

# Targums

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Entry tags: Text, Jewish Traditions, Religious Group, Ritual text, Scripture, Early Jewish Literature

The meaning of the Aramaic word תרגום 'targum' (תרגומים 'targumim') is 'translation' or 'interpretation'. It derives from the Akkadian word *targummanu*(m) 'interpreter, translator', which first occurred in the beginning of the second millennium BCE. The Aramaic word was later adopted in Hebrew and Arabic. The term generally refers to written translations in any language. In the context of biblical (and Jewish) studies, it primarily refers to renderings of biblical texts in Aramaic; i.e. Targums. The Targums are interpretative reproductions of the original (Hebrew) biblical text for the Aramaic-speaking Jewish audience. They consist of both translational renderings of the Hebrew text and additional material (additions, omissions, interpretative interpolations) which provide insights into ancient Jewish interpretation of biblical narratives. There are Targums to all books of the Bible except for Ezra and Daniel, the biblical books which include Aramaic portions. Targum Onqelos is a targum of the Pentateuch, and Targum Jonathan is a targum to the Prophets; In addition, there is also Targum Pseudo-Jonathan, Targum Neofiti and the so-called Fragment Targum. However, different books of the Writings were composed individually. From the Qumran we have evidence that some written Targums (eg. the Qumran Job Targum) existed in early times and that they were known to Rabbi Gamaliel I and Gamaliel II. More recent Targumic manuscripts come from the sixteenth century. However, the main period in which the Targumic tradition was - so to say - at its 'peak' is the period between the 1st and the 7th century (mainly the period of rabbinic Judaism).



Date Range: 70 CE - 601 CE

Region: The spread of the Targums

Region tags: Syria, Lebanon, Egypt, Jordan, Iraq, Israel

The presence of Targumic narratives

## Status of Readership:

✓ Elite    ✓ Non-elite (common people, general populace)

## Sources and Corpora

### Print Sources

Print sources used for understanding this subject:

- Source 1: Bowker, J., *The Targums and Rabbinic literature: an introduction to Jewish interpretations of scripture*, Cambridge: CUP, 1969.
- Source 2: Syren, R., *The Blessings in the Targums: A Study on the Targumic Interpretations of Genesis 49 and Deuteronomy 33*, Abo: Abo Akademi, 1986.
- Source 3: Samely, A., "The Targums within a New Description of Jewish Text Structures in Antiquity", *Aramaic Stud.* 9.1 (2011), 5-38.
- Source 1: Flesher, P.V.M., Chilton, B. *The Targums: A Critical Introduction*, Leiden: Brill, 2011.
- Source 2: Smelik, W.F., *Rabbis, Language and Translation in Late Antiquity*, Cambridge: Cambridge University Press, 2013.

– Source 3: Gordon, R.P., "The Targum to the Minor Prophets and the Dead Sea Texts: Textual and Exegetical Notes", RQ 8, 3 (31), 1974, 425-429.

## Online Sources

Online sources used for understanding this subject:

– Source 1 URL: <https://www.britannica.com/topic/Targum>

– Source 1 Description: Targum - biblical literature

– Source 2 URL: <https://www.britannica.com/topic/Targum-of-Onkelos>

– Source 2 Description: Targum Onkelos

– Source 3 URL: <https://www.britannica.com/topic/Targum-Pseudo-Jonathan>

– Source 3 Description: Targum Pseudo-Jonathan

– Source 1 URL: <http://www.mss.vatlib.it/guii/console?service=present&term=35229&item=1&add=0&search=1&filter=&relation=3&operator=&attribute=100200>

– Source 1 Description: Targum Vatican manuscripts

– Source 1 URL: <https://www.oxfordbibliographies.com/view/document/obo-9780195393361/obo-9780195393361-0187.xml>

– Source 1 Description: a short overview

– Source 2 URL: [https://www.sefaria.org/Targum\\_Neofiti](https://www.sefaria.org/Targum_Neofiti)

– Source 2 Description: Targum Neofiti

– Source 3 URL: <https://www.sefaria.org/texts/Tanakh/Targum/Targum%20Jonathan/Prophets>

– Source 3 Description: Targum Jonathan - Prophets

## Online Corpora

Relevant online Primary Textual Corpora (original languages and/or translations)

– Source 1 URL: <https://www.sefaria.org/texts>

– Source 1 Description: The whole Bible with Targums and other primary sources from the Jewish tradition

– Source 1 URL: <https://cal.huc.edu/>

– Source 1 Description: Comprehensive Aramaic Lexicon

# General Variables

## Materiality

### Methods of Composition

– Written

Notes: Although they were written, one has to bear in mind that they were first composed orally. The orality of the Targums is, so to say, their crux interpretum. However, "we know little about the oral aspects of the Targum, its actual delivery and its transmission in Antiquity." To put it in simple terms,

Targums reflect an approach to the Hebrew text within a Jewish tradition.

Reference: August den Hollander, Ulrich Schmid, Willem Smelik. Paratext and Megatext as Channels of Jewish and Christian Traditions. BRILL. isbn: 9789004421431. p.50



Inked

– with Ink

Medium upon which the text is written/incised

– Other textile: parchment

Notes: For example, the manuscript Add MS 9404 -held in the British Library. It contains the Pentateuch, Haft̄arot and Five Scrolls with Targum. It is not the earliest and cannot serve 'as the example' but at least it provides an insight into how it looks like on the parchment. It is consultable online: [http://www.bl.uk/manuscripts/Viewer.aspx?ref=add\\_ms\\_9404\\_fs001r#](http://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_9404_fs001r#)

Was the material modified before the writing or incising process?

– Physical preparation

Notes: It depends on the manuscript in question. Usually, they were written on clear parchment, but there are cases where we can find overwriting. For example, in the verso of the manuscript 1134 which contains a Palestinian Targum to Genesis 15:1-14, "the original script, in a faded brown ink, has for the most part been overwritten by a later hand in a darker black ink."

Reference: Michael Klein L.. A Genizah Fragment of Palestinian Targum to Genesis 15:1-4. Hebrew Union College Annual, 49(1978) p.75

Was the text modified before the writing or incising process?

– Corrections

Notes: They were first created in an oral environment, and then gradually put into writing. Such a process resulted in variant readings, textual differences, and Targumic interpretative approaches to the Hebrew text.

## Location

Is the text stored in a specific location?

[Note at which point in time, for reference, if known; select all that apply]

– No

Notes: There is no specific location of the text, but since it was used in the context of liturgy and Jewish education, we can presume, once written, it was preserved in places connected to these practices.

Is the location where the text stored accompanied by iconography or images?

– No

Notes: There is no tendency in targumic writings to contain images or iconography. They are text-only

documents.

Is the area where the text is stored accompanied by an-iconic images?

– No

## Production & Intended Audience

### Production

Is the production of the text funded by the polity?

– No

Notes: It is produced in a controlled Jewish environment not necessarily connected with the polity.

Is the text considered official religious scripture?

– Yes

Notes: A Targum is a translation, and consequently, it cannot be considered official religious scripture in the strict sense of the word. The official religious scripture is the Hebrew Bible. However, in the wider sense, the Targums as Aramaic translations of books of the Hebrew Bible were officially recognized by rabbinic Jews. These translations differ from other translations in antiquity since they are "Aramaic translations of books of the Hebrew Bible done by Jews during the rabbinic period."

Reference: Paul V.M. Flesher, Bruce D. Chilton. *The Targums*. BRILL. isbn: 9789004217690. p.8



Is there a culture of oral recitation?

– Yes

Notes: A Targum, as primarily oral translation and interpretation of the Hebrew Bible, was gradually put into writing. The final fixing of its text belongs to the post-Talmudic period of the 5th century CE [The time of fixation of the text depends on the Targum in question. Some Targums were put into writing earlier, like Targum Onqelos (3rd CE)]. Therefore, the culture of oral recitation is an essential part of the Targumic tradition.

Reference: Grace Young , Emily Rodriguez Targum



Is there a story associated with the origins of scripture?

– Yes

Notes: The Hebrew Bible is considered as the main revealed text. The Targum as translation and interpretation of the Hebrew Bible served not only to guide people through textual difficulties of the Hebrew, but also to help them understand the message hidden in the Hebrew text. For example, biblical stories are often short and do not always provide the reader with the details needed to understand the narrative. Targum expands the narrative according to local Jewish traditions and interpretations and helps the Jewish audience grasp the complete message of biblical narratives.

Reference: Paul V.M. Flesher, Bruce D. Chilton. *The Targums*. BRILL. isbn: 9789004217690.

↳ Revealed by a high god?

– No

Notes: not the Targum, but the Hebrew bible which is interpreted by a Targum is considered as revealed by God.

↳ Revealed by other supernatural being?

– No

Notes: Only God reveals the Scriptures, helped by the people he chose to do so (e.g. prophets).

↳ Inspired by high god?

– Yes

Notes: but a Targum is not itself considered as the word of God, i.e. it cannot be put at the same level as the Hebrew text.

↳ Inspired by other supernatural being?

– No

Notes: Although angels transmit God's messages to humans, they do not inspire the Scripture.

↳ Originated from divine or semi-divine human beings?

– No

Notes: The most famous example of a semi-divine being in the Hebrew Bible are Nephilim (Genesis 6:4) but such beings do not inspire the Scriptures - neither in the Hebrew Bible nor in the Targums. Targum Pseudo-Jonathan expands the verse (Genesis 6:4) and reads Nephilim differently: "Schamchazai and Uzziel, who fell from heaven, were on the earth in those days; and also, after the sons of the Great had gone in with the daughters of men, they bare to them: and these are they who are called men who are of the world, men of names." Tg Onkelos reads: "Giants were in the earth in those days; and also when, after that the sons of the mighty had gone in unto the daughters of men, there were born from them giants who from of old were men of name."

Reference: Genesis 6:4

↳ Originated from non-divine human being?

– No

↳ Are the scriptures alterable?

– Yes

Notes: Only Targums as Aramaic translation/interpretation of the Hebrew original.

↳ |

↳ Do the practitioners generally consider the scripture open to alteration?

– Yes

Notes: They are alterable only in the sense that there are different Targumic traditions. For example, Targum Pseudo-Jonathan is much more expansive than Targum Onqelos which is considered as a quite close interpretation of the Hebrew Bible. One should always bear in mind that a Targum is a translation/interpretation of the Hebrew Bible and as such only is open to alterations. Different Targums and manuscripts witness to that.

↳ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting scriptures?

– Yes

Notes: Targums were created by Jews during the rabbinic period. Rabbinic texts "use targum and various verbal analogues to indicate the Aramaic translation delivered orally in the synagogue service." In this respect, rabbinic Jews can be considered as formal institution for interpreting scriptures.

Reference: Paul V.M. Flesher, Bruce D. Chilton. *The Targums*. BRILL. isbn: 9789004217690. p.8

↳ Can interpretation also take place outside these institutions?

– No

Notes: It is not entirely excluded, but a Targum is supposed to happen in the synagogue service and is therefore controlled by the Jewish authorities. Even when a Targumic interpretation happens elsewhere (for educational purposes and the like) it is influenced by the teachings of Jewish authorities.

↳ Interpretation is only allowed by official sanctioned figures?

– Yes

Notes: The people responsible for delivering a Targum are the meturgemanim (interpreters) whose role is to interpret biblical narratives Targumically.

↳ Are there common disagreements? (such as two or more different schools of interpretation?)

– Yes

Notes: They are not necessarily disagreements, they are better described as different Targumic traditions. For example, Targum Pseudo-Jonathan and Targum Onqelos represent two different approaches to the Hebrew text of the Pentateuch.

↳ Are there methods of permanently tabling or resolving debates amongst groups of interpreters?

– No

↳ Is there a select group of people trained in transmitting the scriptures?

– Yes

Notes: As indicated previously, the people delivering a Targum are called meturgemanim 'interpreters'. They are trained in the community to interpret. "The meturgeman of Tg. Onqelos displays a keen ear for the most immediate and superficial context, namely, the simple sense of the original Hebrew biblical text. At the same time, his mind reverberates with centuries of traditional rabbinic interpretation, which he integrates into the seemingly innocent and literal translation. Beyond that, he does not lose sense of the living context for which he is creating his work - the congregation of simple worshippers in the sabbath synagogue, whose religious practice and faith he instructs by conveying to them the biblical message in their vernacular, and, at their assumed level of understanding."

Reference: Michael Klein L.. The Masorah to Onqelos: A Reflection of Targumic Consciousness. Hebrew Union College Annual, 68(1997) p.64

↳ Is the select group of people defined by any specific gender designation?

– Yes

Notes: The women were not allowed/educated to read or interpret scriptures.

↳ Is the select group of people defined by any age designation?

– No

↳ Is the select group of people defined by any form of linguistic designation?

– Yes

Notes: Targums were created by and for the Aramaic-speaking Jews.

↳ Is there a codified canon of scriptures?

– Yes

Notes: The Hebrew Bible - Tanakh (Torah, Nevi'im and Ketuvim) is considered the canon. It is then interpreted into Aramaic by meturgemanim (interpreters).

↳ Can the canon be altered or added to?

– No

↳ Are additional commentaries part of the canon as it is currently understood?

– No

Notes: The Targums are not part of the canon in the strict sense as the Hebrew Bible is, but they are taken very seriously into consideration in early Jewish communities.

Written in distinctly religious/sacred language?

– Yes

Notes: In Aramaic dialects. It is worth mentioning here that Elijah Bokher Levita's "Sefer meturgeman

(1541; "A Translator's Book") was the first dictionary of the Targums, or Aramaic books of the Hebrew Bible. His lexicon Tishbi (1542) explained much of the Mishnaic Hebrew language and was a supplement to two important earlier dictionaries."

Reference: Sefer Meturgeman

↳ Archaic ritual language?

– No

Notes: Aramaic was used in everyday communication; in the early Jewish liturgy it was not considered as 'ritual' as the Hebrew language.

↳ Considered endogenous by the group itself?

– No

↳ Considered exogenous by the group itself?

– No

↳ Blended languages/creolizations/specific dialects?

– Yes

↳ Possess its own distinct written language?

– Yes

Notes: Each Targum contains not only interpretative but also linguistic idiosyncrasies (e.g. Tg Onkelos, Tg Jonathan, Tg Neofiti)

↳ Is use of this distinct written language confined to religious professionals?

– Yes

Notes: As indicated previously, it is confined to meturgemanim (interpreters).

↳ If known: which authority (authorities) describe(s) the language as sacred?

[Select all that apply]

– Institutions

↳ Are non-religious institutions involved with the support of teaching religious language(s) for this text?

– No

↳ Are non-religious written languages used by the group's adherents to support religious study of text?



– No



Are oral traditions used to support the religious study of the text?

– Yes

### Intended Audience

What is the estimated number of people considered to be the audience of the text

This should be the total number of people who would serve as the intended audience for the text.

– Field doesn't know

Does the Religious group actively proselytize and recruit new members?

– No

Notes: Such a tendency did not exist in early Judaism.

Are there clear reformist movements?

(Reformism, as in not proselytizing to potential new conservative, but "conversion" - or rather, reform - to the "correct interpretation"?)

– No

Is the text in question employed in ritual practice?

– Yes



Is it orally recited?

– Yes



Is there any particular affect of the oral recitation of the text?

– Yes



Is there any particular affect on the audience of the recitation?

– Yes

Notes: A Targum was not only recited but also chanted, and chanting supposes the presence of affects. However the interpreter was forbidden to raise his voice over that of the reader, while the reader had to lower his voice if the meturgeman (interpreter) could not reach the same volume. "Occasional presence of cantillation signs in Jewish Aramaic Bible translations (Targums) suggest that they were once chanted."

Reference: August den Hollander, Ulrich Schmid, Willem Smelik. Paratext and Megatext as Channels of Jewish and Christian Traditions. BRILL. isbn:

↳ Does the affect involve unlocking hidden knowledge?  
– Yes

↳ On the reciter?  
– No

↳ Is it read?  
– No

Notes: A Targum is delivered orally after a portion from the Scripture was read.

↳ Describe the nature of the ritual practice?  
– Specify: Targums are interpretations of biblical texts which means they were used after the Hebrew text was read first.

↳ Is the text employed in large scale rituals?  
– Yes  
Notes: It is not possible to know how many people participated in a single liturgy, but we can presume that for the Jewish feasts there were more people present.

↳ On average, how many participants are present?  
– Field doesn't know

↳ Is the text employed in small scale rituals?  
– Yes  
Notes: It is not possible to know how many people participated in the synagogue liturgy. The number of participants depended on the community - be it small or large.

↳ On average, how many participants are present?  
– Field doesn't know

↳ How often do the rituals take place?  
– Field doesn't know  
Notes: It is difficulty to specify statistically, but in general every time when the Jewish liturgy was performed for the Aramaic speaking audience. At least, once a week (for the sabbath).

↳ Are there orthodoxy checks?

– No

↳ Are there orthopraxy checks?

– No

↳ Are there synchronic practices?

– Yes

↳ Are there intoxicants used during the ritual?

– No

↳ Are there other substances (such as food or drink, for example) that are consumed during rituals?

– No

Is there material significance to the text?

– No

## Context and Content of the Text (Beliefs and Practices)

### Context

Is the text itself accompanied by art?

– No

Notes: As far as I know, no manuscript of the Targum is accompanied by art that would accompany the text.

Are there multiple versions of the text?

– Yes

↳ Are multiple versions viewed as proper?

– Yes

↳ If multiple versions are proper, is there a differentiation among versions by any means?

– Yes

↳ Age of extant version of text?

– Yes

↳ Content of text?

– Yes

↳ Ritual purpose of text?

– Yes

↳ Is there debate about which version is proper?

– No

Is the text part of a collection of texts?

– Yes

↳ Is there a sense of canonization?

– Yes

↳ How is the authority established?

– No

↳ Can the canon be altered or added to?

– No

↳ Have major debates shifted the sense of the place of the text with respect to the larger canon?

– No

↳ Is the text part of a series of volumes?

– No

If the text is not explicitly scripture, is it part of another important literary tradition?

– No

## Content

Is the text - or does the text include - a ritual list, manual, bibliography, index, or vocabulary?  
(Select all that apply)

## – Vocabulary

Notes: Since a Targum is an interpretation/translation of a biblical text written in Hebrew, it does not include additional things outside the text itself. It does contain occasional lexical interpolations as well as textual additions and omissions.

Are there lineages or a single lineage established by the text?

## – No

Notes: The Hebrew version of the Pentateuch contains different lineages, they are paraphrased into Aramaic in the Targums. there are no specific lineages in the text that would affect the understanding of the Targums.

Does the text express a formal legal code?

## – No

Notes: Not in the strict sense, since the Targum is a translation/interpretation of the Hebrew Bible. The Hebrew Bible contains a law code (the decalogue, or rules as outlined in Leviticus) that is supposed to be applied by everyone. It refers not only to the clergy but also to members of the community. The laws cover both doctrinal and everyday questions (inheritances, contracts, marriage etc.). A Targum just transfers the legal code from the Hebrew Bible using its own vocabulary and interpretation.

Formulating a specifically religious calendar?

## – No

Notes: The Targums follow the vocabulary of the calendar from the Hebrew Bible (Nisan/Aviv, Iyar, Sivan, Tammuz, Av, Elul, Tishri, Marchesvan, Chisleu, Tebeth, Sebat, Adar). The same applies to the Jewish feasts - The Hebrew Bible in its Targumic version is the basis for the Aramaic speaking Jews.

## Beliefs

Is a spirit-body distinction present in the text?

## – Yes

Notes: The spirit-body distinction is quite clear, especially in the book of Genesis. For example, the Targum Onkelos translates the Hebrew version of Genesis 2:7 (ויצר יהוה אלהים את האדם עפר מן האדמה ויפח) "Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being" as follows: וברא יי אלהים: "The Lord God created a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a speaking spirit." Targums Pseudo Jonathan (רוח ממללא) shares the 'speaking spirit' with Onkelos, whereas Neofiti opts for חיייה ממללא - 'speaking being'.



Spirit-Mind is conceived of as having qualitatively different powers or properties than other parts?

## – Yes

Notes: One has to bear in mind that Hebrew (an Aramaic) distinguish between nefesh (soul) and neshama (breath). Neshama ceases to exist when the body dies, whereas nefesh (soul)

continues to exist.

↳ Spirit-mind is conceived of as non-material, ontologically distinct from body?

– Yes

Notes: Yes, especially nefesh (soul).

↳ Other spirit-body relationship?

– No

↳ Within conceptions of the mind: are there distinct notions of psychological states or aggregates?

– No

– No

↳ Do practitioners engage in debates about mind-body dualism?

– No

↳ Are debates framed in other ways?

– No

↳ Do practitioners distinguish between a corporeal body and an incorporeal soul or spirit?

– Yes

Notes: As indicated earlier (on basis of Gen 2:7), there is a distinction between a corporeal body, soul and breath. We could add here that such a distinction is explicitly described in other verses, especially when a person dies; e.g. Gen 35:18: ויהי בצאת נפשה כי מתה ותקרא שמו בן אוני ואביו קרא "And when her soul went from her she gave the child the name Ben-oni, but his father gave him the name Benjamin." The Targums follow the Hebrew narrative: e.g. Tg Onkelos: והוה בר דזיי ואבוהי קרא ליה בנימין "And when her soul went from her she gave the child the name Bar-oni, but his father gave him the name Benjamin."

↳ Are there other sides or features of the debate?

– No

↳ What are historical mainstream and minority positions?

– No

Is belief in an afterlife indicated in the text?

– Yes

↳ Is the spatial location of the afterlife specified or described by the religious group?

– No

↳ Is the temporality of the afterlife specified or described by the religious group?

– No

↳ Is there debate in the interpretation of the language of the afterlife?

– No

Is belief in reincarnation in this world specified in the text?

– No

Notes: Reincarnation does not exist in the beliefs of rabbinic Judaism.

Are there special treatments for adherents' corpses dicated in the text?

– No

Notes: Details are not known, but according to the Mishnah (Shab. 23) "death was spoken of, and therefore understood, as "the exit of the soul" (or overly literally, "the exit of the breath"). The Mishnah (Shab. 23, end) directs that a bystander should not touch the dying person, even to close his or her eyes, before the "exit of the soul" is clearly accomplished." Gen 46:4 implies that there is a practice of closing the eyes of the dead: "I shall go down with you to Egypt, and I shall see that you come back again, and at your death Joseph will put his hands on your eyes." The Targums render it into Aramaic in the same way; e.g. Tg Onqelos: ויִסֹף יָשׁוּי יְדוּהִי עַל עֵינַיךְ "and Joseph will put his hands on your eyes."; Tg Pseudo Jonathan: יִסֹף יָשׁוּי יְדִידָה עַל עֵינַיךְ "Joseph will put his hands on your eyes"

Reference: David Kraemer. *The Meanings of Death in Rabbinic Judaism*. Routledge. isbn: 9781134616534. p.24

Does the text indicate if co-sacrifices should be present in burials?

– No

Notes: Co-sacrifices are not required in burials in the early Jewish tradition; the Targums reflect that.

Does the text specify grave goods for burial?

– No

Notes: Such a practice did not exist in rabbinic Judaism.

Are formal burials present in the text?

– No

Notes: Not as a ritual, but there are indications in the text on how the (hung) corpse should be dealt with. For example, Deut 21:23: "Do not let his body be on the tree all night, but put it to rest in the earth the same day." Tg Onqelos (Deut 21:23): "עַל תְּבִית וּבִילְתִּיהָ עַל צְלִיבָא מִקְבֵּר תְּקַבְרִינָהּ בְּיוֹמָא הַהוּא" "Do not let his body be on the tree, but put bury it the same day."

Are there practices that have funerary associations presented in the text?

– No

Are supernatural beings present in the text?

– Yes

Notes: Angels are messengers of God's messages throughout the Scripture.

↳ A supreme high-god is present

– Yes

↳ The supreme high god is anthropomorphic or described in anthropomorphic terms

– No

Notes: Although anthropomorphic descriptions of God prevail throughout the Old Testament there is a tendency to avoid anthropomorphism in the rabbinic and medieval Jewish literature (including the Targums. Antianthropomorphic tendencies reflect an internal development within Judaism and are not the result of Hellenistic influence, which they antedate. "It is only natural that the targumim, being an integral part of Rabbinic literature, and ultimately deriving from the same schools and the same periods, would reflect rabbinic attitudes towards biblical anthropomorphism." For example, "many of the biblical anthropomorphisms are transformed in Onqelos by paraphrase or circumlocution."

Reference: Emerton. Congress Volume Vienne 1980. BRILL. isbn: 9789004275553. p.163

↳ The supreme high god is a sky deity

– Yes

Notes: God of Israel is a sky deity, indeed. For example, Tg Jonathan of Isaiah 63:15 reflects the Hebrew original: אַסְתִּי מִן שָׁמַיָא וְאַתְגְּלִי מִמְדוּרָא קֳדָשׁ "Watch from heaven, reveal from your holy dwelling place."

↳ The supreme high god is chthonic (of the underworld)

– No

Notes: Early Jewish communities believed in the existence of Sheol (the abode of the dead) which is the place where human beings descend after death. The place is associated with the negative implications of death. As the place of separation from God, Sheol cannot be considered as the place over which God rules - in the strict sense of the word.

↳ The supreme high god is fused with the monarch (king=high god)

– No

Notes: God is considered as a king in a metaphorical way; Ps 46:7 "God is the King of all the earth."



- ↳ The monarch is seen as a manifestation or emanation of the high god
  - No
  - Notes: Earthly kings are chosen by God and receive power from him (e.g. the king David)
  
- ↳ The supreme high god is a kin relation to elites
  - No
  - Notes: Although God does judge the people according to their behavior and chooses his prophets and kings, he does not look at their social status as such.
  
- ↳ The supreme high god has another type of loyalty-connection to elites
  - No
  
- ↳ The supreme high god is unquestionably good
  - Yes
  - Notes: He is always considered as good, even when he punishes the people for their sins or sends them to battles.
  
- ↳ Other features of the supreme high god
  - Specify: no
  - Notes: impassibility, impeccability, holiness, righteousness, providence
  
- ↳ The supreme high god has knowledge of this world
  - Yes
  - Notes: God is the creator of the world (Gen 1:1), and consequently has knowledge of everything that happens in the created world.
  
- ↳ Knowledge is restricted to a particular domain of human affairs
  - No
  - Notes: God is omniscient.
  
- ↳ Knowledge is restricted to (a) specific area(s) within the sample region
  - No
  
- ↳ Knowledge is unrestricted within the sample region
  - Yes
  
- ↳ Knowledge is unrestrict outside of sample region

– Yes

↳ Can see you everywhere normally visible (in public)

– Yes

Notes: There is no human action that God cannot be aware of.

↳ Can see you everywhere (in the dark, at home)

– Yes

↳ Can see inside heart/mind (hidden motives)

– Yes

Notes: God is the only supernatural being that can see inside human heart and mind.

↳ Knows basic character (personal essence)

– Yes

↳ Knows what will happen to you, what you will do (future sight)

– Yes

Notes: God possesses the knowledge of future events, but also grants the free will to the humans.

↳ Has other knowledge of this world

– Yes

↳ Has deliberate causal efficacy in the world

– Yes

↳ Can reward

– Yes

Notes: God rewards for actions he considers good.

↳ Can punish

– Yes

Notes: God punishes human beings for actions he considers bad.

↳ Indirect causal efficacy in the world

– Yes

↳ Exhibits positive emotion

– Yes

Notes: Since God rewards those who behave well, one can say he exhibits positive emotions towards them; but one should not be too anthropomorphic in considering the God's so-called emotional behaviour.

↳ Exhibits negative emotion

– Yes

Notes: God shows the so-called negative emotions via punishments for the sins of human beings. The most known example is the story of Noah's ark from Genesis 6.

↳ Possesses Hunger?

– No

Notes: Since God does not have a physical body he does not feel hunger.

↳ Can be hurt?

– No

↳ Can be tricked?

– No

↳ Can be imprisoned?

– No

↳ Is it permissible to worship supernatural being other than the high god?

– No

Notes: However, one is expected to listen to his messengers (the angels).

↳ The supreme high god possesses/exhibits some other feature

–Specify: no

↳ The supreme high god communicates with the living

– Yes

Notes: For example, God can sometimes speak or reveal things in dreams.

↳ In waking, everyday life

– Yes

Notes: Sometimes God communicates with the people verbally. A good example is his revelation to Moses in the burning bush (Exodus 3); In Ex 3:12 God says to Moses" and he said, truly I shall be with you; and this will be the sign to you that I have sent you: when you have taken the children of Israel out of Egypt, you will give worship to God on this mountain."

↳ In dreams

– Yes

↳ In trance possession

– No

↳ Through divination practices

– No

↳ Only through religious specialists

– No

Notes: Although priests, kings, and rabbis are considered as chosen people, God does not exclusively communicate his will through them. He can send his messages to anyone in society. For example, God spoke to Abraham before Abraham became someone "important" for the chosen people.

↳ Only through monarch

– No

↳ Other form of communication with living

– No

↳ Does the text make communication with supreme high-god possible?

– No

Notes: Not directly, but reading and listening to the messages of the text enables people to learn about and understand God's messages. This is one of the main reasons why Targums exist.

Previously human spirits are present

– No

Notes: Whilst the body is considered mortal, the community members believe in the eternal existence of the soul. In this respect, they believe that the soul (nefesh) of the dead is alive, but their spirits (neshama) are not present.

## Non-human supernatural beings are present

– Yes

Notes: Yes, the people believe in the existence of angels, but the supreme power is attributed only to God.

↳ Supernatural beings can be seen

– Yes

Notes: Angels are often sent by God to transmit his messages to human beings. Especially in the Targums, the 'angel of the Lord' often replaces the name of God in the Scripture.

↳ Supernatural beings can be physically felt

– No

Notes: They are not material beings.

↳ Non-human supernatural beings have knowledge of this world

– Yes

↳ Knowledge is restricted to a particular domain of human affairs

– Yes

Notes: They only know things God allows them to know; subsequent answers depend on that.

↳ Knowledge is restricted to (a) specific area(s) within the sample region

– Yes

↳ Knowledge is unrestricted within the sample region

– Yes

↳ Knowledge is unrestricted outside of sample region

– Yes

↳ Can see you everywhere normally visible (in public)

– Yes

↳ Can see you everywhere (in the dark, at home)

– Yes

↳ Can see inside heart/mind (hidden motives)

– Yes

↳ Know basic character (personal essence)

– Yes

↳ Know what will happen to you, what you will do (future sight)

– Yes

↳ Have other knowledge of this world

– Yes

↳ Non-human supernatural beings have deliberate causal efficacy in the world

– No

↳ Non-human supernatural beings communicate with the living according to the text?

– Yes

Notes: As indicated in previous answers, they communicate with the living only when God allows them to do so. The Targumic versions of the biblical text witness to that.

↳ In waking, everyday life?

– Yes

↳ In dreams?

– Yes

↳ In trance possession?

– No

↳ Through divination practices?

– No

↳ Only through religious specialists?

– No

↳ Only through monarch?

– No

↳ Other?

–Specify: no

↳ These supernatural beings have indirect causal efficacy in the world

– Yes

Notes: When they communicate God's will to the people, the people change their behaviour/life according to the messages received. In this respect, yes they have indirect causal efficacy in the world.

↳ These supernatural beings exhibit positive emotion

– Yes

↳ These supernatural beings exhibit negative emotion

– Yes

↳ These supernatural beings possess hunger

– No

↳ These supernatural beings possess/exhibit some other feature

–Specify: no

Does the text attest to a pantheon of supernatural beings?

– No

Notes: God Yahweh is the supreme God, among other gods. These other gods are gods worshipped by non-Israelites; this is evident in the book of Psalms. There is also a belief in the existence of angels who are organized hierarchically. However, they are not considered gods.

Are mixed human-divine beings present according to the text?

– No

Is there a supernatural being that is physically present in the/as a result of the text?

– No

Are other categories of beings present?

–Other [specify]: no

Does the text guide divination practices?

– No

Notes: The text does describe what is pure and what is impure, how to worship, and the like (especially the book of Leviticus), but does not guide divination practices.

## Supernatural Monitoring

Is supernatural monitoring present in the text?

– Yes

Notes: Jewish communities are concerned about ethical norms as outlined in the Pentateuch and practiced within the community. These norms and practices are considered supernatural monitoring. The Targums have a tendency to polarize good and bad. For example, biblical heroes are made exemplary figures, while villains are denigrated. In addition, the Targums do not always clearly present a desirable code of behaviour, but such a code is implicit in their modifications of the biblical text. They stress adherence to the Law and the value of prayer; through these practices supernatural monitoring is understood.

Reference: Katharine Dell. *Ethical and Unethical in the Old Testament*. A&C Black. isbn: 9780567217097. p.235

↳ There is supernatural monitoring of prosocial norm adherence in particular

– Yes

Notes: People are concerned with ethical norms as outlined in the Bible and the local Jewish community (based upon Targumic explanations).

↳ Do expectations of ritual offerings play a role in supernatural monitoring?

– Yes

Notes: Ritual offerings (burnt offering, grain offering, peace offering, sin offering, and guilt offering) as outlined in the preceptive texts of the Bible (Leviticus and Deuteronomy) influence God's behavior towards human beings (i.e. supernatural monitoring).

↳ Libations?

– Yes

↳ Food?

– Yes

↳ Animal sacrifice?

– Yes

↳ Human sacrifice?

– No



↳ Sacred objects?

– No

↳ Daily life objects?

– No

↳ Other?

–Specify: no

↳ Supernatural being care about taboos

– No

↳ Supernatural beings care about murder of coreligionists

– No

Notes: Murder is prohibited by the ten commandments (Ex 20 and Deut 5). Targum Pseudo-Jonathan has a long expansion on Exodus 20:13: "My people, the sons of Israel, You shall not be murderers; you shall not be companions of or partakers with murderers: in the congregations of Israel there shall not be seen a murderous people; neither shall your sons rise up after you and teach one another to take part with murderers: for on account of the guilt of murder the sword cometh forth upon the world: My people of the house of Israel, Be ye not adulterers, nor companions nor partakers with adulterers: nor in the congregations of Israel shall there be seen an adulterous people, that your sons may not arise after you to teach one another to have part with adulterers: for through the guilt of adultery death cometh forth upon the world: Sons of Israel My people, Ye shall not be thieves, nor companions nor partakers with thieves: there shall not be seen in the congregations of Israel a thievish people; that your sons may not arise after you to teach one another to have part with thieves: for on account of the guilt of theft famine cometh forth upon the world: Sons of Israel My people, Ye shall not testify against your neighbours a testimony of falsehood, nor be companions or partakers with those who bear false witness nor shall there be seen in the congregations of Israel a people who testify a testimony of falsehood; neither shall your sons arise after you to teach one another to have part with those who testify falsehood: for because of the guilt of false testimony the clouds go up and the rain cometh not down, and dryness cometh upon the world."

Reference: Exodus 20:13

↳ Supernatural beings care about murder of members of other religions

– Yes

Notes: The murder of any human being is prohibited by the ten commandments (Ex 20 and Deut 5); this also includes members of other religions.

↳ Supernatural beings care about murder of members of other polities

– Yes

Notes: Murder is prohibited by the ten commandments (Ex 20 and Deut 5), which also

includes members of other polities.

## ↳ Supernatural beings care about sex

– Yes

Notes: Adultery is prohibited - as in the ten commandments (Ex 20 and Deut 5).

## ↳ Adultery

– Yes

Notes: Targum Pseudo Jonathan Exodus 20:14: "Sons of Israel My people, Ye shall not be covetous companions or partakers with the covetous: nor shall there be seen in the congregations of Israel a covetous people; that your sons may not arise after you to teach one another to have part with the covetous: neither shall any among you covet the wife of his neighbour, nor his servant, nor his handmaid, nor his ox, nor his ass nor anything that belongeth to his neighbour; because through the guilt of covetousness the government breaketh in upon the possessions of men to take them, and the wealthy are made poor, and slavery cometh upon the world."

Reference: Exodus 20:14

## ↳ Incest

– Yes

Notes: Incest is prohibited - e.g. Leviticus 18. Targum Pseudo-Jonathan Leviticus 18:7: "The nakedness of thy father, or the nakedness of thy mother, thou shall not dishonour. A woman shall not lie with her father, nor a man with his mother; she is thy mother: thou shalt not discover her nakedness."

Reference: Leviticus 18:7

## ↳ Taboo about close blood relations (beyond incest) [e.g. from same clan group, village, settlement, so forth].

– No

## ↳ Specifies taboo regarding power relations (i.e. defines what constitutes abusive behavior)

– No

## ↳ Does worship/veneration include sex acts/references?

– No

## ↳ Other sexual practices

– Yes

Notes: e.g. homosexual practices or other "sexual perversions" as prohibited in the

Bible.

↳ Supernatural beings care about lying

– Yes

Notes: Lying is prohibited - Ten commandments (Ex 20 and Deut 5): "You shall not bear false witness against your neighbor." Tg Pseudo-Jonathan Leviticus 19:11: "Sons of Israel, My people, you shall not steal, nor prevaricate, nor do fraudulently one man with his neighbour."

Reference: Leviticus 19:11

↳ Supernatural beings care about honouring oaths

– Yes

Notes: Once given, vows and oaths are to be kept, otherwise, they are considered a sin (e.g. Deuteronomy 23:21 - "If you make a vow to the Lord your God, you shall not delay fulfilling it, for the Lord your God will require it of you, and you will be guilty of sin")

↳ Supernatural beings care about laziness

– Yes

Notes: Laziness is considered negative: Proverbs 10:4 "Lazy hands make for poverty, but diligent hands bring wealth."

↳ Supernatural beings care about sorcery

– Yes

Notes: Doing sorcery is prohibited. Leviticus 19:31 "Do not turn to mediums or necromancers; do not seek them out, and so make yourselves unclean by them: I am the Lord your God"

↳ Supernatural beings care about non-lethal fighting

– Yes

↳ Supernatural beings care about shirking risk

– No

↳ Supernatural beings care about disrespecting elders

– Yes

Notes: Respect for elders is explicitly focused on parents and family: Ten commandments (Ex 20 and Deut 5): honor your father and your mother

↳ Supernatural beings care about gossiping

– Yes

Notes: Gossip and evil tongue are regarded as evil.

↳ Supernatural beings care about property crimes

– Yes

Notes: The Bible forbids stealing and requires the wrongdoer to make the repair. Leviticus 19:11: "Do not steal"

↳ Supernatural beings care about proper ritual observance

– Yes

↳ Supernatural beings care about performance of rituals

– Yes

Notes: It is focused on both inner disposition and external observation of ritual rules.

↳ Supernatural beings care about conversion of non-religionists

– No

↳ Supernatural beings care about economic fairness

– Yes

↳ Supernatural beings care about personal hygiene

– Yes

Notes: Ritual washing (especially of hands), and cleaning - is the requirement.

↳ Supernatural beings care about or expect the maintenance of the place?

– Yes

↳ Supernatural beings care about other

– Specify: no

Do supernatural beings mete out punishment in the text?

– Yes

Notes: God punishes sin if the person does not follow the moral principles of conduct as set out in the Bible. Targums sometimes change the anthropomorphic wording of the Hebrew. For example, it changes the narrative of Exodus 7:5: "when I stretch forth my hand upon Egypt" into: "when I set the plague of my punishment upon Egypt." in Tg Neofiti.

↳ Is the cause or agent of supernatural punishment known?

– Yes

↳ Done only by high god

– Yes

Notes: God generally punishes sins. Sometimes the cause is explicitly presumed. For example, if someone knows (s)he has done something wrong and then something bad happens to him/her, then the person will attribute that action to God, but sometimes, causality can't be traced, it's just presumed to depend on the case

↳ Done by many supernatural beings

– No

Notes: Early Jewish communities believe in the existence of angels but did not attribute supreme controlling powers to them when it comes to punishments of sins. Only God can punish and forgive sins.

↳ Done through impersonal cause-effect principle

– No

Notes: Punishment of sins is not causal in the sense that it is predictable. Negative life events can be understood as a punishment for sins.

↳ Done by other entities or through other means

– No

↳ Is the reason for supernatural punishment known?

– Yes

↳ Done to enforce religious ritual-devotional adherence?

– Yes

Notes: Those who sin are punished by death. Ezekiel 18:4 "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sins, it shall die."

↳ Done to enforce group norms?

– Yes

Notes: For example, the story of Genesis 6 (Noah's ark).

↳ Done to inhibit selfishness?

– Yes

↳ Done randomly

– Yes

Notes: In the sense that the punishment is not predictable.

- ↳ Other
- No

- ↳ Supernatural punishments are meted out in the afterlife?
- Yes

- ↳ Highly emphasized by the religious group
- Yes

- ↳ Punishments in the afterlife consists of mild sensory displeasure
- No

- ↳ Punishment in the afterlife consists of extreme sensory displeasure?
- Yes

Notes: Sheol is considered as a place of darkness (in every sense) to which the soul descends at death.

- ↳ Punishment in the afterlife consists of reincarnation as an inferior life form?
- No

Notes: Rabbinic Judaism does not believe in reincarnation.

- ↳ Punishment in the afterlife consists of reincarnation in an inferior realm?
- No

Notes: There is no belief in multiple lives (there is no reincarnation). One is rewarded or punished after death.

- ↳ Other form of punishment
- Specify: no

- ↳ Supernatural punishments are meted out in this lifetime?
- Yes

Notes: It is done through making sacrifices according to the rules outlined in the Pentateuch (especially in Leviticus and Deuteronomy) repenting and good deeds.

- ↳ Highly emphasized by the religious group?
- Yes

- ↳ Consists of bad luck?

– Yes

↳ Political failure?

– Yes

↳ Defeat in battle?

– Yes

↳ Crop failure or bad weather?

– Yes

↳ Disaster on journeys?

– Yes

↳ Mild sensory displeasure?

– Yes

↳ Extreme sensory displeasure?

– Yes

↳ Sickness or illness?

– Yes

↳ Impaired reproduction?

– Yes

↳ Back luck visited on descendants?

– Yes

↳ Other?

–Specify: no

Do supernatural beings bestow rewards in the text?

– Yes

Notes: If behaved well, the main reward for a member of the community is eternal salvation after death. "Although the Hebrew Pentateuch lacks any defined notion of the resurrection of the dead or of an afterlife, the targums insert it." This is evident in Tg Neofiti Genesis 3:19 where God punishes Adam

for eating the forbidden fruit: "You will eat bread from the sweat from before your face until you return to the earth, because from it you were created; because you are dust and to dust you are to return. But from the dust you are to arise again to give an account and a reckoning of all that you have done."

Reference: Alan Avery-Peck, Jacob Neusner. *Judaism in Late Antiquity 4. Death, Life-After-Death, Resurrection and The World-to-Come in the Judaisms of Antiquity*. BRILL. isbn: 9789004294141. p.311-312

↳ Is the cause/purpose of supernatural rewards known?

– Yes

Notes: Good deeds in earthly life are the cause of supernatural rewards.

↳ Done only by high god

– Yes

Notes: God is considered the final judge.

↳ Done by many supernatural beings

– No

↳ Done through impersonal cause-effect principle

– Yes

↳ Done to enforce religious ritual-devotional adherence

– Yes

↳ Done to enforce group norms?

– Yes

Notes: Good behavior includes observing group norms. So, implicitly yes - rewards or promises of rewards are done to enforce group norms.

↳ Done to inhibit selfishness?

– Yes

↳ Done randomly

– Yes

↳ Supernatural rewards are bestowed out in the afterlife?

– Yes

Notes: Observing the commandments and good behavior in the community are rewarded in



the afterlife in the form of eternal salvation. Rewards are provided by God Yahweh.

↳ Highly emphasized by the religious group?

– Yes

↳ Reward in the afterlife consists of mild sensory pleasure?

– No

↳ Consists of extreme sensory pleasure?

– No

Notes: Pleasures are not mentioned in discourses about salvation by rabbinic Jews. There is the conception of a world to come in which the pious and righteous will have happy and abundant life whereas the wicked ones will descend to Sheol.

↳ Consists of eternal happiness?

– Yes

Notes: "Satisfaction with one's lot, and not material wealth, yields happiness in the present and eternal reward in the world to come."

Reference: Ari Mermelstein. Happiness. Judaism. Rabbinic Judaism. (Ari Mermelstein, Dale Allison C., Ed.), Encyclopedia of the Bible and Its Reception. De Gruyter. p.279-280.

↳ Consists of reincarnation as a superior life form?

– No

↳ Consists of reincarnation in a superior realm?

– No

↳ Other?

– No

↳ Supernatural rewards are bestowed out in this lifetime?

– Yes

Notes: God is believed to give prosperity to those who observe the commandments. Supernatural rewards come in the form of health, good luck, political success, success in battle, and the like.

↳ Highly emphasized?

– Yes

- ↳ Consists of good luck?  
– Yes
- ↳ Consists of political success or power?  
– Yes
- ↳ Consists of success in battle?  
– Yes
- ↳ Consists of peace or social stability?  
– Yes
- ↳ Consists of healthy crops or good weather?  
– Yes
- ↳ Consists of success on journeys?  
– Yes
- ↳ Reward in this life consists of mild sensory pleasure?  
– Yes
- ↳ Reward in this life consists of extreme sensory pleasure?  
– Yes
- ↳ Reward in this life consists of enhanced health?  
– Yes
- ↳ Reward in this life consists of enhanced reproductive success?  
– Yes
- ↳ Reward in this life consists of fortune visited on descendants?  
– Yes
- ↳ Other?  
–Specify: no

## Messianism/Eschatology

Are messianic beliefs present in the text?

– No

Notes: In the Targumic texts, the passages interpreted messianically are generally the same in all of them, and the Messiah is given the title King Messiah. For example, In Tg Neofiti Gen 3:15 it is said that some unspecified persons will make appeasement in the end, i.e. the day of King Messiah.

Reference: Martin McNamara. Targum Neofiti 1: Genesis. A Michael Glazier Book, The Liturgical Press. isbn: 0-8146-5476-2. p.39

Is an eschatology present in the text?

– Yes

Notes: The Targumists develop eschatological concepts such as resurrection, Messianism, and the final reward. In addition, they also spoke of the 'final banquet': e.g. Targum Isaiah 25:6-8; Targum Ezekiel 39:16-20 4 Ezra 6:48-52; Baruch 29:4; 1 Enoch 60:7-10.

Reference: Geoffrey Khan, Diana Lipton. Studies on the Text and Versions of the Hebrew Bible in Honour of Robert Gordon. BRILL. isbn: 9789004217379. p.315



Eschaton is in this lifetime

– No



At specified time in future

– No



At unspecified time in near future

– Yes



At unspecified time in distant future

– Yes



At some other time [specify]

– No



Adherents need to perform specific tasks to bring about World's end

– No



Divine judgment event

– Yes

- ↳ Restoration of the world
  - Yes
- ↳ Start of a new temporal cycle
  - Yes
- ↳ Establishment of new political system
  - Yes
- ↳ Establishment of new religious system
  - No
- ↳ Other form of eschatology?
  - Specify: no
- ↳ Will anyone survive the eschaton?
  - Field doesn't know

## Norms & Moral Realism

Are general social norms prescribed by the text?

– Yes

Notes: In the Jewish tradition, the Law (Torah) was given to the people through Moses. In the Targumic tradition, the Torah is identified with wisdom and a midrashic interpretation of Proverbs 8:22. God placed the first man in the Garden of Eden to toil in the Law and to keep its commandments (Tg. Neofiti Genesis 2:15). Social norms are derived from the Torah and Targumic understanding of the precepts. As we have already seen, the Targums contain various degrees of imaginative exegesis in their rendering of the biblical text. for example, "the Targum for Shavuot includes piyyutim for almost all of the commandments and a long narrative about Hananiah, Mishael, and Azariah as models of fealty to God. (This tale is found in many copies of Midrash on the Ten Commandments)."

Reference: Martin McNamara. Targum Neofiti 1: Genesis. A Michael Glazier Book, The Liturgical Press. isbn: 0-8146-5476-2. p.40

Reference: Rachel Mikva S.. Midrash in the Synagogue and the Attenuation of Targum. Jewish Studies Quarterly, 18(4) p.322

Is there a conventional vs. moral distinction in the religious text?

– No

Are there centrally important virtues advocated by the text?

– Yes

Notes: Observing the commandments implies doing good works and working on virtues. Such an emphasis is visible in the Targums. When it refers to humans, the Targumic tradition usually understands the Hebrew lexeme *tm* ('perfect') as 'perfect in good works'. Observing the commandments also includes working on other virtues like honesty, courage, generosity, charity etc.

#### ↳ Honesty/trustworthiness/integrity

– Yes

Notes: E.g. Tg Proverbs 12:7 "The one who testifies faithfully performs integrity/trustworthiness (צדִיקוּתָא) and the one who lies deceit"

#### ↳ Courage (in battle)

– Yes

Notes: Tg Pseudo-Jonathan on Deuteronomy 31:6: "Be strong, then, and of good courage, fear not, nor be dismayed before them; for the Shekinah of the Lord your God will be the Leader of you, He will not forsake nor be far from you."

Reference: Deuteronomy 31:6

#### ↳ Courage (generic)

– Yes

Notes: Targum Jonathan on Joshua 1:9 "הֲלֹא פִקְדֵיךָ תִקְוֶה וְעֵלָם לֹא תִדְחַל וְלֹא תִתְבַּר אֲרִי בְסַעְדֵךָ מִיִּמְכָא דִּי" אֱלֹהֵךָ בְּכָל אֲתֵר דְתִהְיֶה "Did I not order you: be strong and resolute, do not be terrified or dismayed, for the Memra of the Lord your God is with you wherever you go." The Targum here deliberately uses 'Memra' in difference to the Hebrew original. Using 'Memra of the Lord' to avoid speaking directly of the Lord, is one of the main Targumic features. In the Targum, it is not the Lord, but the Memra of the Lord who performs or says things. This, however, does not imply that God is not the actor of his own actions.

Reference: Joshua 1:9

#### ↳ Compassion/empathy/kindness/benevolence

– Yes

Notes: Targum Pseudo-Jonathan on Exodus 33:19 "but He said, Behold, I will make all the measure of My goodness pass before thee, and I will give utterance in the good name of the Word of the Lord before thee; and I will have compassion upon whom I see it right to have compassion, and will be merciful to whom I see it right to have mercy."

Reference: Exodus 33:19

#### ↳ Mercy/forgiveness/tolerance

– Yes

Notes: For example the Palestinian Targums present a theological debate between Cain and Abel (Genesis 4) once they arrived at the field. Palestinian Tg: 'I see that the world was created by mercy and is governed by mercy.' Tg Neofiti: I know that the world was not created by

mercy, that it is not governed according to the fruit of good deeds and that there is favor in judgment. We can see on this example that the debate about understanding of mercy is different.

Reference: Jouette Bassler M.. Cain and Abel in the Palestinian Targums: A Brief Note on an Old Controversy. *Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Period*, 17(1) p.56-57

## ↳ Generosity/charity

– Yes

Notes: Targum Jonathan on Isaiah 58:10: וְתַתִּיחַ קָדָם כְּפָנָא בְּפִשְׁךָ וּנְפִשׁ מְסֻבָּא תִשְׁבַּע וַיְדַבֵּר בְּחֹשֶׁךָ נְהוּרָךְ: "Offer help to the hungry and satisfy the famished creature, and your light will shine in darkness, and your gloom shall be like noonday." The Targum slightly modifies the Hebrew: 'offer help to the hungry' would literally be 'blow your soul to the hungry' i.e. be - generous.

Reference: Isaiah 58:10

## ↳ Selflessness/selfless giving

– Yes

## ↳ Righteousness/moral rectitude

– Yes

## ↳ Ritual purity/ritual adherence/abstention from sources of impurity

– Yes

Notes: e.g. discussion on clean and unclean animals in Leviticus 11

## ↳ Respectfulness/courtesy

– Yes

## ↳ Familial obedience/filial piety

– Yes

## ↳ Fidelity/loyalty

– Yes

## ↳ Cooperation

– Yes

## ↳ Independence/creativity/freedom

– Yes

↳ Moderation/frugality

– Yes

↳ Forbearance/fortitude/patience

– Yes

↳ Diligence/self-discipline/excellence

– Yes

↳ Assertiveness/decisiveness/confidence/initiative

– Yes

↳ Strength (physical)

– Yes

↳ Power/status/nobility

– Yes

↳ Humility/modesty

– Yes

Notes: Targum Pseudo-Jonathan on Leviticus 16:29: "And this shall be to you for an everlasting statute: in the seventh month, it is the month Tishri, on the tenth day of the month, you shall humble your souls, (abstaining) from food, and from drinks, and from the use of the bath, and from rubbing, and from sandals, and from the practice of the bed: nor shall you do any work, neither the native-born nor the stranger who dwelleth among you."

Reference: Leviticus 16:29

↳ Contentment/serenity/equanimity

– Yes

↳ Joyfulness/enthusiasm/cheerfulness

– Yes

Notes: Targum to Psalm 47:2 "כל עמִיָּא תִקְעוּ יְדֵא בְּחִדְוָא יְבִיבוּ קְדָם ִּי בְּקֵל תִּשְׁבְּחִתָּא "All the people, clap your hands with joy, shout gloriously before God."

Reference: Psalm 47:2

↳ Optimism/hope

– Yes

↳ Gratitude/thankfulness

– Yes

↳ Reverence/awe/wonder

– Yes

↳ Faith/belief/trust/devotion

– Yes

↳ Wisdom/understanding

– Yes

Notes: Targum to Proverbs 4:5 קְנֵה חָכְמָתָא קְנֵה דְיוֹנָא לֹא תִנְשִׁי וְלֹא תִסְטִי מִן מֵאֲמָרֵי פִּיָּי "Acquire wisdom, acquire understanding, do not forget and do not depart from my words"

Reference: Proverbs 4:5

↳ Discernment/intelligence

– Yes

Notes: The opening chapter of the book of Proverbs speaks about how proverbs help acquire intelligence, learning, and discernment. Targum to Proverbs 1:5 יִשְׁמַע חִכְיָמָא וְיוֹסִיף מִדְּעָא וְסוֹכְלֵתָבָא "The wise man, hearing them, will gain more wisdom; the discerning man will learn to be adroit."

Reference: Proverbs 1:5

↳ Beauty/attractiveness

– Yes

↳ Cleanliness (physical)/orderliness

– Yes

Notes: Targum Pseudo-Jonathan on Deuteronomy 23:11-14: "Should there be a man among you who is unclean from accidents of the night, let him go without the camp, and come not among the tents. But at evening time let him wash with water, and on the going down of the sun he may come within the camp. Let a place be prepared for thee without the camp where thou mayest shed the water of thy feet, and insert a blade with your weapon in the place oil which you bind your swords, and in thy sitting without thou shalt dig with it, and do what thou needest there, and turn and cover it."

Reference: Deuteronomy 23:11-14



↳ Other important virtues

– No

## Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– No

Does the text require constraints on sexual activity (partial sexual abstinence)?

– Yes

Notes: Sexual sins belong to central sins in Judaism. There is an expansion in Tg Neofiti regarding Sodom: (Genesis 13:13) "And the people of Sodom were evil, one toward the other, and were very guilty before the Lord of revealing their nakedness and of the shedding of blood and of foreign worship." Also, "in th biblical text [Exodus 19:14-15] Moses, after receiving God's command to have the people sanctify themselves, adds to God's instructions when he tells the people to refrain from sexual intercourse as well."

Reference: Naomi Koltun-Fromm. Sexuality and Holiness: Semitic Christian and Jewish Conceptualizations of Sexual Behavior. *Vigiliae Christianae*, 54(4) p.389

↳ Monogamy (males)

– No

↳ Monogamy (females)

– No

↳ Other sexual constraints (males)

– I don't know

↳ Other sexual constraints (females)

– I don't know

Does the text require castration?

– No

Does the text require fasting?

– Yes

Notes: Fasting is a requirement already in the Hebrew Bible. Targums sometimes expand the Hebrew text to accentuate the message. For example, Tg Neofiti expands Leviticus 23-27: "But on the tenth day of this seventh month is the Day of Atonement; a holy convocation shall it be to you, and you shall

humble your souls, (abstaining) from food, and from drink, and from the use of the bath, and from anointing, and the use of the bed, and from sandals; and you shall offer an oblation before the Lord." This is the expansion of the Hebrew Leviticus 23:27: "Mark, the tenth day of this seventh month is the Day of Atonement. It shall be a sacred occasion for you: you shall practice self-denial, and you shall bring an offering by fire to יהוה."

Reference: Leviticus 23

Does the text require forgone food opportunities (taboos on desired foods)?

– Yes

Does the text require permanent scarring or painful bodily alterations?

– No

Does the text require painful physical positions or transitory painful wounds?

– No

Does the text require sacrifice of adults?

– No

Does the text require sacrifice of children?

– Yes

Notes: Not on a regular basis, but the story from Genesis 22 is an example of such a requirement; namely, Abraham is asked by God to offer his own son Isaac as a sacrifice: Tg Pseudo-Jonathan Genesis 22:2: "And He said, Take now thy son, thy only one whom thou lovest, Izhak, and go into the land of worship, and offer him there, a whole burnt offering, upon one of the mountains that I will tell thee." This is a slightly modified rendering of the Hebrew: "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you."

Reference: Genesis 22

Does the text require self-sacrifice (suicide)?

– No

Does the text require sacrifice of property/valuable items?

– No

Does the text require sacrifice of time (e.g. attendance at meetings or services, regular prayer, etc.)?

– Yes

Notes: A prayer is not only a need of human beings, but also God's requirement; e.g. Jeremiah 29:11-

12:"For I am conscious of my thoughts about you, says the Lord, thoughts of peace and not of evil, to give you hope at the end. And you will go on crying to me and making prayer to me, and I shall give ear to you." Targum Jonathan renders it into Aramaic using the typical Targumic feature 'qdm' (in front of/before): "And you will pray in front of me and I shall receive your prayers and you will ask/pray from before me, and I shall consider your petitions."

Does the text require physical risk taking?

– No

Does the text require accepting ethical precepts?

– Yes

Notes: Ethical precepts as outlined in the ten commandments. The meturgemanim (interpreters) translate the ten commandments (Ex 20:2-17) to the Aramaic audience without altering the message of the Hebrew original. They expand the narrative, though. For example, Tg Pseudo-Jonathan on Ex 20,2: "The second word which came forth from the mouth of the Holy One, whose name be blessed, was like storms, and lightnings, and flames of fire. A burning light was on His right hand and on His left and was borne through the air of the heavens, returned, and was made manifest unto the camp of Israel; it returned, and was engraven on the tables of the covenant, and was turned in them from side to side. Then called He, and said, House of Israel, My people, Thou shalt have no other God beside Me." This targum is much longer than the Hebrew original upon which it is based: "You will have no other gods besides Me." The message of the commandment remains the same.

Reference: Exodus 20

Does the text require marginalization by out-group members?

– Yes

Does the text require participation in small-scale rituals (private, household)?

– Yes



What is the average interval of time between performances?

– Field doesn't know

Does the text require participation in large-scale rituals?

– No

Are extra-ritual in-group markers present as indicated in the text?

– No

Does the text employ fictive kinship terminology?

– No

Does the text include elements that are intended to be entertaining?

– No

Does the text specify sacrifices, offerings, and maintenance of a sacred space?

– Yes

↳ Are sacrifices specified by the text?

– Yes

↳ Animal sacrifice?

– Yes

Notes: Targum Pseudo-Jonathan 15:9 "And He said, Bring Me oblations, and offer before Me an heifer of three years, and a goat of three years, a ram of three years, and a dove, and the young of a pigeon."

Reference: Genesis 15:9

↳ Human sacrifice?

– No

↳ Are there self-sacrifices specified by the text?

– No

↳ Are there material offerings present?

– Yes

↳ Are they mandatory?

– Yes

↳ Are they composed of valuable objects?

– Yes

↳ Are they composed of daily-life objects?

– Yes

↳ Are material offerings interred at this place (in caches)?

– No

↳ Are there particular smells associated with material offerings?

– Yes

↳ Are there particular visual stimuli (colors, symbols) associated with the offerings? (I.e. 'must be bright' 'must include red')

– No

↳ Other?

–Specify: no

↳ Is attendance to worship/sacrifice mandatory?

– Yes

Notes: For example, the sin offering is mandatory (Leviticus 4)

↳ By the community?

– Yes

↳ By specific individuals?

– Yes

↳ Is the maintenance of the place regulated by the text?

– Yes

Notes: For example, 2 Chronicles 29:3-31:21.

↳ Is it required?

– Yes

↳ Is there cleansing (for the maintenance)?

– Yes

↳ Are there periodic repairs/reconstructions?

– No

↳ Is the maintenance performed by permanent staff?

– Yes

↳ Other?

## Institutions & Production Environment of Text

### Society & Institutions

Society of religious group that produced the text is best characterized as:

– A Faith Elect

Notes: The Pentateuch (i.e. the Torah) is at the very heart of Jewish life (at home, in the liturgy and in schools). Targumic interpretations of the Torah (which include haggadic and exegetical tradition) coincide with the rabbinic tradition. There is a strong conceptual link between the Targums and rabbinic Judaism.

Are there specific elements of society that have controlled the reproduction of the text?

– A Faith Elect

Notes: The Jewish authorities (rabbis) were responsible for transmitting the Targums. The transmission is done directly - via manuscript reproduction, and via indirect transmission. For example, some Targumic interpretations can be found in other Jewish literature like Genesis Rabba, Talmud and the like.

Are there specific elements of society involved with the destruction of the text?

– A Faith Elect

Notes: The texts are not destroyed, since they contain the name of God. They are put in a genizah instead. The genizah is a place in a Jewish synagogue designated for storing worn-out sacred (Hebrew and Aramaic) books.

### Welfare

Does the text specify institutionalized famine relief?

– No

Notes: Not in the strict sense, but the famine-based narratives are present in biblical narratives. For example, because of the famine, Jacob and his entire family went to Egypt to seek refuge from famine. Famine actually represents the motivating factor for major changes. In addition, "rain and the lack thereof, as well as abundance of food and famine, are thematized as signs of blessing and punishment, righteousness and wickedness." (e.g. Numbers 11:13-17). The Targums do not use specific vocabulary to interpret this phenomenon. In this case, they simply render the Hebrew narrative into Aramaic.

Reference: Aryeh Cohen. Justice, Wealth, Taxes: A View from the Perspective of Rabbinic Judaism. The Journal of Religious Ethics, 43(3) p.410

Does the text specify institutionalized poverty relief?

– No

Notes: Not in an institutionalized way, but it is strongly recommended to help the needy and the poor. For example, Leviticus 19:10 says: "You shall not gather the fallen grapes of your vineyard; you shall leave them for the poor and the sojourner." The Targumic tradition (Onqelos, Pseudo-Jonathan, Neofiti) supports this reading of the verse.

Does the text specify institutionalized care for elderly & infirm?

– Yes

Notes: Leviticus 19:32 "You will stand up before the gray head and honor the face of an old man, and you will fear your God, I am the Lord."

Other forms of welfare?

– No

## Education

Are there formal educational institutions available for teaching the text?

– Yes

Notes: The Targums were mainly delivered in synagogues, but also in schools. In Talmud Yerushalmi (Megillah 4,1) there is a saying "concerning the Targum in the synagogue attributed to Rav Samuel bar R. Isaac: 'R. Samuel bar R. Isaac entered a synagogue and saw a certain man translating while leaning against a pillar. He said to him: It is forbidden to you! Just as it was given in awe and reverence, thus we have to treat it with awe and reverence.' According to R. Samuel then, the Targum merits the same respect as that accorded the Law itself." R. Samuel from this story used to issue edicts in the areas of the public reading of the Scriptures and of the school system. He also had a role as the administrator of the school system.

Reference: Anthony York D.. The Targum in the Synagogue and in the School. Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Period, 10(1) p.75

Are there formal educational institutions specified according to the text?

– No

Notes: The Targums as interpretation of the Hebrew Bible, do not deal with schools as educational institutions since the nature of biblical narratives is different. However, the Biblical text provides the basis for teaching in Jewish communities. Usually, the teachers in the school system served as meturgemanim (interpreters / we have already seen this term before), but it was not excluded that a capable pupil does so as well. In practice, this means that a child under thirteen was permitted to read the Hebrew text and translate it - to say it more precisely - he could only transmit translations he received from his teachers, he was not permitted to act as his own translator.

Does the text make provisions for non-religious education?

– No

Notes: The Targums were created within and for the Jewish audience.

Does the text restrict education to religious professionals?

– No

Notes: Not the biblical text itself, but the Jewish community did so. A Targumist was the person responsible to translate and interpret the biblical text and teach the people according to the needs of the community he belonged to. Sometimes, his interpretations would be "converse translations" which involved "saying the exact opposite of what the original Hebrew text intends, for example by the insertion or omission of a negative particle."

Reference: Robert P. Gordon. *Hebrew Bible and Ancient Versions*. Routledge. isbn: 9781317122944. p.303

Does the text restrict education among religious professionals?

– No

Is education gendered according to the text?

– Yes

Notes: In the rabbinic period the Targum served as a translation and elucidation of the scriptural readings. "In BT Ber 8ab we find: 'R. Huna b. Judah says in the name of R. Ammi: A man should always complete his parashiyot together with the congregation, reading twice the Hebrew text and once the Aramaic Targum, and even such verses as Atarot and Dibon, for if one completes his parashiyot together with the congregation, his days and years are prolonged.'" According to this text, it is clear that the delivering of the Targums and teaching the people were restricted to men. However, it does not exclude the possibility of women learning the Torah and interpretations during the liturgy in the synagogue; but they were not trained meturgemanim (interpreters).

Reference: Alberdina Houtman, E. van Staaldoune-Sulman, Hans-Martin Kirn. *A Jewish Targum in a Christian World*. BRILL. isbn: 9789004267824. p.81-82

Is education gendered with respect to this text and larger textual tradition?

– I don't know

Does the text specify teaching relationships or ratios? (i.e.: 1:20; 1:1)

– No

Are there specific relationships to teachers that are advocated by the text?

– No

Are there worldly rewards/benefits to education according to the text specified by the text itself?

– Yes

Notes: There was a belief that if one completes his parashiyot together with the congregation, his days and years are prolonged.



## Bureaucracy

Is bureaucracy regulated by this text?

– No

## Public Works

Does the text detail interaction with public works?

– No

## Taxation

Does the text specify forms of taxation?

– Yes

Notes: There are different types of taxes in the Bible: income tax, property tax, special assessment tax, and poll tax. An income tax is a levy based on the income of a person or the yield of property, such as farmland or herds of livestock (e.g. Gen 47:26). A property tax is assessed on basis of the valuation of personal or real property (e.g. 2 Kings 23:35). A special assessment tax is a tax levied to raise revenue for specific projects (2 Chronicles 24:5). A poll tax is a flat sum levied on a per-capita basis (e.g. Exodus 30:12). In the Targums, mas/missin are taxes in general, whereas karga' is specifically poll-tax, as opposed to tasqa' - ground rent.

Reference: Manuel Jose L., Charles Moore K.. The Development of Taxation in the Bible: Improvements in Counting, Measurement, and Computation in the Ancient Middle East. The Accounting Historians Journal, 25(2) p.65-67

Reference: Philip S. Alexander. The Targum of Lamentations. Liturgical Press. isbn: 9780814658642. p.110



Does the text require the religious group in question levy taxes or tithes?

– Yes



Are taxes levied on the group's adherents by an institution(s) other than the religious group in question?

– No



Is taxation linked to an understanding of charitable giving?

– No

## Warfare

Does the text mention warfare?

– Yes



Does the text dictate how to control an institutionalized military?

– No

Notes: Not in the strict sense, but it does indicate that man's ornament of war is not to be put on a woman; Tg Onqelos Deuteronomy 22:5: "Let no man's ornament of war be put on a woman." This is slightly different from the Hebrew original which reads: " A woman shall not wear that which belongs to a man."



Does the text restrict/advocate for participation in exogenous military organizations?

– No



Does the text celebrate/bemoan protection/subjugation by an exogenous military force?

– No

## Food Production

Does the text mentioned food production/disbursement?

– No

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