely revised" translation (p. ix).

Numbers abounds in toponyms, and thus McNamara (with information on *Pseudo-Jonathan* provided by Clarke) includes a very useful survey of the rendering of the seventy-one place-names in the Palestinian *Targumim* to Numbers (pp. 8–21).

Space limitations allow me to discuss only one translation issue, though it is a very crucial one. In the introduction (p. 5) and again in the text (p. 89 n. 10), McNamara translates Hebrew זָבַח as "fire-offering" with an obvious eye to Hebrew זָרָח , "fire" (of course, this view is standard in biblical scholarship). But he then notes, "However, Nf invariably renders by *qrbn* 'offering,' without mention of fire, and so also Onq., Ps.-J., and other Pal. Tg. texts," and that LXX and Vulgate approach this word similarly. The simple fact is that Hebrew זָבַח is not related to זָרָח , but rather to a Ugaritic cognate *itt*, "offering" (see most recently J. C. Greenfield, "Etymological Semantics," *ZAH* 6 [1993] 33–34). Accordingly, biblical scholars should surrender any connection between the sacrificial term זָבַח and fire. As the evidence that McNamara presents makes ever so clear, this conclusion is consistent with the manner in which the *Targumim* understood the word.

Gary A. Rendsburg, Cornell University, Ithaca, NY 14853-2502