

Volume 3



The Aramaic Bible

Targum Neofiti 1

&

Targum Pseudo-Jonathan

Leviticus

Targum Neofiti 1: Leviticus

Targum Pseudo-Jonathan: Leviticus

THE ARAMAIC BIBLE

• THE TARGUMS •



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Volume 3

Targum Neofiti 1: Leviticus

Translated, with Apparatus

BY

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Introduction and Notes

BY

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Targum Pseudo-Jonathan: Leviticus

Translated, with Notes

BY

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A Michael Glazier Book



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EDITORS' FOREWORD

While any translation of the Scriptures may in Hebrew be called a Targum, the word is used especially for a translation of a book of the Hebrew Bible into Aramaic. Before the Christian era Aramaic had in good part replaced Hebrew in Palestine as the vernacular of the Jews. It continued as their vernacular for centuries later and remained in part as the language of the schools after Aramaic itself had been replaced as the vernacular.

Rabbinic Judaism has transmitted Targums of all books of the Hebrew canon, with the exception of Daniel and Ezra-Nehemiah, which are themselves partly in Aramaic. We also have a translation of the Samaritan Pentateuch into the dialect of Samaritan Aramaic. From the Qumran library we have sections of a Targum of Job and fragments of a Targum of Leviticus, chapter 16, facts which indicate that the Bible was being translated into Aramaic in pre-Christian times.

Translations of books of the Hebrew Bible into Aramaic for liturgical purposes must have begun before the Christian era, even though none of the Targums transmitted to us by rabbinic Judaism can be shown to be that old and though some of them are demonstrably compositions from later centuries.

In recent decades there has been increasing interest among scholars and a larger public in these Targums. A noticeable lacuna, however, has been the absence of a modern English translation of this body of writing. It is in marked contrast with most other bodies of Jewish literature, for which there are good modern English translations, for instance the Apocrypha and Pseudepigrapha of the Old Testament, Josephus, Philo, the Mishnah, the Babylonian Talmud and Midrashic literature, and more recently the Tosefta and Palestinian Talmud.

It is hoped that this present series will provide some remedy for this state of affairs.

The aim of the series is to translate all the traditionally-known Targums, that is those transmitted by rabbinic Judaism, into modern English idiom, while at the same time respecting the particular and peculiar nature of what these Aramaic translations were originally intended to be. A translator's task is never an easy one. It is rendered doubly difficult when the text to be rendered is itself a translation which is at times governed by an entire set of principles.

All the translations in this series have been specially commissioned. The translators have made use of what they reckon as the best printed editions of the Aramaic Targum in question or have themselves directly consulted the manuscripts.

The translation aims at giving a faithful rendering of the Aramaic. The introduction to each Targum contains the necessary background information on the particular work.

In general, each Targum translation is accompanied by an apparatus and notes. The former is concerned mainly with such items as the variant readings in the Aramaic texts, the relation of the English translation to the original, etc. The notes give what explanations the translator thinks necessary or useful for this series.

Not all the Targums here translated are of the same kind. Targums were translated at different times, and most probably for varying purposes, and have more than one interpretative approach to the Hebrew Bible. This diversity between the Targums themselves is reflected in the translation and in the manner in which the accompanying explanatory material is presented. However, a basic unity of presentation has been maintained. Targumic deviations from the Hebrew text, whether by interpretation or paraphrase, are indicated by italics.

A point that needs to be stressed with regard to this translation of the Targums is that by reason of the state of current Targumic research, to a certain extent it must be regarded as a provisional one. Despite the progress made, especially in recent decades, much work still remains to be done in the field of Targumic study. Not all the Targums are as yet available in critical editions. And with regard to those that have been critically edited from known manuscripts, in the case of the Targums of some books the variants between the manuscripts themselves are such as to give rise to the question whether they have all descended from a single common original.

Details regarding these points will be found in the various introductions and critical notes.

It is recognized that a series such as this will have a broad readership. The Targums constitute a valuable source of information for students of Jewish literature, particularly those concerned with the history of interpretation, and also for students of the New Testament, especially for those interested in its relationship to its Jewish origins. The Targums also concern members of the general public who have an interest in the Jewish interpretation of the Scriptures or in the Jewish background to the New Testament. For them the Targums should be both interesting and enlightening.

By their translations, introductions, and critical notes, the contributors to this series have rendered an immense service to the progress of Targumic studies. It is hoped that the series, provisional though it may be, will bring significantly nearer the day when the definitive translation of the Targums can be made.

Kevin Cathcart

Martin McNamara, M.S.C.

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PREFACE

This present volume is numbered Volume 3 in the whole series, even though two volumes (Volumes 1A and 1B) were required for the Targums of Genesis, other than that of Onqelos.

The original plan was to publish the entire corpus of Palestinian Targums (Neofiti, Neofiti glosses, Fragment Targums, Pseudo-Jonathan) in the first five volumes of this series—one volume for each of the books of the Pentateuch. It was also planned to have Neofiti, with its Apparatus and notes, on pages facing the corresponding text and notes of Pseudo-Jonathan. Detailed examination of the midrashim common to both would be in the Pseudo-Jonathan section, with reference to this in the notes to Neofiti. Such a presentation of texts and notes proved too cumbersome from the publishing point of view, principally because the space required for each of the two blocks would not correspond. It was finally decided to present each of the two (Neofiti and Pseudo-Jonathan) separately, and further, to devote a volume to each for Genesis (Volume 1A and 1B of this series). It has been found possible to combine both in one volume for Exodus and Leviticus.

The introduction to Neofiti treats briefly of Leviticus in Jewish tradition and of the Book of Leviticus and rabbinic midrash. It then goes on to examine in some detail the translation techniques in Targum Neofiti Leviticus.

The text of Neofiti had already been translated by Michael Maher and the present writer for the *editio princeps* under the editorship of Alejandro Díez Macho (1970). The editor has completely revised this translation for the present work.

In this translation, as in all volumes in this series, words in italics in the translation proper denote deviation in the Targum from the Hebrew Text.

This first part of the volume contains all the material of the Palestinian Targums of Leviticus, with the exception of Pseudo-Jonathan. The Apparatus contains all the marginal variants in the manuscript of Codex Neofiti 1, apart from merely orthographical and grammatical ones. The significant variants of the other Palestinian Targum texts are also given. When it is perceived (as, for instance, Lev 24:12) that other texts contain a recension worthy of reproduction in full, this is done. In such cases the reproduction of the simple variants would fail to do justice to the texts.

As in the case of Neofiti Genesis and Exodus, notes to Neofiti Leviticus (by Robert Hayward) concentrate on the features and peculiarities of Neofiti's text, with the minimum of reference required for an understanding of the midrash common to Neofiti and Pseudo-Jonathan. For fuller treatment the reader is constantly referred to

the notes on this latter. This concentration on the peculiarities of Neofiti is a feature of the treatment of all the books of the Pentateuch in this series. From this it becomes clear that in good part, at least, Neofiti represents a unified approach to the understanding and translation of the Torah.

The second part of this volume has a translation of Targum Pseudo-Jonathan, with accompanying notes. Much of what is said in Volume 1B (*Targum Pseudo-Jonathan: Genesis*, pp. 2–11), about the Halakah and Haggadah in Pseudo-Jonathan and about the language of this Targum remains true for Pseudo-Jonathan's version of Leviticus. A special Introduction to Leviticus of Pseudo-Jonathan is given in the present volume (see pp. 115–119). In this Introduction the view is formulated that the author of Pseudo-Jonathan depended heavily on *Sifra* and borrowed from several other midrashim. Attention is drawn to some of the stylistic characteristics of Pseudo-Jonathan's version of Leviticus, and especially to the author's method of translating words and phrases that recur frequently.

Acknowledging once again our debt to Michael Glazier for the initiation of this series, we must also express gratitude to The Liturgical Press for having agreed so generously to continue it; to Mark Twomey, managing editor, for general supervision; and particularly to John Schneider, who took over the task of editing the volumes in this series and overseeing their publication. The quality of these volumes owes much to his exceptional editorial skills. Finally, we once again thank Mrs. Chrissie Moore, who painstakingly and carefully keyed into the computer the entire text of this work.

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ABBREVIATIONS

<i>Abod. Zar.</i>	Abodah Zarah
<i>Ant.</i>	Josephus, <i>Jewish Antiquities</i>
<i>Arak.</i>	Arakin
<i>ARN A</i>	Aboth de Rabbi Nathan, A
<i>ARN B</i>	Aboth de Rabbi Nathan, B
<i>b.</i>	Babylonian Talmud
<i>B. Bat.</i>	Baba Bathra
<i>B. Mez.</i>	Baba Mezia
<i>B. Qam.</i>	Baba Qamma
<i>Bek.</i>	Bekhoroth
<i>Ber.</i>	Berakhoth
BHS	Biblia Hebraica Stuttgartensia
<i>Bikk.</i>	Bikkurim
<i>Cant. R.</i>	Canticles Rabba (Midrash)
CTg (A,B,C, etc.)	Cairo Genizah (Pal.) Tg. Manuscript. (See bibliography under Klein, 1986).
<i>Deut. R.</i>	Deuteronomy Rabba
<i>Eccl. R.</i>	Ecclesiastes Rabba
<i>Ed. pr.</i>	<i>Editio princeps</i> of Tg. Ps.-J. (Venice, 1598)
<i>Erub.</i>	Erubin
<i>Exod. R.</i>	Exodus Rabba
Frg. Tg(s).	Fragment Targum(s). (See bibliography under Klein, 1980A.)
<i>Gen. R.</i>	Genesis Rabba

<i>Gitṭ.</i>	Giṭṭin
<i>Hag.</i>	Hagigah
<i>Hor.</i>	Horayoth
HT	Hebrew Text
<i>Hul.</i>	Ḥullin
<i>j.</i>	Jerusalem (or Palestinian) Talmud
<i>Jub.</i>	<i>Book of Jubilees</i>
<i>Ker.</i>	Kerithoth
<i>Ketub.</i>	Ketuboth
L	Frg. Tg. Leipzig MS
<i>LAB</i>	Pseudo-Philo's <i>Liber Antiquitatum Biblicarum</i>
<i>Lam. R.</i>	Lamentations Rabba
LXX	The Septuagint
<i>Leq. Tob</i>	Leqah Tob
<i>Lev. R.</i>	Leviticus Rabba
Lond.	British Library MS 27031 of Ps.-J.
<i>m.</i>	Mishnah
<i>Mak.</i>	Makkoth
<i>Meg.</i>	Megillah
<i>Mek.</i>	Mekhilta de R. Ishmael.
<i>Menah.</i>	Menahoth
Meturg.	<i>Meturgeman</i> of Elias Levita
<i>M. Qat.</i>	Mo'ed Qatan
Mus.	Benjamin Musafia, <i>Sefer Musaf ha-'Aruk</i> , in <i>Aruch</i> , ed. Amsterdam
N	Nürnberg Frg. Tg. Manuscript
<i>Naz.</i>	Nazir
<i>Ned.</i>	Nedarim
<i>Neg.</i>	Negaim
Nf	Neofiti
Nfi	Neofiti interlinear gloss
Nfmg	Neofiti marginal gloss
<i>Nidd.</i>	Niddah

<i>Num. R.</i>	Numbers Rabba
<i>Ohol.</i>	Oholoth
<i>Onq.</i>	Onqelos
<i>P</i>	Paris BN Frg. Tg. Manuscript
<i>Pal. Tg(s).</i>	Palestinian Targum(s)
<i>Pes.</i>	Pesahim
<i>Pesh.</i>	Peshitta
<i>Pes. R.</i>	Pesiqta Rabbati
<i>PRE</i>	Pirqe de R. Eliezer
<i>PRK</i>	Pesiqta de Rab Kahana
<i>Ps.-J.</i>	Targum Pseudo-Jonathan
<i>Qidd.</i>	Qiddushin
<i>Rosh Hash.</i>	Rosh Ha-Shanah
<i>Sam.</i>	Samaritan Pentateuch
<i>Sam. Tg.</i>	Samaritan Targum
<i>Sanh.</i>	Sanhedrin
<i>Shabb.</i>	Shabbath
<i>Shebu.</i>	Shebu'oth
<i>Shek.</i>	Shekalim
<i>Sifra</i>	Sifra on Leviticus
<i>Sifre Num.</i>	Sifre Numbers
<i>Sifre Deut.</i>	Sifre to Deuteronomy
<i>Sukk.</i>	Sukkah
<i>Symm.</i>	Symmachus
<i>t.</i>	Tosefta
<i>Tanḥ.</i>	Midrash Tanḥuma, Vilna, 1833
<i>Tanḥ. B</i>	Midrash Tanḥuma, ed. S. Buber. Vilna, 1885. Reprint Jerusalem, 1964
<i>Ta'an.</i>	Ta'anith
<i>Tem.</i>	Temurah
<i>Tg.</i>	Targum
<i>Tg. Jon.</i>	Targum Jonathan
<i>Theod.</i>	Theodotion

<i>V</i>	Vatican Library Frg. Tg. MS
<i>Vulg.</i>	Vulgate
<i>Yeb.</i>	Yebamoth
<i>yer.</i>	yerushalmi (cf. <i>j.</i>)
<i>Zebah.</i>	Zebahim

JOURNALS AND SERIES

<i>CBQ</i>	The Catholic Biblical Quarterly
<i>EJ</i>	Encyclopaedia Judaica
<i>Est. Bib.</i>	Estudios Bíblicos
<i>HUCA</i>	Hebrew Union College Annual
<i>HTR</i>	Harvard Theological Review
<i>JBL</i>	Journal of Biblical Literature
<i>JPS</i>	Jewish Publication Society
<i>JJS</i>	Journal of Jewish Studies
<i>JQR</i>	Jewish Quarterly Review
<i>JSJ</i>	Journal for the Study of Judaism
<i>JSS</i>	Journal of Semitic Studies
<i>MGWJ</i>	Monatsschrift für Geschichte und Wissenschaft des Judentums
<i>NJV</i>	New Jewish Version (= <i>Tanak</i> . A New Translation of the Holy Scriptures According to the traditional Hebrew Text. Philadelphia: JPS, 1985)
<i>NT</i>	Novum Testamentum
<i>NTS</i>	New Testament Studies
<i>PEQ</i>	Palestine Exploration Quarterly
<i>RB</i>	Revue Biblique
<i>TDNT</i>	Theological Dictionary of the New Testament
<i>VT</i>	Vetus Testamentum
<i>ZAW</i>	Zeitschrift für die Alttestamentliche Wissenschaft
<i>ZDMG</i>	Zeitschrift der deutschen morgenländischen Gesellschaft
<i>ZNW</i>	Zeitschrift für die Neutestamentliche Wissenschaft

BRIEF INTRODUCTION TO THE PALESTINIAN TARGUMS OF LEVITICUS

1. THE BOOK OF LEVITICUS IN JEWISH TRADITION

It would be difficult to exaggerate the importance of Leviticus for the Jews of the post-biblical period. It contains laws which regulate almost all aspects of communal and individual life: rules about sacrifices, festivals, sabbath, years of release and jubilee; regulations about family life, marriage, and inheritance; requirements for purity on a host of different occasions and detailed rules about leprosy and skin ailments; laws which relate specifically to the priesthood; agricultural laws, including those of priestly dues; rules determining the proper conduct of a man with his fellow; and much else besides. The narrative element, although present in the book, does not occupy a prominent role, and the laws themselves, many and various though they be, nonetheless are often concerned with the peculiar business of the priests. Hence one of the oldest names for this book in post-biblical times was *Torath Kohanim*: the Law of the Priests. As a priestly “handbook” at least in certain major respects, it served as the object of careful study and detailed scrutiny from a very early period.

Yet it should not be supposed that Leviticus was a book of no interest to the non-priest. Quite the opposite was the case. The earliest post-biblical writings indicate the central part which it played in Jewish affairs. Since there is comparatively little narrative in Leviticus, it tended not to be the object of the sort of “rewriting” which Genesis, Exodus, and Numbers attracted; but its laws were again and again singled out for special emphasis. Thus Jesus ben Sira, writing in the early part of the second century B.C.E., states bluntly the requirement that the priests be given their dues (Sir 7:31), and paraphrases Lev 2:3, 10; 7:1–7, 34. He sets the rules for sacrifice almost as a paradigm of the correct attitude and conduct towards one’s colleague (Sir 35:1–10; 38:11) based on Lev 2:1 ff.; 3:1 ff. His evident concern with the proper treatment of servants and his warnings to those who would deprive others of their livelihood are derived from Leviticus (see Sir 7:20; 33:29; 35:22; and cf. Lev 25:43; 19:13). In this matter he shares common concern with the author of the Book of Tobit, who similarly highlights Lev 19:13 by insisting that a hired man be paid his wages at the correct time.¹ It is even pos-

¹The Book of Tobit is generally dated to the period before 200 B.C.E.; see G. W. E. Nickelsburg, “Stories of Biblical and Early Post-Biblical Times,” in *Jewish Writings of the Second Temple Period*, ed. M. E. Stone; *Compendia Rerum Judaicarum ad Novum Testamentum*, Section II; *The Literature of the Jewish People in the Period of the Second Temple and the Talmud* (Assen: Van Gorcum, 1984) 45. See also the discussion in E. Schürer, *The History of the Jewish People in the Age of Jesus Christ*, vol. III, 1, rev. and ed. G. Vermes, F. Millar, and M. Goodman (Edinburgh: T. & T. Clark, 1986) 223–224.

sible that ben Sira's description of the high priest Simon carrying out the Temple service (chap. 50) is based on the ritual of the Day of Atonement as prescribed by Lev 16, although the suggestion that the chapter describes the Tamid is probably to be preferred.² There is no doubt, however, that the law of Lev 24:16 relating to blasphemy informs his very definite statements about swearing set out in Sir 23:9–13.

From a slightly later time comes the *Book of Jubilees*,³ which makes good use of Leviticus in its general tendency to make the patriarchs of Israel keep the commands of the Torah before it was given to Moses on Sinai. Thus Abraham celebrates the feasts of Pentecost and Tabernacles (*Jub.* 15,1–3, 16,29–31), and Jacob also carries out the laws of Tabernacles (*Jub.* 32,4) according to the general rules laid down in Lev 23:15–20, 40–42; 23:34–44 respectively. The laws of sabbatical year (Lev 25:2–7) are traced back to primeval times (*Jub.* 7,37), although the jubilee year (Lev 26:34) is reserved for later generations (*Jub.* 50,2–3). The regulations concerning peace offerings set out in Lev 3:6–11 are expounded by Abraham (*Jub.* 21,7–10), and the tithes of oxen and sheep are declared holy to the Lord, as in Lev 27:32, by Jacob at *Jub.* 32,15. The produce of fruit trees of the first three years' growth is to be regarded as "uncircumcised" according to Lev 19:23–25; and this tradition is also presented as deriving from primeval times by *Jub.* 7,35.

But it is those particular laws which were most flouted by Hellenizing Jews in the days when *Jubilees* was most probably composed which receive greatest emphasis. Pre-eminent among them is the prohibition of any consumption of blood. Thus the laws set out in Lev 7:26–27; 17:10–14; 19:26 receive special attention and are unambiguously reasserted at *Jub.* 7,28–33; 21,6, 18. Failure to comply with these laws will result in the offender's being "cut off" from the community. Hellenizers were also lax in their observance of the laws regulating sexual behavior: thus *Jubilees* requires death by stoning for women caught in fornication (*Jub.* 20,4; cf. the law relating to the fornicating daughter of a priest, Lev 21:9) and the strict application of the laws of incest detailed in Lev 20:11; 18:15; 20:12, 14 (see *Jub.* 33,10; 41,26). The purification of women after childbirth is demanded by *Jub.* 3,8, as it seeks to reassert the laws of Lev 12:2–5 by grounding them in the behavior of Eve in the garden of Eden. Particularly noteworthy is the clear requirement that a woman be in a state of impurity for "twice seven" days after the birth of a daughter, which corresponds exactly to the Targum's understanding of the somewhat ambiguous Hebrew: Tg. Nf of Lev 12:5 states that her impurity in such a case lasts precisely for a fortnight.

From the First Book of Baruch (2:1–3) comes a description of cannibalism which is based on Lev 26:29. It is seen as a punishment inflicted by God for a whole series of crimes and sins committed by the Jews in Jerusalem and Judah at the time of the Exile. This passage corresponds closely in many respects with Tg. Nf and Tg. Ps.-J. of the verse from Leviticus: they, too, make cannibalism a punishment endured by the generation of the Exile for their sins. Not surprisingly, Baruch goes on to recall the promise of

²See F. Ó' Fearghail, "Sir 50, 5–12: Yom Kippur or the Daily Whole Offering?" *Biblica* 59 (1978) 301–316.

³For the date of *Jubilees*, see the comprehensive discussion in Schürer, op. cit., 311–313. It is best regarded as having been composed in the period immediately after the death of Judas Maccabeus.

Lev 26:39–42 that God will remember the people when they turn to him in the land of their exile, and that he will gather them and bring them back to the land of Israel.⁴

The Wisdom of Solomon twice (12:5; 14:23) refers to pagan rites involving child sacrifice; both these passages apparently owe something to Lev 18:21, the famous law which prohibits the handing over of children to Moloch. Should this law inform the verses from Wisdom, we should have evidence from the pre-Christian period that Lev 18:21 was in some circles interpreted as referring to a foreign cult, while in other circles it was understood as prohibiting marriage between Jews and Gentiles (see *Jub.* 30,7–10 and notes below on Lev 20:2). The Wisdom material would then stand in the same line of development as Tg. Nf of Lev 18:21, while the interpretation of *Jubilees* agrees with the exegesis of Tg. Ps.-J. and Nfmg of Lev 20:2.

With Philo we encounter a much more thoroughgoing analysis of Leviticus—not surprisingly, since one of his first aims was a systematic presentation of the Pentateuchal laws and the laying bare of their allegorical meaning. The tractates which make up *De spec. leg.* offer his most sustained treatment of passages from Leviticus although other writings such as *De vita Mosis* and *De virtutibus* offer substantial comments on particular laws. What is most important for our purposes, however, is the number of clear correspondences between Philo's exegesis of individual laws, and specific, detailed readings of Tg. Nf. Such correspondences are noted in the commentary at Lev 1:1, 4; 8:15; 9:22; 14:35; 16:22; 22:10; 23:11, 27; 24:15–16; 25:44; 26:4. They are important inasmuch as they help to establish, along with evidence from other early sources, the existence of a widespread and generally accepted understanding of certain parts of the text. This is a matter to which we shall presently return.

From the first century C.E. comes the *Book of Biblical Antiquities* (*LAB*), falsely attributed to Philo.⁵ This work, which rewrites large sections of the Pentateuch, sets aside a chapter describing the tent of meeting, the animals which are fit for sacrifice, and the festivals. According to *LAB* 13:2, God spoke to Moses from the tent of meeting (as in Lev 1:1), naming the animals suitable for the altar (Lev 1:10, 14). This is followed (13:3) by a digest of the laws concerning leprosy (Lev 14:2–6), and later (13:4–7) by a much abbreviated account of the laws of the Festivals of Unleavened Bread, Pentecost, Trumpets (= New Year), the Day of Atonement, and Tabernacles set out in Lev 23:6–40. Finally, 13:10 gives a summary of Lev 26:3–5, stipulating the conditions under which Israel may continue to enjoy the fruits of the earth.

The latter part of the first century saw the publication of the *Antiquities of the Jews* by Josephus. Many of the laws of Leviticus find a place in Books III and IV, and special attention may be drawn to those passages where Josephus shows a close relationship to Tg. Nf at 3:1; 16:6; 23:11, 40; and 27:34.

With mention of Josephus we arrive at the end of the first century C.E.; and in the course of this brief survey of Leviticus in post-biblical Jewish literature we have already

⁴This particular section of Baruch, a text which, as a whole, is notoriously difficult to date, was probably in existence during the second century B.C.E.: see Schürer, op. cit., vol III, 2, 735–736.

⁵There is still debate whether the book was composed before or after 70 C.E. See G. W. E. Nickelsburg, "The Bible Rewritten and Expanded," in *Jewish Writings of the Second Temple Period*, 109–110, and Schürer, op. cit., vol. III, 1, 328–329.

met examples of understandings of parts of the book which are close to those found in Tg. Nf. This state of affairs is not accidental. For if we now turn our sights back to the third century B.C.E., and examine the Septuagint version of Leviticus, we find numerous similarities and, at times, exact correspondences between that version and Tg. Nf. Some of the most commonly occurring of these are set out below in Section 2, "Translation Techniques in Targum Neofiti Leviticus." They are mostly concerned with regularly repeated Hebrew expressions, and their common property in both LXX and Tg. Nf suggests that they may represent a very early, generally accepted "meaning" of the original Hebrew text. But there are further correspondences between Tg. Nf and LXX which are also unlikely to be fortuitous, and in all likelihood point to the remains of an old and well-established sense of what individual words and expressions were taken to mean. Such are the interpretation of Hebrew *mr'rw* as "crop" (1:16); the addition of "all" in 3:25; the understanding of Hebrew *terumah* as "separation" (7:14); the addition of "the belly" as object of "that which covers" (9:19); the addition of "on the earth" (11:43); the reference to the ark "of the testimony" (16:2); the exegesis of Moloch as an idol (18:21); the reverse reading "father and mother" (19:3); the explicit designation of "new bread" (23:14) and of the priests as recipients of the gifts (23:20); the exegesis of the law of blasphemy (24:11, 16) and of the "redeemer" (25:25); and many other items which are noted in the commentary.

The existence of some such common and generally agreed upon meanings of the Hebrew text of Leviticus in certain basic particulars receives further support from Greek translations dubbed *Allos*, (the work of an) "Other," by Origen in his famous *Hexapla*. A number of readings ascribed to *Allos* are almost identical with those found in Tg. Nf. Thus we may note "the wise" as an exposition of "the elders" (3:15; 19:32); the expression "likeness of living flesh" at 13:10, whose close resemblance to the Aramaic version drew forth a comment from Field;⁶ the addition of "excellent" at 14:4; the rendering of "vomited" as "banished" (18:25); the interpretation of "separate" as "guard" (22:2); the actual specification of the command to fast (24:11); and other interpretations noted in the commentary.

A similar overlap in understanding of individual words and phrases may also be discerned between Tg. Nf and the ancient Syriac version known as the Peshitta. They are very numerous, and are noted in the commentary as they occur; but some are of such intrinsic importance as signalling the close exegetical similarities of the two texts that they should find mention here. In 1:11, both Tg. Nf and Pesh. use the same cognate word to translate a Hebrew technical term for the "foot" of the altar: see also 3:11. Both versions see the need for exegesis, and both proceed along broadly similar lines at 5:19, where the Hebrew has the somewhat redundant expression: "it is a guilt offering: he has surely incurred guilt to the Lord." Hebrew "purified" is rendered "anointed" by both versions at 8:15; both also have the phrase "foreign fire" at 10:1 (see also Nfmg of 16:1 and Pesh.); and a number of names of birds and animals in the lists of chapter 11 are held in common.⁷ The twice-repeated "unclean" of the leper's cry is twice expounded,

⁶See Field's remark in his *Origenis Hexaplorum Quae Supersunt* (Oxford: Clarendon, 1875) 189.

⁷See J.A. Emerton, "Unclean Birds and the Origin of the Peshitta," *JSS* 7 (1962) 204–211.

as in Tg. Nf of Lev 13:45; and the “face” of the Lord is taken as his “anger” in both versions at 20:3, 5. Strikingly, at 21:20 Pesh., like Tg. Nf, lists eight types of physical deformity as against six in the Hebrew text, and shows some curious affinities with Tg. Nf’s interpretation. We may also note the expression “sabbath and rest” in Tg. Nf and Pesh. of 23:3, and the use of identical cognate words at 25:25 to explain the “redeemer” named there. These and other correspondences further strengthen the idea that Tg. Nf represents, essentially, a once widespread and generally understood sense of the text.

As will be seen from the commentary, the Vulgate often agrees with LXX and Pesh. in the points of interpretation we have been discussing. Some of them are noted in Section 2 below; but we should also bear in mind St. Jerome’s knowledge of Hebrew, his frequent conversation with Jews, and his keen interest in Jewish exegesis of Scripture. It is not, therefore, surprising to discover that Tg. Nf and the Vulgate share some material in common. At 8:10 both versions add “and all its utensils”; both are explicit that certain ritual actions take place “at the door of the tent” (9:5); “foreign fire” is referred to at 10:1; both versions show Aaron specifically as a mourner at 10:17; the description of the tale-bearer as “slanderer and whisperer” at 19:16 recalls the exegesis of Tg. Nf; both versions render “separate” as “guard, take care” at 22:2; and the reversion of gifts to the priest is noted at 23:20, as also in LXX.

We may reasonably suggest, therefore, that there is a bedrock of exegesis in Tg. Nf which in some cases may be as old as the time of the LXX, and which can be discerned also in the early centuries of the Christian era. The principal witnesses to this are the ancient versions, Philo, and Josephus. Much of it has to do with individual words and phrases, and their precise elucidation. But to this we must add other exegetical material which has clear and unambiguous links with the rabbinic tradition and its broad understanding of Leviticus. Particularly noticeable are the scores of interpretative details which Tg. Nf shares with *Sifra*. They are too numerous to list here, as, indeed, are the equally numerous points of contact between this Targum and the Babylonian Talmud. Fewer parallels are evident with *Leviticus Rabba*, but most of the exegetical material in Tg. Nf can be compared with some rabbinic text. Given this abundant evidence, it is clear that Tg. Nf of Leviticus has, at some period in its history, been subject to close scrutiny by the rabbis. In this regard, it would be proper to point to those exegeses in Leviticus which, like many others already noted for Exodus, agree with material attributed in *Sifra* and Talmud to R. Aqiba (see e.g., Lev 16:1; 20:14).

On the other hand, it is clear that Tg. Nf has recorded traditions which do not agree with rabbinic opinions, and which may, at times, stand in open contradiction with them. A number of these were noted some years ago by B. J. Bamberger, and they are discussed in the commentary.⁸ Others are curious, and at times seemingly minor, disagreements with rabbinic views. At Lev 14:15, for example, Tg. Nf does not agree with *Sifra* that oil be poured into the hand of the officiating priest’s colleague. The Targum of Lev 10:9 offers an interpretation of the verse which is explicitly ruled out by R. Eleazar in *b. Ker.* 13b; and Nfmg’s interpretation of “giving one’s seed to Moloch” in

⁸See B. J. Bamberger, “Halakic Elements in the Neofiti Targum: A Preliminary Statement,” *JQR* n.s. 66 (1975–1976) 27–38.

20:2 as referring to intermarriage with Gentiles is flatly forbidden by *b. Meg.* 25a. Items such as these indicate a certain ambivalence on the part of the Targum, and have given rise to wide-ranging debate as to its precise provenance.

2. TRANSLATION TECHNIQUES IN TARGUM NEOFITI LEVITICUS

One of the clearest and most frequently noted features of Tg. Nf's translation of the Pentateuch is its consistency of interpretation. Time and again a recurring Hebrew word or phrase is represented in this Tg. with a corresponding Aramaic translation which is regularly and constantly used to do duty for the Hebrew original. This state of affairs is apparent in the Targum of Genesis and Exodus, but it is so much more evident in the Targum of Leviticus that any commentary on this text might benefit from an introduction which sets out the most common Hebrew words and phrases with their Aramaic counterparts. By this means it is possible not only to save space in the main body of the commentary, but also to give a general survey of some of the techniques which this Targum uses and the exegetical principles which inform them. In the examples which follow we begin with the Targum's treatment of sacrificial terminology; we then consider words and phrases used to refer to the Torah and its individual stipulations; and finally we record a number of miscellaneous items.

1. *Hebrew "peace offerings" becomes "sacrifices of holy things."*

The Hebrew expression *zbh šlm(ym)* is most often translated as "sacrifice(s) of holy things," as in Tg. Lev 3:1, 3, 6, 9; 4:10, 26, 31, 35; 6:5 (Hebrew has *šlmym* only); 7:11, 12 (Hebrew has *zbh* only); 7:18, 19 (twice), 20, 21, 32, 33 (Hebrew has *šlmym* only); 7:34, 37; 9:4 (Hebrew has *šlmym* only); 9:18, 22; 10:14; 17:5; 19:5; 22:21; 23:19. This same rendering is also found in the Targum of Exodus at (e.g.) 10:25; 18:12; 23:18 (Hebrew has *šlmym* only); 24:5; 29:28; and it is based on the clear statement of the Mishnah Zebaḥim 5:7 that the peace offerings belong to the category of lesser holy things. In cases where the sacrifice is called *zbh*, but does not come into the category of *šlmym* or of lesser holy things, the Targum makes matters clear, as in Lev 7:16; 17:7, 8 (where Hebrew *zbh* becomes "whole burnt offering of sacrifices"); 22:9.

2. *Hebrew "fire offerings" becomes "sacrifices."*

The Hebrew phrase "fire offering(s) to the Lord" regularly becomes "sacrifices (or: 'offerings,' Aram. *qrbn*) to the name of the Lord" or "sacrifice(s) ('offerings') before the Lord," as in Targum of Lev 1:9, 13, 17; 2:2, 3, 9, 10, 11, 16; 3:3, 5, 9, 11, 14, 16; 4:35; 5:12; 6:10, 11; 7:5, 25, 30, 35; 8:21, 28; 10:12, 13, 15; 21:6, 21 (Nfmg); 22:22; 23:8, 13, 18, 25, 27, 36, 37; 24:7 (Nfmg), 9. The same rendering is found also in Targum of Exodus 29:18 (see notes to this verse), 25, 41; 30:28. The Hebrew phrase might be misleading. The point of Targum's rendering, therefore, is to make clear that the meat cooked in the fire is a sacrificial offering to the Lord, not simply a joint of

roast meat for the enjoyment of the worshiper: see B. Grossfeld, *The Targum Onqelos to Exodus*, The Aramaic Bible, vol. 7 (Wilmington, Del.: Michael Glazier, 1988) 83. Such a rendering is of high antiquity: the Pesh. regularly puts “sacrifice” for “fire offering,” and the LXX very frequently explains the expression as meaning *karpōma*, “burnt offering,” or *thusia*, “sacrifice.” The readings of both Pesh. and LXX, when they agree with Tg. Nf or with readings in Nfmg and Nfi, are recorded in the body of the commentary.

3. Hebrew “to make, do” becomes “to sacrifice.”

The Hebrew verb *śh*, “to make, do,” is used with the sense “to sacrifice” at Lev 2:7, 8, 11; 5:10; 6:14, 15; 9:7, 16, 22; 14:30; 15:15, 30; 16:24; 17:9; 23:12, 19. In all these cases the Targum indicates that the verb means “to sacrifice.” At Lev 22:23 it is rendered as “to dedicate.”

4. Hebrew “burn, offer” becomes “set in order.”

The Hebrew expression “burn, offer on the altar,” which uses the *hiph’il* form of the root *qtr*, is understood as “set in order on top of the altar” by this Targum at Lev 1:9, 13, 15, 17; 2:2, 9, 16; 4:10, 19, 26, 31, 35; 5:12; 6:5, 8, 15; 7:5, 31; 8:16, 20, 21, 28; 9:10, 13, 14, 17, 20; 16:25; 17:6. The same rendering occurs at Exodus 29:13, 18, 25; 30:1, 7, 9, 20; 40:27; in all of these instances the Aramaic root *sdr* is used for “set in order.” There is an exception at Lev 2:11, where the verb is translated as “offer” by the root *qrb*. Once more, there appears to be some ancient precedent for this procedure, since LXX very often uses the verb *epitithēmi*, “set forth,” to translate the *hiph’il* of *qtr*: occurrences are noted in the commentary. Both Tg. Onq. and Pesh. almost invariably use the *aphel* of the verb *slq*, “to bring, offer up” in the verses cited above.

5. Hebrew “fill the hand” becomes “complete the offering of the hand.”

Passages which deal with the consecration of priests to undertake their sacred duties speak of their initiation in a ceremony which includes the “filling” of their hands. This technical phrase would doubtless have been perfectly intelligible to the cognoscenti, but the actual Hebrew term is vague. The Targum felt the necessity of making its sense clear to hearers in schoolhouse and synagogue. Targum explains the filling of the hands as the completion of the offering at Lev 8:33; 16:32; 21:10; and at Exod 28:41; 29:9, 29, 33, 35; Num 3:3. Tg. Ps.-J. often uses the same translation. The matter is further discussed in a comprehensive note by Grossfeld, 1988 (Exodus) 81.

6. Treatment of Hebrew “sweet-smelling savor” used of sacrifice.

Many of the sacrificial offerings are described by the Hebrew text of the Bible as being *ryh nyhwāh*, a “sweet-smelling savor.” Most often, the Targum takes steps to re-

move emphasis from the smell of the sacrifices, and to place it on God's acceptance of the offerings. This is achieved by the introduction of the verb *qbl*, "to accept" or "receive," in such a way that the Targum speaks of the offerings as "received with good pleasure before the Lord," as "an odor of good pleasure which is received before the Lord," or some similar circumlocution. Examples of this type of rendering are found at Lev 1:9, 13, 17; 2:2, 9, 12; 3:5; 8:21, 28 (Nfmg, but not main text of Targum); 23:13, 18; 26:31. At Lev 24:7 (Nfmg) the expression occurs although there is no reference to a sweet-smelling savor in the Hebrew original. The sweet smell of the sacrifice becomes something which is pleasing to God: it is thus acceptable to him, even though the actual verb *qbl* may, on occasion, be omitted by the Targum, as at Lev 3:16; 4:31; 6:8, 14; 17:6. All these interpretations seek to stress the fact that because God's will has been fulfilled, he is pleased with the offering: see B. Grossfeld, *The Targum Onqelos to Genesis*, The Aramaic Bible, vol. 6 (Wilmington, Del.: Michael Glazier, 1988) 57–59.

7. Addition of the phrase "without blemish" re sacrificial beasts.

The Hebrew Bible requires that animals offered in sacrifice should be *tmym*, that is, perfect, lacking in anything which might disqualify them. The Targum normally insists that this word carries the connotation of "without blemish," which it thus regularly adds to its rendering of *tmym* as "perfect." This can be seen in its translations of Lev 1:3, 10; 3:1, 6; 4:3, 23, 32; 5:15, 18, 25; 9:2, 3; 14:10; 22:19, 21 (Nfmg); 23:12, 18; Exod 12:5; 29:1. It is noteworthy that LXX often renders *tmym* as *amōmos*, "without blemish"; Vulgate's most usual rendering is likewise *immaculatus*. Pesh. also most often coincides with LXX in this matter. That the victims should be without blemish is underlined by Philo, *De spec. leg.* 1, 166.

8. The liver of the sacrificial beasts.

According to the Hebrew text, the priest is required on occasion to separate and offer on the altar *hytrt l' hkbd*, the caul or lobe which is upon the liver of the animal. There is little doubt about the precise part of the liver which is meant: LXX regularly understands it as the lobe. But Tg. Nf stipulates that what is separated should be "that which is left (i.e., the appendage) of the lobe of the liver": see Lev 3:4, 10, 15; 4:9; 7:4; 8:16, 25; 9:10, 19; Exod 29:13, 22. The Targum has expounded *hytrt* twice: first, in its usual sense of "lobe," and then as deriving from the Hebrew root *ytr*, "to remain over," to produce "that which is left, the appendage." The priest is thus to offer the lobe and, with it, a piece of the liver to which it is attached: this seems to be the view also of *Sifra Wayyirgra'* Perek 17:8 (p. 16a), and Rashi on Lev 3:4.

9. Understandings of the verb "to offer up."

The Hebrew root *lh*, used in the *hiph'il* in the sense of "to offer up," is sometimes interpreted by Tg. Nf as "to set in order," in much the same way as the root *qtr* (see above, section 2). Such translation is found at Lev 14:20; 24:22; but it is more common

in Exodus: see 24:5; 25:37; 27:20; 30:8, 9; 32:6; 40:4, 29; and Num 8:2, 3; Gen 8:20; Deut 27:6. It is translated as “offer,” with the Aramaic root *qrb*, at Lev 17:8; Gen 22:2, 13; Num 23:2, 4, 14, 30; Deut 12:13, 14.

10. *Addition of “festival day” in description of feast.*

Tg. Nf glosses the Hebrew expression *mqr' qdš*, “holy convocation,” with the Aramaic phrase *ywm' tḇ*, itself a literal rendering of the common rabbinic expression *ywm tḇw*, “festival day.” This occurs at Lev 23:2, 3, 4, 7, 21, 24, and is found also in the Fragment Targum from the Cairo Geniza of all these verses (with the exception of *Palestinian Targum to the Pentateuch*. 2 vols. (Cincinnati: Hebrew Union College Press, 1986) vol. 1, 311–317. The Targumim here stand in direct relation to the Mishnah, which also describes these convocations as festival days, a point noted by M. Kasher and cited by A. Díez Macho, *Ms. Neophyti I. Tomo V. Deuteronomio* (Madrid: Consejo Superior de Investigaciones Científicas, 1978) 59*.

11. *The formulae “decree/instruction of the Torah.”*

The Hebrew text of Leviticus often states of such-and-such a legal ruling: “This is the law, *torah*, of . . .”; in such cases Tg. Nf translates as “this is the decree of the law of . . .,” while the Nfmg, where notes are extant, reads: “this is the instruction of the law of. . .” See Lev 6:2, 7, 18; 7:1, 7, 11, 37; 11:46; 12:7; 13:59; 14:2, 32, 54 (“decree” missing in text, added by Nfi), 57; 15:32; 26:46; also Exod 12:49; 18:16 (no Nfmg); 18:20. Both formulae are intended to stress that what is being enunciated is an individual point or aspect of the whole law, and that it carries with it the full obligation of performance. The use of the technical word “decree” (Aramaic *gẓr*, cognate with Hebrew *gẓrh*, used of rabbinical enactment of a prohibitive or restrictive kind), however, serves also to underline the fact that these items of law may also have the force of rabbinic authority behind them as well, such as may be incorporated in the particular Targumic interpretations of the relevant scriptural verses.

12. *The formulae “statutes of the Torah” and “orders of judgment.”*

These formulae serve to make precise matters which might seem, given the Hebrew text, to be a little vague. Thus the statutes or ordinances of God are declared to be those of his Torah: see Lev 16:4; 18:4; 19:19; 22:31; 26:3, 15, 43 (in Frg. Tg.); see also the phrase “instructions of My Law” in Lev 26:14, 18, 21, 23 (Nfmg), 27, which represents Targum’s version of the Divine First Person in an original Hebrew which states: “if you will not listen to me.” In a similar way the Targum also tends to expand an original Hebrew *mšpt*, judgment, legal ruling, or *torah*, Law, into “orders of (my) judgment,” as at Lev 5:10; 9:16; 16:28; 18:4, 5, 26; 19:37; 20:22; 24:22; 25:18; 26:15, 43 (Frg. Tg.), 46. Indeed, the concept of order expressed by the Aramaic root *sdr* has already featured in our discussions (see above, item 3), and comes again to the fore in Lev 23:2, 4ff. both in Tg. Nf and in Tg. Ps.-J. where the references are to the orders of

the festivals, that is, the proper times of each feast. Corresponding to this latter usage is the requirement that certain ritual acts be carried out “according to this order,” as at Lev 16:3; Num 29:10, 14 (twice), 15, 39. In the case of the Day of Atonement ceremonies ordered in Lev 16:3, we may perhaps compare an almost identical phrase used by the Vulgate, *iuxta hunc ritum*, translating Hebrew *kn*, “thus,” at Lev 16:16 and at Num 8:7 translating Hebrew *kh*, “so” (cf. Nfmg to that verse).

13. *Hebrew “I am the Lord” becomes “Thus says the Lord.”*

This is a common procedure, encountered at Lev 18:4 (Nfmg), 5, 6, 21, 30; 19:2, 3, 4, 10, 12, 14, 18a (Nfmg), 18b, 25, 28, 30, 31, 32; 19:34, 36, 37; 20:7 (Nfmg); 21:12; 22:2, 3, 8, 30, 31 (Nfmg); 23:22, 43 (Nfmg); 25:55; 26:12. The divine utterance is found almost invariably at the end of a law or series of laws, and the Targum’s interpretation highlights the divine source of the particular ordinances.

14. *Addition of the adjective “precious/good” to “crimson.”*

The crimson used in the making of different items for the tent of meeting and the priestly vestments, and for various other ritual functions, is usually qualified as “precious,” literally, “good.” This is so in Lev 14:4, 6, 49, (but not 51), 52; and most especially in Exodus, where it is more prominent: 25:4; 26:1, 31, 36; 27:16; 28:5, 6, 8, 15, 33; 35:6, 23, 25, 35; 36:8, 35, 37; 38:18, 23; 39:1, 2, 3, 5, 8, 24, 29. (See also Num 4:8; 19:6.) This description is in accordance with that found in *Sifra Mezora’ Parashah 1:14* (p. 69a), and corresponds to a Greek rendering of Lev 14:4 recorded as *Allos* in Field, *Origenis Hexapla Quae Supersunt*, ad loc.

15. *The expression “remit and forgive.”*

This is found in Tg. Nf of Lev 4:20, 31; 5:10, 13, 16, 18, 26 (“forgiven” only); 19:22 as a translation of a single verb “to pardon” or “to forgive.” This compound expression, which is partly reflected also in New Testament usage (e.g., John 20:23), is frequent in Tg. Nf.⁹

16. *The removal or isolation of the menstruant.*

At Lev 12:2; 15:19, 20, 24 (Nfmg), 25, 26, 33; 18:19 (Nfmg), the Targum uses a formula to render Hebrew *ndh*, “menstruant” and words associated with it, which includes the notion of the removal, isolation, or separation of the woman. There are signs that

⁹See the comments of Le Déaut, *La Nuit Pascale* (Rome: Institut Biblique Pontifical, 1963) 165; G. Vermes, “The Targumic Versions of Genesis 4:3–16,” *Annual of the Leeds University Oriental Society* 3 [1961–1962] Leiden: Brill, 1963) 107–111; reprinted in *Postbiblical Jewish Studies* (Leiden: Brill, 1975) 121–124; M. McNamara, *Targum and Testament* (Shannon: Irish University Press, 1972) 129–130.

this interpretation has very ancient roots: LXX, rendering the phrase *ndt dwth* of Lev 12:2, renders the first word as *chōrismou*, “separation.” (For further details, see comments on the individual verses.)

17. *Speaking to or speaking with the Sons of Israel.*

Very frequently, where the Hebrew refers to someone speaking *to* the Israelites, the Targum alters the preposition to *with*: this is noted in the translation where it occurs. Its significance is set out by Grossfeld, *The Targum Onqelos to Leviticus and the Targum Onqelos to Numbers* (Wilmington, Del.: Michael Glazier, 1988) 3, who quotes explanations to the effect that the Hebrew root *dbr*, “speak,” emphasizes the content of what is spoken both for present and for future generations: hence the notion of reciprocity is included by the use of the preposition *with*.

18. *Addition of “the people” to “congregation” or “assembly.”*

Tg. Nf of Lev 4:15; 8:3, 4, 5; 9:5; 10:6, 17; 16:5; 24:14, 16 adds “the people” to the Hebrew text, possibly following the example of the Hebrew text of Lev 16:33, to make clear that the nation is being addressed.

Other items of this kind could be adduced, but those listed here are the most common and significant in the Targum under discussion.¹⁰ Other individual items of exegesis which occur in Leviticus, and which are also found in Exodus, may be found in the introduction to the latter book by M. McNamara: see especially the items which he numbers as 11 (“seed” rendered as “sons”); 16 (the rendering of Hebrew *yšthw*); 17 (“the selfsame day” as “at the time of this day”); and 30 (on coins, weights, and measures). Where such items occur in Leviticus they are noted in the commentary.

¹⁰For further discussion of the sort of consistency which Tg. Nf shows in its renderings, see the several introductions to the various books of the Pentateuch, and M. Kasher, *Torah Shelemah* 24 (Jerusalem: Beth Torah Shelemah, 1974) in Hebrew; the Spanish digest of this book in A. Díez Macho, op. cit. 41*–82*; and Le Déaut, *Introduction à la littérature targumique*, première partie (Rome: Pontificio Instituto Biblico, 1988) 118–121.

INDEX OF VERSES PRESERVED IN THE FRAGMENT-TARGUMS OF LEVITICUS

The following list is taken from M. L. Klein, *The Fragment-Targums of the Pentateuch According to Their Extant Sources* (Rome: Biblical Institute Press, 1980), vol. I, p. 246, and is reproduced by the kind permission of the publisher.

1:1	P V N	18:28	V N
1:2	L	19:9	P V N
1:6	V N	19:10	V N
1:9	V N	19:14	P
1:15	V N	19:16	P V N
1:16-17	P V N	19:20	V N
2:4	V N	19:26	P
2:6	P V N	19:35	V N
2:11	V N	20:11	V N
3:9	V N	20:17	P
4:6	V N	21:6-7	V N
5:4	P V N	21:20	V N
5:21	P V N	22:27	P V N
6:3	P V N	23:29	P V N
6:14	P V N	23:32	P V N
7:7	V N	23:40	V N
7:18	P V N	24:11-12	P V N
7:30-31	V N	25:34	P V N
9:24	P V N	25:37	P V N
10:1	P V N	26:1	V N
10:19-20	P V N	26:13	P
11:18	P	26:29	V N
11:35	V N	26:42-44	P V N
11:42	V N	27:10	P V N
13:2	V N	27:11	V N
14:42	V N	27:12	P V N
14:56	V N	27:13-17	V N
16:1	V N	27:19	V N
16:27	V N	27:21-22	V N
16:31	P V N	27:23	N
17:16	V N	27:24-34	V N
18:21	V N		

CATALOGUE OF CAIRO GENIZAH FRAGMENTS OF PALESTINIAN TARGUMS OF LEVITICUS

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1:1 (tosefta)	MS FF	22:26-23:44; (+ colophon)	MS F
10:19-20 (tosefta)	MS FF	22:27 (tosefta)	MS FF

Targum Neofiti 1: Leviticus

Translation

CHAPTER 1

1. And when Moses had finished^a erecting the tent and had anointed and consecrated it and all its accessories, and the altar and all its accessories, Moses thought in his heart and said: "Mount Sinai, whose consecration is but the consecration of a moment,^b and whose anointing is but the anointing of a moment,^b I did not ascend it^c until the time it was spoken^d with me from before the Lord; the tent of meeting, whose consecration is an eternal consecration and whose anointing is an eternal anointing,^e it is but just^f that I should not enter^g within it until the time it is spoken with me^h from before the Lord." Then the Dibberaⁱ called to Moses, and the Lord spoke with him from the tent of meeting, saying:¹ 2. "Speak with the children of Israel² and you shall say to them: 'If anyone^j of you brings an offering before the Lord—from the herd, from the oxen or from the sheep you shall bring your offerings. 3. If his offering is a burnt offering^k to the name of the Lord, he shall offer a male, perfect without blemish: <at the door of the tent of meeting he shall offer it>,^m that there may be good pleasure upon him before the Lord;³ 4. and he shall

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^a Nfmg: "when (*kywn d-*, text : *kd*) (Moses) had finished"; VN: "when (*kd kywn d-*) Moses had finished"; P: "on the day that Moses finished."

^b Lit.: "of one hour"; i.e., short-lived, temporary.

^c Nfmg: "(Mount Sinai) whose anointing was but the anointing of an hour and whose consecration was the consecration of an hour I did not ascend" = PVN; Nfi: "(I did not ascend) to within it" = VN; Tosefta, CTg FF: "within it until the time that." P: "(I did not ascend) towards it."

^d Nfmg: "(until) it was said to me from before (the Lord)" = PVN.

^e Nfmg: "whose anointing is an eternal anointing and whose consecration is an eternal consecration, it is right" = VN; cp. P.

^f Nf: *bdyn' hw*; VN: *dyn' hw*.

^g The form in Nf, as in VN, is plural: "that we . . . enter."

^h Nfmg: "(until) it is said (*yt'mr*) to me from before"; = VN (with *'ytmr*).

ⁱ *dbyrh'*; *dibbera*, i.e., God conceived of as communicating with man.

^j Lit.: "a son of man," i.e., "anyone of you."

^k Nfmg: "of bulls."

^m Omitted in text through homoioteleuton.

Notes, Chapter 1

In the following notes, under the heading *Allos*, we include Greek renderings of individual words and phrases recorded by Church Fathers such as Origen. These renderings derive from versions of the Bible other than LXX and can be consulted most conveniently in F. Field, *Origenis Hexaplorum Quae Supersunt*, vol. 1 (Oxford, 1875). All other witnesses accompanying *Allos* feature in the list of abbreviations.

¹ Hebrew has: "And he called to Moses, and the Lord spoke to him from the tent of meeting, saying." For the long paraphrase, which is produced by exegesis of the two different verbs "called" and "spoke," see also Frg. Tg. P, V; *Exod. R.* 19,3; 46,2; *ARN B 2* (see J. Saldarini, 1975, 43). Of the tent, Philo, *Quaestiones in Exodum* II.53, also states that its sanctification is for ever. The *Word* here is *Dibbera*, on which see the notes to Exod 19:3.

² Hebrew has: "to the sons of Israel" for "with the sons of Israel," a change which is made quite regularly by this Targum. For its significance see Grossfeld, 1988, 3.

³ Hebrew has: "If his offering is a whole burnt offering, he shall offer it from oxen, a male, perfect; at the door of the tent of meeting he shall offer it, to be accepted for him before the Lord." Targum omits "from oxen," and inserts "to the name of the Lord," on which see notes to Exod 6:7. For the addition "without blemish," see p. 8 above. Targum almost invariably interprets "to be accepted" as "that there may be good pleasure": since the offerer has fulfilled the will of God, the divine response is one of good pleasure in the worshiper.

lay his hands⁴ upon the head of the burnt offering, and it shall be acceptable to make atonement for him. 5. And he shall slaughterⁿ the bull before the Lord; and the sons of Aaron, the priests, shall offer the blood <and sprinkle the blood>^o round about upon the altar which is at the door of the tent of meeting. 6. And he shall flay^p the burnt offering and divide it into its piece(s); 7. and the sons of Aaron, the priests,⁵ shall put fire upon the altar and shall arrange wood in order upon the fire; 8. and the sons of Aaron, the priests, shall arrange the pieces, the head *and the body*,⁶ on the wood which is on the fire, which is upon the altar. 9. And its entrails and its legs he shall wash with water. And the priest shall *set* the lot *in order on top of* the altar, (as) a burnt offering, *an offering which is accepted* as an odor *of good pleasure before*^q the Lord.⁷ 10. And if his offering for a burnt offering is from the flock of lambs or of kid goats, he shall bring a male, perfect *without blemish*.⁸ 11. And he shall slaughter it at the foot of the altar, to the north, before the Lord, and the sons of Aaron the priest⁹ shall sprinkle its blood upon the altar round about. 12. And they shall divide it into its pieces, its head and *its body*,¹⁰ and the priest shall arrange them on the wood which is on the fire, which is upon the altar. 13. And its entrails and its legs^s he shall wash in water; and the priest shall offer the lot and set (them) *in order on top of* the altar; it is a burnt offering, *an offering accepted* as an odor *of good pleasure before*^q the Lord.¹¹ 14. And if his offering to *the name* of the Lord¹² is a burnt offering of birds, he shall bring his offering of turtle doves or of young pigeons.^t 15. And the priest shall offer it

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ⁿ Nfmg: "shall be slaughtered."

^o Omitted through homoioteleuton.

^p Nfmg: "and he who flays," (apparently a rendering of *we-ha-pošet*).

^q Nfmg: "for the name of (the Lord)."

^r Nfi: "(of Aaron), the priests."

^s Nfmg: "and the legs."

^t Lit.: "(chicks, sons of a pigeon"; Nfmg: "(chicks, sons of) the nests."

Notes, Chapter 1

⁴Targum has the plural "his hands" for the Hebrew's singular: cf. Philo, *De spec. leg.* I. 198. A. Díez Macho, 4, 1974, 30*, comments on an ancient debate regarding this matter recorded in *m. Hag.* 2,2; see also J. Neusner, *The Rabbinic Traditions About the Pharisees Before 70*, Part 1: The Masters (Leiden: Brill, 1971) 11–13.

⁵Hebrew has "the priest" for Tg.'s plural; cf. Pesh.; Tg. Onq., witness c; LXX; and discussion of *Sifra Wayyiqra'* Pereq 5,8–10 (p. 8a).

⁶Tg. Nf always renders Hebrew *pdr* as "body," while Tg. Onq., Tg. Ps.-J., Pesh., and LXX have "fat"; but see Tg. Ps.-J. to Lev 1:12.

⁷Hebrew has: ". . . and the priest shall offer . . . a fire offering, a sweet-smelling savor to the Lord." On the renderings "set in order" for "offer," and "an offering" for "fire offering," see LXX and pp. 6–7 above. In LXX the fire offering is described as *karpōma*, "burnt offering," and *thusia*, "sacrifice." Tg's understanding of the sweet savor is discussed on pp. 7–8 above.

⁸On the addition of "without blemish," see p. 8 above.

⁹For the "foot" of the altar, Pesh. uses a word cognate with Tg. Nf's expression. Hebrew has plural "priests," as does Nfi.

¹⁰For Tg's rendering of Hebrew *pdr* as "body," see notes to v. 8.

¹¹Hebrew has: ". . . and he shall offer it upon the altar . . . a fire offering, a sweet-smelling savor to the Lord." See notes to v. 9 for both Tg. and LXX.

¹²On the "name of the Lord," see notes to Exod 6:7.

upon the altar, and shall cut off its head and *arrange*¹³ it on the altar; and the blood shall be drained out on the wall^u of the altar. 16. And he shall take away its *craw* with what it contains,^w and (cast)^x it beside the altar, to the east, in the place^y where the ashes are poured out.¹⁴ 17. And he shall tear it apart by its wings; he shall not divide it. And the priest shall *set it in order on top of* the altar, on the wood that is on the fire. It is a burnt offering, an *offering accepted* as an odor of good pleasure before the Lord.

CHAPTER 2

1. ‘When a person offers a *minhah*^a offering to the name of the Lord,¹ his offering shall be of fine flour; and he shall pour oil upon it and put frankincense upon it. 2. And he shall bring it^b to the sons of Aaron, the priests, and he shall take from

Apparatus, Chapter 1

^u Nfmg: “(on) the extremities”; = VN.

^w Nfmg: “its crop and its excrement (? *b-gšnyh*; correct text to *gts*’ as in VN) and he shall throw”; VN: “and he shall remove the crop and its excrement” (? *gts*’; a word found only in this verse in VN,

Aruch, Mus. *gʿys*’; and Nfmg emended; meaning of word uncertain; = “contents” (M. Klein, 1980, 2, 140); P on verse = Nf.

^x The text has, erroneously, “and he shall slay.”

^y Nfmg: “to the place” = VN.

Notes, Chapter 1

¹³For the rendering “arrange on the altar” for Hebrew “offer upon the altar,” see Frg. Tg. V, LXX, and pp. 8–9 above.

¹⁴Hebrew has: “And he shall remove its crop [*mr’tw*] with its feathers [*bnšth*] and cast it to the east side of the altar, to the place of the ashes.” Tg. Nf understands *mr’tw* as “crop,” Aramaic *zlpqgh*; so also LXX, Tg. Onq. [*zpqh*], and *Sifra Wayyiqra*’ Parashah 7:9 (p. 11a). Tg. Ps.-J., Nfmg, Frg. Tg. P, V, and Abba Jose b. Ḥanin in *Sifra*, *ibid.*, however, interpret the word as “craw.” Tg. Nf, Tg. Ps.-J., and Frg. Tg. P render *bnšth* as “with what it contains”; while Tg. Onq., Pesh., and probably also Aquila have “its food,” which is, of course, contained in the crop: see *Lev. R.* 3,4 and Grossfeld, 1988, 3. The expression “near to [*smyk*] the altar” for Hebrew “beside [*šl*] the altar” is found also in *Sifra Wayyiqra*’ Pereq 9:3 (p. 11a). Tg. Nf’s “in the place where the ashes are poured out” is found also in Vulg. (*in loco in quo cineres effundi solent*) Frg. Tg. V, and as one of three different readings recorded by witnesses to the text of Tg. Onq. (Sperber’s *sigla* E, k). According to Le Déaut, 2, 1979, (*Lévitique*) 322–323, the Targum’s translation here is based on its understanding of a similar instruction in 4:12; but see the discussion of the halakah in Grossfeld, 1988, 3. In *Sifra Wayyiqra*’ Pereq 9:3 (p. 11a) R. Ḥaninah b. Antigonos refers to two places where the ashes were deposited: one on the east side of the ramp which led up to the altar, the other on the east side of the altar itself. In the former place, he maintains, the birds’ crops were burned.

Apparatus, Chapter 2

^a A cereal offering of the fruits of the earth: not of animals, and as such, unbloody. The Targum re-

tains the Hebrew word.

^b Nfmg: “and shall bring (it) in.”

Notes, Chapter 2

¹On the “name of the Lord,” see notes to Exod 6:7.

there a handful^c of its fine flour and of the best^d of it, together with all its frankincense; and the priest shall *set* its memorial portion^e *in order on top of* the altar; (it is) an offering *accepted* as an odor of *good pleasure before* the Lord.² 3. And what is left over of the *minhah* (shall be) for Aaron and for his sons; it is the most holy (part) of the *offerings*³ of the Lord. 4. And when you bring a *minhah* offering baked in the oven, (it shall be) of fine flour, unleavened cakes^f soaked in oil, and unleavened rolls^f anointed with oil. 5. And if your offering is a *minhah* (baked) on a griddle, it shall be of fine flour, (cakes)^g soaked in oil, unleavened. 6. And you shall break it into pieces and pour^h oil upon it; it is a *minhah*. 7. And if your offering is the *minhah* of a frying-pan,ⁱ it shall be offered^j of fine flour soaked in oil.⁴ 8. And you shall bring^k the *minhah* that shall be offered^m from these to *the name of* the Lord,⁵ and heⁿ shall bring it to the priest and he shall *set it in order* on top of the altar. 9. And the priest shall raise^o up (from)^p the *minhah* its memorial portion,^q and *set (it) in order on top of* the altar (as) an *offering accepted* as an odor in *good pleasure, before* the Lord.⁶ 10. And what is left over of the *minhah* (shall be) for Aaron and for his sons; a most holy (part) of the *offerings*⁷ of the Lord. 11. No *minhah* which they shall offer^s to *the name of* the Lord shall be offered^t

Apparatus, Chapter 2

^c Lit.: “full of his hand.”

^d This is how Nf renders “oil” of the Hebrew text; cf. 2:16.

^e *azkara*, the portion of the *minhah* which recalls “the memory” of the Lord to the one that offers.

^f VN: “rolls of unleavened bread”; Nfmg: “and rolls of”; *Aruch*, as Nf.

^g The plural participle “(which are) soaked” (*pilan*) presupposes this word (cf. preceding verse); for *pilan* (plural), however, we should probably read, with Nfmg, *pilah* (sing.); in which case no word need be added to the text, which would read: “of fine flour soaked (*pilah*) in oil.”

^h Nfmg, VNP, Nfmg (corr.): “and you shall break it

up into (pieces) and pour”; *Aruch* = Nf.

ⁱ I.e., a *minhah* of something fried on a pan.

^j Nfmg: “it shall be made.”

^k Nfmg: “you shall bring in.”

^m Nfmg: “(that) shall be made.”

ⁿ I.e., “the offerer.”

^o Nfmg: “he shall separate.”

^p Thus with Nfmg, Onq., Ps.-J, and MT; in the text of Nf: “the *minhah*.”

^q I.e., the *azkara*; see v. 2.

^r Nfmg: “to the name of the Lord.”

^s Nfi: “which you shall offer,” with Onq., Ps.-J., and HT.

^t Nfmg: “shall be made.”

Notes, Chapter 2

¹ On the “name of the Lord,” see notes to Exod 6:7.

² Hebrew has: “. . . and the priest shall burn . . . on the altar a fire offering, a sweet-smelling savor to the Lord.” With Tg.’s “set in order,” cf. LXX and Vulg.; and “fire offering” becomes “offering” in LXX: see pp. 6–7 above. The phrase “of the best of it” does duty for Hebrew “oil,” as also in 2:16; 6:8. It probably refers to the flour which contains the best part of the oil which has been mixed with it: cf. *b. Soṭah* 14b.

³ Tg. has “offerings” for Hebrew “fire offerings”: cf. LXX, Vulg., and Tg. Onq.; see pp. 6–7 above.

⁴ Hebrew has: “. . . you shall make it of fine flour in oil . . .” Tg. makes it clear that we are dealing with a sacrifice and brings the requirement into line with v. 5. For the verb “to make” as meaning “to sacrifice,” see p. 7 above.

⁵ Hebrew has: “. . . which is made of these things, to the Lord . . .” Once more the sacrificial nature of the act is underlined: see Vulg. and above, v. 7. On the “name of the Lord,” see notes to Exod 6:7.

⁶ Hebrew has: “. . . and he shall burn it on the altar as a fire offering, a sweet-smelling savor to the Lord.” See pp. 6–8 above; LXX has *karpōma* for “fire offering.”

⁷ Hebrew has “fire offerings” for “offerings”: cf. Vulg., LXX, and pp. 6–7 above.

leavened, because you shall not *bring an offering before*^u the Lord of anything that is leavened or fermented.^{w8} 12. (As) an offering of your first fruits,^x you may bring them *before*^y the Lord, but they shall not *be received*^z upon the altar, as an odor of *good pleasure*.⁹ 13. And every offering of your *minhahs* you shall season with salt, and you shall not let the salt of the covenant of your God be lacking from your *minhahs*;^{aa} with all your offerings you shall offer salt.¹⁰ 14. And if you offer a *minhah* of the first fruits to *the name of* the Lord,¹¹ you shall offer (as) the *minhah* of your first fruits parched ears, lightly roasted by fire, grain that is ground.^{bb} 15. And you shall put oil upon it, and you shall lay frankincense upon it; it is a *minhah*. 16. And the priests shall *set in order* (as) its memorial portion^{cc} some of the ground grain and of the best^{dd} of it, together with the frankincense: (it is) an *offering*^{ee} *before* the Lord.¹²

Apparatus, Chapter 2

^u Nfmg: “to the name of the Lord.”

^w Or “anything of honey (?)”; Nfmg: “which is sweet” = VN.

^x Nfmg: “(as an offering), as first fruits.”

^y Nfmg: “to the name of the Lord.”

^z Nfmg: “they shall (not) offer (them).”

^{aa} In Aramaic: *minhat* (pl. of *minhah*).

^{bb} Nfmg: “(a *minhah*) of their first fruits before the

Lord, crushed, lightly roasted by fire, flour of crushed (grain) you shall offer (as) the *minhah*.”

^{cc} *azkara*; Nfmg: “(he shall set in order) a handful of frankincense.”

^{dd} Thus in text and in Levita, *Meturg.*; HT: “oil”; cf. 2:2.

^{ee} Nfmg: “acceptable for the name of the Lord.”

Notes, Chapter 2

⁸ Hebrew has: “Any *minḥah* which you offer to the Lord you shall not make of leaven: for you shall not offer any fermented stuff or any honey as a fire offering to the Lord.” For the Tg.’s translation, see p. 7 above, and cf. LXX, Sam, Pesh., and *b. Menah.* 57a for “bring an offering.”

⁹ Hebrew has: “As an offering of first fruits . . . to the Lord; but they shall not go up upon the altar as a sweet-smelling savor.” See pp. 7–8 above.

¹⁰ Tg. throughout has the second person plural for Hebrew second person singular; so also LXX.

¹¹ On the “name of the Lord,” see notes to Exod 6:7.

¹² Hebrew has: “And the priest shall burn its memorial portion, some of its beaten corn and some of its oil, upon all the incense: it is a fire offering to the Lord.” For Tg.’s “set in order,” see p. 7 above, and cf. Vulg. and LXX; for “its best part,” see notes to v. 2, and cf. Tg. Ps.-J.; for “fire offering” as “offering,” see pp. 6–7 above, and cf. Tg. Onq.; Tg. Ps.-J.; LXX (*karpōma*); and Vulg.

CHAPTER 3

1. 'And if his offering is a sacrifice of *holy things*,^a if^b he offers (an animal) from the herd, male or female, perfect *without blemish* he shall offer it before the Lord.¹
 2. And he shall place his hand upon the head of his offering, and he shall slaughter it at the door of the tent of meeting; and the sons of Aaron, the priests, shall throw its blood^{c2} upon the altar round about. 3. And from the sacrifice of *holy things* as an *offering before* the Lord,^{d3} he shall offer the fat that covers the belly and all the fat upon the entrails. 4. And its^e two kidneys, and the fat that is upon them at the loins, and the appendage of the lobe of the liver⁴ he shall remove with the kidneys. 5. And the sons of Aaron shall *set it in order on top of* the altar, on the burnt offering, which is on the wood which is on the fire; (it is) an *offering accepted* as an odor of *good pleasure before* the Lord.^{f5} 6. And if his offering for a sacrifice of *holy things to the name of* the Lord⁶ is (an animal) from the flock, (whether) male or female, perfect *without blemish* he shall offer it. 7. If his offering which he offers is a lamb, he shall bring it before the Lord. 8. (And he shall place) his hand upon the head of his offering, and he shall slaughter it before the tent of meeting; and the sons of Aaron shall sprinkle its blood upon the altar round about. 9. And from the sacrifice of *holy things* he shall offer (as) an *offering before* the Lord⁷ its fat: its fat

Apparatus, Chapter 3

^a Thus does N throughout render "sacrifice of peace offering" (or "of communion," or "of prosperity") of the HT.

^b Nfi: "or"; but it is probably Aramaic "if" written badly.

^c Nfi: "the blood."

^d Nfmg: "to (or "for") the name of the Lord."

^e Probably "its" is due to faulty transcription (cf. v. 10), and it should be translated: "the two kidneys . . . he shall remove."

^f Nfmg: "(acceptable) to the name of the Lord."

Notes, Chapter 3

¹ "Sacrifice of holy things" represents Heb. "peace offerings," as almost constantly in Tg. Nf, Tg. Onq., and Tg. Ps.-J.: see p. 6 above. For the addition of "without blemish," see p. 8 and cf. Josephus, *Ant.* III. 228.

² Tg. has "its blood" for Hebrew "the blood."

³ Hebrew has: "And he shall offer from the peace offerings a fire offering to the Lord . . ." For "sacrifices of holy things," see Tg. Onq., Tg. Ps.-J., and p. 6 above; for the rendering of "fire offering," see pp. 6–7; Tg. Onq.; Tg. Ps.-J., LXX *karpōma*; and Vulg. *oblatio*.

⁴ Hebrew has: "the two kidneys" for "its two kidneys." For the expression "the appendage of the lobe of the liver" and its significance, see p. 8.

⁵ Hebrew has: "And the sons of Aaron shall offer it upon the altar . . . it is a fire offering, a sweet-smelling savor to the Lord." For the Targumic terminology here, see pp. 7–8. "Offering" renders "fire offering" also in Tg. Onq., Tg. Ps.-J., LXX *karpōma*, and Vulg.

⁶ For "sacrifices of holy things" and the addition of "without blemish," see pp. 6, 8 above, and on the "name of the Lord" see notes to Exod 6:7.

⁷ Hebrew has: "And he shall offer from the peace offerings a fire offering to the Lord . . ." See p. 6. Tg. Onq. and Tg. Ps.-J. also have "sacrifices of holy things" and "an offering." For the latter, see LXX and Vulg. *sacrificium*.

tail entire,⁸ which he will remove close by^h the spinal column,ⁱ the fat that covers the belly^j and all the fat upon the entrails, 10. the two kidneys and all the fat that is on them, which is at the loins, and the appendage of the lobe^k of the liver he will remove with the kidneys.⁸ 11. And the priest shall *set it in order on top of* the altar (as) food,^m an *offering to the name of* the Lord.⁹ 12. And if his offering is a kid goat,ⁿ¹⁰ he shall bring it before the Lord. 13. And he shall place his hand upon its head, and he shall slaughter it before the tent of meeting; and the sons of Aaron shall sprinkle its blood upon the altar round about. 14. And from it he shall offer his offering, (as) an *offering before*^o the Lord;¹¹ the fat that covers the belly^p and all the fat that is upon the entrails, 15. and the two kidneys, and the fat that is upon them near the loins, and the appendage of the lobe of the liver he shall remove together with kidneys.^{q12} 16. And the priest shall *set them in order on top of* the altar (as) food, an offering, as an odor *of good pleasure*. All fat^r is for *the name of* the Lord.¹³ 17. (It shall be) a perpetual statute for all your generations, in all your dwelling places: you shall eat neither fat nor blood.”

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⁸ VN: “the fat and the fat tail entire opposite the backbone, he shall remove it and the fat that covers the stomach” (lit.: “covering upon the belly”); VN has a different word for “fat tail” found also in Elias Levita, *Meturg*.

^h Lit.: “opposite (= near) the spinal column.”

ⁱ Nfmg: “(as an offering) acceptable to the name of the Lord, its fat, and its fat tail entire, opposite (= close by) the backbone he shall remove it”; = VN.

^j Nfmg: “upon” (the belly); = VN.

^k Lit.: “at the lobe”; Nfmg: “of (or: “from”) the lobe.”

^m Or: “flesh; or: “bread.” “The meat of an oblation” according to J.W. Etheridge, 1865, p. 154.

ⁿ Nfi: “kids”; M: “(and if) his offering is of a goat.”

^o Nfmg: “to the name of (the Lord).”

^p Nfmg: “upon (the belly).”

^q Nfmg: “(with the) two (kidneys).”

^r Nfmg: “they shall set aside (for the name . . .).”

Notes, Chapter 3

⁸See p. 8.

⁹Hebrew has: “And the priest shall offer it on the altar as food, as fire offering to the Lord.” See p. 7 for “set in order,” and pp. 6–7; Tg. Onq.; Tg. Ps.-J.; LXX; Vulg. for “offering” as a rendering of “fire offering.” On the “name of the Lord,” see notes to Exod 6:7.

¹⁰Tg. Nf, Tg. Onq., and Tg. Ps.-J. specify a *kid* of the goats.

¹¹Hebrew has: “. . . a fire offering to the Lord.” With Tg., cf. Tg. Onq., Tg. Ps.-J., LXX, and see pp. 6–7.

¹²See p. 8.

¹³Hebrew has: “And the priest shall burn them on the altar as food: it is a fire offering, a sweet-smelling savor. All the fat shall be for the Lord.” For the translation, see pp. 6–8. For the “offering” instead of “fire offering,” see Tg. Onq., Tg. Ps.-J., LXX, *Allos*.

CHAPTER 4

1. And the Lord^a spoke with Moses saying: 2. “Speak with the children of Israel, saying: ‘If anyone goes aside^b unwittingly from any of the precepts^c of the Lord (by actions) which are not permitted to be done, and transgresses one of them:^{d1} 3. if it is the priest who is anointed that incurs guilt, making the people guilty,^e he shall offer to *the name of* the Lord for his sin which he has committed, a young bull, perfect *without blemish*, as a sin offering.^{f2} 4. And he shall bring the bull to the door^g of the tent of meeting before the Lord, and he shall slaughter the bull^h before the Lord. 5. And the priest who is anointed shall take some of the blood³ of the bull and shall bring it into the tent of meeting. 6. And the priest shall dip his finger in the blood and he shall sprinkle some of the blood on the front of the veil of the sanctuaryⁱ seven times before the Lord. 7. And the priest shall put some of the blood on the horns of the altar of fragrant incense^j (which is) before the Lord, which is in the tent of meeting, and all (the rest of) the blood of the bull he shall pour out at the foundations of the altar of burnt offering which is at the door of the tent of meeting. 8. And all the fat of the bull of the sin offering he shall take from it:^k the fat that covers the belly and all the fat that is upon the entrails, 9. and the two^m kidneys and the fat that is upon them, at the loins; and the appendage of the

Apparatus, Chapter 4

^a Nfmg: “the Memra of the Lord.”

^b I.e., “sins unwittingly in”; Nfmg: “becomes guilty,” or: “sins.”

^c Nfmg: “(any of) the commandments of (the Lord).”

^d Nfmg: “(any) of these commandments.”

^e Lit.: “for (the) guilt (i.e., “sin”) of the people”; Nfmg: “(if the) anointed (priest) sins (and becomes guilty) making the people guilty (or “sin”; lit.: for the debt of them).” In Nfmg there are variants of writing: some mistakes—e.g., the pronominal suffix “of them” (i.e., “of the people”)—ordinary in the Samaritan Targum; cf. critical apparatus of *ed. pr.*

^f Nfmg: “(without blemish) before the Lord for a sin offering.”

^g Nfmg: “and he shall bring in the bull to the door of.”

^h Nfmg: “(on the head) of the bull and slaughter the (bull).” This and the preceding note are mixed in the marginal gloss, which is rendered literally as: “and he shall bring in the (. . .) of the bull and slaughter the bull to the door of.” This confusion is caused through homoioteleuton (the word “bull,” which occurs twice).

ⁱ Nfmg: “(of the Lord) in front of the veil of the sanctuary.”

^j Nfmg: “the horns of the altar of fragrant incenses.”

^k Nfmg: “he shall separate from it.”

^m Text: *trtyn*; Nfmg: “two” (*tryn*).

Notes, Chapter 4

¹ Hebrew has: “. . . which you shall not do, and he does do one of them.” See for the same interpretation 4:13, 22, 27; 5:17; Tg. Onq.; and Tg. Ps.-J.

² For “without blemish,” see p. 8; and for the “name of the Lord,” see notes to Exod 6:7.

³ The word “blood” has been forgotten by the scribe and restored in the margin of the MS, being written in square script.

lobe of the liver he shall removeⁿ with the kidneys⁴—10. just as it is taken from the bull of the sacrifice *of holy things*,—and the priest shall *set them in order*⁵ upon the altar of burnt offering. 11. And the skin of the bull and all its flesh, with its head and its legs^o and its entrails and its dung, 12. the entire bull he shall take forth outside the camp to a clean place, to the place where the ashes are poured out,⁶ and he shall burn it upon wood in a fire; where the ashes are poured out it shall be burned. 13. And if all the congregation of Israel commits a sin unwittingly and the thing^p is hidden from the eyes of the assembly, and they do one of the precepts which is not permitted to be done^q and they are guilty—;⁷ 14. when the guilt of which they have become guilty^r is known, the assembly shall offer a young bull as a sin offering and they shall bring it to the door^s of the tent of meeting.⁸ 15. And the *wise men*^t of the people of the congregation^u shall place their hands on the head of the bull before the Lord, and^h shall slaughter the bull^w before the Lord.^x 16. And the priest who is anointed shall take^y some of the blood of the bull to the tent of meeting.^z 17. And he shall dip his finger in the blood and he shall sprinkle seven times^{aa} before the Lord on the outer part^{bb} of the veil. 18. And he shall put some of the blood on the horns of the altar which is before the Lord, which is in the tent of meeting;^{cc} and all (the remainder of) the blood he shall pour out at the foundations of the altar of burnt offering, which is at the door of the tent of meeting. 19. And all its fat he shall take from it, and *the priest shall set (it) in*

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ⁿ Text: “and he shall make”: a mistake also found in the parallel passages (3:9, 10, 15, etc.) and elsewhere in Nf Leviticus. The error comes from the facility of confusion between the letters *resh* and *dalet*; Nfmg: “(as) it is taken from the bull of the sacrifice of holy things.” This note differs from text in forms of writing and grammatical morphology.

^o *rglwy*; Nfmg: “(and) its legs” (*kera’oy*).

^p I.e.: “the sin.”

^q Nfmg: “(one) of the commandments of the Lord which it is not permitted (to do).”

^r Nfmg: “(of which) they have become guilty” (different only in form of writing).

^s Nfmg: “before (the tent).”

^t Onq., Ps.-J., with HT: “the ancients.”

^u Nfi: “(and the wise men of) the congregation.”

^w Nfi: “(he shall slaughter) it.”

^x Nfmg: “(the head of the bull) before the Lord, and he shall slaughter the bull before the Lord at the door of the tent (of meeting).”

^y Nfmg: “And (the priest) shall bring in.”

^z The glossator has erroneously placed here the last note to the preceding verse.

^{aa} This word, missing in text, is in Nfi.

^{bb} Nfmg: “before (the veil).”

^{cc} Nfi: “(of the altar) which is in the tent of meeting which is before the Lord.”

Notes, Chapter 4

⁴ See p. 8.

⁵ “. . . it is taken” represents Hebrew *ywrm*, here rendered by Tg. Nf as *ytrpš*. Pesh. uses the same verb. For the sacrifice of holy things, see Tg. Onq. and Tg. Ps.-J., and p. 6; for “set in order,” see p. 7.

⁶ “. . . to the place where the ashes are poured out . . .”: see notes to 1:16.

⁷ For the rendering here, cf. the notes to v. 2, Tg. Onq., and Tg. Ps.-J.

⁸ Hebrew has: “. . . before the tent of meeting.” The expression “the door of the tent of meeting” is very common in these chapters, and Tg. has correctly assumed that this is indeed the location intended by the text; so also Vulg. *ostium tabernaculi*.

⁹ Hebrew has: “The elders of the congregation shall lay their hands . . .” For “elders” as “wise men, sages,” see also *Allos: hoi sophoi*, and notes to Exod 3:16. In Tg. Ps.-J. they are the twelve officers of the tribes. For the addition of “the people,” see also Vulg.

order on top of the altar.¹⁰ 20. And he shall do to the bull as he did with the bull of the sin offering; thus shall it be done^{dd} with it. And the priest shall make atonement for them and it shall be *forgiven and* remitted them.¹¹ 21. And he shall take forth the bull outside the camp and burn it just as he burned the first bull; it is the sin offering of the assembly. 22. If *the priest who is anointed*^{ee} sins and does unwittingly any of all the precepts^{ff} of the Lord his God which are not permitted to be done,¹² and becomes guilty, 23. (and)^{gg} if the guilt he contracted is made known to him, he shall bring (as) his offering a young he-goat, a male, perfect *without blemish*.¹³ 24. And he shall place his hand on the head of the he-goat and he shall slaughter it^{hh} in the place where they slaughter the burnt offering before the Lord; it is the sin offering.ⁱⁱ 25. And the priest shall take some of the blood of the sin offering with his finger and shall put (it) on the horns^{jj} of the altar of burnt offering; and all (that remains of)¹⁴ the blood he shall pour out at the foundations of the altar of burnt offering. 26. And all its fat he shall *set in order on top of* the altar as the fat of the sacrifice of holy things;¹⁵ and the priest shall make atonement for him for his sin and it shall be remitted him.^{kk} 27. And if any one of the people of the land sins^{mm} unwittingly by doing one of the precepts of the Lord which is not permittedⁿⁿ to be done¹⁶ and becomes guilty, 28. (and)^{oo} if his guilt which he incurred is made known to him,^{pp}¹⁷ he shall bring (as) his offering a young he-goat,^{qq} perfect, for the guilt which he incurred. 29. And he shall place his hand on the head of the sin of-

Apparatus, Chapter 4

^{dd} Nfmg: “(thus) shall he do.”

^{ee} Nfmg 1^o: “when the lord (or “ruler”) sins”; Nfmg 2^o: “(when) the lord (or “ruler”) falls into sin, making.”

^{ff} Nfmg: “(of) the commandments of (the Lord).”

^{gg} In the text: “or,” with HT.

^{hh} In the text, by scribal error, “his hand” (*ydh* for *yth*); cf. 6:3; 22:28.

ⁱⁱ Nfmg: “it is a sin offering”; Nfi: “a sin offering.”

^{jj} Nfmg: “(on) the horn of (the altar).”

^{kk} The text says, erroneously: “he shall remit to him”; Nfmg: “it shall be forgiven.”

^{mm} Nfmg: “falls into sin.”

ⁿⁿ Nfmg: “(any) of the commandments of the Lord which it is not permitted (to do).”

^{oo} In the text: “or,” with MT; cf. v. 23.

^{pp} Nfmg: “is made known unto ‘lwy; text: *lyh*) him.”

^{qq} Text: “a she-goat, son (! Nfi: “daughter”) of goats”; Nfmg: “female (without blemish)”; HT and Onq. read: “without blemish, female.”

Notes, Chapter 4

¹⁰ Hebrew has: “. . . and he shall burn it on the altar.” See p. 7.

¹¹ Hebrew has: “. . . and it shall be pardoned for them,” i.e., they shall be forgiven. On the Targum’s interpretation, see p. 10.

¹² Hebrew has: “If a prince [*nśy*] should sin . . .,” which Nfmg follows. On the high (anointed) priest, see notes to Exod 28:1; and notes to 4:2, Tg. Onq., and Tg. Ps.-J. for the expression “which are not permitted to be done.”

¹³ Hebrew begins the sentence with “or,” as does the Targum; the latter also adds “if,” giving the sense of the ruling. A similar procedure is followed at v. 28. For “without blemish,” see p. 8.

¹⁴ Targum adds “all” to (that remains of); so also LXX.

¹⁵ Hebrew has: “And all its fat he shall burn on the altar like the fat of the peace offerings . . .” For “set in order,” see p. 7; and for “sacrifices of holy things,” see Tg. Onq., Tg. Ps.-J., and p. 6 above.

¹⁶ For “. . . which is not permitted to be done,” see Tg. Onq., Tg. Ps.-J., and notes to v. 2.

¹⁷ Hebrew begins: “or his sin be known to him . . .”; Tg. has “or if his sin be known . . .”; see notes to v. 23.

fering, and he shall slaughter the sin offering in the place of the burnt offering.”
 30. And the priest shall take some of the blood with his finger and shall put (it) on the horns of the altar of burnt offering; and all (that remains of) the blood he shall pour out at the foundations of the altar. 31. And he shall remove^{ss} all its fat as he removed^{ss} the fat from the sacrifice of *holy things*; and the priest shall *set* (it) *in order on top of* the altar as an odor of good pleasure to the name of the Lord; and the priest shall make atonement for him and it shall be *forgiven* and remitted him.¹⁸ 32. And if it is a lamb he brings as his offering for a sin offering, female, perfect *without blemish*,¹⁹ he shall bring it. 33. And he shall place his hand on the head of the sin offering, and he shall slaughter it^{uu} for a sin offering^{ww} in the place where he slaughters the burnt offering. 34. And the priest shall take some of the blood of the sin offering with his finger and he shall put (it) on the horns of the altar of burnt offering; and all (that remains of) its blood he shall pour out at the foundations of the altar. 35. And all its fat^{xx} he shall remove,^{yy} as he removes^{zz} the fat of the lamb from off the sacrifice of *holy things*; and the priest shall *set* them *in order on top of* upon the altar, upon the *offerings* of the Lord.²⁰ And the priest shall make atonement for him for his guilt which he incurred, and it shall be remitted him.^a

Apparatus, Chapter 4

¹⁸ Nfmg: “(in the place of) the sin offering”; Nfmg, however, is probably only a variant writing of “sin offering”; and refers to this word, written twice (in different writings) earlier in Nf text.

^{ss} In text: “and he shall make; made”; cf. note n to v. 9.

¹⁹ Nfmg: “(perfect . . .) he shall bring.”

^{uu} Nfmg: “(he shall slaughter) the sin offering.”

^{ww} Nfmg: “as an offering (= sacrifice) for the sin.”

^{xx} Nfi: “(all) its fatty substance.”

^{yy} Text: “do.”

^{zz} Text: “as he does”; Nfi: “which he does.”

^a Nfmg: “(for the guilt which) they incurred; it shall be remitted (to him).” This variant arises from the conjunctive *waw* (“and”) of the second verb being mistakenly joined to the first one, which is then taken as a plural form.

Notes, Chapter 4

¹⁸For “. . . he shall remove, just as the fat was removed,” Tg. has “he shall make, just as the fat made,” a confusion in the Tg.’s text of root *bd*, “make, do,” with root *br*, “remove.” The same confusion occurs in vv. 9 and 35 according to Le Déaut, 2, 1979 (*Lévitique*) 336–337, who notes that Tg. Ps.-J. has the same error. For “sacrifices of holy things,” see Tg. Onq. and Tg. Ps.-J., and p. 6; for “set in order” and the odor of “good pleasure,” p. 8. See notes to Exod 6:7 for the “name of the Lord,” and for the formula “it shall be forgiven and remitted him” standing for Hebrew *wslh lw*, see note to v. 20.

¹⁹For “without blemish,” see p. 8.

²⁰For the text, see note to v. 31. For “sacrifice of holy things,” see Tg. Onq., Tg. Ps.-J., and p. 6; “set in order,” see p. 7; “offerings” representing “fire offerings,” see Tg. Onq., Tg. Ps.-J., and pp. 6–7.

CHAPTER 5

1. 'And if anyone sins^a in that he hears the voice of a *blasphemous oath*,^{b1} and he is a witness because he has either heard or come to know (the matter), if^c he does not declare (it) he shall bear his guilt. 2. Or anyone who touches anything impure, whether it be the carcass of an unclean wild animal, or the carcass of unclean cattle, or the carcass of unclean swarming things, and it is hidden from him, he shall become unclean and he shall become guilty. 3. And if he touches any uncleanness of a son of man,^d of whatever kind is his uncleanness, by which he becomes unclean, and it is hidden from him, when he comes to know it, he shall become unclean and he shall become guilty. 4. Or if anyone swears, expressing by the lips to do evil^e or to do good, in any (matter) in which the son of man swears by oath, and it is hidden from him, when he (comes to know it)^f he shall become guilty of one of these. 5. When he becomes guilty in any of these, he shall confess that in which he has become guilty. 6. And he shall bring his guilt offering *before* the Lord for his guilt which he has contracted: a female from the flock, a lamb or a female kid goat for the sin offering; and the priest shall make atonement for him for his guilt. 7. And if he cannot afford^g to bring a lamb,² he shall bring as the guilt offering for the guilt he has contracted two turtledoves or two young pigeons to *the name of* the Lord, one for the sin offering and one for the burnt offering. 8. And he shall bring them to the priest, who shall offer (first)^h the one of the sin offering; and he shall cut offⁱ its head from^j the neck, but he shall not divide (it). 9. And he shall sprinkle some of the blood of the sin offering upon the side^k of the altar, and what remains of the blood he shall drain out upon the foundations of the altar; it is a sin offering. 10. And the second he shall offer^m according to the ordinance, and the priest shall make atonement for him for his guilt which he has incurred, and it shall be *forgiven*

Apparatus, Chapter 5^a Nfmg: "falls into sin."^b Lit.: "an oath of blasphemy"; Nfmg: "(an oath) of a curse."^c Nfmg: "and if."^d That is, "human uncleanness."^e Nfmg: "(and if anyone) swears expressly (by his) lips to do evil."^f Missing in text; in its place *whw'* ("and he") is repeated.^g Lit.: "and if his hand cannot find sufficient (or:

"the possibility)"; Nfmg: "(and if there is not found) between his hands sufficient (= the possibility)."

^h Correcting the text which reads: "and he shall offer before him."ⁱ Nfmg: "(he shall offer) that of the sin offering first and shall cut off."^j Nfmg: "opposite" (its neck).^k Nfmg: "the extremities of (the altar)."^m Nfi: "(the second he shall offer) it."*Notes, Chapter 5*¹ Hebrew has: ". . . and hears the sound of an oath . . ."; Tg. adds "of blasphemy." For the same idea, see *Tanḥuma B. Wayyiqra'* 13 (p. 4b).² Hebrew has: "And if his hand does not touch sufficient of a lamb . . .," i.e., if he cannot afford a lamb. Tg. adds "to bring"; so also Tg. Ps.-J. and Vulg.

and remitted him.³ 11. And if he cannot afford twoⁿ turtledoves or two young pigeons, he shall bring (as) his offering (for the guilt) he has incurred (the tenth part)^o of a *mekilta*^p of fine flour⁴ as a sin offering. He shall not place oil on^q it, and he shall not put^r frankincense on it, because it is the sin offering. 12. And he shall bring it to the priest, and the priest shall take a handful of it, (as) its memorial portion,^s and shall set (it) in order on top of the altar, on the offerings of the Lord.⁵ It is a sin offering.^t 13. And the priest shall make atonement for him for his guilt which he has incurred in any of these things, and it shall be forgiven and remitted him.⁶ And (what remains shall be given) to the priest as the *minhah*.⁷ 14. And the Lord^u spoke with Moses, saying: 15. "If anyone commits a breach of faith,^w and sins^x unwittingly in any of the holy things^y of the Lord, he shall bring (as) his guilt offering before the Lord^z a ram, perfect without blemish, from the flock, that can be valued^{aa} in money, in *selas*,⁷ according to the *selas* of the sanctuary, as a guilt offering. 16. And he shall make good that which he has been guilty of in the holy things, and he shall add a fifth^{bb} to it and he shall give it to the priest; and the priest shall make atonement for him by the ram of the guilt offering, and it shall be forgiven and remitted him.⁸ 17. And if any one sins^{cc} and does any of the precepts^{dd} of the Lord which are not permitted to be done,⁹ though he does not know (it), he shall become guilty and shall bear his guilt. 18. And he shall bring to the priest a lamb,^{ee} male, perfect without blemish, from the flock, its value^{ff} according to the guilt offer-

Apparatus, Chapter 5

ⁿ Nfmg: "(and if he does not) find between his hands for two."

^o Thus in Nfmg; in the text: "twenty"; cf. 6: 13.

^p Measure of capacity; in Hebrew: *'ephah*.

^q Nfmg: "as the sin offering, he shall not put (oil) on it."

^r Nfmg: "(he shall not) place."

^s Nfmg: "a bunch (or: "handful") of frankincense."

^t Nfmg: "which (is) the sin offering."

^u Nfmg: "the Memra of the Lord."

^w Or: "commits a fraud."

^x Nfmg: "falling into sin."

^y Or: "in things consecrated to the Lord"; Nfmg: "(in) what is consecrated (to the Lord)."

^z Nfi: "to the Lord"; Nfmg: "to the name of the Lord."

^{aa} Lit.: "in its value in money (or: silver)"; i.e., he shall bring the ram or its equivalent in money (or: silver); cf. v. 25.

^{bb} Nfmg: "he shall add a fifth (lit.: "fifths") of its value."

^{cc} Nfmg: "falls into sin."

^{dd} Nfmg: "commandments of (the Lord)."

^{ee} Nfmg: "a ram."

^{ff} Nfmg: "in value."

Notes, Chapter 5

³ Tg. has: "he shall sacrifice" for Hebrew "he shall make"; "according to the order of judgment" (i.e., according to the ordinance) for "according to the judgment," and "it shall be forgiven and remitted to him" for "and it shall be pardoned to him"; see pp. 9–10.

⁴ Hebrew has: ". . . one tenth of an ephah of fine flour . . ."; cf. 6:13.

⁵ Hebrew has: ". . . he shall burn it on the altar upon the fire offerings of the Lord . . ." For "set in order," see LXX and p. 7; for "offerings," see Tg. Onq., Tg. Ps.-J., and *Allos*.

⁶ For "it shall be forgiven and remitted to him," see notes to 4:20.

⁷ For "without blemish," see p. 8. The word *sela'* here represents Hebrew *sheqel*: see Tg. Onq., Tg. Ps.-J., and notes to Exod 21:32.

⁸ For "it shall be forgiven and remitted to him," see notes to 4:20.

⁹ On "which are not permitted," see 4:2, Tg. Onq., and Tg. Ps.-J. LXX has: "which it is not necessary to do," *hōn ou dei poiein*.

ing; and the priest shall make atonement for him for his sin which he has committed unwittingly without knowing (it), and it shall be *forgiven and* remitted him.¹⁰ 19. It is the guilt offering. *He shall bring* the guilt offering *before* the Lord *for the guilt he has incurred.*^{gg} 20. And the Lord^{hh} spoke with Moses, saying: 21. “If a manⁱⁱ sins^{jj} and commits a breach of faith^{kk} in the name of the Lord, either by denying his neighbor a deposit or by the acquisition of property or by robbery^{mm} or by the fact that he withheld what is dueⁿⁿ to his neighbor,¹² 22. or if he found what had been lost and withholds the truth concerning it or swore^{oo} falsely—in any of all the things which the son of man^{pp} does, sinning thereby^{qq}—23. when he has (thus) sinned and become guilty, he shall restore the robbed object that he robbed, or that which he unduly withheld from his neighbor, or the deposit which was committed to him,^{rr} or the lost object which he found, 24. or anything concerning which he has sworn falsely; he shall repay in full^{ss} and he shall add thereto a fifth of it;^{tt} he

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^{gg} Nfmg: “(it is a guilt offering. For the guilt whereby he became guilty) he shall bring the guilt offering before the Lord. By the guilt offering atonement shall be made for him.” The glossator has doubtless interpolated this variant after the first words of the verse (*ashmah* = guilt offering).

^{hh} Nfmg: “the Memra of the Lord.”

ⁱⁱ Nfi: “(if) a soul” (= a person), as in HT. The text of Nf may be erroneous, and we probably should read as in Nfi.

^{jj} Nfmg: “falls into sin.”

^{kk} Or: “lies”; or: “maliciously defrauds” (Samaritan Targum).

^{mm} Nfmg: “in the name of the Lord and lies to his neighbor concerning a deposit or the acquisition (of property) or robbery, or because.”

ⁿⁿ The verb rendered “withheld what is due” could also be rendered “defraud”; VN: “or withheld what is due from (or: defrauded) his neighbor”; Nfi: “(or) he withheld what is due (or: defrauded)”; = VN.

^{oo} Nfmg: “(or) in that he found what had been lost and lies concerning it and swears.”

^{pp} I.e., a man, a human being.

^{qq} Nfmg: “falling into sin thereby.”

^{rr} Nfmg: “(which was committed) to (lit.: “by”) him.”

^{ss} Lit.: “in its capital”; Nfmg: “he shall repay fully” (lit.: “to repay and he shall repay”).

^{tt} Lit.: “its fifths”; Nfmg: “and he shall add a fifth (lit.: “fifths”) of its value.”

Notes, Chapter 5

¹⁰For “without blemish,” see p. 8; and notes to 4:20 for “it shall be forgiven and remitted to him.”

¹¹Hebrew has: “It is a guilt offering: he has surely incurred guilt to the Lord,” *šm hw’ šm šm lyhwh*. Targum expounds the three occurrences of *šm* in different ways; first as guilt offering, then as a guilt offering which is owed and must be brought, and finally as the guilt itself which has been incurred. See also Tg. Onq. and Tg. Ps.-J. A similar attempt to do justice to different senses of *šm* here probably underlies Pesh.: “It is an offering. In place of sin he shall bring the offering to the Lord.”

¹²Hebrew has lit.: “And if a soul should sin . . . ,” a feminine subject with a feminine verb. Tg. has “and if a man,” providing a masculine subject, while retaining the feminine verb form. See Le Déaut, 2, 1979 (*Lévitique*), 342–343, and the literature there cited. The Targumic expression *b’šwt yd’*, (translated here as “by the acquisition of property,” literally, “stretching forth of hand”) is not easy to interpret. It would seem to have some reference to business transactions, and possibly refers to acquisition of property. Tg. Onq. has a similar expression, on which see Grossfeld, 1988, 11. The phrase is discussed by B. Bamberger, 1975, 34, who translates it as “in regard to misappropriation.” Pesh. has “partnership,” in the sense of “bargaining.”

shall give it to whom it belongs on the day *he became guilty*.^{uu13} 25. And he shall bring to the priest his guilt offering for *the name of* the Lord: a ram, perfect *without blemish*, from the flock valued^{ww} (in money), for the guilt offering.^{xx14} 26. And the priest shall make atonement for him before the Lord; and it shall be remitted¹⁵ him concerning anything he may have done, becoming guilty thereby.”^{yy}

CHAPTER 6

1. And the Lord^a spoke with Moses, saying: 2. “Command Aaron and his sons, saying: ‘This is the *decree of* the law of the burnt offering.’^{b1} It is the burnt offering because^c it shall burn^d upon the altar all night until morning, and the fire upon the altar shall be (kept) burning on it.^e 3. And the priest shall put on his linen garments,² and his linen trousers^f he shall put on over his flesh; and he shall take up^g the ashes to which the fire will have reduced the burnt offering upon the altar; and he shall place (them)^h beside the altar. 4. And he shall put off his garments and

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^{uu} Nfmg: “in the day of his guilt offering.”

^{ww} Lit.: “with its value” (cf. v. 15), i.e., the ram or its equivalent in money.

^{xx} Nfmg: “(from the flock) according to the value of the guilt (offering).”

^{yy} Nfmg: “incurring guilt” (or a different word: *l’smh*).

Notes, Chapter 5

¹³Hebrew has: “. . . on the day of his guilt,” which Tg. interprets in a very specific fashion: it refers to the very day on which he became guilty, and thus agrees with the opinion of R. Akiba set forth in *Sifra Wayyiqra* Parashah 13:13 (p. 30a); see also *Allos* in Field, 1875, *ad loc*.

¹⁴On the “name of the Lord,” see notes to Exod 6:7; and for “without blemish,” see p. 8.

¹⁵Here the Hebrew word “pardon” is rendered with the single Aramaic word “remitted”: there is no reference to “forgive,” as in 4:20 and elsewhere.

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^a Nfmg: “the Memra of the Lord.”

^b Nfmg: “(this is) the instruction of the burnt offering.”

^c Or: “that (shall burn).”

^d Nfmg: “because it continues to burn (on the altar).”

^e Nfmg: “(upon the altar) shall be burning in it.”

^f Nfmg: “and (he shall put on) breeches” (Greek loan word *brakai*) = PVN; Levita, *Meturg.*; *Aruch*, Mus.

^g Nfmg: “he shall separate.”

^h Lit.: “it.” By a scribal error the text reads: “his hand”; cf. 4:24.

Notes, Chapter 6

¹Hebrew has: “This is the law of the whole burnt offering . . .”: for Tg., see p. 9.

²Hebrew has: “his linen garment” for Tg.’s “his garments of linen”: so also Tg. Onq., Tg. Ps.-J., and Sam.

put on other garments; and he shall carry forth the ashes outside the camp to a clean place. 5. And the fire upon the altar shall continue to burn upon it;ⁱ it shall not go out; and the priest shall burn wood on itⁱ every morning; and he shall *set* the burnt offering *in order* upon itⁱ and *he shall set* on it the fats of sacrifices of *holy things*.^{j3} 6. Fire shall be burning *upon it*⁴ continually;^k it shall not^m go out. 7. And this is *the decree of the law of the minhah*:⁵ the sons of Aaron shall offer itⁿ before the Lord *upon*^o the altar. 8. And one shall take^p from it^q a handful of fine flour of the *minhah* and from *the best*^r of it, and all the frankincense that is upon the *minhah*; and *he shall set* (them) *in order on top of* the altar, (as) an odor of *good pleasure*, his memorial offering, to the name of the Lord.⁶ 9. And what remains of it Aaron and his sons shall eat; it shall be eaten unleavened in a holy place; in the court of the tent of meeting they shall eat it.^s 10. It shall not be baked with leaven; I have given it as their portion of (my)^t *offerings*.⁷ It is a most holy thing like the sin offering and the guilt offering. 11. Every male^u among the sons of Aaron may eat it. It is an everlasting decree throughout your generations from *his offerings*;⁸ all who touch them shall become holy.” 12. And the Lord^w spoke with Moses, saying: 13. “This is the offering of Aaron and of his sons which they shall offer before the Lord on the day he shall anoint them:^x (a tenth)^y of a *mekilta* of fine flour (as) a regular *minhah*; *you shall offer* one half in the morning^z and (the other) half *at*

Apparatus, Chapter 6

ⁱ Nfmg: “it shall be burning in it (i.e., in the fire); it shall not be let go out and (the priest) shall burn upon.”

^j Nfmg: “(and the priest shall set in order upon it) the sacrifice (of holy things).”

^k Nfi: “continual” (fire).

^m Nfmg: “(the continual fire) which has been kept burning upon the fire shall not.”

ⁿ Nfmg: “(this is) the instruction of the *minhah*: they shall offer it” (or: “which they offer”? cf. Sam).

^o Nfmg: “before (the altar).”

^p Lit.: “shall raise,” “shall lift up.”

^q I.e., from the altar.

^r HT: “oil”; cf. 2:2.

^s Nfi: “you shall eat (it).”

^t In the text: “his offerings”; cf. BHS (critical apparatus).

^u I.e., “only the males.”

^w Nfmg: “the Memra of the Lord.”

^x Nfmg: “(he shall anoint) him”: as in HT, Ps.-J., Sam, LXX.

^y In the text: “twenty” (or “tenths”); cf. 5:24; it is more probable, however, that the text is erroneous and that “a tenth” should be read.

^z Nfmg: “you (sing.; in text, pl.) shall offer in the morning”; (or: “shall be offered”?).

Notes, Chapter 6

³ Hebrew has: “. . . and he shall burn on it the fat of the peace offerings.” For “set in order,” cf. LXX and p. 7; for “sacrifices of holy things,” see Tg. Onq., Tg. Ps.-J., and p. 6.

⁴ Hebrew has: “upon the altar” instead of “upon it.”

⁵ Hebrew has: “And this is the law of the *minhah* . . .”; for Tg., see p. 9.

⁶ The words “and from the best of it” render Hebrew “and of its oil”; see also Tg. Ps.-J. to this verse, and notes to 2:2. Hebrew continues: “. . . and he shall burn it on the altar as a sweet-smelling savor, a memorial portion of the Lord.” For “set in order,” see p. 7; for “odor of good pleasure,” see p. 8; and for “the name of the Lord,” see notes to Exod 6:7.

⁷ Hebrew has: “. . . I have given it from my fire offerings.” For “fire offerings” as “offerings,” see Tg. Onq., Tg. Ps.-J., LXX, and pp. 6–7. Tg. in fact reads “his sacrifices,” on which see Le Déaut, 2, 1979 (*Lévitique*) 347.

⁸ Hebrew has: “. . . it is an eternal statute for your generations from the fire offerings of the Lord . . .” For Tg.’s “from his offerings,” see Tg. Onq., Tg. Ps.-J., Vulg., Allos, some MSS of LXX, and pp. 6–7.

twilight.^{aa} 14. It shall be *offered* (made) with oil on a griddle; you shall bring it^{bb} sizzling; you shall offer the *minhah* pastries cut into pieces as an odor of good pleasure before the Lord.¹⁰ 15. And the priest who is anointed after him from among his sons shall offer it^{cc} (as) an everlasting statute before the Lord; the whole of it shall be set in order.¹¹ 16. And every *minhah* of a priest shall be entire; it shall not be eaten.” 17. And the Lord^{dd} spoke with Moses, saying: 18. “Speak with Aaron and with his sons, saying: ‘This is the decree of the law of the sin offering.’^{ee} In the place where the burnt offering shall be slaughtered, the sin offering shall be slaughtered before the Lord. It is a most holy thing.¹² 19. The priest who consecrates it shall eat it; in a holy place it shall be eaten, in the court of the tent of meeting.¹³ 20. Whatever touches its flesh shall be holy <and if any of its blood is sprinkled on a garment>,^{ff} you shall wash that on which it was sprinkled^{gg} in a holy place. 21. And the earthen vessel in which it is boiled shall be broken; and if it is boiled in a bronze vessel it shall be scoured and rinsed with water. 22. Every male among the priests may eat it; it is most holy. 23. But no sin offering, part of whose blood is brought into the tent of meeting to make atonement within the sanctuary,^{hh} shall be eaten; it shall be burned by fire.

Apparatus, Chapter 6

^{aa} Lit.: “between the suns”; or: “between the services.”

^{bb} Cf. LXX and Vulg.; Nfmg: “(sizzling) you shall bring it in; broken into pieces, you shall offer the *minhah* of crumbs as an acceptable odor to the name of the Lord”; = VN; cf. also Levita, *Meturg.*

^{cc} Nfmg: “he shall prepare (it).”

^{dd} Nfmg: “the Memra of the Lord.”

^{ee} Nfmg: “(this is) the instruction of the sin offering.”

^{ff} Omitted in the text by homoioteleuton.

^{gg} Nfmg: “(. . . its flesh) shall be made holy and if anyone sprinkles some of its blood on his garment, that on which it was (sprinkled).”

^{hh} Nfmg: “in the sanctuary.”

Notes, Chapter 6

⁹ Hebrew has: “. . . a tenth of an *ephah* of flour . . .”; cf. 5:11, where, as here, *Allos* reads *satou* for *ephah*. Hebrew continues: “. . . half of it in the morning and half of it in the evening.”

¹⁰ Hebrew has: “You shall make it . . . you shall bring it . . .” For “make” rendered as “offer,” see p. 7; and on the “odor of good pleasure,” see p. 8. With the Tg. of this verse, cf. *b. Menah.* 75a.

¹¹ Tg. has: “shall offer it” for Hebrew “shall make it”; see p. 7. Tg.’s “it shall be completely set in order” renders Hebrew “it shall be completely burned”: see p. 7 and similar renderings in some MSS of LXX and *Allos* cited by Field, 1875, *ad loc.*

¹² See p. 9.

¹³ Hebrew has: “The priest who offers it as a sin offering [*hmht*] . . .”; Tg.’s “the priest who consecrates it” is found also in Tg. Onq., witness 1. Le Déaut, 2, 1979 (*Lévitique*) 348–349 suggests an emendation of Tg.’s text so that it reads “who offers it in purification,” in agreement with Pesh. and *b. Hullin* 27a. The latter source states that the Hebrew root *ht’* is an expression of purification: see further Grossfeld, 1988, 13. But Tg. Nf seems to present us with a harder textual reading, and it may therefore be argued that emendation should be advanced only cautiously in this instance.

CHAPTER 7

1. 'And this is *the decree* of the law of the guilt offering.^{a1} It is most holy. 2. In the place where *you* slaughter^{b2} the burnt offering you shall slaughter^c the guilt offering and he shall throw its blood on the altar round about. 3. And (one) shall offer all of its fat: the fat tail (and) the fat that covers the entrails,^d 4. the two kidneys and the fat that is on them at the loins, and the appendage of the lobe of the liver (which) he shall remove^e with the kidneys.^{f3} 5. And the priest *shall set* them *in order on top of* the altar (as) an *offering before* the Lord;^{g4} it is the guilt offering. 6. Every male among the priests may eat it; it shall be eaten in a holy place; it is most holy. 7. The^h guilt offering is like the sin offering; there is the oneⁱ *decree* of law for them:⁵ they shall belong^j to the priest who makes atonement (with it).^k 8. And if a priest offers a man's burnt offering, the skin of the burnt offering which he shall offer belongs to the priest; his it shall be. 9. And every *minhah* baked^m in a furnace, and all (that is) prepared on a pan or on a griddle, belongs to the priest who offers it; it shall be his. 10. And every *minhah* soaked in oil or dry shall be for allⁿ the sons of Aaron, one as well as another. 11. And this is *the decree* of the law of the sacrifice^o of *holy things* which he shall offer to *the name of*^p the Lord.⁶

Apparatus, Chapter 7

^a Nfmg: "(and this is) the instruction of the guilt offering."

^b Nfi: "(where) they slaughter"; or: "there is slaughtered."

^c Nfmg: "they shall slaughter"; or: "there shall be slaughtered."

^d Omitted in text; added in margin.

^e In the text: "shall make," by mistake; cf. 4:9.

^f Word partly written wrongly in text; Nfmg: "(the) two (kidneys)."

^g Nfmg: "(an offering) acceptable to the name of the Lord."

^h Nfmg: "and (the guilt offering is) like the sin offering."

ⁱ Nfmg: "the instruction is one"; = VN.

^j Nfi: "shall have it" (lit.: "it shall be [his]").

^k Thus in Nfmg and HT; the text reads "of him" (*dideh*), which gives a pleonastic sense: "of him, for him shall they be."

^m Nfmg: "(which) is baked."

ⁿ Nfmg: "(and every) *minhah* kneaded in oil or dry shall be for all (the sons of . . .)."

^o Nfmg: "(and this is) the instruction of the sacrifice (of holy things)."

^p Nfmg: "before (the Lord)."

Notes, Chapter 7

¹ Hebrew has: "And this is the law of the guilt offering . . ."; see p. 9.

² Hebrew has: "In the place where they slaughter . . ."; Nfmg here gives a literal translation of the Hebrew, while Nfi "where there is slaughtered" impersonalizes in the manner of the Vulg.

³ See p. 8.

⁴ Hebrew has: "And the priest shall burn them on the altar as a fire offering to the Lord . . ." For "set in order," see p. 7, and for "offering" representing "fire offering," see Tg. Onq., Tg. Ps.-J., LXX, and pp. 6–7. Nfmg's interpretations are discussed on p. 8, and in the notes to Exod 6:7.

⁵ For the beginning of the verse, see p. 9; Tg. Ps.-J. specifies that the halakah for the guilt offering is the same as that for the sin offering. With Nfmg's "the instruction is one," cf. Frg. Tg. V.

⁶ Hebrew has: "And this is the law of the peace offering which he shall offer to the Lord." For "decree of the Law," see p. 9; for "sacrifice of holy things," see Tg. Onq., Tg. Ps.-J., and p. 6; and for the "name of the Lord," see notes to Exod 6:7.

12. If he shall offer it for a thanksgiving, then he shall offer with the *sacrifice of holy things* unleavened cakes,^q soaked in oil,⁷ and rolls which are unleavened soaked in oil, and sizzling cakes of fine flour soaked in oil. 13. With the sacrifice of thanksgiving of his *holy things*, he shall offer his offering^r with cakes (of) leavened bread.⁸ 14. And of such he shall offer one (cake) from each offering as a *separated offering*^s to the name of the Lord. It shall belong to the priest who throws the blood of the sacrifice of *holy things*.⁹ 15. And the flesh of the sacrifice of thanksgiving^t of his *holy things* shall be eaten (on the day)^u he shall offer his offering;¹⁰ nothing of it shall remain until morning. 16. And if the sacrifice of his offering^w is a votive offering or a freewill offering,^x it shall be eaten on the day that he offers his offering,^y and on the morrow^z what remains of it shall be eaten. 17. And what remains of the flesh of the sacrifice of *holy things*¹¹ shall be burned by fire on the third day. 18. And if any of the flesh of the^{aa} sacrifice of *holy things*¹² should be eaten on the third day, he who offered it shall not be *accepted* favorably; it shall not be credited to him; it shall be rejected, and the person who eats of it shall bear his guilt.^{bb} 19. And the flesh that touches anything unclean shall not be eaten; it shall be burned by fire. And (as regards other) flesh, everyone who is clean may eat (such) flesh.^{cc} 20. But the person who eats the flesh of the sacrifice^{dd} of *holy things* which has been *separated*^{ee} to the name of the Lord while his uncleanness^{ff} is upon him,

Apparatus, Chapter 7

^q Nfmg: "(he shall offer with) the sacrifice of thanksgiving (unleavened) cakes"; thus also HT, Onq., Ps.-J.

^r Nfmg: "(he shall offer) the offerings (instead of "his offering") together with (his) sacrifice."

^s HT: *terumah*.

^t Nfmg: "(and the flesh of) the sacrifice of thanksgiving (of his holy things)": for "thanksgiving" Nfmg has another form of the word used in text.

^u Omitted in text; Nfmg: "on the day (of his sacrifice)."

^v I.e., "the sacrifice he offers."

^x Nfmg: "a freewill sacrifice, the sacrifice (which he offers)."

^y Nfmg: "his sacrifice."

^z Nfmg: "and from the day (following)."

^{aa} Nfmg: "the flesh of his sacrifice (of holy things)."

^{bb} I.e., "sins"; "guilt"; Nfmg: "his debt" (= sin).

^{cc} Lit.: "may eat the flesh"; Nfmg: "may eat flesh"; Onq. is more specific: "and the *holy* flesh which touches anything unclean may not be eaten . . . ; as for the *holy* flesh, however, anyone who is clean for a *holy thing* may eat the *holy flesh*."

^{dd} Nfmg: "(eats) flesh of the sacrifice."

^{ee} Nfmg: "(of the holy things) which is before the Lord."

^{ff} That is, "while in a state of (legal) uncleanness."

Notes, Chapter 7

⁷ Hebrew has: "If he offer it as a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes soaked in oil . . ." Tg's translation "he shall offer with the sacrifice of holy things" seeks to insist that the thank offering in this case is, in almost all respects, a subclass of the peace offering: see Rashi, *ad. loc.*

⁸ See note to preceding verse, Tg. Onq., Tg. Ps.-J., and *Sifra Zaw Perek* 10:3–6 (p. 38a) for the inclusion of the thank offering in the general class of lesser holy things, and cf. Grossfeld, *The Targum Onqelos to Exodus*, 29.

⁹ Tg's "separation" renders Hebrew *terumah*, "heave offering": see notes to Exod 35:5 and renderings of this verse in Tg. Onq., Tg. Ps.-J., Pesh. (which uses same root *prš* as Tgg.), and LXX *aphairēma*. On the "name of the Lord," see notes to Exod 6:7; and for "peace offerings" as "sacrifices of holy things," see Tg. Onq., Tg. Ps.-J., and p. 6.

¹⁰ Hebrew has: "And the flesh of the sacrifice of thanksgiving of his peace offerings shall be eaten on the day of his sacrifice . . ." See Tg. Onq., Tg. Ps.-J., and notes to vv. 12–13 above.

¹¹ Hebrew has: ". . . the flesh of his peace offerings . . ." See Tg. Ps.-J. and p. 6.

¹² Hebrew has: ". . . the flesh of his peace offerings . . ."; see p. 6, Tg. Onq., and Tg. Ps.-J.

that person shall be blotted out from *the midst* of his people.¹³ 21. And the person who touches anything unclean, (whether) the uncleanness of a son of man^{gg} or an unclean beast or any unclean *creeping thing*,^{hh} and eats of the flesh of the sacrifice of *holy things* (that is) *before the Lord*,ⁱⁱ that person shall be blotted out from *the midst of his people*.”¹⁴ 22. And the Lord^{jj} spoke with Moses, saying: 23. “Speak with the children of Israel, saying: ‘You shall not eat any of the fat of an ox or of a lamb or of a kid goat.’^{kk} 24. And the fat of an animal that has died a natural death, and the fat of one that has been killed, may be used for any use; but you certainly shall not eat it. 25. Because anyone who eats of the flesh of an animal of which an *offering* had been made *before the Lord*,¹⁵ the person who (so) eats shall be blotted out from^{mm} *the midst of his people*. 26. You shall not eat blood, whether (of) fowl or animal,ⁿⁿ in any place of your dwellings.^{oo} 27. Any person who eats any blood, that person shall be blotted out from *the midst of his people*.”¹⁶ 28. And the Lord^{pp} spoke with Moses, saying: 29. “Speak with the children of Israel, saying: ‘Whoever offers the sacrifice of his *holy things* to *the name of the Lord*,¹⁶ shall bring his offering^{qq} to the Lord^{rr} from the sacrifice of his *holy things*. 30. His (own) hands shall bring^{ss} *his offerings*,¹⁷ the fat with^{uu} the breast,^{vv} the^{xx} breast to wave it as a

Apparatus, Chapter 7

^{gg} I.e., “a man,” “anyone”; Nfmg: “and when a person touches anything unclean, in human uncleanness” (lit.: “in the uncleanness of a son of man”).

^{hh} Thus some Hebrew MSS, Onq., and ancient versions; M: “(or any) abomination” (= impure animal). Thus HT, Ps.-J., and MSS of Onq.

ⁱⁱ Nfmg: “(and eats of) the flesh of the sacrifice of holy things that is before the Lord.”

^{jj} Nfmg: “The Memra of the Lord.”

^{kk} Nfmg: “(any of the fat) of oxen, of a lamb or of a goat.”

^{mm} Nfmg: “(an offering) to the name of the Lord, that person shall be blotted out from (his people).”

ⁿⁿ Nfmg: “neither of birds nor of animals.”

^{oo} I.e., “anywhere you shall dwell.”

^{pp} Nfmg: “the Memra of the Lord.”

^{qq} Lit.: “bring an offering.”

^{rr} Nfi: “before the Lord.”

^{ss} Nfmg: “shall bring in” (?; *yty’lwn*); = VN.

^{tt} Nfi: “the offering”; = VN; Nfmg: “his offering.”

^{uu} Nfi: “(the fat) from (the breast)”; it can, however, also be rendered as: “the fat outside of” (= beside, with the breast). This double translation of ‘*al*’ is possible in both the Hebrew and Targumic text: a) the fat *of* the breast, *from above* the breast; b) the fat *beside with* the breast. Ps.-J. and certain texts of Onq. adopt translation a); VN: “the fat that is upon (‘*l*’) the breast he shall give it together with (lit.: “and”) the breast, to wave it as a wave offering before the Lord.”

^{vv} Nfmg: “(the fat with) the breast he shall bring in; the breast to wave (it).”

^{xx} Nfi: “and the breast (to wave it)” = VN.

Notes, Chapter 7

¹³ Hebrew has: “But the person who eats flesh of the peace offerings which are the Lord’s . . . that person shall be cut off from his people.” For “sacrifice of holy things,” see Tg. Onq., Tg. Ps.-J., and p. 6; and with Nfmg’s “which is before the Lord,” cf. Tg. Onq. Tg. Nf here has in mind the laws of *terumah*, as it has already indicated in v. 14.

¹⁴ Hebrew has: “. . . or any abominable unclean thing, and eats of the flesh of the peace offerings which belong to the Lord . . .” For the “creeping thing,” see Apparatus, Sam, Pesh., and some witnesses of Tg. Onq.: it is the reading of seven Hebrew MSS and these versions may have had it as their *Vorlage*. On “sacrifice of holy things,” see p. 6, Tg. Onq., and Tg. Ps.-J.

¹⁵ Hebrew has: “fire offering to the Lord” for Tg.’s “offering . . . before the Lord”; cf. Tg. Onq., Tg. Ps.-J., LXX, and pp. 6–7. On Nfmg’s “the name of the Lord,” see notes to Exod 6:7.

¹⁶ For “sacrifices of holy things,” see Tg. Onq., Tg. Ps.-J., and p. 6; on “to the name of the Lord,” see notes to Exod 6:7. Nfmg’s “before the Lord” is also the reading of Tg. Onq. and Tg. Ps.-J.

¹⁷ “His offerings” renders Hebrew “the fire offerings of the Lord.” “Offerings” is read by Tg. Onq. and Tg. Ps.-J.: cf. LXX, Frg. Tg. V, and *Allos ‘prophoras’* in Field, 1875, *ad loc.*

wave offering before the Lord. 31. And the priest shall *set* the fat *in order before the Lord*.¹⁸ And the breast shall be for Aaron and for his sons. 32. And the right thigh you shall give to the priest as a *separated offering*^y from the sacrifice of your *holy things*.¹⁹ 33. Whoever among the sons of Aaron offers *the sacrifice*^z of his *holy things and the fat thereof*,²⁰ his^a shall the right thigh be as a portion. 34. Because the bre(a)st of the wave offering and the thigh of the *separated offering* I have received from the children of Israel from the sacrifice of their *holy things*,²¹ and I have given them to Aaron the priest and to his sons (as) an everlasting statute^b from the children of Israel. 35. This is the anointing (-right)^c of Aaron, and the anointing (-right)^c of his sons, from the *offerings of the Lord*, on the day they are brought near^d to *serve in the high priesthood before the Lord*,^{e22} 36. which the Lord^f commanded to be given to them on the day that he anointed them from the children of Israel, (as) an everlasting statute^b throughout their generations.” 37. This is *the decree of the law*^g of the burnt offering, of the *minhah*, and of the sin offering, and of the guilt offering, and of the initiation,^h and of the sacrifice of *holy things*,²³ 38. which the Lord^f commanded Moses on Mount Sinai, on the day he commanded the children of Israel to offer their offerings *before the Lord*²⁴ in the wilderness of Sinai.

Apparatus, Chapter 7

^y MT: *terumah*.

^z Nfmg: “(offers) the blood of the sacrifice” (of holy things).

^a Nfmg: “for him (it shall be).”

^b Or: “as an everlasting right.”

^c Lit.: “the anointing.”

^d Lit.: “he brings them near.”

^e Nfmg: “(to serve) before the Lord.”

^f Nfmg: “the Memra of the Lord.”

^g Nfmg: “(this is) the instruction of the law (of the burnt offering).”

^h Nfmg: “and of the initiations (= ordinations) and of the sacrifice (of the holy things).”

Notes, Chapter 7

¹⁸ Hebrew has: “And the priest shall burn the fat on the altar . . .” For “set in order,” see p. 7.

¹⁹ Hebrew has: “. . . your peace offerings”; cf. Tg. Onq., Tg. Ps.-J., and p. 6.

²⁰ Hebrew has: “He who offers the blood of the peace offerings and the fat . . .” Nfmg here approximates the Hebrew, but Tg. Nf’s “the sacrifice of his holy things” is odd. Tg. Onq. and Tg. Ps.-J. have “the blood of the sacrifice of holy things”; perhaps “blood” has been omitted from Tg. Nf’s text through scribal error. Such, at any rate, is the opinion of Le Déaut, 2, 1979 (*Levitique*) 356.

²¹ For “sacrifice of their holy things,” cf. Tg. Onq., Tg. Ps.-J., and p. 6. With Nfmg, cf. *m. Yoma* 1:1; *b. Yoma* 4b; and Sifra *Mekhilta de Millu’im* Parashah 1:37 (p. 46b).

²² Hebrew has: “. . . from the fire offerings of the Lord . . . to act as priests to the Lord.” For “offerings,” see Tg. Onq., Tg. Ps.-J., LXX, and pp. 6–7. On “to serve in the high priesthood before the Lord,” see notes to Exod 28:1; the expression “to serve before the Lord” is found also in Tg. Onq. and Tg. Ps.-J., who, like Tg. Nf and Pesh., use the same root, *šms*.

²³ Hebrew has: “This is the law of the burnt offering . . . and of the peace offerings.” See p. 9, and for “sacrifices of holy things,” see Tg. Onq. and p. 6.

²⁴ With Tg’s “before the Lord,” cf. LXX.

CHAPTER 8

1. And the Lord^a spoke with Moses, saying: 2. "Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread, 3. and gather all *the people*¹ of the congregation at the door of the tent of meeting." 4. And Moses did as the Lord had commanded^b him; and all *the people* of the congregation were gathered together at the door of the tent of meeting. 5. And Moses said to *the people* of the congregation:^c "This is the thing which the Lord^a has commanded to do." 6. And Moses brought Aaron and his sons near and sanctified² them^d with water. 7. And he put the cloak upon him and girded him with the girdle; and he clothed him with the cloak and put the ephod upon him; and he tied^e the girdle of the ephod about him and fastened it (to him) with it. 8. And he placed the breastpiece on him; and he put within the breastpiece the urayya and the tumayya.^f 9. And he set the turban on his head; and on the turban, in front, he set the fringe of gold, the crown of *the sanctuary*,^g as the Lord^a had commanded Moses. 10. And Moses took the anointing oil; and he anointed the tabernacle *and all its utensils*^{h3} and all that was in it, and consecrated them. 11. And he sprinkled some of it on the altar seven times; and he anointed the altar and all its utensils, and the basin and the base thereof, to consecrate it.ⁱ 12. And he poured some of the anointing oil on the head of Aaron; and he anointed him to consecrate him. 13. And Moses brought Aaron's sons near; and he clothed them with cloaks and girded them with girdles and put caps^j on them, as the Lord^k had commanded Moses. 14. And he brought near the bull of the sin offering; and Aaron and his sons laid their hands upon the head of the bull of the sin offering. 15. And he slaughtered (it); and Moses took the blood, and with his finger put it on the horns of the altar round about; and he *anointed*^m the altar,⁴ and the blood he poured out at the foundations of the altar and he consecrated it to make atonement for it.ⁿ 16. And he took all the fat that was on on its

Apparatus, Chapter 8^a Nfmg: "the Memra of the Lord."^b Nfmg: "(as) the Memra of the Lord had commanded."^c Nfmg: "to the people, to the congregation"; or: "to the people of the congregation"; grammatical construction different from Nf.^d Lit.: "he sanctified (or: "consecrated") them."^e Nfmg: "and he girded."^f I.e., the Urim and Thummim; cf. Exod 28:30.^g Nfmg, Onq., and Ps.-J.: "the holy crown."^h Nfmg: + "which were in it."ⁱ Nfmg: "(to consecrate) them."^j Nfmg: "the girdles and fastened them."^k Nfmg: "the Memra of the Lord."^m Nfmg: "and sprinkled."ⁿ Or: "thus cleansing it."*Notes, Chapter 8*¹For other examples of the addition of "the people," see p. 11.²Hebrew has "he washed" for Tg's "sanctified"; see notes to Exod 29:4.³Tg. has added "and all its utensils"; cf. Vulg.⁴Hebrew has: "he purified" for Tg's "he anointed": cf. Tg. Onq., Tg. Ps.-J.

entrails, and the appendage of *the lobe of* the liver and the two kidneys and their fat; and Moses *set (it) in order on top of* the altar.⁵ 17. And the bull, and its skin, its flesh and its dung^o he burned with fire outside the camp, as the Lord commanded Moses. 18. And he brought near the ram of the holocaust; and Aaron and his sons laid their hands upon the head of the ram. 19. And he slaughtered it; and Moses threw the blood upon the altar round about. 20. And he divided the ram into pieces; and Moses *set in order*^p the head and the pieces and the *body*.^{q6} 21. And the entrails and the leg^r he washed with water; and Moses *set in order*^p the whole ram *on top of* the altar; it was a burnt offering as an odor of good favor. It was an *offering*:^s as the Lord^t had commanded Moses.⁷ 22. And he brought the second ram near, the ram of initiation;^u and Aaron and his sons laid^w their hands on the head of the ram. 23. And he slaughtered it, and Moses took some of its blood and put it on the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. 24. And he brought the sons of Aaron near, and Moses took some of the blood, (putting it) on the tips of their right ears, and on the thumbs of their right hands, and on the great toes of their right feet; and Moses threw the blood upon the altar round about. 25. And he took the fat, and the fat tail, and all the fat that was upon the entrails and the appendage of the lobe of the liver, and the two kidneys and their fat, and the right thigh.⁸ 26. And from the basket of unleavened bread that was before the Lord, he took a cake of unleavened bread and a cake of bread which was *soaked in oil*⁹ and a roll; and he placed (them) on the fat and on the right thigh. 27. And he put all (these) on the palms^x of *the hands* of Aaron and on the palms^y of *the hands*¹⁰ of his sons, and he waved them as a wave offering before the Lord. 28. And Moses received^z them from the palms^{aa} of *their hands* and *set (them) in order*^p *on top of* the altar, on^{bb} the holocaust; they are the initiation^{cc} offerings as an odor of good favor; it is an *offering before* the

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^o Nfmg: "its excrements."

^p Nf's invariable rendering of MT: *hiqtir*, "to burn."

^q Onq., Ps.-J.: "the fats," "the fat."

^r Text: "leg"; probably an error and should read "the legs," as in Nfmg.

^s Nfmg: "it was acceptable to the name of the Lord as."

^t Nfmg: "the Memra of the Lord."

^u Investiture or ordination; lit.: "of completion," rendering the Hebrew *milluim*: "filling" (of the hands of the priest with the offering that he offers). Nfmg:

"initiations" (lit.: "completions"); translation of the Hebrew plural.

^w Nfi: "and (Aaron) lay."

^x Nfmg: "the palm of (the hands)."

^y Nfmg: "and on the palm of the hands (of) his sons."

^z Nfmg: "and took (them)."

^{aa} Nfmg: "(from) the palm of (their hands)."

^{bb} Or: "beside," "with," "together with."

^{cc} Or: "investiture"; cf. note *u* to v. 22; Nfmg: "they were a sacrifice of initiations."

Notes, Chapter 8

⁵For "set in order," see p. 7.

⁶For "set in order," see p. 7. Hebrew has "the fat" for "the body": see 1:8, 12.

⁷For "set in order," see p. 7; and for the "odor of good favor," see p. 8. Tg. Onq. and Tg. Ps.-J. have "offering" for Hebrew "fire offering"; cf. also LXX.

⁸See p. 8.

⁹For the addition of "soaked in," cf. Tg. Ps.-J., which adds "kneaded in"; and see *b. Menah.* 89a.

¹⁰Tg. Nf usually adds "of the hands" to "the palm(s)," whereas Tg. Onq., Tg. Ps.-J., and Pesh. render the Hebrew "palms" as "hands."

Lord.^{dd11} 29. And Moses took the breast and waved it as a wave offering before the Lord; it was Moses' portion of the ram of initiation,^{ee} as the Lord^{ff} had commanded Moses. 30. And Moses took some of the anointing oil and some of the blood from upon^{gg} the altar, and he sprinkled (it) on Aaron and on his garments,¹² and on the garments of his sons with him; and he consecrated Aaron and his garments, and his sons and their garments, and the garments of his sons with him. 31. And Moses said to Aaron and to his sons: "Boil the flesh at the door of the tent of meeting; there you shall eat it and the bread that is in the basket of initiation^{hh} as I have commanded,ⁱⁱ saying: 'Aaron and his sons shall eat it.' 32. What remains of the flesh and of the bread you shall burn with fire. 33. And from the door of the tent of meeting you shall not go out for seven days, until you shall complete^{jj} the days of your initiation,^{kk} because your initiation will last seven days.^{mm13} 34. As one has done this day, the Lordⁿⁿ has commanded to do^{oo} to make atonement for you.^{pp14} 35. At the door of the tent of meeting you shall dwell^{qq} day and night for seven days, and you shall observe the charge of the Lord, lest you die; because thus have I commanded."^{rr15} 36. And Aaron and his sons did all the things which the Lordⁿⁿ had commanded through Moses.

Completion of the Parashah Wa-Yiqra^{ss}

Apparatus, Chapter 8

^{dd} Nfmg: "it was (an offering) acceptable to the name of the Lord."

^{ee} Nfmg: "initiations," or "investitures."

^{ff} Nfmg: "the Memra of the Lord."

^{gg} Nfmg: "which was on (the altar)."

^{hh} Nfmg: "of the initiations."

ⁱⁱ Onq.: "as I have been commanded"; MT (RSV) "as I have commanded."

^{jj} Nfmg: "until they end."

^{kk} Nfmg: "of your initiations" = "of your ordination."

^{mm} Lit.: "because seven days will complete the offering of your hands"; Nfmg: "they shall complete (your initiation)."

ⁿⁿ Nfmg: "the Memra of the Lord."

^{oo} I.e., that the rite last seven days, as deduced from context and is explicit in Nfmg.

^{pp} Nfmg: "as one has done this (day) thus has the Lord commanded to do for seven days before the Day of Atonement (*Kippurim*) to make atonement for you."

^{qq} Nfmg: "you shall remain day and night seven (days)."

^{rr} Nfmg: "(because) thus have I been commanded"; thus HT, Onq., Ps.-J.

^{ss} Observation given immediately after v. 36 in MS itself.

Notes, Chapter 8

¹¹ Hebrew has: "And Moses took . . .": so Nfmg, Tg. Onq., and Tg. Ps.-J. On the addition of "of their hands," see note on v. 27. Hebrew has: "and he burned them on the altar," which Tg. renders in its usual way; see p. 7. The Hebrew "sweet-smelling savor" becomes in Tg. Nf "an odor of good favor," in Nfmg "an offering acceptable to the name of the Lord": see p. 8 and notes to Exod 6:7. On "fire offering" rendered as "offering," see Tg. Onq., Tg. Ps.-J., LXX, Vulg., *Allos*, and pp. 6-7.

¹² After "on Aaron and on his garments," Tg. has omitted to translate "and on his sons"; it does, however, supply "and" twice, (*and on his garments, and his garments*), in the same way as Tg. Ps.-J., Pesh., Vulg., and some witnesses to Tg. Onq.

¹³ Hebrew has: ". . . until the day of the completion of the days of your consecration: for he shall fill your hands for seven days." For Tg.'s treatment of "filling the hands," see p. 7; the rendering has some points of contact with LXX ("he will complete your hands") and *Allos* in Field, 1875, *ad loc.* (up to the days of the fulfillment of the days of your completion).

¹⁴ Nfmg here suggests that the rite lasts for seven days and links this verse to the requirement that the high priest who officiates on the Day of Atonement be isolated for seven days beforehand: see *b. Yoma* 2a; *Sifra Millu'im* Parashah 1:37 (p. 46b).

¹⁵ Hebrew has: ". . . for thus have I been commanded."

CHAPTER 9

1. And on the eighth day, *at the end of the seven days of initiation*,^a Moses called Aaron and his sons and the *wise men* of Israel,¹ 2. and he said to Aaron: “Take a bull calf for a sin offering and a ram for a burnt offering, perfect *without blemish*,² and offer (them)^b before the Lord. 3. And you shall speak with the children^c of Israel, saying: ‘Take a young he-goat as a sin offering and a calf and a lamb, both a year old, perfect *without blemish*,² as a burnt offering, 4. and an ox and a ram^d for the *sacrifice of holy things*, to offer before the Lord, and a *minhah* soaked in oil; because this day *the Memra* of the Lord *will be revealed* to you.”³ 5. And they took what Moses had commanded *to the door*^e of the tent of meeting; and *the people of the entire congregation*^f drew near⁴ and stood before the Lord. 6. And Moses said: “This is the thing which the Lord^g commanded that you do so that the *glory of the Shekinah* of the Lord *will be revealed*^h to you.”⁵ 7. And Moses said to Aaron: “Offerⁱ upon the altar, and offer your sin offering and your burnt offering, and make atonement for yourself and for^j the people; and *offer*⁶ the offerings of the

Apparatus, Chapter 9

^a Nfi, with MT, omits “at the end of the seven days of initiation.”

^b Text: “offer” (or: “bring near”); Nfmg: + “them.”

^c Nfmg: “and the children (of Israel).”

^d Nfmg: “and a lamb for the sacrifice of.”

^e Nfmg: “had commanded before (the tent).”

^f Nfi: “all the congregation (drew near)”; Nfmg: “the people of the congregation.”

^g Nfmg: “the word of the Lord.”

^h Nfmg: “which the Lord commanded that you do: remove the evil inclination from your hearts and immediately the glory of the Shekinah of the Lord will be revealed to you.”

ⁱ The HT can be rendered: “draw near to (‘el) the altar,” or: “offer upon the altar”; the former meaning (followed by Onq. and Ps.-J.) being required by the context. Nf (lit.: “offer on top of the altar”) understood it in the latter sense; Nfmg: “offer,” or: “draw near” (the same word written differently).

^j Lit.: “by means of yourself (“by, or for, your hand”) and by means of (“by, or for, the hands of”) the people”; Nfmg: “for yourself (lit.: “upon”) and for (lit.: “upon”) the people.”

Notes, Chapter 9

¹For the addition of “at the end of the seven days of initiation,” see Tg. Ps.-J., which is interested in chronology, and *Sifra Shemini* Parashah 1:1 (p. 47a). For the rendering of “elders” by “wise men,” see note to Exod 3:26 and the Greek scholiast on this verse (who has *tous sophous*) cited by Field, 1875, *ad loc.* LXX has *ten gerousian*, and Tg. Ps.-J. has “the elders of the Sanhedrin.”

²For “without blemish,” see p. 8.

³For “sacrifice of holy things,” see Tg. Onq., Tg. Ps.-J., and p. 6. Hebrew has: “. . . the Lord will appear to you.” For the *Memra*, Word, and the rendering of this verse, see A. N. Chester, 1986, 51–52; D. Muñoz León, 1974, 402–403; idem, 1977, 115–116.

⁴Hebrew has: “And they took what Moses had commanded before the tent of meeting; and all the congregation drew near . . .” Tg., like Vulg., sets this at the door of the tent, where the altar was. For the addition of “the people,” see p. 11.

⁵Hebrew has: “. . . and the glory of the Lord shall appear to you.” For Tg. Nf, cf. Chester, 1986, 58–59. Nfmg is almost identical with Tg. Ps.-J. at this point; see *Sifra Shemini* Parashah 1:6 (p. 47a); Chester, *ibid.*; Muñoz León, 1974, 410–405; A. Shinan, 1, 1979, 128 (in Hebrew).

⁶Hebrew “make” is rendered as “offer”: see Pesh., Vulg., and p. 7.

people, and make atonement for them,^k as the Lord^m has commanded.” 8. And Aaron offered upon the altar; and he slaughtered the calf of the sin offering which was for himself.” 9. And the sons of Aaron brought the blood near to him, and he dipped his finger in the blood and put it on the horns of the altar; and *all* (the rest of)⁷ the blood he poured out at the foundations of the altar. 10. And the fat and the kidneys, and the appendage of the *lobe of the* liver from the sin offering, he *set in order on top of* the altar, as the Lord^m had commanded Moses.⁸ 11. And the flesh and the skin he burned with fire outside the camp. 12. And he slaughtered the burnt offering; and the sons of Aaron consigned^o the blood to him, and he threw it upon the altar round about. 13. And they consigned^p the burnt offering to him, piece by piece, and its head; and he *set (them) in order on top of* the altar.⁹ 14. And he washed its entrails and its legs, and *set (it) in order on top of*^q the burnt offering, *on the top of* the altar.⁹ 15. And he brought near the offering of the people; and he took the goat of the sin offering *which was* from the people,^r and slaughtered it and cleansed it as the first. 16. And he brought the burnt offering near and *offered* it according to the ordinance.¹⁰ 17. And he brought the *minhah* near and filled the palm of his hand from it; and *set (it) in order on top of* the altar¹¹ beside the burnt offering of (the morning).^s 18. And he slaughtered the ox and the ram, the sacrifice of *holy things*¹² *which was from the people*;^t and the sons of Aaron consigned^u the blood to him, and he threw it upon the altar round about, 19. and the fat of the ox and of the ram, the fat tail and that which covers the belly,¹³ and the kidneys, and the appendage of the *lobe of the* liver; 20. and they laid the fats

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^k Lit.: “and make atonement by means of them”; Nfmg: “and atonement shall be made (or: “you shall make”) for them” (lit.: “upon them”).

^m Nfmg: “the Memra of the Lord.”

ⁿ Lit.: “which (was) of his own”; Nfmg: “which he brought from (his own).”

^o Nfmg: “and (the sons of Aaron) brought near.”

^p “Consigned,” here and in v. 12: *zmnw* (*lwwith*); MT: *wayyamši’u*, a rare form only in Lev 9:12,13,18. Nfmg: “they placed near (him).”

^q Or: “beside, with (the burnt offering)”; Nfi: “the offering (of the people).”

^r Lit.: “which (was) of (or: from) the people”; Nfmg: “(the sin offering) which belonged to the people”; cf. vv. 8 ff.

^s In the text: “of the goat” (*špyrh*) instead of “of the morning” (*šprh*).

^t Nfmg: “which belong to the people.”

^u Nfmg: “and they brought near (the blood)”; see also note p above.

Notes, Chapter 9

⁷ Tg. adds “all” to “the blood”: cf. Tg. Ps.-J., which adds “the rest of.”

⁸ See pp. 7–8.

⁹ For “set in order,” see p. 7, and cf. LXX.

¹⁰ Hebrew has: “And he offered the burnt offering and did it according to the ordinance.” For “did” rendered as “offered,” see p. 7. Tg. has, literally, “he offered it according to the order, [*sdr*] of the ordinance”: cf. Exod 12:11 and p. 10. The ritual is to be performed as required for a free-will offering: see Tg. Ps.-J. and *b. Bezah* 20a.

¹¹ For “set in order,” cf. LXX and p. 7.

¹² For “sacrifice of holy things,” see Tg. Onq., Tg. Ps.-J., and p. 6.

¹³ Hebrew has, literally, “that which covers”; Tg. and LXX supply the natural object, “the belly,” which Nfmg, following the Hebrew, omits. Tg. Onq. and Tg. Ps.-J. supply “the inwards”: cf. Lev 3:3.

upon the breasts,^w and *he set the fats in order on top of the altar*,¹⁴ 21. and the breasts^x and the right thigh Aaron waved as a wave offering before the Lord, as Moses had commanded.^{y15} 22. And Aaron^z raised his hands *in prayer* towards the people and blessed them; and he came down from *offering*^{aa} the sin offering and the burnt offering and the *sacrifice of holy things*.¹⁶ 23. And Moses and Aaron went in^{bb} to the tent of meeting and they came out and blessed the people. And the glory of the *Shekinah* of the Lord *was revealed* to all the people.¹⁷ 24. And fire came forth from before the Lord and consumed the burnt offering and the fats upon the altar; and all the people saw and rejoiced and fell on their faces.^{cc18}

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^w The forequarter of the victims; Nfmg: “(on) the breast.”

^x Nfmg: “(and) the breast.”

^y Nfi: “(as) the Lord had (commanded Moses).”

^z Nfmg: “and Aaron stood upon the dais and raised his hands towards the people and blessed them and ceased from doing” (or: “as soon as he had offered”).

^{aa} Nfmg: “from offering (different verbal form) the sin offering.”

^{bb} Nfi: “and came.”

^{cc} Nfmg: “(and all the people saw) and gave praise and prostrated themselves in prayer on (their faces)”; PVN: “and prostrated themselves in prayer on their faces.”

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¹⁴ See p. 7.

¹⁵ In Nfi we read “as the Lord commanded Moses,” as in Tg. Ps.-J., Sam, LXX, and many Hebrew MSS.

¹⁶ Hebrew has: “And Aaron lifted up his hand (so *K’tib*; *Q’re* is ‘hands’) to the people and blessed them; and he came down from making the sin offering, and the burnt offerings, and the peace offerings.” Tg. Nf follows the *Q’re* in reading “hands” along with Tg. Ps.-J., Tg. Onq., LXX, and Pesh. For the addition of “in prayer,” cf. Philo, *De Vita Mosis* II.154. On “make” rendered as “offer,” see p. 7; and for “sacrifice of holy things,” see Tg. Onq., Tg. Ps.-J., and p. 6. Nfmg is very clear that Aaron uttered the priestly blessing in the customary manner as prescribed by Num 6:24–26, standing on the *dwknh*, the platform set aside for this purpose: see Tg. Ps.-J. of Num 6:23; *m. Middoth* 2:6; *Qidd.* 4:5; *Arak.* 2:6; Tg. Pss. 134:2. The expression “raising the hands” becomes almost a technical term for the priestly blessing: see *m. Meg.* 4:5–7; and with the whole verse, cf. *m. Tamid* 7:2; *b. Soṭah* 38a; *Ḥag.* 15b.

¹⁷ Hebrew has: “. . . and the glory of the Lord appeared to all the people.” See Tg. Ps.-J. and Chester, 1986, 59–60.

¹⁸ For Nfmg’s “prostrated themselves in prayer,” see Tg. Ps.-J., Frg. Tg. V. For its rendering of the ending of the verse, using the root *šbh*, “praise,” for Nf’s “rejoice,” see Tg. Onq., Pesh., Vulg.

CHAPTER 10

1. And Nadab and Abihu, the sons of Aaron, each took his coal pan and put fire in them,^a and laid incense^b on them,^c and offered foreign fire before the Lord which he had not commanded them.¹ 2. And fire^d came forth from before the Lord and devoured them; and they died^e before the Lord.² 3. And Moses said to Aaron: "This is *the word* which the Lord^f has spoken, saying: 'Among those who draw near to me I will show myself holy^g and in the sight of^h all the people I will be glorified.'³"ⁱ And Aaron held his peace *and received upon himself a measure of justice.*^{j3} 4. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them: "Draw near; take^k your brethren from before the sanctuary^m *and bring them* outside the camp." 5. And they drew near and put them onⁿ their own cloaks *and brought them* outside the camp, as Moses had spoken. 6. And Moses said to Aaron and to Eleazar and to Ithamar, his sons: "Do not cover^o your heads, nor rend^p your garments *lest* you die, and *lest* there be wrath^q upon all *the people of*⁴ the congregation^r; your brethren, however—all the house of

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^a Nfmg: "(and put) in them foreign fire (taken) from (beneath) the stoves, (something) which was not commanded them from before the Lord."

^b Nfmg: "incenses."

^c Thus Sam and Pesh.; HT: "upon it" (the fire).

^d Nfmg: "(and there came forth) a column of fire from before the Lord and was divided into two branches, and from two into four, and entered into their nostrils, and they died by arrows of fire before the Lord."

^e Nfmg: "(and they died) according to (by) the word (or: 'Memra'; or: 'command,' *bmmr*) (of the Lord)."

^f Nfmg: "the Memra of the Lord."

^g Or: "I show my holiness."

^h Nfmg: "and before (all the people)."

ⁱ It probably means: "I will demonstrate my glory."

^j Or: "a retribution of justice" = just retribution. Nfmg: "(and received) a good reward for his silence."

^k Nfmg: "draw near, carry your brethren"—in the sense of cousins or relatives.

^m Nfmg: "outside (the sanctuary?)."

ⁿ Or: "they carried them with their own cloaks"; Ps.-J. determines: "they carried them on their cloaks with clasps of iron."

^o Nfmg: "you shall dishevel."

^p Nfmg: "you shall (not) tear, lest."

^q I.e., "lest he (God) became angry."

^r Nfmg: "and lest there be wrath (against) the people of the congregation."

Notes, Chapter 10

¹ Nfmg's "from beneath the stoves" is found also in Tg. Ps.-J.; cf. also *Sifra Shemini* Parashah 1:22 (p. 48a); *b. Eruv*. 63a; *Tanḥuma B. Aḥare* 7 p. 316. For "foreign fire," see Frg. Tg. P, V; Pesh. *nwkryt*; and Vulg. *alienum*.

² Nfmg's haggadah, in which the column of fire divides into two, then into four branches, is found in a different form in Tg. Ps.-J. See also *Sifra Shemini* Parashah 1:23 (p. 48a); *Sifre Num.* 44; *b. Sanh.* 52a, 94a; *Tanḥuma Noah* 15.

^{3a} . . . and received . . . justice . . . is an addition to the Hebrew; the version of it in Nfmg is similar to that in Tg. Ps.-J. and *Sifra Shemini* Parashah 1:23 (p. 48a). Tg. Nf is not, however, clear on the subject of whether their bodies were, or were not, burned—is it trying to give a digest of traditions found in the sources listed here and in the notes to v. 2?

⁴ Hebrew has: ". . . do not dishevel your heads . . .": the word translated "dishevel" may also mean "let grow loose, let be in disorder, uncover." Nfmg, Tg. Onq., and Tg. Ps.-J. stay close to the Hebrew, but Tg. Nf has the command not to *cover* their heads, as in 13:45, where the same expression occurs in the case of the leper. In both instances mourning is the order of the day, as indicated by another occurrence of the phrase in 21:10; but Tg. Nf's formulation of the law is peculiar. See Bamberger, 1975, 34–35; and Grossfeld, 1988, 19. On the addition of "the people of," see 8:3–5 and p. 11.

Israel—may bewail all the burning^s which the Lord^t has kindled. 7. And you shall not go forth from the door of the tent of meeting lest you die,^u because the anointing oil of the Lord is upon you.” And they did according to the words^w of Moses. 8. And the Lord^t spoke with Aaron, saying: 9. “Neither *new* wine nor *old* wine shall *you* drink,^x you and your sons with you, when you go in to the tent of meeting lest you die—it is an everlasting statute throughout your generations— 10. so that you may distinguish between the holy and the profane things,^y between the unclean and the clean, 11. and (that you may) teach *all* the children of Israel all the statutes, which the Lord^t has spoken with them through Moses.” 12. And Moses spoke with Aaron and with Eleazar and with Ithamar, his sons who were left: “Take the *minhah* which is left over from the *offerings*⁶ of the Lord and eat it unleavened near the altar, because it is most holy. 13. And you shall eat it in a holy place because it is your portion, and the portion of your sons, from the *offerings*⁶ of the Lord, for thus was I commanded. 14. But the breast of wave offering and the thigh of the *separated offering*^z you may eat in (any) clean place, both you and your sons and your daughters with you; because as your portion, and the portion of your sons, have they been given from the sacrifice of *holy things*⁷ of the children of Israel. 15. The thigh of the *separated offering*^z and the breast of the wave offering,^{aa} together with the *offerings* of fats, they shall bring to wave as a wave offering^{aa} before the Lord; and (then) they shall be yours and your sons’ with you as an everlasting statute,^{bb} as the Lord^{cc} has commanded.”⁸ 16. And Moses inquired diligently about the goat^{dd} of the sin offering and behold it was burned. And he grew angry^{ee} against Eleazar and against Ithamar, the sons of Aaron who were left, saying: 17. “Why have you not eaten the sin offering in a holy place, because it is most holy, and he^{ff} has given it to you to bear^{gg} the guilt of the people of the congregation

Apparatus, Chapter 10

^s Nfmg: “burning” (a different form of the root).

^t Nfmg: “the Memra of the Lord.”

^u Lit.: “and you shall not die.”

^w Nfmg: “according to the word.”

^x Nfmg: “shall you drink” (sing.; pl. in text of Nf).

^y Nfmg: “the profane” (sing.).

^z HT: *terumah*.

^{aa} HT: *tenupha*.

^{bb} Or: “as an everlasting right.”

^{cc} Nfmg: “as the word of the Lord had commanded.”

^{dd} Nfmg: “he inquired diligently about the male goat of the sin offering” (the word for “male goat” is different from that of text).

^{ee} Nfi: “and there was anger,” or: “he was angry”; see Ps.-J.

^{ff} I.e. the Lord, or: “it has been given to you.”

^{gg} Or: “to raise, lift”; Nfmg: “to bear” (a different verb). The verbs, both of the text and of Nfmg, mean “to bear a burden,” “to bear the burden (of sins).”

Notes, Chapter 10

⁵ Hebrew has: “wine and strong drink,” the former being understood of new, the latter of old, wine. Grossfeld, 1988, 19, refers to R. Eleazar’s rebuttal of the view expressed (in *b. Ker.* 13b) that “strong drink” in this verse refers to “old wine,” the very view espoused by Tg. Nf.

⁶ Hebrew “fire offerings” becomes “offerings,” as in Tg. Onq., Tg. Ps.-J., Vulg.; see pp. 6–7 and LXX.

⁷ For “sacrifice of holy things,” see Tg. Onq., Tg. Ps.-J., and p. 6.

⁸ See notes to vv. 12–13.

to make atonement for you^{hh} before the Lord?⁹ 18. Since its blood was not brought within the innermost part of the sanctuary, you should have eaten it in the sanctuary as I had commanded.” 19. And Aaron spoke with Moses: “Behold, this day they have offeredⁱⁱ their sin offering and their burnt offering before the Lord, and you teach us^{jj} that the sin offering is more grave than the second tithe from which it is not permitted to eat^{kk}, and I, whom a great misfortune^{mm} overtook this day, when the pairⁿⁿ Nadab and Abiku died,^{oo} and for whom I am mourning, should I, perhaps, eat of the sin offering this day? Would it be proper before^{pp} the Lord?”¹⁰ 20. And Moses heard the words of Aaron;^{qq} and it was good in the sight of Moses.¹¹

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^{hh} Both Nf and Ps.-J. have “for you”; HT and Onq. : “for them.”

ⁱⁱ “They have offered” refers to the children of Israel, which P adds.

^{jj} Nfmg: “you have taught (us)”; cf. PVN.

^{kk} I.e., “when in mourning,” as explicitly in PVN, which add “for a mourner.”

^{mm} Nfmg: “a mourning so great as (that of) this day”; VN: “a great mourning this day”; P: “this great mishap this day.”

ⁿⁿ “My sons” present in PVN; “my two sons” is probably missing in text.

^{oo} Nfmg: “in that (my two sons) have died”; = VN.

^{pp} Nfmg: “is it possible that it could be right and proper before the Lord?” = VN and P (with slight differences).

^{qq} Nfmg, P: “(and Moses heard) and sent forth a herald in the camp and said: ‘This enactment

(*halakah*) has been overlooked by me; and Aaron, my brother, has taught it to me.’ And because he (i.e., Moses) humbled himself, he received plentiful reward. (P: “he received reward from him”). And Moses heard and the thing seemed good in his sight”; VN: “and when Moses heard, the thing seemed good in his sight, and he sent forth a herald in (= through) the whole camp of Israel and said: ‘I am the one from whom the enactment (*halakah*) has been hidden and Aaron my brother taught it to me.’ And because Moses humbled himself he received plentiful reward for it. And Moses heard and the thing seemed good in his sight.” Fragments also in Tos. Lev 10:19, 20 in CTgFF as follows: “before the Lord?” (10:19) “. . . and Moses heard . . . from Moses . . . my brother taught it to me and because . . . (plentiful (reward) and Moses heard . . .”

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⁹See 8:3 and p. 11 above, for the addition of “the people of”; Tg.’s “for you” is shared with Tg. Ps.-J. against the Hebrew text’s “for them.”

¹⁰For the paraphrase, see Tg. Ps.-J. and Frg. Tg. P, V. It is reflected in *b. Zebah*. 100b–101a; *j. Pes*. 8:8; *Aboth de Rabbi Nathan B* 40; and the rule that mourners should not eat of these items is found also in *Sifra Shemini* Preq 1:8–9 (p. 50a). Aaron’s misfortune and mourning feature also in *Lev. R.* 13,1; see also Vulg., where Aaron describes himself as *mente lugubri*.

¹¹Hebrew has: “And Moses heard, and it was good in his sight.” Nfmg’s reference to Moses’ having forgotten the *halakah* can be traced also in Tg. Ps.-J., Frg. Tg. P, V; *Lev. R.* 13,1; *b. Zeb.* 101a; *Aboth de Rabbi Nathan B* 40.

CHAPTER 11

1. And the Lord^a spoke with Moses and with Aaron, saying to them: 2. “Speak with the children of Israel, saying: ‘These are the living things which you may eat of all the beasts that are on the earth. 3. Everything that is cloven-footed^b and parts the hoof^c in two hoofs (and) chews^d the cud among beasts, that you may eat. 4. Nevertheless, these you may not eat of those which chew the cud and of those which are cloven-footed: the camel, because^e it (chews)^f the cud but is not cloven-footed,^g is unclean for you. 5. And the rabbit,^h because it chews the cud but is not cloven-footed,ⁱ is unclean for you; 6. and the hare, because it chews the cud but is not cloven-footed,^j is unclean for you; 7. and the swine, because it is cloven-footed and parts the hoof, but does not chew the cud, is unclean for you. 8. Of their flesh you shall not eat, and their carcasses you shall not touch; they are unclean for you. 9. And these you may eat of all that are in the w(at)ers: everything that has fins and scales in the waters—in the seas and in the rivers—these you may eat. 10. But everything that has not fins and scales in the seas and in the rivers, of every swarming thing of the waters and of every living thing which is in the waters, these are an abominable thing for you.^k 11. They shall be the abomination^m for you; of their flesh you shall not eat and their carcasses you shall hold in abomination. 12. Everything that has not fins and scales in the waters is an abomination for you. 13. And these you shall hold in abomination from the birds; they shall not be eaten *because* they are an abomination: the eagle, the ospreyⁿ and the black eagle,^{o1}

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^a Nfmg: “the Memra of the Lord.”

^b Lit.: “with cleft clefts.” The same in the following verses and variants.

^c Lit.: “split with a split”; same in following verses; Nfi: “which parts the hoof.”

^d Lit.: “brings up.”

^e Nfmg: “(. . . and the cud and of those which) part the foot: the camel, because.” The Targums had no single rendering of the underlying Hebrew words; cp. v. 26 of Nf with HT and v. 3 of Nf, and see following variants.

^f Missing in text; supplied in I.

^g Nfmg: “and does not part the hoof.”

^h *ṭabza*, in MT *šapan*; a species of rabbit which still breeds near the Dead Sea.

ⁱ Nfmg: “and the hoof (lit.: “split”) (it does not part).”

^j Nfmg: “and does not part the hoof, is unclean for you.”

^k Nfmg: “(and of every thing) which is living, which is in the waters, these are an abomination for you.”

^m Or: “an abomination”? (determinate state, with indeterminate meaning); Nfi: “an abomination.”

ⁿ Or: “the falcon”?; or: “sea eagle”? The exact identification of most of the following birds and reptiles, etc., is uncertain.

^o Nfmg: “the black eagle (?) and osprey (?)”

Notes, Chapter 11

¹On the possible identification of the birds and animals named in this chapter, see the following standard works, all cited by Le Déaut, 2, 1979 (*Lévitique*) 380: L. Lewysohn, *Die Zoologie des Talmuds* (Frankfurt-am-Main, 1885); H. B. Tristram, *The Fauna and Flora of Palestine* (London: Palestine Exploration Fund, 1884); F. S. Bodenheimer, 1960; E. Billick, 1964, 458–475. To this list we may add G. R. Driver, 1955, 5–20; individual entries in *Enzyklopedia Miqra’it* (Jerusalem: Bialik, 1976); G. Bare, 1969; G. S. Causdale, 1970.

14. and the kite^p and the vulture according to its kinds; 15. and every class of raven according to^q its kind; 16. and the ostrich and the falcon^r and the sea-mew^s and the hawk^t according to its kind; 17. and the owl^u and the *cormorant*^w and the ibis, 18. and the barn-owl^x and the pelican^y and the gier-eagle,^z 19. and the stork,^{aa} both *white and black* according to its kind, and the lapwing^{bb} and the bat.² 20. And every winged insect that goes on (all) fours is an abomination for you. 21. Yet of all the insects that go on (all) fours, you may eat *all that have* leaping legs above their feet with which to leap on the earth. 22. Of them you may eat these: the locust according to its kind, and the *rashonah*-locust according to its kind and the *na'alah*-locust according to its kind and the *karzeba*-locust according to its kind.^{cc} 23. And every (other) winged insect that has four legs is an abomination for you. 24. And by these you shall become unclean; whoever touches their carcass shall be unclean^{dd} until evening; 25. and whoever carries (any part) of their carcass^{ee} shall wash his garments and shall be unclean^{ff} until evening. 26. Regarding every animal which parts the hoof but is neither cloven-footed nor chews the cud,^{gg} they are unclean^{hh} for you; whoever touches them shall become unclean. 27. And all that go about on their paws,ⁱⁱ among the animals that go about on (all) fours,^{jj}³ they are unclean for you; all who touch their carcass will be

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^p Or: "vulture"; *dayyeta*, name of several impure birds.

^q Nfmg: "in (or: "according to") their kinds"; same variant in following verses.

^r Or: "the night raven"(?) (Etheridge).

^s Or: "ostrich"(?) (cf. J. Levy).

^t Or: "goshawk."

^u Or: "a species of lizard" (cf. J. Levy).

^w Lit.: "fish catcher."

^x Or: "the owl."

^y Or: "the cuckoo"(?); in Aramaic *quqa'*, (also in *Aruch*, Mus), an onomatopoeic word.

^z Nfmg: "the pelican (?; or: "cuckoo"?) and the gier-eagle (?) and the stork" (lit.: "son of dwellings"); (this omits the first bird of v. 18 and adds that of v. 19); P: "the pelican (?; or "cuckoo" and the hawk"?)

^{aa} Lit.: "the dweller" (*dyyr*); in Nfmg (cf. preceding note) it is called, literally, "son of dwellings" = which nests in inhabited places; Nfmg: "the white kite" (?; *dyyt*; cf. v. 14).

^{bb} Or: "the hoopoe"; lit.: "the carpenter of the mountain."

^{cc} *Aruch*; Levita, *Meturg*: "and the grasshopper (*kkwk*) according to its kind"; Nfmg: "the *karzeba* (locust) according to its kind, and the *rasona* according to its kind, and the *nepila* according to its kind"; *Aruch*, Mus.: "the *nepela* according to its kind." (Sokoloff, 355, *npyl*, a type of lizard; 530, *rswm*, a type of locust.)

^{dd} Nfmg: "shall be rendered unclean."

^{ee} Nfmg: "(whoever) bears (any part) of their carcass."

^{ff} Nfmg: "shall be rendered unclean."

^{gg} Nfmg: "which is cloven-footed but has not the hoof parted (lit.: "split") and does not chew the cud."

^{hh} Nfmg: "it is unclean for you."

ⁱⁱ Lit.: "on the palms of the hands."

^{jj} Nfmg: "among all . . . which crawl on their bellies."

Notes, Chapter 11

²Both black and white stork are specified, as in *b. Hul.* 63a. For lapwing and bat, see *b. Gitt.* 68b.

³Hebrew has: ". . . beasts which go about on (all) fours . . ."; Nfmg has: "beasts which crawl on their bellies," like the serpent so described in Tg. Nf of Gen 3:14. See also Pesh., which actually reads "serpent" here, and v. 42.

unclean^{kk} until evening. 28. Whoever bears their carcass^{mm} shall wash his garments and be uncleanⁿⁿ until evening; they are unclean for you. 29. And these are unclean for you among the swarming things that swarm on the earth: the weasel^{oo} and the mouse and the large Libyan lizard^{pp} according to its species; 30. and the hedgehog^{qq} and the land crocodile^{rr} and the spotted lizard and the (sand) lizard^{ss} and the mole.^{tt} 31. These are unclean for you among all that swarm; all who shall touch them when they are dead shall be unclean until^{uu} evening. 32. And anything on which any of them falls when they are dead shall be unclean; any object of wood or a garment or a skin or a sack, any article by which any work is done, must be put into water, and it shall be unclean until evening; and (then) it shall be clean.^{ww} 33. And any earthen vessel within which any of them falls, all that is in it shall be unclean, and you shall break it. 34. Any food which may be eaten upon which water is put shall be unclean;^{xx} and any drink which may be drunk^{yy} from any (such) vessel shall be unclean. 35. And everything upon which any part of their carcass may fall shall be unclean; whether oven^{zz} or stoves^a they shall be destroyed; they are unclean and they shall be^b unclean for you. 36. Only a spring, or a cistern collecting water^c shall be clean; but whatever touches^d their carcass^e shall be unclean. 37. And if any part of their carcass falls on any seed for sowing—seeds to be sown—,^f it shall be clean;^g 38. but if water is put on any^h seed, and any part of their carcass falls upon it, it shall be unclean for you. 39. And if any animal from which you may eatⁱ should die, all who touch its carcass^j shall be unclean until evening. 40. And whoever eats of its carcass^k shall wash his garments, and he shall be

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^{kk} Nfmg: “shall be rendered unclean until.”

^{mm} *Aruch*, and Levita, *Meturg*: “whoever shakes (or: moves about) a carcass” (same in 11:40) (cf. *b. B. Bat.* 9b).

ⁿⁿ Nfmg: “and shall be rendered unclean until.”

^{oo} Amending *kbwsth* of text to *krkwst'*, with *Aruch*; Levita, *Meturg*.; and Ps.-J. *Aruch* 1° “the weasel and the mouse,” *Aruch* 2°: “the weasel and the salamander” (Greek loan-word: *salamandra*); Nfmg: “the mole and the (field?) mouse.”

^{pp} Or: “the toad.”

^{qq} Or: “speckled beetle” (Sokoloff, 430, 436, *pyylt hywwyyh*. Orthography varies in Nf, Nfmg, *Aruch*; and Levita, *Meturg*, between *plyyt* and *pyyllt*.

^{rr} Or: “the chameleon”(?)

^{ss} Or: “the snail”(?)

^{tt} Nfmg: “the (sand) lizard” (?); or: “the snail (?) and the salamander” = *Aruch*, Mus.

^{uu} Nfmg: “and he shall be rendered unclean until.”

^{ww} Nfmg: “they shall be introduced and they shall be rendered unclean until evening; (then) they shall be clean.”

^{xx} Nfmg: “any food which can be eaten, into which water is introduced, shall be unclean.”

^{yy} Nfmg: “(and any) drink which may be drunk”; Nfi: “(which) they may drink.”

^{zz} Nfmg: “in ovens”; VN: (misplaced in MSS after v. 42) “ovens or stoves shall be broken.”

^a Nfmg: “and stoves shall be broken”; cf. VN.

^b I.e., they shall continue to be.

^c Nfmg: “(only) springs and cisterns collecting water.”

^d Nfmg: “shall be pure (pl.) and what touches”; this gloss is probably a continuation of the preceding one.

^e I.e., touches the carcasses which are in these springs or cisterns.

^f Lit.: “which will be sown.”

^g Nfmg: “(seed) for sowing, which shall be sown, shall be unclean.”

^h “On any (*kol*) . . . ,” as the LXX; Nfmg: “on the seed (with HT) and falls.”

ⁱ Lit.: “which you may have to eat”; Nfmg: “as food.”

^j Nfmg: “he who touches their carcass shall be rendered unclean.”

^k Nfmg: “he who eats any of their carcass shall wash”; *Aruch* and Levita, *Meturg*; see note to v. 28 above.

unclean^m until evening.” 41. Every swarming thing that swarms on the earth is^o an abomination; it shall not be eaten. 42. Anything that goes^p on its belly,⁴ and anything that goes on (all) fours, as well as anything that has many feet,^q all swarming things that swarm on the earth, you shall not eat them,^r because they are an abomination. 43. You shall not make yourselves abominable with any swarming thing that swarms *on the earth*,⁵ and you shall not make yourselves unclean with them lest you become unclean like them.^s 44. Because I am the Lord your God, and you shall sanctify yourselves and be holy because I am holy,^t and you shall not make yourselves unclean with any swarming thing that creeps on the earth.⁶ 45. Because I am the Lord who *brought you redeemed out* of the land of Egypt to be^u for you a redeemer God;⁷ and you shall be holy because I am holy.”^w 46. This is the *decree of the law of beast*^x and bird and every living thing which moves in the waters,^y and of every *creeping thing* which creeps on the earth,^z 47. to separate the unclean from the clean, and the living thing that may be eaten from that which may not be eaten.^{aa9}

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^m Nfmg: “shall be rendered unclean until.”

ⁿ The second part of this verse is missing in text and in Nfmg (being omitted by homoioteleuton). It reads: “and he who carries its carcass shall wash his garments and be unclean until evening.”

^o Nfmg: “they (are).”

^p VN: “everything that crawls on its belly among all living creatures”; Nfmg: “that crawls.”

^q Nfmg: “(nor) the centipede which has as many as a hundred feet.”

^r Nfmg: “(many) feet . . . they shall (not) be eaten because . . .”

^s Nfmg: “and they (correct to: you) shall not be rendered impure by them.”

^t Nfmg: “(I am holy) in my Memra; thus says the Lord.”

^u Nfmg: “(to be in) my Memra.”

^w Nfmg: “(because I am holy) in my Memra; thus says the Lord.”

^x Nfmg: “(this is) the instruction of (= concerning) beast.”

^y Nfmg: “(and every) living thing (lit.: “soul”) which moves in the waters.”

^z Nfmg: “(and every) living thing (lit.: “soul”) of flesh which creeps on the earth.”

^{aa} Nfmg: “which is not permitted to be eaten.”

Notes, Chapter 11

⁴ Hebrew “everything which goes on its belly” is rendered by Nfmg as “everything which crawls on its belly”; so also Pesh., and see above, v. 27. The reference is very likely to the serpents, which Tg. Ps.-J. refers to here; cf. *b. Hul.* 67b; *Sifra Shemini* Pereq 12:2 (p. 57b).

⁵ The addition of “on the earth” is found also in LXX and Pesh., and recalls the Hebrew text of Gen 7:21; 8:17; and Lev 11:29.

⁶ For holiness and the Lord’s Memra, see Nfmg and Muñoz León, 1974, 406–407; Hayward, 1981, 101.

⁷ Hebrew has: “For I am the Lord who brought you up from the land of Egypt to be God for you . . .” For “redeemed,” see Tg. Ps.-J. and note to Exod 3:10; Hayward, 1981, 101–102, as well as for Nfmg’s phrase “holy in my Memra.”

⁸ For the “decree of the Law,” see Tg. Ps.-J. and p. 9. Hebrew has: “. . . and of every soul which creeps on the earth . . .”; for Tg. Nf’s “every creeping thing which creeps on the earth,” see Gen 7:21 and notes to vv. 27, 42, 43. Nfmg retains Hebrew “soul” and adds “of flesh.”

⁹ Nfmg introduces “permitted”: cf. Tg. Ps.-J. and *Sifra Shemini* Pereq 12:8 (p. 57b).

CHAPTER 12

1. And the Lord^a spoke with Moses, saying: 2. “Speak with the children of Israel, saying: ‘If a woman conceives and bears a male *son* she shall be unclean seven days; as (in) the days of the *removal* of her menstrual flow she shall be unclean.’¹ 3. And on the eighth day you shall circumcise^b the flesh of his foreskin.² 4. And for thirty-three days she shall continue *waiting*³ by the blood^c of purification. She shall not touch anything holy nor shall she enter the sanctuary until the time the days of her purification are completed.^d 5. And if she bears a female *daughter* she shall be rendered unclean for fourteen *days*,^{e4} according to the *removal* of her menstrual flow; and for sixty-six days she shall continue *waiting* by the blood of purification. 6. And when the days of her purification are completed,^f whether for a male *son* or for a female *daughter*, who shall bring to the priest at the door of the tent of meeting a lamb, a year old, for a burnt offering, and a young pigeon or a turtledove for a sin offering. 7. And he shall offer it before the Lord and shall make atonement for her, and she shall be clean from the spring of her blood. This is *the decree* of the law of her who bears^g a male *son* or a female *daughter*.⁵ 8. And if she cannot afford^h to bring a lamb, she shall bring two turtledoves or two young pigeons,ⁱ one for a sin offering and one for a burnt offering,⁶ and the priest shall make atonement for her and she shall be clean.”

Apparatus, Chapter 12^a Nfmg: “the Memra of the Lord.”^b Nfmg: “they shall circumcise.”^c Or: “waiting for the blood.”^d Nfmg: “the completion of the days of her purification.”^e Nfmg: “two weeks of day(s)”; text: “of a day”; *Aruch*, Mus.: “and she shall be unclean fourteen continuous days according to her separation (or removal, i.e., of menstrual flow) and on the fifteenth she shall be declared free.”^f Nfmg: “and at the completion (of the days).”^g Nfmg: “(This is) the instruction of her (= concerning her) who bears.”^h Lit.: “and if his hand does not find sufficient (or ‘the possibility’); Nfmg: “his hand does (not) now (read: *k’n*) find (the possibility).”ⁱ Lit.: “two chicks, son(s) of a pigeon”; Nfmg: “(two chicks) sons of pigeons”; Nfmg, however, appears to be corrupt.*Notes, Chapter 12*¹ Tg. Ps.-J. also adds “son” to Hebrew text’s “male.” The Tg.’s language with regard to the menstruant here is reflected also in Tg. Onq. and Tg. Ps.-J.; see pp. 10–11, where the rendering of LXX of this verse is noted, and cf. Vulg., which seems to translate Hebrew *ndt* as “separation.”² Hebrew has: “. . . the flesh of his foreskin shall be circumcised.”³ The addition of “waiting” (lit.: “watching”) may be intended to make clear that thirty-three continuous days are meant: see Tg. Ps.-J., *b. Ker.* 10a; and *Sifra Tazria* Pereq 1:7 (p. 59a). Nfmg stays close to the Hebrew original.⁴ The Hebrew text specifies uncleanness for “two weeks”: the word, however, could be vocalized so that it might mean “seventy.” To avoid this ambiguity, Tg. Nf speaks explicitly of fourteen days: see also Tg. Onq.; Tg. Ps.-J.; *Jub.* 3:8; *b. Sanh.* 4a; *Sifra Tazria* Pereq 2:1 (p. 59a); *b. Nidd.* 31b; Grossfeld, 1988, 23.⁵ On “the decree of the Law,” see p. 9. Note also the singular “spring” of her blood, which, although a literal rendering of the Hebrew text, is important as indicating that this Tg. agrees with Tg. Onq. in setting out only one source of blood impurity for women: see the discussion in *b. Nidd.* 35b referred to by Grossfeld, 1988, 23. Against Tg. Nf and Tg. Onq. is the view that there are several types of impure blood which may be distinguished by certain definite colorings: see *Sifra Tazria* Pereq 2:6 (p. 59b).⁶ The general exegesis here is similar to that of Tg. Ps.-J.; but note that Tg. reverses the order of the Hebrew text’s “burnt offering” and “sin offering.”

CHAPTER 13

1. And the Lord^a spoke with Moses and with Aaron, saying: 2. “When a son of man^b (has) on the skin of his flesh a mark or a scab or a bright spot,^c and it turns on the skin of his flesh into a plague of leprosy, he shall come^d to Aaron the priest, or to one of his sons the priests.¹ 3. And the priest shall observe the plague in the skin of his flesh, and if the hair of the plague has turned^e white and the appearance of the plague is lower^f than the skin of his flesh, it is a plague of leprosy; and the priest shall observe him and declare him unclean. 4. But if the bright spot is white in the skin of his flesh, and its appearance is not lower^g than the skin and the hair has not turned white, the priest shall shut up the one who has the plague seven days. 5. And the priest shall observe him on the seventh day and if in his view the plague is stationary—the plague has not moved in the skin—then the priest shall shut him up seven days for a second time. 6. And the priest shall observe him on the seventh day for a second time, and if the plague is dim and the plague has not moved in the skin, the priest shall declare him clean; it is a scab; and he shall wash his clothes and be clean. 7. But if the scab clearly moves in the skin after he has *announced himself*^h to the priest² for his cleansing, he shall make himself seenⁱ a second time to the priest. 8. And the priest shall observe (him), and if the scab has moved in his skin the priest shall declare him unclean; (it is leprosy).^j 9. When there is the plague of leprosy in a son of man,^k he shall *come* to the priest.^{m3} 10. And the priest shall observe (him), and if there is a white mark in the skin and this has turned into white hair, and if there is a trace of raw flesh in the mark,ⁿ⁴

Apparatus, Chapter 13

^a Nfmg: “the Memra of the Lord.”

^b I.e., “a man,” “any one.”

^c *Aruch*, ed. Kohut: “a mark or a bright spot.”

^d Nfmg: “and he shall be made to enter.”

^e Nfmg: “(and the hair on the plague) appears (white).”

^f Nfmg: “is deeper.”

^g Nfmg: “and (its appearance is not) deeper.”

^h Very probably we should correct the text and read *’thzy* (“after) he has been made seen”; or: “made himself seen,” i.e., presented himself (to the priest);

Nfi: “after he (or: “it”) has been made seen” (perhaps: “after it has been communicated”).

ⁱ Nfmg: “(after) he has presented himself to the priest that he declare him clean, he shall make himself (seen).”

^j Missing in the text, in Nfmg and in Nfi.

^k I.e., “a man,” “anyone.”

^m Nfmg: “he shall be introduced” (= brought).

ⁿ Nfmg: “there is a revival (= regrowth) of live flesh in the mark.”

Notes, Chapter 13

¹The technical terms used here are similar to those in Frg. Tg.V and Pesh. For “he shall come,” Hebrew has “he shall be brought”; but it must be admitted that Tg. Nf might also be translated “one shall bring him”; cf. LXX *achthēsetai* and Vulg. *adducetur*. See further Le Déaut, 2, 1979 (*Lévitique*) 389.

²Hebrew has: “. . . after he has been seen by the priest . . .” Cf. Nfi and see Apparatus.

³Hebrew has: “. . . he shall be brought to the priest . . .”: so Nfmg. With Tg. Nf’s “he shall come,” cf. LXX.

⁴Nfmg is very close to the Hebrew original. Tg. Nf’s “a trace of raw flesh” is somewhat free: cf. Pesh., Tg. Onq., and Tg. Ps.-J., and note especially *Allos* cited by Field, 1875, 189, *hōs homoiōma sarkos zōēs*. Field remarks: “Interpres, quisquis fuerit, accedit ad Syrum et Chaldaeum qui *rwsm’*, *rwsm* interpretati sunt.”

11. it is (leprosy)^o growing again^p in the skin of his flesh, and the priest shall declare him unclean; he shall not shut him up because he is unclean. 12. And if the leprosy surely blossoms in his skin, and if the leprosy covers all the skin of him afflicted with the plague,^q from his head to his feet, to the entire view of the eyes of the priest, 13. then the priest shall observe (him), and if the leprosy covers his entire flesh he shall declare clean him affected by the plague;^r it has all turned white; he is clean. 14. But on the day that raw flesh shall be seen^s on him, he shall be unclean. 15. And the priest shall observe the raw flesh and declare him unclean; raw flesh is unclean; it is leprosy. 16. If, however, the raw flesh should turn white, he shall *present himself*^t to the priest.⁵ 17. And the priest shall observe him and, if the plague has turned white, the priest shall declare clean (the one affected by) the plague; he is clean. 18. And when a person^u has an inflammation on his skin that has healed, 19. and in the place of the inflammation there comes a white mark or a reddish-white bright spot, it shall be *announced*^w to the priest.⁶ 20. And the priest shall make observation, and if its appearance is lower than the skin and the hair has turned white, the priest (shall declare him unclean);^x it is the plague of leprosy broken out^y in the inflammation. 21. And if the priest observes it, and if there is not white hair in it, and if it is not lower than the skin, and if it is dim, the priest shall shut him up seven days. 22. And if it clearly moves about in the skin, the priest shall declare him unclean; it is a plague (of leprosy). 23. But if the bright spot remains in its place, not moving about, it is the mark^z (of)^{aa} the inflammation, and the priest will declare him clean. 24. And when a person^{bb} has on his skin a fire burn, and the wound^{cc} of the burn becomes a bright spot, reddish-white or white, 25. the priest shall observe it, and if the hair has turned white in the bright spot, and its appearance is lower^{dd} than the skin, it is leprosy, broken out^{ee} in the burn;

Apparatus, Chapter 13

^o Missing in the text; supplied by Nfi.

^p The Aramaic word for "growing again" is probably to be corrected to *mhlth* which occurs in vv. 51-52, i.e., "declared" leprosy; Nfmg: "chronic."

^q Lit.: "all the skin of the plague."

^r Lit.: "declare clean the plague."

^s Nfi: "shall be seen" (*dythmy*; text: *dy ythzy*); Nfmg: "is seen" (*d'thmy*).

^t Nfmg: "shall be introduced" (= brought).

^u Lit.: "flesh." Onq.: "a man"; Ps.-J.: "a son of man."

^w The text is very probably erroneous, as in v. 7, and should be read as *w-ythzy*: "shall be made seen," "shall be presented" (to the priest), in conformity with Onq. and Ps.-J.

^x Missing in text, Nfmg, and Nfi.

^y Nfmg: "has sprouted" or "blossomed."

^z Nfmg: "(of) the wound" (or: "plague," or: "affection").

^{aa} In the text: "the mark, the inflammation"; it should, however, probably be corrected to: "the mark of the inflammation."

^{bb} Lit.: "flesh"; cf. v. 18; we could also render as: "a body."

^{cc} Nfmg: "the burn"; Nfmg, however, is probably an erroneous *lectio conflata* from "the wound of the burn."

^{dd} Nfmg: "deeper."

^{ee} Nfmg: "(which) has sprouted" (or: "blossomed").

Notes, Chapter 13

⁵ Hebrew has: ". . . then he shall come to the priest . . ." Nfmg, like Tg. Onq. in witnesses i and v, has "he shall be brought."

⁶ Hebrew has: ". . . it shall be seen by the priest . . ." With Tg. Nf, cf. Tg. Onq., Tg. Ps.-J., and Pesh.

and the priest shall declare him unclean; it is leprosy. 26. But if the priest observes it, and there is not white hair in a bright spot, and it is not deeper than the skin and it is dim, the priest shall shut him up seven days. 27. And the priest shall observe him on the seventh day; if it is clearly going about in the skin, the priest shall declare him unclean; it is the plague of leprosy.^{ff} 28. And if the bright spot remains in its place, not going about in the skin, and if it is dim, it is the mark of the burn; and the priest shall declare him clean, because it is the mark of the burn. 29. And when a man or a woman has a plague on the head or on the beard, 30. the priest shall observe the plague, and if its appearance is lower than the skin, and if the hair is yellow and thin, the priest shall declare him unclean; it is scurf; it is leprosy of the head or of the beard. 31. And if the priest observes the plague of the scurf, and if its appearance is not lower^{gg} than the skin, and if there is black hair in it, the priest shall shut up the person affected by the plague^{hh} of the scurf for seven days. 32. And the priest shall observe the plague on the seventh day, and if the scurf has not moved about, and if there is not yellow hair in it, and the appearance of the scurf is not lower^{gg} than the skin, 33. then heⁱⁱ shall shave himself *round about the scurf*,⁷ but the scurf^{jj} he shall not shave; and the priest shall shut up the person with the scurf^{kk} for seven days a second time. 34. And the priest shall examine (the person with) the scurf on the seventh day, and if the scurf has not moved about in the skin and if its appearance is not lower^{gg} than the skin, the priest shall declare him clean; and he shall wash his garments and be clean. 35. But if the scurf has moved about in the skin after he has declared (him) clean,^{mmm} 36. then the priest shall observe him, and if the scurf has moved about in the skin, the priest shall not search for the yellow hair; he is unclean. 37. But if in his viewⁿⁿ the scurf has stood still and black hair has grown in it, the scurf is healed; he is clean and the priest shall declare him clean. 38. When a man or a woman has bright spots on the skin of their body,^{oo} white bright spots, 39. the priest shall make observation, and if the bright spots on the skin of their body^{oo} are a dull white, it is a bright spot that has come^{pp} on his skin; he is clean. 40. And if the *hair of a man's head* has fallen out, he is bald; but he is clean.⁸ 41. And if the hair of his head has fallen out in front,

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^{ff} Nfmg: "(it is) leprosy."

^{gg} Nfmg: "deeper."

^{hh} Lit.: "shut up the plague."

ⁱⁱ That is, the patient.

^{jj} Nfmg: "the place (of the scurf)."

^{kk} Lit.: "shut up the scurf."

^{mmm} Probably we should render: "(after) he has been declared clean"; Nfmg: "after he declared him clean."

ⁿⁿ Nfmg: "(before) his face" (= before him).

^{oo} Lit.: "of their flesh."

^{pp} Nfmg: "(which) has sprouted," or: "blossomed."

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⁷Hebrew has: "then he shall shave himself, but he shall not shave the scurf . . ." Tg. Nf makes this directive very precise, and using different language, Tg. Onq. and Tg. Ps.-J. do the same. See *m. Neg.* 10:5; *Sifra Tazria* Perek 9:7 (p. 66a); Rashi, *ad loc.*; and Pesh.

⁸Hebrew has: "And a man whose hair has fallen off his head is bald . . ." "Hair" is here supplied in translation, being understood in the Hebrew original; but Tg. makes it explicit, along with Tg. Onq., Tg. Ps.-J., Pesh., and Vulg.

he has baldness on the forehead; he is clean.⁸ 42. And if there is on the bald head or on the bald forehead^{qq} a reddish-white (spot of) plague, it is leprosy spreading^{rr} on his bald head or on his bald forehead.^{ss} 43. And the priest shall observe him and if the mark of the plague is reddish-white on his bald head or on his bald forehead,^{tt} like the appearance of the leprosy of the skin^{uu} of the body, 44. he is a leprous man; he is unclean; the priest shall certainly declare him unclean; his plague is on his head. 45. And as for the leper who has the plague, his garments^{vv} shall be rent *as the garments are rent for mourning*, and his head shall be covered;^{xx} and he shall cover his upper lip, and he, the leper, will cry out, *saying: 'Withdraw from the unclean, lest you become unclean.'*⁹ 46. All the days the plague is on him he shall be unclean; he is unclean; he shall dwell alone, outside the camp shall his dwelling be. 47. And when the plague of leprosy is in a garment, whether it is a woolen garment or a linen garment, 48. or in the warp or woof of linen or of wool, or in the skin, or anything made of skin, 49. if the plague is greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in anything (made) of skin, it is the plague of leprosy and it shall be shown^{yy} to the priest. 50. And the priest shall observe the plague and he shall shut up that which has the plague^{zz} (for

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^{qq} Or: "baldness on the back part (of the head) or on the baldness on the front part (of the head)," *b-qṛṭh 'w b-glwsnṭh*. Nfmg: "on the bald forehead (or: "on the baldness in the front of the head"; Nfmg has a different form of the word) there is a white plague"; Levita, *Meturg.*: "on the bald head or bald forehead" (with a third different word for "forehead"). (Sokoloff, 504, 131, renders both Aramaic words simply as "baldness," "bald spot.")

^{rr} Nfmg: "reddish, it is leprosy that is sprouting" (or: "blossoming").

^{ss} Or: "(baldness) on the back part (of the head) or (baldness) on the front part (of the head)" — *b-qṛṭwtyh 'w b-glśnwtyh*; see note *qq* above. Nfmg: "(spreading) in his (its?) worn condition or in his (its?) new condition"; cf. v. 55 where Etheridge renders these same words as: "whether in its smoothness or its roughness (i.e., its right or wrong side)."

^{tt} Nfmg: "(the reddish-white plague) in his worn condition or in his new condition"; cf. preceding note.

^{uu} Nfi: "of the leprosy (it is the skin of his body)."

^{vv} Nfmg: "(and the leper) in whom there is the plague, his garments (shall be rent)."

^{xx} Nfmg: "(his head) shall be uncovered (or: "the hair of his head") shall grow wild" [both interpretations known in Judaism; cf. J. Levy, 296; Jastrow, 1227] "and he shall walk near the side (?*strh*: "near the boundary": *sprh*; "to the barber": *spprh*; "to the wailers": *spdh*—thus Jastrow, 1011b, see *M. Qat.* 5a); they call to him: 'unclean, unclean'; but he does not answer them: 'withdraw, withdraw, from the unclean one lest you become unclean'; he is unclean."

^{yy} Nfi: "and it shall be shown" (*wyṭhzy*; text: *wyṭhmy*).

^{zz} Lit.: "he shall shut up the plague."

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⁹ Hebrew has: "And the leper in whom there is the plague, his garments shall be ripped, and his (hair on his) head shall be loose; and he shall wrap his lip and cry Unclean! Unclean!" For the rending of the garments in mourning, see also Tg. Ps.-J. and the notes to 10:6. As in this latter verse, so here Tg. Nf specifies that the head be covered: see *Sifra Tazria* Perek 12:7 (p. 67a) and Grossfeld, 1988, 27. Nfmg, however, like Vulg., orders that it be uncovered. For other discussions of this item, see *b. Shabb.* 67a; *Mo'ed Qatan* 5a. The repeated "Unclean!" of the Hebrew is given twofold explanation: "Withdraw from the unclean, lest you become unclean!" and cf. Tg. Onq., according to which the leper shouts twice "Do not become unclean," and see Pesh. and *Sifra Tazria* Perek 12:7 (p. 67a). According to Tg. Ps.-J., however, a herald makes proclamation on the leper's behalf: see Grossfeld, *ibid.*

seven days), 51. (and he shall observe the plague)^a on the seventh day. If the plague has moved about in the garment or in the warp or in the woof or in the skin, according to any use for which the skin may be used, the plague is declared^b leprosy; it is unclean. 52. And he shall burn the garment, or the warp, or the woof, (be it) of^c wool or of^c linen, or any object of skin that has the plague in it because it is declared^b leprosy; it shall be burned in the fire. 53. And if the priest makes observation, and if the plague has not moved about in the garment, or in the warp or in the woof and in any object of skin, 54. the priest shall command <that they wash the object^d that has the plague>^e and he shall shut it up for seven days a second time. 55. And the priest shall observe the plague after it has been washed, and if the plague has not changed^f appearance, though the plague has not moved about, it is unclean; you shall burn it in the fire, (whether) the cavity is on its inner side^g or on its outer side.^h 56. And if the priest makes observation, and if the plague is dim after one has washed it, he shall tear it from the garment, or from the skin or from the warp or from the woof. 57. But if it is to be seen againⁱ in the garment, or in the warp or in the woof, or in any object of skin, it is moving about;^j you shall burn with fire the object^k in which the plague is. 58. But a garment, or a warp or a woof or any object of skin, which you wash and the plague is removed from them, shall be washed^m a second time and shall be clean. 59. This is *the decree of the law*¹⁰ of the plagueⁿ of leprosy in a wool or linen garment, either in warp or in woof, or in any object of skin, to declare it clean or for its uncleanness.”^o

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^a Missing in text and Nfmg, Nfi; omitted by homoioteleuton.

^b Nfmg: “chronic.”

^c Lit.: “in wool or in linen”; Nfmg: “of wool or of linen, any (object).”

^d Nfi (of margin): “objects.”

^e Missing in the text; added by scribe in margin.

^f In Aramaic *hpk*; Nfmg: “it has (not) moved about” (*hlk*). We probably have here a false variant, which in fact corresponds to “has (not) moved about”—(*hlk*) which follows.

^g Lit.: “in its kidneys” (?) (= inner part), or “in its worn part” (?) (= *bklwyth*); cf. Ps.-J.: “in its beaten (= fine) part”: *brdyh*; cf. Onq.: “in its worn part” *bshqwtlyh*). It appears, then, that the “inner” part of the garment or skin is intended.

^h Lit.: “in its new (= not worn) part”: the outer part; cf. Ps.-J.: *blbbdyh*: the hairy or velvet-like part of a garment or a skin. Nfmg: “in the rear part or in the foremost part”; cf. note to v. 42.

ⁱ Nfmg: “(but if) it was communicated” or “pointed out”; probably a variant derived from a faulty reading of the text.

^j Nfmg: “which sprouts,” or: “blossoms.”

^k Nfmg: “that in which (the plague) is.”

^m Nfmg: “he shall wash (it).”

ⁿ Nfmg: “(this is) the instruction of the plague.”

^o Nfmg: “to declare it clean or to declare it unclean”; Nfi: “unclean,” (same word as Nfi in different writing).

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¹⁰ For the “decree of the Law,” see p. 9.

CHAPTER 14

1. And the Lord spoke with Moses, saying: 2. “This shall be *the decree of the law of the leper on the day of his cleansing: he shall come*^a to the priest;¹ 3. and the priest shall bring him outside the camp, and the priest shall make observation, and if the plague of leprosy is healed in the leper, 4. the priest shall command to take^b for him who is to be cleansed, two living clean birds and cedarwood and *precious* crimson material² and hyssop. 5. And the priest shall give command to slaughter one bird (within)^c an earthen vessel above water *of a spring*.³ 6. He shall take the living bird^d and the cedarwood^e and the *precious* crimson⁴ material and the hyssop, and he shall dip them and the living bird in the blood of the bird that was slaughtered above the water *of springs*.^f 7. And *he shall perform cleansing*⁵ seven times^g upon him who is^h to be cleansed from leprosy, and shall declare him clean; and shall let the living birdⁱ go into the open fields. 8. And he who is to be cleansed shall wash^j his garments, and shall shave all his hair and shall bathe in water and shall be clean. And after this he shall enter within the camp, but shall dwell outside the *camp*^k for seven days. 9. And on the seventh day he shall shave all his hair; his head and his beard and the eyelashes,^m and all his hair he shall shave, and shall wash his garments and bathe his bodyⁿ in water and shall be clean. 10. And on the eighth day he shall take two male lambs, perfect *without blemish*, and one ewe lamb, a year old, perfect *without blemish*,⁶ and three tenths (of a

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^a It could also be rendered: “(he) shall be made to come.” Nfmg: “(this shall be) the instruction of the leper on the day of his cleansing (= when he is to be cleansed): he shall be brought in to (the priest).”

^b Lit.: “shall command and shall take.”

^c We read “within” (*lgw*) as in Nfmg and in v. 50.

^d Nfmg: “which (is) with life” (= alive).

^e Nfi: “(cedar) timber.”

^f Nfmg: “(and) the bird which is alive (lit.: “with life”) in the blood of the bird that has been slaughtered above water of a spring.”

^g The text should probably be corrected to read: “he shall sprinkle” (*wyddy*), with HT, Onq., Ps.-J.

^h Nfmg: “(upon) the one (who is to be cleansed).”

ⁱ Nfmg: “which (is) alive (lit.: “with life”) above the face of (the field)” = above the open field.

^j Nfmg: “and the one who is being cleansed shall wash.”

^k Thus also in Nfi; very probably, however, we should read: “outside the tent” (instead of “outside the camp”), with HT, Onq., Ps.-J.

^m Correct text (“my eyelashes”); Kimhi, Pal. Tg. citation: “of his eyelashes covering his eyes.”

ⁿ Lit.: “his flesh.”

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¹ Hebrew has: “This shall be the law of the leper on the day of his being declared clean: then he shall be brought to the priest.” See p. 9.

² On the addition of “precious” (lit.: “good”) to crimson, see p. 10; and for its presence in this verse in particular, *Sifra Mezora*’ Parashah 1:14, p. 69a, and *Allos*, cited by Field, 1875, “excellent.”

³ Hebrew has: “living water,” to which Tg. gives the meaning “water of a spring”: see also vv. 6, 50, 51, 52, Tg. Onq., and Tg. Ps.-J. Cf. Pesh., which has “water of springs.”

⁴ See notes to vv. 4 and 5.

⁵ Hebrew has: “And he shall sprinkle . . .”; see Apparatus.

⁶ On “without blemish,” see p. 8.

mekilta)^o of fine flour—a *minhah*—soaked in oil, and one log^p of oil. 11. And the priest who cleanses shall position the man who is being cleansed and these things^q before the Lord at the door of the tent of meeting. 12. And the priest shall take one^r male lamb and offer it for a guilt offering with the log of oil, and shall wave them as a wave offering^s before the Lord. 13. And he shall slaughter the lamb in the place where they slaughter the sin offering and the burnt offering, in a holy place; because, like the sin offering, the guilt offering belongs to the priest; it is most holy. 14. And the priest shall take some of the blood of the guilt offering; and the priest shall put (it) on the tip of the right ear of him who is being cleansed, and on the thumb of his right hand and on the great toe of his right foot. 15. And the priest shall take some of the log of oil and pour (it) on the palm of his own left hand.^t 16. And the priest shall dip his right finger in the oil that (is) on the palm of his left hand, and shall sprinkle some oil with his finger seven times, before the Lord. 17. And some of the remainder of the oil that is on^u the palm of his hand,⁸ the priest shall put <on the tip of the>^w right <ear>^w of him who is being cleansed, and upon the thumb of his right hand and upon the great toe of his right foot, upon the blood of the guilt offering. 18. And what remains <of the oil>^x which is on the palm of the hand^y of the priest, he shall put upon the head of him who is being cleansed; and the priest shall make atonement for him before the Lord. 19. And the priest shall perform the sin offering, and shall make atonement for him^z who is being cleansed from his uncleanness; and after this he shall slaughter the burnt offering. 20. And the priest shall set^{aa} the burnt offering and the *minhah* in order on top of the altar;⁹ and the priest shall make atonement of him and he shall be clean. 21. But if he is poor and if he cannot afford^{bb} so much, he shall take one male lamb as a guilt offering, as a wave offering,^{cc} to make atonement for him, and one tenth of a *mekilta* of fine flour^{dd} soaked in oil^{ee} as *minhah*,

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^o As in HT, measure not specified, cf. v. 21 where in HT measure not specified, but specified (“mekilta”) in Nf.

^p About a half litre; or about four fifths of a pint.

^q Cf. Ps.-J.: “with the lambs.”

^r In text: feminine; Nfi: masculine.

^s HT: *tenupha*.

^t Lit.: “on the palm of the left hand of the priest.”

^u Nfmg: “and the remainder of the oil that is on (the palm).”

^w Omitted in text; supplied by scribe in margin.

^x Omitted in text; present in Nfmg.

^y In the text: “of the hands”; this, however, is probably an error to be corrected according to Nfi (“of the hand”).

^z Nfmg: “(for) the one (who is being cleansed).”

^{aa} Nfmg: “shall offer.”

^{bb} Lit.: “if his hand does not find”; Nfmg: “(and if) there is not between his hands sufficient, he shall take.”

^{cc} HT: *tenupha*.

^{dd} Nfmg: “(and a tenth) of fine flour,” i.e., “a *mekilta*” to be omitted, cf. v. 10.

^{ee} Nfmg: “mixed with oil.”

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⁷ The Tg. would seem to contradict *Sifra Mezora*’ Perek 3:7 (p. 71a), which orders the priest to pour the oil into his colleague’s palm.

⁸ The addition “of his hand” is reminiscent of Tg. Onq. and Tg. Ps.-J. which, however, substitute this phrase for the Hebrew “his palm,” as do LXX, *Allos*, Vulg., and Pesh.

⁹ Hebrew has: “And the priest shall bring up the burnt offering . . .”: see p. 7.

and a log of oil; 22. and two turtledoves or two young pigeons, *from* what he can afford,^{ff} and one shall be for a sin offering and one for a burnt offering. 23. And he shall bring them on the eighth day, for^{gg} his cleansing, to the priest, to the door of the tent of meeting, before the Lord. 24. And the priest shall take the lamb of the guilt offering and the log of oil; and the priest shall wave them as a wave offering before the Lord. 25. And he shall slaughter the lamb of the guilt offering; <and the priest shall take some of the blood of the guilt offering>^{hh} and put (it) on the tip of the right ear of him who is being cleansed, and on the thumb of his right hand and on the great toe of his right foot.ⁱⁱ 26. And the priest shall pour some of the oil on the palm of his own^{jj} left *hand*.¹⁰ 27. And with his right finger the priest shall sprinkle some of the oil which is on the palm of his own^{kk} left *hand* seven times before the Lord. 28. And the priest shall put some of the oil which is on the palm *of his hand* on the tip of the right ear of him who is being cleansed, and on the thumb of his right hand, and on the great toe of his right foot,^{mm} on the place of the blood of the guilt offering. 29. And what remains of the oil which is on *the* priest's *hands*ⁿⁿ he shall put on the head of him who is being cleansed, to make atonement for him before the Lord. 30. And he shall *offer*¹¹ one of the turtledoves or of the young pigeons, of that which he can afford^{oo} 31. —that which he can afford—one as a sin offering and one as a burnt offering, beside the *minhah*; and the priest shall make atonement before the Lord for him^{pp} who is being cleansed. 32. This is *the decree of the law*^{qq} of him in whom there is the plague^{rr} of leprosy, who cannot afford *to bring an offering*¹² *on the day of his cleansing*.^{ss} 33. And the Lord^{tt} spoke with Moses,¹³ saying: 34. “When you come into the land of Canaan, which I give

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^{ff} Lit.: “from what his hand can find”; Nfmg: “(or two young) pigeons which he may find between his hands, and (one) shall be.”

^{gg} Or: “of his cleansing”; the rendering given in text underlies Nfmg: “to cleanse him.”

^{hh} Omitted in text by homoioteleuton: added in Nfmg, but erroneously referred to the preceding verse.

ⁱⁱ Nfi: “of his feet.”

^{jj} Lit.: “of the priest’s,” as in HT; Nfmg 1°: “and the high priest shall take (some of?) the anointing oil and pour (it) on his left hand”; Nfmg 2°: “the hands of (the priest).”

^{kk} Lit.: “of the priest’s.”

^{mm} Nfi: “of his feet.”

ⁿⁿ Nfi: “(on) the hand.”

^{oo} Or: “that which his economic possibilities have permitted him”; lit.: “of what his hand shall find.”

^{pp} Nfmg: “(for) the one (who is being cleansed).”

^{qq} Inverted order in text, i.e., “this is the law, the decree of, of him.”

^{rr} Nfmg: “(this is) the instruction of him in whom there is a plague.”

^{ss} Nfmg: “(who does not) find between his hands (= who cannot afford) in the day of his cleansing.”

^{tt} Nfmg: “the Memra of the Lord.”

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¹⁰ See note to v. 17.

¹¹ On Hebrew “make” rendered as “offer,” see p. 7, and cf. Vulg., Pesh., Tg. Onq.

¹² See p. 9 and the discussion in *b. Ker.* 9b.

¹³ Tg. has omitted “and to Aaron” in the same way as some LXX MSS do, according to Field, 1875, *ad loc.*: it is added in the margin.

you as an inheritance, and I put a plague of leprosy in a house^{uu} of the land of your inheritance, 35. then *the owner* of the house^{ww}¹⁴ shall come and relate to the priest, saying: 'It has been made seen to be^{xx} (that there is something) like a plague in the house.' 36. And the priest shall give command to clear^{yy} the house before the priest goes in to examine the plague, lest all that is in the house become unclean;^{zz} and after this the priest will go in to examine the house. 37. And he shall examine the plague; and if the plague in the walls of the house (consists in) greenish or reddish cavities, and if their appearance is lower than the wall, 38. the priest shall come out of the house to the door of the house and he shall shut up the house seven days. 39. And the priest shall return on the seventh day and shall make observation, and if the plague has moved about in the walls of the house, 40. the priest shall command that they take away the stones in which the plague is, and cast them outside the city in an unclean place.^{a15} 41. And he will cause the house to be scraped^b round about within; and the mortar which they shall scrape off^c he shall pour into an unclean place outside the city. 42. And they shall take other stones and shall put them in the place of (those) stones; and he shall take other mortar and shall plaster^d the house. 43. But if the plague returns and moves about^e in the house after he has taken away^f the stones, and after he has scraped the house, and after it has been plastered over,^g 44. the priest shall come^h and enter¹⁶ and observe; and if the plague has moved about in the house, it is declared leprosyⁱ in the house; it is unclean. 45. And the priest shall break down^j the house, the stones^k and its timber

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^{uu} Nfmg: "in the houses of your inheritance" (or: "possession").

^{ww} Nfmg: "the one to whom the house belongs (shall come)."

^{xx} Nfi: "it has been communicated to me"; Nfmg: "it has been made seen to me" (*'thmy*; text: *'thzy*).

^{yy} Lit.: "give command and they shall vacate"; Nfmg: "and they shall empty" (or: "vacate," a different verb, *n'h*; correcting text slightly).

^{zz} Nfmg: "the plague lest everything that there is in the house become unclean" (lit.: "and everything . . . shall, should, become . . .").

^a Nfmg: "and they shall throw the stones, in which the plague is, outside the city and he who built the house by force and oppression shall be cast (lit.: "they shall be cast"; but perhaps: "you shall cast") to an unclean place."

^b Nfmg: "they shall scrape."

^c Nfmg: "(h= which) they scraped off."

^d Verb *sw'*; Nfmg: "and they shall put plaster on" (a different verb: *tws*); Levita, *Meturg*: "and they shall plaster (verb *tws*) the house."

^e Nfmg: "and sprouts," or: "blossoms."

^f The text, as well as Nfmg and Nfi, appears to have a substantive in the construct case (i.e., *šmyt*). The substantive, however, would be *šmyt* (and not *smyt*). What we really have in *smyt* is a verb, with the *signum accusativi* (*yat*) erroneously united to the verb.

^g Verb *tws*; Nfmg: "(after he had) put plaster on it" (a different verb: *sw'*; incorrectly written).

^h Nfi: "shall enter" (or: "come").

ⁱ Nfmg: "chronic."

^j Nfmg: "and shall destroy"; *Aruch*: "and (the priest) broke down his house" (variant: "the house").

^k Text: "the stone"; Nfi: "its stones."

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¹⁴ Hebrew has: "And the one to whom the house belongs . . .": so also Nfmg. For "owner," cf. Pesh. and Philo, *Quod Deus immutabilis sit*, 131.

¹⁵ Nfmg's addition which speaks of the house built by a person of force and oppression is similar to exegesis of this verse in *PRK* 7:4.

¹⁶ Tg. combines the readings of Tg. Ps.-J. ("come") and Tg. Onq. ("enter").

and all the mortar of the house; and he shall bring (them) forth outside the city to an unclean place. 46. And he who enters within the house all the days he shall have shut it up, shall be unclean until evening. 47. And he who sleeps in the house shall wash his clothes; and he who eats in the house shall wash his clothes. 48. But if the priest enters and makes observation, and if the plague has not moved about in the house after the house has been plastered,^m the priest shall declare the house clean because the plague has been healed. 49. And to cleanse the house he shall take two birds and cedarwood and *precious* crimson¹⁷ material and hyssop. 50. And he shall slaughter one bird within an earthen vessel over waterⁿ of a spring.¹⁸ 51. And he shall take the cedarwood and the hyssop and the crimson material, and the living bird, and shall dip^o them in the blood of the bird that has been slaughtered in the water of the spring,¹⁸ and he shall sprinkle the house seven times. 52. And he shall cleanse the house with the blood of the bird, and with the water of the spring,¹⁸ and with the living bird^p and with the cedarwood, and with the hyssop and with the *precious* crimson¹⁹ material; 53. and the living bird^q he shall send forth^r outside the city into the open field; and he shall make atonement for the house, and it shall be clean.²⁰ 54. This is the law^s for every plague of leprosy and for scurf,²¹ 55. and for leprosy of a garment and of a house, 56. and for a mark, and for a scab and for a bright spot,^t 57. to teach^u (how) to distinguish between²² the unclean and the clean. This is the decree of the law^w²¹ of leprosy.”

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^m Nfmg: “(after) he has put plaster on” (a different word: *twh*, correcting text).

ⁿ Nfmg: “(over) a spring.”

^o Nfmg: “(and the bird) which is alive (lit.: “with life”) and shall dip (them).”

^p Nfmg: “and by the bird that is alive and by the wood (of cedar).”

^q Nfmg: “the bird which is alive (he shall let go);”
Nfi: “the one (bird);” [instead of “the living” (bird)].

^r Nfmg: “he shall let free the living bird outside the city, into the open field, and it shall come to pass that if (the house) is in danger of being affected again by the leprosy, the bird will return to him. And the priest shall make atonement for the house and it shall be clean.”

^s Nfi: “(This is) the decree (of the law);” Nfmg: “(this is) the instruction of the law.”

^t *Aruch*: “and for a mark and for a bright spot.”

^u Nfmg: “to distinguish.”

^w Nfmg: “(This is) the instruction of the leper.”

Notes, Chapter 14

¹⁷ On “precious,” see p. 10.

¹⁸ “Water of a spring” represents Hebrew “living water”; see Tg. Onq., Tg. Ps.-J., and note to v. 5.

¹⁹ On “precious,” see p. 10.

²⁰ Nfmg’s additions have some affinity with Tg. Ps.-J. of this verse; see also *m. Neg.* 14:1 and *Lev. R.* 16,9.

²¹ See p. 9.

²² Hebrew has “to teach,” which Tg. and Nfmg explain as “distinguish”: cf. Tg. Onq. witness c, and Pesh.

CHAPTER 15

1. And the Lord^a spoke with Moses and with Aaron, saying: 2. "Speak with the children of Israel and say to them: 'When any man has a flux from his flesh,^b his flux is impure.¹ 3. And this shall be his uncleanness in his flux: (whether) his flesh^b runs by reason of his flux^c or his flesh^b is closed up^d by reason of his flux, it is his uncleanness. 4. Every bed^e on which he who has the flux lies shall be unclean, and every object on which he sits shall be unclean. 5. And any who touches his bed shall wash his garments and bathe in water, and he shall be unclean until the evening. 6. And he who sits on the object^f on which he who has the flux has sat, shall wash his garments and bathe in water. 7. And he who touches the body of him who has the flux shall wash his garments and bathe in water, and shall be unclean until evening. 8. And if he who has the flux spits on (one who is clean),^g he shall wash his garments and bathe in water and be unclean until evening. 9. And any saddle^h on which the one who has the flux rides, shall be unclean. 10. And anyone who touches any *article*² that was under him shall be unclean until evening; and he who carries them shall wash his garments and bathe in water, and shall be unclean until evening. 11. And anyone whom he who has the flux touches without having rinsedⁱ his hands in water, shall wash his garments and bathe in water and shall be unclean until evening. 12. And any earthen vessel^j which he who has the flux touches shall be broken, and every vessel of wood shall be *scoured* and rinsed in water. 13. And when he who has the flux is cleansed of his flux, he shall count for himself seven days for his cleansing,^k and he shall wash his garments and bathe his body in waters of a spring,³ and shall be clean. 14. And on the eighth day he shall take for himself two turtledoves or two young pigeons, and shall come^m before the Lord to the door of the tent of meeting, and shall give them to the priest. 15. And the priest shall *offer* them, one as a sin offering and one as a burnt offering; and the priest shall make atonement for himⁿ for his flux.⁴ 16. And when a

Apparatus, Chapter 15^a Nfmg: "the Memra of the Lord."^b Euphemism for "genital organ."^c Nfi: "(by reason of) the discharge (of his flux)"; Nfmg: "yt (= yat, the *signum accusativi* = Heb. 'et), possibly: "whether his flesh distills his flux."^d Nfi: "(or) has closed up (his flesh)"; Nfmg: "(or) because (his flesh) has been closed up."^e Nfmg: "(every) bed (lit.: place for sleep) in which he who has the flux sleeps."^f Nfmg: "(on) an object."^g Correcting thus the text, with HT, Onq., Ps.-J.; the text reads: "on them who have the flux."^h Nfmg: "riding seat"; (lit.: "place of riding").ⁱ Nfmg: "(without) having washed (his hands)."^j Nfi: "and every vessel (of clay)."^k Nfmg: "to cleanse him and he shall wash."^m Nfmg: "and he shall enter (before . . .)."ⁿ HT, Onq., Ps.-J. add: "before the Lord."*Notes, Chapter 15*¹See Grossfeld, 1988, 31.²Tg. Ps.-J. also adds "article" at this point.³For "waters of a spring" instead of Hebrew "living waters," see Tg. Onq., Tg. Ps.-J., and note to 14:5.⁴See p. 163.

man has an emission of semen, he shall bathe his whole body in water and shall be unclean until evening. 17. And every garment, and every *article* of skin, on which the emission of semen comes shall be washed in water and shall be unclean until evening. 18. And if a man has intercourse^o with a woman, (having) an emission of semen, they shall (both) wash in water and shall be unclean until evening. 19. And when a woman has a flux of blood—her flux being in her body^p—seven days she shall be in *the removal*⁵ of her menstrual flow, and anyone who touches her shall be unclean until evening. 20. And anything on which she lies during *the removal of her menstrual flow*⁵ shall be unclean, and anything on which she sits shall be unclean. 21. And anyone who touches her bed must wash his garments and bathe in water and shall be unclean until evening. 22. And anyone who touches anything on which she sits shall wash his garments and bathe in water, and shall be unclean until evening. 23. And if it is a bed^q or article on which she sits, when he touches it, he shall be impure until evening. 24. And if a man has marital relations with her while the menstrual flow is on her, he shall be unclean for seven days; and any bed^r on which he lies shall be unclean. 25. And when a woman has a flux^s for many days, outside the time of her menstrual flow, or when she has (a flux)^t beside her menstrual flow, all the days (of)^u the flux she shall be unclean; as (in) the days of *the removal of her menstrual flow*⁵ she shall be unclean. 26. And any bed on which she lies all the days of her flux, shall be for her as the bed of her menstrual flow,^w and any article on which she sits shall be unclean, as (in) the uncleanness of *the removal of her menstrual flow*.⁵ 27. Anyone who touches them shall be unclean, and shall wash his garments and bathe in water and shall be impure until evening. 28. And if she is cleansed^x from her flux, she shall count for herself seven days; and after this she shall be clean. 29. And on the eighth day she shall take for herself two turtledoves or two young pigeons, and shall bring them to the priest, to the door of the tent of meeting. 30. And the priest shall *offer* one (as) a sin offering and one (as) a burnt offering; and the priest shall make atonement for her before the Lord, for her unclean flux.⁶ 31. You shall guard the children of Israel from their uncleanness, lest they die in their uncleanness,^y lest they defile my *sanctuary*, be-

Apparatus, Chapter 15

^o Nfi: "(and if a man) lies (with a woman)."

^p *Aruch*, Mus.: "yellow like the color of saffron" (cf. *Sifra* in loc.).

^q Nfmq: "a bed."

^r Nfmq: "(and if) a man cohabits with her, there shall be on him (= there shall be communicated to him) the removal of her menstrual flow; he shall be unclean seven days and any bed . . ."

^s Onq., Ps.-J. add with HT: "of blood"; as do Nfmq

and Nfi.

^t Correcting text which says: "when it returns."

^u Text: "the days, the flux."

^w Nfmq: "(during all) the days in which she has the flux as the bed of (the time of) the removal of her menstrual flow."

^x Nfi: "(and if) they are cleansed."

^y Nfmq: "(from) their uncleannesses, lest they die in their uncleannesses."

Notes, Chapter 15

⁵ For the language of "removal" or "isolation," see pp. 10–11. *Allos* to v. 20 has a reading which Field, 1875, 193 takes to mean "in the menstruation of her separation."

⁶ See p. 7.

cause the glory of his^z *Shekinah dwells* among them.⁷ 32. This is *the decree* of the law^{aa8} of him who has a flux and of him from whom an emission of semen comes,^{bb} to render him unclean thereby; 33. and of her who has a flux, and of him who has a flux,^{cc} for male or female,^{dd} and (also) for a man who lies with an unclean woman.”⁹

Completion of the parashah “Ishsha kî tazrîa”^{ee}

CHAPTER 16

1. And the Lord^a spoke with Moses after the death of the two sons of *the High Priest* Aaron when they offered^b before the Lord *a superfluous sacrifice, out of time*,^c concerning which they had received no order,^d and they died.¹ 2. And the

Apparatus, Chapter 15

^z Or: “the glory of whose *Shekinah dwells* . . .”; perhaps the text is erroneous and should be corrected to: “because the glory of *my Shekinah*,” etc.

^{aa} Nfmg: “(this is) the instruction of him who has a flux.”

^{bb} Nfi: “emission of the semen of intercourse.”

^{cc} Nfmg: “and the woman who has a flux in the removal of her menstrual flow and of him who has a flux.”

^{dd} Nfmg: “for son and daughter, for male or female, and (also) for a man.”

^{ee} Annotation in the MS itself. This parashah began with ch. 12; cf. note to end of ch. 8.

Notes, Chapter 15

¹ Hebrew has: “And you shall separate (root *nzr*) the Israelites from their uncleanness, that they do not die in their uncleanness by defiling my tent which is among them.” Tg. Nf has, literally, “you shall guard,” using root *zhr*, for the Hebrew “you shall separate”; cf. Tg. Ps.-J., Pesh., and see R. Syrén, *The Blessings in the Targums* (Åbo: Åbo Akademi, 1986) 19, 63.

⁸ For “decree of the Law,” see p. 9.

⁹ Nfmg’s reference to the “removal” of menstrual flow is found also in Tg. Ps.-J.

Apparatus, Chapter 16

^a Nfmg: “the Memra of the Lord.”

^b Nfmg: “(the two sons of Aaron) the priest when they offered”; VN: “the two sons of Aaron when they offered up foreign fire.”

^c Nfi: “(when they offered) before the Lord (a super-

fluous sacrifice) out of time.”

^d Nfmg: “(when they offered) foreign fire before the Lord, something concerning which they had not (been commanded)”; cf. VN.

Notes, Chapter 16

¹ Hebrew has: “And the Lord spoke to Moses after the death of the two sons of Aaron when they had offered sacrifice (or: had approached) before the Lord and had died.” The designation of Aaron as high priest is at least implied in Tg. Ps.-J., which terms his sons high priests: see Le Déaut, 2, 1979 (*Lévitique*) 418–419; Nfmg calls them priests. The superfluous sacrifice out of time is defined by v. 2. The Targum agrees that they perished, not for “approaching” God too closely, but specifically because of the nature of what they offered. This is the view of R. Akiba, the rejected view being that of R. Jose the Galilean, according to *Sifra Aḥare* Parashah 1:2 (pp. 77a–77b), cited by Grossfeld, 1988, 33. Nfmg describes their offering as “foreign fire”: see also Tg. Onq., Tg. Ps.-J., Frg. Tg. V, Pesh., and Vulg.; it is one of four things said by bar Qappara to have brought about their demise; cf. *Lev. R.* 20,8; *Tanḥuma B. Aḥare* 7 (pp. 31b–32a).

Lord^e said to Moses, "Tell Aaron your brother not to (enter)^f at any time^g into the sanctuary, within the veil, before the mercy seat which is upon the ark of the testimony lest he die, because in my^h cloud, the glory of my Shekinah, my Memra, is revealedⁱ upon the mercy seat.² 3. According to this order Aaron shall enter to serve within the house of my dwelling:^j with a young bull³ for the sin offering and a ram for the burnt offering. 4. He shall put on sacred cloaks of linen, and he shall have linen trousers^k on his body, and he shall gird himself with linen girdles, and with linen turbans he shall bind (his head);^m these are holy garments.ⁿ And he shall bathe his body in water, and then he shall put them on. 5. And from the people^o of the sons of Israel he shall take two young he-goats for the sin offering and one ram for the burnt offering. 6. And Aaron shall offer the bull of the sin offering, which is from his own property,^p and he shall make atonement for himself^q and for the men of his house.⁵ 7. And he shall take the two young he-goats and set them before the Lord at the door^r of the tent of meeting. 8. And Aaron shall cast lots upon the two young he-goats: one lot 'for the name of the word of the Lord,'⁶ and the other lot 'for Azazel.'^s 9. And Aaron shall offer the young he-goat

Apparatus, Chapter 16

^e Nfmg: "the Memra of the Lord."

^f Omitted in text, in Nfmg and Nfi.

^g That is, freely, as he wishes; Nfmg: "(at any) hour" (= time).

^h Nfmg: "because in the cloud of the glory (of my Shekinah)."

ⁱ Nfmg: "is revealed" (the same verb as a participle).

^j Nfmg 1^o: "According to this regulation Aaron shall enter on the Day of Atonement (*Kippurim*) into the holy place"; Nfmg 2^o: "(he shall enter) to serve (lit.: and he shall serve) in the sanctuary."

^k Nfmg: "breeches."

^m "His head" is understood.

ⁿ Nfmg: "(and with turbans of) he shall gird himself; they are (holy) garments."

^o Nfi: "(and from) 'the congregation (of the sons . . .).'"

^p Nfmg: "which he brought from his own property."

^q Lit.: "by means of himself and by means of the men of his house." Translation given that of Nfmg.

^r Nfmg: "behind (the tent of meeting)"; but we should probably read "at the door (of the tent . . .)."

^s Nfmg: "one lot for the name of the Lord, to make atonement for the people, and the other lot to send him loose into a precipitous desert for Azazel."

Notes, Chapter 16

² Hebrew has: ". . . which is upon the ark, so that he does not die; for in a cloud I shall appear upon the mercy seat." The definition of the ark as being "of the testimony" is found also in LXX and *Sifra Aḥare* Parashah 1:12 (p. 72b). On the glory of the Shekinah and Memra, Word, see Chester, 1986, 52–57.

³ Hebrew has: "With this Aaron shall come to the sanctuary: with a young bull . . ." For "according to this order," cf. Nfmg, Tg. Ps.-J., and p. 10. For "the house of my dwelling," the Targum has, literally, "the house of the camp," which is probably an error for the reading adopted in translation here; see further Le Déaut, 2, 1979 (*Lévitique*) 420.

⁴ On the addition "the people of," see p. 11.

⁵ Nfmg's translation is close to that of Tg. Onq. That the bull is the high priest's own property is stressed both here and in v. 11; it is an ancient requirement noted by Josephus, *Ant.* III.242; *Sifra Aḥare* Parashah 2:2 (p. 78a); *b. Yoma* 3b, 51b; *Shebu.* 14a; *Hul.* 22a; and Tg. Ps.-J. The "men of his house" indicates that he must have a family; in particular, a wife is specified by R. Judah b. 'Ilai in his interpretation of this verse, *m. Yoma* 1:1; see also *Sifra Aḥare* Pereq 8:6 (p. 71b); *PRK* 26:9.

⁶ The name of the Memra of the Lord here seems clearly to indicate the Tetragram pronounced openly with its proper vocalization: see *m. Yoma* 4:2; *Sotah* 7:6; *Tamid* 7:2; Hayward, 1981, 100. With Nfmg's comment in v. 8 about Azazel, compare what is said in the Hebrew text of v. 10.

on which the lot ‘for the name of the Memra of the Lord’⁶ fell, and he shall offer it as a sin offering. 10. And the he-goat on which the lot ‘for Azazel’ fell he shall place alive before the Lord to make atonement over it, to send it to Azazel to the desert. 11. And Aaron shall offer the bull of the sin offering, *which is from his own property*,^l and he will make atonement for himself^u and for *the men of his house*, and he shall kill the bull of the sin offering, *which is from his own property*.^{w7} 12. And he shall take a censer full of burning coals from upon the altar, from before the Lord, and two handfuls of sweet-smelling crushed incense, and he shall bring it within the veil. 13. And he shall place the incense upon the fire before the Lord so that the smoke of incense may cover the mercy seat which is upon the testimony, lest he die. 14. And he shall take some of the blood <of the bull>^x and he shall sprinkle it with his finger upon the mercy seat on the east side,^y and before the mercy seat he shall sprinkle the blood seven times with his finger. 15. And he shall kill the young goat of the sin offering which is from the people,^z and he shall bring its blood within the veil, and he shall do with its blood as he did with the blood of the bull: he shall sprinkle it upon the mercy seat and in front^{aa} of the mercy seat; 16. and (thus) he shall make atonement for the *holy things*^{bb} because of the impurities of the sons of Israel and because of their transgressions, all their sins; and so he shall do for the tent of meeting, where *the glory of his Shekinah* dwells in the midst of their impurities.⁸ 17. And let no man be in the tent of meeting when he enters within the holy place to make atonement until he comes out and has made atonement for himself^{cc} and for *the men of his house* and for all the assembly of the congregation of the sons of Israel.⁹ 18. And he shall go out to the altar which is before the Lord and make atonement for it, and he shall take some of the blood of the bull and some of the blood of the he-goat and put it on the horns of the altar round about. 19. And he shall sprinkle some of the blood upon it with his finger seven times, and he will purify it and sanctify it from the impurities of the sons of Israel. 20. And when he has made an end of atoning for the holy place and for the tent of meeting and for the altar, he shall bring the live goat. 21. And

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^l Nfmg: “which he brought from (his property).”

^u Nfmg: “for himself and for the men of (his house);” the text of Nf (‘l ydwy) has lit.: “by means of himself and by means of the men of his house.”

^w Nfmg: “which he brought from (his property).”

^x Omitted in the text, as well as in Nfmg and Nfi; but found in HT, Onq., and Ps.-J.

^y Nfmg: “to the east side, and before . . .”

^z Nfi: “(the young goat of the sin offering) of the people”; Nfmg: “belonging to the people.”

^{aa} Nfmg: “before.” That is, he shall purify them.

^{bb} Nfmg: “the sanctuary.”

^{cc} Lit.: “by means of himself and by means of the men of his house and by means of all the whole assembly of the congregation”; Nfmg: “for himself and for the men (of his house and for) all the assembly of Israel.”

Notes, Chapter 16

⁷ See notes to v. 6.

⁸ Hebrew has: “And he shall make atonement for the sanctuary . . . the tent of meeting which dwells with them in the midst of their uncleanness.” For the glory of the Shekinah, cf. *b. Yoma* 56b.

⁹ Hebrew has: “. . . and for all the congregation of Israel.” For addition of “the sons of Israel,” see LXX, Pesh.

Aaron shall lay his^{dd} hands¹⁰ upon the head of the live goat and he shall confess over him all the sins of the children of Israel and all their transgressions, all their sins; and he^{ee} shall put them upon the head of the he-goat and send him into the desert by the hand of a man who is in readiness. 22. And the he-goat shall bear^{ff} all their guilt upon him to a land apart.^{gg}¹¹ And when he has sent the he-goat into the desert, 23. Aaron shall go into the tent of meeting and he shall put off the linen garments^{hh} which he had put on when he was entering within the sanctuaryⁱⁱ and he shall leave them there.^{jj}¹² 24. And he shall bathe his body in water in a holy place, and put on his garments; and he shall go out and offer¹³ his own burnt offering and the burnt offering of the people, and he shall make atonement for himself and for the men of the people.^{kk} 25. And the fat of the sin offering he shall set in order on top of the altar.¹⁴ 26. And whoever sends out the he-goat to Azazel shall wash his garments and shall bathe his body in water and afterwards he may come within the camp. 27. And the bull of the sin offering, and the he-goat of the sin offering whose blood was brought within the sanctuary to make atonement, he shall bring outside the camp; and their skin and their flesh and their dung^{mm} they shall burn with fire. 28. And whoever burns them shall wash his garments and shall bathe his body in water, and afterwards he may come into the camp. 29. And it shall be for you an eternal statute: in the seventhⁿⁿ month, on the tenth day of the month you shall afflict yourselves and you shall do no work, neither the natives nor the strangers who sojourn among you.¹⁵ 30. Because on this day he shall make atonement for you to purify you; from all your sins you shall be purified before the Lord. 31. It shall be for you a sabbath of solemn rest, and on it you shall mortify

Apparatus, Chapter 16

^{dd} Nfi: (his) two (hands)."

^{ee} Nfmg: "(and) Aaron (shall put)."

^{ff} Lit.: "will receive"; Nfmg: "will carry."

^{gg} Nfmg: "desolate."

^{hh} Nfmg: "and he shall take off his garments."

ⁱⁱ Nfmg: "(as he was entering) into the sanctuary."

^{jj} Nfmg: + "for ages of ages."

^{kk} Lit.: "by means of himself and by means of the

men of the people." Nfmg: "for himself and for his people."

^{mm} Nfmg: "their excrement" (a different form of the word); = VN.

ⁿⁿ Nfmg: "(in the seventh month) on the tenth day of the month of Tishri you shall mortify yourselves and you shall fast from eating and from drinking, bathing (lit.: the house of the bath; or: the bath), anointing, wearing sandals, and from using the (matrimonial) bed."

Notes, Chapter 16

¹⁰ Hebrew has: "And Aaron shall lay his two hands . . .": Nfi renders this Hebrew, as do Tg. Onq. and Tg. Ps.-J.

¹¹ With Nfmg's "desolate land," cf. Tg. Ps.-J., LXX, Pesh., and Philo, *De plantatione* 61; *De spec. leg.* 188. Vulg. and Tg. Onq. have "uninhabited"; see also *b. Yoma* 67b, cited by Grossfeld, 1988, 35.

¹² Hebrew has: ". . . and he shall set them down there." Tg.'s rendering is such as to ensure that the high priest shall never wear these same garments again; so also Tg. Onq.; Tg. Ps.-J.; Nfmg; *Sifra Aḥare* Pereq 6:7 (p. 79b); *b. Yoma* 12b; *Lev. R.* 21,12; Rashi on this verse. The same understanding is implied in Vulg. and Pesh.

¹³ On Hebrew "make" as "offer," see p. 7.

¹⁴ Hebrew has: ". . . he shall burn on the altar." See p. 7 and cf. Vulg.

¹⁵ With Nfmg, cf. Tg. Ps.-J.; *m. Yoma* 8:1; *b. Yoma* 73b, 76a; *Rosh ha-Shanah* 7a, 11a.

yourselves.^{oo} It is an eternal statute.¹⁶ 32. And the priest who is (anointed)^{pp} and ordained to serve in the high priesthood after his father^{qq} shall make atonement.¹⁷ And he shall put on the linen garments, the garments of the sanctuary. 33. And he shall make atonement for the Holy of Holies^{rr}¹⁸ and for the tent of meeting, and he shall make atonement for the altar; and he shall make atonement for the priests and for all the people of the assembly. 34. And this will be for you an eternal statute; to make atonement from all their sins for the children of Israel, once in the year.”^{ss} And he did as the Lord^{tt} had commanded Moses.

CHAPTER 17

1. And the Lord^a spoke to Moses saying: 2. “Speak to Aaron and to his sons and to all the children of Israel and say to them: ‘This is the word which the Lord^a commanded saying: 3. Any man of the house^{b1} of Israel who slaughters a bull, a lamb or a kid goat^c in the camp, or who slaughters it outside the camp, 4. and does not bring^d it to the door of the tent of meeting to offer it as a gift before the Lord, before the tent of the Lord, blood shall be imputed to that man as if he had shed inno-

Apparatus, Chapter 16

^{oo} Or: “your souls”; VN: “and you shall fast in it for your souls”; Nfi: “fast” (imperf.); *Aruch*, Mus.: “and you shall restrain yourselves (or: your souls) from food and drink . . .”; cf. also Num 29:7; Lev 23:27,32.

^{pp} Read thus with Nfmg and HT, Onq., Ps.-J. Text and Nfi have: “(whom) he purified.”

^{qq} Nfmg: “(to serve) instead of his father.”

^{rr} Lit.: “for the house of the Holy of Holies.” Nfmg: “for the sanctuary of the Temple (lit.: holy house) and the.”

^{ss} Nfmg: “once every year”; Nfmg: “(one) time every year on the tenth day of the month of Tishri.”

^{tt} Nfmg: “the Memra of the Lord.”

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¹⁶ Tg. Nf’s words here are very similar to those of Frg. Tg. V.

¹⁷ Hebrew has: “And the priest who shall be anointed, and the one who shall fill his hand to serve as priest after his father . . .” For Tg.’s rendering of “filling the hand,” see p. 7; for the expression “high priesthood,” see notes to Exod 28:1. For the clear distinctions drawn between a high priest installed with anointing and one installed merely by his assumption of the high priestly robes, see *Sifra Aḥare* Perek 8:4 (p. 81b); the Targum may have the former in mind.

¹⁸ Hebrew has: “And he shall make atonement for the holy sanctuary . . .” For the Holy of Holies, see *Sifra Aḥare* Perek 8:8 (p. 81b); *b. Yoma* 61a; LXX; and Pesh.

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^a Nfmg: “the Memra of the Lord.”

^b Nfmg: “of the children of Israel.”

^c Nfmg: “or: a goat in the camp.”

^d Nfmg: “bring” (another verb).

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¹ Nfmg’s “sons” for “house” of Israel is found also in witness I of Tg. Onq. and LXX.

cent blood;² and that man^e shall be blotted out from the midst of his people.³ 5. (This is) to the end that the children of Israel may bring their sacrifices which they slaughter in the open field, and that they may bring them *before* the Lord to the door of the tent of meeting, to the priest, *before the Lord*, and that they may sacrifice them as a sacrifice for *holy things* before the Lord.³ 6. And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tent of meeting, and he shall *set in order* the fat for an odor of good pleasure to the name of the Lord.⁴ 7. And no longer will they slaughter their sacrifices to the *demons*,⁵ after whom they play the harlot. This shall be an eternal statute for them throughout their generations. 8. And you shall say to them: 'Any man from among *those*⁶ of the house of Israel, or of the strangers who sojourn among you,⁶ who *offers* a burnt offering or sacrifices, 9. and does not bringⁱ it to the door of the tent of meeting to *offer*⁷ it *before* the Lord, that man shall be blotted out from *the midst* of his people. 10. And any man from among *those* of the house^j of Israel, or of the strangers who sojourn among them,^k who eats <any blood, I will set my *angry face* against the person who eats>^m the blood, and I will blot him out from the midst of his people.⁸ 11. For the lifeⁿ of the flesh is^o in the blood, and I gave it to you to make atonement for your lives^p upon the altar, because it is the blood that makes atonement

Apparatus, Chapter 17

^e Nfi: "person" (lit.: soul).

^f Nfmg: "to the idols."

^g Nfmg: "of the sons of (Israel)."

^h Nfmg: "of the strangers who sojourn among them."

ⁱ Nfmg: "bring" (another verb).

^j Nfmg: "(of) the children of (Israel)."

^k Nfmg: "among you."

^m Nfmg: omitted in the text through homoioteleuton; but it is supplied in Nfmg 1°; Nfmg 2°; Nfmg 3°; Nfmg 1°; "who eats any blood, I will set my angry face (lit.: the face of my anger) against the person who eats the blood"; Nfmg 2°: "(who eats) any blood, I will set my strong anger against the person

who eats the blood." Nfmg 3°: "(who eats) any blood, I will set my angry face."

ⁿ "nefes": the principle of life, or the soul in a broad sense.

^o Or: "(the life of the flesh) is the blood"; the Aramaic text translates the Hebrew word for word. The Hebrew and therefore the Aramaic may be translated in two ways: "the life of the flesh is in the blood"; or: "the life of the flesh is the blood"; in the second translation *bdm* (or *b'dmh*) contains a *beth essentiae*.

^p Lit.: "your nefes"; see n above.

Notes, Chapter 17

²For the Targumic addition "as if he had shed innocent blood," see Tg. Ps.-J., *Tanḥuma Aḥare* 12, and Rashi on this verse.

³For "sacrifice of holy things," see p. 6, Tg. Onq., and Tg. Ps.-J.

⁴"Set in order" renders Hebrew "burn"; see p. 7. For the "odor of good pleasure," see p. 8, Tg. Onq., and Tg. Ps.-J. For the "name of the Lord," see notes to Exod 6:7.

⁵Hebrew has "satyrs," *s'ym*, which Tg. renders as "demons," *sdyh*; cf. Tg. Onq., Pesh., *Sifra Aḥare* Perek 9:8 (p. 83a), and Rashi on this verse. Nfmg translates this word as "idols," in the same manner as Tg. Ps.-J.; cf. *Lev. R.* 22,8 and the implication of LXX's rendering as "vanity," *mataiou*.

⁶The reading "among you" for Hebrew "among them" is shared with LXX, Vulg., and Pesh.

⁷For the verb "make" rendered as "offer," see p. 7.

⁸Nfmg's comment about God's anger is based upon an interpretation of Hebrew *panim*, "face," as "wrath": cf. Tg. Onq., Pesh., and Grossfeld, 1988.

for *the sins of*⁹ the life.^a 12. Therefore I have said to the children of Israel: None of you shall eat blood, nor shall the strangers who sojourn among you eat blood. 13. And any man of the children of Israel and of the strangers who sojourn among them, who catches game of beast or bird that may be eaten, shall pour out its blood and cover it with dust. 14. For the life of all flesh is its blood; it is its life; and I have said to the children of Israel: You shall not eat <the blood>^r of any flesh because the life of all <flesh>^s is its blood; whoever eats it shall be blotted out. 15. And every person, native or stranger, who eats an animal that has died a natural death or had been killed (by beasts), shall wash his clothes and bathe himself in water, and he shall be unclean until the evening; and then he shall be clean. 16. But if he does not wash his clothes or bathe his body^t in water,¹⁰ he shall be responsible for his guilt.”

CHAPTER 18

1. And the Lord^a spoke with Moses saying: 2. “Speak with the children of Israel and say to them: ‘I am the Lord your God. 3. You shall not do according to the deeds of *the inhabitants*^b of the land^c of Egypt, in the midst of which^d you dwelt, and you shall not do according to the deeds of *the inhabitants of the land*^e of Canaan where I am bringing you, nor shall you walk in their laws.^{f1} 4. You shall do

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^a Nfmg: “(for the blood) makes atonement for the sins of prostitutes”(?) (*npqyn*; read *npśn*, “of the lives”).

^r Omitted in the text; added in Nfi.

^s Omitted in the text, Nfmg, and Nfi.

^t Nfmg: “(or does not) bathe (his body) shall be responsible for his sins.”

Notes, Chapter 17

⁹“The sins of” is a Targumic addition found also in Tg. Ps.-J.

¹⁰For the addition to the Hebrew of “in water,” see also LXX.

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^a Nfmg: “the Memra of the Lord.”

^b Nfmg: “according to the deeds of the people (of the land of Egypt).”

^c Or: “country.”

^d Nfmg: “in which.”

^e Nfmg: “according to the deeds of the people (of Canaan).”

^f Nfmg: “and according to their statutes.”

Notes, Chapter 18

¹Hebrew: “the deeds of the land of Egypt . . . the deeds of the land of Canaan” is naturally referred to the inhabitants of those places: see also Tg. Onq., Tg. Ps.-J., and *Sifra Aḥare Parashah* 9:3 (pp. 84b–85a). “Their laws” is *nymwsyhwn*, the Greek loan-word *nomos*; cf. LXX and Pesh. here. Does the Targum have in mind the “ways of the Amorites” referred to this verse in *b. Shabb.* 67a?

my *ordinances* and you shall observe the statutes of my law,^{g2} walking in them. I am the Lord your God.^h 5. You shall observe my statutes and my *ordinances*. The manⁱ who does them shall live in them.^j Thus says the Lord.³ 6. None of you shall approach any near relative^k of his to uncover^m his nakedness. Thus says the Lord.⁴ 7. You shall not *dishonor* the nakedness of your father orⁿ the nakedness of your mother; she is your mother; you shall not uncover her nakedness; *it is your father's*.⁵ 8. You shall not *dishonor* the nakedness of your father's wife; it is your father's nakedness.⁶ 9. The nakedness of your sister, the daughter of your father, or the daughter of your mother, *whom your father begot from another woman, or whom your mother bore from another man*,^o you shall not *dishonor* their nakedness.⁷ 10. The nakedness of your son's daughter or of your daughter's daughter,^p you shall not *dishonor*,⁸ because they are your nakedness. 11. The nakedness of your father's wife's daughter, whom your father begot; she is your sister,^q you shall not *dishonor*⁸ her nakedness. 12. You shall not *dishonor*⁸ the nakedness of your father's sister; she is a *near relative*⁹ of your father. 13. You shall not *dishonor*⁸ the nakedness of your mother's sister because she is a *near relative*⁹ of your mother. 14. You shall not *dishonor*⁸ the nakedness of your father's brother,

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^{g2} Nfmg: "(and) you shall observe my statutes."

^h Nfmg: "thus says the Lord."

ⁱ Lit.: "the son of man."

^j Ps.-J. adds: "he shall live in them, in eternal life and his share (= inheritance) shall be with the just."

^k Nfmg: "to any near relative (same word, but feminine) of his."

^m "to dishonor."

ⁿ Nf translates the Hebrew literally; the meaning of

the "waw" which has been translated "or" seems to be "that is"; so that one could translate "... the nakedness of your father, that is, of your mother."

^o Nfmg: "(of your mother) whom (your mother) bore from your father or whom she bore from (another) man."

^p Nfmg: "(or) of the daughter of sons (?) you shall not dishonor."

^q Nfmg: "whom she bore from your father, she is your sister."

Notes, Chapter 18

² Hebrew has: "You shall do my judgments, and my statutes you shall observe . . ."; see p. 9 and cf. Tg. Ps.-J.

³ "Ordinances" is literally "orders of my judgments"; so also Tg. Ps.-J. See p. 9; the *Sifra Aḥare* Parashah 9:10 (p. 85a) and Rashi note that this verse intends Israel to apply the commands to "do" and to "observe" both to the judgments and the ordinances referred to in the preceding verse. Hebrew has "I am the Lord" for Tg.'s "Thus says the Lord"; see p. 10 and further discussion in B. Levy, 1, 1986, 46–48.

⁴ Note Nfmg's use of "dishonor" to render Hebrew "uncover": this is a regular feature of Tg. Nf itself in the verses which follow. For "Thus says the Lord," see note to v. 5.

⁵ "Dishonor" renders Hebrew "uncover" here and in Tg. Ps.-J.: both Targums have the same translation again in vv. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17; it occurs also in Nfmg of 20:11, 17, and Tg. Nf of 20:17, 18, 19, 20, 21. The Targumic addition "it is your father's" is intended to indicate without ambiguity that what is referred to here is incest with one's father's wife, and not, perhaps, sodomy: see *b. Sanh.* 54a and Rashi on this verse.

⁶ On "dishonor," see note to v. 7.

⁷ Hebrew has: "... or your mother's daughter, whether born at home or born abroad." With Tg., cf. Tg. Onq., Tg. Ps.-J., and *b. Yeb.* 23a cited by Grossfeld, 1988, 37–39. For "dishonor," see comment on v. 7.

⁸ See note on "dishonor" in comment on v. 7.

⁹ "Near relative" represents Hebrew "flesh"; this is a standard translation in Tg. Nf and is found also in Tg. Ps.-J. of this verse.

and¹⁰ you shall not approach his wife;^r she is your aunt. 15. You shall not *dishonor*⁸ the nakedness of your daughter-in-law; she is your son's wife; you shall not *dishonor*⁸ her nakedness. 16. You shall not *dishonor*⁸ the nakedness of your brother's wife; she is your brother's nakedness. 17. You shall not *dishonor*⁸ the nakedness of (your) wife, that is, of her daughter;^s you shall not take to wife her son's daughter or her daughter's daughter to uncover^t their nakedness; they are (your) *near relatives*; it is *prostitution*.¹¹ 18. You shall not take a woman as wife together with her sister, to cause her distress¹² by uncovering the latter's nakedness while the former is still alive. 19. And you shall not take a woman to wife^u to uncover her nakedness during her menstrual impurity.¹³ 20. And you shall not render conjugal service^w to your neighbor's wife to *make yourself unclean*¹⁴ with her. 21. And you shall not give^x any of *your children* to be passed *through fire before an idol*^y and *you* shall not profane the name of *your God*. *Says the Lord*.^{z15} 22. And you shall not lie with a man as with a woman; it is an abomination. 23. And you shall not lie^{aa} with any beast to make yourself unclean with it; and a woman shall not present herself before a beast to lie with it; it is an abomination.^{bb} 24. You

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^r *Aruch*, Mus.: "your uncle's wife."

^s The Aramaic translates the Hebrew literally: "the nakedness of a woman and of her daughter"; but the meaning seems to be that given in the translation.

^t Nfmg: "to dishonor her nakedness; relatives . . ."

^u Thus in the text, but it is probably a mistake; influenced by the preceding verse, the scribe wrote "you shall not take to wife" (*tissab*), instead of "you shall not approach a woman during the separation of her menstrual period to dishonor her nakedness."

^w Nfmg: "that is, you shall not lie with her"; Nfmg: "you shall not place your bed for conjugal service" (= to lie with . . .).

^x Nfmg: "and of your offspring you shall not give for idolatrous cult lest you profane the (name)."

^y Lit.: "before an idolatrous cult."

^z Nfmg: "thus says the Lord" = VN.

^{aa} Nfmg: (you shall not place) "your bed (= you shall not lie with . . .) to make yourself impure."

^{bb} Nfmg: "(before) the beast to take pleasure from it; it is an abomination."

Notes, Chapter 18

¹⁰ The copula is added before "you shall not approach" in LXX, Vulg., Sam, Pesh., Tg. Onq., and Tg. Ps.-J.

¹¹ For "near relative," see note to vv. 12–13, and Tg. Ps.-J. Hebrew has "depravity," *znh*, for Tg.'s "prostitution," which is read also by Tg. Ps.-J. Le Déaut, 2, 1979 (*Lévitique*) 436, connects this verse with Matt 5:32, citing supporting works by Fitzmyer and Rabin.

¹² "To cause distress" is *lm'qh lh*; cf. Tg. Ps.-J. *l'qh*, and *b. Qidd.* 50b; *Yeb.* 8b.

¹³ Nfmg has: "And you shall not approach a woman in the isolation of her menstrual period to dishonor her nakedness . . ." Cf. LXX, "in the separation of her 'dishonor.'" See note to v. 7.

¹⁴ "Make yourself unclean" is read also by Tg. Onq., Tg. Ps.-J., LXX, and Pesh.

¹⁵ Hebrew has: "And you shall not give any of your seed to pass through (fire) to Moloch; nor shall you profane the name of your God. I am the Lord." "Seed" becomes "sons," as in witnesses *g* and *i* of Tg. Onq., and "Moloch" becomes "through fire before an idolatrous cult," in agreement with *m. Sanh.* 7:7; *b. Sanh.* 64b. The understanding of Moloch as an idol is very old, being anticipated in LXX's rendering of the word as Archōn; Vulg. has "the idol Moloch," and idolatry is clearly understood by *Mekhila de R. Ishmael* Bahodesh 6:46–49. What is quite ruled out of order here is another ancient understanding of this verse as a prohibition against marriage with Gentiles: see notes to Lev 20:2, where this very interpretation is found in the Nfmg; and G. Vermes, 1970, 216, reprinted in *Post-Biblical Jewish Studies* 75; M. McNamara, 1966, 49–51; and Le Déaut, 2, 1979, (*Lévitique*) 436–437. On "says the Lord" for "I am the Lord," see p. 10.

shall not make yourselves impure with any of these things, because with all these things the nations whom I have banished^{cc16} before you have made themselves impure. 25. And the land has become impure and *I have remembered*^{dd} its sin against it, and the land has *exiled*^{ee} its inhabitants.¹⁷ 26. But you shall observe my statutes and my *ordinances*¹⁸ and you shall not do any of these abominations, neither the natives nor the strangers who sojourn among you. 27. For the people of the land who were before you did all these abominations and the land became impure. 28. And will not the land vomit you out if you make it unclean, as it vomited out the nations who were before you? 29. For whoever does any of these abominations, the persons^{ff} who do (them) shall be blotted out from the midst of the people. 30. So keep my charge not to observe any of the abominable laws^{gg} which were observed^{hh} before you, and do not become impure with them. *Thus says* the Lord¹⁹ your God.”

End of the section “Tazria.”ⁱⁱ

CHAPTER 19

1. And the Lord^a spoke with Moses saying: 2. “Speak to all the congregation of the children of Israel and say to them: ‘Be holy, for I am holy in *my Memra*. *Thus says* the Lord your God.’¹ 3. Each one of you shall be *careful* about the *honor* of his

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^{cc} Nfmg: “driven out.”

^{dd} Nfmg: “I will remember.”

^{ee} Nfmg: “(I have remembered) its sins against it, and the land has vomited up (*pltt*) (its inhabitants).”

^{ff} Nfmg 1^o: “the person who does (them) from the midst of their people” (shall be blotted out). Nfmg 2^o: “the persons who do such things among the gentiles (?) (shall be blotted out) of the life of the fu-

ture world and they will have no part in the midst of their people.”

^{gg} Or: “customs,” Greek loan word *nomos*.

^{hh} Nfmg: “which they did.”

ⁱⁱ Annotation given immediately after v. 30 in ms itself. This paragraph began with ch. 16. See note to end of ch. 8:15.

Notes, Chapter 18

¹⁶The Hebrew “I have sent out” becomes “I have banished,” as in Tg. Onq. and Tg. Ps.-J.

¹⁷Hebrew has: “And the land has become impure and I have visited its sin against it; and the land has vomited out its inhabitants.” For “remember” as a Targumic rendering of “visit,” see notes to Exod 2:24; and on “banished” for “vomited,” see also Tg. Onq. and *Allos*.

¹⁸“Ordinances” of the Hebrew text has become “orders of my judgments”; see v. 5, Tg. Ps.-J., and p. 9.

¹⁹For “Thus says the Lord” as an interpretation of “I am the Lord,” see p. 10.

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^a Nfmg: “the Memra of the Lord.”

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¹Hebrew has: “. . . you shall be holy, for I, the Lord your God, am holy.” On the Memra here, see Hayward, 1981, 100–101; “thus says the Lord” is discussed on p. 10.

father and of his mother^b and (you shall keep)^c my sabbaths *holy*. Thus says the Lord your God.² 4. You shall not go astray after (strange cults)^d and you shall not make for yourselves molten *idols*.³ Thus says the Lord your God. 5. And if you offer a sacrifice of *holy things* to the name of the Lord,⁴ you shall (so) offer it that there may be good pleasure upon you.^e 6. It shall be eaten^f on the day on which you offer it, or on the (following)^g day; and whatever is left over until the third day shall be burned with fire. 7. And if it is eaten on the third day, it is to be rejected;^h it shall not be accepted with good pleasure.⁵ 8. And whoever eats it will bear his guilt,ⁱ because he has profaned the *offerings*^j of the Lord, and (that) person shall be blotted out *from the midst* of his people. 9. And when you reap the harvest of your land you shall not complete the cutting of the *last swathe*^k of your field,^m by

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^b Nfmg 1°: "shall respect;" Nfmg 2°: "of his mother and of his father"; thus HT. Our text follows the order of LXX, Pesh., and Vulg.

^c Omitted in the text, Nfmg, and Nfi.

^d A word (Gentiles?, gods?, foreign cults?) has been erased by the censor; the corresponding word has also been erased in Nfmg and Nfi.

^e Nfi: "(that there may be good pleasure upon) your sons"; or more probably, "among you."

^f Nfmg: "on the day of their sacrifices it shall be eaten, and on the day after . . ." (lit.: from the day of after).

^g The text here mistakenly reads: "(on the) third (day)."

^h I.e., "declare." Declared unfit to eat, ritually impure, the opposite of *kasher* food.

ⁱ Or: "shall bear the consequences of his sins."

^j Nfmg: "the holy things (of the Lord)."

^k "Swathe," *'wmnh* (Greek loan word *ogmos*?), a straight line, a furrow in ploughing; and swathe in reaping, a border; Aramaic only in some texts of Pal. Tg to these verses Lev 19:9, 27; 23:22: PVN, *Aruch* citations.; HT: *pe'ah* (word also occurs in Ma'lula Aramaic, Palestinian Arabic, and Mishnaic Hebrew; see Sokoloff, 40).

^m Nfmg: "which is in your fields"; PVN: "which is in your field."

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² Hebrew has: "Let each one of you fear his mother and father, and keep my sabbaths: I am the Lord your God." Tg. renders "fear" as "be careful for" and reverses the order of parents in the Hebrew text so as to read "father and mother," like LXX, Vulg., Pesh., and witness 1 of Tg. Onq. At the very least, this reversal shows how far removed is the Targum from *Mekhilta de R. Ishmael* Pisha 1:28–31, which uses the order of parents (mother-father) in this verse of Leviticus alongside the order father-mother set out in Exod 20:12 as scriptural proof that one is required to give both parents equal honor. Further, the *Mekhilta* Baḥodesh 8:3–10 proves that the command of the Exodus verse to *honor* both father and mother and that of Leviticus to *fear* mother and father is intended to indicate that there is no distinction between the sexes in the matter of honoring and fearing. See also *Sifra Qedoshim* Parashah 1:4–5 (p. 86a); *b. Qidd.* 30b. Bamberger, 1975, 35–36 also points out that Tg. Nf's understanding of this verse is odd and not in line with the halakah. The holiness of the sabbaths is noted, to bring the verse into proper relationship with Exod 20:8; Deut 5:12. On "Thus says the Lord," see p. 10.

³ "Molten idols" stands for "molten gods"; cf. Exod 22:19 in Tg. Nf and notes to that verse.

⁴ On "sacrifices of holy things," see p. 6 and cf. Tg. Onq. and Tg. Ps.-J. For the "name of the Lord," see notes to Exod 6:7.

⁵ On "accepted with good pleasure," see p. 8 and cf. Symm, *eudokēthēsetai*.

⁶ "The offerings" renders Hebrew "holy things of the Lord," as in Nfmg.

⁷ Hebrew has: ". . . you shall not complete the cutting of the corner of your field . . ." and has singular verb forms. Like the Tg., LXX has plural verb forms initially, but these cease after "your field." For this halakah, see Tg. Ps.-J.; Frg. Tg. P, V; and *m. Pe'ah* 1:3. In one respect, Tg. Nf is quite specific: the *pe'ah* or "corner," estimated at 1/60 part of the field by rabbinic authority, is to be the last part of the field harvested. This is the stated view of R. Simeon in *Sifra Qedoshim* Pereq 1:10 (p. 87a); cf. *b. Sanh.* 88a. By contrast, Tg. Ps.-J. allows any portion of the field to be left. See Bamberger, 1975, 30–31, and Le Déaut, 2, 1979 (*Lévitique*) 440–441. Cf. also Lev 23:22.

reaping (it) and neither shall *you* gather the gleanings of your harvest. 10. And as regards your vineyards *you shall not perform your gleaning of grapes,*" and neither shall *you* gather the fallen grapes of your vineyard;^o *you* shall leave them for the poor and for the strangers. Thus *says* the Lord your God.⁸ 11. *My people, children^p of Israel,* you shall not steal, you shall not deny^q (what you know), nor shall you deceive one another.⁹ 12. And you shall not swear^r falsely by my name, nor profane the name of *your* God. Thus *says* the Lord.¹⁰ 13. You shall not oppress your neighbor nor rob (him). The wages of a hired servant shall not remain with you^s overnight^t until morning. 14. You shall not curse *him who does not hear,* and before *him who does not see you shall not place a stumbling block,*" but you shall fear your God. Thus *says* the Lord.¹¹ 15. You shall commit no falsehood in judgment; you shall not be partial^u to the poor, nor shall you honor the face of the mighty; in truth *you shall judge your* neighbors. 16. You shall not go *after^x the triple^y tongue*

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ⁿ Nfmg: "you shall (not) gather the clusters of grapes (that remain)."

^o Nfmg: "(of) your vineyards": VN.

^p Nfi: "(my people) of the house" (of Israel)."

^q Nfmg: "you shall (not) lie."

^r Nfmg: "my people, children of Israel, you shall not swear my name in vain."

^s Nfmg: "with you" (another preposition).

^t Nfmg: "you shall not oppress your neighbors and you shall not rob them; and (the wages of a hired servant) shall not remain overnight."

^u Nfmg 1^o: "and you shall not curse (pl.; in text, sing.) the dead man because he does not hear; before the stranger (Greek loan word, *xenos*) who may be compared to the blind (= P) you shall not place a stumbling block; but you shall fear"; Nfmg 2^o: "(because he does not hear); and before the

stranger (*xenos*) who may be compared to the blind you shall not place a stumbling block" (with variant forms).

^w Nfi: "you (plural) shall (not) be partial" (lit.: "you shall not take the face").

^x PVN: "my people, house of Israel, you shall not go (lit.: "be going") after the triple tongue (= you shall not slander) against your neighbors and you shall not remain silent concerning (omitted in VN) the blood of your neighbor at the time you know about him that he is innocent in judgment; says the Lord" (thus P); VN: "the time that you know truth (is with him) in judgment. Thus says the Lord"; (or: ". . . in a legal case. Thus says the Lord"; Nfmg: "my people, children of Israel, you shall not go after."

^y I.e., calumny, slandering.

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⁸ Hebrew has: "And as for your vineyard, you shall not glean [*t'wll*] it, and the fallen fruit of your vineyard you shall not gather . . . I am the Lord your God." Cf. Tg. Nf of Deut 24:21; and with Nfmg, cf. Tg. Ps.-J. and Frg. Tg. V.

⁹ For the introductory formula, cf. Tg. Ps.-J. and notes to Exod 20:2. "You shall not deny" is read also by Tg. Ps.-J., on which see Le Déaut, 2, 1979 (*Lévitique*) 440. Nfmg's "you shall not lie" compares with Tg. Onq., LXX, Vulg., and Pesh.

¹⁰ For "Thus says the Lord," see p. 10. Nfmg has "My people, children of Israel," as does Tg. Ps.-J.; see above, v. 11, and notes to Exod 20:2. Tg. Nf forbids swearing by the Name *lšqr*, "falsely," as do Tg. Onq. and Tg. Ps.-J.; Nfmg forbids swearing the Name *l mgn*, "in vain." On the differences between these two expressions, see notes to Exod 20:7, and Grossfeld, *The Targum Onqelos to Exodus*, 55–56. In the Hebrew the first verb is plural, the second is singular; Tg. has both of them plural, as well as the suffix on "your God": cf. LXX, Pesh.

¹¹ Hebrew has: "You shall not curse the deaf, nor shall you set a stumbling block before the blind . . . I am the Lord." For "him who does not hear," see Tg. Ps.-J.; Tg. Onq. and Frg. Tg. P are similar. The "blind" is rendered as "him who does not see," as in Tg. Onq. The explanation of this is given by Kasher, cited by Grossfeld, 1988, 41: as *Sifra Qedosim* Parashah 2, Pereq 3:14 (pp. 88b–89a), makes clear, the verse is taken as a prohibition against placing stumbling blocks before those who have no proper perception of what a particular issue or matter might involve or imply in the long run. Nfmg compares the blind man here with a stranger; cf. Frg. Tg. P. On "Thus says the Lord," see p. 10.

to do harm;^z nor shall you silence^{aa} the litigants; you shall not stand against the blood of your neighbor's murderers, when you know that he is innocent in the trial. Says the Lord.¹² 17. You shall not hate your brother in your heart, but you shall reprove your neighbor lest you incur guilt because of him.^{bb} 18. You^{cc} shall not go after the triple tongue which is as cruel as a sword which wounds with its two sides, with its two edges, afflicting your neighbor with it; and you shall not prevent the acquittal of your neighbor when you know that he is innocent in the trial and you shall not be suspected of the guilt of your neighbor's blood.^{dd13} 18. And^{ee} you shall not take revenge, nor shall you bear a grudge against your neighbor,^{ff} but you shall love your neighbor as yourself. Thus says the Lord.^{gg14} 19. You shall observe the statute^{hh} of my law; you shall not have your cattle breed with a different kind; you shall not sow your field with two kinds of seed; nor shall a garment of two kinds of material, of wool and linen, mixed web,ⁱⁱ be put upon you.¹⁵ 20. If a man has marital intercourse with a woman who is a slave bound to the services^{jj} of a man and

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^z Or perhaps: "to obtain favor." The reading is suspect.

^{aa} Nf corrupt; Nfmg: "(triple tongue) against your neighbors, and do not be silent (about) the blood of your neighbor the time that you know that truth (is with him) in judgment according to the Law. Says the Lord"; = VN.

^{bb} Ps.-J.: "you (plural) shall not speak smooth words with your mouth hating your brother in your heart. You shall reprove your neighbors, but if he makes you feel ashamed, you shall not incur sin on account of him."

^{cc} This is another paraphrase of v.16 inserted here.

^{dd} Nfmg + "thus says the Lord."

^{ee} This "and" which connects the genuine v. 18 with the false v. 18 (i.e., with the inserted v. 16) is omitted

in Nfmg 1° and Nfmg 2°. Nfmg 1°: "thus says the Lord: you shall not take revenge." Nfmg 2°: "you shall not take revenge" (participial form).

^{ff} Less probably: "you shall not reserve your debt"; cf. next note.

^{gg} Nfmg: "(you shall not be) revengeful nor shall you bear a grudge against the children of your people, and you shall love your friend who is like to yourselves. Thus says the Lord."

^{hh} Nfi: "the statutes of my Law."

ⁱⁱ Text, as HT: *ša'atnez*; also in Nf Deut 22:11. This word which is considered an acrostic means a garment of wool and linen; for this reason Nfi omits it as redundant.

^{jj} HT: "designated for (another man)."

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¹² Hebrew has: "You shall not go as a tale-bearer among your people; nor shall you stand against (or: upon) the blood of your colleague: I am the Lord." The "tale-bearer" is here related to the triple tongue of slander, as in Tg. Ps.-J. and Frg. Tg. P, V. Slander has the triple effect of killing the one who utters it, the one who hears it, and the one against whom it is directed; see *b. Sanh.* 73a; *'Arak.* 15b; Tg. Nf and Tg. Ps.-J. of Gen 49:23; Tg. Ps.-J. of Gen 1:16; cf. Sir 28:13–17, and Vulg., which renders the "tale-bearer" as "slanderer and whisperer." For further comment on the slanderer, see G. F. Moore, *Judaism*, vol. 2 (New York: Schocken, 1971) 150. For "nor shall you silence the litigants," see Bamberger, 1975, 31 (he has an incorrect reference to this verse as Lev 19:6b), who connects Tg. Nf's interpretation here with that of R. Akiba. See *Sifra Qedoshim* Pereq 4:8 (p. 89a). On "my people, sons of Israel," see notes to Exod 20:2. On the conflate in these verses, see R. Kasher, 1986, 12–14.

¹³ This paraphrase is close to that of Tg. Ps.-J. of v. 16. For "thus says the Lord," see p. 10.

¹⁴ Hebrew has singular verbs and suffixes, while Tg. has plurals; the first two verbs are plural in Tg. Ps.-J. For "Thus says the Lord," see p. 10.

¹⁵ Hebrew has: "You shall keep my statutes . . . nor shall there come upon you a garment of two kinds of stuff mixed together." For "statutes of my law," see p. 9; LXX has simply "my law" for Hebrew "statutes." Tg. has retained the Hebrew word *š'tnz*, explaining it in the light of Deut 22:11 as wool and linen mixed together; so also Tg. Ps.-J. and *Sifra Qedoshim* Pereq 4:18 (pp. 89b–90a).

who has not yet been released or has not been given a writ^{kk} of freedom, *they have rebelled; they are guilty* (of punishment). They shall not die,^{mm} because she *had* not acquired freedom.ⁿⁿ¹⁶ 21. But he shall bring his guilt offering to *the name of* the Lord¹⁷ to the door of the tent of meeting: a ram for his guilt offering.^{oo} 22. And <the priest> shall make atonement for him before the Lord with the ram of the guilt offering, for his sin which he has committed; and he shall be *forgiven and remitted* of his sin which he has committed.¹⁸ 23. And when you have entered the land and planted any kind of fruit tree, you shall *remove*^{pp} its foreskin, its fruits; three years it shall be an *abomination* to you;¹⁹ it shall not be eaten.^{qq} 24. And in the fourth year all its fruits shall be^{rr} for *the name of* the Lord: a holy thing *which may be redeemed*.^{ss20} 25. But in the fifth year you may eat its fruits, that the *fruits of* the harvest may increase for you. *Says* the Lord^{tt} your God.²¹ 26. *My people, children of Israel*, you shall not eat on^{uu} the blood of *those executed by the*

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^{kk} Nfmg: “(or) has not been given a divorce” (*terukin*).

^{mm} Nfmg: “they shall (not) be killed.”

ⁿⁿ Nfmg: “she has (not) been set free.”

^{oo} Nfmg: “the ram of the guilt offering.”

^{pp} Nfmg: “you shall cut.”

^{qq} Nfmg: “(three years) of days they shall be uncircumcised for you: they shall not be eaten.”

^{rr} Nfmg: “(in the) fourth (year its fruit) shall . . .”

^{ss} Lit.: “a holy thing of redemption”; Nfmg: “(a holy thing) of redemption.” Ps.-J. is more explicit: “to be redeemed by the priest.”

^{tt} Nfmg: “thus says the Lord (your God).”

^{uu} Or: “near, beside the blood”; HT, lit.: “you shall not eat upon (near, beside) the blood. You shall not practice augury or witchcraft”; P: “my people, house of Israel, you shall not eat upon (near, beside) the blood of those executed by the Sanhedrin, you shall not divine nor shall you dim eyes (= practice augury) or divination”; Nfmg: “you shall not teach (or: “give decisions,” or: “discuss”; or “object,” for “practice divination”—reading uncertain) upon (or: “near, beside, concerning”) the blood of those executed by the Sanhedrin.”

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¹⁶ Hebrew has: “. . . with a woman who is a female slave betrothed to a man, and she has not at all been redeemed, nor freedom given to her; there shall be an inquiry. They shall not be put to death, because she was not free.” In this exegesis, “betrothed” becomes “bound to the services”; no other Targum has this, but cf. the reading of *Allos, katadoulōmenē*. The “writ of divorce” is referred to also in Tg. Onq. and *Sifra Qedoshim* Pereq 5:3 (p. 90a), while Nfmg uses for it the specific legal term *trwkyn*, like Tg. Onq. of Lev 21:7; *m. Git.* 9:3; and documents from Muraba’at: see Le Déaut, 2, 1979 (*Lévitique*) 444–445. For “they have rebelled,” see also Frg. Tg. V. Kasher, cited by A. Díez Macho, *Neophyti I*: Tomo V, Deuteronomio 57*–58*, believes that the slave referred to by Tg. Nf is the Canaanite slave espoused to another Canaanite slave, the opinion of “the others” in *m. Ker.* 2:5.

¹⁷ On “the name of the Lord,” see notes to Exod 6:7.

¹⁸ Hebrew has: “. . . and his sin which he had sinned shall be pardoned for him.” See p. 10.

¹⁹ “Remove” is *wtpqwn* for the Hebrew “you shall regard as uncircumcised”; cf. Vulg.: “you shall take away their foreskin.” “Abomination” is *ryhwq*, doing duty for Hebrew “uncircumcised”; compare this translation with those of Tg. Onq. and Tg. Ps.-J., even though Nf’s expression of this law is very much weaker than theirs, and see Grossfeld, 1988, 41.

²⁰ Hebrew has: “. . . all its fruits shall be holy, giving praise to the Lord.” On the “name of the Lord,” see notes to Exod 6:7. “Giving praise,” Hebrew *hlwlym*, is rendered as “which may be redeemed”; cf. Nfmg; *b. Qidd.* 54b; *Ber.* 35a.

²¹ “Fruits” is a Targumic addition to the Hebrew text; cf. *Sifra Qedoshim* Pereq 5:9 (p. 91a). On “says the Lord,” see p. 10.

Sanhedrin, neither shall you practice divination nor shall you *dim eyes*.^{ww22} 27. You shall not round off the edge^{xx} of your heads, or mar the edges^{yy} of your beards.²³ 28. And you shall not make an incision in your body on account of the soul^{zz} of one *who is dead*, and you shall not tattoo yourselves. *Says*^a the Lord.²⁴ 29. You shall *not delay in giving your daughter*²⁵ in marriage lest the land fall into prostitution and the land be filled with *sons* of prostitution.^b 30. You shall keep my sabbath *holy* and *you shall pray* with reverence in my sanctuary.^c *Says* the Lord.^{d26} 31. You shall not incline^e after necromancers and you shall not *find pleasure* in those who raise up spirits of the dead,^f making yourselves unclean with them. *Says*^g the Lord your God.²⁷ 32. You shall rise up before the *wise men*^h who are

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^{ww} In text: *hrwdy 'yynyn*.

^{xx} Correcting *'rmnh* of text to *'wmnhl*; see note *k* to v. 9 above; Heb. *pe'ah*. Nfmg: "the hair (Greek loan word *kômē*) of your heads"; *Aruch*: "the edges ('wmny') of your heads."

^{yy} *sumat*, lit.: "mark, wart"; HT: : *pe'ah*.

^{zz} In text *nepheš*; HT: "on account of the dead (*nepheš*) and you." In Nf *npš* (*nepheš*) may mean "soul (of one who is dead)." Nfmg: "to defile the *nepheš* (= tomb?) of the dead."

^a Nfmg: "thus (says the Lord)."

^b HT: "You shall not profane your daughter by making her a harlot."

^c Nfmg: "and at the house (of my sanctuary)" = "at my sanctuary."

^d Nfmg: "you shall enter with reverence. Thus says (the Lord)."

^e The text should probably be corrected to: "you shall not go astray" (*l' tsṭwn*) with Nfi and 20:6.

^f Nfmg: "do not ask for apparitions of the dead making yourselves unclean." The Aramaic term actually means "apparitions of the dead brought about by a male organ."

^g Nfmg: "thus (says)."

^h Nfmg: "(before) the ancients who are greater" (than you)."

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²²For the Hebrew, see Apparatus; and on "My people, sons of Israel," see Frg. Tg. P. and notes to Exod 20:2. "Those executed by the Sanhedrin" is found also in Frg. Tg. P. and is associated with explanations of this verse offered in *Sifra Qedoshim* Perek 6:1 (p. 91a); cf. *b. Sanh.* 63ab. Bamberger (1975, 31) is of the view that Nf may have in mind any of *Sifra*'s explanations; Le Déaut, 2, 1979 (*Lévitique*) 446–447, lists the two which may apply here: (a) prohibition of serving a mourner's meal to the family of an executed man, so R. Dosa; (b) the requirement that judges who have condemned a man to death ought to fast on the day of execution, so R. Akiba. Given Tg. Nf's tendency to follow the rulings of R. Akiba, the latter explanation may be the one intended here. The phrase "those executed by the Sanhedrin" seems also to include those sentenced to death, as well as those already executed: see Le Déaut, 2, 1979 (*Lévitique*) 447. "Nor shall you dim eyes" is intended to convey the notion that you should not be impostors; see Tg. Nf of Deut 18:10, and *Sifra Qedoshim* Perek 6:2 (p. 91a).

²³The second verb is in the plural in Tg., as it is in LXX, Vulg., and Pesh.

²⁴For the addition of "one who is dead," see Tg. Ps.-J. On "says the Lord," see p. 10.

²⁵For "you shall not delay in giving," see Tg. Ps.-J. and *b. Sanh.* 76ab.

²⁶Hebrew has: "You shall keep my sabbaths and fear my sanctuary. I am the Lord." For "holy" sabbaths, see v. 3, and cf. Tg. of Lev 26:2. For "says the Lord," see p. 10. Nfmg has "you shall enter my sanctuary with reverence": see also Tg. Ps.-J.; *b. Ber.* 54a, 62a; *Yeb.* 6ab.

²⁷Hebrew has: "You shall not turn to familiars [*ha'obōt*] nor seek wizards to be made unclean by them: I am the Lord your God." See Tg. Ps.-J. and Tg. Nf of Deut 18:11. Hebrew "seek" has apparently become "find pleasure," *tsṭwn* in Tg. Nf, which may well be a mistake, Nfmg preserving the correct reading "consult." The rendering of "wizards" as those who summon up the dead is conveyed by the Aramaic *msky dkwrn*. The latter word appears also in witness 1 of Tg. Onq. as *dkwryn* and Pesh. *zkw'r*; this last having reference to divination. But the words used by the Targumim may suggest the male organ, possibly used in a ritual to invoke the shades of the dead.

greater than you in the law, and you shall honor the face of the elderⁱ and you shall fear before your^j God. Says the Lord.²⁸ 33. And if a stranger settles down^k with you²⁹ in your land you shall not molest him. 34. The stranger^m who sojourns among you shall be to you as the native among you, and you shall love him as yourselves;ⁿ for you were strangers in the land of Egypt. Says the Lord^o your God.³⁰ 35. You shall not deceive^p in judgment, in weight, in the measure of capacity, or in the scales.^{q31} 36. You shall have true scales, true measures, and true *hinin* and true weights. Says^r the Lord your God who brought^s you out redeemed from the land of Egypt.³² 37. And you shall keep all my statutes and all my ordinances, and you shall do them. Says^o the Lord.”³³

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ⁱ “of the elder”: lit.: “of him who is great” (*rabbah*), i.e., great in years and in wisdom.

^j Nfmg changes the prepositional phrase “before” (lit.: “from before”) to the sign governing the accusative, i.e., “you shall fear your God.”

^k Nfmg: “sojourns.”

^m Nfmg: “the strangers who sojourn among you (shall be) to you (as the natives).”

ⁿ Nfmg: “(and you shall love) your neighbors (or com-

panions, or fellow countrymen) as (yourselves).”

^o Nfmg: “thus (says).”

^p Lit.: “you shall do no lie.”

^q Nfmg: “(in judgment) in the measure of capacity, in weight and in the scales.”

^r Nfmg: “I am the Lord (your God).”

^s Nfmg: “(who) redeemed you and brought you out (of the land of).”

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²⁸ Hebrew has: “Before the grey-headed you shall rise up, and you shall honor the face of the old man, and fear your God: I am the Lord.” Tg. Onq. and Tg. Ps.-J. understand “grey-headed” as one who is versed in Torah: see also *Sifra Qedoshim* Pereq 7:7 (p. 91a); *b. Qidd.* 32b; *Allos*, “wise elder”; notes to Exod 3:16; and Grossfeld, 1988, 41. The “old man” is rendered as “wise man, sage” by Tg. Ps.-J.: see *Sifra Qedoshim* Pereq 7:12 (p. 92b), and Grossfeld, *ibid.* For “says the Lord,” see p. 10 above.

²⁹ Tg.’s “with you” is plural for Hebrew singular: so also LXX, Vulg., Pesh.

³⁰ Hebrew has: “. . . and you shall love him as yourself: . . . I am the Lord your God.” For “says the Lord,” see p. 10. Plural “yourselves” is also read by Vulg.

³¹ Hebrew has: “. . . or in measure/quantity.” In this and the following verse, Tg. Nf offers a distinctive understanding of the Hebrew words for weights and measures. In this verse it is close to Frg. Tg. V. Rashi explains the Hebrew words here as follows: *mdh* refers to land measure, *mšql* to weight, and *mswrh* to liquid or dry measure.

³² Hebrew has: “You shall have true scales, true weights (lit.: stones), a true *ephah*, and a true *hin*: I am the Lord your God, who brought you out of the land of Egypt.” Note that Tg. Nf, unlike the other Targums, apparently turns *ephah* into *hin*, and *hin* into weights. For “says the Lord,” see p. 10; and for the addition of “redeemed,” see notes to Exod 3:10.

³³ See p. 9 above and Tg. Ps.-J. for “ordinances” (lit.: “orders of my judgments”), and p. 10 for “says the Lord.”

CHAPTER 20

1. And the Lord^a spoke to Moses saying: 2. “You shall also say to the children of Israel: ‘Any man of the children of Israel, or of the strangers who sojourn in Israel, who gives *any of his children to have him pass before an idol*^b shall surely be put to death;¹ the people of the land shall stone him^c with stones.^d 3. And I will set *the might of my anger* against that man, and I will blot him out from the midst of his people, because he gave one of *his children*^e to have him pass through fire before an idol,^{f2} because he made my sanctuary unclean, and profaned my holy name. 4. And if the people of the land hide their eyes from that man so as not to kill him when he gives one of *his offspring of children to have him pass through fire before an idol*,^{g3} 5. I will set *the might of my anger* against that man^h and against his offspring and (I will blot out),ⁱ him and all (those who go astray) after him, (going astray) after^j an idol,⁴ from the midst of his people.^k 6. And the person^m who goes astray after necromancers and those who raise up spirits of the dead, (going astray) afterⁿ them, against that person I will set *the might of my anger*,^{o5} and I will blot

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^a Nfmg: “the Memra of the Lord.”

^b Nfmg: “(who gives any) of his offspring for an idol” (or “foreign cult,” “idolatry”).

^c Nfmg: “(shall stone) them.”

^d In Nfmg of this verse we have the reading: “any man, young or old, who lies with a woman of the daughters of the nations” (Gentiles). This was omitted from the text.

^e Nfmg: “(any of) his offspring.”

^f Nfmg: “to an idol” (or: “foreign cult,” “idolatry”).

^g Nfmg: “when he gives (any of) his offspring to an idol”; (or: “foreign cult,” or: “idolatry”).

^h Nfmg: “(I will set) my angry face (lit.: the face of my anger) against (that) man.”

ⁱ Words erased by the censor.

^j Nfmg: “(and all) those who (go astray) after him, going astray after (an idol).”

^k Nfmg: “(from the midst of) their people.”

^m *nepheš*, in HT. Nfmg begins with the expression “*bar nas*” which means “anyone,” “a human being,” lit.: “son of man.” Nfmg: “And whoever watches conjurers or the bone of a *yiddoa*’ (going astray) after them, I will set (?) my anger against such a man (lit.: “such a son of man”) and I will blot him out from the life of the world to come, and he shall have no part in the midst of his people.”

ⁿ Nfmg: “(and those who raise up) spirits of the dead to commit fornication (= practice idolatry) after them.”

^o Nfmg: “(I shall set) my angry face.”

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¹ Hebrew has: “. . . who gives any of his seed to Moloch shall surely be put to death . . .” See notes on Lev 18:21. The interpretation of Nfmg here corresponds with that of *Jub.* 30:7-10, Tg. Ps.-J. of Lev 18:21, Pesh. of Lev 18:21, and with that of this verse, prohibiting Israelites to marry foreigners. This interpretation is forbidden by *m. Meg.* 4:9; *b. Meg.* 25a. Vulg., like Tg. NF, understands Moloch as an idol.

² Hebrew has: “And I shall set my face against that man . . . because he gave of his seed to Moloch . . .” See notes to 18:21 and 20:2. For the “might of my anger” rendering “face,” see Tg. Onq., Pesh., and notes to 17:10. On the matter of passing through the fire, see also Tg. Ps.-J. of v. 2; *b. Sanh.* 64b; and *Sifra Qedoshim* Pereq 8:3 (p. 92b).

³ Hebrew has: “. . . when he gives any of his seed to Moloch . . .”: see notes to 18:21; 20:2.

⁴ Hebrew has: “And I shall set my face against that man . . . going astray after Moloch . . .” For “might of my anger,” see Tg. Onq.; Pesh., “my anger” as a rendering of “face”; and above 17:10; 20:3. With the verse as a whole, cf. Lev 18:21.

⁵ Hebrew has: “And as to the soul which turns to familiars [*h’bi*] and to wizards to commit fornication after them, I will set my face against that soul . . .” On “those who raise up spirits of the dead,” *msqy zkwrn*, see notes to 19:31, and cf. Tg. Onq., Tg. Ps.-J. Nfmg’s “bone of a *yiddoa*” is shared with Tg. Ps.-J. For God’s face as his anger, cf. Tg. Onq., Pesh., and above 17:10; 20:3, 5. Nfmg has “banishment from the world to come.”

him out from the midst of his people. 7. And you shall sanctify yourselves and you shall be holy, for I am the Lord^p your God.⁶ 8. And you shall keep my statutes and do them. I am the Lord who sanctified you.^{q7} 9. If anyone *despises the honor* of his father or of his mother, he shall surely die; he despised *the honor* of his father;⁸ he shall surely die. His blood shall be upon him.^r 10. And any man who lies with the wife of (another) man, *and any man who* commits adultery^s with the wife of his neighbor, shall surely be put to death, the adulterer and the adulteress. 11. And any man who lies with the wife of his father,^t both of them shall surely be put to death.⁹ *The guilt of* their blood shall be upon them.^u 12. And any man who lies with *the wife of his son*,¹⁰ they shall surely be put to death; they have done an abominable thing. *The guilt of* their blood shall be upon them. 13. And any man who lies with a male as one lies with a woman, they have done an abominable thing; both of them shall surely be put to death. *The guilt of* their blood shall be upon them.^w 14. And any man who takes as wife a woman and her mother, it is an abominable thing. In the fire *you* shall burn (both) him, and both of them, so that there may be no^x *prostitution*^y among you.¹¹ 15. And any man who lies with a beast^z you shall surely put to death; and you shall kill the beast. 16. And any woman who approaches any beast to lie with it, *you* shall kill the woman and the beast; they shall surely be put to death. *The guilt of* their blood shall be upon them.^{aa} 17. And any man who takes (as wife) his sister, his father's daughter, or his mother's daughter,

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^p Nfmg: (for) "I am holy in my Memra. Thus says the Lord."

^q Nfmg: "(I) am the Lord who sanctified you with my Memra."

^r Nfmg: "dishonors his father or his mother shall surely be killed; he has dishonored his father or his mother. He shall receive (the punishment) of his sins."

^s Nfmg: "uses carnally" (= lies with).

^t Nfmg: "(with the wife of his father) dishonors the nakedness of his father: they shall surely be put to death."

^u P: "their blood (guilt) is upon their heads."

^v V. 13 is reproduced in the same words written in the same manner in the margin. Nfmg: "(shall be) on their heads."

^x Nfmg: "they shall burn him and them lest . . ."

^y *zenut*. Onq. uses the general term "sin" or "impurity." "*zenut*" did in fact have the broader meaning of "unchastity, impurity" as did *porneia* in Greek.

^z Nfmg: "who sleeps (lit.: "sets his sleeping with"; cf. HT) with a beast shall surely be put to death."

^{aa} Nfmg: "on their heads."

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⁶For Nfmg's "I am holy in my Memra. Thus says the Lord," see Hayward, 1981, 101, 167; and p. 10.

⁷On Nfmg's addition of Memra, see Hayward, 1981, 102.

⁸Hebrew has: "If anyone curses his father or mother . . . he has cursed his father and mother . . ." On "despises the honor," see 19:3; also see Deut 27:16, "cursed be he who makes light of his father and mother . . .," and Bamberger, 1975, 35–36.

⁹On Nfmg's "dishonors the nakedness," see notes to 18:7, and cf. Tg. Ps.-J.

¹⁰Hebrew has: "And any man who lies with his daughter-in-law . . ."

¹¹That the two of them are involved is made absolutely explicit: so R. Akiba, *Sifra Qedoshim* Perek 10:15 (p. 94b); and see Bamberger, 1975, 32.

and sees^{bb} her nakedness, and she sees his nakedness—this was^{cc} a favor^{dd} I did the first men for the building of the world.^{ee} But since then, all who do so shall be blotted out^{ff} before the eyes of the children of their people. He has *dishonored* the nakedness of his sister; he shall receive (the punishment of) his sin.¹² 18. And any man who lies with a woman having her menstrual flux, and *dishonors* her nakedness, he has *profaned*^{gg} the fountain of her blood, and she has *dishonored* the fountain of her blood;¹³ both of them shall be blotted out from the midst of the people. 19. And you shall not *dishonor* the nakedness of the sister of your mother or of the sister of your father, because *one is dishonoring one's blood relation*;^{hh14} they shall receiveⁱⁱ (the punishment of) their sins. 20. And any man who lies with his paternal aunt^{jj} has *dishonored*¹⁵ the nakedness of his aunt; they shall receive (the punishment of) their sin; they shall die childless. 21. <And any man>^{kk} who takes as wife the wife of his brother, it is an abominable thing; he *dishonored*¹⁶ the nakedness of his brother; they shall die childless. 22. You shall keep all my statutes and all my ordinances and you shall do them, lest the land where I am bringing you to dwell in the midst of it^{mmm} vomit you out. 23. And you shall not walk in the lawsⁿⁿ of the nations which I am driving out before you; for they have done^{oo} all these *abominable*

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^{bb} Nfmg: “and dishonors.”

^{cc} Nfi: “is”; = P; P: “this is the favor which I did with the first (man) so that the world might be filled from them. But since then, whoever does likewise, I will blot them out, etc.”

^{dd} *hsd*; Nf translates *hsd* of the MT as “kindness”; in fact the correct translation is “shameful thing, disgrace.” Ps. J. gives the two meanings: “it is a shameful thing; because I did a kindness . . .”

^{ee} Or: “at the building of the world.” Nfmg: “(a favor I did) the first (men), so that the world would be filled from them; but . . .”; = P.

^{ff} Nfmg: “(whoever does) so, I shall blot him out before their people; he has dishonored the nakedness of his sister”; cf. P.

^{gg} Nfmg: “he has dishonored.”

^{hh} Lit.: “her who is near of his flesh”: “him who is near” (of his flesh). Nfmg: “the nearness for the relationship (of his flesh).”

ⁱⁱ Nfmg: “he shall receive (the punishment) of his sins.”

^{jj} *Aruch*, Mus.: “the wife of his father’s brother.”

^{kk} Forgotten in the text; added in Nfi: “and any man who takes.”

^{mmm} Nfmg: “to take possession of it.”

ⁿⁿ Or: “customs”; Greek loan word *nomos*; see note to 18:30. Nfmg: “in the statutes of” (the nations).

^{oo} Nfmg: “they have done (all these things), and my soul was distressed (or: afflicted) by them.”

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¹²Hebrew has: “If a man takes his sister . . . and sees her nakedness, it is a shameful thing [*hesed*], and they shall be cut off . . .” For Nfmg’s “dishonors,” see Tg. Ps.-J. and notes to 18:7. The paraphrase, which speaks of God having allowed, by special favor or mercy [*hesed* in Hebrew, *hisda* in Aramaic], the world to be populated initially by means of marriages between close blood relatives, a thing now forbidden and a disgrace [*hesed* and *hisda*’ also in Hebrew and Aramaic respectively!], is reflected in *Sifra Qedoshim* Pereq 11:11; *b. Sanh.* 58b; *yer. Yeb.* 11:11; *Midrash Tehillim* 89:3; *PRE* 21,1. See also Grossfeld, 1988, 43.

¹³On “dishonors” for Hebrew “uncover,” see Tg. Ps.-J. and 18:7. Hebrew has: “. . . he has laid bare her fountain . . .,” which Tg. turns into “he has profaned the fountain of her blood.”

¹⁴On “dishonor” for “uncover,” see Tg. Ps.-J. and 18:7. Hebrew has: “because he has laid bare his near kindred”; for Tg’s interpretation, see also vv. 6 and 13, and 18:12.

¹⁵Tg. Ps.-J. again has “dishonor” for Hebrew “uncover.”

¹⁶On “dishonor,” see v. 20; “abominable thing” is used to translate *niddah*, as in Tg. Onq. and Tg. Ps.-J.: see further Grossfeld, 1988, 44.

things, and his^{pp} Memra was distressed with them.^{ppbis}¹⁷ 24. But I have said to you: 'You shall inherit their land, and I will give^{qq} it to you to possess it, a land *that produces good fruits, pure as milk, and sweet and tasty as honey.*'¹⁸ I am the Lord your God who separated you from the nations. 25. Therefore you shall distinguish between the clean animal and the unclean, and between the unclean bird and the clean; and you shall not make yourselves abominable by animal or by bird, or by anything with which the earth swarms^{rr} which I have set apart from you as unclean. 26. And you shall be holy for *my Name*,^{ss} for I, the Lord, am holy^{tt} and I have separated you from the nations, that you should be for *my Name*.¹⁹ 27. And a man or woman amongst whom there are necromancers or *those who raise up spirits of the dead*,²⁰ shall surely be put to death;^{uu} they shall stone them with stones; *the guilt of their blood shall be upon them.*"

End of the section "qedošim."^{ww}

CHAPTER 21

1. And the Lord^a said to Moses: "Speak to the priests, the sons of Aaron and say to them: '*The high priest shall not make himself unclean with the person of one who has died*'^b among his people,¹ 2. except for a blood relation who is near to him,^{c2}

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^{pp} The third person is used instead of the first, as when *bar naša'* or *ha-hu'gabra* is used for "I"; or perhaps this is simply an error of the copyist who wrote *mmryh* (his Memra) for *mmry* (my Memra); perhaps the reading was *mmryh dyhwh*, "the Memra of the Lord."

^{qq} Nfmg: "(which) I gave."

^{rr} Nfmg: "creeps."

^{ss} Nfmg: "(you shall be for my name) a people of saints," or, "a holy people"; cf. Deut 7:6; 14:21; 26:19; 1 Pet 2:9.

^{tt} Nfmg: "(for I am holy) in my Memra. Thus says the Lord."

^{uu} Nfmg: "shall be killed."

^{ww} This is a note of the MS.

Notes, Chapter 20

¹⁷See Tg. Ps.-J. for "abominable things" and for Memra, which is used also by Tg. Onq. The final clause of the verse is rendered "I have abhorred them" by both LXX and Vulg.

¹⁸Hebrew has: "... a land flowing with milk and honey ..."; for the exegesis, see notes to Exod 3:8.

¹⁹On "my Name," see notes to Exod 6:7. Nfmg has the Lord as "holy in his Memra": see Hayward, 1981, 101–102, 167.

²⁰See above, v. 6, and notes to 19:31.

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^a Nfmg: "the Memra of the Lord."

^b Nfmg: "(and say to them) and he shall not make himself impure by the impurity of a corpse of one

who died among his people"; cf. 22:4.

^c I.e., except for a near relative. Nfmg: "except for near blood relationship."

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¹Hebrew has: "... and say to them: no one shall defile himself for the dead (lit.: soul) among his people." Neither Tg. Onq. nor Tg. Ps.-J. specifies the high priest, but they do state that the soul concerned is dead.

²The rendering "for his near kin" is as before, 18:6, 13; 20:19. Cf. Tg. Onq., Tg. Ps.-J., and Vulg.; LXX has "a relative who is very near to them."

for his mother, his father, his son, his daughter, his brother, 3. or his virgin sister who is close to him^d because she has not yet been *given in marriage* to a man;^{e3} for her he may make himself unclean.^f 4. The leader of his people^g shall not render himself unclean lest he profane *the priesthood*.^{h4} 5. They shall not make *marks*⁵ on their heads, nor shave off the edges of their beards, nor shall they make an incisionⁱ in their bodies. 6. They shall be holy *before* their God^j and they shall not profane the name of their God, because they offer the *offerings* of the Lord,⁶ the bread of their God; and they must be holy.^k 7. They shall not take as wife a woman *who has gone astray*,^m who has been profaned;ⁿ neither shall they take as wife a woman who has been divorced by her husband,^o for *they* must be holy *before* their God.^{p7} 8. And *you* shall treat him^q as holy, because they offer the bread of *your* God; they must be holy *to you*,^r because I, the Lord, who sanctified you,^s am holy.⁸ 9. And the daughter of a man who is a priest, if she has *gone astray* or has *been profaned*, she *prostitutes* her father;⁹ she shall be burned with fire.^t 10. And the priest who *has been raised higher* than his brothers, upon whose head anointing oil has been poured and who is initiated^u to put on the (sacred) garments, shall not cover^w his

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^d Nfmg: "(closer) to him than his father."

^e Nfmg: "(she has not yet) been given in marriage to a man"; Nfi: "(she has not been given in marriage) to a man (or: to her husband); he may make himself impure for her."

^f I.e., he may approach the corpse and take part in the funeral rites.

^g Namely, the priest. The meaning of the difficult Hebrew text of this verse seems to be: a married priest must not become unclean for his wife's relatives. Cf. Targum Ps.-J.

^h Nfmg 1^o: "the high priest shall (not) make himself impure even for his own, to profane the high priesthood because of them"; Nfmg 2^o: "(the leader) of your people, to profane the crown (which is) in it."

ⁱ Nfmg: "incision" (a different writing).

^j Nfmg: "(holy) for their God."

^k Nfmg: "holiness."

^m Nfmg: "(a woman) degraded by prostitution" (= a prostitute); = VN.

ⁿ Nfmg: "and profaned by prostitution." See *b. Qidd.* 77a; also Ps.-J. and note to text.

^o Nfmg: "(nor shall they take as wife a woman) who received a letter of divorce without conditions from (her husband)."

^p Nfmg: "he" (must be holy) "for his God."

^q "Him" = "them," all the priests.

^r Nfmg: "(because) he offers (the bread . . .); he must be holy to you."

^s Nfmg: "(for holy) am I in my Memra and in my Memra I sanctify you."

^t Nfmg: "(if) she begins to play the harlot, she profanes the crown of the priesthood of her father; in the fire (she shall be burned)."

^u I.e., he is ordained.

^w Nfmg: "he shall (not) leave (his head) uncovered"; or: "he shall (not) let the hair (of his head) grow."

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³ Tg. Ps.-J. has a similar proviso that she shall not be married: cf. *b. Yeb.* 60a; *yer. Yeb.* 7:4; Vulg.

⁴ See also Tg. Ps.-J. The leader of the people is also understood as being the high priest in Nfmg.

⁵ Hebrew has "baldness" for "marks"; Tg. Ps.-J. uses the root *rsm*, like Tg., but also has a complex exegesis lacking in the latter.

⁶ Nfmg's "holy to their God" follows the Hebrew: for "before," see Tg. Onq. and Tg. Ps.-J. "Offerings" renders Hebrew "fire offerings": see Tg. Onq., Tg. Ps.-J., LXX, Pesh., and pp. 6–7.

⁷ Hebrew has: "They shall not take a woman who is a prostitute or profaned . . . for he shall be holy to his God."

⁸ Hebrew has second person singular for the Tg.'s plural verbs. For Nfmg's "I am holy in my Memra," see Hayward, 1981, 34–35; 101–102.

⁹ Hebrew has: ". . . if she profanes herself by being a prostitute, she profanes her father . . ." Nfmg's note that she profanes the crown of her father's priesthood is similar to LXX, which states that she profanes the name of her father; cf. Vulg.

head nor rend his garments.¹⁰ 11. And he shall not go near to any person^x who has died; he shall not render himself unclean even for his father or for his mother.^y 12. And he shall not go out of the sanctuary, nor shall he profane the sanctuary of his God, because the crown of the anointing oil of his God is upon him. *Says* the Lord.^{z11} 13. And he shall take a wife who has *evidence* of her virginity.^{aa12} 14. A widow, or one divorced or one who has *gone astray*^{bb} or has *been profaned*,^{cc} these he shall not take as wife, but only from his own people shall he take a wife.¹³ 15. And he shall not profane his offspring in his people, for I am the Lord who sanctified *them*.^{dd14} 16. And the Lord^{ee} spoke to Moses saying: 17. "Speak to Aaron saying: 'None of your sons'^{ff15} throughout their generations who has a (physical) blemish shall approach to offer the bread of his God. 18. For no one who has a (physical) blemish shall approach *to offer*, a man blind or lame or flat-nosed with a limb too long,^{gg16} 19. <or a man who has an injured foot or an injured hand>^{hh} 20. *or whose eyebrows cover over his eyes*,ⁱⁱ *or who has no hair on his eyebrows*, or a hunchback,^{jj} a dwarf,^{kk} or one who has a defect in his eyes,^{mm} or who is full of

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^x Nfmg: "people."

^y Cf. vv. 1 and 2.

^z Nfmg: "(. . . the oil of the) anointment of his God upon him. Thus says (the Lord)."

^{aa} Nfmg: "And the high priest shall marry a virgin."

^{bb} I.e., has become a prostitute.

^{cc} Nfmg: "the profaned (woman) (= a dishonored or violated woman); these (he shall not take)."

^{dd} Nfmg: "(for) I am the Lord who sanctified him with my Memra."

^{ee} Nfmg: "the Memra of the Lord."

^{ff} Nfmg: "(of the) offspring of your sons."

^{gg} Nfmg: "who is blind, or lame, or fractured or castrated"(?); (or: "lacking testicles"?)

^{hh} Omitted in the text; added in Nfmg and Nfi according to Ps.-J.

ⁱⁱ VN, *Aruch*: "cover his eyes"; Nfi: "(or) his eye-

brows (cover his eyes)." But perhaps we should only read *gebin* or *gibna*, "hunch-backed," or, "having (defective) eyebrows"(?), because the next verse in Nfmg omits "cover the eyes" and is joined to "or who has no hair." *m. Bek. VII, 2 (43b)* understands the Hebrew given as one who has no eyebrow or only one eyebrow.

^{jj} "Hunchback"; Aramaic: *gby*; thus also *Aruch* variant; VN, *Aruch*: "(too) tall": *gbyh*; Nfmg: *gbyh*; VN, Nfmg: "who is too tall or who is dwarf (*nnys*; VN, *Aruch*, Nfmg: "week," *nsys*; cf. Lev 22:22) or who has a defect of the eyes (VN: "his eyes") or who is full of itch or full of scabs or who is missing a testicle." The word used for testicle (i.e., *kwlyy*; text *'sktyh*), here (also in *Aruch*) and in Ps.-J. to Lev 22:23, ordinarily means "kidney."

^{kk} Greek or Latin loan word : *nanos* or *nanus*.

^{mm} Nfmg: "whose eyes have an infection."

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¹⁰ Hebrew has: "And the high priest among his brothers . . . and whose hand is filled to put on the garments . . ." For "raised higher than," see Tg. Onq.; Tg. Ps.-J. says that he is high priest in the same way as LXX and Vulg. "Who is initiated" is literally "who completes the offering of his hand"; see p. 7. On not covering the head, see notes to 10:6; Nfmg's readings at this point may compare with Tg. Onq. and Tg. Ps.-J. Note especially here Pesh., Vulg., and *Allos*, all of which state that he shall not uncover his head.

¹¹ For "says the Lord," see p. 10.

¹² Hebrew has: "And he shall take a wife in her virginity"; cf. Nfmg. For the "evidence" of virginity, see Deut 22:15ff. According to Bamberger, 1975, 36, there is no parallel to Tg. Nf's statement in the halakah; but Le Déaut, 2, 1979 (*Lévitique*) 461, notes that evidence of virginity is referred to in texts such as Tg. Ps.-J. of Deut 22:14, 15, 17, and Tg. Nf of Deut 22:14, 15, 17, and he seems to infer that the "evidence" there referred to has no particular halakic overtones.

¹³ Hebrew has: ". . . or one divorced or profane, a harlot: these he shall not take, but a virgin from his people he shall take as wife." For the interpretation, see v. 9 and the similar approach of Tg. Ps.-J.

¹⁴ Hebrew has "him" for the Tg's "them." On sanctification by the Memra of the Lord, see Hayward, 1981, 102.

¹⁵ Hebrew has: ". . . any one of your seed"; with Tg., cf. Tg. Ps.-J.

¹⁶ Le Déaut, 2, 1979 (*Lévitique*) 462-463, notes that the two final terms in Tg.'s list of physical disqualifications are recorded in the *Aruch* as being the readings of Targum Yerushalmi. The Hebrew *hrwm* is taken as "one with a very broad nose," as in *m. Bek. 7:3*; and Tg.'s *psy* is understood as meaning "bandy-legged, waddling" by Jastrow, or as "a leg too long." In all this, he refers to Preuss, 1911 (1971) 339, 231.

scabs or who is of dark complexion,ⁿⁿ or who is without^{oo} testicles.¹⁷ 21. No man of *the sons* of Aaron^{pp} the priest who has a blemish shall approach to offer the bread of *his God*; if he has a blemish,^{qq} he shall not approach to offer the bread of his God.¹⁸ 22. He may eat the bread of his God, from the most holy things^{rr} and from the holy things. 23. Only he shall not enter within the veil, nor shall he come near to the altar, because he has a blemish, and he must not profane my *sanctuary*, for I am the Lord who sanctified them.”^{ss19} 24. And Moses spoke with Aaron and his sons and all the children of Israel.

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ⁿⁿ Cf. *m. Bek.* VII, 5 (44b), a translation of HT “*meroah 'ašek*.”

^{oo} The text reads “who moves (lit.: causes to creep or crawl) the testicles”; cf. *mmrh* = having crushed testicles.

^{pp} Nfmg: “of the descendants of Aaron.”

^{qq} Nfmg: “(no man . . .) shall approach to offer the sacrifice of the Lord; he has a blemish.”

^{rr} Nfmg: “(from) his holy things.”

^{ss} Nfmg: “(for I) am the Lord who sanctified him with my Memra.”

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¹⁷ Hebrew has: “or hunchbacked, or a dwarf, or one blemished in his eye, or scabby, or scurfy, or with crushed testicles.” Tg. Nf and Frg. Tg. V introduce this list of physical defects with two categories of persons: first, one whose eyebrows cover his eyes; second, one who has no hair on his eyebrows. These very same categories are found at the head of the list in Tg. Ps.-J.; but in that Targum they actually seem to interpret the Hebrew words “hunchbacked” and “dwarf,” which are otherwise not translated. By contrast, in Tg. Nf and also in Frg. Tg. V they form an introductory addition to the text, such that *eight* types of persons are listed in these two Targums over against the *six* types set forth in the Hebrew text.

Furthermore, it is remarkable that Pesh. also records eight, not six, categories of persons: having spoken of the bent and the dwarf (thus rendering fairly literally the first two characters listed in the Hebrew), it refers to “one whose eyebrows have fallen out,” a description which is very close to the “one who has no hair on his eyebrows” of the Targums. All this may suggest that at least one of the categories named in this verse was understood from a quite early period to refer to some kind of eyebrow defect, but that there was a measure of uncertainty over which Hebrew word actually designated it. Tg. Nf goes on to list the hunchback and the dwarf; so also do Frg. Tg. V and Tg. Onq. Next comes one with a defect in his eyes: this is the *chalazion* discussed by Le Déaut, 2, 1979 (*Lévitique*) 463, and it features also in Frg. Tg. V and Tg. Onq. Some kind of white spot seems intended, and the Vulg. has a similar understanding. Pesh. seems to render this category twice, understanding it as both “dim-sighted” and “one having white spots in his eye.” The “scabby” person is so understood by Tg. Nf and Tg. Onq. The “scurfy” person, however, is taken to mean one with a dark complexion, an interpretation not found in the other Targums or ancient versions, but which is known from *m. Bek.* 7:5 as an ancient rendering by R. Ḥaninah b. Antigonus, not of the “scurfy” person, but of the “one with crushed testicles.” It is possible that Tg. Nf has combined the “scabby” and the “scurfy” person under one interpretation, and given us two renderings of the “one with crushed testicles.” Indeed *m. Bek.* 7:5 lists four interpretations of the final category: R. Ishmael understands it as “one with crushed testicles,” and with this agrees Tg. Onq. R. Akiba took it to mean “one with swollen testicles,” which is also the view of Tg. Ps.-J. R. Ḥaninah b. Antigonus rendered it “one with a dark complexion,” which, as we have seen, corresponds with Tg. Nf’s rendering of the preceding category, the “scurfy” one. Finally, the Mishnah records that unnamed authorities refer it either to a person possessing only one testicle (thus LXX and Pesh.) or to one who has no testicles at all, which is probably the sense of Tg. Nf (see Apparatus) and possibly of Frg. Tg. V (reading: lacking a kidney—an error for testicles?) *Sifra Emor* Parashah 3:15 (p. 99a) lists only the interpretations of the three rabbis named in the Mishnah. See further *Sifra Emor* Parashah 3:12–13 (p. 99a); *b. Bek.* 43b–44b; Grossfeld, 1988, 471; Le Déaut, 2, 1979 (*Lévitique*) 462–463. Bamberger’s comments (1975, 32) may need refinement in the light of evidence from Pesh. and Targums other than Nf set out here.

¹⁸ Hebrew has: “. . . the seed of Aaron . . . to offer the fire offerings of his God . . .” In Tg. Nf, “fire offerings” becomes “bread,” to tally with the last clause of the present verse; in Nfmg it becomes “sacrifice,” as in Tg. Onq., Tg. Ps.-J., LXX, Vulg., and Pesh.: see pp. 6–7.

¹⁹ Hebrew seems to read “sanctuaries,” which Tg. is careful to render as “house of my sanctuary.” For Nfmg’s reference to sanctification by the Memra of the Lord, see Hayward, 1981, 102.

CHAPTER 22

1. And the Lord^a spoke with Moses saying: 2. "Tell Aaron and his sons to *beware* of the holy things of the sons^b of Israel which they dedicate to *my name*, lest they profane my holy name. I am the Lord.^{c1} 3. Say to them: 'Throughout your generations, any man among all your *sons* who, while he is unclean, approaches the holy things which the children of Israel dedicate^d to *the name of* the Lord,^e that person shall be blotted out from before him.^f Says the Lord.^{g2} 4. No one of the *sons* of Aaron^h who is afflicted with leprosy or with a flux, shall eat of the holy things until he is clean. Whoever touches anything made unclean by the corpse of a man,ⁱ or a man who has had an emission of semen, 5. or a man who touches any creeping thing through which one is made unclean, or a man through whom one is made unclean because of any of his uncleannesses, 6. the person who touches it shall be unclean^j until evening, and he shall not eat at the holy things unless he has bathed his body in water. 7. And when the sun goes down he shall be clean,^k and afterwards he may eat of^m the holy things, for these are his food."ⁿ 8. An animal that died a natural death or has been killed (by beasts) he shall not eat, defiling himself with it. Says^o the Lord.³ 9. And they shall keep my observances, lest they receive^p for it (the punishment) of sins^q and die for it, because they profaned it. I am the Lord who sanctified you.^{r4} 10. And no lay person shall eat a holy thing. A

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^a Nfmg: "the Memra of the Lord."

^b Nfmg: "let them remain separated from the holy things of the sons (of Israel)."

^c Nfmg: "(to my name, for) they are of those who are holy to my name: thus says the Lord."

^d Nfmg: "(among all) the descendants of your sons (who approaches) the holy things they dedicate."

^e Nfmg: "before the Lord."

^f Nfi: "(from) before me."

^g Nfmg: "thus (says the Lord)."

^h Nfmg: "(of) the offspring (of Aaron)."

ⁱ Nfmg: "(by the corpse) of a dead person or."

^j Nfmg: "who touches it shall make himself unclean."

^k Nfmg: "and with the going down of the sun he shall be pure."

^m Nfi: "(he may eat) the holy things."

ⁿ Lit.: "his bread"; Nfmg: "his food."

^o Nfmg: "thus (says the Lord)."

^p Nfmg: "(lest) they carry (or are burdened with) (sins)."

^q Nfmg: "(of) sin."

^r Nfmg: "(I) am the Lord who sanctifies them with his Memra."

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¹ Hebrew has: ". . . and his sons that they separate themselves from the holy things . . . which they dedicate to me . . ." For the interpretation of "separate," Hebrew root *nzr*, see notes on 15:31, Le Déaut, 2, 1979 (*Lévitique*) 465, and cf. Vulg. *caveant*, Pesh., and *Allos phulassesthōsan*. For the "name of the Lord," see notes to Exod 6:7; and on "thus says the Lord" rendering "I am the Lord" in Nfmg, see p. 10.

² "Sons" represents Hebrew "seed," as so often in this Tg.; see also Tg. Ps.-J. For the "name of the Lord," see notes on Exod 6:7, and on "thus says the Lord," see p. 10.

³ For ". . . says the Lord" rendering Hebrew "I am the Lord," see p. 10.

⁴ On Nfmg's reference to sanctification by the Memra of the Lord, see Hayward, 1981, 102.

Gentile sojourner⁵ or a hired servant shall not eat^s a holy thing. 11. But if a priest acquires^t a person as his property with his money, he may eat of it; and *those who are reared in his house*, they shall eat of his bread.^{u6} 12. And if a priest's daughter is *taken as wife* by a layman,^w he shall not eat of the *separated offering* of the holy things.⁷ 13. But if a priest's daughter becomes a widow or is abandoned, and has no *children*^{x8} and returns to her father's house, as in her youth,^y she may eat of her father's bread, but no layman shall eat of it. 14. And if a man eats a holy thing unwittingly, he shall add a fifth of it to it,^z and he shall give the holy things^{aa} to the priest.⁹ 15. And (the priests)^{bb} shall not profane^{cc} the holy things of the children of Israel which they set aside for *the name of the Lord*,^{dd10} 16. for they would cause them to commit^{ee} sins which demand a sacrifice of reparation,^{ff} by eating their holy offerings: for I am the Lord who sanctified them.^{gg11} 17. And the Lord^{hh} spoke to Moses saying: 18. "Speak to Aaron and to his sons and to all the children of Israel and say to them: 'Anyone of *those of the house of Israel* or of the strangers who are in Israel,ⁱⁱ who brings his offering, whether in payment of any of their vows, or as any freewill offering of theirs which they offer as a burnt offering to *the name of the Lord*,^{jj12} 19. that good pleasure may be upon you, (the offering) will be

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^s Nfmg: "the priest's guest (lit.: "sojourner") or the hired servant when he is a Gentile shall not eat (a holy thing)."

^t Nfmg: "buys."

^u Nfmg: "(a person) bought with his money, then he will be permitted to eat of it; and those reared in his house may eat of his food."

^w Nfmg: "(and if the daughter) of a man (who is) a priest is (given as wife) to a (lay) man."

^x Nfmg: "(and has no) offspring of sons."

^y Nfmg: "as in the days of her youth."

^z Nfmg: "(he shall add) a fifth (lit.: fifths) of its price to it."

^{aa} Nfmg: "(he shall give) the holy thing."

^{bb} The text "and they" seems to refer to the priests.

^{cc} I.e., they shall not allow the Israelites to profane.

^{dd} Nfmg: "(which) you set aside before the Lord."

^{ee} Nfmg: "and they will not fall into (any sin)," (lit.: "they will not meet").

^{ff} Lit.: "sins of *'ašam*."

^{gg} Nfmg: "(sins) which demand sacrifices of reparation of them when they eat their holy offerings; for I am the Lord who sanctifies them with my Memra."

^{hh} Nfmg: "the Memra of the Lord."

ⁱⁱ Nfi: "(of the strangers) of the house of Israel";

Nfmg: "(of the strangers) of Israel."

^{jj} Nfmg: "before (the Lord)."

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⁵The Hebrew *zr*, "stranger," becomes *hylwny*, "non-priest," as also in Tg. Onq. and Tg. Ps.-J.; cf. Philo, *De spec. leg.* I. 124–125. Hebrew has: ". . . a sojourner of the priest or a hired man shall not eat the holy thing." Tg. apparently understands the priest's sojourner to be a Gentile, while Nfmg by contrast takes the hired man as a Gentile and implies that the priest's sojourner is an Israelite: so also Tg. Ps.-J.; *b. Yeb.* 70a; *Qidd.* 4a.

⁶Hebrew has: ". . . and the one born in his house: they shall eat of his bread." See Tg. Ps.-J. for "those reared." Nfmg has those bought with his money (cf. Pesh. *zbyn ksp̄h*) as those permitted to eat it; cf. Tg. Ps.-J., which includes the Gentile in this category.

⁷Hebrew has: "And when a priest's daughter shall be a layman's wife . . ." Cf. Tg. Ps.-J. for "taken as wife."

⁸Hebrew has "seed," which Tg. takes as meaning "children"; cf. Tg. Onq. and Vulg. According to Le Déaut, 2, 1979 (*Lévitique*) 467, it includes boys and girls, and thus does not contradict the halakah as set out in *Sifra* on this verse.

⁹Nfmg requires the addition of a fifth to the price of it: so also Tg. Ps.-J.

¹⁰On "the name of the Lord," see notes to Exod 6:7 and Tg. Ps.-J.

¹¹On the Memra of the Lord and sanctification in Nfmg, see Hayward, 1981, 102.

¹²See notes to Exod 6:7.

a male—perfect, *without blemish*^{kk13}—of the bulls, of the lambs or of the goats.^{mm} 20. Nothing in which there is a blemish will be (received) with good pleasure for you.¹⁴ 21. And if a man offers a sacrifice of *holy things*ⁿⁿ to the name of the Lord,¹⁵ as an explicit vow or as a freewill offering,^{oo} of oxen or of sheep, (the animal) must be perfect to be (received) with good pleasure;^{pp} there shall be no (blemish)^{qq} in it. 22. Anything that is blind, or fractured, or *too high*, or *too weak*,^{rr} or that is *full of scabs*,^{ss} these you shall not offer *before* the Lord, and you shall not place an *offering* from them upon the altar, to the name of the Lord.¹⁶ 23. A bull or a lamb that *lacks a member*, or has a *member too many*,^{uu} you may dedicate^{ww} it as a freewill offering; but it will not be *received with good pleasure* as a vow.^{xx17} 24. Any animal that has its testicles crushed, or bruised, or torn out, or pressed, *these* you shall not offer to the name of the Lord;^{yy18} and you shall not do (this)^{zz} in your land. 25. Nor shall you offer any of these from the hand of a Gentile^a as the bread of your God, because there is an injury in them, there is a blemish in them. They will not be *received with good pleasure*¹⁹ for you.” 26. And the Lord^b spoke to Moses saying: 27. “(This is) a time that you recall in our favor *our offerings*

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^{kk} Nfmg: “perfect.”

^{mm} Nfmg: “a male of the bulls, of the lambs and of the goats.”

ⁿⁿ HT has “a sacrifice, *šelamim*,” or: “a sacrifice of peace offerings”; or: “of communion”; or: “of welcome.”

^{oo} Nfmg: “defining a vow or a freewill offering,” i.e., specifying the type of vow.

^{pp} Nfmg: “(of cattle) or of sheep, (the animals) must be perfect, without blemish to be acceptable.”

^{qq} The word is omitted in the text but later added by another hand.

^{rr} Nfi: “(or) dwarf” (= too low) (Greek loan word *nanos*.)

^{ss} Nfmg: (or) “who is full of warts, or full of itch, or full of scabs”; cf. 21:20.

^{tt} Nfmg: “before the Lord.”

^{uu} Nfmg 1: “(lacking) testicles or has too many”; Nfmg 2: “that has too many testicles or is without testicles.”

^{ww} Nfmg: “you may do it (= offer it) (as a freewill offering).”

^{xx} Nfmg: “but (it shall not be acceptable) as an explicit vow” (lit.: for the expression, or specification, or making explicit of a vow; cf. v. 21).

^{yy} Nfmg: “before the Lord.”

^{zz} Nfmg: “(you shall not do) such things”; Ps.-J. adds “and in your land you shall not castrate.”

^a These or similar words were erased by the censor. Supplied here from Ps.-J., part of them remain unerased in Nfmg.

^b Nfmg: “the Memra of the Lord”; = CTg F.

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¹³For “without blemish,” see p. 8.

¹⁴Hebrew has: “Anything which has a blemish in it *you shall not offer, since . . .*” Tg. omits italicized words.

¹⁵Hebrew has: “And if a man offers peace offerings to the Lord . . .” For “sacrifice of holy things,” see p. 6, Tg. Onq., and Tg. Ps.-J. On “the name of the Lord,” see notes to Exod 6:7.

¹⁶As in 21:20, various categories of blemish are listed. Hebrew has “blind” and “fractured” at the beginning of the list, and these two items appear as such in the Tg. Next, Hebrew has “maimed,” which Tg. takes as “too high” (Aramaic *gbyyh*, which is similar in sound to the word *gby* used in 21:10 to render Hebrew “hunchback”); then follows Hebrew *yblt*, “with sores,” rendered by Tg. as “too weak” (Aramaic *nysy*), but by Nfmg as *nns*, “dwarf”; see 21:20. Hebrew then lists the “scurvy one,” *grb*: the same word has been used in 21:20, but apparently Tg. does not translate it here (so Le Déaut, 2, 1979 (*Lévitique*) 420), combining it with the last item in the Hebrew list, the “scabby one,” *ylpt*. Cf. *Sifra Emor* Parashah 7:13 (p. 103a). Tg.’s “offering” interprets “fire-offering,” as in Tg. Onq. and Tg. Ps.-J., LXX, and Pesh.: see pp. 6–7. For “the name of the Lord,” see notes to Exod 6:7.

¹⁷Hebrew has: “Either a bull or a lamb which has anything superfluous or lacking in its parts you may offer as a free-will offering; but it shall not be accepted for a vow.” Tg. understands this verse to refer to the animals’ limbs in general, but Nfmg translates with particular reference to the testicles, in the manner of Tg. Ps.-J. and *b. Bek.* 39a. On the rendering “received with good pleasure,” see p. 8.

¹⁸On the “name of the Lord,” see notes to Exod 6:7.

¹⁹For “received with good pleasure,” see p. 8.

which we used to offer, and atonement was made^c for our sins. But now that we have nothing to offer of our flocks of sheep, atonement can be made for our sins; the ox has been chosen first, to recall before me the merit of the man of the East who in his old age was blessed in everything; he ran to his cattleyard and brought^d a calf,^e fat and good, and gave it to the boy servant who hurried to prepare it. And he baked unleavened bread and gave to eat^f to the angels; and immediately it was announced to Sarah that Sarah would give birth to Isaac. And after that the lamb was chosen to recall the merit of a man, the unique one,^g who was bound on one of the mountains like a lamb for a burnt offering upon the altar. But (God) delivered him in his good mercies;^h and when his sons pray they will say in their hours of tribulation:ⁱ 'Answer us in this hour and listen to the voice of our prayer and remember in our favor the binding of Isaac our father.' And after this kid-goat was chosen in order to recall the merit of the perfect man who clothed his hands with goatskins and prepared dishes and gave them to eat to his righteous father, to receive the order of blessings. These are the three sacrifices, the sacrifices of the three fathers of the world, that is Abraham, Isaac and Jacob; therefore it is written in the book of the Law of the Lord: 'a bull, a lamb or a goat, when it is born shall be brought up for seven days behind its mother and from the eighth day onwards it is ritually permitted to offer it before^j the Lord.'^{k20} 28. My people, children of Israel, you shall not sacrifice a cow or a ewe

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^c Nfi: "expiated" (for our sins).

^d Nfi: "and he took (a calf)."

^e The text has "a male calf." Lit.: "the son of bulls."

^f Nfi: "and he brought (them)."

^g Here the meaning is: "just."

^h Lit.: "and in his good bowels," or, "in his good loves." Nfi: "and he was in his good mercies."

ⁱ Le Déaut, 1963, 172, translates: "and a time (shall come) when his children will pray and say in their hours of tribulation."

^j Nfmng: "to the name of the Lord."

^k Nfmng: "(A time in which you recall in our favor the order of offerings) which we offered before you every year, our offerings made atonement for our sins. And now that the sins have given cause (for expiation) and we have nothing to offer of our flocks of sheep, a bull has been chosen before me to recall the old man of the East, entirely pure; he brought a calf to your Name, ran to the cattleyard and took a calf, tender and good, and gave it to the boy servant.

And the boy servant hurried to prepare it. (And he baked) unleavened bread (and gave it to eat to) angels, and he merited to receive the message that Sarah was to give birth to Isaac. The lamb was chosen in the second place to recall the merit of the just one (= Isaac) who bound himself upon the altar and stretched forth his neck for your Name's sake. The heavens inclined and descended and Isaac saw their beauty, and his eyes were weakened because of the heights. For this reason he gained merit, and a lamb was provided for him there in his stead for a burnt offering. Furthermore, a third time, a kid goat (was chosen) to recall the merit of the perfect one (= Jacob) who clothed himself with goatskins, and prepared dishes, brought them to his father, and made his father eat of his dishes, and gave him wine to drink. And he merited to receive the order of blessings from Isaac his father, and to raise up twelve holy tribes to your Name. Behold, Moses, the prophet of the Lord, then explained and said: 'My people, children of Israel: bull or lamb . . .'" CTg F.

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²⁰ Hebrew has: "When a bull or sheep or goat is born, it shall be for seven days under its mother; and from the eighth day and onwards it shall be acceptable as an offering of a fire offering to the Lord." For special studies of this paraphrase, see Le Déaut, "Lévitique XXII 26–XXIII 44 dans le Targum palestinien: De l'importance des gloses du codex Neofiti I," *VT* 18 (1968) 458–471; idem, *La nuit pascale*, 170–174; and J. Heinemann, 1965–1966, 84–94. See also G. Vermes, "Redemption and Genesis xxii," 211, and C.T.R. Hayward, "The Date of Targum Pseudo-Jonathan: Some Comments," *JJS* 40 (1989) 20–21. The paraphrase is found in similar form in Tg. Ps.-J., Frg. Tg. P, V, and the Geniza Fragments edited by Klein, 1, 1986, 309. It refers to incidents recorded in Genesis 18, 22, and 27: the various Targumim of these chapters, along with the comments upon them, should be consulted, as well as the outlines or specific details of the paraphrase found in *Lev. R.* 27,9; *PRK* 9:9; *Tanhuma B. Emor* 16 (p. 94a); *Num. R.* 11,3. The Hebrew text itself is discussed in *b. Hul.* 38b; *Bek.* 57b, and *Shabb.* 135b.

together with its young <on the same day>.^{m21} 29. <And when you sacrifice>ⁿ a sacrifice of thanksgiving to *the name of* the Lord,^{o22} you shall sacrifice it so that good pleasure may be upon you. 30. It shall be eaten on the same day. You shall not leave any of it until morning. *Thus says* the Lord.²³ 31. And you shall keep the commandments *of my law* and do them. I am the Lord,^p *who gives a good reward to those who keep the commandments of my Law*.²⁴ 32. And you shall not profane my holy name, *so that my honorable name* may be sanctified in the midst of *my people* Israel.^q I am the Lord who sanctified you,^{r25} 33. *who redeemed you and brought you out redeemed* from the land of Egypt to be to you *in my Memra*, a redeeming God. I am the Lord *who redeemed your fathers, and I am eventually to redeem you*.^{s26}

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^m Nfmg: “(you shall not sacrifice) cow or sheep or she-goat.” Neither the text, nor Nfmg, nor Nfi, nor CTg F adds “on the same day,” which is found in HT, Onq., and Ps.-J.

ⁿ “And when you sacrifice” which is found in HT, CTg F (which adds: “before the Lord”), Onq. and Ps.-J., is omitted in the text, Nfmg, and Nfi. But a sign indicates that there is something missing.

^o Nfmg: “(you shall sacrifice) a sacrifice of thanks-

giving before the Lord that it may be for good pleasure (upon you).”

^p “For I am the Lord”; Nfmg: “thus says the Lord.”

^q CTg F: “within my people the children of Israel.”

^r CTg F: “whose Memra sanctifies you”; lit.: “(that my Memra) sanctifies you”; Nfmg: “whose Memra (lit.: “that my Memra”) sanctifies you.”

^s Nfmg: “(and) I am prepared to redeem (you) by my Memra.”

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²¹ On “my people, children of Israel . . .,” see notes to Exod 20:2; Tg. Ps.-J., and fragments in Klein, 1, 1986, 311. Note that Tg. lacks the latter part of this verse.

²² For “the name of the lord,” see Tg. Ps.-J. and notes to Exod 6:7.

²³ For “thus says the Lord,” see p. 10.

²⁴ The addition of “my Law” is found also in fragments edited by Klein, 1, 1986, 311; see p. 10, as also for Nfmg’s “thus says the Lord.” The latter part of the Tg. is represented also in Tg. Ps.-J. and the Geniza Fragments; see also *Sifra Emor* Pereq 9:3 (p. 104b).

²⁵ Hebrew has: “. . . but I shall be sanctified among the children of Israel. I am the Lord who sanctifies you.” Geniza Fragments, ed. Klein, 1, 1986, 311, are very close to Tg. Nf’s rendering. For sanctification and the Memra, see Hayward, 1981, 102.

²⁶ Hebrew has: “who brought you out from the land of Egypt to be God for you. I am the Lord.” See the fragments in Klein, 1, 1986, 311 for a translation very close to that of our Tg., and Tg. Ps.-J. for the notion of redemption. On the Memra, the redeemer God, and the final Targumic addition about past and future redemption, see Hayward, 1981, 27–35. *Sifra Emor* Pereq 9:6 (p. 104b) notes that God is faithful to pay the reward promised to Israel’s ancestors.

CHAPTER 23

1. And the Lord^a spoke to Moses saying: 2. "Speak to the children of Israel and say to them: 'The appointed feasts of the Lord^b which you shall proclaim as *feast days and holy convocations*:^c *the times of the arrangement of his appointed feasts* are these.^{d1} 3. Six days you shall do^e the work; but on the seventh day is a sabbath of solemn rest, a (*feast*)^f *day and* a holy convocation; you shall do no work; it is a repose and *a rest before* the Lord in every *place* where you have settled.² 4. These are the appointed feasts^g of the Lord,^h *feast days*,³ and holy convocations which you shall proclaimⁱ in their appointed times. 5. In the first month on the fourteenth *day* of the month at twilight^j is the paschal *sacrifice*^k before the Lord,^{m4} 6. and on the fifteenth day of the monthⁿ is the feast of the unleavened bread before the Lord; seven days you shall eat unleavened bread. 7. On the first day you shall hold a *festival*⁵ and a holy convocation; you shall do no servile work. 8. And you shall present the *offering*^o to the name of^p the Lord seven days.⁶ On the

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^a Nfmg: "the Memra of the Lord" = CTg F.

^b Nfmg: "the order"; or CTg F: "the orders of (the solemn festivals of the Lord)."

^c Correcting Nf text slightly with CTg F and Nfmg: "and holy convocations, these are the orders (of his appointed feasts)."

^d HT, Ps.-J., and Nfi have "my appointed feasts"; CTg F = Nf.

^e CTg F, Nfmg: "You (plural) shall do"; Nf: sing.

^f This word seems to have been omitted in the text.

^g Nfmg: "these are the orders (lit.: "the order") of the appointed feasts" = CTg F.

^h In spite of the horizontal line over this word ("according to their times") it would seem that it

should not be omitted as an error due to dittography; but it is missing in Hebrew text, CTg G, Ps.-J., Onq., and LXX. CTg F: "these are the orders of the feasts of the Lord which you shall proclaim; "feast days," etc. in Nf.

ⁱ Nfmg: "which you shall proclaim (feast) days (?) (in their appointed times)"; cf. CTg F.

^j Lit.: "between the two suns" (or "services").

^k Nfmg: "sacrifice" (another word).

^m Nfmg: "it is (the paschal sacrifice) for the name of the Lord."

ⁿ Nfmg: "(of the month) of Nisan" = CTg F.

^o Nfmg: "offerings" = CTg F.

^p CTg F: "before."

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¹"Feast days," *ywmyn thyn*, is a regular addition of Tg. to Hebrew "holy convocations": so also the fragments in Klein, 1, 1986, 311. See notes to Exod 12:16 and the same usage in *Mekhilta de R. Ishmael*, Pisha 9:7-14, 34-37. It is explained by Grossfeld, 1988, 55, who cites Y. Zion's opinion that it is introduced to avoid the phrase "the festivals of the Lord," which could be misunderstood as suggesting that the Lord keeps festivals. See *b. Meg.* 32a for the obligation of keeping the feasts each in its proper time.

²On the "feast day," see v. 2. "Repose and a rest" is found in the fragments in Klein, 1, 1986, 311, and in Pesh.; the expression is close to the Hebrew formula of the Masoretic text found at 25:4. Tg. adds "place" to "where you have settled": cf. v. 14 and Klein, 1, 1986, 311.

³For Nfmg's use of "orders," cf. Tg. Ps.-J.; Klein, 1, 1986, 311; and notes to v. 2; these latter also explain "feast days."

⁴The precisions of Tg. over against the original Hebrew are shared with the fragments in Klein, 1, 1986, 313. Nfmg adds that the festival is for the "name of the Lord": see also Tg. Ps.-J. and notes to Exod 6:7.

⁵For the addition of "festival," see notes to v. 2.

⁶"Offering" stands for Hebrew "fire offerings": see Tg. Onq.; Tg. Ps.-J.; Klein, 1, 1986, 313; Pesh.; and pp. 6-7. For the expression "to the name of the Lord," see notes to Exod 6:7. Nfmg adds "feast day" to the Hebrew's "holy convocation": see notes to v. 2.

<seventh>^q day there will be a holy convocation;^r you shall do no servile work.”⁹
 9. And the Lord^s spoke to Moses saying: 10. “Speak to the children of Israel and say to them: ‘When you come into the land which I give you and reap its harvest, you shall bring the sheaf of the first fruits of your harvest to the priest. 11. And he shall wave the sheaf before the Lord that there may be good pleasure upon you;’ *after the first feast day* of the Passover the priest shall wave it.”⁷ 12. And on the day when you wave the sheaf you shall make an offering^u and you shall perform *the offering of* a lamb, a year old, perfect, *without blemish*, as a burnt offering to *the name of*^w the Lord.⁸ 13. And its *minhah* shall be two tenths^x of fine flour^y soaked in oil, an *offering to be accepted* as an odor of good pleasure to *the name of* the Lord;^z and its libations shall be a fourth of a *hin* of wine. 14. And you shall not eat *new bread nor parched grain* nor dried ears until you have brought^{aa} the offering of your God. It is an everlasting statute throughout your generations in *every place* where your dwellings are.¹⁰ 15. From the day after the *first feast day of the Passover*, from the day that you brought the sheaf of waving, you shall count seven weeks; they shall be whole (weeks).¹¹ 16. Until after the seventh sabbath, *counting only from the day after the first feast day of the Passover*,^{bb} you shall count fifty days;

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^q Under influence of the preceding verse the text has: “on the first day.” CTg F: “seventh.”

^r Nfmg: “(on the) seventh (day) there will be a feast day and a (holy) convocation” = CTg F.

^s Nfmg: “the Memra of the Lord.”

^t CTg F: “to you.”

^u Lit.: “you shall make and you shall offer”; CTg F: “you shall offer.”

^w Nfmg: “(a lamb) perfect, male, a year old, as a burnt offering before (the Lord)”; CTg F: “a lamb,

perfect, without blemish, a male, a year old, as a burnt offering before the Lord.”

^x I.e., an ephah.

^y Nfmg: “mixed (with oil).”

^z CTg F: “an offering acceptable before the Lord as an odor of good pleasure.”

^{aa} Nfi: “(until) this day” (lit.: “until the time of this day”) : “until the time that you have brought”; = CTg F.

^{bb} The section “counting . . . Passover” is not in CTg F or HT.

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¹ Hebrew has, literally, “. . . on the morrow of the sabbath the priest shall wave it.” For this ancient ruling, which was upheld especially by the Pharisees over against the Sadducees, see LXX; Vulg.; Pesh.; *Allos*; Tg. Ps.-J.; Tg. Onq.; Klein, 1, 1986, 313; *Sifra Emor* Perek 10:5 (p. 105b); *b. Menah.* 65b–66a; Josephus, *Ant.* III, 250; Philo, *De spec. leg.* II 162; Grossfeld, 1988, 51, and Bamberger, 1975, 29.

⁸ Hebrew has: “And you shall offer (lit.: make) a lamb on the day when you wave the sheaf . . .” Tg. at first keeps the Hebrew “make,” but goes on to interpret it as “and you shall perform the offering”: see p. 7. For “without blemish,” see p. 8; it occurs also in the fragments edited by Klein, 1, 1986, 313. For “the name of the Lord,” see notes to Exod 6:7.

⁹ Hebrew has: “. . . in oil, a fire offering to the Lord, a sweet-smelling savor . . .” On “fire offering” as “offering,” see LXX; Tg. Ps.-J.; Tg. Onq.; Klein, 1, 1986, 313; and pp. 6–7 above. The treatment of “sweet-smelling savor” is discussed on p. 8; cf. Tg. Onq., Tg. Ps.-J., and Klein, 1, 1986, 313. For “the name of the Lord,” see notes to Exod 6:7.

¹⁰ Hebrew has: “And bread and parched corn and green corn you shall not eat . . .” *New bread* makes explicit what is implicit in the text, and is found also in LXX. For the whole verse, cf. very closely the fragments in Klein, 1, 1986, 313, where the words used by Tg. Nf to translate the three categories of produce are also found.

¹¹ Hebrew has: “And from the morrow of the sabbath you shall count . . .” See notes to vv. 2 and 11, and cf. Tg. Onq., Tg. Ps.-J., LXX, Vulg., *Allos*, and fragment in Klein, 1, 1986, 315. Hebrew has, literally, “you shall count seven sabbaths” which must, in the context, mean seven weeks, which Tg. expresses: see LXX, Vulg., and Grossfeld, 1988, 51, 53.

then you shall offer a *new minnah of the new (grain)*^{cc} *before the Lord.*^{dd12} 17. From your dwelling place you shall bring as bread to be waved two cakes of two tenths;¹³ they shall be of fine flour; they shall be baked with leaven, as first fruits for *the name of the Lord*. 18. And you shall offer with the bread^{ee} seven lambs a year old, perfect, *without blemish*, and one young bull and two rams; they shall be a burnt offering for *the name of the Lord*,^{ff} with their (corresponding) *minnah* and their libation,^{gg} *an offering which is accepted* as an odor of good pleasure before the Lord.^{hh14} 19. And you shall offer one male goat as a sin offering, and two lambs a year old as the sacrifice of *holy things*.¹⁵ 20. And the priest shall wave them with the bread of the first fruits as a wave offering before the Lord, with the two lambs; they shall be holy to *the name of the Lord*;ⁱⁱ *they shall be given as a gift* to the priest.¹⁶ 21. And you shall proclaim,^{jj} *as long as you live and endure, this day*^{kk} *a feast day* and you shall hold a holy convocation; you shall do no servile work; it is an everlasting statute for your generations, in every *place* where your dwellings are.¹⁷ 22. And when you gather the harvest of your land,^{mm} *you shall not complete the cutting of the last swathe*ⁿⁿ *that is in your fields* and neither shall you gather the gleanings of *your harvest*. You shall leave them for the poor and for the strangers. *Thus*^{oo} *says the Lord your God.*¹⁸ 23. And the Lord^{pp} spoke to Moses saying: 24. “<Speak to the children of Israel saying>:^{qq} ‘In the seventh month, on the

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^{cc} Lit.: “a *minah* of new” (*mnhh mn hḏth*) before the Lord; HT: “a new *minhah*”; Nfi: “a new (*minhah*)”; Ps.-J.: “a *minnah* of new bread”; CTg F = Nf.

^{dd} Nfm: “for the name” (of the Lord).

^{ee} CTg F: “with the bread of the first offering”; cf. v. 20.

^{ff} CTg F: “before the Lord.”

^{gg} Nfm: “and libations.”

^{hh} Nfm: “for the name” (of the Lord).

ⁱⁱ CTg F: “before the Lord.”

^{jj} CTg F: “and you shall, all of you.”

^{kk} Lit., in Nf and CTg F: “as the time of this day.”

^{mm} Nfm: “the harvest of the land.”

ⁿⁿ HT *peah*. See note to 19:9 above.

^{oo} Nfi: “says” (the Lord).

^{pp} Nfm: “the Memra of the Lord” = CTg F.

^{qq} Omitted through homoioteleuton; in CTg F.

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¹²The Targumic addition “counting only . . . the Passover” serves to strengthen the ruling of vv. 11 and 15: see also *Sifra Emor* Perek 12:1 (p. 106a). Nfm has “for the name of the Lord,” explained in notes to Exod 6:7.

¹³The “cakes” are found also in Tg. Onq., Tg. Ps.-J., LXX, and Pesh., while the fragments in Klein, 1, 1986, 315, and Pesh. specify the *place* of dwelling.

¹⁴On “without blemish,” see p. 8 and Klein, 1, 1986, 315. For “the name of the Lord,” see notes to Exod 6:7. Hebrew has: “a fire offering, a sweet-smelling savor to the Lord.” For the rendering of fire offering, see pp. 6–7 and cf. Tg. Onq., LXX, *Allos*, Pesh., and fragment in Klein, 1, 1986, 315. The treatment of “sweet-smelling savor” is discussed on p. 8 above; cf. Tg. Onq. and Klein, 1, 1986, 315.

¹⁵Hebrew “you shall make” has become “you shall offer,” as in Klein, 1, 1986, 315: see p. 7; and Hebrew “peace offerings” has become “sacrifice of holy things,” as in Tg. Onq., Tg. Ps.-J., and Klein, 1, 1986, 315: see p. 6.

¹⁶On “the name of the Lord,” see notes to Exod 6:7. “They shall be given as a gift” is a Targumic addition shared with fragments in Klein, 1, 1986, 315. The Hebrew has simply: “they shall be holy to the Lord, to the priest.” The Tg. agrees with LXX, “they shall belong to the priest who offers them,” and Vulg., *cedent in usum ejus*.

¹⁷“ . . . as long as you live and endure” is a Targumic addition found also in Tg. Ps.-J. and Klein, 1, 1986, 315. For the “feast day,” see notes to v. 2; the addition of *place* occurs also in the fragments edited by Klein, *ibid*.

¹⁸See notes to 19:9, which is almost a doublet of this verse, and cf. Tg. Ps.-J. and the fragment in Klein, 1, 1986, 315: this latter is very close to Tg. Nf. For “Thus says the Lord” rendering Hebrew “I am the Lord,” see p. 10.

first day of the month you shall hold a sabbath of *solemn rest*, a memorial day,^{rr} with the blowing of *shofar and alarm*,^{ss} a feast day and a holy convocation.¹⁹ 25. You shall do no servile work, and you shall offer *offerings before*^{tt} the Lord.”²⁰ 26. And the Lord^{uu} spoke with Moses saying: 27. “But on the tenth day of this seventh month is the *fast* of atonement.^{ww} It shall be for you a feast day and a holy convocation. You shall fast on it, and you shall offer *offerings before*^{xx} the Lord.”²¹ 28. And you shall not do any work on that same day for it is the *fast* day of atonement,²² to make atonement for you before the Lord your God. 29. For any person who is *able to fast*^{yy} and does not fast on this very same day of the *fast of the Atonement*^{zz} shall be blotted out from the *midst* of the people.²³ 30. And whoever does any work on this very same day,^a I shall blot out that person^b from the *midst* of the people.²⁴ 31. You shall do no work.^c It is an everlasting statute for your generations in every *place* where your dwellings are.²⁵ 32. It shall be for you a sabbath of solemn rest, and on it you shall fast. On the ninth day of the month^d from evening until (the following) evening you shall make your fasts; you shall take your rest

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^{rr} Lit.: “a good memorial”: a good remembrance.

^{ss} Nfmg: “a memorial with the sound of alarm”; = CTg F.

^{tt} Nfmg: “(offerings) to the name of the Lord.”

^{uu} Nfmg: “the Memra of the Lord”; = CTg F.

^{ww} Nfmg: “It is the fast day of the atonement.”

^{xx} Nfmg: “for the name of the Lord.”

^{yy} Nfmg 1°: (every) “person (lit.: “son of man”) who does not fast”; Nfmg 2°: (everyone who) “is capable of fasting”; = CTg F.

^{zz} Nfmg: “(and does not fast) on the day of the atonement”; CTg F: “and does not fast on that very day”; lit.: “as the time of this day.”

^a Lit.: “as the time of this day.”

^b Nfmg: “(any work) on the fast day of the atonement that person will be blotted out (from the midst)” = CTg F: “I will blot out that person”).

^c Nfmg: “and you shall not do any (work).”

^d CTg F: “of the month, at evening from evening to evening.”

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¹⁹ The addition of “solemn rest” is found also in the Geniza Fragment edited by Klein, 1, 1986, 317; once more, this fragment is very close to Tg. Nf in its translation of the whole verse. On the “good memorial,” see note to Exod 12:14. Hebrew has: “. . . a memorial of a trumpet blast, a holy convocation”: Tg’s “shofar and alarm” is partly reflected in Tg. Onq. and Tg. Ps.-J., which read “alarm.” On the “feast day,” see notes to v. 2.

²⁰ Hebrew has: “. . . and you shall offer their fire offerings to the Lord.” See pp. 6–7 and cf. Tg. Onq.; Tg. Ps.-J.; fragment in Klein, 1, 1986, 317; LXX; Vulg.; and Pesh. On Nfmg’s “name of the Lord,” see notes to Exod 6:7.

²¹ “Fast” renders Hebrew “day,” which Nfmg retains and interprets as “fast day”: so also fragment in Klein, 1, 1986, 317. On the addition of “feast day,” see Exod 12:16 and notes to v. 2; it is noteworthy that Philo, *De spec. leg.* I. 186; II. 193, also insists that this fast is a feast. On “offerings” for “fire offerings,” see pp. 6–7 and cf. Tg. Onq., Tg. Ps.-J., fragment in Klein, 1, 1986, 317, LXX, and Pesh. For Nfmg’s “name of the Lord,” see notes to Exod 6:7.

²² On the addition of “fast,” see also fragment in Klein, 1, 1986, 317.

²³ Hebrew has: “For every person (lit.: soul) who does not fast (lit.: is not afflicted) on this very same day shall be cut off from his people.” Specific requirement to fast is found in *Allos*, which has *nēsteusei egkratōs*. The qualification “who is able to fast” occurs also in Tg. Ps.-J.; Frg. Tg. P, V; and the fragment in Klein, 1, 1986, 317. Nfmg’s “of the fast of Atonement” is found also in Frg. Tg. P, V, and in Klein, *ibid*.

²⁴ With Nfmg, cf. fragment in Klein, 1, 1986, 317.

²⁵ For the addition of “place,” see Klein, 1, 1986, 317, and notes to v. 3.

and you shall observe the times of your appointed feasts^e with joy.”²⁶ 33. And the Lord^f spoke with Moses saying: 34. “Speak with the children of Israel saying: ‘On the fifteenth day of this seventh month shall be the feast of booths, for seven days, before the Lord. 35. On the first day you shall have a feast day and a holy convocation; <you shall do no servile work>.’^g 36. <Seven days you shall present offerings before the Lord. On the eighth day> you shall have a feast day and a holy convocation and you shall present offerings before the Lord. It is an assembly of joy;²⁷ you shall do no servile work. 37. These are the appointed feasts^h of the Lord which you shall proclaim feast days and holy convocations for presenting offerings before the Lord;ⁱ burnt offerings and minhahs, sacrifices^j and libations; the fixed amount of a day on its day;²⁸ 38. besides the offerings of the Lord^k which you present on the holy sabbaths of the Lord; besides your gifts, besides all your vows, besides all your freewill offerings which you will set aside for the name of the Lord.²⁹ 39. But on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate it as a feast day^m before the Lord seven days. On the first day there shall be a feast day and a holy convocation,ⁿ and on the eighth day

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^e CTg F: “the festivals of your appointed feasts.”

^f Nfmg: “the Memra of the Lord.”

^g Omitted in the text, Nfmg, and Nfi. The copyist omitted part of this and the following verse. It is in CTg F.

^h CTg F: “the orders of the appointed feasts.”

ⁱ Nfmg: “to the name (of the Lord).”

^j CTg F: “sacrifices” (a different word).

^k CTg F: v. 38: “besides all your vows, besides all

your gifts, besides all your free-will offerings that you give before the Lord.”

^m CTg F: “You shall celebrate the Lord’s festival day(?) for seven days. On the first day there shall be a sabbath of complete rest (lit.: “sabbath of sabbaths”) and on the eighth day there shall be a sabbath of complete rest.”

ⁿ Nfmg: “(on the first day) there will be a sabbath of complete rest.”

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²⁶ The addition of “on it” is found in the fragment in Klein, 1, 1986, 317, and stresses the obligation to act on the very day itself: so *b. Yoma* 81b; *Rosh Ha-Shanah* 9a. Hebrew has: “. . . on the ninth (day) of the month, (beginning) at evening, from evening to evening you shall sabbath your sabbath.” The first mention of sabbath is related to the joy of the festival, found also in the *editio princeps* of Tg. Ps.-J. (but not the MS of it: see Le Déaut, 2, 1979 [Lévitique] 483 and the fragment in Klein, 1, 1986, 317. Cf. also, in general terms, the Frg. Tg. P, V.

²⁷ For the “feast day,” see also fragment in Klein, 1, 1986, 319; *m. Ta’an.* 4:8, and notes to v. 2. “Offerings” represents Hebrew “fire offerings”: see pp. 6–7 and cf. Tg. Onq., LXX, and Pesh. Hebrew has: “. . . it is a solemn assembly,” *zrt*, (lit.: “closure”). With Tg., cf. fragment in Klein, 1, 1986, 319. Tg. Onq. and Pesh. stress the assembly aspect of the day.

²⁸ Nfmg’s “orders of appointed feasts” is close to Tg. Ps.-J. and fragment in Klein, 1, 1986, 319. On “offerings” for “fire offerings,” see pp. 6–7, Tg. Ps.-J., Tg. Onq., LXX, Pesh., and Klein, *ibid*.

²⁹ Hebrew has: “besides the sabbaths of the Lord . . . which you will give to the Lord.” The “offerings of the Lord which you present on the holy sabbath” seem to be peculiar to this Tg., but Pesh. has an insertion after “sabbaths of the Lord” which reads: “and apart from your offerings.” Tg.’s “set aside” is literally “separate,” rendering Hebrew “give,” and suggesting the status of the offering as a due, and the obligation of the offerer to present it. On “the name of the Lord,” see notes to Exod 6:7.

there shall be a *feast day and a holy convocation*.^{o30} 40. And you shall take on the first *feast day*^p the fruits of *productive trees*: *orange trees* and *lulabim*^q and *myrtle* branches and willows of the brook, and you shall rejoice before the Lord your God seven days.³¹ 41. And you shall celebrate it as a feast *before* the Lord seven days every year; (it is) an everlasting statute for your generations. You shall celebrate it in the seventh month. 42. You shall dwell in booths for seven days; all who are natives in Israel shall dwell in tents, 43. so that your generations may know that I made the children of Israel dwell in *the cloud of the glory of my Shekinah in the form of tents* when I brought them out *redeemed*^s from the land of Egypt. I am the Lord your God.”^{t32} 44. And Moses declared the *orders*^u of the appointed feasts of the Lord *and taught them* to the children of Israel.³³

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^o Nfmg: “(and on the eighth day) there will be a sabbath of complete rest.”

^p Nfmg: “(on) the first (day).”

^q Branches of palm trees.

^r Nfmg: “(so that your generations may know that) under the cloud(s) in the form of tents I made the children (of Israel) dwell”; = CTg F.

^s Nfmg: “when I brought them out redeemed” (lit.: “in my bringing them out redeemed”); = CTg F.

^t Nfi: “the Lord (your God)”; Nfmg: “thus says the Lord (your God)”; = CTg F.

^u Nfmg: “the order of (the feasts).”

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³⁰ Hebrew has: “. . . on the first day there shall be solemn rest (*šbtwn*), and on the eighth day there shall be solemn rest (*šbtwn*).” On the feast day, see v. 2.

³¹ Hebrew has: “And you shall take on the first day choice fruit of the tree: branches of palm trees, a branch of a leafy tree, and willows of the brook, and you shall rejoice before the Lord your God seven days.” Note that the first day of Sukkoth is regarded as a “feast day,” on which see notes to v. 2. The requirements for the feast are listed: they come from “praiseworthy trees” (so also Tg. Ps.-J., *Allos*, and the fragment in Klein, 1, 1986, 319). The four “kinds” are interpreted in accordance with tradition. Thus Hebrew *hdr* (a type of tree) is rendered as the *’etrog*, the citrus fruit, as in Tg. Onq.; Tg. Ps.-J.; fragment in Klein, 1, 1986, 319; Frg. Tg. V; Pesh.; and *Allos* (*kitrin*) among the versions: see also *Sifra Emor* Pereq 16:4 (p. 108b); *j. Sukk.* 3:5; *Lev. R.* 30,8; *PRK* 28. “Branches of palm trees” is interpreted as the *lulabim*, as in Tg. Onq.; Tg. Ps.-J.; fragment in Klein, op. cit., 319; Frg. Tg. V; Pesh.; and *b. Sukk.* 32a. The “leafy tree” becomes the “myrtle,” as in Tg. Ps.-J. and Tg. Onq.; fragment in Klein, op. cit., 319; Pesh. among the versions; *Sifra Emor* Pereq 16:6 (p. 108b); *Lev. R.* 30,8; *j. Sukk.* 3:5; *b. Sukk.* 31a; *PRK* 28. The “willows of the brook” make up the fourth “kind,” unchanged from the Hebrew: so also Tg. Onq. and fragment in Klein, 1, 1986, 319. These requirements correspond with notices in *Jub.* 16,20-31; 2 Macc 10:6; Josephus, *Ant.* III. 245: see further Grossfeld, 1988, 53; Bamberger, 1975, 29, and Le Déaut, 2, 1979 (*Lévitique*) 484, who notes that an Aramaic letter of Bar Kokhba lists the four “kinds” needed for Sukkoth, using the same words as Tg. Nf and Tg. Ps.-J.

³² Hebrew has: “. . . that I made the children of Israel dwell in booths when I brought them out of the land of Egypt. I am the Lord your God.” The Tg. uses the Aramaic word *myllyh* for “booths,” which derives from a root meaning to “cover” and to “protect”; the same root is used by Tg. Onq.; Tg. Ps.-J.; the fragment in Klein, 1, 1986, 319; and Pesh. Thus it is that God made Israel dwell under the protection of his cloud in the likeness of booths or tents. See *Sifra Emor* Pereq 17:11 (p. 109a), the opinion of R. Akiba; *b. Sukk.* 11b, where it is the opinion of R. Eliezer, and further discussion of these passages in Grossfeld, 1988, 319; and for Nfmg’s “thus says the Lord,” see p. 10 above.

³³ For the “orders” of the feasts, see notes to v. 2, Tg. Onq.; Tg. Ps.-J.; fragment in Klein, op. cit., 319; Nfmg; and *Sifra Emor* Pereq 17:12 (p. 109a, which latter speaks of the halakoth of the festivals). For the addition “and taught them,” see Tg. Onq., Tg. Ps.-J., and fragment in Klein, 1, 1986, 319.

CHAPTER 24

1. And the Lord^a spoke with Moses saying: 2. “Command^b the children of Israel to take *and to bring*^c to you pure oil from beaten olives for the illumination, *to arrange the lamps*^d continually.¹ 3. Outside the veil of the testimony in the tent of meeting Aaron shall arrange them.^e (It shall burn) from evening to morning before the Lord continually. It shall be an everlasting statute throughout your generations. 4. He shall arrange the lamps upon the pure lampstand^f continually. 5. And you shall take fine flour and you shall bake it into twelve cakes; two tenths^g (of an *ephah*) shall be *in each* cake. 6. And you shall place them in two rows, six *rows, cakes, in each row*,² upon the pure table,^h before the Lord. 7. And you shall put pure frankincense upon each row, that it may be the bread (offered) as a memorial *before* the Lord.ⁱ³ 8. Every sabbath day he shall arrange it before the Lord continually. It is an everlasting statute before the children of Israel.^j 9. And it shall be for Aaron and for his sons and they shall eat it in a holy place, because it is a most holy thing for him from *the offerings*⁴ of the Lord, as an everlasting statute.” 10. And the son of an Israelite woman, who was the son of an Egyptian, went out^k in the midst of the children of Israel, and the son of the Israelite woman and an Israelite^m man quarreled in the camp. 11. And the son of the Israelite woman *expressed* <the

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^a Nfmg: “the Memra of the Lord.”

^b Nfmg: “I commanded the (children of Israel)”; A. Díez Macho (1971, 174): “command you, (the children of Israel).”

^c Nfmg: (to take) “for you.”

^d Nfmg: “lamps.”

^e Lit.: “(Aaron shall arrange) it,” which is a translation of the singular of HT, although in the preceding verse the singular (*ner*, “lamp”) of MT was translated in the plural.

^f I.e., made of pure gold; Nfi: “before the Lord (con-

tinually).” This reading of Nfi, although omitted in the text, corresponds to HT.

^g Nfmg: “one cake : two (tenths).”

^h That is, the table is of pure gold.

ⁱ Nfmg: “(that it may be) food (offered) as a memorial, an offering acceptable to the name of the Lord.”

^j Or: “it is an agreement forever from the children of Israel.” Nf = HT.

^k Nfmg: “(went out) among (the children of Israel).”

^m Nfmg: “a son of Israel.”

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¹ Hebrew has: “. . . for the illumination, to set up a lamp continually.” The plural “lamps” is read also by Tg. Onq., Tg. Ps.-J., Vulg., and Pesh.

² Hebrew has: “And you shall set them as two rows, six (to) the rows . . .” Tg.’s text is here confused and should indicate that six are to be set out in one row and six in another: cf. Tg. Ps.-J.

³ Hebrew has: “. . . a memorial, a fire offering to the Lord.” Tg. omits “fire offering,” which Nfmg has as “offering”: see pp. 6–7, Vulg., Pesh., Tg. Onq., Tg. Ps.-J. On “the name of the Lord,” see notes to Exod 6:7.

⁴ On “offerings” for Hebrew “fire offerings,” see Tg. Onq., Tg. Ps.-J., LXX, Vulg., Pesh., and pp. 6–7 above.

holy Name>ⁿ with blasphemies and he reviled (it).⁵ And they brought^o him to Moses. And the name of the woman was Shelomith, the daughter^p of Dibri, from the tribe of the sons^q of Dan. 12. This was one of the four legal cases that rose up before Moses, and he decided them in the understanding from above. In two of them Moses^r was quick,^s and in two of them Moses was slow. In the former and in the latter he said: "I did not hear."^t In (the judgment of) impure persons who were not able to observe the Passover, and in the judgment of the daughters of Zelophehad Moses was quick, because their cases were civil cases.^u (In the judgment) of him who gathering wood^w desecrated the sabbath wilfully, and (in the judgment) of the blasphemer who expressed his holy Name with blasphemies, Moses was slow, because their cases were capital cases, and in order to teach the judges who would rise up after Moses to

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ⁿ Omitted in the text; added in Nfi.

^o PVN: "and the son of an Israelite woman reviled the Explicit Name and despised (it)"; Nfmq: "the Explicit (Name) and despised (it) and they brought"; cf. PVN; Levita, *Meturg*: "the Special Name."

^p Nfi: "the daughter" (another word).

^q Nfi: "(of the tribe) of Dan."

^r Nfmq: "(before Moses) our master; in two of them"; cf. VN.

^s Nfmq: "(and in two of them Moses was) quick: with the blasphemer who blasphemed the holy Name and with him who gathering wood desecrated the sabbath wilfully, Moses was slow, because their case was a capital case; but with unclean persons who were not able to observe (the Passover)"; cf. VN; P: "This is one of the four legal cases which came in before Moses the prophet and he relied on the understanding from above. In two of them Moses was slow and in two of them Moses was quick. In the (case of the) blasphemer who reviled the holy Name with blasphemies, and in the case of the wood gatherer who gathered wood on the sabbath day Moses was slow because the judgments in their cases were judgments of capital sentence, and in the (case of the) unclean persons who

were unable to observe the Passover at its proper time and in the judgment case of the daughters of Zelophehad Moses was quick, because the judgments in their cases were civil judgments (lit.: "judgments of wealth"). In one and the other case Moses said: I have not heard, in order to teach to the judges (text: "teach judgment to the judges," with "judgment" crossed out) who were to arise after Moses to be quick in civil cases and slow in cases of capital sentence so as not to hastily put to death (even) the one who deserves to be put to death by the law and that they should not be ashamed to say: "We have not heard." Moses their master had already said: I have not heard. And they kept him in prison until such time as it was clarified for them from before the Lord by which judgments they should judge him."

^t This means: "I am not able to give a decision."

^u Nfmq: "(because their cases were civil cases); in the former and in the latter he said I have not heard—to teach the judges who were to rise up after Moses to be slow in capital cases and quick in civil cases, lest they be ashamed to say: We did not hear. Moses our master also said: I have not heard"; = P.

^w Cf. Num 15:32.

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⁵ Hebrew has: "And the son of an Israelite woman cursed [wyqb] the Name and blasphemed [wyql] . . ." As Grossfeld, 1988, 55, points out, the Hebrew root *nqb* may mean "curse" and also "pronounce": for the latter sense, he cites Gen 30:28; Num 1:17; and Isa. 62:2. The root *ql*, however, means only "to curse." Thus Tg. understands the first verb as indicating the pronouncing or expression of God's Name: the man had uttered the Tetragrammaton with its proper vowels, which was permissible only within the confines of the Temple (see notes to Lev 16:8–9). For "express" as a rendering of "cursed," see Tg. Onq.; Tg. Ps.-J.; *Sifra Emor* Parashah 14:2 (p. 110b); *b. Sanh.* 56ab. Pesh. uses the same root as Tg. here, and LXX states that the man "named the Name and cursed." For the "holy Name" of Nfi, cf. Tg. Ps.-J. The reading "with blasphemies" is probably an attempt on Tg.'s part to give the sense of "curse" to the first verb; but the uttering of the Name in profane circumstances was, of course, one of the best-known examples of blasphemy; see also *Allos*.

be quick in civil cases and slow in capital cases, so that those would not kill quickly (even) one deserving according to the law to be killed,^x lest acquittal be found for him from another angle in the trial; lest they be ashamed to say “we have heard.” And they guarded him in prison until it is declared to them from before the Lord by which judgment they should put him to death.^{y6} 13. And the Lord^z spoke to Moses saying: 14. “Bring him who blasphemed^{aa} outside the camp, and those who heard^{bb} will lay their hands upon his head, and all the people of⁷ the congregation will stone him. 15. And with^{cc} the children of Israel you shall speak saying: ‘Any man who pronounces the name of God in blasphemy⁸ will receive^{dd} (the punishment of) his sins. 16. And whoever pronounces the name of the Lord in blasphemy shall surely be put to death;^{ee} all the people of the congregation will stone him. Sojourners as well as natives, when one pronounces the name of God in blasphemy^{ff} he shall be killed.⁹ 17. And if a man kills¹⁰ any life of a man,^{gg} he shall surely be

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^x Nfi: “or (rest . . .).”

^y Nfmg 1° 2°: “(And they shall guard him in prison) for it has not yet been explained (to them) (from before the Lord) with what judgments he was to be treated”; cf. VN.

^z Nfmg: “the Memra of the Lord.”

^{aa} Nfi, Nfmg: “(bring) the blasphemer.”

^{bb} Nfmg: “all those who heard (him)”; Nfi: “he who heard him”; namely, he who was witness.

^{cc} Nfmg: “to (the children of Israel).”

^{dd} Nfmg: “(whoever) reviles (the name of) his God, shall receive . . .”

^{ee} Nfmg: “and he who despises the name of the Memra of the Lord shall surely be put to death.”

^{ff} Nfmg: “when he blasphemes the Name with blasphemies.”

^{gg} Nfmg: “(life) of a human being,” (lit.: “of a son of man”).

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⁶ Hebrew has: “and they put him in custody, until the will of the Lord be expressed to them.” The long aggadah about the four cases is well known, being found in almost exactly the same words at Tg. Nf and Tg. Ps.-J. of Num 9:8; 15:34; 25:7, where the other cases in question occur; cf. *Sifre Num.* 9:8. Frg. Tg. P, V also exist for this verse. The words of Moses “I have not heard . . .” are almost a fixed formula for suggesting that he did not know or had forgotten the relevant law, as in *m. Meg.* 9:3; 11:7, expounded by Le Déaut, 2, 1979 (*Lévitique*) 488–489. Tg. Nf concludes with the note that they should wait until declaration from the Lord by which judgment he be executed: so also Frg. Tg. P, V. We may contrast *Sifra Emor Parashah* 14:5 (p. 111a), that they did not know whether he were guilty of death or not.

⁷ On the addition of “people,” see p. 11.

⁸ Hebrew has: “. . . any man who curses [yql] his God . . .” Here Tg. has used the verb “express, pronounce,” to render *qll*, just as it used the same verb to render *nqb* in v. 11. See *b. Sanh.* 56a; *Sifra Emor Perek* 19:5 (p. 111a). Philo assumes that both this and the following verse refer to pronouncing the Name with blasphemy: see *De vita Mosii* II. 206–208.

⁹ Hebrew has: “And he who curses [wnqb] the Name of the Lord shall surely be put to death: all the congregation shall surely stone him . . . when he curses [bnqbw] the Name he shall be put to death.” See *Mekhilta de R. Ishmael* Nezikin 5:98–105; *Mekhilta de R. Simeon b. Yoḥai* p. 173, where the Targumic understanding of this verse appears to be assumed. As in v. 11, *nqb* is understood as “pronounce”: cf. Tg. Ps.-J., Tg. Onq., Pesh. Tg. Ps.-J. also adds “and reviles.” On Nfmg’s use of the formula “the Name of the Memra” to indicate the pronounced Tetragram with its proper vowels, see Hayward, 1981, 100–101. The evidence cited there is to some extent corroborated by *Test. of Moses* 8:5, adduced by Le Déaut, 2, 1979 (*Lévitique*) 491, in the light of an observation by E.M. Laperrousaz. The Hebrew *bnqbw* is made to refer to pronunciation, as in Tg. Ps.-J. (but not Tg. Onq.). See also LXX: “And he who names the Name of the Lord, let him die the death . . . let him die for naming the Name of the Lord”: both Aquila and Pesh. at the end of this verse condemn the naming of the Name of the Lord.

¹⁰ Hebrew has: “smites” for Tg.’s “kills”: so also Tg. Nf; Tg. Ps.-J., Pesh.; *Mekhilta de R. Ishmael* Nezikin 4:1–4; 8:15–18; *Mekhilta de R. Simeon b. Yoḥai*, pp. 168–169.

killed.^{hh} 18. And whoever *kills* the life of a beast, he shall make recompense for it; a (life) shall *make recompense*¹¹ for life.ⁱⁱ 19. And if a man causes a defect in his neighbor, as he has done it shall be done to him: 20. fracture *shall repay* fracture, eye *shall repay* eye, tooth *shall repay* tooth; the blemish that has been caused^{jj} to a man,^{kk} shall be caused to him.¹² 21. And whoever *kills* a beast shall make recompense for it; but whoever *kills* a man^{mm} shall be put to death.¹³ 22. You shall have only one procedure; it shall be the same for the sojourner as for the native;ⁿⁿ for I am the Lord your God.” 23. When Moses had spoken with the children of Israel, they brought the one who had blasphemed outside the camp, and they stoned him with stones. Thus the children of Israel did as the Lord^{oo} had commanded Moses.

CHAPTER 25

1. And the Lord spoke with Moses <on Mount Sinai>^a saying: 2. “Speak with the children of Israel and say to them: ‘When you come into the land which I give you, the land shall keep a sabbath to *the name of* the Lord.’^{b1} 3. Six years you shall sow your fields,^c and six years *you shall prune*^d *your vineyards* and gather in its

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^{hh} Nfmg: “(. . . of a man) he shall be killed.”

ⁱⁱ Nfmg: “beast for beast.”

^{jj} Lit.: “that has been given . . . shall be given to him.”

^{kk} Nfmg: “to his companion” (or, “neighbor”).

^{mm} Lit.: “a son of man”; Nfmg: “and the one who kills a man (another word) shall be put to death.”

ⁿⁿ Nfmg: “the same for the sojourners as for the natives.”

^{oo} Nfmg: “the Memra of the Lord.”

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¹¹On “kills” rendering Hebrew “smites,” see note to v. 17, and cf. Tg. Onq., Tg. Ps.-J., and Pesh. The Tg.’s “make recompense for” stands in place of Hebrew “instead of,” and is the same expression used in legal portions of Exodus: see particularly notes to Exod 21:23.

¹²Very similar is Frg. Tg. V: see also notes to Exod 21:24.

¹³See notes to v. 17.

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^a Omitted in the text; added in Nfi.

^b Nfmg: “(the land shall repose) with rest and repose before the Lord.”

^c Nfmg: “(six years) of days you shall sow your fields”; Nfi: “(you shall sow) your field.”

^d Taking the rare verb *zbr* of text (probably a phonetic variant of *zmr* of HT, found only here and in v. 5, as meaning “prune.” Nfi: *ibzrwn* = “you shall scatter” (?). Nfmg: “(six years) of days you shall cut (your vineyards).”

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¹On “the name of the Lord,” see notes to Exod 6:7.

produce.² 4. But in the seventh year there shall be a sabbath of solemn rest for the land, repose *before* the Lord.^e You shall not sow *your* fields, nor *prune*^f *your* vineyards.³ 5. You shall not reap the second crops of your harvests,^g nor shall you pluck the grapes you left behind.^h It is a sabbath of solemn rest for the land.⁴ 6. And (the produce of the) restⁱ of the land shall serve as food for you, for your manservant, for your maidservant, for your hired servant, for your immigrant and for the stranger who sojourns among you.^{j5} 7. For your cattle also, and for the wild animals that are in your land all the produce (of the land) shall serve as food.^{k6} 8. And you shall count^m seven reposes;ⁿ seven times seven years, so that the days of the (seven)^o reposes of years shall be to you forty-nine years.^{p9} 9. And you shall cause the trumpet of alarm to sound in the seventh month, on the tenth day of the month; on the fast^{q7} day of the Atonement you shall cause the trumpet to sound in all your land. 10. And you shall declare the fiftieth year holy, and you shall announce liberty for the land,^q for all its inhabitants. It shall be a jubilee for you, and you shall return, each man to his own property, and you shall return, each man to his own family. 11. The fiftieth year will be a jubilee year for you: you shall not sow and you shall not reap your second crops,^r nor shall you cut your abandoned (grapes).^s 12. For it is a jubilee;^t it shall be holy for you; the (spontaneous) produce from the open field you shall eat. 13. In this year of jubilee you shall return each

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^e Nfmg: "rest and repose (before the Lord)."

^f Cf. note d to the preceding verse; Nfmg: "you shall (not) cut (your vineyards)."

^g Nfmg: "You shall not reap the spontaneous growth of your fields."

^h Nfmg: "Your (grapes of the year) of rest"; or: "your abandoned grapes."

ⁱ Nfmg: "(the produce of) the sabbath (of the land)."

^j Nfmg: "(as food) for you, for your man servants, for your maidservants, for your hired servants, for your immigrants: for those who sojourn with you"; Nfi: "(. . . maidservant) and for the strangers, who sojourns (among you)."

^k Nfmg: "as nourishment."

^m Nfmg: "you shall count" (?).

ⁿ I.e., seven periods during which the land "reposes" (or lies fallow).

^o Omitted in text.

^p Nfmg: "(seven) weeks of years, seven times (years: an extra word) so that the days of the seven weeks of years shall be to you forty" (=nine years).

^q Nfmg: "and you shall proclaim liberty in the land."

^r Nfmg: "(you shall not reap) the spontaneous growth"; cf. v. 5.

^s Nfmg: "(nor shall you cut) the grapes of repose" (= abandoned); cf. v. 5.

^t Nfmg: "a jubilee."

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² Hebrew has: "For six years you shall sow your field, and for six years you shall prune your vineyard . . ." See the Apparatus and below, v. 4, for the same rendering of the Hebrew in the Tg.

³ For Nfmg's "rest and repose," cf. 23:3. Tg. has plurals here for the singulars of the Hebrew text, as do Tg. Ps.-J. and Pesh.

⁴ Hebrew has: "You shall not harvest that which grows of itself of your harvest, and the grapes of your undressed vine you shall not gather: it shall be a year of sabbath for the Lord." For the "plucking" of the grapes, Tg. uses Aramaic root *qtp* along with Tg. Ps.-J. and Pesh.

⁵ Nfmg and Pesh. have plurals for Hebrew singulars.

⁶ The plural forms of the Tg. as against the singulars of the Hebrew are found also in Vulg. and Pesh.

⁷ On the addition of "fast," see 24:27, 28, 29.

one to his own property. 14. And if you sell to your neighbors, or^u buy^w from your neighbors, you shall not wrong one another.^x 15. According to the number of years after the jubilee you shall buy^y from your neighbor; according to the number of productive years (that remain) he shall sell^z to you. 16. According to the number of years you shall increase its selling *price*; and according to the fewness of years you shall decrease its selling *price*,^{aa} for it is the number of the harvests^{bb} he is selling to you. 17. And you shall not injure one another, but you shall fear^{cc} *your* God; for I am the Lord your God. 18. Therefore you shall do my statutes and you shall observe my *ordinances*⁸ and do them, so that you may dwell in the land in security. 19. And the land will give the fruits *of its produce*⁹ and you shall eat and be satisfied, and you shall dwell in it in security. 20. And if you say: “What shall we eat in the seventh year if we do not sow or gather in *its produce*?”¹⁰ 21. I shall command my blessing^{dd} upon you in the sixth year so that *the land* will bring forth *the fruits of its produce*^{ee} for three years.^{ff}¹¹ 22. And you shall sow in the eighth year and you shall eat the old produce until the ninth year; until *the fruits*^{gg} of its produce come in you shall eat the old.^{hh} 23. And the land shall not be sold in perpetuity, because the land is mine; for you are inhabitantsⁱⁱ and sojourners *before* me.^{jj}¹² 24. And in all the land you possess you shall grant a redemption to the land. 25. If your brother becomes poor and sells some of his property, his nearest *relation*^{kk} shall come¹³ and redeem what his brother sold. 26. And if a man has no redeemer, but

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^u Nfmg: “(or) if (you buy from your neighbors).”

^w Our text has 2nd pers. plural; HT and Onq. have sing.

^x Lit.: “a man his brother”; Nfmg: “(a man) his companion.”

^y “You . . .”: singular form in text; Nfmg: “you” (plur.).

^z Nfmg: “(you shall buy from) your neighbors; according to the number of productive years (that remain) he shall sell.”

^{aa} Nfmg: “(you shall decrease) its selling” (= its selling price).

^{bb} Nfmg: “(the number of) harvests.”

^{cc} Nfmg: “(you shall fear) before (your God).”

^{dd} Nfmg: “the order of (my blessing).”

^{ee} Nfmg: “(so that the land will bring forth) as produce, food (for three years).”

^{ff} Nfmg: “(for three years) of days.”

^{gg} Nfmg: “(until) the arrival of the fruits.”

^{hh} The text has the feminine form of the word; Nfmg has the masculine form.

ⁱⁱ The copyist first wrote “strangers” (*giyyorin*), which was afterwards changed to “inhabitants” or “dwellers” (*dayyarin*).

^{jj} Nfmg: “(and the land shall not be sold) in perpetuity, for all the land belongs to the name of the Lord, although you are dwelling as strangers and sojourners with me.”

^{kk} Nfmg: “his nearest redeemer (= *goel*) (shall come).”

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⁸For “ordinances,” which is literally “orders of judgments,” see p. 9 and Tg. Ps.-J.

⁹As in vv. 21 and 22, Hebrew has “its fruits” for Tg.’s “fruits of its produce.”

¹⁰Hebrew has: “our produce” for “its produce.”

¹¹Hebrew has: “. . . and it shall make produce for three years.” Tg. supplies “the land” as subject of the verb; similarly LXX.

¹²Hebrew has: “. . . for you are strangers and sojourners with me.”

¹³Hebrew has: “. . . then his redeemer [*go’el*] shall come . . .”; Tg. Nf identifies this character. Tg. Ps.-J. has “his redeemer who is near to him,” like Tg. Onq. Pesh. has exactly the same expression as Tg. Nf. See also LXX *ho agchisteuōn autōi* and *Sifra Sinai* Pereq 5:1 (p. 116a).

becomes prosperous and finds means^{mm} for its redemption, 27. he shall reckon the years (of) its sale,ⁿⁿ and he shall pay back what remains^{oo} (until the jubilee year) to the man to whom he sold it, and he shall return to his property. 28. But if his hand^{pp} does not find means to pay him back, what was sold shall remain in the possession of (him) who bought it^{qq} until the year of jubilee; in the jubilee (what was bought) shall go out (redeemed) and he shall return to his property. 29. And if a man sells^{rr} the *place* of a dwelling house of a city *surrounded* by a wall, he shall have the right of its redemption until the year of its sale is completed;^{ss} (only) for a *certain number* of days shall its redemption be possible. 30. But if it is not redeemed before a whole year is completed, the house that is in a walled city shall belong^{tt} in perpetuity to him who bought it throughout his generations; it shall not go out (redeemed) in the jubilee. 31. But the houses of villages^{uu} which have^{ww} no walls round about shall be reckoned (as situated) in *the limits* of the land;^{xx} they shall have the right of redemption and in the jubilee they shall go out free. 32. And as regards the cities of the Levites, the houses of the cities of their property, the Levites will always have the right of redemption. 33. And as regards that which any of the Levites^{yy} must redeem, the house that was sold in a city of their possession shall come out (redeemed) in the jubilee, because the houses of the cities of the Levites are their^{zz} property in the midst of the children of Israel. 34. But the field of the suburbs of their^a cities may^b not be sold, because it is their property forever. 35. And if your brother becomes poor and is unable to support himself with you, you shall maintain him; as a stranger and a sojourner he shall be with you. 36. You shall not receive^c interest or usury from him, but you shall fear *your* God, and let him live as your brother with you. 37. Do not give him your money at interest, and do not give him your food at usury.^d 38. I am the Lord your God who brought you out *redeemed*^e from the land of Egypt, to give you the land of (Canaan),^f so that *my*

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^{mm} Lit.: “but his hand meets and finds means (for its redemption)”; Nfmg: “but his hands meet and find . . .”; cf. v. 28.

ⁿⁿ The number of years that have passed since he sold his property; Nfmg: “the years of (its sale).”

^{oo} Nfmg: “(he shall pay back) the remainder (until the jubilee year) to the man (to whom he sold it).”

^{pp} A semitism meaning: “if it is not within his power to acquire the money . . .”; Nfmg: “(but if) his hands do not find (means).”

^{qq} Nfmg adds the demonstrative pronoun “him,” not found in the text.

^{rr} Nfmg: “(and if a man sells) a dwelling house (of a city).”

^{ss} Nfmg: “(until) the end (lit.: the completion of) (the year of its sale).”

^{tt} Nfmg: “he shall confirm (the house that).”

^{uu} Nfmg: “(but the houses) of the suburbs” (or: “open places”) (*prwwyl*). Greek or Latin loan word *peribolaion*, *perivolium*.

^{ww} Nfmg: “(which) has no wall round about.”

^{xx} Nfmg: “(they shall be reckoned as) of the field of the land.”

^{yy} Nfmg: “And he who (or: “that which”) any of the Levites must redeem.”

^{zz} The text has “their” property, but a vertical line in the text itself indicates the confusion of persons.

^a “Their” is the reading of HT, PVN, Onq, and Ps.-J.; but both Nf text and Nfmg have “your (cities).”

^b Nfmg: “(but the field) of the suburbs (*prwwly*; in text and *Aruch*: *prwyry*) of your (?) cities” (the same words with different pronunciation); PVN: “and the field of the suburbs of (*prwwly*) their cities . . .”

^c Nfmg: “You shall (not) take (interests or . . .).”

^d Verse 37 in PVN; identical with Nf.

^e Nfmg: “(who) redeemed (you) and brought you out redeemed.”

^f The text has “Egypt.” A few strokes over the word indicate the mistake, but “Canaan” is not added.

Memra may be for you a *redeeming* God.¹⁴ 39. And if your brother becomes poor and sells himself to you, you shall not enslave him^g *as is the custom* for slaves.¹⁵ 40. He shall be with you as a hired servant as a sojourner; he shall serve with you^h until the year of the jubilee. 41. And he shall go out (redeemed) from your presence,ⁱ he and his children with him, and he shall return to his family and he shall return to the property of his fathers. 42. For they are my servants^j whom I brought^k out *redeemed* from the land of Egypt; they shall not be sold *as is the custom* for slaves.¹⁶ 43. You shall not make him serve^m with harshness, but you shall fear *your* God. 44. As regards manservants and maidservants whom you may have:ⁿ from the nations that are round about you, *only from them*^o shall you buy man servants and maidservants.¹⁷ 45. And also from among the immigrants who sojourn among^p you, from them you may buy, and from their families who are with you and whom they begot in your land, and they shall be your property. 46. And you may bequeath them to your sons after you as an inheritance and a property for ever; you may compel them to work; but as regards your brothers, the children of Israel, one shall not make^q another serve with harshness. 47. And if a stranger or sojourner who is with you becomes rich, and your brother who is with *you*^r becomes poor, and sells himself to the stranger *or* sojourner who is with you, or to the offspring of a stranger's family, 48. after he sold himself he will have the right of redemption;^s one of his brothers shall redeem him, 49. or his paternal uncle or the son of his paternal uncle shall redeem him, or a near kinsman^t of his family may

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^g Nfmg: "you shall (not) make him serve, according to the laws (of slaves)."

^h Nfmg: "he shall serve (lit.: "beside") you."

ⁱ Nfmg: "(and he shall go out free) from beside you."

^j Text has: "they are the servants."

^k Nfmg: "(for) they are (my servants) whom I redeemed and brought out (redeemed)."

^m Nfmg: "you shall (not) make him labor" (another verb).

ⁿ Lit.: "as regards your (sing.) man servants, and your (sing.) maid servants whom you (sing.) may have"; Nfmg: "as regards your (plur.) man servants and your (plur.) maid servants whom you (plur.) may have."

^o Nfmg: "(that are round about) you; from them (shall you buy)."

^p Nfmg: "(who sojourn) with you."

^q Nfmg: "make (another) labor" (another word).

^r HT, Onq., Ps.-J. have: "with him." The reading "with you" of Nfmg, which the annotator refers to the first "with you" of the verse, should probably be referred to the second one; the reading of Nfmg, although identical with the text, is added in order to *confirm* the reading "with you," against HT, Onq., and Ps.-J.

^s Nfmg: "after he has sold, he will have a redeemer: one of (his brothers)."

^t Lit.: "or his father's brother or his father's brother's son"; Nfmg: "(or) his paternal uncle, or the son of his paternal uncle shall redeem him, or a near kinsman" (other words).

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¹⁴For the addition of "redeemed," see Exod 3:10 and notes. With Nfmg, cf. Tg. Ps.-J. The Memra as redeemer God is discussed above in notes to 22:33.

¹⁵Hebrew has: ". . . you shall not make on him the service of a slave." Tg.'s "as is the custom" is *knymwsy*, a loan word from the Greek *nomos*, found also in Tg. Ps.-J.

¹⁶On the addition of "redeemed," see notes to Exod 3:10, above, v. 38, and Tg. Ps.-J. Hebrew has: ". . . and they shall not be sold as slaves."

¹⁷Nfmg's plural is found also in Tg. Ps.-J. "Only" is an addition, expressing the view found also in Philo, *De spec. leg.* II. 123; b. *Qidd.* 67b.

redeem him; or if he grows rich he may redeem himself. 50. And he shall reckon with him who^u bought him from the year he sold himself to him until the year of the jubilee and the price of his sale shall be according to the number of years; his time shall be reckoned according to the days of a hired servant.^w 51. If there are still many years, according to the (number of the) *years* he shall refund the price of his redemption from the price of his sale.¹⁸ 52. If there remain but a few years until the year of jubilee, he shall reckon with him; according to the years of service due from him^x he shall refund the price of his redemption. 53. As a servant hired year by year he shall be with him, he shall not be made to serve^y with harshness before you. 54. And if he is not redeemed in this way he shall go out (redeemed) in the year of the jubilee, he and his sons with him. 55. Because the children of Israel *are* servants to *my name*, they are my servants whom I brought^z out *redeemed* from the land of Egypt. I, the Lord, your God.^{aa}¹⁹

CHAPTER 26

1. 'You shall not make for yourselves idols^a or (images),^b nor shall you erect pillars for yourselves, nor shall you place a stone which is a molten idol^c in your land to bow down *before* it, for I am the Lord^d your God.¹ 2. You shall observe (my)^e

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^u Nfmg: "(with) him (who bought him)."

^w Lit.: "according to the days of a hired servant shall it be with him"; Nfmg: "according to the day of a hired servant it shall be to him."

^x Lit.: "according to his years."

^y Nfmg: "he shall (not) be made to labor" (another verb).

^z Nfmg: "they are servants whom I have redeemed and brought out (redeemed)."

^{aa} Nfmg: "thus says the Lord (your God)."

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¹⁸ Hebrew has: "If there still be many years, according to them he shall return his redemption price out of the money of his purchase."

¹⁹ "To me" has become "to my Name," as so often: see notes to Exod 6:7. On the addition of "redeemed," see Tg. Ps.-J. and notes to Exod 3:10. Nfmg's "I have redeemed and brought out redeemed" makes the same point more forcibly. For "thus says the Lord," see p. 10.

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^a Nfmg: "molten idols (you shall) not . . ." This variant is probably in the wrong place and may really refer to "nor shall you place a stone which is a molten idol."

^b The word has been erased by the censor.

^c Nfmg: "(a stone) which is an idol"; or: (a stone) "of an idol" (= a stone idol).

^d Nfmg: "to bow down in front of it, I am the Lord."

^e The text has "*his* holy sabbaths," (lit.: "the sabbaths of his holinesses").

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¹ The expression "stone which is a molten idol" renders *mskylt*: cf. witnesses to Tg. Onq. Ar s* v*, Pesh., and Sam. Nfmg's "stone of idolatry" is found also in Frg. Tg. V. For the exegesis of this verse, see especially Vermes, 1, 1970, 217-218.

holy sabbaths and you shall pray in my sanctuary with awe.^f I am the Lord.^{g2} 3. If you walk in the statutes of *my law*³ and observe my commandments and do them, 4. I will give the rain of *your land* in its time, and the land will give *the fruits* of its produce, and the trees of the face of the field will *prosper* in their fruits.⁴ 5. And the threshing will reach to the vintage time for you, and the vintage will reach the sowing time^h and you shall eat your bread until you are filled,ⁱ and you shall live with security in your land. 6. And I will give peace in the land, and you will sleep and there will be no one who will disturb you; and I will abolish from the land (of Israel) *the power of the kingdoms that are comparable to wild beasts*,^j and the sword of *him who hates*^k shall not pass through your land.⁵ 7. And you shall pursue your enemies and they shall fall before you, *killed* by the sword.⁶ 8. And five of you shall pursue a hundred, and a hundred of you *will put* a myriad to *flight*, and your enemies will fall before you, *killed* by the sword.^{m7} 9. And I will turn *my beneficent Memra* towards you,ⁿ and I will *strengthen* you and multiply you,⁸ and I will maintain my covenant with you.^o 10. And you shall eat the old harvest that has become old, and you shall remove^p the old before the new. 11. And I shall make the *glory*^q of my *Shekinah* dwell among you and^r will not reject you.⁹ 12. And *my Memra*^s

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^f Nfmg: "and you shall enter with reverence into my sanctuary."

^g Nfmg: "Thus says the Lord."

^h Nfmg: "(will reach) until the seed buds forth."

ⁱ Nfmg: "(and you shall eat) your food to the full."

^j Nfmg: "(and I will abolish) from (the land of Israel) the power of the evil beasts."

^k I.e., "of the enemy"; Nfmg: "and those who draw the sword (shall not pass . . .)."

^m Nfmg: "(killed) by the neck" (= by the shoulder).

ⁿ Nfmg: "and I shall turn the face of my good pleas-

ure to them."

^o Nfmg: "(my covenant) upon you."

^p The idea is that they must take away the old harvest to make room for the new.

^q Nfmg: "and I shall place the glory (of my *Shekinah* among you)."

^r Lit.: "and my soul will not reject you."

^s Lit.: "and my Memra will lead (*wydbbr*) among you." See also the "poem of the four nights" of Nf (Ex 12) for a similar expression: "and his Memra shall walk (or lead *mdbr*) between the two."

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² Hebrew has: "You shall observe my sabbaths and revere my sanctuary: I am the Lord." See notes to 19:30, and cf. Nfmg here with Tg. Ps.-J. For Nfmg's "Thus says the Lord," see p. 10.

³ Tg. Ps.-J. also adds the phrase "of my Law."

⁴ Tg. Ps.-J. also adds "of your land" (cf. Deut 11:14 and B. Levy, 1, 1986, 12); "fruits of its produce"; and renders Hebrew "the tree of the field will give its fruit" as "will prosper in their fruits." Cf. Philo, *De praemiis et poenis* 101.

⁵ Hebrew has: ". . . I will abolish (lit.: make to cease) evil beasts from the land; and the sword shall not pass through your land." For the kingdoms as comparable to beasts, see the Targums of Gen 15 and commentaries thereto, and Frg. Tg. P of Lev 26:44-45 below. Tg. Onq. has "those who kill with the sword": cf. *Sifra Behuqqotay* Parashah 1:3 (p. 120a). Tg. Ps.-J. has "those who draw the sword," like Nfmg.

⁶ Tg. adds "killed"; cf. Tg. Ps.-J., "shattered."

⁷ Tg. adds "will put to flight": so also Tg. Onq., Tg. Ps.-J. "Killed," as above, v. 7, is also found here.

⁸ Hebrew has: "and I will turn towards you and make you fruitful . . .": for the beneficent Memra, see Tg. Onq., "I will turn in my Memra to do you good," and Hayward, 1981, 61, 70. For "make you fruitful" rendered as "strengthen you," see Tg. Ps.-J.

⁹ Hebrew has: "And I will put my tabernacle [*mšknny*] among you, and my soul will not abhor you." The glory of the Shekinah is to some extent paralleled by the Shekinah of the glory in Tg. Ps.-J. See also *Tanḥuma B. Behuqqotay* 5 (p. 110a).

will go among you,^t and my Memra will be for you a redeeming God, and you shall be for my name a people of holy ones.¹⁰ 13. I am the Lord your God who delivered^u you redeemed from the land of Egypt, from being their oppressed slaves, and I broke from upon you the yoke of the servitude of the Egyptians which lay heavily upon you like a yoke of iron, and I led you out <with stature> ^w erect.^{x11} 14. But if you do not listen to the instruction of my Law¹² and do not do all these my commandments, 15. and if you feel disgusted^y with the statutes of my Law, and if you reject^z my ordinances,¹³ not doing all my commandments, breaking my covenants, 16. I shall do this to you: I shall remember^{aa} against you with haste^{bb} the consumption¹⁴ and the fever that ruins the eyes^{cc} and consumes the breath;^{dd} and you shall sow your seeds in vain, for your enemies shall eat them. 17. And I shall set my very angry face^{ee} against you,¹⁵ and you shall be smitten before your enemies; and those who hate you will rule over you, and you shall flee when none pursues you. 18. And if in spite of these^{ff} chastisements you do not listen to the

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^t Nfmg: “and the glory of my *Shekinah* will go (*w’dbr* = *wydr*) between you.” One could also translate the text thus: “I shall lead my Memra between you,” and Nfmg thus: “I shall lead the glory of my *Shekinah* between you”; but it is better to read “will go” (3rd person) in both cases, because the verse continues in the 3rd person: “and my Memra will be . . .”

^u Nfmg: “who redeemed (you) and brought you out (redeemed).”

^w Omitted in the text; in P.

^x Nfmg: “(I broke) the yoke (in the text of Nfmg: Nof = Memphis) of iron and I led you out with stature erect and with head uncovered.”

^y “Feel disgusted”; we are translating the verb in *Peal*, not in *Afel*. Nfmg: “(and if) you reject (the statutes of my Law).”

^z Lit.: “if your soul rejects”; Nfmg: “your soul” (another form in feminine sing).

^{aa} Probably to be read “I will bring against you”; cf. critical apparatus of Nf *ed. pr.*

^{bb} Nfmg: “with haste I shall let loose against you.”

^{cc} Nfmg: “that dims the eyes.”

^{dd} Or: “the life.”

^{ee} Lit.: “the face of my mighty anger”; Nfmg: “(my) angry (face)”; lit.: (the face) “of my anger.”

^{ff} Nfmg: “(and if) after these (chastisements).”

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¹⁰ Hebrew has: “And I shall walk to and fro among you and shall be God for you; and you shall be a people for me.” On the Memra as redeemer God, see Tg. Ps.-J. and cf. Hayward, 1981, 24, 167. The expression “people of holy ones” is found also in Tg. Ps.-J.

¹¹ Hebrew has: “. . . your God who brought you out from the land of Egypt, from being slaves to them: and I shattered the bond of your yoke and made you walk upright.” Tg. Ps.-J. also has “redeemed” and “oppressed” here, but not “slaves”: it reads also “the yoke of their servitude.” The servitude in Egypt is described as lying heavy like a yoke of iron also in *Sifra Behuqqotay* Pereq 3:6 (p. 120b), quoted by Grossfeld, 1988, 61. The expression is found in Exod 6:6, 7; 18:10: see notes and commentary. “With stature erect” is found again in Tg. Ps.-J., Frg. Tg. P, Pesh., and *Sifra Behuqqotay* Pereq 3:7 (p. 120b); for further references, see Grossfeld, *ibid*. Nfmg’s reading of “with head uncovered” is discussed in the notes to Exod 14:8.

¹² Hebrew “to me” becomes “to the instruction of my Law”: cf. Tg. Ps.-J. *Sifra Behuqqotay* Parashah 2:1 understands it as meaning “to the exposition [*mdrs*] of the sages.”

¹³ See also Tg. Ps.-J., and for the “ordinances” (lit.: “orders of my judgments”), see p. 9.

¹⁴ Hebrew has: “. . . I shall visit upon you terror . . .”: for “visit” as a rendering of “remember,” see notes to Exod 2:24. Nfmg shares “let loose” with Tg. Ps.-J.

¹⁵ Hebrew has: “my face,” which Tg. understands as God’s anger: so Tg. Onq. and Pesh.

instruction^{gg} of my Law, I shall continue to punish you sevenfold for your sins.^{hh} 16 19. And I will destroy my sanctuary which is the might of your army,ⁱⁱ and I shall set the heavens that are over you strong as iron so that they do not let dews or rains fall for you, and the earth that is under you hard as copper so that it does not cause plants to grow for you.^{jj} 17 20. And your strength shall waste away in vain, and your land shall not give the fruits of its produce, and the trees that are upon the face of the field shall not prosper in their fruits. 21. And if you walk before me stubbornly¹⁸ and do not desire to listen to the instruction of my Law, I will heap plagues upon you, sevenfold as many as you have sinned. 22. And I will send against you the beasts of the face of the field and they shall make you childless and they will blot out your cattle, and they will diminish you, and they will make your paths desolate. 23. And if you are not corrected before my Memra by these chastisements^{kk} and continue walking^{mm} stubbornly before me,¹⁹ 24. I too will conductⁿⁿ myself with severity^{oo} with you,²⁰ and I too will smite you sevenfold^{pp} more than you sinned.^{qq} 25. And I shall let loose after you^{rr} those who will draw the

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^{gg} Nfmg: "(you do not) wish to listen to the instruction."

^{hh} Nfmg: "(I shall continue) to smite you in the proportion of one for seven for what (or: on what) you have sinned before me."

ⁱⁱ Or: "which is your mighty force."

^{jj} Nfmg: "and I shall break the might of your armies, (or: the power of your forces), that is, the sanctuary; and I shall set the heavens that are over you clear as iron so that they do let fall for you neither dew nor rain, and the land that is under you, hard as copper so that it does not cause grasses nor plants to grow for you."

^{kk} Nfmg: "after these (things)."

^{mm} Nfmg: "If you do not wish to listen to the teaching of my Law and continue walking." This and the preceding variant are probably complementary: "after these things, if you wish . . ."

ⁿⁿ Lit.: "I too will walk harshly with you"; Nfmg: "I (too) will lead"; cf. Ps.-J.

^{oo} Nfmg: "with anger and with severity."

^{pp} "(Seven for) one (more than you sinned)."

^{qq} Nfmg: "for one, sevenfold what you have sinned before me."

^{rr} Nfmg: "(and I shall let loose) against you those who will draw the sword to take revenge."

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¹⁶Targum adds "chastisements," as does Tg. Ps.-J. Cf. *Sifra Behuqqotay* Pereq 5:1 (p. 121a) in the opinion of R. Eliezer. "To me" once more becomes "to the instruction of my Law," as in Nfmg and Tg. Ps.-J.: see notes to v. 15. Tg. Ps.-J. also records Nfmg's "one for seven for what you have sinned before me."

¹⁷Hebrew has: "And I will shatter the pride of your strength, and set your heaven like iron and your earth like bronze." The pride of strength is referred to the army, as in Tg. Ps.-J., *Sifra Behuqqotay* Pereq 5:2 (p. 121a), Ezek. 24:21; the effects of what will happen to heaven and earth are also spelled out by Tg. Ps.-J., Nfmg, Tg. Onq., and *Sifra* as above, Pereq 5:3.

¹⁸Hebrew has: "And if you walk with me contrarily and do not wish to listen to me . . ." The rendering "stubbornly" is also that of Tg. Onq. For the rest, cf. Tg. Ps.-J., and see notes to v. 15.

¹⁹Hebrew has: "And if by these you will not be disciplined to me, but walk contrarily with me." On "chastisements," see Tg. Ps.-J. and v. 18. The expression "before my Memra" is used here by Tg. Onq., and Nfmg's reference to instruction in the Law is found in the main text of the Tg. at v. 18. For "stubbornly," see Tg. Onq. and above, v. 21.

²⁰"With severity" is the same expression as "with stubbornness" used in vv. 18, 23; cf. Tg. Onq. With Nfmg here, cf. Tg. Ps.-J.

sword to take revenge on you^{ss} because you broke my covenants;^u and if you congregate in your towns I shall let loose the pestilence against you and you shall be given into the hands of your enemies.²¹ 26. When I break your (support of)^{uu} food, ten women shall bake^{ww} your bread^{xx} in one oven and they shall return your bread to you in weight, and you shall eat and you shall not be satisfied. 27. And if in spite of this you do not listen to the instruction^{yy} of my Law and conduct yourselves stubbornly with me,²² 28. I too will conduct myself with you with anger, with severity,²³ and I too will smite you sevenfold more than you have sinned.^{zz} 29. Oh how grave are these faults and how great the sins that caused our fathers^a in Jerusalem to eat the flesh of their sons; and the flesh of their daughters they ate.^{b24} 30. I shall make your altars^c desolate and I shall blot out your idols²⁵ and I shall place your corpses upon the corpses of your abominations^d and I shall reject you.^e 31. And I shall place your towns in ruins^f and I shall make your sanctuaries desolate and I shall not accept your offerings with good pleasure, as a (pleasing) odor of your offerings.²⁶

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^{ss} Nfmg: "(to castigate) you."

^u Nfmg: "(because) you have been recompensed too: punished before me, (and if . . .)."

^{uu} A conjectural rendering based on Nfmg.

^{ww} Nfmg: "(when) I break the supports of your foods, ten (women) shall bake . . ."

^{xx} The text adds "weighed," *bmtq(1)*, but it would seem that it should be omitted, and the copyist seems to indicate its suppression.

^{yy} Nfmg: "and if after these chastisements you do not wish to listen to the instruction (of my Law)."

^{zz} Nfmg: "I too will conduct myself (lit.: "will lead," *'dbr*) with anger and severity and I will continue to smite you with blow(s), in the proportion of one for seven for what (or: on what) you have sinned before me."

^a Nfmg: "(Oh! how) wicked are the faults and how

bitter those sins of our fathers"; P: "Oh, how wicked are the faults and how bitter the sins which caused our fathers in Jerusalem to eat the flesh of their sons and daughters."

^b We should probably translate: "that caused our fathers in Jerusalem to eat the flesh of their sons and the flesh of their daughters"; then we should add "(the flesh of their sons and the flesh of their daughters) they ate," which would have been omitted through homoioteleuton.

^c Idolatrous altars (from the Greek: *bomos*); Nfmg: "and I shall destroy your stelae" (?).

^d A contemptuous way of referring to idols; Nfmg: "your idols."

^e Lit.: "and my soul (or person) shall reject you."

^f Nfmg: "(your towns) ruined."

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²¹ Hebrew has: "And I shall bring upon you a sword which shall execute the vengeance of the covenant; and you shall be gathered together in your cities; and I shall send the pestilence among you; and you shall be delivered into the hand of the enemy." As might be expected, "sword" becomes "those who will draw the sword," as in Tg. Ps.-J.; Tg. Onq. has "those who kill with the sword." Cf. with Tg. Ps.-J. the words "to take revenge . . . covenants." Tg. Onq. has: "They will exact punishment of you, because you transgressed my Law."

²² Hebrew has: ". . . you do not listen to me and walk contrarily with me." See vv. 18, 21, 23, and comments. Nfmg imports into this verse some of the material from these others.

²³ "With severity" is literally "stubbornly," rendering Hebrew "contrarily" as before in this chapter. With Nfmg, cf. Tg. Ps.-J.

²⁴ Hebrew has: "And you shall eat the flesh of your sons; and the flesh of your daughters you shall eat." Tg. Ps.-J. adds a paraphrase very similar to that of our Tg. to its rendering of this verse: see also *Sifra Beḥuqqotay* Pereq 6:3 (p. 121b) and points of contact also with Frg. Tg. V and 1 Baruch 2:1-3.

²⁵ Hebrew has: "And I shall destroy your high places [*bmtwl*] and cut down your sun images . . ." Cf. *Sifra Beḥuqqotay* Pereq 6:4, which similarly understands *bmtwl*.

²⁶ Hebrew has: ". . . I shall not smell your sweet-smelling savor." Cf. Tg. Ps.-J. and see p. 8.

32. And I *too* shall make the land desolate and your enemies^s who dwell in it will be astounded by it. 33. And I shall scatter you among the nations and I shall let loose after you *those who draw the sword*,²⁷ and your land shall be a desolation^h and your towns shall be ruined. 34. Thus,ⁱ the land will enjoy the sabbatical rest all the days it lies uninhabited^j *by you*, while *you are exiled*^k in the land of your enemies.²⁸ Thus the land shall rest^m and enjoy its sabbatical rests.ⁿ 35. All the days that it will be uninhabited^j *by you*, it will rest all that it did not rest in your sabbatical years^o when you were dwelling on it. 36. And for those of you who remain I will bring a breaking into their hearts in the land of your enemies, so that the noise of the leaves that (*rub*)^p *one another* and fall shall pursue (them), and they shall flee *as (one flees) before those who draw the sword*,²⁹ and they shall fall^q when none pursues. 37. And they will stumble one against another^r as before *those who draw the sword* and (before) the pursuer who is not, and you will have no power to stand before your enemy.³⁰ 38. And you shall perish among the nations, and the land of your enemies shall devour^s you. 39. And as for those^t of you who remain, they shall melt away^u for their sins in the land *of their* enemies;³¹ and also for the sins of their fathers with them, they shall melt away. 40. And they shall confess their sins and the sins of their fathers in their lies which they lied *before* me, and also that they walked *stubbornly before* me.³² 41. And I too shall conduct^w myself *stubbornly*

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^s Nfmg: "those who dwell (in it)."

^h Retaining *šdy*, ("a desolation") of text, this being the form consistently used in Nf as opposed to *šdw* in the Frg. Tgs. See Sokoloff, 458.

ⁱ Nfi: "then."

^j Text *šdy*, lit.: "a desolation"; see note *h* above.

^k Nfmg: "(you are) exiled and homeless (in the land)."

^m *smt* "rest," or "lie fallow"; Nfmg: "(thus the land) shall rest" (different verb, *nwh*).

ⁿ Nfmg: "(and enjoy) the sabbaths of rest" (or: "release").

^o Nfmg: "(all that it did not) rest in the years of rest" (or: "release").

^p Retaining text *sp*, in the sense of *swp* 2, "to rub," *swp* 1 means "to blow"; Onq.: *šqyp*, "strike."

^q Nfmg: "(so that the noise) of a leaf that falls from the tree (will pursue them) and they shall flee like those who flee from the sword, and they shall fall."

^r Nfmg: "(and they will stumble) one on the bosom of another."

^s Nfmg: "shall consume you (you)."

^t Text has the singular form.

^u I.e., they shall perish, pine away, lose heart.

^w Nfmg: "I also will lead" (other words).

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²⁷ For "those who draw the sword," see Tg. Ps.-J. and note on v. 25, where the reading of Tg. Onq. is also noted.

²⁸ Hebrew has: "then" for Tg.'s "thus": so also Nfi. With Nfmg's "exiled and homeless," cf. Tg. Ps.-J.; with "exiled," cf. *Sifra Behuqqotay* Perek 7:2 (p. 121a).

²⁹ Hebrew has: ". . . and the sound of a leaf which is driven shall pursue them; and they shall flee, as one flees from the sword . . ." *Sifra Behuqqotay* Perek 7:4 (p. 121b) suggests that the sound of leaves rubbing against one another will terrify them as if it were the sound of horsemen (R. Joshua b. Qorḥa). With Nfmg, cf. Tg. Ps.-J.; for the Targumic renderings of "flees from the sword," see note to v. 25.

³⁰ See note to v. 25.

³¹ Hebrew has: "the land of your enemies" as *K'thib*; Targum follows the *Q're*, "the land of their enemies," as do Tg. Ps.-J., Tg. Onq. (most witnesses), LXX, Symm., Theod., Vulg., Pesh. The *K'thib* is read, however, by witnesses y and q of Tg. Onq.

³² Hebrew has: ". . . that they walked contrarily with me." See vv. 21, 23, 27, 28, and Tg. Onq. for "stubbornly." Vulg. has *ex adverso*.

with them and I shall lead them into the land of their enemies, *unless*^x their *malicious* heart is broken and thus make amends^y for their sins.³³ 42.^z <And I shall remember^{aa} in my *Memra* the covenant I made with Isaac on Mount Moriah, and I shall also^{bb} remember with mercy the covenant I made with Abraham between the divided parts, and I shall remember the land of Israel with mercy.³⁴ 43. But the land will remain abandoned by them and it will enjoy its sabbaths of rest all the days that it lies desolate without them, and they will cleanse their sins, *measure for measure, one verdict for another verdict*,^{cc} (because) they spurned my ordinances and they abhorred the statutes of my Law.³⁵ 44. But in spite of that, when they were exiled^{dd} in the land of their enemies I did not loathe them in the kingdom of Babylon and I did not reject them in the kingdom of Persia, to break my covenant with them. For I am the Lord your God>.³⁶ 45. I will remember in their favor the cove-

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^x Nfmg: “(the land of their enemies) then he will break (their haughty heart).”

^y Nfmg: “(their) haughty (heart) and then they shall cleanse (their sins)”; Nfi: “(and thus) they shall know (their sins)”; but this reading is probably false.

^z The copyist jumps from v. 41 to v. 45, because vv. 42 and 45 begin in the same way. Vv. 42–44 are here translated from P, which preserves these three verses perfectly.

^{aa} Nfmg: “(and I shall remember) with mercy”; = VN.

^{bb} VN: “I shall remember.”

^{cc} Lit.: “an order of justice (or: judgment) and an order of justice (or: judgment)”; VN: “orders (or: arrangements) for orders; the order of my judgments they spurned.”

^{dd} VN: “yet in spite of that when they were dwelling in the land of their enemies I did not loathe them in the kingdom of Babylon and I did not reject them in the kingdom of Media nor have I blotted them out in the kingdom of Greece (Javan), breaking my covenant with them in the kingdom of Edom because I am the Lord your God in the days of Gog.”

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³³ On “stubbornly” for Hebrew “contrarily,” see notes to vv. 21, 23, 40. Hebrew has: “. . . or their uncircumcised heart be humbled, and then they accept (the consequences of) their sin (iniquity).” Tg. Ps.-J. also renders “uncircumcised” as “haughty.”

³⁴ Hebrew has: “And I shall remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham I shall remember; and I shall remember the land.” Cf. Tg. Ps.-J., *Sifra Beḥuqqotay* Pereq 8:7 (p. 122a), and see Hayward, 1981, 42–43, 62–63, 68–73.

³⁵ Hebrew has: “and the land shall be forsaken of them and shall enjoy her sabbaths while she is desolate without them, and they shall accept their iniquities, because, even because they rejected my judgments, and their soul abhorred my statutes.” Hebrew “because, even because” becomes in Tg. “measure for measure, one verdict for another verdict”; cf. Tg. Ps.-J.; Frg. Tg. P, V; *Sifra Beḥuqqotay* Pereq 8:9 (p. 122a); *Mekhilta de R. Simeon b. Yoḥai*, p. 136. The phrase “measure for measure” is found also in Tg. Nf and Tg. Ps.-J. of Gen 38:25, and is a principle often invoked in the *Mekhilta de R. Ishmael*. It is discussed by McNamara, 1966 (1978), 138–142; Urbach, *Sages*, 88; H.P. Rüger, “Mit welchem Mass ihr messt, wird euch gemessen werden,” *ZNW* 60 (1969) 174–182; and Le Déaut, 1, 1978 (*Genèse*) 353, who cites further bibliography. The word “ordinances” is literally “orders of my judgments”: for this expression, and for “statutes of my Law” which occurs in Tg. Ps.-J., see p. 9.

³⁶ Hebrew has: “And yet for all this, when they are in the land of their enemies, I will not reject them nor will I loathe them so as to destroy them, to break my covenant with them; for I am the Lord.” For “exiled,” see also Tg. Ps.-J. Hebrew “reject” is made to refer to the kingdom of Babylon also in Tg. Ps.-J. and Frg. Tg. V; but “loathe” refers to the kingdom of Persia only in Frg. Tg. P. By contrast, Tg. Ps.-J. and Frg. Tg. V refer it to the kingdom of Greece and go on to expound “break my covenant” with reference to the kingdom of Edom. For similar interpretations of this verse, see *b. Meg.* 11a; *Esther R.* Petichta 4; *Yalqut Shim’oni* 675.

nant *I made* with the men of old, and that I brought them out *redeemed*^{ee} from the land of Egypt in the sight of^{ff} the nations to be for them in *my Memra*^{gg} a *redeeming* God. I am the Lord.”³⁷ 46. These are my statutes^{hh} and the ordinances and *the decrees*ⁱⁱ of the law which the Lord placed^{jj} between *his Memra* and the children of Israel on Mount Sinai through the mediation of Moses.³⁸

CHAPTER 27

1. And the Lord^a spoke with Moses saying: 2. “Speak with the children of Israel and say to them: ‘If a man makes an explicit vow at the equivalent of a person^b to *the name of* the Lord,¹ 3. when it is the valuation^c of a male from twenty years old and up to sixty years old his valuation shall be fifty *selas* of silver according to the *selas* of the sanctuary.² 4. And if it is a female,^d her valuation shall be thirty *selas*. 5. And if it is (a person) from five years old up to twenty years old the valuation of a male shall be twenty *selas*, and for a female (ten)^e *selas*. 6. And if it is (a person)

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^{ee} Nfmg: “(with) the men of old whom I redeemed and brought out (redeemed).”

^{ff} Nfmg: “(from the land of Egypt) while (the nations) looked on,” lit.: “(the nations) looking on.”

^{gg} Nfi: “(so that) my Memra (may be for them . . .).”

^{hh} Nfmg: “the statutes.”

ⁱⁱ Nfmg: “and the instructions (of the Law).”

^{jj} Nfmg: “which the Memra of the Lord gave between (his Memra).”

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³⁷Hebrew has: “And I will remember for them the covenant of the forefathers (lit.: first ones) whom I brought out from the land of Egypt in the sight of the nations, to be God for them: I am the Lord.” On the addition of “I made with,” (lit.: I swore with), see Hayward, 1981, 60–63: the Targumim to the Pentateuch regularly present the covenant as a sworn oath. For the addition of “redeemed,” see notes to Exod 3:10; on the Memra as a redeemer God, see Hayward, *op. cit.*, 64–67.

³⁸“Ordinances” is literally “orders of judgments,” and for this, as for the addition of “decrees” and “instructions” (Nfmg), see p. 9. On Memra here, see Hayward, 1981, 64–67.

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^a Nfmg: “the Memra of the Lord.”

^b I.e., if he makes an explicit vow to give the equivalent of a person (lit.: its valuation of the persons).

^c Lit.: “(when it is) his valuation.”

^d Nfmg: “daughter.”

^e The text mistakenly reads: “twenty (*‘asrin*) shekels,” instead of “ten (*‘asar*) shekels.” A little line over “twenty” points out the error, which is corrected in Hebrew and Latin by a later hand in a loose slip of paper of the same quality as the cover.

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¹For “the name of the Lord,” see notes to Exod 6:7.

²The shekel here and throughout this chapter is the *sela*, on which see notes to Exod 21:32. In the Hebrew text, the word for “valuation,” (normally *‘rk*), is written as *‘rkk*; the second *kaph* is not a second person masculine singular suffix in this case, as Rashi and ibn Ezra point out. Neither do the Targums regard it as such: see Grossfeld, 1988, 65.

from a month old and up to five years old, the valuation of a male shall be five *selas* of silver, and for a female three *selas*. 7. And if it is (a person) of sixty years old and upwards, if^f it is a male his valuation shall be fifteen *selas of silver*,³ and for a female^g ten *selas*. 8. But if he is too poor for (this) his valuation,^h he shall bring the person (he wishes to redeem) before the priest who will value him;ⁱ according to the possibilities^j of the one who made the vow the priest shall value him.^k 9. But if it is an animal such as they offer as an offering *before* the Lord,^m all of such that one *separates*ⁿ for the name of the Lord shall be holy.⁴ 10. He shall not change it,^o good for bad or bad for good;⁵ and if he exchanges one animal for another, both it and its substitute shall be holy.^p 11. But if (it is a question of) any unclean animal from *which* one does not offer up an offering *before* the Lord, he will bring the animal before the priest,^q 12. and the priest shall value it;^r good or bad,^s according to the valuation of the priest so shall it be. 13. But if he wishes to redeem it he shall add a fifth^t to its valuation. 14. If a man consecrates his house as holy to the name of the Lord,^u the priest shall value it;^v good or bad,^x as the priest values it,^y so shall it stand. 15. And if he who consecrates wishes to redeem his house, he shall add a fifth of the price^{z6} and it shall be his. 16. And if a man consecrates to^{aa} the name of the Lord part of the field of his inheritance, its valua-

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^f Nfmg: "(and upwards) with the male (his valuation)."

^g Nfmg: "and for a female daughter ten . . ."

^h I.e., too poor to afford what this valuation demands.

ⁱ Nfmg: "he shall arrange his value; according to (the ability)."

^j Lit.: "according to what the hand of him who made the vow meets" (hand = economic resources); Nfmg: "on the basis of (what the hand of him who made the vow) reaches."

^k Nfmg: "(according to the possibilities of) the hands of him who made the vow, he shall arrange his value"; see note i above.

^m Nfmg: "such as one offers as an offering to the name of the Lord."

ⁿ I.e., any animal that one consecrates to the Lord is holy.

^o Nfmg 1^o: "he shall (not) change" (another verb);

Nfmg 2^o: "he shall (not) change it and he shall not exchange (it)."

^p Nfmg: "it shall be a holy thing."

^q VN: "and if it is any unclean animal from which a sacrifice cannot be offered up (lit.: "they do not offer up a sacrifice") to the name of the Lord."

^r PVN (VN): "the priest shall arrange (*ysdr*) it, (whether it be) good or bad"; (PVN): "according to the valuation of the priest, so shall it be."

^s I.e., whether the valuation is high or low.

^t Nfmg: "a fifth of its price (to its valuation)."

^u VN: "holy to the name of the Lord; and the priest shall arrange it . . .," *ysdr*; cf. Jastrow, s.v. 958a.

^v Nfmg: "he shall arrange (its) value."

^x I.e., "whether the valuation is high or low."

^y Nfmg: "(as the priest) has arranged (its value)."

^z VN: "of the money of its assessment"; many variants of Nfmg in vv. 15–32 agree with VN.

^{aa} Nfmg: "(and if a man) separates"; = VN.

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³The phrase "shekels of silver" is found also in LXX.

⁴For "the name of the Lord" here and in Nfmg, see notes to Exod 6:7. The use of the verb "to separate" is a technical one, as explained in notes to Exod 35:5 and Lev 7:14.

⁵Hebrew has: "He shall not change it, nor shall he exchange it . . ." Tg. has translated only one of these verbs: likewise LXX, Vulg., and Pesh. Both are translated, however, in the second Nfmg; cf. Tg. Ps.-J., *b. Tem.* 9a, *Ber.* 14b.

⁶Tg. appears to omit "of its valuation," which is found in the Hebrew after "a fifth of the price," but Nfmg and Frg. Tg. V have the phrase.

tion shall be according to its seed; the sowing of a *kor*^{bb} of barley shall be (valued at) fifty *selas* of silver.⁷ 17. If he consecrates^{cc} his field from the jubilee, he must stand by (this) his evaluation.⁸ 18. But if he consecrates his field after the jubilee, the priest shall calculate its price according^{dd} to the years that remain until the (next) jubilee year, and a reduction shall be made from its valuation. 19. And if the one^{ee} who consecrated it wishes to redeem the field, he shall add a fifth of its valuation in money to it, and it shall remain his.^{ff} 20. But if he does not redeem the field, and if he sells the field to another man, it shall not be redeemed any more. 21. But the field when it goes out (redeemed)^{gg} in the jubilee, it shall be holy to *the name of the Lord* as a field of consecration;⁹ it shall belong to the priest as his possession. 22. And if he consecrates to *the name of the Lord* a field bought by him, which is not a field of his inheritance,^{hh} 23. the priest shall calculate for him the amountⁱⁱ of its value up to the year of jubilee, and he shall give its valuation on that day;^{jj} it is holy to *the name of the Lord*. 24. In the year of the jubilee the field shall return to the one^{kk} from whom it was bought, to the one to whom the property of the land belonged.^{mm} 25. And all valuation shall be in *selas* of the sanctuary:ⁿⁿ twenty *ma'in*^{oo} shall make a *sela*.¹⁰ 26. But the first-born of animals which shall be separated^{pp}¹¹ for *the name of the Lord*,^{qq} no one shall consecrate it; whether it is a bull or a lamb, it belongs to *the name of the Lord*. 27. But if it is an

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^{bb} In the MT and VN *homer*, a measure of capacity, approximately 10 bushels or 390 liters. One *homer* = 10 *ephahs* = 10 *bats*; cf. Luke 16:7.

^{cc} VN: "separates."

^{dd} Nfmg: "on the basis of the years that remain (until the [next] year of . . .)."

^{ee} Nfmg, VN: "he."

^{ff} Nfmg: "and it shall be (his)"; cf. VN: "he shall add one fifth, in silver *selas*, of its valuation, and it shall be his."

^{gg} The text reads "of the jubilee."

^{hh} Lit.: "a field of his buying, which is not of the field of his inheritance he consecrates to the name of the Lord"; VN: "and if a field that he bought (lit.: of his buying) to the name of the Lord."

ⁱⁱ VN: "the consecrated thing according to its valua-

tion" (lit.: consecrated thing of . . . *'prwst 'ylwy'*); Nfmg: "the consecrated thing" (*'prswt*).

^{jj} VN: "on this day" (*bywm hdyu*).

^{kk} VN: "to the one."

^{mm} Nfmg VN: "to him who has the property (of the land)."

ⁿⁿ Lit.: "(*selas* of) the house of holiness"; Nfi: "(of) the holiness" (or: "of the holy place," i.e., sanctuary) = VN: "in *selas* of the sanctuary."

^{oo} HT: "twenty *gerahs*."

^{pp} I.e., "consecrated"; VN: "however, the first born which he separates before the Lord from among the cattle, whether oxen or sheep, shall be for the name of the Lord."

^{qq} Nfmg: "before the Lord"; = VN.

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⁷ Note the use of the technical term "separate" for Hebrew "consecrate" by Nfmg and Frg. Tg. V, and see note to v. 9. For "the name of the Lord," see notes to Exod 6:7. The measure *kôr* is found in Tg. Ps.-J., Tg. Onq., Pesh., *b. B. Metzia* 105b, and is discussed by Grossfeld, 1988, 67.

⁸ On "separates," see notes to v. 9, and cf. Frg. Tg. V.

⁹ Hebrew has: ". . . as a field which has been devoted [*hhrm*] to the Lord . . ." The Hebrew *hhrm* becomes "something which has been separated," as in Tg. Ps.-J., Frg. Tg. V, and LXX: see notes to v. 9.

¹⁰ On the shekel, see above, note to v. 3. The *ma'in* translates Hebrew *gêrah* also at Exod 30:13. See notes to the latter verse, and Grossfeld, 1988, 67, quoting *b. Bek.* 50a; the equivalence of the two weights is not uncommonly stated.

¹¹ Hebrew has: "Only the first born among beasts, which shall be declared a firstling [*ybkr*] to the Lord . . .": for the translation of *ybkr* as "separate," see note to v. 9.

impure animal,^r it shall be redeemed at its price, <and he shall add a fifth of its value to it. And if it is not redeemed, it shall be sold at its valuation>.^{ss} 28. But no *separated offering*^t that a man separates for *the name of* the Lord, of anything that he has, whether of men or animals,^{uu} or of the field of his inheritance, shall be sold or redeemed. Every *separated offering* is most holy^{ww} to *the name of* the Lord.¹² 29. No human being^{xx} who has been set aside as *a separated offering* shall be redeemed; he shall surely be put to death.^{yy}¹³ 30. All the tithe of the land, whether of the seed of the land or of the fruits of the trees, belongs to *the name of* the Lord. It is holy to *the name of* the Lord. 31. If a man wishes to redeem part of his tithe he shall add a fifth^{zz} to it. 32. And every tithe of oxen and sheep, of all that passes under the tithing rod,^a a tenth shall be holy to *the name of* the Lord. 33. He shall not inquire whether it is good or bad, and he shall not exchange it; and if he does substitute for it, both it and its substitute shall be holy; it shall not be redeemed.” 34. These are the commandments which the Lord^b commanded Moses for the children of Israel^c on Mount Sinai.¹⁴

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^r Nfmg: “(but if it is) a clean (animal) he shall redeem it.”

^{ss} Omitted in the MS through homoioteleuton. Supplied from VN.

^t Lit.: “every separation”; HT: “every *herem*” (= whatever is banned or “anathema”).

^{uu} VN: “whether of men (lit.: children of man) or animals; every separated thing is most holy to the name of the Lord.”

^{ww} I.e., totally consecrated to God.

^{xx} Lit.: “every separation (or dedication) of a human person (lit.: son of man) that has been separated” (a dedication I shall not . . .)

^{yy} Nfmg 1°: “every person that has been banned (lit.: every ban with which a human being has been banned) shall not be redeemed with money but

only with burnt offerings and holy sacrifices and with petitions of mercy before the Lord, because such a one is guilty of death: he shall surely be killed.” Nfmg 2° “(every) human being (that has been consecrated) shall not be redeemed: he shall surely be killed”; = VN.

^{zz} Nfmg: “a fifth of its price”; = VN.

^a Lit.: “under the staff.”

^b Nfmg: “the Memra of the Lord.”

^c Nfmg: “(which the Lord commanded Moses) and it is not possible for the prophets to find any new point in them (*lhdt bhwn md'm*; or: “make any innovations in them”). And he commanded them that they might be taught (lit.: “in order to tell them”) to the children of Israel.”

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¹² Tg. Nf is close to what remains of Frg. Tg. V.

¹³ With Nfmg, cf. Tg. Ps.-J.

¹⁴ Nfmg's addition is similar to that of Tg. Ps.-J., sentiments expressed also in *b. Shabb.* 104a; *Meg.* 2b; *Yoma* 80a; and the *Sifra* on this verse, all cited by Le Déaut, 2, 1979 (*Lévitique*) 522–523, along with the notice of Josephus, *Ant.* IV. 295, that Moses forbade people to innovate in respect of any of the commandments of the Torah.

INTRODUCTION TO PSEUDO-JONATHAN: LEVITICUS

The reader of my footnotes to Pseudo-Jonathan's version of Leviticus will undoubtedly notice the frequency with which I refer to *Sifra*, that midrashic commentary to Leviticus which probably received its final form sometime around the year 500 C.E. These frequent references prove beyond doubt that the two works were related, and they lead us to conclude that the author of Ps.-J. depended heavily on some version of *Sifra*. As in other books of the Pentateuch, Ps.-J. also borrows from several other sources, e.g., *Aboth de Rabbi Nathan*, *Tanḥuma*, and the Babylonian Talmud. Since the footnotes continually refer to these sources we will focus our attention in this introduction on some stylistic characteristics of Ps.-J., and especially on the author's method of translating words and phrases that recur frequently.

In Leviticus many technical terms referring to sacrificial, ritual, and legalistic matters occur again and again, and the different Targums are usually consistent in their renderings of such terms. In his introduction to this volume Robert Hayward has studied Neofiti's rendering of many of these frequently recurring terms, and our intention here is to add some points with reference to Ps.-J.'s translation of a number of these terms.

1. In translating the expression *zbh* (*zbhy*) *šlmym*, and sometimes *zbh/zbhym* and *šlmym* on their own, Ps.-J. and Onq., like Nf, frequently use the formula "sacrifice(s) of holy things." See above (p. 6) for the texts referred to by Hayward. We may note, however, that in Lev 7:12 Ps.-J., Onq., and Nfmg render *zbh htwdh*, "sacrifice of thanksgiving," literally, while Nf translates that term as "sacrifice of holy things." Ps.-J. again agrees with Onq. in Lev 17:8 and 23:37 when they translate *zbh* as "sacrifice of holy things." In both verses Nf translates *zbh* as "sacrifices." See also Exod 10:25, to which Hayward refers, where Ps.-J. and Onq. translate *zbhym* as "sacrifices of holy things," whereas Nf has a literal translation: "sacrifices." In Lev 7:17 Ps.-J. agrees with Nf in translating *zbh* as "sacrifice of holy things," whereas Onq. translates it literally as "sacrifice." In Exod 23:18, to which Hayward also refers, Nf renders *zbh* as "sacrifice of holy things." On this occasion Ps.-J. and Onq. take *zbh* to refer to the Passover sacrifice.

2. Like Nf, Ps.-J. and Onq. translate Hebrew *šh*, "offering by fire," as *qrbn*. See the texts referred to by Hayward (above, p. 6). For the Targums' translation of *šh* in Lev 22:27, a text which Hayward does not mention, see Grossfeld, 1988, *Leviticus and Numbers* 50–51, and n. 13.

3. When the Hebrew verb *ʿsh* means “offer (a sacrifice),” Nf usually translates it by *qrb*, “offer, sacrifice.” Ps.-J. and Onq. on the other hand render *ʿsh* in this context by the corresponding Aramaic verb *ʿbd*. See the texts referred to by Hayward (above, p. 7). Nfmf also uses the verb *ʿbd* in Lev 2:7, 8, 11; 6:15; 9:22.

4. Onq. usually translates Hebrew *qtr* (Hif.), (lit.: “cause to go up in smoke”) by *nsq/slq* (Af.), “offer up,” (lit.: “cause to go up.”) Nf normally translates this verb by *sdr*, “arrange, set in order.” In Lev 2:11, however, Nf (and Ps.-J.) uses the verb *qrb*, “offer.” Ps.-J. usually agrees with Onq. against Nf, Lev 2:11, to which we have just referred being an exception. See the texts referred to by Hayward (above, p. 7), and cf. Ps.-J. Exod 29:13, and n. 12 to that verse in Maher, 1994, 244.

5. The Targums usually translate Hebrew *ʿsm*, “guilt offering,” by its Aramaic cognate. See, e.g., Lev 5:16, 18; 6:10; 7:1, 2, 5, 7, 37. In Lev 5:6 and 7 some versions of Onq. render *ʿsm* by *hwhh*, “guilt, sin”; see these verses and the apparatus to them in Sperber, 1959, 170, and in Grossfeld, 1988, *Leviticus and Numbers*, 8–9. On several occasions Ps.-J. translates *ʿsm* as *qrbn ʿsm*, “the offering of the guilt offering”; see Lev 5:6, 7, 15 (twice), 19a, 25a; 14:12, 17, 28; 19:21a.

6. Ps.-J., following Onq., renders Hebrew *tnwph*, “wave offering,” as *ʿrm* or *ʿrmwt*, which we translate as “offering of elevation.” Nf, on the other hand, translates *tnwph* by the similar Aramaic word *ʿnpw*. See Lev 7:30, 34; 8:27, 29; 9:21; 10:14, 15 (twice); 14:12, 21, 24; 23:15, 17, 20. See also Ps.-J. Exod 29:24, and n. 20 to that verse in Maher, 1994, 245.

7. The Hebrew verb *ṭbl*, “dip,” is usually translated as *šbʿ* by Nf. See Lev 4:6, 17; 9:9; 14:6, 16, 51. See also Gen 37:31; Exod 12:12; Num 19:18. In all these texts Onq. uses the verb *ṭbl*, the Aramaic cognate of the Hebrew verb. Ps.-J. usually employs the root *ṭmš*. See the texts just listed, except Gen 37:31 and Lev 9:9, where Ps.-J. agrees with Onq. In the poetic verse Deut 33:24 Ps.-J. uses the verb *ṭbl*, while Onq. and Nf render the text freely.

8. The Hebrew idiom *mlʾ yd*, “fill the hand,” which means “to ordain for the priestly office,” is regularly translated by Onq. and by Ps.-J. as “offer the offering.” See the texts referred to by Hayward (above, p. 7), and cf. Ps.-J. Exod 28:41, and n. 48 to that verse in Maher, 1994, 243. On the translation of the idiom “fill the hand” in Exod 32:29, see Ps.-J.’s rendering of that verse and the corresponding n. 56 in Maher, 1994, 254.

The corresponding noun *mlwʾym*, “ordination, ordination offering,” is regularly translated by Onq. as *qwrby*, “offerings.” See Lev 7:37; 8:22, 28, 29, 31, 33; see also Exod 29:22, 26, 27, 31, 34. Nf is equally consistent, regularly translating that word as *ʿšlmwt*, “completion, ordination,” in all the texts just listed. Ps.-J. frequently follows Onq. (cf. Lev 8:29, 31, and the texts from Exodus just mentioned), while agreeing with Nf on some occasions (cf. Lev 7:37; 8:22, 33). In 8:28 Ps.-J. translates *mlʾym* as *qrbn ʿšlmwt*, “the offering of ordination” which is basically a combination of Onq. (*qwrby*, “offerings”) and Nf (*ʿšlmw*, “ordination”; see also Nfmf).

9. Hebrew *ryh nyhwh*, “a pleasing odor,” is regularly translated by Onq. as “to be accepted with favor (or: pleasure).” See the texts referred to by Hayward (above, pp. 7–8). Ps.-J. usually agrees with Onq. in its translation of the phrase in question. In Lev 26:31, however, Ps.-J. departs from Onq. and has essentially the same rendering as Nf. On the rendering in Nf, cf. Hayward, *ibid.* See also Ps.-J. Gen 8:21, and n. 17 to that verse in Maher, 1992, 44.

10. In Leviticus Ps.-J. regularly agrees with Onq. (and Pesh.; cf. also LXX) in translating Hebrew *ytrt*, “lobe (of the liver),” by the corresponding Aramaic word *hšr*. See the texts referred to by Hayward (above, p. 8). In Exod 29:13, 22 Ps.-J.’s translation of *ytrt* is in agreement with that of Nf. For the translation in Nf see Hayward, *ibid.* Cf. also Ps.-J. Exod 29:13, and n. 11 to that verse in Maher, 1994, 244.

11. Ps.-J. agrees with Onq. in translating HT *ndh*, “menstruation,” by *ryhwq*, “isolation.” See Lev 12:2, 5; 15:19, 20, 24, 25 (twice: Ps.-J. does not give a literal translation of the end of the verse, where *ndh* occurs again), 26 (twice), 33; 18:19. On the translation of *ndh* in Nf see Hayward (above, p. 10). On the isolation of the menstruant see below, n. 3 to Ps.-J. Lev 12:2.

12. The Hebrew verb *sgr* (Hif.), “shut up, enclose,” is frequently used in Lev 13–14 with reference to persons or things affected by the diseases mentioned in these chapters. Onq. and Ps.-J. regularly translate that verb by its Aramaic cognate, whereas Nf employs the root *trd*, “shut up, confine.” See 13:4, 5, 11, 21, 26, 31, 33, 50, 54; 14:38, 46.

13. When the Hebrew verb *rhs*, “wash,” is used with reference to sacrificial meat, Onq. and Ps.-J. translate it by *hll* (2; Pael), while Nf uses the root *šzg*. See Lev 1:9, 13; 8:21; 9:14. See also Exod 29:17. Cf. Seligsohn, 1858, 24–25.

When Hebrew *rhs* refers to bathing or washing one’s body, Onq. and Ps.-J. render it by the root *šhy*, “bathe, wash.” See, e.g., Lev 8:6; 14:8, 9; 15 *passim*; 16:4, 24, 26, 28; 17:15, 16; 22:6. Nf usually agrees with these Targums. Exceptions are 8:6 where Nf uses the verb *qdš*, (lit.: “sanctified”—see Ps.-J. Exod 30:18, and n. 15 to that verse in Maher, 1994, 248); and 15:18, where Nf uses *šzg*.

14. Onq. and Ps.-J. usually translate Hebrew *kbs*, “wash (clothes),” by *šb’*, “dip, immerse,” whereas Nf uses the verb *hwwr*. See Lev 11:25, 28, 40 (twice); 13:6, 34, 58b; 14:8, 9, 47 (twice); 15:5, 6, 7, 8, 10, 11, 13, 17, 21, 22, 27; 16:26, 28; 17:15, 16. Exceptions are 6:20; 13:54, 58a, where Ps.-J. and Onq. use the same verb as Nf.

15. When HT prescribes a ritual washing Ps.-J. frequently specifies that the washing is to take place in forty *seahs* of water. Cf. Lev 11:32; 15:5, 6, 7, 8, 10, 11, 18, 21, 22, 27; 16:4, 26, 28; 17:15; 22:6. See also Ps.-J. Exod 29:4, and n. 6 to that verse in Maher, 1994, 244. However, Ps.-J. is not consistent in this matter, and the specification “forty *seahs*” is not added in some texts where one might expect it; cf., e.g., Lev 8:6; 14:8, 9; 15:13; 16:24.

16. In several texts where HT refers to a hand, Ps.-J. specifies that the *right* hand is intended. See, e.g., Lev 1:4; 3:2, 8, 13; 4:4, 24, 29, 33; 8:14, 18. See, however, Exod 29:10; Lev 4:15; 8:22, where Ps.-J. does not add “right.” See below, Ps.-J. 1:4, and n. 16 to that verse. Ps.-J. often adds that the right hand is to be laid on *firmly* when HT simply prescribes the laying on of hand(s). See below, Ps.-J. 1:4, and n. 17 to that verse.

17. The Hebrew idiom *z’t twrt*, “this is the law of,” which occurs frequently in Leviticus, is regularly rendered literally as *d’ wryt* in Onq. See Lev 6:2, 7, 18; 7:1, 11, 37; 11:46; 12:7; 13:59; 14:2, 32, 54, 57; 15:32; 26:46. Nf regularly renders the Hebrew idiom as “this is *the decree of* the law of,” except in 14:54 where “the decree of” is omitted in the text but added between the lines; cf. Hayward (above, p. 9). Ps.-J. frequently agrees with Onq.; see 6:2, 7, 18; 7:1, 11, 37; 13:59; 14:2. See also 11:37 and 12:7 where Ps.-J. reads *d’ hy’ wryyt*. Ps.-J. agrees with Nf in 26:46, and has essentially the same reading in 11:46. In several texts Ps.-J. conflates the reading of Nf (“decree”) with that of Nfmg (“instruction”). Thus in 14:32, 57 and 15:32 we find the formula “the decree of the instruction,” and in 14:54 the reading is “the decree of the instruction of the law.” See Díez-Macho, *Neophyti I*, V, 96*.

18. Ps.-J. sometimes specifies that *olive* oil is to be used when HT simply prescribes the use of oil; see Lev 2:15; 6:14; 7:12 (3 times); 9:4; 14:10 (twice), 21 (twice); 23:13. See also Ps.-J. Exod 29:2, and n. 2 to that verse in Maher, 1994, 243. However, Ps.-J. is not consistent in this matter, and he sometimes fails to add “olive” when one might expect him to do so. See, e.g., Lev 2:1, 2, 4, 5, 6, 7, 16; 6:8.

19. Onq. and Nf regularly translate Hebrew *hrs’*, “earthen,” by *hsp*. See Lev 6:21; 11:33; 14:5, 50; 15:12; Num 5:17. Ps.-J., on the other hand, uses the word *phr* in Lev 6:21; 11:33; 14:50; 15:12. It agrees with Onq. and Nf in Lev 14:5 and Num 5:17, the only two texts in Ps.-J. where the word *hsp* is used. Ps.-J. uses the word *phr* in additions to Exod 12:12, 22 (twice); 16:33; Num 19:9, 15, 17; 33:4.

20. In translating Hebrew *swr* (Hif.), “take away,” Onq. regularly uses the verb *dy*, while Nf is consistent in using the verb *bd*, which must be corrected to *br*. Ps.-J. usually agrees with Onq.; see Lev 1:16; 3:4, 10, 15; 4:9, 31 (second occurrence), 35 (second occurrence); 7:4. Ps.-J. uses *br* (cf. Nf) in 3:9, and *bd* (= Nf), which must be corrected to *br*, in 4:31 (first occurrence). In 4:35 (first occurrence) Lond. reads *bd* (= Nf; read *br*), while *ed. pr.* uses *dy*.

21. Ps.-J. frequently translates the Hebrew idiom *’ys’ ys’*, “anyone,” as “a young man or an old man” (with slight variations in the idiom). See Lev 15:2; 17:3, 8, 10, 13; 18:6; 20:2, 9; 22:4, 18; 24:15; Num 9:10. We find this formula also in Nfmg Lev 20:2. In all these texts Onq. and Nf translate *’ys’ ys’* literally as *gbr gbr*. In Exod 36:4 Ps.-J. agrees with Onq. and reads *gbr gbr*. Here Nf has simply *gbr*. See also Num 1:4; 4:19, 49; 5:12, where Ps.-J., like Onq. and Nf, has *gbr gbr*.

22. When HT says that someone is to slaughter an animal, Ps.-J. sometimes adds the noun “the slaughterer.” See below, Lev 1:5, and n. 18 to that verse.

23. When HT states that someone or some group is to be “cut off,” or “destroyed,” Ps.-J. sometimes specifies that the destruction is to be brought about by “a premature death.” See below, Lev 20:6, and n. 21 to that verse. Ps.-J. makes this specification in 20:6, 17, 18; 22:3; 23:29, where HT uses the verb *krt*, “cut off.” It makes the same addition in 23:30, where HT uses the verb *ʿbd*, and in 26:38, where HT has *ʿkl*, “consume.” See also 20:19, 20, where the phrase “they shall come to an end by a premature death” is added to HT.

24. When HT *npš* means “person,” Ps.-J. usually translates it as *br nš*, “man.” Onq. follows the same principle of translation, but instead of *br nš*, employs the word *ʿnš*, “man.” Nf on the other hand translates *npš* by its Aramaic cognate. See, e.g., 2:1; 4:2; 5:1, 2, 4, 15, 17, 21 (Nf: *ʿnš*; Nfi: *npš*); 7:20 (twice), 21 (twice). There are, however, occasional exceptions. See, e.g., 7:18, where Ps.-J. agrees with Onq., and 19:28, where Ps.-J. agrees with Nf. Cf. also 21:1, 11; 22:4, 11.

25. Nf and Ps.-J. usually translate HT *hll*, “profane, desecrate,” by *pws/pys* (Levy, 1881 and 1966, 2, 262), *pss* (Sokoloff, 1990, 440), while Onq. uses the Aramaic cognate *hll*. See Lev 18:21; 19:8, 12; 20:3; 21:6, 9a, 12, 15, 23; 22:2, 9, 15, 32. See also Exod 20:25; 31:14; Num 18:32. In Lev 19:29 Nf does not render HT literally, and in 21:4 Ps.-J. uses the same verb as Onq. In 21:9b Onq. translates *hll* in its usual way, and Nfmng uses the verb *pws/pys*, which is the usual word used by Nf. Nf and Ps.-J. do not translate HT literally. In 21:7 and 14 Onq. and Nf translate *hll* in their usual manner. In both verses Ps.-J. gives an interpretative rendering.

26. HT *mšpt* is usually rendered as *sdr dyn*, (lit.: “order of judgment”) by Nf and Ps.-J., and as *dyn*, “judgment,” by Onq. See, e.g., 18:4, 5, 26; 19:37; 20:22; 25:18; 26:15, 43, 46. In Lev 5:10 and 9:16 Nf translates *mšpt* in its usual manner, while Ps.-J. and Onq. give an interpretative rendering. In 19:15 and 35 Ps.-J. uses *sdr dyn* as usual, whereas Nf agrees with Onq. and uses *dyn*. In 24:22, on the other hand, Nf uses *sdr dyn*, and Ps.-J. follows Onq. and uses *dyn*. See Hayward (above, p. 9, no. 12).

27. Onq. regularly translates HT *mwsb*, “dwelling place,” by its Aramaic cognate *mwtb*. See Lev 3:17; 7:26; 13:46; 23:3, 14, 17, 21, 31; 25:29. Ps.-J. normally follows Onq., although we find the reading *ʿtr mwtb*, “the place of (your) dwelling place,” in Lev 23:3, 17, 31. Nf, on the other hand, usually translates *mwsb* as *ʿtr (byt) mdwr*. In Lev 13:46 Nf renders *mwsb* as *mšrwy*, “dwelling, habitation,” and in 25:29 *byt mwsb*, “dwelling house,” is translated as *ʿtr byt mšrwy* (lit.: “the place of a habitation”).

28. Hebrew *kp*, “palm of the hand, hand,” is usually translated as *yd*, “hand” by Onq. and Ps.-J., whereas Nf usually uses the idiom *kp yd*, “the palm of the hand.” See Lev 8:27 (twice), 28; 9:17; 11:27 (in this verse Hebrew *kp* means “paw”); 14:15, 16, 17, 18, 26, 27, 28, 29 (in this verse Nf = Ps.-J. = Onq.). See also, e.g., Gen 20:5; 31:42 (Nfmng); 40:21; Exod 4:4; 9:29, 33; 29:24 (twice).

29. Ps.-J. sometimes renders Hebrew *wky*, “if, when,” as *wʿrwm ʿyn*. See Lev 11:37, 38, 39; 15:8, 13; 19:33; 25:20, 25 (HT: *ky*). But see 2:4; 13:31; 19:5, 23; 22:29; 25:14, 35, 39, 47, where Ps.-J. renders *wky* directly as *wʿrwm*.

Targum Pseudo-Jonathan: Leviticus

Translation

CHAPTER 1

1. When¹ Moses² finished erecting the Tabernacle, Moses thought and debated with himself,³ and said:⁴ “As for Mount Sinai, whose anointing was the anointing of an hour, and whose consecration was a consecration of three days,⁵ I was not able to ascend it until the Dibbur⁶ spoke to me.⁷ Surely then, this tent of meeting, whose anointing is an eternal one and whose consecration is an eternal one, it is only right⁸ that I should not enter it until I have been told from before the Lord.” Then the Dibbur⁶ of the Lord called to Moses, and the Memra of the Lord spoke with him from the tent of meeting, saying: 2. “Speak to the children of Israel and say to them:⁹ ‘Any one of you—but not of the apostates,¹⁰ worshippers of idols¹¹—who brings an offering before the Lord, you shall bring your offering¹² from the clean¹³ cattle, from the herd¹⁴ and from the flock—but not from the wild beasts.¹⁵ 3. If his offering is a burnt offering from the herd,¹⁴ he shall offer a male without blemish; he shall offer it at the entrance of the tent of meeting for acceptance on his behalf

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¹Lond. transcribes the Hebrew text of v. 1 before beginning its expanded rendering of the verse. See also P. On additions inserted at the beginning of *sedarim* see Maher, 1992, 59, n. 1. The long addition to our present verse is occasioned by the use of two verbs, “called” and “spoke,” in HT. The Lord *called* Moses because he had given him time to reflect on the instructions governing the tabernacle (Exod 25–31) and on the carrying out of those instructions (ibid. 35–40), before giving him a new set of instructions. See *Sifra*, *Wayyiqra’*, *deNedabah*, Parashah 1, esp. 1,9 (p. 3b), *Tanh. B.*, *Wayyiqra’* 1 (p. 2).

²Lit.: “and it happened when Moses.” See also Nf, V, N, P.

³Lit.: “and debated in his heart.” See Gen 6:6 where Ps.-J. (cf. Nf, V, N) uses the same verb (*’dydyn*, “debated”) with God as its subject. Ps.-J. alone uses this verb, together with *hšb*, “thought” (= Nf, P, V, N), in our present verse.

⁴We find partial parallels to the following reflection of Moses in *Exod. R.* 19,3; 46,3; *ARN B* 2. Cf. also *Tanh. Wayyiqra’* 1 (359); *Tanh. B.*, *Wayyiqra’* 1 (p. 2).

⁵Cf. Exod 19:14–16.

⁶See McNamara, 1992, 38.

⁷Cf. *Exod. R.* 19,3, where the midrash reads Exod 19:3 as follows: “And Moses went up to God, *for* the Lord called him . . .” The idiom in Ps.-J. which we translate as “spoke to me” reads literally: “it was spoken to me.” On this form, sometimes called the “divine passive,” see Díez Macho, 1973, 202.

⁸*mn dyn’ hw’*. Ps.-J. also uses this idiom in Gen 18:17; Exod 8:22; 9:15. See also Gen 4:24 (*dyn’ hw’*); Num 12:14 (*mn dyn’ d-*).

⁹Lond. and *ed. pr.*: *lhw m*. This form occurs quite frequently in Ps.-J. See E.M. Cook, 1986, 133–134.

¹⁰Lond. uses the word *mš’mdy’*. Read *mš’mdy’*, which corresponds to the word *mšwmdym* used in Ps.-J.’s source, *Sifra*, *Wayyiqra’*, *deNedabah*, Parashah 2,3 (p. 4b). *Ed. pr.* uses *mwmry’*, the word used in *b. Erub.* and *b. Hul.* (see next note).

¹¹*b. Erub.* 69a–b (482–483); *Hul.* 5a (19); see *Lev. R.* 2, 9. The word for “idols” in Lond. is *ṭ’wwt’*. *Ed. pr.* reads *’lyly’*.

¹²*Ed. pr.*: “your offerings.” See also LXX, Pesh.

¹³*b. Zebah.* 34a (169).

¹⁴Lit.: “oxen.”

¹⁵*Sifra*, *Wayyiqra’*, *deNedabah*, Parashah 2,6 (p. 4b); *b. Zebah.* 34a (169–170).

before the Lord. 4. And he shall lay his *right*¹⁶ hand *firmly*¹⁷ on the head of the burnt offering, *that* it may be accepted for him, to make atonement for him. 5. Then the *slaughterer*¹⁸ shall slaughter the bull *in the place appointed for the slaughterers*,¹⁹ before the Lord; and Aaron's sons, the priests,²⁰ shall offer the blood *in vessels*,²¹ and they shall dash the blood *with dashing-basins*²² round about against the altar which is at the entrance of the tent of meeting. 6. And he shall flay *the skin off*²³ the burnt offering and cut it into pieces. 7. And the sons of Aaron the priest shall put fire on the altar, and arrange wood upon the fire. 8. The sons of Aaron, the priests, shall arrange the pieces, *with the head and the layer of fat*,²⁴ on the wood that is on the fire upon the altar. 9. Its entrails and its legs he shall wash²⁵ with water, and the priest shall offer up²⁶ the whole on the altar; *it is a burnt offering, an offering*²⁷ *that will be accepted with favor before*²⁸ the Lord.

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¹⁶This contradicts *m. Yoma* 3,8; 4,2; 6,2; *Menah.* 9,8; and *Sifra*, 'Ahare Mot, Parashah 4,4 (p. 82a) all of which state that *both* hands are to be laid on the victim. See Maori, 1983, 242. In several texts where HT refers to "hand," Ps.-J. specifies that the *right* hand is intended; see Introduction, above, p. 118, no. 16. See the view of R. Simeon who said: "Wherever 'hand' is stated it refers to the right hand only" (*b. Zebah.* 24a [120]; cf. *b. Menah.* 10a [57]). But compare the discussion, e.g., in *b. Menah.* 36b-37a (227-228); *Mek.* Exod 13:9 (Lauterbach 1, 151-152).

¹⁷*b. Hag.* 16b (108); *Zebah.* 33a (165); *j. Hag.* 2, 77d. See also Lev 3:2,8; 4:15,24, where Ps.-J. specifies that the hands are to be laid on firmly. In other texts Ps.-J. does not add "firmly"; see Exod 29:10; Lev 3:13; 4:4, 29, 33; 8:14, 18, 22.

¹⁸Slaughtering may be performed by anyone. See, e.g., *Sifra*, *Wayyiqra*, *deNedabah*, Parashah 4,2 (p. 6a); *m. Zebah.* 3,1; *b. Zebah.* 32a (161). Ps.-J. often adds the word "slaughterer" when HT refers to the slaughtering of animals; in addition to our present verse see 1:11; 3:2, 8, 13; 4:4, 15, 24; 14:5, 13, 25, 50.

¹⁹Cf. *Sifra*, *Wayyiqra*, *deNedabah*, Parashah 4,3 (p. 6a) and *b. Zebah.* 32b (162), where the position of the slaughterer at the time of slaughtering is discussed.

²⁰Both Lond. and *ed. pr.* read "the priest," probably because "Aaron the priest" is mentioned in v. 7.

²¹*Sifra*, *Wayyiqra*, *deNedabah*, Parashah 4,11 (p. 6b); *m. Zebah.* 5,1 and 4. See also *b. Zebah.* 4a (11-12, 15); 13a (65).

²²*myzraqy*. See also 1:11 and 19:26. Cf. Ps.-J. Exod 24:6 and n. 8 to that verse in Maher, 1994, 231.

²³Ps.-J., Nf, and Onq. translate HT *pš̄t* (Hif.), "flay," by *šlh*. Only Ps.-J. adds the explanatory words "the skin off." V and N use the verb *hlš*.

²⁴The word *pdr*, "fat," occurs in HT in our present verse, in v. 12, and in 8:20. Onq. translates it on each occasion as *trb*, "fat," and Nf is consistent in translating it as *gwp*, "body." (Ibn Ezra in his commentary on v. 8 notes that many scholars of his time took *pdr* to mean "body.") Ps.-J. agrees with Onq. in 8:20, but with Nf in 1:12. In our present verse (v. 8) Ps.-J., like Onq., uses the word *trb*, but he adds "the layer of" before it. The idiom "layer of fat" occurs also in Ps.-J., and only in Ps.-J., in 3:3, 9b, 14a; 4:8b as a translation of *hlb*, "fat."

²⁵*yhllyl* = Onq. Nf: *yšzg*; HT: *yṛṣ*. See Introduction, p. 117, no. 13.

²⁶Lit.: "cause to go up"; = Onq. Nf: "arrange, set in order"; HT: *whqṭyr*, lit.: "cause to go up in smoke." Cf. Ps.-J. Exod 29:13, and n. 12 to that verse in Maher, 1994, 244. See also above, Introduction, p. 116, no. 4.

²⁷*qrbn*; = Onq., Nf. HT: *šh*, "offering by fire." LXX: "a sacrifice." See also, e.g., 1:13, 17; 2:2, 3, 9, 10. See Introduction, p. 115, no. 2.

²⁸"That will be accepted with favor before" = Onq. Nf: "that will be accepted as an odor of good pleasure (or: of favor) before." HT: "a pleasing odor to." Ps.-J. usually agrees with Onq. in its translation of this particular Hebrew idiom. See above, Introduction, p. 117, no. 9.

10. If his offering for a burnt offering is from *the young of the flock*, from the lambs or from the *kid* goats, he shall offer a male without blemish. 11. *The slaughterer* shall slaughter it *at the foot*²⁹ of the altar, at the north side, before the Lord, and the sons of Aaron, the priests, shall dash its blood *with dashing-basins* round about against the altar. 12. Then he shall cut it into its pieces, its head³⁰ and its body,³¹ and the priest shall arrange them on the wood that is on the fire upon the altar. 13. Its entrails and its legs he shall wash with water, and the priest shall present the whole and offer (it) up on the altar; it is a burnt offering, *an offering that will be accepted with favor before the Lord*. 14. If his offering *before the Lord* is a <burnt offering>³² of birds, he shall bring his offering from turtledoves or pigeons; *but for the turtledoves he shall offer grown ones, and for the pigeons young ones*.³³ 15. The priest shall bring it to the altar, wring³⁴ its head, and offer (it) up on the altar; and its blood shall be drained out against the side of the altar. 16. He shall remove³⁵ its craw³⁶ with its contents,³⁷ and he shall throw it at the east side³⁸ of the altar, at the place *where the ashes are burned*.³⁹ 17. And he shall tear it apart by its wings, but he shall not separate *its wings from it*.⁴⁰ And the priest shall offer it up on the altar, on the wood that is on the fire; it is a burnt offering, *that will be accepted with favor before the Lord*.

Notes, Chapter 1

²⁹*šypwly* = Nf. Cf. Pesh. This is the only time when Ps.-J. uses this word in conjunction with the altar. See 1:15 where V and N translate Heb. *qyr*, "side (of the altar)" by *šypwly*.

³⁰HT, Onq.: "and its head." Nf = Ps.-J.

³¹= Nf. See above n. 24.

³²Omitted in Lond. and *ed. pr.*

³³*Sifra*, *Wayyiqra'*, *deNedabah*, Perek 8,3-4 (p. 8b); *b. Hul.* 22a-b (111). For the idea that *grown* turtledoves are to be offered see below, Ps.-J. Lev 5:7, and note 17 to that verse.

³⁴*yhwzm*. See Nf, V, N: *y'zm*. Onq. uses the Aramaic cognate of the verb in HT (*mlq*). In 5:8, the only other place where the Hebrew verb *mlq* occurs, Ps.-J., Nf and Onq. translate it in the same way as they do in our present verse.

³⁵Ps.-J. follows Onq. in translating Heb. *swr* (Hif.), "take away," by '*dy*, while the Pal. Tgs. (Nf, P, V, N) use the verb '*br*. See above, Introduction, p. 118, no. 20.

³⁶Lond. and *ed. pr.*: *zrwqp'*. None of the other Targums uses this precise form of the word to translate HT *mr'h*, which occurs only in our present verse. Ps.-J. (Lond.) uses the same word (*ed. pr.*: *zpq't'*) in an addition to Lev 11:13. See Clarke, *Targum Pseudo-Jonathan*, Concordance p. 204, under *zlwqp'*. See also the note to our present verse in Neofiti, and Grossfeld, 1988, *Leviticus and Numbers* p. 3, n. 6.

³⁷*lqt'*; lit.: "gatherings"; = Nf, P.

³⁸*lstr*; Onq.: *bstr*.

³⁹*mwqdyn*. This is also the reading in some manuscripts of Onqelos. See the apparatus in Sperber, 1959, and Apparatus *g* in Grossfeld, 1988, *Leviticus and Numbers*, p. 2. The reference to burning in Ps.-J.'s version (and in certain texts of Onq.) may be due to the influence of Lev 4:12, where it is said that certain parts of the sacrificial victim are to be *burned* at the place where the ashes are poured out. See further Grossfeld, *ibid.*, p. 3, n. 8, and the note to our present verse in Neofiti.

⁴⁰Cf. *Sifra*, *Wayyiqra'*, *deNedabah*, Perek 9,4 (p. 9a); *b. Shabb.* 108a (523); *b. Hul.* 21b-22a (108).

CHAPTER 2

1. ‘When a man¹ brings a cereal offering as an offering *before* the Lord, his offering shall be of fine flour.² He shall pour oil on it, put incense on it, 2. and bring it to Aaron’s sons,³ the priests. He shall take from it a handful of fine flour, of *the best of* the oil,⁴ together with all its incense, and the priest shall offer up *the choice* of its memorial portion⁵ on the altar, as an *offering that will be accepted with favor before* the Lord. 3. And what is left over of the cereal offering *shall be* for Aaron and his sons; it is a most holy part of the *offerings* of the Lord. 4. When you offer a cereal offering that has been baked in the oven, (it shall be of) fine flour: unleavened cakes *and* kneaded with oil, and unleavened sponge cakes⁶ smeared with oil. 5. If your offering is a cereal offering (baked) on a griddle, it shall be of fine flour kneaded with oil, unleavened. 6. You shall break it in pieces and pour oil on it; it is a cereal offering. 7. If your offering is a cereal offering (cooked in) a pan,⁷ it shall be made⁸ of fine flour *cooked* with oil. 8. And you shall bring *before* the Lord the cereal offering that is made⁸ of the *fine*⁹ flour *and the oil*. *The man who brought it*¹⁰ shall present it to the priest, and *the priest*¹⁰ shall take it to the altar. 9. The priest shall separate from the cereal offering the *best of* its memorial portion¹¹ and he shall offer (it) up on the altar *as an offering that will be accepted with favor before the Lord*. 10. And what is left of the cereal offering *shall be* for Aaron and his sons; it is a most holy part of the *offerings* of the Lord. 11. No cereal offering that you offer *before* the Lord shall be made with leaven, for you shall not *offer*¹² any leaven

Notes, Chapter 2

¹*br nš*; cf. Onq.: *nš*. See Introduction, p. 119, no. 24.

²*qmḥ’ smyd’*; Nf, Onq.: *s(w)lt(’)*. Ps.-J. has a double translation (*qmḥ’*, “flour,” and *smyd’*, “fine flour”) of HT *slt*, “fine flour.” See also v. 2. In vv. 4, 5 and 7, Ps.-J. follows his more usual procedure and uses *smyd’* on its own. See Ps.-J. Exod 29:2, with n. 4 to that verse in Maher, 1994, 243.

³“Sons” is omitted in Lond.

⁴See also 2:16. But see 6:8 and n. 11 to that verse.

⁵The Targums translate Heb. *zkrh* by its Aramaic cognate. See also 2:9,16; 5:12; 6:8; 24:7; Num 5:26. In our present verse Ps.-J. adds that “the choice (*špr*)” of the memorial portion is to be offered. In 2:9, 16; 5:12; 6:8, Ps.-J. adds the word *šbh*, “the best,” rather than *špr*.

⁶*spwgyn*; Onq.: *spwgyn*. Cf. Gr.: *spongōs*, “sponge.”

⁷*mrṯḥ’*; Nf *mrṯḥh*; Onq.: *rdt’*; HT: *mrḥšt*. In Lev 7:9, the only other place where this Hebrew word occurs, Ps.-J., Nf and Onq. translate it as they do in our present verse.

⁸= Onq., HT. Nf: “offered.” See note to our present verse in *Neofiti*.

⁹Lond. and *ed. pr.*: “these.” Ps.-J. translates HT “these” literally, while explaining that “these” refers to the flour and oil mentioned in previous verses (vv. 4, 5, 7).

¹⁰Ps.-J. explicitly identifies the subjects of the verbs “present” and “bring” in HT. See *b. Sotah* 14b (77). See also 6:7 and 12:7 where Ps.-J. also adds “the priest.”

¹¹See 2:2 and n. 5.

¹²*iqrbwn* = Nf, Samaritan Targum; Onq.: *tsqwn*; HT: *iqtyrw*. See above 1:9 and n. 26 to that verse, and Introduction, p. 116, no. 4.

or any honey as an offering before the Lord. 12. You may bring them as an offering of first fruits *before* the Lord; *for the bread of the first fruits shall be offered leavened*¹³ *and the dates shall be offered with their honey*¹⁴ *at the time of the first fruits, and the priests shall eat them.*¹⁵ But they shall not be offered on the altar *to be accepted with favor*. 13. You shall season all your cereal offerings with salt; and you shall not let the salt of the covenant of your God be lacking from your cereal offering, *because the twenty-four endowments of the priests have been decreed in a covenant of salt.*¹⁶ Therefore, with all your offerings you shall offer salt. 14. If you offer a cereal offering of first fruits *before* the Lord, you shall offer as the cereal offering of your first fruits (grain) *roasted*,¹⁷ parched with fire, *parched flour, and new grain*. 15. You shall put *olive*¹⁸ oil on it and lay incense on it; it is a cereal offering. 16. And the priest shall offer up *the best of* its memorial portion,¹¹ some of its grits,¹⁹ and some of the *best of* its oil, with all of its incense; it is *an offering before* the Lord.

CHAPTER 3

1. 'If his offering is a sacrifice *of holy things*,¹ if he offers of the herd, whether a male or a female, he shall offer it without blemish <before the Lord>.² 2. He

Notes, Chapter 2

¹³*b. Menah.* 58a (343–344); Lev 23:17.

¹⁴I.e., with their juices. See Rashi's comment on our present verse: "the first ripe fruits were brought of species that contain sweet juices (*dbš*) such as the firstlings of figs and dates." See also Rashi on Deut 26:2. Real honey could not be offered; cf. 2:11; see also *b. Menah.* 58a: "honey does not admit of any exception in the Temple."

¹⁵According to Lev 23:20, the bread of the first fruits that are offered belongs to the priest, and according to Num 18:13 the first ripe fruits that are brought to the Lord go to the priests. See also *m. Bikk.* 2,1; *b. Pesah.* 59b (296).

¹⁶*b. Hul.* 133b (758); *t. Hallah* 2,7 (Zuckerman, 99); see also *b. Hul.* 132b (752); *b. Menah.* 20a (128). Cf. Deut 18:2, where Ps.-J. refers to the twenty-four endowments of the priest, using the same word, *mwbb/wjt*; that he uses in our present verse. See also Ps.-J. Num 25:13, where Ps.-J. mentions three gifts (*mtnn*) that are assigned to the priests.

¹⁷*mhbhb* = Nf; Onq.: *'byb* = HT. Ps.-J. and Nf do not translate HT *'byb*, "new grain," literally. They seem to link it with Heb. *hbhb*, "parch." This Heb. word is used in *m. Menah.* 10,4 and *b. Menah.* 66a (391) in conjunction with the parching of grain mentioned in our present verse.

¹⁸Olive oil is used in the preparation of cereal offerings. See *m. Menah.* 8,4-5. Ps.-J. frequently specifies that oil mentioned in HT is *olive* oil. See above, Introduction, p. 118, no. 18, and Ps.-J. Exod 29:2, with n. 2 to that verse in Maher, 1994, 243.

¹⁹Ps.-J., and some versions of Onq. (see Sperber, 1959, 167, Apparatus), use the word *pyrwkyn* to translate HT *gršh*, "grits, crushed grain." Ps.-J. and Onq. (see also Nf and Nfi) had used this word in v. 14 to translate HT *krml*, "fresh ears."

Notes, Chapter 3

¹Like Nf and Onq., Ps.-J. usually translates HT *zbh(y) šlmym*, "sacrifice(s) of peace offering," as "sacrifice(s) of holy things." See above, Introduction, p. 115, no. 1, and cf. also Ps.-J. Exod 10:25 and n. 26 to that verse in Maher, 1994, 187.

²Omitted in Lond. and *ed. pr.*

shall lay his *right*³ hand *firmly*⁴ on the head of his offering, and *the slaughterer*⁵ shall slaughter it at the entrance of the tent of meeting, and Aaron's sons, the priests, shall dash the blood against the altar round about. 3. From the sacrifice of *holy things* he shall offer, as *an offering before* the Lord, the *layer of fat*⁶ that covers the entrails and all the fat that is on the entrails; 4. the two kidneys and the fat that is on them at the loins;⁷ and the *lobe of*⁸ the liver, *which* he shall remove⁹ with the kidneys. 5. Aaron's sons shall offer these up on the altar, with the burnt offering which is on the wood that is on the fire, as *an offering that will be accepted with favor before the Lord*. 6. And if his offering for a sacrifice of *holy things before* the Lord is from the flock, male or female, he shall offer it without blemish. 7. If he offers a lamb for his offering, he shall offer it before the Lord. 8. He shall lay his *right*³ hand *firmly*⁴ on the head of his offering, and *the slaughterer*⁵ shall slaughter it before the tent of meeting; and Aaron's sons shall dash its blood against the altar round about. 9. From the sacrifice of *holy things* he shall offer, as *an offering before* the Lord, *the best of its fat*, the entire fat tail (which) he shall remove¹⁰ close to the lowest joint of the backbone,¹¹ the *layer of fat* that covers the entrails, and all the fat that is on the entrails, 10. the two kidneys and the fat that is on them, that is on the loins; and the *lobe of*⁸ the liver, (which) he shall remove⁹ with the kidneys. 11. The priest shall offer it up¹² on the altar as food, *an offering*¹³ *before* the Lord. 12. And if his offering is *from* the goats,¹⁴ he shall offer it before the Lord. 13. He shall lay his *right*¹⁵ hand on its head and *the slaughterer*⁵ shall slaughter it before the tent of meeting, and Aaron's sons shall dash its blood against the altar round about. 14. Then he shall offer from it as his offering,¹⁶ as *an offering before* the Lord, the *layer of fat*⁶ that covers the entrails, and all the fat that is on the entrails, 15. the two kidneys and the fat that is on them, that is at the loins, and the *lobe of*⁸ the liver, (which) he shall remove⁹ with the kidneys. 16. And the priest shall offer

Notes, Chapter 3

³See Introduction, p. 118, no. 16.

⁴See above 1:4 and n. 17 to that verse.

⁵See above 1:5 and n. 18 to that verse.

⁶Ps.-J. alone reads "the *layer of fat*." Compare Nf, Onq., HT: "the fat." See above 1:8 with n. 24 to that verse.

⁷Lit.: "that is on the loins." In translating HT *kslym*, "loins," Ps.-J. uses the word *kpl*, while Nf employs *ksl*. Onq. uses the word *gyss*, "side." See also 3:10,15; 4:9; 7:4, where Ps.-J., Nf. and Onq. each translate HT *kslym* as they do in our present verse.

⁸Lit.: "the lobe that is on"; = Onq. Nf: "the appendage (lit.: 'that which is left') of the lobe of." See above, Introduction to Ps.-J., p. 117, no. 10.

⁹Ps.-J. agrees with Onq. in translating HT *swr* (Hif.), "take away, remove," by *dy*. See Introduction, p. 118, no. 20.

¹⁰*y'br*; = Nf (*y'bd*). See Introduction, p. 118, no. 20.

¹¹Ps.-J. is the only Targum to use the word *dqyt*, which we translate as "the lowest joint of the backbone" (cf. J. Levy, 1881, 1966, 1, 184–185), to translate Heb. *sh*, "backbone."

¹²= Onq. See 1:9, and n. 26 to that verse.

¹³= Nf, Onq., Pesh.; LXX: "burnt offering." See Vulg.: *pabulum ignis et oblationis*. See above 1:9, and n. 27 to that verse.

¹⁴Lit.: "from the young of a goat"; Onq.: "from the young of goats."

¹⁵See Ps.-J. 1:4 and n. 16 to that verse. Note that in our present verse Ps.-J. does not say that the right hand was to be laid *firmly* on the head; cf. 1:4 and n. 17 to that verse.

¹⁶Lond. reads "the offering." *Ed. pr.* omits "his offering."

them up¹² on the altar as food, *an offering*¹⁷ *to be accepted with favor*. All the fat (is to be offered) *before* the Lord. 17. It shall be a perpetual ordinance throughout your generations, in all your dwelling places:¹⁸ you shall not eat either fat or blood; *but they shall be offered*¹⁹ *on the altar to the name of the Lord.*”²⁰

CHAPTER 4

1. The Lord spoke to Moses, saying: 2. “Speak to the children of Israel, saying: ‘If a man¹ sins unwittingly with regard to any of the commandments of the Lord (by doing things) that *should* not be done,² and does one of them, 3. if it is the *high*³ priest who has been anointed *with oil*⁴ who incurs guilt *by offering* the guilt offering of the people *in a manner that is not according to the regulations*,⁵ let him offer for the guilt <he has incurred>⁶ a young bull without blemish as a sin offering *before* the Lord. 4. He shall bring⁷ the bull to the entrance of the tent of meeting, before the Lord, and lay his *right*⁸ hand on the head of the bull, and *the slaughterer*⁹ shall slaughter the bull before the Lord. 5. The *high*¹⁰ priest who has been anointed *with oil*¹¹ shall take some of the bull’s blood and bring it into the

Notes, Chapter 3

¹⁷= Nf, Onq., Pesh.; LXX: “burnt offering”; Compare Vulg.: “*in alimoniam ignis*.” See 3:11 and n. 13 to that verse.

¹⁸*mwthnykwn* = Onq. See Introduction, p. 119, no. 27.

¹⁹Lit.: “it shall be offered.”

²⁰See *b. Ker.* 4a-b (22–24); *Meilah* 15a (55); *Sifra Wayyiqra*, *deNedabah*, Perek 20,7 (p. 15a).

Notes, Chapter 4

¹*br nš*; Onq.: ‘*nš*. See Introduction, p. 119, no. 24.

²Lit.: “that are not proper to be done”; = Onq., Nf. See also Ps.-J. Gen 20:9, and n. 6 to that verse in Maher, 1992, 73.

³= Onq., LXX. See also 4:5 and 16, where Ps.-J. and Onq. (but not LXX) specify that the *high* priest is intended. Cf. also 4:20 and 21; 6:13, 15. See *b. Hor.* 12a–b (89–90), where it is said that one of the things which distinguishes the high priest from other priests is that he offers the bull for unwitting transgressions of the commandments (cf. Lev 4:2ff.). See Schmerler, 1935, 28.

⁴Referring to our present verse, 4:3, *m. Hor.* 3,4 asks: “Who is the anointed?” The answer given is: “He that is anointed with the anointing oil,” that is, the high priest; cf., e.g., Lev 21:10. See also 4:5, and 6:15, where Ps.-J. again adds “with oil.”

⁵We know of no source for this addition. The formula “in a manner that is not according to the regulations” represents Aramaic *dl’ khlktyh*. See also Ps.-J. Exod 12:6; Lev 5:10 (twice); 7:7 (twice); 9:16; Deut 12:27, where similar idioms occur in similar contexts. See also Ps.-J. Exod 21:9; 26:30, and cf. Ps.-J. Lev 23:42.

⁶Omitted in Lond. and *ed. pr*.

⁷Ps.-J. and Nfmg use the root ‘*wl* to translate Heb. *bw’* (Hif.), “bring,” while Onq. and Nf use the root ‘*t*’. Cf. 4:16, where Onq. (Sperber’s text; but see Apparatus), Ps.-J., and Nfmg use ‘*wl*, while Nf uses ‘*t*’ to translate the same Hebrew verb. In 4:32 Ps.-J., Nf, and Onq. all use ‘*t*’ twice.

⁸See 1:4 and n. 16 to that verse. Note that in our present verse Ps.-J. does not say that the right hand was to be laid *firmly* on the head. See above 1:4 and n. 17 to that verse.

⁹See 1:5 and n. 18 to that verse.

¹⁰= Onq. See 4:3 and n. 3.

¹¹See 4:3 and n. 4.

tent of meeting. 6. The priest shall dip¹² his finger in the blood, and sprinkle some of the blood seven times before the Lord, in front of the veil of the sanctuary. 7. The priest shall put some of the blood on the horns of the altar of aromatic incense *that is* before the Lord, in the tent of meeting. And he shall pour out all (the rest of) the bull's blood at the base of the altar of burnt offering which is at the entrance of the tent of meeting. 8. He shall separate all the fat of the bull of sin offering, the *layer of fat*¹³ that covers the entrails, and all the fat that is on the entrails, 9. the two kidneys and the fat that is on them, that is at the loins;¹⁴ and the *lobe of*¹⁵ the liver, which he shall remove with the kidneys, 10. just as it is separated from the bull of the sacrifice of *holy things*. *Thus shall they be separated from lambs and from goats*¹⁶ and the priest shall offer them up on the altar of burnt offering. 11. But *all*¹⁷ the hide of the bull, and its flesh, with its head and with its legs, *with* its entrails and its dung, 12. all (the rest of)¹⁸ the bull he shall bring outside the camp to a clean place,¹⁹ to *the place where* the ashes are thrown,²⁰ and he shall burn it on a wood fire; it shall be burned *at the place where* the ashes are thrown.²⁰ 13. If the whole congregation of Israel sins unwittingly and the matter is hidden from the sight of²¹ the community and they *unwittingly*²² do any of the things which, (according to) the commandments of the Lord, *should* not be done,²³ and (thus) become guilty, 14. when the sin through which they incurred guilt becomes known *to them*, the congregation shall offer a young bull as a sin offering, and bring it before the tent of meeting. 15. The *twelve*²⁴ elders²⁵ of the congregation *who have been appointed officers*²⁶ over the twelve tribes shall lay their hands *firmly*²⁷ on the

Notes, Chapter 4

¹² *wytms̄*. Nf: *wygb̄*; Nfmg, V, N, Pesh.: *wygbw̄*; Onq.: *wygbwl*; HT: *wtbl*. See Introduction, p. 116, no. 7.

¹³ Ps.-J. alone reads "the *layer of fat*." Compare Nf, Onq., HT: "the fat." See above Ps.-J. 3:3 and n. 6 to that verse.

¹⁴ See above 3:4 and n. 7 to that verse.

¹⁵ See above 3:4 and n. 8 to that verse.

¹⁶ See *b. Zebah*. 49b (250); *Hul*. 117a (644–645).

¹⁷ "All" does not belong here. It should be with "its flesh" later in the verse. See HT. The Hebrew lemma in *ed. pr.* (but not in Lond.) also has "all."

¹⁸ Added in line with vv. 5-10, which say that certain parts of the bull are to be offered on the altar.

¹⁹ *Ed. pr.* has the words of this phrase in reverse order and reads: "to a clean place outside the camp."

²⁰ Ps.-J. and Onq. use the root *šdy* to translate Heb. *špk*, "pour out." Nf uses the root *špk*.

²¹ *mn m̄hmy*. Nf, Onq., HT: "from the eyes of." The idiom "from the eyes of" also occurs in HT in Num 5:13 and 15:24. In both verses Nf and Onq. render the idiom as they do in our present verse. In 15:24 Ps.-J. employs the idiom *mn m̄hmy* as in our present verse, but in 5:13 the reading is "from the eyes of," as in Nf and Onq.

²² See above, v. 2. Cf. *Sifra*, *Wayyiqra'*, *deHobah*, Parashah 4,6 (p. 19a).

²³ Lit.: "that are not proper to be done"; = Nf, Onq. See above, v. 2 and n. 2.

²⁴ See *m. Sanh.* 1,3; *b. Sanh.* 13b (61–62) and *Sifra*, *Wayyiqra'* *deHobah*, Perek 6,2 (p. 19a). These texts assert that five elders should lay on hands. We know of no source for Ps.-J.'s statement that twelve elders who have been appointed over the twelve tribes should lay on hands.

²⁵ *sby* = Onq.; Nf.: *hkymy*; HT: *zqny*. See Ps.-J. Exod 3:16 and n. 23 to that verse in Maher, 1994, 169.

²⁶ *mrkwlyn*. This term occurs in our present verse, in Deut 29:9, and thirty-six times in the Book of Numbers. On the understanding of the word in rabbinic literature see J. Levy, 1881, 1966, 1, 38–39. The word is of Persian origin and it entered Hebrew and Palestinian Aramaic during the Persian period. See J. C. Greenfield, *Hamarakara* > *'Amarkal*, in *W.B. Henning Memorial Volume*, ed. M. Boyce and I. Gershevitch, London: Lund Humphries, 1970, 180–186.

²⁷ See above, 1:4 and n. 17 to that verse. Lond. and *ed. pr.* have the words in different order. Lond. reads *btwqp'* *ydyhwn* (omitting *yt*, the sign of the accusative), and *ed. pr.* has *yd* (read *yt*) *ydyhwn btwqp'*.

head of the bull <before the Lord>,²⁸ and the *slaughterer*⁹ shall slaughter the bull before the Lord. 16. Then the *high*²⁹ priest shall bring³⁰ some of the blood of the bull into the tent of meeting, 17. and the priest shall dip³¹ his finger in the blood, and *with it*³² he shall sprinkle seven times before the Lord, in front of the veil. 18. He shall put some of the blood on the horns of the altar that is before the Lord in the tent of meeting, and all (the rest of) the blood he shall pour out at the base of the altar of burnt offering which is at the entrance of the tent of meeting. 19. He shall separate all its fat from it and offer (it) up³³ on the altar. 20. He shall do with the bull just as he did with the *high priest's* bull of sin offering; he shall do the same with it. Thus³⁴ the priest shall make atonement for them, and they shall be forgiven. 21. He shall bring the bull outside the camp and burn it as he burned the first bull, (that is) *the high priest's, so that through it the sins of Israel might be forgiven*.³⁵ Truly it is the sin offering of the community. 22. *When a ruler*³⁶ of his *people*³⁷ sins by doing unwittingly any of the things which (according to) the commandments of the Lord his God *should* not be done,²³ and (thus) becomes guilty, 23. once³⁸ the sin he has committed³⁹ is made known to him he shall bring as his offering a male goat without blemish. 24. He shall lay his *right*⁴⁰ hand *firmly*⁴¹ on the goat's head, and the *slaughterer*⁹ shall slaughter it at the place where the burnt offering is slaughtered before the Lord; it is a sin offering. 25. The priest shall take some of the blood of the sin offering with his finger and put (it) on the horns of the altar of burnt offering; and (the rest of) its blood he shall pour out at the base of the altar of burnt offering. 26. All its fat he shall offer up³³ on the altar, like the fat of the sacrifice of *holy things*. Thus the priest shall make atonement on his behalf for his sin, and he shall be forgiven. 27. If a *man*¹ from among the common people⁴² incurs guilt unwittingly by doing anything which (according to) the commandments of the Lord *should* not be done,²³ and (thus) becomes guilty, 28. once⁴³ the sin he has committed is made known to him he shall bring a female goat without blemish as his offering for the sin he has committed. 29. He shall lay his *right*⁸ hand on the head of the sin offering, and slaughter the sin offering at the place of the burnt of-

Notes, Chapter 4

²⁸ Omitted in Lond. and *ed. pr.*

²⁹ = Onq. See above, v. 3 and n. 3.

³⁰ *wy'(y)l* = Nfmg, Onq. (Sperber; but see Sperber's Apparatus); Nf.: *wyyty*. See above, v. 4 and n. 7.

³¹ *włmś*; Nf, Nfmg: *włxb(w)*; Onq.: *włbwl*. See above v. 6 and n. 12.

³² Lit.: "of it."

³³ *wysyg*; = Onq. See above, 1:9 and n. 26.

³⁴ Lit.: "and."

³⁵ See *Sifra, Wayyiqra*; *deHobah*, Perek 2,7-8 (p. 17a).

³⁶ = Onq., Nfmg.

³⁷ Lit.: "among his people." See *Sifra, Wayyiqra*; *deHobah*, Parashah 5,1 (p. 19b).

³⁸ Lit.: "or"; = Onq., HT. Nf: "or if." See also 4:28, where the Targums (Ps.-J., Nf, Onq.) translate HT "or" as they do in our present verse.

³⁹ *dłhb*. HT: *śr łł' bh*. The translation of *bh* is omitted in Lond. and *ed. pr.*

⁴⁰ See Introduction, p. 118, no. 16.

⁴¹ See above, 1:4 and n. 17 to that verse.

⁴² Lit.: "the people of the land"; = HT.

⁴³ See 4:23 and n. 38.

fering. 30. The priest shall take some of the blood with his finger and put (it) on the horns of the altar of burnt offering; and all (the rest of) the blood he shall pour out at the base of the altar. 31. He shall remove⁴⁴ all its fat, just as the fat was removed⁴⁵ from the sacrifice of *holy things*; and the priest shall offer (it) up³³ on the altar *to be accepted with favor before* the Lord. Thus the priest shall make atonement on his behalf, and he shall be forgiven. 32. If he brings⁴⁶ a lamb as his offering for a sin offering, he shall bring⁴⁶ a female without blemish. 33. He shall lay his *right*⁸ hand on the head of the sin offering, and slaughter it as a *sacrifice of sin* offering at the place where the burnt offering is slaughtered. 34. The priest shall take some of the blood of the sin offering with his finger and put (it) on the horns of the altar of burnt offering, and all (the rest of) the blood he shall pour out at the base of the altar. 35. And he shall remove⁴⁷ all its fat, just as the fat of the lamb of the sacrifice of *holy things* was removed;⁴⁸ and the priest shall offer them up³³ on the altar upon the *offerings* of the Lord. Thus the priest shall make atonement on his behalf for the sin he has committed, and he shall be forgiven.

CHAPTER 5

1. 'If a *man*¹ sins in that he heard a public adjuration² *with a curse*,³ and—although he is a witness, whether he has seen *someone*⁴ *transgressing the words of an imprecation*, or has come to know *that his fellow has neglected an oath accompanied by a curse*⁵—does not give information, he shall incur his guilt.⁶ 2. Or if a

Notes, Chapter 4

⁴⁴On this occasion (and in 4:35; first occurrence) Lond. translates HT “remove,” by the root ‘bd (read ‘br), as is also the case in Nf. In both verses *ed. pr.* uses ‘dy. See Introduction, p. 118, no. 20. In our present verse and in v. 35 the word “remove” occurs twice in HT. In each of these verses Lond. translates that verb once as ‘bd (read ‘br) and once as ‘dy.

⁴⁵Here Ps.-J. follows Onq. and uses the root ‘dy to translate HT “remove.” Compare preceding note, and see Introduction, p. 118, no. 20.

⁴⁶Ps.-J., Nf, and Onq. all use the verb ‘t. See v. 4 and n. 7.

⁴⁷y‘bd = Nf; read y‘br. See v. 31 and n. 44.

⁴⁸Ps.-J. uses the verb ‘dy (= Onq.). See v. 31 and n. 44.

Notes, Chapter 5

¹See Ps.-J. 4:2 and n. 1 to that verse.

²Lit.: “the sound (or: voice) of an adjuration (or: imprecation).”

³Cf. *Sifra*, *Wayyiqra*’, *deHobah*, Parashah 8,2 (p. 22b); *Lev. R.* 6,5; *b. Shebu.* 36a (209). According to these texts, the Heb. word ‘lh, “adjuration” (RSV), which is used in the biblical text of our present verse, means “an oath.”

⁴We know of no source for the following explanatory gloss. See Schmerler, 1935, 34; Itzhaky, 1982, 139–140. But see *Tanh.*, *Wayyiqra*’ 7 (366–367) and *Tanh. B. Wayyiqra*’ 14 (2,9), which take Lev 5:1 to refer to one who fails to inform the Sages that someone has blasphemed the Holy One. See Nf.

⁵Lit.: “an oath and a curse.” See the very similar idiom in Num 5:21 and in the Targums of that verse.

⁶Lit.: “receive his guilt.” HT: “bear.” When translating HT *ns’ wn*, “bear one’s iniquity,” the Targums normally use *qbl hwb*, “receive one’s guilt.” Cf., e.g., Exod 28:43; Lev 5:1, 17; 7:18; 17:16; 19:8; 20:17, 19. The Targums usually employ the same idiom, *qbl hwb*, to translate HT *ns’ ht*, “bear one’s sin”; cf., e.g., Lev 19:17; 20:20; 22:9; 24:15.

*man*¹ touches anything unclean, whether the carcass of an unclean beast or the carcass of unclean cattle, or the carcass of an unclean creeping thing, without being aware of it, and then being unclean, *touches anything holy*,⁷ he shall be guilty. 3. Or if he touches human uncleanness—any uncleanness by which one is rendered unclean—without being aware of it, *and (then) touches anything holy*,⁸ *and afterwards (the matter) becomes known to him*,⁹ so that he is aware *that he is unclean and is not purified*,¹⁰ he shall be guilty. 4. Or if a *man*¹ makes an oath, declaring with his lips that he will do evil or do good—in whatever way a man utters an oath—*concerning the present or the future*,¹¹ *and lies* without being aware of it, *but after he has done (so the matter) becomes known to him* so that he is aware *that he had lied, and he does not repent*,¹² he is guilty of any of these (matters). 5. If one is guilty in any of these *four*¹³ (cases) *and later regrets*,¹⁴ he shall confess *the sin* he has committed. 6. And he shall bring as *the offering of his guilt offering*¹⁵ *before* the Lord, for the sin he has committed, a female from the flock, a lamb or a young goat, as a sin offering; and the priest will make atonement on his behalf for his sin. 7. But if he cannot afford¹⁶ *to bring* a lamb, he shall bring *before* the Lord, as *the offering of his guilt offering*¹⁵ for the sin he has committed, two *grown*¹⁷ turtledoves or two *young* pigeons,¹⁸ one for a sin offering and the other for a burnt offering. 8. He shall bring them to the priest, who shall offer first the one *that was chosen* for a sin offering, wring its head at the neck, without separating *the head from the neck*.¹⁹ 9. He shall sprinkle some of the blood of the sin offering on the side of the altar, and what remains of the blood shall be drained out at the base of the altar; it is a sin offering. 10. The second *bird* he shall prepare²⁰ as a burnt offering according to the regulations²¹ *for the bird that had been chosen first for the sin offering*,

Notes, Chapter 5

⁷See *Sifra*, *Wayyiqra'*, *deHobah*, Perek 12,7 (p. 23a); *m. Shebu.* 2,1-2; *b. Shebu.* 7a-b (24-25).

⁸*Sifra*, *ibid.*, Perek 12,10 (p. 23b); *b. Shebu.* 6b (21).

⁹*Sifra*, *ibid.*, Perek 12, 11 (p. 23b); *b. Shebu.* 4a-b (11).

¹⁰We know of no source for this explanatory gloss.

¹¹*Sifra*, *Wayyiqra'*, *deHobah*, Parashah 9,8 (p. 23b); *b. Shebu.* 25b (133-134); 26a (137-139).

¹²Ps.-J.'s addition "and does not repent" is similar to the addition "and is not purified" in the preceding verse. We know of no source for either addition.

¹³See *b. Hor.* 8b (59): ". . . liability is incurred for one even where a person is not subject to all." See also *Sifra*, *Wayyiqra'*, *deHobah*, Perek 14,1 (23b). The "four" transgressions to which Ps.-J. refers are those mentioned in vv. 1-4: failure to testify; touching an unclean carcass; touching human uncleanness; uttering a rash oath.

¹⁴See v. 24, where Ps.-J. makes a similar addition. For the view that repentance brings forgiveness, see, e.g., *b. Shebu.* 12b-13a (56).

¹⁵Ps.-J. sometimes translates HT *šm*, "guilt offering," as "*the offering of the guilt offering*." See, e.g., 5:7, 15 (twice), 19a, 25a. See Introduction, p. 116, no. 5.

¹⁶Lit.: "or if his hand cannot find (*t'r*; = Nf) sufficient." See note to this verse in Nf. Instead of the verb *'r*, which Ps.-J. and Nf use, Onq. has *mt'y*, "reach," which corresponds in meaning to the verb *ng'*, which is used in HT.

¹⁷Cf. 1:14. See also v. 11 of our present chapter; 14:22, 30; 15:14, 29.

¹⁸*gwzlyn bny ywny*; cf. Nf; Onq., HT: *bny ywnh*. See also 5:11.

¹⁹*b. Hul.* 27b (140).

²⁰Lit.: "make"; = Onq., HT; Nf: "offer." See Ps.-J. 2:7 and n. 8 to that verse.

²¹*hy khlkt*. See later in this verse where the idiom *l' khlkt*, "not according to the regulations," occurs. Cf. Ps.-J. 4:3 and n. 5 to that verse.

and not according to the regulations for the sin offering of a bull²² or of a goat.²³ Thus the priest shall make atonement on his behalf for the sin he has committed, and he shall be forgiven. 11. But if he cannot afford¹⁶ to bring two grown turtle-doves or two young pigeons,¹⁸ he shall bring as his offering for the sin he has committed a tenth of *three seahs*²⁴ of fine flour for a sin offering. He shall not put oil on it, nor shall he place incense on it, for it is a sin offering. 12. He shall bring it to the priest, and the priest shall take a handful of it, the *best of* the memorial portion²⁵ and he shall offer it up²⁶ on the altar, with the *offerings*²⁷ of the Lord; it is a sin offering. 13. Thus²⁸ the priest shall make atonement on his behalf for the sin he has committed in any of these (cases), and he shall be forgiven. (The rest of the flour) shall belong to the priest, like the meal offering.” 14. And the Lord spoke to Moses saying: 15. “If a *man*¹ cheats and sins unwittingly by *benefiting from*²⁹ the holy things of the Lord, he shall bring *before* the Lord as *the offering of* his guilt offering¹⁵ a ram without blemish from the flock, having a value in money *equivalent to the benefit*³⁰ *gained from the holy things*,³¹ measured (in) *selas* according to the *selas* of the sanctuary, as *the offering of* the guilt offering.¹⁵ 16. He shall make restitution for the *benefit gained from the holy things*³¹ (through) which he incurred guilt from the holy things, and he shall add a fifth of *its value*³² to it, and give it to the priest. *Besides*, the priest shall make atonement on his behalf with the ram of the guilt offering, and he shall be forgiven. 17. If a *man*,¹ without being aware of it, sins by doing any of the things which (according to) the commandments of the Lord *should* not be done,³³ he becomes guilty, and he shall incur his guilt.³⁴ 18. He shall bring to the priest a ram without blemish from the flock, according to its value as a guilt offering. The priest shall make atonement on his behalf for the error that he committed without being aware of it, and he shall be forgiven. 19. It is *the offering of* a guilt offering;¹⁵ *anyone who is bound to (make) an offering of a guilt offering shall bring an offering as a guilt offering to the Name of the Lord for the sin he has committed.*”³⁵ 20. The Lord spoke to Moses, saying:

Notes, Chapter 5

²² *Sifra*, *Wayyiqra*, *deHobah*, Perek 18,10 (p. 24b); *b. Hul.* 21b-22a (108–109). See Gronemann, 1879, 139–140.

²³ Lit.: “or of a lamb, the young of goats, *wd’ymr br ‘yzy*.” We read *wdbr ‘yzy*.

²⁴ = Onq. Cf. Ps.-J. Exod 16:36 and n. 32 to that verse.

²⁵ See Ps.-J. 2:2 and n. 5 to that verse.

²⁶ *wysq*: = Onq. (*wysyq*). See Ps.-J. 1:9 and n. 26 to that verse.

²⁷ = Onq., Nf, Pesh. See Ps.-J. 1:9 and n. 27 to that verse.

²⁸ V. 13 is omitted in Lond.

²⁹ *m. Meilah* 5,1; *t. Meilah.* 2,1 (Zuckermann, 559); *b. Meilah* 18b (69); *Sifra*, *Wayyiqra*, *deHobah*, Parashah 11,2 (p. 25b).

³⁰ This is not in agreement with the following verse, according to which a fifth of the value is to be added.

³¹ The idiom *hnyytt qwdš*, which we translate as “benefit gained from the holy things,” corresponds to the Heb. *hnhnh mn hmqdš*, which occurs in the texts from *m. Meilah* and *t. Meilah* mentioned in note 29.

³² See also 5:24; 22:14; 27:13, 27, 31; Num 5:7, where Ps.-J. makes the same addition in a similar context.

³³ See Ps.-J. 4:2 and n. 2 to that verse.

³⁴ *wyqbyl hwyh*. See 5:1 and n. 6.

³⁵ *Sifra*, *Wayyiqra*, *deHobah*, Perek 21,3 (p. 27a); *b. Ker.* 23b (178). See also the note to this verse in Nf, and Grossfeld, 1988, 11, n. 9.

21. "If a *man*¹ sins and acts deceitfully towards *the name of the Memra of the Lord* by denying his neighbor a deposit *he had lodged with him*, or in a partnership,³⁶ or through robbery, or by oppressing³⁷ his neighbor, 22. or if he found something lost and denies the fact, and swears falsely about any one of the things a man may do and sin thereby, 23. when he has (thus) sinned and becomes aware of his guilt, *having sworn an oath*,³⁸ and would restore what he had robbed or what had been taken by force,³⁹ or the deposit that had been lodged with him, or the lost thing that he found, 24. or any *object*⁴⁰ about which he has sworn falsely, he shall repay its principal, and add a fifth *of its value*⁴¹ to it; he shall give it to *the owner* to whom it belongs on the day when *he regrets his sin*.⁴² 25. Then he shall bring to the priest, into *the presence of the Lord*, as *the offering of his guilt offering*,¹⁵ a ram without blemish from the flock, according to its value, as a guilt offering. 26. The priest shall make atonement on his behalf before the Lord, and he shall be forgiven for anything he may have done to incur guilt thereby."

CHAPTER 6

1. The Lord spoke to Moses, saying: 2. "Command Aaron and his sons, saying: 'This is the law of¹ the burnt offering *that is brought*² *to make atonement for the sinful thoughts of the heart*.³ It is a burnt offering *that is made like the burnt offering on Mount Sinai*,⁴ and it shall remain where it is burned on the altar all night until morning; *besides*, the fire on the altar shall be kept burning on it. 3. The priest shall put on linen garments, and he shall put linen breeches⁵ on his body;

Notes, Chapter 5

³⁶HT *tšwmt yd* is obscure. Ps.-J., Onq., and Pesh. take it to refer to partnership. See the note to this verse in Nf, and Grossfeld, *ibid.*, n. 11.

³⁷Onq. regularly translates HT *šq*, "oppress," by its Aramaic cognate. See Lev 5:21, 23; 19:13; Deut 24:14; 28:29, 33. Nf is consistent in rendering this verb by *šy*. Ps.-J. uses the verb *šlm* in our present verse (5:21), 19:13; Deut 24:14; 28:33. In Lev 5:23 and Deut 28:29, Ps.-J., like Nf, uses *šy*.

³⁸*b. B. Qam.* 105b (611–615).

³⁹*šy' dy 'š'*. HT: *h'sq šr 'šq*. See v. 21 and n. 37 to that verse.

⁴⁰Cf. Pesh., LXX.

⁴¹See 5:16 and n. 32.

⁴²See 5:5 and n. 14.

Notes, Chapter 6

¹= Onq., HT. Compare Nf, Nfmg. See Introduction, p. 118, no. 17.

²Lit.: "that comes (*d'ty'*). This corresponds to the Heb. verb (*b'h*) used in Ps.-J.'s source. See next note.

³*Lev. R.* 7,3 (93–94). The Aramaic idiom *hyrhwry lybh*, which we translate as "sinful thoughts of the heart," corresponds to the Hebrew idiom *hrhwry hlb* used in the text from *Lev. R.* just referred to. See also *Tanḥ.*, *Šaw* 7 (377). See also Ps.-J. *Lev* 7:37.

⁴Cf. Num 28:6. See *b. Hag.* 6b (29).

⁵*wwrqsyn*. See Ps.-J. *Exod* 28:42 and n. 49 to that verse in Maher, 1994, 243.

and he shall take away the ashes to which the fire has reduced⁶ the burnt offering on the altar and place them beside the altar. 4. He shall then take off his garments and put on other garments, and take the ashes outside the camp to a clean place. 5. The fire on the altar shall be kept burning on it; it shall not go out; the priest shall burn⁷ wood on it every morning *until the fourth hour of the day*.⁸ He shall arrange the burnt offering upon it, and on it he shall offer up⁹ the fat of the *sacrifices of holy things*. 6. A perpetual fire shall be kept burning on the altar; it shall not go out. 7. And this is the law of¹ the cereal offering *which* the sons of Aaron, *the priest*, shall offer before the Lord, in front of the altar. 8. He shall take from it a handful of the fine flour¹⁰ and oil¹¹ of the cereal offering, together *with* all the incense that is on the cereal offering, and he shall offer (these) up⁹ on the altar as *the best of its memorial*¹² portion, *to be accepted with favor before* the Lord. 9. Aaron and his sons shall eat what is left of it; it shall be eaten unleavened in a holy place; they shall eat it in the court of the tent of meeting. 10. It shall not be baked with leaven; (it is) the portion *of the remainder of the cereal offering*¹³ *which* I have given them from my *offerings*;¹⁴ it is most holy, like the sin offering and the guilt offering. 11. Every male among the children of Aaron may eat of it; it is (their) perpetual due¹⁵ from the *offerings*¹⁴ of the Lord throughout your generations. Anything that touches them shall become holy.” 12. The Lord spoke to Moses, saying: 13. “This is the offering that Aaron and his sons shall offer *before* the Lord on the day he is anointed *to take possession of the high priesthood*:¹⁶ a tenth of *three seahs*¹⁷ of fine flour¹⁰ as a meal offering, half of it in the morning and half in the evening. 14. It shall be made on a griddle, *kneaded with olive*¹⁸ oil. You shall bring it fried; as a cereal offering, broken into pieces, you shall offer (it) *to be accepted with favor before* the Lord. 15. The *high*¹⁹ priest who will be anointed *with oil*²⁰—*and also the priests (who) will arise in his stead*²¹ from among his sons—he shall do likewise; it

Notes, Chapter 6

⁶Lit.: “consumed.”

⁷We read *wylby* rather than *wylpy* of Lond. and *ed. pr.* The form *ylpy* occurs in Nfmg 2 Exod 22:4, where the context indicates that we should read *lby*, “enkindle, burn.” In the light of *b. Yoma* 33a (154–155), Jastrow (715) and J. Levy (1881, 1966, 1, 413) take *lpy* to mean “arrange.” But both of them refer only to our present verse.

⁸*m. Eduyoth* 6,1; *b. Berak.* 27a (163): “the morning daily (burnt) offering was brought at the fourth hour.”

⁹*wysyq* = Onq. HT: lit.: “cause to go up in smoke.” See Introduction, p. 116, no. 4.

¹⁰*smyd'*; Onq. and Nf use the Aramaic cognate of Heb. *slt*. See Ps.-J. 2:1 and n. 2 to that verse.

¹¹Lit.: “of its best”; = Nf. “Oil” of HT seems to be interpreted as “the best.” Compare 2:2 and 2:16, where Nf reads as in our present verse, whereas Ps.-J. has “the best of the oil.”

¹²*šbh 'dkrt'* (read *'dkrth* with *ed. pr.*). See Ps.-J. 2:2 and n. 5 to that verse.

¹³*Sifra, Sav, Perek* 3,2 (p. 31a); *b. Menah.* 9a (50–51).

¹⁴= Nf, Onq. See Introduction, p. 115, no. 2.

¹⁵Lit.: “an everlasting ordinance.” See also Exod 29:28; Lev 7:34, 36; 10:15; 24:9.

¹⁶Ps.-J. interprets “Aaron and his sons” literally, and takes it that only the high priests are referred to. Compare the debate in *Sifra, Šaw, Parashah* 3,2 (p. 31a); *b. Menah.* 51b (310). See further Itzchaky, 1982, 157–158; idem, 1985, 51. See also above 4:3 and n. 3 to that verse.

¹⁷= Onq. *Sifra, Sav, Parashah* 3,4 (p. 31a). See Ps.-J. 5:11 and n. 24 to that verse.

¹⁸See 2:15 and n. 18 to that verse.

¹⁹See 4:3 and n. 3 to that verse.

²⁰See 4:3 and n. 4 to that verse.

²¹*b. Menah.* 51b (310).

is an everlasting ordinance *before* the Lord; it shall be entirely *arranged* (on the altar) *and* offered up.²² 16. And every cereal offering of a priest shall be a whole²³ offering, it shall not be eaten.” 17. The Lord spoke to Moses, saying: 18. “Speak to Aaron and his sons, saying, ‘This is the law of the sin offering: the sin offering shall be slaughtered before the Lord, at the place where the burnt offering is slaughtered; it is most holy. 19. The priest who *makes atonement with its blood*²⁴ shall eat of it; it shall be eaten in a holy place, in the court of the tent of meeting. 20. Anything that touches its flesh shall become holy, and if any of its blood bespatters a garment, that on which it spattered shall be washed in a holy place. 21. *Any*²⁵ earthen²⁶ vessel in which it was boiled shall be broken, *lest any profane things be boiled in it*,²⁷ but if it was boiled in a bronze vessel it shall be scoured *with clay*²⁸ and rinsed with water. 22. Every male among the priests may eat of it; it is most holy. 23. But no sin offering shall be eaten from which any blood is brought into the tent of meeting to make atonement in the sanctuary; it shall be burned by fire.

CHAPTER 7

1. ‘This is the law of¹ the guilt offering: it is most holy. 2. In the place where they slaughter the burnt offering they shall slaughter the guilt offering, and its blood shall be dashed on the altar round about. 3. All its fat shall be offered: the fat tail, the fat that covers the entrails, 4. the two kidneys and the fat that is on them at the loins, and the *lobe* of the liver,² *which* he shall remove with the kidneys. 5. The priest shall offer them up³ on the altar as an *offering before* the Lord; it is a

Notes, Chapter 6

²²Ps.-J. has a double translation of the Hebrew verb *qtr*, “offer up” (RSV), first translating it by the root *sdr* (= Nf) and then by *nsq* (= Onq.). See Introduction, p. 116, no. 4.

²³After the word “whole” (*gmyr*), Lond. and *ed. pr.* through dittography have “it shall be arranged,” which is copied from v. 15.

²⁴= Onq. See also below 9:15. Cf. Lev 17:11: “it is the blood that makes atonement.” See the notes to our present verse in Nf, and Grossfeld, 1988, 13, n. 9.

²⁵*wkl*; = Lond. and *ed. pr.* Probably by mistake from the Hebrew lemma *wkly*, “and the vessel.”

²⁶*phr*. Onq., Nf: *hsp*. See Introduction, p. 118, no. 19.

²⁷Neither can one boil holy things in such a vessel. Perhaps Ps.-J. is influenced by *b. Zebah*. 96b (463). See Rieder’s edition of *Pseudo-Jonathan*, 1984–85, vol. 2, p. 7, n. 20; Itzhaky, 1982, 158–161.

²⁸Compare this with the debate in *b. Zebah*. 97a (465) as to whether scouring is to be done with hot *water* or cold *water*. See also *m. Zebah*. 11,7. See *b. Abod. Zar*. 76b (365), which says that a *knife* is rendered clean by plunging it ten times in soil. On the word *grgyšt*, “clay,” which Ps.-J. uses here, see Ps.-J. Gen 1:24 and n. 40 to that verse in Maher, 1992, 19.

Notes, Chapter 7

¹See Introduction, p. 118, no. 17.

²Lit.: “the lobe that is on the liver”; = Onq. See Introduction, p. 117, no. 10.

³*ysyg*; = Onq. See Introduction, p. 116, no. 4.

guilt offering. 6. Every male among the priests may eat of it; it shall be eaten in a holy place; it is most holy. 7. The *regulations* for⁴ the sin offering are like the *regulations* for the guilt offering; there is one law⁵ for (both of) them; it shall belong to the priest who makes atonement with it. 8. So, too, (in the case of) the priest who offers *another* man's burnt offering: the skin of the burnt offering which he has offered (shall belong) to the priest; it shall be his. 9. Similarly, every cereal offering that is baked in an oven, and any that is prepared on a pan or on a griddle, shall belong to the priest who offers it; it shall be his. 10. And every cereal offering, kneaded with oil or dry, shall belong to all the sons of Aaron, without distinction. 11. This is the law of¹ the sacrifice of *holy things*⁶ that one may offer *before* the Lord. 12. If he offers it for a thanksgiving, he shall offer with the thanksgiving sacrifice unleavened cakes kneaded with *olive*⁷ oil and unleavened wafers smeared with *olive*⁷ oil, and fine flour fried, kneaded with *olive*⁷ oil. 13. He shall offer his offering, together with cakes of leavened bread, along with his thanksgiving sacrifice of *holy things*. 14. From this he shall offer one of each (kind of) offering as *an offering of separation*⁸ *before* the Lord; it shall belong to the priest who dashes the blood of the sacrifice of *holy things*. 15. The flesh of his thanksgiving sacrifice of *holy things* shall be eaten on the day it is offered; *it is not possible to reserve*⁹ any of it until morning. 16. If the sacrifice he offers is a votive offering or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and what remains of it shall be eaten on the morrow, *in the evening*.¹⁰ 17. What remains of the flesh of the sacrifice of *holy things* shall be <burned by fire>¹¹ on the third day. 18. <If any of the flesh of his sacrifice of *holy things* is eaten on the third day,>¹² it shall not win favor; it shall not be counted as *merit*¹³ for him who offers it. It shall be disqualified,¹⁴ and *the man*¹⁵ who eats of it shall incur his guilt.¹⁶ 19. The flesh of

Notes, Chapter 7

⁴*khylyt*. See above, 4:3 and n. 5 to that verse.

⁵ = Onq., HT. Nf: "one *decree of law*." See also Nfmg, V, N. See also Exod 12:49 and Num 15:16, where Ps.-J. agrees with Onq. against Nf (and Nfmg) in its translation of the same Hebrew words (*twrh ḥt*). Compare Ps.-J. 6:2, and see n. 1 to that verse.

⁶ = Onq. HT: "peace offerings." See also 7:14, 15, 18, 20, 21, 29, 32, 33, 34, 37. See Introduction, p. 115, no. 1.

⁷ See above 2:15 and n. 18.

⁸ "Offering of separation" (*pršwt*, lit.: "what is set apart") = Onq., Nf; HT: *trwmh*. See also 7:32, 34; 10:14, 15; 22:12. See the note to our present verse in Nf, and cf. Ps.-J. Exod 25:2 and n. 1 to that verse in Maher, 1994, 233.

⁹ Ps.-J. and Onq. use the root *šn'*, "reserve, put aside," to translate HT *nwh* (Hif.), "leave" (RSV), while Nf uses the root *š'r* (Ithpa.), "remain."

¹⁰ Ps.-J. contradicts the halakah as stated in *Sifra*, *Šaw*, Perek 12,13 (p. 35b); *b. Zebah*. 56b (282–283). See Itzchaky, 1982, 161–162.

¹¹ These words, and the beginning of 7:18, are omitted in Lond. through homoioteleuton: "third (day)."

¹² Omitted in Lond. See preceding note.

¹³ See the Targums (Ps.-J., Nf, Onq.) of Gen 15:6. In that text Ps.-J. has the passive form (cf. LXX and Rom 4:9: "it was reckoned"), as has Ps.-J. in our present verse.

¹⁴ Or: "unfit"; = Nf, P, V, N. Onq.: "rejected." HT: *pgwl*, "an abomination." See also 19:7, where Ps.-J., Nf, and Onq. translate Heb. *pgwl* as they do in our present verse.

¹⁵ *ynš*; Onq.: *nš*; HT: *npš*. Ps.-J., who normally translates *npš* by *br nš*, agrees with Onq. in our present verse. See Introduction, p. 119, no. 24.

¹⁶ See 5:1 and n. 6 to that verse.

*holy things*¹⁷ that touches anything unclean may not be eaten;¹⁸ it shall be burned by fire. As for the flesh of *holy things*, whoever is clean for a *holy thing* may eat *holy* flesh. 20. But *the man*¹⁹ who, in a state of uncleanness, eats the flesh of a sacrifice of *holy things* that *has been offered before* the Lord, that *man* shall be blotted out from his people. 21. *The man*¹⁹ who touches anything unclean, (whether) the uncleanness of man or an unclean beast or any unclean abomination, and eats of the flesh of the sacrifice of *holy things* that *have been offered before* the Lord, that *man* shall be blotted out from his people.” 22. And the Lord spoke to Moses, saying: 23. “Speak to the children of Israel, saying: ‘You shall eat no fat of ox, or lamb or goat. 24. The fat of a *beast* that was *rendered unfit at the time of slaughtering*,²⁰ or forbidden (*because it died*) in the plague, and the fat of a *beast* that has been torn, may be²¹ put to any use. But the fat of a *beast* that is ritually permitted shall be offered on the altar,²² and you shall not eat it. 25. If anyone eats the fat of an animal from which it is ritually permitted²³ to offer an offering before the Lord, that *man*¹⁹ who eats the fat shall be blotted out from his people. 26. And²⁴ you shall not consume any blood, whether of bird or of animal, in any of your dwelling places.²⁵ 27. Any *man*¹⁹ who consumes any blood from anything that lives,²⁶ that *man*¹⁹ shall be blotted out from his people.” 28. The Lord spoke to Moses, saying: 29. “Speak to the children of Israel, saying: ‘Anyone who offers his sacrifice of *holy things* before the Lord shall himself²⁷ bring his offering before the Lord from his sacrifice of *holy things*. 30. His own hands shall bring the offerings of the Lord which he shall have separated from his sacrifice of *holy things*, the greasy fat²⁸ that is on the breast,²⁹ and the breast²⁹ cut with two ribs on one side and two ribs on the

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¹⁷Cf. Onq. See *Sifra*, *Šaw*, Perek 13,5 (p. 37a); *b. Zebah*. 46b (233). See Schmerler, 1935, 50, who says that the reference is to “peace offerings,” which are called “(sacrifices) of holy things” in Ps.-J. (cf. above 3:1 and n. 1 to that verse). Cf. also Rashi to our present verse. See further Grossfeld, 1988, p. 13 and n. 6; Itzhaki, 1982, 163–164.

¹⁸Lit.: “it is not possible that it be eaten.” See also v. 24 and n. 21.

¹⁹See 2:1 and n. 1 to that verse.

²⁰*Sifra*, *Šaw*, Parashah 10,5 (p. 38b) and *b. Zebah*. 70a (344) explain that the biblical verse is referring to clean animals. Clean animals can be rendered unclean by faulty slaughtering; see, e.g., *m. Hul*. 2,4; *b. Hul*. 32a-b (173–175). Deut 14:21 forbids the eating of anything that dies by itself. Ps.-J. interprets that verse also to mean that anything that is rendered unfit through defective slaughtering is forbidden. In the Deuteronomy verse Ps.-J. does not mention the plague as he does in our present verse.

²¹Lit.: “it is possible that it be.” See also 7:19 and n. 18.

²²Cf. Lev 3:9–11.

²³*mtkšr*. See *Sifra*, *Šaw*, Parashah 10,9 (p. 38b), where the words “of which an offering by fire is made to the Lord” are explained as follows: “fat such as is fit (*kšr*) to be offered to the Lord.”

²⁴V. 26 is omitted in Lond.

²⁵*mwtnykwyn*; = Onq. See Introduction, p. 119, no. 27.

²⁶*b. Kerithoth* 21a (157–158). The idiom “everything that lives” (*kl dhy*) occurs in Ps.-J. and Onq. (Nf: *kl hyy*) in Gen 6:19 and 8:21 to translate HT *kl hhy* and *kl hy* respectively.

²⁷*Sifra*, *Šaw*, Parashah 11,3 (p. 39a); *b. Menah*. 61a-b (363); *Mak*. 18b (131). See also Ps.-J. Lev 2:8.

²⁸Ps.-J. uses two words to translate HT *hlyb*, “fat,” first using the word *trb*; “fat” (= Onq., Nf), and then *šwmnwnyt*, which has the same meaning. Ps.-J. uses this latter word to translate the same Hebrew word (*hlyb*) in Gen 45:18.

²⁹*hdy*; = Onq.; Nf, V, N: *ny'h*('); cf. Nfmg: *ny'h*. See also 7:31, 34; 8:29; 9:20, 21; 10:14, 15, where Ps.-J. also agrees with Onq. against Nf and Nfmg.

other, close to the neck,³⁰ to raise it as an offering of elevation³¹ before the Lord. 31. The priest shall offer up the fat on the altar, and the breast shall belong to Aaron and his sons. 32. The right thigh, from the shoulders³² to the leg,³³ you shall give to the priest as an offering of separation³⁴ from your sacrifices of holy things. 33. He from Aaron's sons who offers the blood and the fat of the sacrifices of holy things shall have the right thigh as (his) portion. 34. For I have taken the breast of the offering of elevation³¹ and the thigh of the offering of separation⁸ from your³⁵ sacrifices of holy things, and I have given them to Aaron the priest and to his sons as a perpetual due³⁶ from the children of Israel. 35. This³⁷ is the privilege³⁸ of Aaron and the privilege³⁸ of his sons above all their brothers, the Levites, that they may eat of the offerings of the Lord, on the day they are presented³⁹ to minister before⁴⁰ the Lord. 36. This⁴¹ the Lord commanded to be given to them, on the day he anointed them, as a perpetual due³⁶ from the children of Israel throughout their generations." 37. This is the law of¹ the burnt offering that is brought to make atonement for the sinful thoughts of the heart,⁴² of the cereal offering, the sin offering, the guilt offering, (the offering of) ordination,⁴³ and of the sacrifices of holy things, 38. which the Lord enjoined on Moses at Mount Sinai on the day that he commanded the children of Israel to offer their offerings before the Lord, in the tent they had made for him,⁴⁴ in the wilderness of Sinai.

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³⁰b. Hul. 45a (243).

³¹"Offering of elevation" = 'rm'; = Onq.; Nf, V, N: 'npw; HT: *tnwph*. See Introduction, p. 116, no. 6.

³²*Sifra*, *Šaw*, Perek 16,6 (p. 39b); b. Hul. 134b (767).

³³Ps.-J. uses the word *drw'*; lit., "arm," or (of animals) "foreleg, shoulder." See Jastrow (412) under (Heb.) *zrw'*. Compare Ps.-J.'s clarification of the word "thigh" with R. Judah's explanation in *m. Hul.* 10,4. See further Itzhaky, 1982, 171.

³⁴*pršwt'*. See v. 14 and n. 8. In Lond. this word is written twice in our present verse.

³⁵= LXX.

³⁶See 6:11 and n. 15 to that verse.

³⁷The words "this is the law of the burnt offering, the cereal offering, the sin offering, and the guilt offering" are added before v. 35 in Lond. They are taken from v. 37.

³⁸Lit.: "the anointing" (*rbwt'*); = Onq., Nf, HT. Our translation interprets "anointing" to mean "the privileges accruing from the anointing." One might also take *rbwt'* to mean "the greatness," as do Schmerler, 1935, 54, and Itzhaky, 1982, 172.

³⁹Lit.: "on the day they present them."

⁴⁰= Onq.; compare Nf; HT: "to serve as priest to." See also 16:32, where the Targums (Ps.-J., Onq., and Nf) translate the same Heb. idiom in the same way as they do in our present verse. See also Ps.-J. Exod 28:1 and n. 1 to that verse in Maher, 1994, 239.

⁴¹Vv. 36–37 are omitted in Lond. Part of v. 37 is written before v. 35 in Lond. See n. 37.

⁴²Ps.-J. has made this same addition in 6:2.

⁴³*šlmwt'*; = Nf, Nfmg (with orthographical variations). Onq.: *qwrby'*, "offerings." HT: *mlw'ym*, "consecration" (RSV). See Introduction, p. 116, no. 8.

⁴⁴Ps.-J. understands that sacrifices were offered at Sinai, but in the tent and not in the open wilderness. See also Ps.-J. Num 28:6. Cf. R. Akiba's view (b. Hag. 6b [29]) that the continual burnt offering was offered on Sinai.

CHAPTER 8

1. And the Lord spoke to Moses, saying: 2. “Bring forward¹ Aaron, who has been rejected because of the affair of the calf,² <and his sons with him>,³ and take the vestments (about) which I commanded you,⁴ the anointing oil, and the bull <of the sin offering>,³ the two rams, and the basket of unleavened bread; 3. and assemble all the congregation at the entrance of the tent of meeting.” 4. Moses did as the Lord commanded,⁵ and the congregation was assembled, on the twenty-third day of the month of Adar,⁶ at the entrance of the tent of meeting. 5. And Moses said to the congregation, “This is what the Lord has commanded to be done.” 6. Then Moses brought Aaron and his sons forward and washed them with water. 7. He arranged the tunic on him, girded him with the sash,⁷ clothed him with the robe,⁸ put the ephod on him, and girded him with the belt of the ephod with which he fastened it to him. 8. He put the breastpiece on him, and arranged the Urim and Thummim on the breastpiece. 9. He put the turban on his head, and on the turban, in front, he put the gold plate, the holy crown, as the Lord had commanded Moses. 10. Moses took the anointing oil and anointed the tabernacle <and all that was in it>,³ and consecrated it. 11. He sprinkled some of it on the altar seven times, and anointed the altar with all its utensils, and the laver with its base, to consecrate them. 12. He poured some of the anointing oil on Aaron’s head, and, having clothed him,⁹ he anointed him, to consecrate him. 13. Then Moses brought Aaron and his sons forward, and clothed them with tunics, girded them with sashes,¹⁰ and bound headdresses on them, as the Lord had commanded Moses. 14. He then brought forward the bull of sin offering; and Aaron and his sons laid their right¹¹ hands on the head of the bull of their sin offering. 15. Moses slaughtered the bull; and Moses took the blood, and with his finger put (some) on the horns of the altar, round about. He purified¹² the altar of every suspicion of violence and robbery. For Moses¹³ thought to himself: “Perhaps the officers of the children of Israel have taken

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¹*qryb*; = Onq.; Nf, HT: “take.” See 8:6, where HT and the Targums use the verb *qrb*.

²*Sifra*, *Šaw*, *Mekilta deMillu’im* 1,1 (p. 40b); cf. *Tanḥ.*, *Sav* 10 (379–380). Ps.-J.’s verb *’trḥq*, “to be rejected,” is the Aramaic cognate of the verb used in the *Sifra* text just referred to. See Ps.-J. 9:7, which says that Aaron was afraid to approach the altar.

³Omitted in Lond. and *ed. pr*.

⁴*Sifra*, *Šaw*, *Mekilta deMillu’im* 1,3 (p. 40b). See Exod 28:4. Note that Ps.-J. translates HT “take” a second time in order to refer it explicitly to the vestments.

⁵Ps.-J. does not translate the direct object “him.”

⁶*Sifra*, *Šaw*, *Mekilta deMillu’im* 1,36 (p. 42b); *Num. R.* 12,15; *Sifre*, *Naso* 44 to Num 7:1 (Horovitz, 49).

⁷*qmw*; Onq., Nf, Nfmg (with orthographical variations): *hmyn*; HT *’bn*. See also 8:13 and 16:4, where the Targums (Ps.-J., Onq., Nf) translate the same Heb. word as they do in our present verse. See also Ps.-J. Exod 28:4 and n. 4 to that verse.

⁸*mntr m’yl*; Nf, Onq.: *m’yl*; HT: *m’yl*. See Ps.-J. Exod 28:31 and n. 33 to that verse in Maher, 1994, 242.

⁹*Sifra*, *Šaw*, *Mekilta deMillu’im* 1,10 (p. 41a).

¹⁰*qmwryn*. See 8:7 and n. 7.

¹¹See Introduction, p. 117, no. 16.

¹²= Lond. (*dky*). This is also the reading in several texts of Onq.; see Sperber’s Apparatus. *Ed. pr.*: *rby*, “he consecrated”; = Nf and Onq. (Sperber). Ps.-J. uses the root *dky* again at the end of his addition to our present verse.

¹³Omitted in *ed. pr*.

the offering of separation from their brothers by force, and offered it for the work of the tabernacle. Or perhaps someone has been found among the children of Israel who had not intended to bring (anything) for the work of the tabernacle, but, having heard the voice of the public crier,¹⁴ was afraid and brought (something) against his will.”¹⁵ Therefore (Moses) purified it with the blood of the bull. Then he poured out the rest of the blood at the base of the altar, and consecrated it, making atonement for it. 16. Then he took all the fat that was on the entrails, the lobe of the liver,¹⁶ and the two kidneys and their fat, and Moses offered (them) up¹⁷ on the altar. 17. (The rest of) the bull, its hide, its flesh, and its dung, he burned by fire outside the camp, as the Lord had commanded Moses. 18. Then he brought forward the ram of burnt offering, and Aaron and his sons laid their right¹¹ hand on the ram’s head. 19. And Moses slaughtered the ram, and dashed the blood against the altar round about. 20. Having cut the ram into its pieces Moses offered up¹⁷ the head, the pieces, and the fat.¹⁸ 21. Having washed the entrails and the legs with water Moses offered up¹⁷ the <whole>¹⁹ ram on the altar. It was a burnt offering to be accepted with favor. It was an offering before the Lord, as the Lord had commanded Moses. 22. He then brought forward the second ram, the ram of ordination,²⁰ that completed the whole (ritual).²¹ Aaron and his sons laid their hands on the ram’s head, 23. and the ram was slaughtered.²² Moses took some of its blood and put (it) on the lobe²³ of Aaron’s ear, which is the middle protuberance²⁴ of the right ear, <and on the middle joint (of the thumb) of his right hand>,²⁵ and on the middle joint²⁶ (of the big toe) of his right foot. 24. He then brought forward the sons of Aaron. And Moses put some of the blood on the middle protuberance²⁴ of their right ears, and on the middle joint (of the thumbs) of their right hands, and on the middle joint (of the big toes) of their right feet. And Moses dashed all the rest of the blood

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¹⁴krwz': Gr.: *kēruχ*, Compare the Targums (Nf, Ps.-J., Onq.) of Exod 36:6, which say that a public crier proclaimed that no one should bring any further offerings for the building of the sanctuary.

¹⁵Sifra, Šaw, *Mekilta deMillu'im* 1,15 (p. 41b). The midrash explains why Moses should have to purify the altar. Rashi refers to this midrash in his commentary on Exod 29:36, which also refers to the purification of the altar.

¹⁶“Lobe of the liver” = Onq. See Introduction, p. 117, no. 10.

¹⁷w'syq; = Onq. See 1:9 and n. 26 to that verse.

¹⁸trb'; = Onq. See 1:8 and n. 24 to that verse.

¹⁹Omitted in Lond. and ed. pr.

²⁰= Nf, Nfmg; cf. Nfi; Onq.: “offerings.” See below, v. 29, where Ps.-J., following Onq., reads “the ram of the offerings,” against Nf and Nfmg. Cf. also v. 31. See Introduction, p. 116, no. 8.

²¹Sifra, Šaw, *Mekilta deMillu'im* 1,20 (p. 42a). Rashi, in his commentary on our present verse, records this Sifra interpretation of HT “the ram of ordination.” Rieder, 1975, 430 (and in his Hebrew translation in his edition of Pseudo-Jonathan, 1984–85, 210), translates Ps.-J.’s phrase *dšlym bkwl'* according to Sifra. See also Schmerler, 1935, 58. LeDéaut, 1979, *Exode et Lévitique*, 361, prefers to understand *šlym* as “perfect,” and he translates Ps.-J.’s phrase as “qui était absolument sans défaut.”

²²Lit.: “and he slaughtered the ram.”

²³See Ps.-J. Exod 29:20 and n. 14 to that verse in Maher, 1994, 245.

²⁴Sifra, Šaw, *Mekilta deMillu'im* 1,21 (p. 42a). The words in Ps.-J. which we translate as “middle protuberance” (*gdyr' mšy'y'h*) is the Aramaic cognate of the words used in Sifra (*gdr h'mš'y*).

²⁵Omitted in Lond. and ed. pr. through homoioteleuton.

²⁶Onq. and Nf translate HT *bhn*, “thumb, big toe,” by *lywn*. Ps.-J. renders it as *pyrq' mšy'*, which corresponds to Sifra, Šaw, *Mekilta deMillu'im* 1,21 (p. 42a), where HT “the thumb of his right hand” is explained as *prq h'mš'y*. See also v. 24 (twice).

on the altar round about. 25. Then he took the fat, the fat tail, all the fat that was on the entrails, the *lobe* of the liver,¹⁶ the two kidneys and their fat, and the right thigh. 26. From the basket of unleavened bread that was before the Lord, he took one unleavened cake, one cake of bread *kneaded in oil*, and one wafer; and placed (them) on the fat parts and on the right thigh. 27. He *arranged* all these in the hands of²⁷ Aaron and in the hands of his sons and *raised* them as an *offering of elevation*²⁸ before the Lord. 28. Then Moses took them from their hands²⁹ and offered (them) up¹⁷ on the altar with the burnt offering. These formed *the offering* of ordination³⁰ *that completed the whole (ritual)*,³¹ *so that it would be accepted with favor before the Lord*. 29. Moses³² took the breast and *raised* it as an *offering of elevation*²⁸ before the Lord. *Taken* from the ram of the offerings,³³ it was Moses' portion, as the Lord had commanded Moses. 30. Then Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled (it) upon Aaron and upon his vestments, and also upon his sons and upon his sons' vestments. (Thus) he consecrated Aaron and his vestments, and also his sons and his sons' vestments. 31. And Moses said to Aaron and his sons: "Boil the flesh *of the offerings in pots* at the entrance of the tent of meeting and eat it there with the bread that is in the basket of the offerings,³³ as I commanded, saying: 'Aaron and his sons shall eat it.' 32. What is left over of the flesh and of the bread you shall burn by fire. 33. You shall not depart from the entrance of the tent <of meeting>³ for seven days until the days of your ordination³⁴ are completed. For, during seven days *the tent shall be erected and then taken down*,³⁵ *and you shall be ordained*.³⁶ 34. Just as the *rite of the offerings* was performed³⁷ *and ordered* today, *thus* has the Lord commanded you to do *after the days of the ordination*,³⁸ to make atonement for you. 35. You shall remain at the entrance of the tent of meeting day and night for seven days, keeping the charge of *the Memra* of the Lord, so that you do not die. For so I have been commanded." 36. And Aaron and his sons did all the things that the Lord had commanded through Moses.

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²⁷ *ydy*; = Onq.; Nf: *kpy ydwy*; HT: *kpy*. See also later in this verse, where the Targums (Ps.-J., Onq., and Nf) translate *kpy* in the same way. See Introduction, p. 119, no. 28.

²⁸ *'rm'*. See 7:30 and n. 31 to that verse.

²⁹ *ydyhwn*. See n. 27.

³⁰ *qrbn 'šlmwt'*. See 7:37 and n. 43 to that verse.

³¹ See 8:22 and n. 21.

³² Omitted in *ed. pr.*

³³ = Onq. See 8:22 and n. 20.

³⁴ Onq.: "offering." See Introduction, p. 116, no. 8.

³⁵ *Sifra*, *Šaw*, *Mekilta deMillu'im* 1,36 (p. 42b–43a); *PRK* 1,5; *Num. R.* 12,15. See Ps.-J. Lev 9:1; Num 7:1. Cf. Ginzberg, *Legends*, 3, 181. Without a knowledge of the traditions to which Ps.-J. is referring, his addition in our present verse and in 9:1 is rather unclear. These traditions tell us that on each of the seven days of the ordination Moses erected the tabernacle, offered sacrifices, and dismantled the tabernacle again. On Ps.-J.'s tendency to make allusions to well-known haggadoth, see Maher, 1992, 6. On Ps.-J.'s tendency to repeat well-known haggadoth (as here in 8:33 and 9:1), see Maher, *ibid.*

³⁶ Lit.: "your offering shall be offered." = Onq. Nf (lit.): "will complete the offering of your hands." See also 16:32 and 21:10, where Ps.-J. agrees with Onq. against Nf. See above, Introduction, p. 116, no. 8.

³⁷ Ps.-J. here seems to take Moses to be the subject of *'šh* and *šwh*, lit., "he did" and "he commanded," of HT. He then translates *šwh* a second time, this time with God as its subject. See Schmerler, 1935, 59.

³⁸ See *b. Yoma* 4a (12); *j. Yoma* 1, 38a. See also Nf.

CHAPTER 9

1. On the eighth day of the anointing of Aaron and his sons, and the eighth day of the ordination, that is, the first day of the month of Nisan,¹ Moses erected the tabernacle; but he did not take it down, and he did not minister again at the altar.² Therefore, Moses called Aaron and his sons, and the elders³ of the Sanhedrin of Israel. 2. He said to Aaron, "Take a bull calf⁴ for a sin offering lest Satan speak with a slanderous tongue⁵ against you over the affair of the calf you made at Horeb. You shall also take a ram for a burnt offering so that the merit of Isaac, whose father tied him like a ram on the altar of worship, may be remembered on your behalf.⁶ Both of them shall be without blemish, and you shall bring them before the Lord. 3. And you shall speak to the children of Israel, saying: 'You also are to take a male goat and offer it as a sin offering, lest Satan who is comparable to it⁷ speak with a slanderous tongue⁵ against you over the affair of the male goat which the tribes of Jacob slaughtered in order to deceive their father.'⁸ (Take) as a burnt offering a calf—because you worshiped⁹ the calf—and a lamb, a year old, that the merit of Isaac, whose father tied him like a lamb, may be remembered on your behalf. Both of them (shall be) without blemish. 4. (You shall take) an ox and a lamb¹⁰ for a sacrifice of holy things, to sacrifice before the Lord that he may be favorably disposed towards you,¹¹ as well as a cereal offering kneaded with olive¹² oil; for today the glory of the

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¹See *b. Shabb.* 87b (415). According to this text, Aaron began to officiate as a priest on the first day of the first month.

²See Ps.-J. 8:33 and n. 36 to that verse.

³= Onq. See Ps.-J. Exod 3:16 and n. 23 to that verse in Maher, 1994, 169. In our present verse Ps.-J. specifies that the elders in question are those of the Sanhedrin. See also Ps.-J. Num 7:85.

⁴The reasons given in 9:2–3 for the choice of the different sacrificial victims (bull, ram, goat, calf) may be compared with the reasons given in the Targums of Lev 22:27. See also *Sifra*, *Shemini*, *deMillu'im* 3–4 (p. 43b); *Lev. R.* 27,9. Ps.-J. mentions the episode of the golden calf in 9:2 and 3, although this is not required by the text; see the explanations of the sacrifice of the ox in the Pal. Tgs., including Ps.-J., of Lev 22:27. This mention of the sin at Horeb goes against the Targumists' usual practice of avoiding references to things that diminish the honor of the ancestors. See Maher, 1992, 7. On Ps.-J.'s additions to vv. 2, 5, 7, 22, 23 of our present chapter, see Shinan, 1, 1979, 127–128.

⁵Lit.: "with a triple tongue." See Ps.-J. Gen 1:16 and n. 29 to that verse in Maher, 1992, 18. Satan is again portrayed as the accuser of Israel in Ps.-J. Num 29:1. For the view expressed in our present verse and in v. 3 that Satan would slander Aaron, see *Sifra*, *Shemini*, *Mekilta deMillu'im* 3 (p. 43b).

⁶See also 9:3. Cf. the Targums (Ps.-J. and other Pal. Tgs.) of Lev 22:27; 26:42. See *Tanh.*, *Wayera* 23 (79). Compare the idiom "the land of worship" in Ps.-J. Gen 22:2 with "the altar of worship" in our present verse.

⁷Ps.-J. links *ś'yr*, "goat," in our present verse (HT) with *ś'ym*, "satyr," in Lev 17:7, which the midrash (*Sifra*, *Ahare Mot*, *Perek* 9,8 [p. 84a]; *Lev. R.* 22,8) explains as "demons." See also Ps.-J. Lev 17:7.

⁸Lit.: "and they deceived him." For the tradition referred to by Ps.-J., see *Num. R.* 13,14; *Sifra*, *Shemini*, *deMillu'im* 3 (p. 43b). Ps.-J. here takes up a tradition that he has used in Gen 27:31. On Ps.-J.'s tendency to repeat haggadic traditions, see Maher, 1992, 6. Just as in v. 2, Ps.-J. did not hesitate to mention the sin of the calf, which is not a credit to Aaron; neither does he mind referring in v. 3 to the sin of the brothers who deceived their father. In making these references when the biblical text did not call for them, Ps.-J. shows that he was not as sensitive to "the merits of the Fathers" as was rabbinic literature in general. See Maher, 1992, 7.

⁹Lit.: "you were enslaved to."

¹⁰= Nfmg; Nf, Onq., HT: "ram."

¹¹*Sifra*, *Shemini*, *Mekilta deMillu'im* 4 (p. 43b).

¹²See Ps.-J. 2:15 and n. 18 to that verse.

Shekinah of the Lord will be revealed to you."¹³ 5. Aaron and his sons and all the children of Israel hurried¹⁴ and took what Moses had commanded and brought it before the tent of meeting. Then the whole congregation came forward and stood before the Lord with a perfect heart.¹⁵ 6. And Moses said, "This is what you must do: Remove the evil inclination from your hearts,¹⁶ and immediately the glory of the *Shekinah* of the Lord will be revealed to you."¹⁷ 7. When¹⁸ Aaron saw the altar with its horns resembling a calf, he was afraid to approach it. Therefore Moses said to him, "Take courage and draw near to the altar, and do not be afraid; and offer your sin offering, and your burnt offering, and make atonement for yourself and for the people; and offer the people's offering, and make atonement for them, as the Lord has commanded." 8. So Aaron quickly¹⁹ drew near to the altar and slaughtered the calf of his own sin offering. 9. Aaron's sons presented the blood to him, and he dipped his finger in the blood of the ox and put (it) on the horns of the altar; and he poured out the rest of the blood at the base of the altar, and consecrated it, making atonement for it.²⁰ 10. The fat, the kidneys, and the lobe of²¹ the liver from the sin offering he offered up on the altar, as the Lord had commanded Moses. 11. The flesh and the skin²² he burned by fire outside the camp. 12. Then he slaughtered the burnt offering and Aaron's sons brought²³ the blood to him, and he dashed it against the altar round about. 13. They brought²³ the burnt offering to him²⁴ in pieces, as well as the head, and he offered (them)²⁵ up on the altar. 14. He washed²⁶ the entrails and the legs, and offered (them)²⁵ up with the burnt offering on the altar. 15. Then he presented the people's offering, and took the goat for the people's sin offering, and slaughtered it, and made atonement with the goat's blood just as he had made atonement with the blood of the calf of his own sin offering which he had earlier presented.²⁷ 16. He presented the burnt offering and offered it

Notes, Chapter 9

¹³LXX: "the Lord will appear among you." See the comment on this verse in Nf.

¹⁴*Sifra, Shemini, Mekilta deMillu'im* 5 (p. 43b).

¹⁵*Sifra*, *ibid.*: "(all the Israelites) came forward with jubilation and stood before the Lord." The idiom "with a perfect heart" occurs also in Ps.-J. Gen 22:8; Exod 33:7.

¹⁶*Sifra*, *ibid.* 6 (p. 43b). Ps.-J.'s addition makes it clear that the sacrifices mentioned in the preceding verses do not have automatic effect. Without conversion they are ineffective. See Tg. Qoh 4:17.

¹⁷See Matt 5:8; cf. Le Déaut, 1979, *Exode et Lévitique*, 367, n. 9.

¹⁸Ps.-J.'s addition to this verse is very similar to *Sifra, Shemini, Mekilta deMillu'im* 8 (p. 43b). We know of no other parallel. We owe the words "and do not be afraid" to Ps.-J. alone.

¹⁹*Sifra*, *ibid.* 9 (p. 43b).

²⁰An awkward addition from 8:15. See also Exod 29:37.

²¹= Onq. See Introduction, p. 117, no. 10.

²²Lond.: "its skin."

²³Ps.-J. uses the root *qrb* to translate Heb. *mš'* (Hif.), "delivered," while Onq. employs the root *mty*, and Nf *zmn*. See also 9:13 and 18, where each of the Targums translates *mš'* as they do in our present verse. In 9:12 and 18, Nfmg, like Ps.-J., uses *qrb*. In v. 13, however, Nfmg follows Onq. and employs *mty*.

²⁴Lond. and *ed. pr.* read *yth*; we read *lyh*.

²⁵*syq*; = Onq. See 1:9 and n. 26 to that verse.

²⁶*hlyl* = Onq. Nf: *šzg*. See 1:9 and n. 25 to that verse.

²⁷*Sifra, Shemini, Mekilta deMillu'im*, 9 (p. 44a).

according to the regulations²⁸ *for the burnt offering which he had presented on his own behalf.*²⁹ 17. He presented the cereal offering, filled his hand from it, and *took a handful*³⁰ *of it as a memorial portion*, and offered it up on the altar, in addition to the burnt offering of the morning. 18. He slaughtered the ox and the ram, the people's sacrifice of *holy things*, and Aaron's sons brought²³ the blood to him, which he dashed against the altar round about, 19. and the fat parts of the ox and the ram, the fat tail, and that which covers *the entrails*, the kidneys, and the *lobe* of²¹ the liver. 20. They placed the fat parts on the breasts, and (Aaron) offered up the fat parts on the altar. 21. And Aaron raised the breast and the right thigh as an *offering of elevation*³¹ before the Lord, as *the Lord* had commanded Moses. 22. Aaron *stretched out* his hands toward the people and blessed them; and he came down *from the altar with joy, having completed*³² the offering of the sin offering and the burnt offering and *the sacrifice of holy things*. 23. *But when the offerings had been made and the Shekinah was not revealed Aaron was bewildered, and he said to Moses, "Perhaps the Memra of the Lord was not pleased with the works of my hands."*³³ Then Moses and Aaron went into the tent of meeting and *prayed for*³⁴ the people of the house of Israel. When they came out they blessed the people, saying,³⁵ *"May the Memra of the Lord receive your offerings with favor, and may he remit and forgive your sins."* And immediately the glory of the *Shekinah* of the Lord was revealed to all the people. 24. Fire came forth from before the Lord and consumed the burnt offering and the fat parts on the altar. And all the people saw and *gave thanks* and they fell *in prayer* on their faces.

Notes, Chapter 9

²⁸"according to the regulations" = *khylykt*. See 4:3 and n. 5 to that verse.

²⁹Ps.-J.'s addition is against the halakah formulated in *b. Bezaḥ* 20a (102–103), which says that the sacrifice mentioned in our present verse was to be offered according to the ritual of a freewill burnt offering. See Itzchaky, 1982, 176–177.

³⁰Reading *šyr* with *ed. pr.* Lond. is not clear. In 24:7 and Num 5:26 Lond. clearly reads *šryd*. According to Jastrow (1301), this latter word means "the dry part of meal offerings (not permeated with oil)."

³¹'*rm*' = Onq. See Introduction, p. 116, no. 6.

³²*Sifra, Shemini, Mekilta deMillu'im* 18 (p. 44b). Aaron descended with joy because his fears (see v. 7) proved to be groundless.

³³*Sifra*, *ibid.*, 19 (p. 44b).

³⁴"For" is omitted in Lond. See *Sifra*, *ibid.*: "and they implored mercy." This addition explains why Moses and Aaron entered the tent.

³⁵Lit.: "and they said." The word is abbreviated to *w'm* in Lond. *Ed. pr.* has *w'mr*, "and he said."

CHAPTER 10

1. Aaron's sons, Nadab and Abihu, each took his censer, put fire in it, and laid aromatic¹ incense on it; and they offered before the Lord alien² fire from the (ordinary) fireplaces,³ which he had not enjoined on them. 2. And there came forth in anger from before the Lord a flame of fire which was divided into four jets.⁴ It entered their noses and burned their souls; but their bodies were not burnt;⁵ and they died before the Lord. 3. Then Moses said <to Aaron>,⁶ "This is what the Lord said to me on Sinai,⁷ saying: 'Through those who come⁸ before me I shall consecrate the tabernacle. But if they are not careful in making the offerings I shall burn them in a flame of fire from before me,⁹ so that I may be glorified in the sight of all the people.'" Aaron heard and was silent; and he received a good reward for his silence.¹⁰ 4. Moses called the Levites Mishael and Elzaphan, sons of Uzziel, the uncle of Aaron, and said to them, "Draw near and take¹¹ your brothers from the sanctuary and carry¹² them outside the camp." 5. So they drew near and carried them with iron hooks¹³ by their tunics, and they buried them outside the camp, as Moses had said. 6. And Moses said to Aaron and to Eleazer and Ithamar, his sons, "Do not let the hair of your heads grow long,¹⁴ and do not rend your clothes, lest

Notes, Chapter 10

¹= Onq.

²*nwkrt'*; = Onq. (with orthographical variation); Nf, Nfmg, P, V, N: *bryh* (with orthographical variations); HT *zrh*. The idiom 'š *zrh*, "unholy fire" (RSV), which is used in our present verse (HT), occurs again in Num 3:4 and 26:61. In both verses Ps.-J. follows Onq. and uses *nwkryt'* to translate Heb. *zrh*, while Nf has *bryh* in both texts. In Lev 16:1, however, where several Targums add the idiom "alien fire," Ps.-J. uses *bry'* in line with Nfmg, V, N and against Onq., which again has *nwkryt'*.

³*Sifra*, *Shemini*, *Mekilta deMillu'im* 32 (p. 45b); *b. Erub.* 63a (442); *Lev. R.* 20,8; *PRK* 26,8.

⁴Lit.: "threads (*hwtyn*)." The corresponding Hebrew word (*hwtym*) is used in the texts from *Sifra* and *b. Sanh.* 52a mentioned in the next note.

⁵*Sifra*, *Shemini*, *Mekilta deMillu'im* 34 (p. 45b); *b. Sanh.* 52a (351); cf. 94a (634); *b. Shabb.* 113b (556); Tg. 2 Chr 32:21. Compare the idea of "burning soul and body" with the reference to "destroying soul and body" in Matt 10:28. On the theme of the deaths of Nadab and Abihu in rabbinic literature, see Shinan, 1978–79, 201–214.

⁶Omitted in Lond. and *ed. pr.*

⁷*Sifra*, *Shemini*, *Mekilta deMillu'im* 36 (p. 45b).

⁸Lit.: "approach." The reference is to the priests who are to approach the Lord to minister before him.

⁹Lond. and *ed. pr.*: "before him." According to Le Déaut, 1979, *Exode et Lévitique*, 372, n. 4, the use of the third person when referring to God is a sign of respect. Díez Macho, 1981, 77, sees the words "before him" in our present verse as just another of the Targumists' frequent uses of the third person instead of the first.

¹⁰*Sifra*, *Shemini*, *Mekilta deMillu'im* 36 (p. 45b); *b. Zebah.* 115b (570); *Lev. R.* 12,2. Cf. Ps.-J. Exod 29:43.

¹¹*twlw*; = Onq.; Nf: *sbw*; Nfmg: *twnw*.

¹²Ps.-J., and only Ps.-J., uses the root *sbr* here and in v. 5.

¹³*wnqlwwn*: cf. Gr. *ogkos*. According to *Sifra*, *Shemini*, *Mekilta deMillu'im* 35 (p. 45b), iron spears were used to carry the brothers.

¹⁴= Onq., Nfmg. The Hebrew idiom *pr' r'sh*, "let (the hair of) the head hang loose" (RSV), occurs in Lev 10:6; 13:45; 21:10; Num 5:18. In Num 5:18 Nf, Onq., and Ps.-J. all translate the Hebrew phrase by its Aramaic cognate. In the texts from Leviticus, Nf renders it as "cover the head." In our present verse (10:6) and in 21:10, Ps.-J. agrees with Onq. in rendering the Heb. phrase as *rby prw' rys*, "let the hair of the head grow long." In 13:45 Ps.-J. again uses this idiom, while Onq. has the Aramaic equivalent of the Hebrew phrase. The interpretation adopted by Onq. and Ps.-J. in our present verse corresponds to that of *Sifra*, *Shemini*, *Mekilta deMillu'im* 40 (p. 46a). See also *b. M. Qat.* 15a (89). See further the note to our present verse in Neofiti; Grossfeld, 1988, 19; Le Déaut, 1979, *Exode et Lévitique*, 373.

you die in a conflagration of fire¹⁵ and the anger (of God) come upon all the congregation. But be silent, and regard as just the judgment (made) against you.¹⁶ Your brothers, all the house of Israel, shall bewail the conflagration which the Lord has kindled. 7. And do not depart from the entrance of the tent of meeting lest you die, for the anointing oil of the Lord is upon you.” And they did according to the word of Moses. 8. And the Lord spoke to Aaron, saying: 9. “You shall drink no wine or anything intoxicating,¹⁷ you or your sons with you, when you enter the tent of meeting, as did your sons who died in the conflagration of fire;¹⁸ it is a perpetual ordinance throughout your generations, 10. for you must distinguish between the sacred and the profane, and between the unclean and the clean, 11. and teach the children of Israel all the statutes which the Lord has communicated to them through Moses.” 12. Moses spoke to Aaron and to Eleazer and Ithamar, his sons who had survived the conflagration: “Take the cereal offering that is left over from the offerings¹⁹ of the Lord, and eat it unleavened beside the altar, for it is most holy. 13. You shall eat it in a holy place, because it is your portion and your sons’ portion, from the offerings¹⁹ of the Lord; for so I have been commanded. 14. And the breast of the offering of elevation,²⁰ and the thigh of the offering of separation²¹ you shall eat in a pure place, you and your sons²² with you, for they have been given as your portion and as the portion of your sons from the sacrifices of holy things of the children of Israel. 15. The thigh of the offering of separation²¹ and the breast of the offering of elevation²⁰ they shall bring, together with the offerings¹⁹ of the fat parts, to raise as an offering of elevation²⁰ before the Lord; and this shall be yours and your sons’ with you, as a perpetual due, as the Lord commanded.” 16. Three²³ goats were offered on that day, the goat of the new moon, the goat of the people’s sin offering, and the goat of the sin offering which Nahshon, the son of Amminadab, offered for the dedication of the altar.²⁴ Aaron and his sons went and burned the three of them.²⁵ Moses came and inquired about the goat of the people’s

Notes, Chapter 10

¹⁵Ps.-J., and Ps.-J. alone, again uses the idiom “a conflagration of fire” in 10:9 and in Num 17:5. See, however, Nfmg 2 Num 17:3. Compare Ps.-J. Exod 28:43 and n. 53 to that verse.

¹⁶Compare 10:3, where it is said that Aaron was silent in the presence of the divine judgment. The virtuous submit to the divine judgment in silence; cf. *Sifra, Shemini, Mekilta deMillu'im* 36 (45b).

¹⁷*kl myd'm mrwy*; Onq.: *mrwy*. See Grossfeld, 1988, 19.

¹⁸This contradicts 10:1–2 (Ps.-J.), which say that Aaron’s sons died because they offered forbidden fire. But see the following texts, which state that they died because they had drunk wine: *Lev. R.* 12,1 and 5; *Tanh. B., Ahare Mot* 7 (62–63); cf. *Sifra, Shemini*, Parashah 1,7 (p. 46b). In his commentary on Lev 10:2, Rashi records this tradition.

¹⁹= Onq., Nf. See Ps.-J. 1:9 and n. 27 to that verse.

²⁰See Ps.-J. 7:30 and n. 31 to that verse.

²¹See Ps.-J. 7:14 and n. 8 to that verse.

²²Ps.-J. intentionally omits “and your daughters” (HT). See *Sifra, Shemini*, Perek 1,10 (p. 47a), which explains that the daughters do not have the same rights to the offerings as the sons.

²³*Ed. pr.* translates *w't* of HT before beginning the Targumic addition. Ps.-J. is the only Targum to make this addition. Similar additions, containing numerical listings, occur in the Pal. Tgs. (including Ps.-J.) of Gen 18:1(2); 28:10; Exod 12:42; 14:13–14; Lev 24:12, and in Ps.-J. Num 22:28; 25:8; Deut 28:12; 31:14. See Shinan, 1992, 60–69.

²⁴The goat to be offered at the new moon is mentioned in Num 28:15; the goat for the people’s sin offering is prescribed in Lev 9:3; for the goat offered by Nahshon, see Num 7:16.

²⁵*Sifra, Shemini*, Perek 2,1–2 (p. 47a); *b. Zebah*. 101b (487–488). Unlike Ps.-J., these sources state that only one victim was burned.

offering; and *he inquired about it*, and behold it was burned. He was seething with anger²⁶ against Eleazer and Ithamar, Aaron's surviving sons, and said, 17. "Why did you not eat the sin offering in a holy place, since it is most holy,²⁷ and it has been given to you to *remit* the sinfulness of the congregation, to make atonement for *you* before the Lord? 18. Since its blood was not brought into the inner part of the sanctuary, you should certainly have eaten it in the sanctuary, as I have been commanded." 19. And Aaron spoke to Moses, "See, this day *the children of Israel*²⁸ offered *the offering* of their sin offering and their burnt offerings before the Lord. But such *trouble*²⁹ has befallen me *in my two sons!* Is it not commanded (*concerning*) *the second tithe* that one who is mourning may not eat of it? How much more³⁰ (*does this apply to*) *the offering of the sin offering?* What if I had made a mistake and eaten *the offering* of the sin offering today? It would be right that my two surviving sons should also be burned,³¹ for it is not possible that it would be pleasing before the Lord." 20. Moses heard (this), and it was pleasing before him. And he issued a proclamation³² in the camp, saying: "It is from before me that the law³³ was hidden, and my brother Aaron reminded me of it."³⁴

CHAPTER 11

1. And the Lord spoke to Moses and Aaron, (telling them) to say *to the sons of Aaron*¹ that they are to warn the children of Israel to taste their food in a state of purity, and to avoid the impurity of the eighteen cases of *terefah*.² 2. "Speak to the children of Israel, saying: 'These are the animals *that are permitted as food for you*³ from among all the beasts that are upon the earth. 3. Every animal⁴ that has a clo-

Notes, Chapter 10

²⁶*rth*; Nf, Nfi, and Onq. use the root *rgz*.

²⁷Lond. omits the word *qwdš* of the idiom *qwdš qwdšyn*, "most holy."

²⁸= P.

²⁹Lit.: "trouble like these." We read *k'ylyn* with Lond. *Ed. pr.* = *b'ylyn*.

³⁰*kl dkn*. Ps.-J., and only Ps.-J., also uses this idiom in Num 22:30; Deut 13:7; 14:21; 23:1, 19; 31:27. The texts from *b. Zebah*. and *ARN A* referred to in the next note use the corresponding Hebrew idiom (*kl škn*).

³¹*ARN A* 37; *b. Zebah*. 101a (487); *Lev. R.* 13,1.

³²*pyq krwz*; = P, V, N. The corresponding Hebrew idiom (*hwšy' krwz*) occurs in the parallel text in *Lev. R.* 13,1.

³³Lit.: "the halakah (*hylkt*)"; = P, V, N. "Halakah" is also the word used in the parallel text in *Lev. R.* 13,1.

³⁴*Lev. R.* 13,1; *b. Zebah*. 101a-b (487); cf. *ARN B* 40 (239–240).

Notes, Chapter 11

¹Ps.-J.'s interpretation is that of *Sifra*, *Shemini*, Parashah 2,1 (p. 47b); see also *Lev. R.* 13,1, and cf. *b. Erub*. 54b (381).

²Lit.: "the eighteen *terafoth*." *M. Hul.* 3,1 lists the eighteen defects that render an animal *terefah*, and thus forbidden. See also *b. Hul.* 42a (226–227). Ps.-J. mentions the eighteen defects in Num 19:3. According to Lev 10:8–10, it is the duty of the priests to distinguish between clean and unclean. See also Ps.-J. Exod 22:30.

³Lit.: "permitted for your eating." See similar idioms in Ps.-J. 11:47; 14:7, 53; 17:13; 20:25 (twice).

⁴Lit.: "everything among the animals."

ven hoof and has the hoof split in parts, *that has horns*,⁵ and chews the cud, you may eat. 4. However, from *the species* that chew the cud or have a cloven hoof, *but are born of unclean (animals)*⁶ you shall not eat the following: the camel, because although it chews the cud, its hoof is not cloven; it is unclean for you; 5. the rabbit, because although it chews the cud, its hoof is not cloven; it is unclean for you; 6. the hare, because although it chews the cud, its hoof is not cloven, it is unclean for you; 7. the pig, because although its hoof is cloven, and its hoof is split in two, it does not chew the cud; it is unclean for you. 8. You shall not eat of their flesh, nor shall you touch their carcasses; they are unclean for you. 9. Of all that is in the water, these you may eat: anything that has fins⁷ and scales,⁸ in⁹ the seas and in the rivers these you may eat. 10. But anything in the seas or in the rivers that does not have fins⁷ or scales, of all (the creatures) that swarm in the waters, <and of all living things that are in the waters>,¹⁰ they are an abomination for you. 11. *Their juice and their broth*¹¹ shall be an abomination for you; you shall not eat of their flesh and you shall hold their carcasses in abomination, *and you shall refrain from benefiting from them.*¹² 12. Everything in the water that has no fins⁷ and scales shall be an abomination for you. 13. These *species* among the birds¹³ you shall hold in abomination: *those that do not have an extra toe, and one that does not have a craw*¹⁴ *and whose crop*¹⁵ *cannot be peeled,*¹⁶ shall not be eaten; they are an abomination: the eagle, the sea eagle, the falcon, 14. the kite, *which is terefah*¹⁷ in (all) its kinds, 15. *and*¹⁸ all kinds of raven; 16. the ostrich, the nighthawk,¹⁹ the sea gull, hawks of every kind; 17. the owl, *(the bird) that catches fish from the sea,*²⁰ the

Notes, Chapter 11

⁵b. Hul. 59b (326).

⁶Sifra, Shemini, Perek 3,3 (p. 48a); b. Bek. 6a (35). Compare Ps.-J. Deut 14:4: “but not the young of unclean animals . . . but not cross-bred with the unclean.”

⁷שָׂסָן; = Onq.

⁸רְסָפְתִּין. Ps.-J. is the only Targum to use this word in our present verse, as well as in vv. 10 and 12. See Deut 14:9 and 10, where Ps.-J. uses the same word. In v. 9 Nfmg uses this word also (with slightly different spelling), and it is possible that this marginal gloss may also have been intended for v. 10.

⁹Lond and ed. pr. omit the second “in the water” of HT.

¹⁰Omitted in Lond and ed. pr. through homoioteleuton.

¹¹Sifra, Shemini, Parashah 3,8 (p. 49b); b. Hul. 120a (665); cf. also b. Bek. 6b (36). Since v. 10 of HT ended with the words “they are an abomination for you,” the words “they shall be an abomination for you” in v. 11 were regarded as redundant by the midrashic writers. They therefore drew a new meaning from them.

¹²Sifra, Shemini, Parashah 3,11 (p. 50a): “that one may not trade in them.”

¹³See the note to 11:13 in Nf.

¹⁴Lond.: *zrwq̄p*; see 1:16 and n. 36 to that verse. Ed. pr.: *zpq̄t*, “crop”; see Jastrow, 408.

¹⁵*qwrq̄bn*, “the thick muscular stomach of birds, craw” (Jastrow, 1344). This word is used again by Ps.-J. in a Targumic addition to Deut 14:11. It is used in Lev 1:16 by P, V, and N to translate HT *mr’h* “crop (of birds).”

¹⁶m. Hul. 3,6; b. Hul. 61a (334); Sifra, Shemini, Perek 5,6 (p. 50b).

¹⁷This is clearly the reading in Lond. But perhaps one should read “and the vulture (*trpyt*)”; = Onq.

¹⁸Lond. and ed. pr. Lond. has “and” also in the Hebrew lemma.

¹⁹Or perhaps “the falcon”; Ps.-J. = Nf.

²⁰Ps.-J. takes over the explanation of HT *šlk*, “cormorant,” given in b. Hul. 63a (341). See also Onq. (*šlywnn*; “catcher of fish”), Nf and Nfi. See Deut 14:17, where Onq. and Nf again translate *šlk* as “catcher of fish.” Ps.-J., however, mistakenly uses “catcher of fish from the sea” to translate *ynšwp* in v. 16 of that chapter. Ps.-J.’s mistake is probably due to the fact that the first bird mentioned in our present verse (Lev 11:17) and in Deut 14:16 is the owl (*hkws*). The Targums link Heb. *šlk* with Aramaic *šly*, “draw out.”

great owl; 18. the barn owl, the pelican,²¹ the buzzard; 19. the stork, *white and black*,²² of every kind, the hoopoe,²³ and the bat. 20. All winged swarming things that walk on all fours, *species of flies, species of wasps, species of bees*,²⁴ shall be an abomination for you. *However, bees' honey may be eaten.*²⁵ 21. But these you may eat among all the winged swarming things that walk on all fours: *all* that have jointed legs above their feet, with which to leap on the ground. 22. Of those you may eat the following *kinds*: every kind of locust,²⁶ every kind of bald locust, every kind of grasshopper, every kind of *karzeba*, *that is the naddona*. 23. But any (other) winged swarming thing that has four legs shall be an abomination for you. 24. By the following you shall become unclean; whoever touches their carcasses shall be unclean until evening, 25. and whoever moves²⁷ the carcass of any of them shall wash²⁸ his clothes and be unclean until evening. 26. Every animal that has a cloven hoof but has not the hoof split in parts, or that does not chew the cud, is unclean for you; whoever touches them shall be unclean. 27. And all that go about on their paws,²⁹ among those that walk on all fours, are unclean for you; whoever touches their carcasses shall be unclean until evening. 28. And whoever moves³⁰ their carcasses shall wash²⁸ his clothes and be unclean until evening; they are unclean for you. 29. The following shall be unclean for you from among the swarming things that swarm upon the earth—*their blood, their hide, and their flesh*³¹—: the weasel, the mouse, *black red and white*,³² and lizards of every kind; 30. the hedgehog,³³ the

Notes, Chapter 11

²¹= Nf, Nfmg, P.

²²According to *b. Hul.* 63a (343), HT *ḥsydh*, “the stork” (RSV), “is the white stork.” See also Deut 14:18 (Nf, Ps.-J.).

²³Lit.: “the carpenter of the mountain”; = Onq., Nf. See also the Targums of Deut 14:18 (Onq., Nf, V, N, Ps.-J.). Cf. *b. Gitṭ.* 68b (324–325).

²⁴Rashi takes “winged insects” (RSV) of HT to refer to creatures “such as flies and hornets and gnats and grasshoppers.”

²⁵*b. Bek.* 7b (44).

²⁶The words which we translate as locust (*gwb'y*), bald locust (*ršwn'*), and grasshopper (*npwl'*) correspond to the words used in *b. Hul.* 65a (352), where the insects mentioned in HT are identified by more popular names. The word *krzb'* (= Nf), which we leave untranslated, refers to some kind of locust (cf. Jastrow, 665; J. Levy, 1881, 1966, 1, 385).

²⁷Ps.-J., Nf, and Nfi use the verb *swʿ* (*sʿt*) to translate Heb. *ns'*, “carry” (RSV). Onq. uses *ntl*, and Nfmg uses *ʿt'n*. In 11:28 and 40 Ps.-J. again uses *sʿt*, and Onq. employs *ntl*. Nf and Nfmg have *ʿt'n* in v. 28. Verse 40b is omitted in Nf and Nfmg. See also 15:10 and n. 11 to that verse.

²⁸*ygb'* = Onq. See Introduction, p. 117, no. 14.

²⁹HT uses the word *kp*, “sole of the foot,” which Onq. and Ps.-J. translate as *yd*, lit., “hand.” See Introduction, p. 119, no. 28.

³⁰See 11:25, and n. 27.

³¹*Sifra*, *Shemini*, Parashah 5,2 (p. 52a) and Perek 7,1 (p. 52a); *m. Machshirin* 6,5; *b. Shabb.* 107a (518); *Me'ilah* 17a (62). Since 11:29a in HT says the same thing as 11:31a, rabbinic interpretation could discover a special meaning in each verse. See Ps.-J.'s version of v. 31.

³²*b. Hul.* 126b (711).

³³*mynqt hywy'*, lit.: “the serpent that sucks”; cf. J. Levy, 1881, 1966, 2, 33. Jastrow (777) prefers to understand *mynqt hywy'* as “sucker of animals,” which he takes to refer to the hedgehog. Onq. uses the word *yl'*, “hedgehog.” Jastrow (576) says that the hedgehog was believed to suck and injure the udders of cattle. Ps.-J.'s rendering represents a midrashic interpretation of HT *'nqh*, “gecko.”

land crocodile, the spotted lizard, the sand lizard, and the salamander.³⁴ 31. These are *the eight species*³⁵ that are unclean for you among all swarming things; whoever touches them, *their hides or their blood*,³⁶ shall be unclean until evening. 32. And anything upon which part of them falls when they are dead, *namely, one of their limbs that has been torn from them*,³⁷ shall be unclean, whether it is an article of wood, or a garment, or a skin, or a sack, any article that can be put to use; it must be put into *forty seahs*³⁸ of water, and it shall be unclean *for all use*³⁹ until evening; then it shall be clean. 33. If any of them falls into <any>⁴⁰ earthen vessel, everything that is in it shall be unclean, and you shall break it. 34. And food that may be eaten upon which water⁴¹ may fall⁴² shall become unclean; and any liquid that may be drunk, shall become unclean in any (such) vessel. 35. Anything on which the carcass of any of them falls shall be unclean: ovens and stoves⁴³ shall be destroyed; they are unclean, and unclean they shall be for you. 36. However, springs or cisterns where *flowing*⁴⁴ water is collected shall be clean; *but* whoever touches their carcass *in these waters*⁴⁵ shall be unclean. 37. If⁴⁶ the carcass of any of them falls on any seed that is sown, *in the state*⁴⁷ in which it is sown, (*that is*) *dry*,⁴⁸ it is clean. 38. But if⁴⁶ water is put on the seed and the carcass of any of them falls on it, *while it is still wet*,⁴⁹ it shall be unclean for you. 39. If⁴⁶ *a limb is torn*⁵⁰ from an animal that *is permitted* to you as food and it dies, anyone who touches its carcass shall be unclean until evening, 40. and anyone who eats of its carcass shall wash²⁸ his clothes and be unclean until evening; and anyone who moves³⁰ its carcass shall wash²⁸ his clothes and be unclean until evening. 41. And every swarming thing

Notes, Chapter 11

³⁴ = Nfmg. Gr.: *salamandra*, a kind of lizard.

³⁵ See, e.g., *m. Shabb.* 14,1; *Hul.* 9,2, which use the phrase “the eight creeping things” to refer to the eight creatures mentioned in Lev 11:29-30.

³⁶ See 11:29 and n. 31.

³⁷ *Sifra, Shemini*. Parashah 6,1 (p. 52b); *b. Hul.* 74a (405); 128b (723); *m. Ohol.* 1,7. Itzchaky (1982, 187–188) believes that Ps.-J. is referring here to limbs from dead creatures, while *Sifra* states that the reference is to limbs torn from living things.

³⁸ See Introduction, p. 117, no. 15.

³⁹ According to *Sifra, Shemini*, Perek 8,9 (p. 53b), these articles are clean for profane use until evening and for the heave offering after dark. Itzchaky (1982, 188; 1985, 51) believes that the author of *Sifra* knew Ps.-J.’s interpretation and that he deliberately rejected it. See also Schmerler, 1935, 84.

⁴⁰ Omitted in Lond. and *ed. pr.*, but present in the lemma in both Lond. and *ed. pr.*

⁴¹ I.e., water from a vessel into which any part of the creatures mentioned in 11:29–30 has fallen (cf. v. 33).

⁴² Lit.: “may come (*yy’lwn*)”; = Onq.

⁴³ *tpyyyn*; = Nf; cf. Nfmg: *tpyyyn*. Onq., HT: *kyrym*.

⁴⁴ *Sifra, Shemini*, Parashah 9,3 (p. 55b).

⁴⁵ *Sifra*, *ibid.* 9,5 (p. 56a).

⁴⁶ *w’rwm yn*. See Introduction, p. 119, no. 29.

⁴⁷ Lit.: “in the way (*b’wrh’*).” See *b. Hul.* 117b (649) and *b. Menah.* 70b (416): “seed such as (*kdrk*) men take out for sowing.”

⁴⁸ *m. Niddah* 7,1; *Sifra, Shemini*, Perek 11,1 (p. 56a).

⁴⁹ *Sifra, Shemini*, Perek 11,5 (p. 56a); *b. B. Mez.* 22a-b (138). Itzchaky, 1982, 191, notes that Ps.-J. seems to say that seed is susceptible to uncleanness only while it is wet. Consequently Ps.-J.’s view is in opposition to the halakah.

⁵⁰ *b. Hul.* 128b (722). Since HT has *mn hbbmh*, “of the beasts,” the midrash takes it to mean part of the beast, i.e., a limb. The limb that is torn away has died, and therefore renders unclean. See also 11:32.

that swarms on the earth is an abomination; it shall not be eaten. 42. *And*⁵¹ whatever walks on its belly, and whatever walks on all fours, *from the serpent*⁵² to the centipede⁵³ that has many legs, among all swarming things that swarm on the earth, you shall not eat; for they are an abomination. 43. You shall not make yourselves abominable with every swarming thing that swarms, and you shall not make yourself unclean with them lest you become unclean through them. 44. For I *am* the Lord your God; you shall therefore sanctify yourselves and be holy, for I am holy. You shall not make yourselves unclean through any swarming thing that swarms upon the earth. 45. For *it is* I, the Lord, who brought you up *redeemed* from the land of Egypt to be your God; you shall therefore be holy, for I am holy.” 46. This *is the decree of the law*⁵⁴ concerning beasts, birds, and every living creature that moves <in the waters, and every creature that swarms>⁵⁵ on the earth, 47. to distinguish between the unclean and the clean, between the animal that *may be* eaten⁵⁶ and the animal *that may not be* eaten.⁵⁷

CHAPTER 12

1. The Lord spoke to Moses, saying: 2. “Speak to the children of Israel, saying: ‘If a woman conceives¹ and bears a male *child*,² she shall be unclean seven days; she shall be unclean as at the time of *the isolation*³ for her (menstrual) uncleanness. 3. On the eighth day *she shall be released*,⁴ and as for the son, the flesh of his foreskin shall be circumcised. 4. For thirty-three *consecutive*⁵ days *all her blood shall*

Notes, Chapter 11

⁵¹ = Lond., *ed. pr.*; the Hebrew lemmas in Lond. and *ed. pr.* also have “and,” as do LXX and Pesh.

⁵² *b. Hul.* 67b (363); *Sifra, Shemini*, Perek 12,2 (p. 57a).

⁵³ Cf. Nfmg; *b. Hul.*, *ibid.*; *Sifra*, *ibid.*

⁵⁴ See Introduction, p. 118, no. 17.

⁵⁵ Omitted in Lond. and *ed. pr.*

⁵⁶ Lit.: “that is permitted to be eaten.” See *Sifra, Shemini*, Perek 12,8 (p. 57b); *b. Hul.* 42a (226).

⁵⁷ = Nfmg.

Notes, Chapter 12

¹ *t'dy*; = Onq. Nf: *t'br*, HT: *tzry'*, “conceives.” In Num 5:28, where HT also uses the verb *zr'* (Nif.) with reference to a woman who conceives, Onq. again uses the root '*dy*', while Ps.-J. agrees with Nf and Nfmg in using the root '*br*'.

² Lit.: “a male son”; = Nf, Nfmg. Onq., HT: lit.: “a male.” See also 27:3, 5, 6, 7, where Ps.-J., and Ps.-J. alone, translates HT *zkr*, lit. “a male,” as “a male son.” Compare 12:5 and n. 8. See also Ps.-J. Exod 1:16 and n. 33 to that verse in Maher, 1994, 162.

³ = Onq. See Introduction, p. 117, no. 11. Women were isolated during the period of menstruation, especially in Palestine, where the laws of purity were strictly observed. *m. Nid.* 7,4 refers to “places of uncleanness,” special places which menstruants used. *b. Rosh Hash.* 26a (117) describes a menstruant as one isolated from her husband. *ARN A C* takes Lev 15:33 to mean that a woman is to remain in isolation all the days of her impurity. See further *EJ* 12, 1145.

⁴ That is, allowed to have intercourse with her husband; see *b. Nid.* 31b (219). On the verb *šry*, lit. “untie, absolve,” which we translate as “release,” see Strack-Billerbeck, 1, 738–741; Le Déaut, 1974, 246.

⁵ *Sifra, Tazri'a*, Perek 1,7 (p. 58b); *b. Ker.* 10a (78–79). The word in Ps.-J. (*šwpyn*) which we translate as “consecutive” corresponds to the word in *b. Ker.* (*šwpyn*). The corresponding word in *Sifra* is *smwkym*.

be clean;⁶ but she shall not touch any holy things,⁷ nor enter the sanctuary until the days of her purification are completed. 5. If she bears a female child⁸ she shall be unclean for *fourteen consecutive days*, as at her *isolation*,⁹ and on the *fifteenth she shall be released*. For sixty-six consecutive¹⁰ days all¹¹ her blood shall be clean. 6. And on the completion of the days of her purification, for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a lamb a year old for a burnt offering, and a young pigeon or a turtledove for a sin offering. 7. The priest¹² shall offer it before the Lord and he shall make atonement for her and she shall be purified from the flow of her two¹³ bloods. This is the law for her who bears a child, male or female. 8. If she cannot afford¹⁴ to bring¹⁵ a lamb, she shall take two turtledoves or two young pigeons, one for the burnt offering and one for the sin offering. The priest shall make atonement for her, and she shall be cleansed.”

CHAPTER 13

1. The Lord spoke to Moses <and to Aaron>¹ saying: 2. “When a man has on the skin of his body a prominent² mark, a scab, or a bright spot, and it turns into a

Notes, Chapter 12

⁶Lit.: “she shall be clean (with) all her bloods.” See also v. 5.

⁷= Nf; Onq., Nfmg, HT: “anything holy” (sing.).

⁸Lit.: “a female daughter”; = Nf, Nfmg. See also v. 6 (Nf; cf. Nfmg); 27:4, 6 (Ps.-J.); 27:7 (Ps.-J., Nfmg). Compare 12:2 and n. 2. See also Ps.-J. Exod 1:16 and n. 34 to that verse in Maher, 1994, 162.

⁹= Onq. See 12:1 and n. 3.

¹⁰*Sifra*, *Tazri'a*, Perek 2,3 (p. 58b).

¹¹*kl*; = Lond. *Ed. pr.*: ‘l; = HT, Onq. In 12:4, where the same phrase is used, both Lond. and *ed. pr.* read *kl*.

¹²= LXX, Samaritan Targum. The addition is made in the light of 12:8. See also 2:8 and 6:7, where Ps.-J. also adds “the priest.” Itzhaky, 1982, 196–197, believes that the presence of the words “the priest” in LXX, Samaritan Targum and Ps.-J. shows that these words must originally have been in HT.

¹³Since “blood” is in the plural in HT, it is taken to refer to two bloods: *the blood that is unclean* for seven days or fourteen days after the birth of male child or of a female child respectively (12:2 and 5); and *the blood that is clean* for thirty-three days after the seven days following the birth of a male child, and for sixty-six days after the fourteen days following the birth of a female child (12:4 and 5). See *b. Nid.* 35b (244–245), which discusses the question of whether these two bloods emanate from the same source or from two different sources. See also *Sifra*, *Tazri'a*, Perek 3,7 (p. 59a).

¹⁴Lit.: “if her hand does not find (*tškh*) sufficient.” Onq. and Nf (see also Nfmg) use essentially the same idiom. Onq., like Ps.-J., uses the verb *škh* (which corresponds to *mš'* of HT), whereas Nf and Nfmg use the verb ‘r’, which also has the meaning “find.” See also Lev 25:26, 28, where the same formula occurs. In these verses Onq. again uses the verb *škh*, but Ps.-J. joins Nf and Nfmg in using ‘r’.

¹⁵See also 5:7 (Ps.-J.), where “to bring” is added in the same context.

Notes, Chapter 13

¹Omitted in Lond. and *ed. pr.*

²Lit.: “raised.” See *b. Shebu.* 6a (19), which explains that the underlying word in HT (*š't*) denotes “high.” See also *Sifra*, *Parashat Nega'im*, Perek 1,4 (p. 60a); *b. Sotah* 5b (21); *j. Shebu.* 1, 32d.

leprous³ infection on the skin of his body, he shall be brought to Aaron the priest or to one of his sons, the priests.⁴ 3. The priest shall examine⁵ the infection on the skin of his body: if the hair in the infection has turned white, and the infection, *having become white as snow*,⁶ appears deeper than the skin of his body, it is a leprous infection. When the priest examines it he shall declare him unclean. 4. But if the bright spot is white *like lime*⁷ on the skin of his flesh and, *having become white as snow*,⁶ does not appear deeper than the skin, and the hair has not turned white *like lime*, the priest shall isolate⁸ the infected person for seven days. 5. The priest shall examine him on the seventh day, and if the infection has remained *as it was*, (and) the infection has not *continued to spread*⁹ on the skin the priest shall isolate him for another seven days. 6. The priest shall examine him again on the seventh day: if the infection has become faint¹⁰ (and) has not *continued to spread* on the skin, the priest shall pronounce him clean. It is a scab *forming a scale*;¹¹ he shall wash¹² his clothes, and he shall be clean. 7. But if the scab *forming a scale continues to spread* on the skin after he has shown himself to the priest to be declared clean he shall show himself again to the priest. 8. The priest shall make an examination, and if the scab *forming a scale* on the skin has *continued to spread* on the skin, the priest shall declare him unclean, *because*¹³ it is leprosy. 9. When a man has a leprous infection, he shall be brought to the priest. 10. The priest shall make an examination, and if there is a *prominent* mark on the skin, white *as clean wool*,¹⁴ and it has turned the hair white, *like the membrane of an egg*,¹⁴ and there is a trace of live flesh in the mark, 11. it is a chronic leprosy on the skin of his body, and the priest shall declare him unclean *and a confirmed leper*;¹⁵ he shall not iso-

Notes, Chapter 13

³sgyrw; = Onq. Nf (cf. also Nfmq): *šr'h*. HT: *šr't*. The noun *šr't* occurs frequently in Lev 13–14. Onq. regularly translates it by *sgyrw(t)* or some variant of this word. Ps.-J. usually follows Onq., the only exceptions being 13:51, 52 and 14:32, 57, where Ps.-J. translates it by its Aramaic cognate *šwr'* or some variant of this word. This latter rendering is essentially the same as that of Nf, which regularly uses the word *šr'h*.

⁴= *ed. pr.*, HT; Lond.: “the priest.”

⁵Lit.: “see.” Here and throughout this chapter the Targums render HT *r'h*, “see,” literally.

⁶Ps.-J., and only Ps.-J., uses the formula “white as snow” with reference to leprosy in 13:3, 4, and 25. The same idiom occurs, again with reference to leprosy, in Exod 4:6 (Ps.-J., Onq.); Num 12:10 (Onq., Nfmq; the words “white as snow” are omitted in Lond. and *ed. pr.*). The same phrase is used to describe leprosy in *m. Neg.* 1,1. *Sifra*, *Parashat Nega'im*, Parashah 2,2–4 (p. 61a); *b. Shebu.* 5b (17).

⁷*m. Neg.* 1,1; *Sifra*, *Parashat Nega'im*, Parashah 2,5 (p. 61a).

⁸Lit.: “shut up, enclose.” The verb *sgr* (Hif.), “shut up, enclose,” is used frequently in the Hebrew text of chs. 13 and 14. Onq. and Ps.-J. regularly translate it by its Aramaic cognate, whereas Nf employs the root *trd*, “shut up, lock up.” See Introduction, p. 117, no. 12.

⁹Lit.: “the spreading of the infection has not gone on.” The word *p(y)sywn*, “spreading,” which is used frequently (13:5, 6, 7, 8, 22, 28, etc.) in this chapter is attested only in Ps.-J. in Aramaic. Ps.-J.’s choice of this word may be due to the influence of *m. Neg.* 1,3, where the corresponding Hebrew word is used in the same context. Cf. Cook, 1986, 244.

¹⁰In translating HT *khh*, “grow dull,” Onq. and Ps.-J. use the root *'my*. Besides our present verse, see also 13:21, 26, 28, 39, 56. In all these texts Nf renders *khh* by its Aramaic cognate.

¹¹*mypl'*. See *b. Shebu.* 6b (19), which explains that the word *spht* (cf. HT) denotes “an attachment (*tpylh*).”

¹²*šgb'*; = Onq. See Introduction, p. 117, no. 14.

¹³= Pesh. See also 13:20, 27, 36, 44, 46, where Ps.-J. agrees with Pesh. in adding “because.”

¹⁴See *m. Neg.* 1,1; *Sifra*, *Parashat Nega'im*, Parashah 2,2–4 (p. 61a); *b. Shebu.* 5b–6a (17–18). See further Itzchaky, 1982, 202–204.

¹⁵Cf. *Sifra*, *ibid.*, Perek 3,3 (p. 63a). The idiom which we translate as “declare him a confirmed leper (*ys'ybynyh wyhltynyh*)” corresponds to the Hebrew formula (*mīm' wmhlyt*) which we find, e.g., in *j. M. Qat.* 1,80c.

late him, for he is unclean. 12. If the leprosy develops on the skin so that the leprosy covers all the skin *of his body*, from head to foot, wherever the priest's eyes can see,¹⁶ *or (wherever they) are directed to declare clean or unclean*, 13. the priest shall make an examination; and if the leprosy has covered his whole body he shall declare the infected person¹⁷ clean; it has all turned white; he is clean. 14. *But* when live flesh appears on him, *on his body*,¹⁸ he shall be unclean. 15. The priest will examine the live flesh and declare him unclean, *because* the live flesh that is *on him* is unclean; it is leprosy. 16. But if the live flesh again turns white, he shall come to the priest, 17. and the priest shall examine him, and if the infection turns white, the priest shall declare the infected person¹⁷ clean; he is clean. 18. When *a man*¹⁹ has on his skin an inflammation that has healed, 19. and a *prominent* white mark, or a bright spot *forming a scale of mixed*²⁰ white and red, develops in the place of the inflammation, he shall show himself to the priest. 20. The priest shall make an examination and if, *having become white*, it appears lower than the skin and the hair has turned white, the priest shall declare him unclean, *because* it is a leprous infection (that) has developed in the inflammation. 21. But if the priest examines it, and there is no white hair in it, and, *having become white*, it is not lower than the skin, *because* it has become faint, the priest shall isolate him for seven days. 22. But if it *continues to* spread in the skin, the priest shall declare him unclean; it is an infection. 23. But if the bright spot remains in its place and has not *continued to* spread, it is the scar of the inflammation; the priest shall declare him clean. 24. Or when *a man* has a burn by fire on his skin, and the mark of the burn becomes a bright spot of *mixed*²¹ white and red, or white *only*,²¹ 25. the priest shall examine it. If the hair has turned white *like lime* <on the spot>,²² and, *having become white as snow*, it appears lower than the skin, it is leprosy (which) has developed in the burn; the priest shall declare him unclean; it is a leprous infection. 26. But if the priest examines it and there is no white hair on the bright spot, and, *having become white*, it is not lower than the skin, *because* it has become faint, the priest shall isolate him for seven days. 27. The priest shall examine him on the seventh day: if it *continues to* spread in the skin, the priest shall declare him unclean, *because* it is a leprous infection. 28. But if the white spot remains in its place and has not *continued to* spread on the skin, and it has become faint, it is the mark of the burn. The priest shall declare him clean, for it is the scar of the burn. 29. If a man or a woman has an infection on the head or on the beard, 30. the priest shall examine the infection, and if, *having become white*, it appears deeper than the skin, and in it there is thin yellow hair, *looking like gold*,²³ the priest shall declare him

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¹⁶Lit.: "to all the vision *that* the eyes of the priest *see*."

¹⁷Lit.: "the infection."

¹⁸Lit.: "that is in him." See *m. Neg.* 8,5; *Sifra, Parashat Nega'im*, Perek 5,3 (p. 63b).

¹⁹*br nš. Onq.: 'nš. NF: bšr; HT: bšr.* See also 13:24, where each of the Targums translates HT *bšr* as in our present verse. Compare 2:1, and see n. 1 to that verse.

²⁰*m. Neg.* 1, 2; *Sifra, Parashat Nega'im*, Parashah 4,3 (p. 64b); *b. Shebu.* 6a (19).

²¹*Sifra, ibid.* Perek 7,5 (p. 65a).

²²Omitted in *Lond.* and *ed. pr.*

²³*Sifra, Parashat Nega'im*, Parashah 5,5 (p. 65b).

unclean; it is a scurf, a leprosy of the head or of the beard. 31. But if the priest examines the scurf infection and, *being white*, it does not appear to be deeper than the skin, and there is no black hair in it, the priest shall isolate the person with the scurf infection²⁴ for seven days. 32. On the seventh day the priest shall examine the infection; and if the infection²⁵ has not *continued to spread*, and there is no yellow hair in it *looking like gold* and the scurf does not appear to be deeper than the skin, 33. (the affected person) shall shave *the hair surrounding the scurf*,²⁶ but he shall not shave *the place of the scurf*; the priest shall isolate the person with the scurf infection²⁴ for <another>²² seven days. 34. On the seventh day the priest shall examine the scurf, and if the scurf has not *continued to spread* on the skin, and, *being white*, it does not appear to be deeper than the skin, the priest shall declare him clean; he shall wash¹² his clothes, and he shall be clean. 35. But if the scurf *continues to spread* on the skin after he has been declared clean, 36. the priest shall examine him, and if the scurf has *continued to spread* on the skin, the priest need not look for yellow hair, *because* he is unclean. 37. But if the scurf remains *as it was*, and black hair has grown in it, the scurf is healed; he is clean, and the priest shall declare him clean. 38. If a man or a woman has many white spots on the skin of their bodies, 39. the priest shall make an examination and if there are spots of a dull white on the skin of their bodies, it is a tetter²⁷ that has developed on the skin; he is clean. 40. If *the hair of a man's head falls out*²⁸ (and) he becomes bald, he is clean. 41. If *the hair of the front of his head falls out*, (and) he becomes bald at the forehead, he is clean. 42. But if there is a white infection *mixed* with red on the baldness or on the baldness at the forehead, it is leprosy developing on his baldness or on the baldness of his forehead. 43. The priest shall examine him, and if the mark of the infection on his baldness or on the baldness of his forehead is white *mixed* with red, similar in appearance to leprosy of the body skin, 44. he is a leprous man; he is unclean. The priest shall declare him unclean, *because* the infection is on his head. 45. As for the leper who has the infection, his clothes shall be torn, he shall let the hair of his head *grow long*,²⁹ *he shall go with the mourners*,³⁰ he

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²⁴The words we translate as "the person with the scurf infection" mean, literally, "the scurf infection." Compare 13:13, 17 and n. 17.

²⁵Like Onq. and Nf, Ps.-J. usually translates HT *ntq*, "itch," by its Aramaic cognate. See, e.g., 13:30, 31, 32b, 33 (twice), 34. In the present case Ps.-J. renders that word by *mktš'*.

²⁶Cf. Onq. See *Sifra, Parashat Nega'im*, Perek 9,7 (p. 66a).

²⁷Onq. and Nf translate the hapax *bhq*, "tetter" (RSV), by its Aramaic cognate. Ps.-J. uses the word *šhr*, to which Jastrow (1265) gives the meaning "glossy, white scurf."

²⁸Nf translates HT *mt*, "fall off," by its Aramaic cognate, while Onq. and Ps.-J. use the verb *ntr*. The same is true in 13:41.

²⁹See 10:6 and n. 14 to that verse. Ps.-J.'s translation ("let the hair . . . grow long") is in agreement with the interpretation of R. Eliezer in *Sifra, Parashat Nega'im*, Perek 12,6 (p. 67b).

³⁰We read *spdy'* with Jastrow (1011) rather than *spry'* of Lond. and *ed. pr.* This emendation is supported by *b. M. Qat.* 15a (90), which compares a leper to a mourner. J. Levy (2, 183) translates *spry'* as "the borders." According to this interpretation, Ps.-J. would have linked *špm*, "upper lip," of HT with *šph*, "bank, edge," as in *špt hym*, "the seashore." Ps.-J. would then be saying that the leper had to live on the margins of society, off the public roads and paths. Cf. Nfmg. See Rieder, 1965, 117, and 1984–1985, 2, 18, n. 17.

shall cover his upper lip, *and he shall be dressed like a mourner*.³¹ A herald³² shall cry out *and say, 'Keep away! Keep away from the unclean!'* 46. He shall be unclean as long as the disease is on him; *because* he is unclean he shall dwell apart, *and he shall not approach his wife*;³³ his dwelling shall be outside the camp. 47. When there is a leprous infection in a garment, whether on a woolen or a linen garment, 48. in the warp or in the woof of the linen or the wool, or in a skin or in anything made of skin, 49. if the infection in the garment or on the skin, in the warp or in the woof, or in any article of skin is green or red, it is a leprous infection and must be shown to the priest. 50. The priest shall examine the infection, and shall isolate the infected article³⁴ for seven days. 51. On the seventh day he shall examine the infection; if the infection has *continued to spread* in the garment, in the warp or in the woof, or in the skin, for whatever purpose the skin may be used, the infection is confirmed leprosy; it is unclean. 52. And he shall burn the garment, whether warp or woof in wool or linen, or any article of skin, in which there is an infection, *because* (it is) confirmed leprosy;³⁵ *it is an unclean infection*.³⁶ <It shall be burned by fire>.³⁷ 53. But if the priest makes an examination and the infection has not *continued to spread* in the garment, whether in the warp or in the woof, or in any article of skin, 54. the priest shall order that the article in which the infection is found be washed, and he shall isolate it for another seven days. 55. After they have washed the infected article³⁴ the priest shall examine (it); and if the infection has not changed from *what it was*, and the infection has not *continued to spread*, (the article) is unclean; you shall burn it by fire, *because* it is a *deep-seated*³⁸ leprosy, whether on its *smooth side*³⁹ or its *hairy side*.⁴⁰ 56. But if the priest makes an examination, and the infection has grown faint after it has been washed, he shall tear it from the garment, whether from the warp or the woof, or from the skin. 57. If it appears again on the garment, whether in the warp or in the woof, or in any article of skin, it is developing; you shall burn the infected *article* by fire. 58. But the garment, whether the warp or the woof, or any article of skin from which the infection departs when you have washed it, shall be washed a second time, and it shall be clean. 59. This is the law for a leprous infection in a garment of wool or linen, whether in warp or woof, or in any article of skin, for declaring it clean or unclean."

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³¹*Sifra*, Parashat Nega'im Perek 12,7 (p. 67b); *b. M. Qat.* 15a (90).

³²*Sifra*, *ibid.*, 12,9 (p. 68a), and *b. M. Qat.* 5a (24) give one to understand that the leper himself proclaims his uncleanness.

³³*b. M. Qat.* 15b (94); *Arakin* 16b (93); *m. Neg.* 14,2.

³⁴Lit.: "the infection." See 13:13, 17 and n. 17; 13:31 and n. 24.

³⁵šwr'; Onq.: sgyrwt. See n. 3.

³⁶See 13:51. Ps.-J. may have added the words "it is an unclean infection" under the influence of that verse.

³⁷Omitted in Lond. The whole verse is omitted in *ed. pr.*

³⁸šay'; *Sifra*, Parashat Nega'im, Perek 15,8 (p. 69a).

³⁹brddyh. The root rdd means "flatten, beat." The only example of the noun rdd' given by Jastrow (1451) and J. Levy (2, 408) is our present one.

⁴⁰lbdy. Our present text is the only example of the noun lbd' given in Jastrow (687) and in J. Levy (1, 400). On the meaning of the word see also J. Levy, 1, 429 (*Nachträgliches*, by Fleischer). As variants for the words which we translate as "smooth side or hairy side," the corresponding words in Nf ("on its inner side or on its outer side") are written on the margin of Lond. See *Sifra*, Nega'im, Perek 15,9 (p. 69a); *m. Neg.* 11,11.

CHAPTER 14

1. The Lord spoke to Moses saying: 2. “This shall be the law for a leper, on the day of his cleansing. He shall be brought to the priest, 3. and the priest shall go outside the camp and make an examination. And if the leprous <infection>¹ of the leper is healed, 4. the priest shall order two live *and* clean birds, cedar wood, crimson material and hyssop to be brought for him who is to be cleansed. 5. The priest shall order the *slaughterer*² to slaughter one of the birds in an earthen vessel, over *spring*³ water. 6. And he shall take the live bird, along with the cedar wood, the crimson material, and the hyssop, and dip⁴ them, together with the live bird, in the blood of the bird that was slaughtered *and in* the *spring* water. 7. He shall then sprinkle seven times on *the forehead*⁵ of him who is to be cleansed of the leprosy and declare him clean. He shall then let the live bird go into the open country. *And if that man is destined*⁶ *to be stricken with leprosy again,*⁷ *the live bird shall come back to him that day and it may be eaten.*⁸ *And the priest shall bury the slaughtered bird in the sight of the leper.*⁹ 8. And he who is to be cleansed shall wash his clothes, shave all his hair, and bathe in water, and he shall be clean. After that he may enter the camp, but he must remain outside the tent *where he dwells, and he shall not approach his wife*¹⁰ for seven days. 9. On the seventh day he shall shave off all his hair, his head, his beard and eyebrows. He shall shave all his hair, wash his clothes and bathe his body in water, and he shall be clean. 10. On the eighth day he shall take two male lambs without blemish, and one ewe lamb a year old without blemish, and three tenths (of a measure)¹¹ of fine flour kneaded with *olive*¹² oil for a cereal offering, and one log of *olive*¹² oil. 11. The priest who performs the cleansing shall place the man who is to be cleansed, as well as *the lambs*, before the Lord, at the entrance of the tent of meeting. 12. And the priest shall take one of the male lambs and offer it with the log of oil as *the offering of* the guilt offering, and he shall raise them as an *offering of elevation* before the Lord. 13. The

Notes, Chapter 14

¹Omitted in Lond. and *ed. pr.*

²Cf. *Sifra, Mesora'*, Perek 1,1 (p. 70b). Ps.-J.'s interpretation is against the halakah, according to which the priest himself must perform the slaughtering; cf. Geiger, 1928, 469–470; Schmerler, 1935, 101.

³= Onq., Nf. See the note to this verse in Nf.

⁴*wytms̄*. See Introduction, p. 116, no. 7.

⁵*m. Neg.* 14, 1; *Sifra, Mesora'*, Parashah 2,1 (p. 70b).

⁶*yymws*; cf. Gr.: *etoimos*.

⁷Cf. *Lev. R.* 16,9. *Tanḥ., Mesora'* 3 (419); *Tanḥ.B. Mesora'* 8 (48). According to Schmerler, 1935, 102, the leprosy will return only if the person concerned sins again and deserves to be punished by leprosy. See also 14:34 and n. 26 to that verse.

⁸*Sifra, Mesora'*, Parashah 2,5 (p. 71a); *b. Qidd.* 57a–b (286–287).

⁹*m. Neg.* 14,1; *Temurah* 7,4.

¹⁰*Sifra, Mesora'*, Parashah 2,11 (p. 71a); *m. Neg.* 14,2; *b. M. Qat.* 7b (37); 15b (94). The midrash takes 'hl, “tent,” of HT to mean “wife”; see the texts from *b. M. Qat.* just mentioned: “‘tent’ means nothing but (living with) his wife.” Cf. also Ps.-J. Deut 5:30. See further Ginzberg, *Legends*, 5, 191, n. 60; Safratti, 1968, 88. See above, 13:46, where Ps.-J. also states that a leper cannot approach his wife.

¹¹Like HT, the Targums (Onq., Ps.-J., Nf) have simply “three tenths.” See also 14:21, where Nf, but not Ps.-J. or Onq., adds “of a *mekilta*.”

¹²Ps.-J. often specifies that *olive* oil is to be used. See Introduction, p. 118, no. 18.

slaughterer shall slaughter the lamb in the place where the sin offering and the burnt offering are slaughtered, in a holy place. For, like the sin offering, *so also* the guilt offering belongs to the priest; it is most holy. 14. The priest shall take some of the blood of the guilt offering, and the priest shall put (it) on the *middle protuberance*¹³ of the right ear of him who is being cleansed, on *the middle joint* (of the thumb) of his right hand, and on *the middle joint* (of the big toe) of his right foot. 15. The priest shall then take some of the log of oil *in his right hand*,¹⁴ and pour (it) on his own left hand.¹⁵ 16. And the priest shall dip⁴ his right finger in the oil that is on his left hand and sprinkle <some of>¹⁶ the oil with his finger seven times <before the Lord>.¹⁶ 17. Some of the oil that remains on his hand the priest shall put on the lobe¹⁷ of the right ear of him who is being cleansed, on *the middle joint* (of the thumb) of his right hand, and on *the middle joint* (of the big toe) of his right foot *on the spot*¹⁸ *where he had earlier* put the blood of the offering of the guilt offering. 18. Whatever remains of the oil that was on the priest's hand he shall put on the head of him who is being cleansed. Thus the priest shall make atonement for him before the Lord. 19. Then the priest shall make *the offering* of the sin offering and make atonement for the one being cleansed from his uncleanness. Afterwards he shall slaughter the burnt offering. 20. The priest shall then offer up the burnt offering and the cereal offering on the altar. Thus the priest shall make atonement for him, and he shall be clean. 21. If, however, he is poor and his means are insufficient, he shall take one male lamb as a guilt offering for an *offering of elevation* to make atonement for him, one tenth (of a measure)¹¹ of fine flour, kneaded with *olive*¹² oil, and a log of *olive*¹² oil, 22. and two *grown*¹⁹ turtle-doves or two *young* pigeons which are within his means; the one shall be the sin offering and the other the burnt offering. 23. And on the eighth day of his cleansing he shall bring them to the priest at the entrance of the tent of meeting, before the Lord. 24. The priest shall take the lamb of the guilt offering and the log of oil, and he²⁰ shall raise them as an *offering of elevation* before the Lord. 25. Then *the slaughterer* shall slaughter the lamb of the guilt offering, and the priest shall take some of the blood of the guilt offering and put it on the *middle protuberance*²¹ of the right ear of him who is being cleansed, on *the middle joint* (of the thumb) of his right hand, and on *the middle joint* (of the big toe) of his right foot. 26. *With his right hand*²² the priest shall pour some of the oil into his own left hand, 27. and with the finger of his right hand the priest shall sprinkle some of the oil that is on

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¹³ *gdyr' mš'y*: See the parallel text in *Sifra, Mesora'*, Perek 3,5 (p. 72a), where the corresponding Hebrew idiom (*gdr h'mš'y*) is used. See above, 8:23 and n. 24 to that verse.

¹⁴ Compare *m. Neg.* 14,10; *Sifra, Mesora'*, Perek 3,7 (p. 72a).

¹⁵ *ydh*; = Onq. (with spelling variation). Compare Nf. See also vv. 16, 17, 27, 28, 29. See Introduction, p. 119, no. 28.

¹⁶ Omitted in Lond. and *ed. pr.*

¹⁷ *hshws*. See above 8:23 and n. 23 to that verse.

¹⁸ Lit.: "place"; = LXX, Pesh. See also 14:28.

¹⁹ See above, 5:7 and n. 17 to that verse.

²⁰ Ps.-J., Sam., and LXX omit "the priest."

²¹ *gdyr' mš'y*: See 14:14 and n. 13.

²² See 14:15.

his left hand seven times before the Lord. 28. And the priest shall put some of the oil that is in his hand on the *middle protuberance*²¹ of the right ear of him who is being cleansed, on the *middle joint* (of the thumb) of his right hand, and on the *middle joint* (of the big toe) of his right foot, on the spot *where he had earlier put* the blood of the offering of the guilt offering. 29. Whatever remains of the oil that is in the priest's hand he shall put on the head of him who is being cleansed to make atonement for him before the Lord. 30. He shall then offer one of the grown¹⁹ turtledoves or young pigeons, according to what he can afford— 31. whatever is within his means *to bring he shall bring*—one as a sin offering and the other as a burnt offering, together with the offering of the cereal offering. Thus the priest shall make atonement before the Lord for him who is being cleansed. 32. This *shall be the prescribed instruction*²³ for him who has a leprous²⁴ infection: *if he cannot afford to bring the greater offerings, on the day of his purification he shall bring these lesser offerings that are specified here.*²⁵ 33. The Lord spoke to Moses and Aaron, saying: 34. “When you enter the land of Canaan which I give to you as a possession, *if a man is found who builds his house with stolen goods*,²⁶ and I put a leprous infection on a house in the land of your possession, 35. the owner of the house shall come and tell the priest, saying: ‘It seems to me that there is something like an infection on my house.’ 36. Then the priest shall order the house to be cleared before the priest goes in to examine *the house*,²⁷ *so that* nothing in the house may become unclean; after that the priest shall go in to examine the house. 37. *The priest* shall make an examination, and if the infection is (as big) *as two <beans>*²⁸ on the stones of a house²⁹ *that has four*³⁰ walls, with greenish or reddish depressions that appear deeper than (the surface of) the wall, 38. the priest shall come out of the house to the door of the house, *outside*,³¹ and shut up the house for seven days. 39. The priest shall return on the seventh day and make an examination. If the infection has *continued to spread* on the walls of the house, 40. the priest shall order the stones with the infection in them to be pulled out and thrown into an unclean place outside the city. 41. *They* shall scrape the house in-

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²³Lit.: “the decree of the instruction”; Onq., HT: “the law.” See also 14:57; 15:32. Compare Ps.-J. v. 54. See Introduction, p. 118, no. 17.

²⁴*šwr't*; Onq.: *sgyrw*. See 13:2 and n. 3 to that verse.

²⁵*b. Ker.* 9b (72). The “greater offerings” referred to by Ps.-J. are those mentioned in 14:10; the “lesser offerings” are those of the poor man as described in 14:21–22.

²⁶See *b. Arak.* 16a (91); *Lev. R.* 17,3; *Tanḥ. Mesora'* 4 (420); *Tanḥ. B., Mesora'* 10 (48–49). These texts include robbery among the crimes that bring leprosy (or plagues) upon the world. Cf. also *PRK* 7,10, with reference to Lev 14:40. See below, v. 40 (Nfmg).

²⁷Lond., *ed. pr.*; HT: “the disease” (RSV). Ps.-J.’s mistaken reading may be due to the influence of the end of the verse.

²⁸“Beans” is omitted in Lond. and *ed. pr.*; it is the word used in the parallel texts in *Sifra, Mesora'*, Parashah 6,1 (p. 73a) and *m. Neg.* 12,3.

²⁹“A house”; omitted in *ed. pr.*

³⁰*Sifra, Mesora'*, Parashah 6,2 (p. 73a); *m. Neg.* 12,1.

³¹*b. Hul.* 10b (47); *Ned.* 56b (180); *Sifra, Mesora'*, Parashah 6,6 (p. 73a).

side all around, and the plaster³² they scrape off they shall throw into an unclean place outside the city. 42. They shall take other stones and put (them) in the place of (those) stones, and take other plaster³² and plaster the house. 43. If the infection develops³³ again in the house after the stones have been pulled out, and after the house has been scraped and plastered, 44. the priest shall come to make an examination. If the infection has *continued to* spread in the house, it is confirmed leprosy in the house; it is unclean. 45. The house shall be torn down, its stones, its timber, and all the plaster³² on the house, and taken out to an unclean place outside the city. 46. Whoever enters the house while it is shut up shall be unclean until evening. 47. Whoever sleeps in the house shall wash his clothes, and whoever eats in the house shall wash his clothes. 48. But if the priest comes and makes an examination, and the infection has not *continued to* spread in the house after the house was plastered, the priest shall declare the house clean, because the infection has healed. 49. To cleanse the house he shall take two birds, cedar wood, crimson material and hyssop. 50. *The slaughterer* shall slaughter one bird in an earthen vessel over *spring*³⁴ water. 51. He shall take the cedar wood, the hyssop, the crimson material, and the live bird, and dip³⁵ them³⁶ in the blood of the slaughtered bird and in the *spring*³⁴ water, and sprinkle on the house seven times. 52. He shall cleanse the house with the blood of the bird, <the *spring* water, the>³⁷ live <bird>,³⁷ the cedar wood, the hyssop, and the scarlet stuff. 53. Then he shall let the live bird go outside the city, into the open country. Thus he shall make atonement⁶ for the house, and it shall be clean. *But if the house is destined⁶ to be stricken with leprosy again the bird will return there that day, and it may be eaten. And the priest shall bury the slaughtered bird in the sight of the owner of the house.*³⁸ 54. *This shall be the prescribed instruction of the law*³⁹ for every leprous infection, for a scurf, 55. for leprosy of a garment or of a house, 56. for a mark, for scabs and for bright spots, 57. so that *the priest may teach the people*⁴⁰ (to distinguish) between a dark day, on which one may not examine an infection,⁴¹ and a clear day, and between an unclean man and a clean man.⁴² *This shall be the prescribed instruction*⁴³ for leprous infection.”

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³²Lit.: “dust”; = Nf, Onq., HT.

³³wysgy; = Onq.

³⁴= Nf, Onq. See 14:5 and n. 3.

³⁵wytmwš. See Introduction, p. 116, no. 7.

³⁶Both Lond. and *ed. pr.* read “it.” HT: “them.”

³⁷Omitted in Lond. and *ed. pr.* Two dots in the MS indicate that the scribe of Lond. was aware of the omission.

³⁸Seligsohn-Traub, 1857, 104, note that this midrash about the return of the bird to the house that had been cleansed of a leprous infection is not known from any other source. It seems that Ps.-J. applied to *an infected house* what had been said about *a leper* in 14:7. See that verse with the accompanying notes.

³⁹Lit.: “the decree of the instruction of the law.” See 14:32 and n. 23.

⁴⁰The idea that the priest should teach the people about this matter is unknown in rabbinic sources; cf. Itzhaky, 1982, 213.

⁴¹*m. Neg.* 2,2; *Sifra, Mesora'*, Perek 5,16 (p. 74b).

⁴²Ps.-J. seems to take *bywm* . . . *whywn* of HT to refer to “a dark day and a clear day,” and he seems to have understood *hṭm'* . . . *hṭhr* as “an unclean man . . . and a clean man.”

⁴³Lit.: “the decree of the instruction.” See 14:32, and n. 23.

CHAPTER 15

1. The Lord spoke to Moses and Aaron, saying: 2. “Speak to the children of Israel and say to them: ‘When a *young man or an old man*¹ has a discharge issuing from his body, (*if*) *he sees (it) three times*,² he is unclean. 3. This is what his uncleanness will mean: if his discharge is *of a white color*³—whether his body runs with his discharge, or whether his body has been stopped so that there is no discharge⁴—his uncleanness means this: 4. Any bed which *is designated*⁵ (as one) on which he who has a discharge may lie shall be unclean, and any object which *is designated*⁶ (as one) on which he may sit shall be unclean. 5. Anyone who touches his bed shall wash⁷ his clothes and bathe in *forty seahs of*⁸ water, and he shall be unclean until evening. 6. Whoever sits on an object which *is designated* (as one) on which he who has a discharge may sit shall wash⁷ his clothes and bathe in *forty seahs of*⁸ water, and he shall be unclean until evening. 7. Whoever touches the body of one who has a discharge, shall wash⁷ his clothes and bathe in *forty seahs of*⁸ water, and he shall be unclean until evening. 8. And if⁹ one who has a discharge spits on one who is clean, the latter shall wash⁷ his clothes and bathe in *forty seahs of*⁸ water, and he shall be unclean until evening. 9. Every *saddle girth*¹⁰ and saddle on which one who has a discharge rides shall be unclean.¹¹ 10. Whoever touches any object that was under him shall be unclean until evening, and whoever

Notes, Chapter 15

¹*Sifra*, *Zavim*, Parashah 1,1 (p. 74b); *b. Nid.* 32b (225); 44a (303–304); *Arak.* 3a (8). On Ps.-J.’s interpretation of HT *’ys ’ys*, “any man,” see Introduction, p. 118, no. 21.

²*Sifra*, *ibid.*, Perek 1,3 (p. 75a); *b. Nid.* 43b (299); *B. Qam.* 24a (120).

³*Sifra*, *ibid.*, Perek 1,7 (p. 75b); *b. Nid.* 32b (224).

⁴Lit.: “stopped from his discharge”; = HT.

⁵*Sifra*, *Zavim*, Perek 2,1–4 (p. 75b).

⁶*Sifra*, *ibid.*, 2,4 (p. 75b); *b. Shabb.* 59a (274); *Hag.* 23b (148–149). The texts mentioned in this note and in the preceding one refer to a bed which is designated as such (as opposed, e.g., to a door on which one might lie), and to a seat that is designated as such (as opposed, e.g., to a container on which one might sit), and not to a bed or seat that is specially designated for an unclean person, as is the case in Ps.-J. Thus Ps.-J. is not in conformity with the halakah. See also 15:6, 20, 24. Cf. Itzhaky, 1982, 216–217. We may note that the word *myyhd*, “is designated,” which Ps.-J. adds, corresponds to the Hebrew *hmywhd*, which occurs in the texts from *Sifra*, *b. Shabb.*, and *b. Hag.* referred to in our notes 5 and 6. For “bed” Ps.-J. and Onq. use the word *mškb*’ (= Heb.: *mškb*), whereas Nf employs the word *mdmk*. See also 15:5, 21, 23, 24, 26.

⁷*yšb*; = Onq. See Introduction, p. 117, no. 14.

⁸See Introduction, p. 117, no. 15.

⁹*w’rwm ’yn*; HT: *wky*. See Introduction, p. 119, no. 29.

¹⁰Lond. and *ed. pr.* read *zwn*. Rieder in his edition of Ps.-J. corrects to *zwg*’ and Clarke in his edition also reads *zwg*’. Jastrow (384) also corrects to *zwg*’ which he explains as “an outfit for traveling.” J. Levy (1, 214) also reads *zwg*’, which he understands as “yoke.” Reading *zwn*’ (cf. Gr.: *zōnē*, “belt, girdle”), we take it to mean “saddle girth.” This is in agreement with *Sifra*, *Zavim*, Perek 3,11 (p. 76b), which explains *hmrkb*, “saddle,” of HT as “an Ashkelonian belt-saddle (*zrz*).” See also *m. Kel.* 23,2. Ps.-J. has a double translation of HT *hmrkb*, rendering it first as *zwn*’, and then rendering it by its Aramaic cognate. Ps.-J.’s idiom *zwg*’ (read *zwn*’) *wmrkb*’ is not known in rabbinic sources; cf. Itzhaky, 1982, 218.

¹¹In Lond. and *ed. pr.* v. 9 continues as far as the first occurrence of “unclean until evening” in v. 10.

moves¹² them shall wash⁷ his clothes and bathe in *forty seahs of*⁸ water, and he shall be unclean until evening. 11. Anything¹³ that one who has a discharge touches, without having rinsed his hands in water, *shall be unclean; and if it is a man*¹⁴ he shall wash⁷ his clothes and bathe in *forty seahs of*⁸ water, and he shall be unclean until evening. 12. An earthen vessel, *the inside of*¹⁵ which is touched by one who has a discharge, shall be broken, and every vessel of wood shall be rinsed in water. 13. And if⁹ the discharge of one who has a discharge *ceases*,¹⁶ he shall count seven days for his cleansing, and wash his clothes and bathe his body in *spring*¹⁷ water; then he shall be clean. 14. On the eighth day he shall take two *grown*¹⁸ turtledoves and two *young pigeons and bring them*¹⁹ before the Lord at the entrance of the tent of meeting, and give them to the priest. 15. The priest shall offer one as *the offering of* the sin offering, and the other as *the offering of* the burnt offering; thus the priest shall make atonement for him before the Lord, *and he shall be cleansed* from his discharge. 16. When a man *unwittingly*²⁰ has an emission of²¹ semen, he shall bathe his whole body in *forty seahs of*²² water, and he shall be unclean until evening. 17. Every garment and every skin on which there is an emission of semen shall be washed²³ in water, and shall be unclean until evening. 18. If a man has sexual relations with an *unmarried*²⁴ woman, they shall bathe in *forty seahs of*²⁵ water, and they shall be unclean until evening. 19. When a woman has a discharge of blood, *red or black or yellow like the color of saffron, or like muddy water*,²⁶ *or like red wine mixed with two parts of water*,²⁷ the unclean blood is a dis-

Notes, Chapter 15

¹²Ps.-J. translates HT *ns'*, "carry," by *swt*. Onq. uses *ntl*, and Nf, Nfmg, and Nfi employ the root *ʿn*. See 11:25 and n. 27 to that verse.

¹³Nf and Onq. translate HT *kl*, "any one" (RSV), directly. Ps.-J. renders it as *kl myd'm*. See also 15:20 (twice). See also next note.

¹⁴Ps.-J. has interpreted *kl* of HT in two ways: first as if it referred to objects ("anything"), and then as if it referred to persons ("and if it is a man").

¹⁵*Sifra, Zavim*, Parashah 3,1 (p. 77a).

¹⁶*Ibid.*, Perek 5,1 (77a); *b. Meg.* 8a (43–44). These sources use the same root (*psq*) as Ps.-J.

¹⁷= Nf, Onq. See 14:5 and n. 3 to that verse.

¹⁸See 5:7 and n. 17 to that verse.

¹⁹= LXX, Pesh. See 15:29.

²⁰Compare *m. Nid.* 5,1–2; *Sifra, Zavim*, Perek 6,2 (p. 77b). See the debate in *b. Nid.* 43a (295–297).

²¹*Ed. pr.* has the causative form *ypyq*, "emits (semen)." But this does not fit well with the adverb "unwittingly." *Ed. pr.* reads *ypwq* (Peal), which corresponds with Onq. (*tpwq*) and HT (*ts'*), except that it is in the masculine form rather than in the feminine. See also 15:32, where Ps.-J. (Lond. and *ed. pr.*) reads *ypwq* against Onq. *tpwq* and HT *ts'*.

²²*Sifra, Zavim* Perek 6,3 (p. 77b). See Introduction, p. 117, no. 15.

²³*ys'tb'*; = Onq. See Introduction, p. 117, no. 14.

²⁴*pnyr'*; = Lond. *Ed. pr.* reads *tnyt'*, "second"; *Sifra, Zavim*, Perek 6,8 (p. 78a); *b. Yeb.* 34b (216). The reading in Lond. gives us to understand that the uncleanness would occur only if a man lay with an unmarried woman. But this is against the halakah; see *Sifra*, *ibid.*, 6,10 (p. 78a); *b. Nid.* 41b (286). Cf. Itzhaky, 1982, 220–221.

²⁵*Sifra*, *ibid.*, Perek 6,9 (p. 78a). See Introduction, p. 117, no. 15.

²⁶*mwy dgrgyšt'*. On the word *grgyšt'*, "clay," in Ps.-J., see 6:21 and n. 28 to that verse, and Gen 1:24 with n. 40 to that verse in Maher, 1992, 19. The sources which are parallel to Ps.-J.'s addition to our present verse (see next note) use the Hebrew idiom (*mymy 'dmh*) which corresponds to Ps.-J.'s formula "muddy water."

²⁷*m. Nid.* 2, 6–7; *Sifra, Zavim*, Parashah 4,3 (p. 78a).

charge in her body. She shall *remain*²⁸ seven days in her *isolation*;²⁹ anyone who touches her shall be unclean until evening. 20. Anything³⁰ that *has been designated (for her) to sleep on during the period of her isolation*²⁹ shall be unclean; and anything³¹ that *has been designated (for her) to sit on*³² during the period of her *isolation* shall be unclean. 21. Anyone who touches her bed shall wash⁷ his clothes and bathe in *forty seahs of*⁸ water, and shall be unclean until evening. 22. And anyone who touches any object that *has been designated (for her) to sit on*³² shall wash⁷ his clothes and bathe in *forty seahs of*⁸ water, and shall be unclean until evening. 23. If *the greater part*³³ of his body³⁴ is on the bed or on an object *on part of which*³⁵ she sat, from *the moment* he touches it he shall be unclean until evening. 24. And if a man has sexual relations with her, (the uncleanness of) her *isolation*²⁹ is on him; he shall be unclean for seven days, and any bed *designated (for him)*³⁶ to lie on shall be unclean. 25. When a woman has a discharge of blood for *three*³⁷ days, outside the period of her *isolation*,²⁹ or when she has a discharge *after the days of her isolation*,²⁹ all the days of her unclean discharge, she shall be *unclean for him who has sexual relations with her*,³⁸ because she is unclean. 26. Any bed *designated (for her) to lie on* all the days of her discharge shall be *considered* for her like the bed *designated for her isolation*,²⁹ and any object that is *designated (for her) to sit on* shall be unclean just as (during) *the isolation*²⁹ of her uncleanness. 27. Whoever touches them shall be unclean; he shall wash⁷ his clothes and bathe in *forty seahs of*⁸ water, and he shall be unclean until evening. 28. If she is cleansed of her discharge she shall count for herself seven days; after that *she shall immerse herself*³⁹ in *forty seahs of water*,⁴⁰ and she shall be clean. 29. And on the *seventh*⁴¹ day she shall take two *grown*¹⁸ turtledoves or two *young* pigeons, and bring them to the priest at the entrance of the tent of meeting. 30. The priest shall offer one (as) a sin offering and the other as a burnt offering; and the priest shall make atonement

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²⁸ = Lond: *yth*. Ed. pr.: *ybb*. See also Pesh., which corresponds to Lond.

²⁹ *ryhwq'(h)*; = Onq. See Introduction, p. 117, no. 11.

³⁰ See v. 11 and n. 13.

³¹ *kl myd'm*; Nf: *klmn*. Onq., HT: *kl*. See 15:11 and n. 13.

³² See *Sifra*, *Zavim*, Parashah 4,11–13 (p. 78a), which specifies that HT refers only to beds and seats that are recognized as such. See 15:4 and 6, as well as notes 5 and 6.

³³ We read Lond. as *brwb*. This is the reading adopted by Rieder and Clarke in their editions of Ps.-J., and it corresponds to the reading (*rwv*) in *Sifra*; see next note. Díez Macho, in his edition of Ps.-J., reads *bdwb*, “with the flux, discharge.” Ed. pr. reads *kdwb*.

³⁴ *Sifra*, *Zavim*, Parashah 4,14 (p. 78a).

³⁵ *Sifra*, *ibid.* Ps.-J.’s word *qstyh* corresponds to the word *mqstw* used in this *Sifra* text. See also *m. Zavim* 5,5.

³⁶ See 15:4 and 6, as well as notes 5 and 6.

³⁷ *Sifra*, *Zavim*, Parashah 5,8–10 (p. 79a); *b. Nid.* 73a (505–506); *Lev. R.* 19,5.

³⁸ *Sifra*, *ibid.*, Perek 8,8 (p. 79a); *b. Nid.* 73a (507); *m. Kelim* 1,4. Since the words *kymy ndth*, “as in the days of her impurity” (RSV), of HT are superfluous, the midrashic authors and Ps.-J. discovered a special meaning in them.

³⁹ *Sifra*, *ibid.*, Perek 9,2 (p. 79a); *b. Nid.* 67b (471).

⁴⁰ Forty *seahs* of water was the amount stipulated for a ritual bath. See Introduction, p. 117, no. 15.

⁴¹ = Lond., ed. pr. Read “eighth” with HT.

for her before the Lord for her unclean discharge. 31. You shall *separate*⁴² the children of Israel from their uncleanness, *and let them separate themselves from their wives near their periods*,⁴³ so that it does not *happen to them* that they die because of their uncleanness (contracted) through their defiling my tabernacle, *where the glory of my Shekinah dwells*⁴⁴ among them. 32. This is the *prescribed instruction*⁴⁵ for him who has a discharge, and for him who has an emission of semen and becomes unclean thereby, 33. as well as for her who *is unclean*⁴⁶ at the time of her isolation,²⁹ and for anyone, male or female, who has a discharge, and for a man who has sexual relations with an unclean woman. *All these must be careful about their uncleanness, and when they are cleansed they shall bring their offering so that atonement may be made for them.*”⁴⁷

CHAPTER 16

1. The Lord spoke to Moses after the death of the two sons of Aaron, *the chief priests*,¹ who died *in glowing fire*² when they offered *profane*³ *fire*⁴ before the Lord.
2. The Lord said to Moses: “Tell your brother Aaron that he may not enter when-

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⁴²*wtpršwn*; = Onq. Nf.: *wtzhrwn*, “you shall guard (or: caution).” HT: *whzrtm*, “you shall keep separate” (RSV). The root *prš*, used by Ps.-J. and Onq., is also used in *Sifra*, *Zavim*, Perek 9,6 (p. 79a) to explain *whzrtm* of HT. See also *Sifra*, *Ahare Mot*, Parashah 4,1 (p. 96a). The same root is used in Ps.-J.’s addition to our present verse and in the text in *b. Shebu*. (see next note) which parallels Ps.-J.’s addition. See also 22:2 and n. 1 to that verse.

⁴³*wwsthwn*. The word *wwst*’ does not occur in any other Aramaic text. It seems to have been taken over by Ps.-J. from the parallel text in *b. Shebu*. 18b (93). Ps.-J.’s addition is taken over directly from this text. The Talmud text reads: *šypršw mnšwtyhn smwk lwwstn*; Ps.-J.: *ytpršwn mn nšyhwn smyk lwwsthwn*. Cf. E.M. Cook, 1986, 236.

⁴⁴*Sifra*, *Zavim*, Perek 9,7 (p. 79a).

⁴⁵See 14:32 and n. 23 to that verse.

⁴⁶= Onq.

⁴⁷*b. Naz*. 29a (102).

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¹*khny’ rbrby*: J. Levy (2, 403) takes this to mean “the great (i.e., the most important) priests.” See the similar Hebrew idiom *sgny khwnh*, “the chiefs of the priesthood,” which is applied to the two sons of Aaron in *Lev. R.* 20,10; *Tanḥ.*, *Shemini* 11 (402). See also, e.g., the singular form of this idiom (*sgn hkhnym*, “the chief of the priests”), in *m. Aboth* 3,2; *Sifra*, *Šaw*, *Mekhilta deMillu’im*, Parashah 1,6 (41a). See also *m. Yoma* 3,9; 4,1; *j. Yoma* 3,41a. The term *sgn khny’* occurs in Ps.-J. Num 19:3, and the title *sgn’* (= Lond.; *ed. pr.*: *sgy’*) is used in Ps.-J. Num 35:25. With regard to the title “the chief priests” in the New Testament (e.g., Matt 2:4; 16:21; 21:15) and in Josephus; see Strack-Billerbeck 1, 78–79; Schürer, 1979, 277–278.

²See Ps.-J. Exod 28:43 and n. 53 to that verse in Maher, 1994, 243.

³*bry’*; = V, N; Nfmg: *bryyh*; Onq.: *nwkryt*; “alien.” See 10:1 and n. 2 to that verse.

⁴*Sifra*, *Ahare Mot*, Parashah 1,2 (p. 79b). See above 10:1 and n. 3 to that verse, and 10:9 with n. 18 to that verse. Cf. Grossfeld, 1988, 32–33.

ever he pleases⁵ into the sanctuary, inside the curtain, before the propitiatory <that is upon the ark, lest he die>;⁶ for my *Shekinah*⁷ reveals itself in the clouds of my glory⁸ above the propitiatory.⁹ 3. In this manner¹⁰ shall Aaron enter the sanctuary: with a bull *that is not a hybrid*,¹¹ as an offering for a sin offering, and a ram for a burnt offering. 4. He shall put on the holy tunic of fine linen,¹² and he shall have breeches¹³ of fine linen on his body, he shall gird himself with a sash¹⁴ of fine linen, and he shall bind¹⁵ the turban of fine linen on his head.¹⁶ They are sacred vestments. But he shall not enter in garments of gold lest the sin of the golden calf be remembered.¹⁷ And when he enters he shall bathe his body in forty seahs of¹⁸ water, and then put them on. 5. And from the community of the children of Israel he shall take two male goats, *that are not hybrids*,¹⁹ as an offering for a sin offering, and one ram for a burnt offering. 6. Aaron shall offer the bull of sin offering which will be from his own money,²⁰ and he shall make atonement for himself and for the

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⁵Lit.: "at all times," *bkl 'ydn*; = Onq.

⁶Omitted in Lond. and *ed. pr.*

⁷= *Ed. pr.*; Lond. (lit.): "his *Shekinah*." Díez Macho, 1981, 77, sees the use of "his" in Lond. as another example of the Targum's use of the third person instead of the first. Compare Nf: "the Glory of my *Shekinah*, my *Memra*." See Chester, 1986, 52–53.

⁸See Ps.-J. Gen 2:6 and n. 11 to that verse in Maher, 1992, 22.

⁹*byt kpwry*: Onq.: *byt kpwrt'*. HT: *kprt*. Onq. and Ps.-J. normally translate *kprt* by some form of *kpwrt'*. The only exception is their translation of the second *kprt* in our present verse. The form *byt kpwry* occurs in Tg. 1 Chr 28:11 as a translation of Hebrew *byt hkprrt*. Cf. Fitzmyer, 1978, 16.

¹⁰*bhd' mydh*; HT *bz't*, "thus." Onq. translates HT directly as *bd'*. Compare Nf ("according to this order") and Nfmq ("according to this command"). The word *mydh* which Ps.-J. uses is a hebraism. Cf. E.M. Cook, 1986, 241.

¹¹Compare *Sifra*, *Emor*, Parashah 8,3 (p. 99a); *b. B. Qam.* 77b (442). These texts refer to Lev 22:27 (which refers to a bull, a sheep, and a goat) and state that wherever a bull or sheep or goat is mentioned in the Scriptures, a hybrid (*kl'ym*) is excluded. See also *b. Hul.* 78a–b (435–436). The word *'yrwbyn*, which is used by Ps.-J., corresponds to the Hebrew word *kl'ym* used in the rabbinic texts just referred to. See further Ps.-J. Exod 29:1 and the note to that verse in Maher, 1994, 243. With regard to our present verse, Schmerler, 1935, 116, notes that there is no mention in rabbinic writings of a hybrid bull.

¹²The word *bd*, "linen," occurs four times in the HT of our present verse. Each time Onq. and Nf translate it as *bws* (cf. Gr. *byssos*), which has the same meaning. On each occasion Ps.-J. also uses *bws*, but he also adds the word *mylt*, "fine wool." J. Levy (2, 32) associates this latter word with Gr. *milésios*, "of Miletus," and he renders Ps.-J.'s conflate reading (*bws mylt*) as *milesischer Byssus*. Rieder, 1984–85, 2, 23, n. 9, follows this interpretation. See also 16:23 and 32, where Ps.-J. also has a conflate reading. Compare 6:3 (twice) and Exod 28:42; 39:28, where Ps.-J. translates Heb. *bd* as *bws*.

¹³*'wwrqsyn*; Nfmq: *'brqsyn*. See 6:3 and n. 5 to that verse.

¹⁴*qmwrt'*; Nf: *hmyynyn*; Onq.: *hmynt'*. See 8:7 and n. 7 to that verse.

¹⁵*ytk*; = Nf; Onq.: *yhyt*, "he shall place."

¹⁶= Onq.

¹⁷*b. Rosh Hash.* 26a (116); *Lev. R.* 21,10; see also Ps.-J. Num 2:10. There was a widespread belief that one should not recall one's sins at critical moments. See Tg. Jon. 2 Kgs 3:13; *b. Berak.* 19a (116); 60a (376); *Ketub.* 8b (40). Ps.-J. does not hesitate to mention the sin of the golden calf, even though this mention damages the reputation of Aaron. See also above, Ps.-J. Lev 9:2–3. Ps.-J. differs from all the Targums in his failure to uphold the honor of the Fathers; cf. Maher, 1992, 7.

¹⁸See Introduction, p. 117, no. 15.

¹⁹See 16:3 and n. 11.

²⁰*Sifra*, *Ahare Mot*, Parashah 2,2 (p. 80b); *b. Yoma* 3b (8); 51b (240); *Shebu.* 14a (64). The midrash takes HT *'sr lw*, (lit.: "which is for himself") to refer to that which belongs to Aaron.

members of²¹ his house by means of a confession of sin.²² 7. He shall take the two goats and set them before the Lord at the entrance of the tent of meeting. 8. And Aaron shall place equal²³ lots on the two goats, one lot (marked) 'for the name of²⁴ the Lord,' and the other (marked) 'for Azazel.' He shall shake them in the urn,²⁵ take them out, and throw them on the goats. 9. Aaron shall present the goat on which the lot for the name of²⁴ the Lord fell, and he shall offer²⁶ it as an offering for a sin offering. 10. The goat on which the lot for Azazel fell shall be set alive before the Lord to make atonement for the sinfulness of the people of the house of Israel,²⁷ (and) to be sent²⁸ to die in a rough and stony place²⁹ which is in the desert of Soq,³⁰ that is Beth Haduri.³¹ 11. Aaron shall then offer his bull <of sin offering>,³² and he shall make atonement for himself and for the members of his house by a confession of sin,³³ and he shall slaughter his bull of sin offering. 12. He³⁴ shall take a censer full of brightly burning³⁵ coals of fire from the altar, from before the Lord, and two handfuls of crushed aromatic incense, and bring (them) within the curtain. 13. He shall put the aromatic¹⁶ incense on the fire before the Lord, so that the cloud of smoke³⁶ from the incense covers³⁷ the propitia-

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²¹See also 16:11 and 17. See Ps.-J. Exod 1:1 and n. 1 to that verse, and see also the note to our present verse in Nf.

²²Lit.: "by a narration of words." See also 16:11, 16, 18, 20, 33. Cf. *Sifra*, *Ahare Mot*, Parashah 2,2 (p. 80b): "a confession of words (*wydyw dbrym*)," i.e., a confession made by words. See also *b. Yoma* 40b (191), with reference to Lev 16:10: "Scripture speaks of atonement by words," i.e., by confession. See also *ibid.*, 36b (169) with reference to Lev 16:11. *m. Yoma* 3,8; 4,2, and *Sifra*, *ibid.*, 2,4 (p. 80b) record the actual prayer of confession to be made.

²³*Sifra*, *ibid.*, Perek 2,3 (p. 80b); *b. Yoma* 37a (172).

²⁴= Onq. See Grossfeld, 1988, 33, n. 4.

²⁵*wytryp bqlpy*. Ps.-J. takes over the terms of his Hebrew source, *m. Yoma* 4,1: "he shook the urn (*trp bqlpy*)." *b. Yoma* 39a (183) explains that the high priest was to shake the urn lest he take out one lot intentionally. See also *Sifra*, *Ahare Mot*, Perek 2,4 (p. 80b–81a). The word *qylpy* used in our present verse by Ps.-J. is otherwise unattested in Aramaic; cf. E.M. Cook, 1986, 246.

²⁶HT uses the root 'šh, lit. "make," which Onq. and Ps.-J. translate by the corresponding Aramaic root 'bd. Nf, on the other hand, uses the verb *qrb*, "offer." See Introduction, p. 116, no. 3.

²⁷Cf. HT 16:21. See Ps.-J. 16:17, which refers to "the sins of Israel." In our present verse Ps.-J. interprets the obscure HT *lkpr 'lyw*, "to make atonement over it," of HT.

²⁸Lit.: "to send it"; = HT.

²⁹*b. Yoma* 67b (316); cf. *Sifra*, *Ahare Mot*, Perek 2,8 (p. 81a). The midrash interprets the name Azazel as 'z ("strong, rough") 'l ("mighty"). See Rashi to Lev 16:8. The words used by Ps.-J. in our present verse (*tyyp wqšy*) correspond to the Hebrew words ('z *wqšh*) used in the *Yoma* text just mentioned.

³⁰*b. Yoma*, *ibid.*; *Sifra*, *ibid.* Hebrew *šwq* means "peak, precipice," but it also refers to the mountain from which the scapegoat was hurled; cf. *m. Yoma* 6,4–5.

³¹*m. Yoma* 6,8. The reading in Lond. and *ed. pr.* is *hdwry*. The reading in the Mishnah text varies. See the note to the Mishnah text in the Soncino text *b. Yoma* 68b (320, n. 5).

³²Omitted in Lond. and *ed. pr.*

³³See 16:6 and n. 22.

³⁴For a study of the Qumran Targum of Lev 16:12–15, 18–21 (4QTgLev), see Fitzmyer, 1978, 5–23; for a synoptic view of all the Targums of these verses, see Angerstorfer, 1981, 55–75.

³⁵*Sifra*, *Ahare Mot*, Perek 3,5 (p. 81a); *b. Pesah*. 75b (389); *j. Yoma* 4, 42a. The root used by these texts and by Ps.-J. is *lḥš*, lit., "whisper."

³⁶Onq., Nfmg, HT: "the cloud." Nf: "the smoke." Ps.-J. combines the reading of Onq.-Nfmg with that of Nf.

³⁷Nf and 4QTgLev translate HT *ksh*, "cover," by its Hebrew cognate, while Onq. and Ps.-J. use *hpy*.

tory that is upon the testimony, lest he die *in glowing fire*³⁸ *before the Lord*. 14. And he shall take some of the blood of the bull and sprinkle (it) with the finger of his *right*³⁸ *hand* on the propitiatory, on the *east side*,³⁹ and in front of the propitiatory he shall sprinkle some of the blood seven times with the finger of his *right hand*. 15. He shall then slaughter the goat of the sin offering (*that was bought*) *from public funds*,⁴⁰ and he shall bring the blood *of the goat* within the veil, and do with its blood as he did with the blood of the bull: he shall sprinkle it on the propitiatory and in front of the propitiatory. 16. Thus, *by means of a confession of sin*,⁴¹ he shall make atonement for the sanctuary because of the uncleannesses of the children of Israel and because of their rebellions, whatever their sins; and he shall do the same for the tent of meeting, which dwells with them in the midst of their uncleanness. 17. There shall be no one in the tent of meeting from *the time* he enters to make atonement in the sanctuary for *the sins of Israel* until *the time* he comes out. When he has made atonement for himself, for *the members* of his house, and for all the assembly of Israel, 18. *turning sideways*,⁴² he shall go out *of the sanctuary* to the altar that is before the Lord, and he shall make atonement for it *by means of a confession of sin*.⁴¹ And he shall take some of the blood of the bull and of the blood of the goat, *mixed together*,⁴³ and put it on the horns of the altar round about. 19. And he shall sprinkle some of the blood upon it seven times with the finger of his *right hand*. Thus he shall cleanse it and sanctify it from the uncleannesses of the children of Israel. 20. When he has finished making atonement *by means of a confession of sin*⁴¹ *for*⁴⁴ the sanctuary, *for* the tent of meeting, and *for* the altar, he shall bring forward the live goat. 21. Aaron shall lay both his hands on the head of the live goat, *in this fashion: his right hand upon his left*.⁴⁵ He shall confess over it all the iniquities of the children of Israel and all their rebellions, whatever their sins; he shall put them on the head of the goat *with a declared and explicit oath by the great and glorious Name*.⁴⁶ And he shall let (it) go, in charge

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³⁸*Sifra*, *Ahare Mot*, Perek 3,12 (p. 81a). See Introduction, p. 118, no. 16.

³⁹Lit.: "to the east wind (*lrwh gydwm*)."

⁴⁰*b. Shebu*. 14a (63). Compare 16:6.

⁴¹See 16:6 and n. 22.

⁴²*b. Yoma* 53b (249). This text states that those who ministered in the sanctuary turned their face sideways (*mšddyn pnyhn*; cf. Ps.-J.: *wšdd*) as they left so that they would not turn their backs on the holy place. See also below, v. 24.

⁴³Lit.: "when they are mixed." See *Sifra*, *Ahare Mot*, Perek 4,9 (p. 81b); *m. Yoma* 5,4; *b. Yoma* 57b-58a (270). The terms used in Ps.-J. (*kd hynwn m'rbyn*) are quite similar to those used in the *Sifra* text just mentioned: *bzmn šhyh m'wrbyh*, "when they are mixed."

⁴⁴In this verse Ps.-J. and Onq. render HT 't (*signum accusativi*) three times as 'l. On the two of these three occasions where 4QTgLev is preserved, the reading is also 'l. On all three occasions Nf translates 't as *yt*. See also 16:33 and n. 72.

⁴⁵This is against *t. Menah*. 10,12 (Zuckerman, 528), which states that the high priest must not place one hand on the other. See also *Sifra*, *Wayyiqra*, Perek 4,2 (p. 5b) with reference to Lev 1:4.

⁴⁶We know of no source for this addition; cf. Itzhaky, 1982, 233.

of a man who has been designated⁴⁷ previously,⁴⁸ to go to the desert of Soq, that is Beth Haduri.⁴⁹ 22. The goat shall carry⁵⁰ on himself all their sins to a desolate place; and the man shall let the goat go into the desert of Soq,⁵¹ and the goat shall go up on the mountains of Beth Haduri, and a blast of wind from before the Lord⁵² will thrust him down and he will die. 23. Aaron and his sons shall go into the tent of meeting, take off his vestments of fine linen⁵³ which he put on when he went into the sanctuary, and he shall hide⁵⁴ them there. 24. He shall bathe his body in water in a holy place, and put on his vestments; and turning sideways⁵⁵ he shall come out and offer his burnt offering and his people's burnt offering, making atonement for himself and for his people. 25. And the fat of the sin offering he shall offer up on the altar. 26. He who has let the goat for Azazel go shall wash his clothes and bathe his body in forty seahs of¹⁸ water; after that he may enter the camp. 27. The bull for the sin offering and the goat for the sin offering, some of⁵⁶ whose blood had been brought in to make atonement in the sanctuary will be carried out with poles⁵⁷ by young men⁵⁸ who will be priests,⁵⁹ and they will carry them outside the camp; their skins, their flesh, and their dung they shall burn by fire. 28. He who burns them shall wash his clothes and bathe his⁶⁰ body in forty seahs of¹⁸ water; after that he may enter the camp. 29. This⁶¹ shall be a perpetual ordinance for you: In the seventh month, that is, the month of Tishri,⁶² on the tenth day of the month, you

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⁴⁷ = Onq. See Grossfeld, 1988, 34, and 35, n. 6.

⁴⁸ Or: "the year before, (*'šiqd*)." See Jastrow, 131; E. M. Cook, 1986, 231–232. See *Sifra*, *Ahare Mot*, Parashah 4,8 (p. 82a); *b. Yoma* 66a-b (309). These texts say that the man must be designated, but they do not say when he is to be designated.

⁴⁹ See 16:10.

⁵⁰ *yshwbr*; cf. *Nfmg*: *yshwbl*.

⁵¹ *b. Yoma* 67b (317).

⁵² According to Ps.-J., it was an extraordinary blast of wind sent by God that hurled the goat over the precipice. According to *m. Yoma* 6,6, it was a man who was to push the goat. On Ps.-J.'s interest in miracles and wonders, see Maher, 1992, 6.

⁵³ See 16:4 and n. 12.

⁵⁴ Onq., Nf, and Ps.-J. translate HT *nwh* (Hif.) "leave, deposit," by *šn'*, "hide, reserve." Cf. also *Nfmg*: *yxb'*; read *yšn'*. See *Sifra*, *Ahare Mot*, Perek 6,7 (p. 82b); *b. Yoma* 12b (56); 24a (109); *Lev. R.* 21,12. These texts say that the vestments must be hidden lest they be used on another Day of Atonement. The Targums reflect this halakah. See Churgin, 1946, 89.

⁵⁵ See above 16:18 and n. 42.

⁵⁶ = Onq.

⁵⁷ *slyn*. See Ps.-J. Exod 29:3 and n. 5 to that verse in Maher, 1994. *Sifra*, *Ahare Mot*, Parashah 5,6 (82b), and *m. Yoma* 6,7 state that the bull and the goat were to be carried on poles. See also *m. Zebah*. 12,6.

⁵⁸ Reading *ṭly'* rather than *ṭl'* of Lond. and *ed. pr*.

⁵⁹ We know of no source for the view that the animals were to be carried by priests; cf. Schmerler, 1935, 127; Itzhaky, 1982, 235.

⁶⁰ = *ed. pr*; Lond.: "their."

⁶¹ = LXX, Vulg.

⁶² *Nfmg*: "on the tenth day of the month of Tishri." If Nisan is the first month, Tishri is the seventh. See also Ps.-J. 23:24; Num 29:1, 7, where the seventh month is also identified as Tishri. But see Ps.-J. Gen 8:4, where the seventh month is identified as Nisan. This reckoning takes Tishri to be the first month. See Ps.-J. Exod 16:1 and n. 3 to that verse in Maher, 1994, 207.

shall mortify⁶³ yourselves, (abstaining) from food and drink, from the enjoyment of the baths⁶⁴ and of anointing, (from wearing) shoes, and from marital⁶⁵ intercourse.⁶⁶ You shall do no work, neither the native nor the stranger who sojourns⁶⁷ among you. 30. For on this day atonement will be made for you to cleanse you from all your sins. *And on your part, you shall confess your sinfulness*⁶⁸ before the Lord, and you shall be clean. 31. It shall be a sabbath of solemn rest for you; *you shall do no servile work*,⁶⁹ and you shall mortify⁷⁰ yourselves; it is a perpetual ordinance. 32. The priest who has been anointed and who has been ordained⁷¹ to minister in place of his father shall make atonement. He shall put on the *fine* linen⁷² clothes, the holy vestments. 33. He shall make atonement *for*⁷³ the holy sanctuary, *for*⁷⁴ the tent of meeting, and *for* the altar; and he shall make atonement for the priests and for all the people of the assembly *by means of a confession of sin*.⁴¹ 34. This shall be a perpetual ordinance for you, to make atonement for the children of Israel for all their sins once a year.” And Aaron⁷⁵ did as the Lord had commanded Moses.

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⁶³Ps.-J. and Onq. translate the Hebrew root ‘*nh* (Pi.), “afflict,” by its Aramaic cognate. Nf and Nfmg employ the root *šwm*, “fast.” See also 16:31, where Ps.-J. and Onq. again use ‘*ny*, while Nf, Nfi, Nfmg, P, V, N all have *šwm*. See also 23:27, 32, where Ps.-J. agrees with Onq. in using ‘*ny*, while Nf and Nfmg employ *šwm*.

⁶⁴Lond.: *by bny*, “bath house.” *Ed. pr.*: *bny*: “bath”; cf. Gr.: *balaneion*; Latin: *balneum* (see J. Levy, 1, 101). Ps.-J. uses the same term in the same context in 23:27 and Num 29:7. The Mishnah (see note 66) forbids “washing.” Ps.-J. interprets this to mean going to the baths for mere enjoyment.

⁶⁵The phrase *tšmys’ rs*, which we translate as “marital intercourse,” corresponds to the Hebrew idiom *tšmys’ hmth* used in Ps.-J.’s source in the Mishnah (see next note). Ps.-J. uses the same idiom in additions to the biblical text in 18:14; 23:27; Num 5:19, 20, 27, 28, 29; 12:2, 8; 29:7. See also Exod 19:15 (Ps.-J., Nf, P, V, N) and Num 5:13 (Ps.-J.).

⁶⁶*m. Yoma* 8,1; *b. Yoma* 76a-b (370–373). See also Ps.-J. Lev 23:27; Num 29:7.

⁶⁷Or, possibly, “the proselyte who is converted.” Onq. and Nf use the same word (*gywr*) in the plural. LXX: *prosēlutos*. See also 17:8, 10, 12, 13; 25:47. In all these texts LXX uses *prosēlutos*. See Ohana, 1974, 326–332.

⁶⁸Ps.-J.’s addition shows that the atonement that takes place on the Day of Atonement is not automatic and that it is effective only for those who repent; cf. Schmerler, 1935, 127–128.

⁶⁹*‘ybydt pwlhn’*. This idiom is used as a translation of HT *ml’kt ‘bdh*, “laborious work” (RSV), e.g., in Lev 23:7, 8, 21, 25.

⁷⁰*t’nwn*; = Onq. See 16:29 and n. 63.

⁷¹Lit.: “whose offering has been offered.” See above, 8:33 and n. 37 to that verse.

⁷²In this verse Ps.-J. and Onq. render HT *‘t* (*signum accusativi*) three times by *‘l*. On each of the three occasions Nf renders *‘t* as *yt*. See 16:20 and n. 44.

⁷³*mqdš qwdš’*; = Onq. See Nfmg: “the sanctuary of the Temple (lit.: of the holy house.)”

⁷⁴Lond. and *ed. pr.* do not translate “he shall make atonement” of HT.

⁷⁵*Sifra, Ahare Mot*, Perek 8,10 (p. 83b).

CHAPTER 17

1. The Lord spoke to Moses, saying: 2. “Speak to Aaron and his sons, and to <all>¹ the children of Israel, and say to them: ‘This is what the Lord has commanded, saying: 3. “If a man, *young or old*,² of the house of *the family of Israel*³ makes⁴ a *sacrifice*⁵ of an ox or a sheep or a goat in the camp, or slaughters (it) outside the camp, 4. and does not bring it to the entrance of the tent of meeting to present it as an offering *before* the Lord, before the tabernacle of the Lord, the blood of murder shall be imputed to that man,⁶ and *he shall be regarded as if he had shed innocent blood*;’⁷ that man shall be blotted out from the midst of his people. 5. (This is) in order that the children of Israel may bring the sacrifices which they used to slaughter in the open country, that they may bring them *before* the Lord to the priest at the entrance of the tent of meeting, and slaughter them as sacrifices of *holy things before* the Lord. 6. The priest shall dash the blood on the altar of the Lord at the entrance of the tent of meeting, and offer up⁸ the fat that it may be *accepted with favor*⁹ before the Lord; 7. and that they may no longer offer their sacrifices to *idols*,¹⁰ *who are comparable to demons*,¹¹ after whom they go astray. This shall be a perpetual ordinance for them throughout their generations.” 8. And you shall say to them: ‘If a *young man*¹² or an *old man* of the house of *the family of Israel*¹³ or of the strangers who will settle down¹⁴ to dwell among you¹⁵

Notes, Chapter 17

¹Omitted in Lond. and *ed. pr.*

²See 15:2 and n. 1 to that verse.

³*byt gnyst ysr'l*. HT: *byt ysr'l*, “the house of Israel.” See also 17:8, 10; 22:18. See v. 13 in our present chapter, and 20:2b, where Ps.-J. uses the same Aramaic idiom to translate HT *bny ysr'l*, “the children of Israel.” In the HT of all these texts the phrase “the house (children) of Israel” follows *yš yš m-*, “if any man of.”

⁴Lit.: “slaughters”; = HT.

⁵According to Lev 17:3–4, if taken literally, no one could slaughter an animal outside the tent. This, however, contradicts Deut 12:15, 21. The Samaritan Pentateuch and LXX insert an addition in Lev 17:4 to resolve this contradiction. Ps.-J. makes it clear in 17:3 that the reference is to sacrificial animals. See also *Sifra, Ahare Mot*, Parashah 6,3-5 (p. 83b); *b. Zebah*. 107b (525); *Hul*. 17a (82); *Lev. R.* 22,7. Cf. Geiger, *Urschrift*, 470; Schmerler, 1935, 128–129.

⁶That is, it is as if he had killed a human being; cf. Rashi to our present verse.

⁷*Tanh.*, *Ahare Mot* 12 (438). Ps.-J. (see also Nf) makes it clear that the statement “he has shed blood” of HT refers to *innocent* blood, since not every killing of a human being is murder; cf. *m. Sanh.* 9,2.

⁸See Ps.-J. 1:9 and n. 26 to that verse.

⁹= Onq. Cf. Ps.-J. 1:9 and n. 28 to that verse.

¹⁰= Nfmg; Nf, Onq.: “demons”; HT: *š'ym*, “satyrs.” *Sifra, Ahare Mot*, Perek 9,8 (p. 84a) and *Lev. R.* 22,8 explain that “satyrs are nought but demons” (cf. Nf, Onq.).

¹¹Having interpreted HT “satyrs” as “idols,” Ps.-J. goes on to compare the idols with demons, thus taking up the term used by Nf and Onq. (see preceding note). See Böhl, 1987, 144.

¹²Lond. and *ed. pr.* read: “if a man, a *young man (gbr gbr tly)*.” In his edition of Pseudo-Jonathan, Rieder omits one *gbr*, thus bringing the formula in this verse into line with Ps.-J.’s usual idiom. See 15:2 and n. 1 to that verse. Our translation follows Rieder’s corrected text.

¹³See 17:3 and n. 3.

¹⁴Or possibly: “of the proselytes who will be converted.” See also 17:10, 12, 13. See 16:29 and n. 67 to that verse. Cf. Ohana, 1974, 325, n. 3.

¹⁵= Lond., *ed. pr.*, Nf, LXX, Pesh., and some versions of Onq. See Sperber, Apparatus, and Grossfeld, 1988, 36. Onq. (Sperber) and Nfmg: “them”; = HT.

who offers up a burnt offering or a sacrifice *of holy things*, 9. and does not bring it to the entrance of the tent of meeting to offer¹⁶ it *as an offering before* the Lord, that man shall be blotted out from his people. 10. If a *young man or an old man*² of the house of *the family of* Israel¹³ or of the strangers who settle down *to dwell* among them eats any blood, I will *take time*¹⁷ to *occupy myself with*¹⁸ that man¹⁹ who eats *any* blood, and I will blot him out from the midst of his people. 11. For the *maintenance*²⁰ of the life of *all* flesh is in the blood, and I have given it to you *with the decree that you put the blood of the sacrifice* on the altar to make atonement for *the blood of your lives*: for it is the blood of *the sacrifice* that makes atonement for *the sins of* (one's) life. 12. Therefore I have said to the children of Israel: "*Be careful*²¹ lest any *man*²² among you eats blood; and the strangers who settle down *to dwell* among you shall not eat blood." 13. If a *young man or an old man*² from the *house of the family of* Israel,¹³ or from the strangers who settle down *to dwell* among you,²³ catches as prey an animal or a bird that *one may eat*,²⁴ he shall pour out its blood *when slaughtering it, and, if its slaughtering was not defective*,^{25,26} he shall cover it with dust. 14. For the *maintenance*²⁷ of the life of *all* flesh is its blood; therefore I said to the children of Israel: "You shall not eat the blood of any flesh, for the *maintenance of the life of all* flesh is its blood. Anyone who eats of it shall be blotted out." 15. Any *man*,²⁸ whether native or stranger, who eats *flesh that has been rejected because of defective slaughtering*,²⁹ or *flesh* that has been torn by beasts, shall wash his clothes, bathe in *forty seahs of*³⁰ water, and be unclean until evening; then he shall be clean. 16. But if he *acts wickedly* and does not wash his clothes or bathe his body, he shall incur his guilt."

Notes, Chapter 17

¹⁶ Lit.: "to make"; = Onq., HT. Nf.: "to offer (*lqrbh*)."

¹⁷ Ps.-J. translates HT *nty pny*, "I will set my face," as '*tn pnwyyt*', lit.: "I will give my leisure"; see also 20:3, 6; 26:17; cf. also 20:5, where the verb used is *šwy* rather than *ntn*.

¹⁸ *Sifra*, *Ahare Mot*, Parashah 8,4 (p. 84b); Rashi to our present verse.

¹⁹ *br nš*'; Onq.: '*nš*'; omitted in Nf; Nfi 1,2: *npšh*('). HT: *npš*. Cf. 17:12 and 15. See Introduction, p. 119, no. 24.

²⁰ Or: "the preservation."

²¹ *zdhwrn*. *Sifra*, *Ahare Mot*, Parashah 8,6 (p. 84b), and *b. Yeb.* 114a (804) explain that HT "no person among you shall eat blood" intends "to warn (*lhzyr*) older men concerning the young children."

²² *br nš*'; Onq. '*nš*'; Nf: *npš*'; = HT. Cf. 17:10 and n. 19.

²³ = LXX, Pesh., and some versions of Onq. See the Apparatus in Grossfeld, 1988, 36, and in Sperber, 196.

²⁴ Lit.: "that are permitted for eating." See 11:2 and n. 3 to that verse.

²⁵ Lit.: "ruined (*mtqlql*)", i.e., ruined, or rendered illegal, through faulty slaughtering. See Jastrow, 1382. The verb used by Ps.-J. corresponds to the Hebrew verb *nbl* (Nithpa.), that is used in the texts from *Sifra* and *m. Hul.* referred to in the next note. Ps.-J. uses the same root (*qlql*) in the same context in additions to the biblical text in 7:24; 17:15; Deut 14:21. See 7:24 and n. 20 to that verse.

²⁶ *Sifra*, *Ahare Mot*, Perek 11,5 (p. 84b); *m. Hul.* 6,2; *b. Hul.* 85a (478). For examples of defects that render a slaughtering invalid, see *m. Hul.*, chapters 2–3.

²⁷ Or: "the preservation." See 17:11 and n. 20.

²⁸ *br nš*'; Onq.: '*nš*'; Nf: *npš*'; = HT. Cf. 17:10 and n. 19.

²⁹ *Sifra*, *Ahare Mot*, Perek 12,8 (p. 85a); *b. Zebah.* 69b (341).

³⁰ See Introduction, p. 117, no. 15.

CHAPTER 18

1. The Lord spoke to Moses, saying: 2. “Speak to the children of Israel and say to them: ‘I am the Lord,¹ your God. 3. You shall not do according to the *evil* deeds of *the people* of the land of Egypt where you dwelt, and you shall not do according to the *evil* deeds of *the people* of the land of Canaan into which I am bringing you, nor shall you conform to² their customs.³ 4. You shall keep my ordinances⁴ and observe my statutes, following them.⁵ I am the Lord your God. 5. And you shall observe my statutes and my ordinances,⁶ by keeping which a man shall live in *eternal life*,⁷ and his portion shall be with the righteous.⁸ I am the Lord. 6. Neither a young man nor an old man⁹ shall approach any close relative¹⁰ to dishonor¹¹ her nakedness¹² in sexual intercourse and in exposing her nakedness.¹² I am the Lord. 7. You shall not dishonor your father’s nakedness, or your mother’s nakedness. A woman shall not have intercourse with her father, and a man shall not have intercourse with his mother;¹³ she is your mother—you shall not uncover her nakedness.¹⁴ 8. You shall not dishonor the nakedness of your father’s wife, because it is your father’s nakedness. 9. The nakedness of your sister, your father’s daughter or your mother’s daughter whom your father begot from another woman or from your mother, or whom your mother bore from your father or from another man¹⁵—you shall not dishonor their nakedness. 10. The nakedness of your son’s daughter, or of your daughter’s daughter—you shall not dishonor their nakedness; for their nakedness is¹⁶ like your nakedness. 11. The nakedness of the daughter of your fa-

Notes, Chapter 18

¹The abbreviation of the name Yahweh is omitted in Lond.

²Lit.: “walk in.”

³*nymwsyhwn*; = Onq., Nf, Nfmg (with orthographical variant); cf. Pesh., LXX. The word *nymws* (cf. Gr. *nomos*) used here (cf. also Pesh. and LXX) is used frequently in the Targums. We find it in Ps.-J. in Gen 34:1; Exod 1:8; Lev 18:3, 30; 20:23; 25:39, 42; Num 23:9.

⁴Lit.: “the orders of my judgments (*sydry dynny*)”; = Nf. Onq.: “my laws (*dyny*).” HT: *mšpty*. See Introduction, p. 119, no. 26.

⁵Lit.: “by walking in them.”

⁶Lit. “the orders of my judgments.” See 18:4 and n. 4.

⁷*bhyy ‘lm*; = Onq. *Sifra*, *Ahare Mot*, Parashah 9:10 (p. 85b): *l’wlm hb*; “in the world to come.” See also Tg. Deut 33:6 (Onq., Nf, Ps.-J.); Tg. Ezek 20:11, 13, 21. Cf. Lev. R. 35,6.

⁸Compare Luke 12:46, lit.: “his portion will be with the unbelievers.”

⁹See 15:2 and n. 1 to that verse.

¹⁰*qrybt bysryh*; = Nfmg; Onq., Nf: *qryb bsryw*. HT: *š’r bsrw*, “anyone near of kin to him.” See also 25:49 and n. 60 to that verse.

¹¹= Nfmg. Onq., Nf, HT: “uncover.” See also 18:7a, 8, 9, 10, etc., where Nf and Ps.-J. render HT “uncover” as “dishonor.” In 18:7b Ps.-J., Nf, and Onq. translate the verb “uncover” literally. Nfmg renders it as “dishonor.”

¹²Lit.: “the nakedness.”

¹³Ps.-J. interprets HT literally. He takes “you shall not uncover the nakedness of your father” to refer to a woman who lies with her father, and he takes “(you shall not uncover) the nakedness of your mother” to refer to a man who lies with his mother. This is against *b. Sanh.* 53b-54a (362–364), which takes the text to refer only to a man who lies with his father’s wife. See Schmerler, 1935, 134.

¹⁴= *ed. pr.*; Lond.: “the nakedness.”

¹⁵See Onq., Nf, Nfmg. Cf. *b. Yeb.* 23a (136). See Grossfeld, 1988, 37, n. 5.

¹⁶Lit.: “for they are”; = HT.

ther's wife, whom she bore *from* your father—she is your sister; you shall not *dishonor* her nakedness. 12. You shall not *dishonor* the nakedness of your father's sister; she is your father's *close relative*.¹⁷ 13. You shall not *dishonor* the nakedness of your mother's sister, because she is your mother's *close relative*. 14. You shall not *dishonor* the nakedness of your father's brother, *and* you shall not approach his wife *in marital intercourse*; she is your *paternal uncle's wife*.¹⁸ 15. You shall not *dishonor* the nakedness of your daughter-in-law; she is your son's wife; you shall not *dishonor* her nakedness. 16. You shall not *dishonor* the nakedness of your brother's wife, *neither during your brother's life nor after his death if he has children*;¹⁹ it is your brother's nakedness. 17. You shall not *dishonor* the nakedness of a woman and her daughter; you shall not marry her son's daughter or her daughter's daughter to *dishonor* her nakedness; they are *close relatives*; it is *prostitution*.²⁰ 18. You shall not marry a woman *during* her sister's *lifetime*²¹ to cause her distress²² by *dishonoring* her nakedness, together with hers, *all the days of her life*. 19. You shall not approach a woman *during the isolation*²³ for her (menstrual) uncleanness, to *dishonor* her nakedness. 20. You shall not have sexual relations with your neighbor's wife, becoming unclean with her. 21. You shall not give any of your offspring to *have sexual intercourse with a pagan woman*,²⁴ impregnating her to the benefit of²⁵ *idolatry*,²⁶ and you shall not profane²⁷ the name of your God. I am the Lord. 22. You shall not lie with males (as one does) *in* intercourse with a woman; it is an abomination.²⁸ 23. You shall not have sexual relations with any beast, defiling

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¹⁷ *qrybt bysryh*; Nf: *qryb* (Nfmg: *qrybwt*) *bsryh*. Onq.: *qrybt*. HT: *š'r*, "near kinswoman" (RSV). See also 18:13, 17; 20:19; compare 21:2. See above, v. 6 and n. 10.

¹⁸ *hbwk*; = Onq.; Nf: *hbybtk*, "your aunt." Onq. and Ps.-J. clarify the meaning of HT "your aunt." See also 20:20, where Ps.-J. again agrees with Onq. against Nf. Compare 25:49 and n. 59 to that verse.

¹⁹ *b. Yeb.* 55a (367).

²⁰ *znw*; = Nf; Onq.: *št ht'yn*, "a sinful plan." HT: *zmh*, "depravity, unchastity." See 19:29 and 20:14 (twice). The word *znw* used by Ps.-J. and Nf may be compared with *porneia* in Matt 5:32; 19:9; cf. Le Déaut, 1979, *Exode et Lévitique*, 436, n. 9.

²¹ *b. Yeb.* 8b (37); *m. Qidd.* 2,7; *b. Qidd.* 50b (256).

²² = Onq., Nf. Cf. *b. Yeb.* 8b (37–38); *Qidd.* 50b (256).

²³ = Onq. LXX: "in the separation." See 12:2 and n. 3 to that verse.

²⁴ Lit.: "with a daughter of the nations." Cf. Pesh.: "to impregnate a foreign woman"; See also Nfmg and Pesh. Lev 20:2.

²⁵ This translation is that of Vermes, 1970, 216. Reading Ps.-J. in this way, we have a parallel to the text from *Sifre* quoted in our next note. See also Nfmg. With Ps.-J.'s term "impregnating her," (lit.: "to impregnate her," (*lm'br'*), compare Pesh. *lmbtnw*, "to impregnate (a pagan woman)."

²⁶ *Sifre Deut.*, Piska 171 (Finkelstein, 218; Hammer, 200). This text takes the words of HT Deut 18:10, "he that makes his son or his daughter pass through the fire," to refer to "one who cohabits with an Aramean woman and by her produces a son who is an enemy of God." The Piska in *Sifre Deut.* links Deut 18:10 with our present verse, Lev 18:21. It must be noted that the words from *Sifre* which we have quoted seem to be a later addition to the text; cf. Finkelstein, *ibid.*, note to line 10. See also *j. Meg.* 4, 75c; *Sanh.* 9, 27b. Ps.-J.'s interpretation of this verse contradicts the ruling in *m. Meg.* 4,9 which condemns those who take Lev 18:21 to refer to intercourse with a pagan woman. See the note to this verse in Nf (above, p. 69), and Le Déaut, 1979, *Exode et Lévitique*, 436–437; Vermes, 1981, 108–124; Itzhaky, 1985, 53.

²⁷ Nf, Nfmg, and Ps.-J. translate HT *hll* (Pi.), "profane, desecrate," by *pys/pws* (Af.), while Onq. renders that verb by its Aramaic cognate. See Introduction, p. 119, no. 25.

²⁸ *mrhgh*; = Nf. Onq.: *tw'bt'*; HT: *tw'bh*. Compare 18:26, 27, 29, 30; 20:13, where Ps.-J. agrees with Onq. against Nf.

yourself with it; and a woman shall not set herself²⁹ before a beast to *derive pleasure*³⁰ from it; it is a perversion. 24. Do not defile yourself by any *one* of these things, for by all these things the peoples I am banishing from before you defiled themselves. 25. The land became defiled, and I visited³¹ its sins upon it, and the land vomited³² out its inhabitants. 26. But you, *the congregation of Israel*,³³ you shall observe my statutes and my *ordinances*,³⁴ and you shall not do any *one* of these abominations, either the natives or the strangers who sojourn among you. 27. For <all>³⁵ these abominations were done by the men of the land³⁶ who were before you, and the land became defiled. 28. So let not the land vomit you out for defiling it, as it vomited out the people that came before you. 29. For whoever does any *one* of all these abominations, the persons who act *in this manner*, shall be blotted out from among their people.³⁷ 30. You shall observe the charge of my *Memra*, *being careful* not to practice any of the abominable customs³⁸ that were practiced *in the land* before you, and you shall not defile yourselves by them. I *am* the Lord your God.”

CHAPTER 19

1. The Lord spoke to Moses saying: 2. “Speak to the whole congregation of the children of Israel and say to them: ‘You shall be holy, for I, the Lord your God, am holy. 3. You shall each revere¹ his father and his mother, and keep my sabbath days.² I am the Lord your God. 4. You shall not go astray³ in⁴ *the worship of idols*,

Notes, Chapter 18

²⁹ = Lond. *Ed. pr.*: “shall not approach.”

³⁰ *l’thny*; see also Nfmg; Nf: “to lie with (*lmsšmh*)”; Onq.: “to let it prevail over her.” HT: “to lie with (*lrb’h*).” See also 20:16, where Nf, Ps.-J., and Onq. each translate HT *rb’* as they do in our present verse.

³¹ Onq. and Ps.-J. translate the root *pqd* by *s’r*, while Nf and Nfmg use the root *dkr*. See Ps.-J. Exod 32:34 and n. 64 to that verse in Maher, 1994, 255.

³² Ps.-J. and Nfmg render HT *qw’* (Hif.), “vomit,” by *plt*, which has the same meaning. Onq. uses the root *ryq*, “empty out,” and Nf employs *gly*, (cf. Sokoloff, 1990, 130), “drive out.” See 18:28ab (Ps.-J., Nf), 28a (V, N), and 20:22 (Ps.-J., Nf), where HT *qw’* is also translated by *plt*. Onq. again uses *ryq* in both of these verses.

³³ See also 20:22.

³⁴ See 18:4 and n. 4.

³⁵ Omitted in Lond. and *ed. pr.*

³⁶ “of the land” is omitted in Lond.

³⁷ *Ed. pr.*: “their peoples”; Lond.: “peoples.”

³⁸ *nymwsy*; = Onq., Nf. See 18:3 and n. 3.

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¹ = Onq., Nfmg; compare Nf.

² = Onq. See also 19:30 (Ps.-J., Onq.); 23:38 (Ps.-J.); 26:2 (Ps.-J., Onq.), where “days” is again added to “sabbath.”

³ Onq. translates the root *pnh*, “turn,” by its Aramaic cognate, while Ps.-J. and Nf use the root *sty*, “go astray, turn aside.” See also 19:31 and 20:6 (which refer to turning to mediums and wizards), where Onq. and Ps.-J.-Nf again translate *pnh* as they do in our present verse. In 26:9, where *pnh* means “look with favor,” Ps.-J., Nf, and Nfmg, like Onq., use the Aramaic cognate.

⁴ Lit.: “to”; = HT. Nf, more correctly, uses *btr*, “after.”

and you shall not make molten *deities*⁵ for yourselves. I am the Lord your God. 5. When you sacrifice a sacrifice of *holy things before* the Lord, sacrifice it (so that) it may be acceptable on your behalf. 6. It shall be eaten on the day it is sacrificed and on the following day; but what is left over until the third day shall be burned by fire. 7. If it is eaten on the third day it is disqualified;⁶ it will not be acceptable. 8. And he who eats it shall incur his guilt, for he has profaned⁷ what is sacred to the Lord,⁸ and that *man*⁹ shall be blotted out from among his people. 9. *At the time* when you reap the harvest of your land you shall not complete the harvesting¹⁰ of *one*¹¹ *swath*¹² in your¹³ field, nor shall you gather the gleanings of your harvest. 10. Regarding your vineyards you shall not remove *the grapes that remain*¹⁴ (*on the vines*), and you shall not gather the fallen¹⁵ (grapes) of your vineyard; you shall leave them, *attached*,¹⁶ for the poor and for the strangers. I *am* the Lord your God. 11. *My people, children of Israel*, you shall not steal, you shall not *deny*,¹⁷ nor shall you deceive one another. 12. *My people, children of Israel*,¹⁸ let *no one among you* swear falsely by my name, profaning¹⁹ the name of your God. I am the Lord. 13. You shall not oppress²⁰ your neighbor, or rob²¹ (him). The wages²² of

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⁵ = Onq.

⁶ Or: "unfit"; = Nf; Onq.: "rejected." HT: "an abomination." See 7:18 and n. 14 to that verse.

⁷ 'pys; = Nf ('ps); Onq. 'hyl. See 18:21 and n. 27 to that verse.

⁸ Lit.: "a holy thing of the Lord"; = Onq., HT. Nfmg: "the holy things (of the Lord)." Nf: "the offerings."

⁹ br ns'; Onq.: 'ns'. See Introduction, p. 119, no. 24.

¹⁰ lmhšwd; ed. pr.: lmhšwr, "to surround"?

¹¹ 'hd'. Cf. P: mħdy; "single." J. Levy (1, 36) suggests the reading hr', "the last," (cf. Nf, V, N) instead of Ps.-J.'s 'hd'. This would be in agreement with *Sifra, Kedoshim*, Perek 1,9 (p. 87b), and with the view of R. Simon in *m. Peah* 1,3, and *t. Peah* 1,5 (Zuckermann, 18). However, Ps.-J. makes sense as it stands, and it agrees with the first view expressed in the Mishnah and Tosefta texts just mentioned. According to this view, *Peah* may be left in any part of the field. See also 23:22, where Ps.-J. again uses 'hd': "one." Cf. Bamberger, 1975, 30; Itzhaky, 1982, 242-244.

¹² Onq. translates HT p'h, "border, edge," by its Aramaic cognate. Ps.-J., Nf, and P, V, N use 'wmn, "furrow, row, swath."

¹³ The pronominal suffix is in the singular, as is also the case in Onq. and HT. It is in the plural in Nf, Nfmg, P, V, N.

¹⁴ We follow J. Levy's (1, 299) understanding of tṣlṣwṣr', a word which is also used in Nfmg, V, N. See also Sokoloff, 1990, 221. Jastrow (523) takes it to mean "branches of the vine."

¹⁵ Reading nytr' with Lond. (cf. also Onq.) rather than nwtr', "what remains," of ed. pr.; HT: prṭ, "fallen grapes" (RSV). See *m. Peah* 7,3: "What is 'fallen-grape (prṭ)'? That which falls (hṇwšr) during the vintage."

¹⁶ Since we are dealing with grapes that have fallen, Ps.-J.'s use of "attached" (bhybwrhwn) is inappropriate. *m. Peah* 4,1 states that "*Peah* is given while the crop is attached (mḥwbr) to the soil." In support of this halakah, *j. Peah* 4,18a and *Sifra, Kedoshim*, Perek 3,7 (p. 88a-b) quote the second part of our present verse (10), "you shall leave them," even though these words do not refer to *Peah*, which is dealt with in v. 9. It would seem that in adding the word "attached" in v. 10, Ps.-J. was under the influence of this midrashic use of that verse. Cf. Maori, 1983, 238.

¹⁷ Ps.-J. and Nf translate HT khš, "deal falsely, lie, deny," by kpr, "deny." Onq. and Nfmg use kdb, "lie, deny." *b. B. Qam.* 105b (614) takes HT khš to refer to denying a deposit. See also *Sifra, Kedoshim*, Parashah 2,3 (p. 88b). See above, 5:22, where Nf and Ps.-J. use the verb kpr with reference to denying something that was lost.

¹⁸ = Nfmg.

¹⁹ Nf, Nfmg, and Ps.-J. translate the root ḥll by pys/pws, while Onq. renders that verb by its Hebrew cognate. See Introduction, p. 119, no. 25.

²⁰ = ed. pr.: tṣlṣwm; Lond.: tṣlṣws. See 5:21 and n. 37 to that verse.

²¹ Ps.-J. and Onq. translate Heb. gzl, "rob," by 'ns. Nf and Nfmg translate it by its Aramaic cognate.

²² The word swṭr' which Ps.-J., and only Ps.-J., uses here occurs in the Pal. Tgs. but not in Onq. See Ps.-J. *Exod* 2:9 and n. 15 to that verse in Maher, 1994, 165.

a hired servant shall not remain with you overnight, *withholding* (them) until morning. 14. You shall not curse *one who does not hear*, or put a stumbling block before one who is blind.²³ You shall fear your God. I am the Lord. 15. You shall not act falsely in judgment;²⁴ you shall not favor the poor or defer to²⁵ the great; you shall judge your neighbor with fairness.²⁶ 16. You shall not give free rein to a *slandering tongue*²⁷—*which is as hard as the sword*²⁸ *which kills with its two edges*²⁹—*speaking slander*³⁰ to afflict your kinsman. *You shall not hinder the acquittal of your neighbor by testifying against him in a lawsuit.*³¹ I am the Lord. 17. *You shall not speak flattering words with your mouth while hating your brother in your heart. You shall reprove your neighbor; but if he is put to shame*³² you shall not incur guilt³³ because of him. 18. You shall not take revenge nor harbor *enmity*³⁴ against your kinsmen. You shall love your neighbor, *so that what is hateful to you, you shall not do to him.*³⁵ I am the Lord. 19. You shall observe my statutes. You shall not let your cattle mate with a different kind; you shall not sow your field with different kinds of seed; you shall not put on a garment made of different kinds of material, *wool and linen.*³⁶ 20. If a man has sexual relations with a woman who is (both) a servant *and free, betrothed to a free man,*³⁷ but who has not yet been fully redeemed with money, or whose deed of emancipation³⁸ has not been given to her, *there shall be an investigation*³⁹ *in the court: she is liable to flogging, but he is not,*⁴⁰

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²³ Compare Onq., Nf.: “one who does not see.” See the note to this verse in Nf.

²⁴ Lit.: “in the order of judgment” (*bsdr dyn*). Onq., Nf: *bdyn(h)*. HT: *bmšpt*. See Introduction, p. 119, no. 26.

²⁵ Lit.: “honor the face of”; = Nf.

²⁶ Lit.: “with honesty, truth”; = Onq., Nf.

²⁷ Lit.: “you shall not go after a triple tongue”; = Nf, P, V, N. On the idiom “a triple tongue,” see Ps.-J. Gen 1:16 and n. 29 to that verse in Maher, 1992, 18. See also the note to our present verse in Nf.

²⁸ Compare *b. Yoma* 9b (40), which takes the words “they are delivered over to the sword with my people” (Ezek 21:17 [12]) to refer to “people who eat and drink together and then thrust each other through with the daggers (*hrbw*) of their tongue.”

²⁹ See the second translation of this verse (placed after v. 17) in Nf. See Ps.-J. Gen 3:24, which refers to a “two-edged sword” (lit.: “a sword eating with its two sides”).

³⁰ Or: “acting as an informer.” See Ps.-J. Exod 23:1 and n. 1 to that verse.

³¹ Cf. P, V, N, and Nf’s second rendering (after v. 17) of v. 16. See *Sifra, Kedoshim*, Perek 4,8 (p. 89a): “Whence do we know that you cannot remain silent if you know a testimony for someone’s case? Scripture says: ‘. . . you shall not stand against the blood of your neighbor’” (Lev 19:16).

³² *Sifra*, *ibid.*; *b. Arak.* 16b (94); *B. Mez.* 31a (193). On the early exegesis of Lev 19:17, see Kugel, 1987, 43–61; see especially pp. 55–57 with reference to *Sifra* and *Ps.-J.*

³³ = Onq., Nf. HT: “lest you bear sin.” See 5:1 and n. 6 to that verse.

³⁴ = Onq.

³⁵ *b. Shabb.* 31a (140); *Testament of Naphtali* (Hebrew) 1,6. Cf. Matt 5:43. See below, v. 34. For literature dealing with this “Golden Rule,” see Le Déaut, 1979, *Exode et Lévitique*, 443, n. 18; McNamara, 1966A, 127, n. 2.

³⁶ *Sifra, Kedoshim*, Perek 4,18 (p. 89a).

³⁷ *Sifra, Kedoshim*, Perek 5,2 (p. 89b); *b. Ker.* 11a (84–85); *Git.* 41b (176). These texts explain that a slave girl who is betrothed to a Hebrew slave is half slave and half free. This midrashic explanation is based on HT *whpdh l’ npdth*, “but has not been redeemed,” which is understood as “redeemed she is not redeemed.”

³⁸ Onq.: “but has not indeed been redeemed with money nor been given her freedom by contract.” See *Sifra*, *ibid.*, 5,3 (p. 89b); *b. Git.* 41b (175–176).

³⁹ *pyspws*. Onq.: *bqwr*, “investigation, punishment”; = HT. According to *b. Ker.* 11a (83), the woman was to be examined to see how many lashes she could bear.

⁴⁰ *Sifra, Kedoshim*, Perek 5,4 (p. 89b); *m. Ker.* 2,4; *b. Ker.* 11a (83).

but they are not liable to the death sentence, because she was not fully emancipated.⁴¹ 21. The man who had intercourse with her, but not she herself,⁴² shall bring to the entrance of the tent of meeting, as the offering of his guilt offering <before the Lord,>⁴³ a ram for a guilt offering. 22. With the ram of guilt offering the priest shall make atonement for him before the Lord for the sin he has committed; and the sin he has committed will be forgiven him. 23. When you enter the land and plant any fruit tree, you shall regard its fruit⁴⁴ as forbidden;⁴⁵ three years it shall be for you an *abomination*⁴⁶ to be destroyed;⁴⁷ it shall not be eaten. 24. In the fourth year all its fruit shall be redeemed from the priest⁴⁸ as holy (offerings) of praise before the Lord. 25. In the fifth year you may eat its fruit that the produce may be increased for you from heaven.⁴⁹ I am the Lord⁵⁰ your God. 26. You shall not eat of the flesh of any sacrificial victim while the blood remains in the sprinkling basins.⁵¹ You shall not practice augury or divination.⁵² 27. You shall not round off the hair on the sides of your heads, or shave⁵³ your beards.⁵⁴ 28. You shall not make any wounding gash⁵⁵ in your flesh for the soul of one who is dead;⁵⁶ you shall

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⁴¹ *Sifra*, *ibid.*, 5,5 (p. 89b); *b. Gitt.* 43b (187).

⁴² *m. Ker.* 2,4; *Sifra*, *ibid.*, 5,10 (p. 89b).

⁴³ Omitted in *Lond.* and *ed. pr.*

⁴⁴ *ynbyh*; = Onq. (*ybyh*); Nf: *pryw*. HT: *pryw*, "its fruit." See also 19:25.

⁴⁵ Lit.: "you shall circumcise its fruit as a foreskin." This is a literal translation of HT, which is rather obscure.

⁴⁶ Lit.: "abominable (*mḥq*)"; = Onq. Nf: "an abomination (*ryḥwq*)."

⁴⁷ = Onq. Onq. and Ps.-J. are in line with the ruling in *Sifra*, *Kedoshim*, Parashah 3,6 (p. 90a); *b. Pesah.* 22b (102); *Qidd.* 56b (281), etc., according to which the fruit of newly planted trees may not be used for any purpose for a period of three years.

⁴⁸ This addition by Ps.-J., for which there is no source, is against the halakah (cf., e.g., *m. Maaser Shenit* 5,2; *b. Ber.* 35a [217]; *Qidd.* 54b [273]), which assigns the produce of the fourth year to the owner. See also Ps.-J. Deut 20:6. See further Geiger, 1928, 181–184; Le Déaut, 1979, *Exode et Lévitique*, 446, n. 26; Itzhaky, 1982, 250–253; J.M. Baumgarten, 1987, 195–202.

⁴⁹ Cf. *Sifra*, *Kedoshim*, Parashah 3,9 (p. 90a), where R. Akiba explains that the words "that their yield may be increased for you" (New RSV) in the HT of our present verse were added to silence those who might complain that they have to labor in vain for four years. See also Rashi on our present verse. The title "heaven" is used as a surrogate for God in our present verse; see also Ps.-J. Num 20:21; 26:1; Tg. Qoh 4:4; 8:15; 11:3 (twice); Tg. Ruth 1:1. Cf. also, e.g., Dan 4:23; 1 Macc 3:18, 19; 4:40; 12:15; Tobit 7:11; *m. Sanh.* 10:1; *Abot* 1:3; 4:12. In the New Testament see, e.g., Matt 21:25; Luke 15:18; John 3:27. See further Strack-Billerbeck, 1, 862–865; Dalman, 1902, 219–220; Urbach, 1959, 69–72.

⁵⁰ "The Lord" is omitted in *Lond.*

⁵¹ *Sifra*, *Kedoshim*, Perek 6,1 (p. 90a); *b. Sanh.* 63a (430). Ps.-J. adopts the second of five interpretations given in *Sifra*. See Gronemann, 1879, 118; Bamberger, 1975, 31.

⁵² Reading: *ḥrwry* 'yynyn (lit.: "and [you shall] not [be] dazzlers of eyes"); cf. Jastrow, 500. *Lond.* and *ed. pr.* read *ḥwry snhdryn* 'yynyn. The word *snhdryn* may have entered the text from a marginal gloss which referred to *b. Sanh.* 65b (447), where the word *me'onen* (cf. *l' t'wnnw* in the HT of our present verse) is explained. See also the Pal. Tgs. of Deut 18:10.

⁵³ *Sifra*, *Kedoshim*, Perek 6,4 (p. 90b); *b. Naz.* 40b (148); *Qidd.* 35b (173–174); *Mak.* 21a (146).

⁵⁴ Lit.: "the mark (*šwm*) of your beards"; = Nf; cf. Nfi. Onq. translates HT *p't zqnk*, "the edges of your beard," by its Aramaic cognate. See 21:5, where Nf and Onq. translate the same Hebrew phrase as they do in our present verse, whereas Ps.-J. uses the idiom '*wmn*' *dyqnyhwn*, "the edges of their beards."

⁵⁵ Lit.: "a gash of a wound." Ps.-J. has a conflate rendering of HT *šrt*, "gash," combining *šrt(h)*, "gash, incision," of Nf with *ḥbwl*, "wound," of Onq. See 21:5, where the Hebrew root *šrt* occurs twice. On both occasions Onq. and Ps.-J. translate it by *ḥbl*, while Nf uses *šrt* on both occasions.

⁵⁶ = Nf. Onq.: "for one who is dead"; HT: lit.: "for a soul." Ps.-J. and Nf render HT literally, and then add the interpretative rendering which we find in Onq. See *Sifra*, *Kedoshim*, Perek 6,7 (p. 90b); *b. Mak.* 20b (144), which explain that "for a soul" of HT refers to the dead alone.

not tattoo yourselves⁵⁷ with⁵⁸ the incised imprint⁵⁹ of a figure.⁶⁰ I am the Lord. 29. You shall not profane⁶¹ your daughters by giving them over to prostitution;⁶² and do not delay in giving your daughters in marriage to men just before they reach puberty,⁶³ so that they do not go astray into prostitution⁶⁴ after the peoples of the land and the land become full of prostitution.⁶⁵ 30. You shall keep my sabbath days⁶⁶ and go to my sanctuary with reverence.⁶⁷ I am the Lord. 31. You shall not go astray after necromancers⁶⁸ and those who summon up the dead⁶⁹ and those who consult the bone of yidoo;⁷⁰ you shall not consult (them) to be defiled by them. I am the Lord your God. 32. You shall rise before the aged who are versed in the Law,⁷¹ and show respect to⁷² the sage,⁷³ and you shall fear your God. I am the Lord. 33. If⁷⁴ a proselyte⁷⁵ sojourns⁷⁶ among you in your land and is well known,⁷⁷ you shall not taunt him with harsh words.⁷⁸ 34. The stranger who sojourns with you

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⁵⁷Lit.: "you shall not put an engraved writing on yourselves"; = Nf.

⁵⁸Lit.: "for."

⁵⁹Or: "the engraved mark (*ršm hryt*)"; cf. Onq. *rwšmyn hrytyn*, lit.: "engraved marks."

⁶⁰See *Sifra*, *Kedoshim*, Perek 6,10 (p. 90b); *m. Mak.* 3,6.

⁶¹*l' tpswn*; Onq.: *l' thyl*; HT: *l' thll*. Nf paraphrases the Hebrew verb. See 19:8 and n. 7.

⁶²*Sifra*, *Kedoshim*, Perek 7,1 (p. 90b); *b. Sanh.* 76a (516).

⁶³Lit.: "close to their puberty." The corresponding Hebrew phrase occurs in *b. Sanh.* 76b (517), which approves of the man who marries his children "just before they attain puberty (*smwk lpyrqn*)."

⁶⁴*b. Sanh.* 76a–b (516–517). The words "so that they do not go astray into prostitution" are not used in the Talmud text. By adding these words Ps.-J. gives the reason for the Talmudic rulings.

⁶⁵See 18:17 and n. 20 to that verse.

⁶⁶= Onq. See above, 19:3 and n. 2.

⁶⁷Cf. *Sifra*, *Kedoshim*, Perek 7,7–9 (p. 90b); *b. Yeb.* 6b (24). On the reverence due to the Temple, see *m. Ber.* 9,5; *b. Ber.* 62b–63a (393–395).

⁶⁸Or: "conjurers," *š'ly bydyn*; cf. Onq.: *bydyn*, "conjurers" (cf. Jastrow, 140; Sokoloff, 92); Nf: *šw'ly* (Nfmg: *š'ly*) 'wb(h), "necromancers." HT: *h'bt*, "mediums" (RSV). See *m. Sanh.* 7,7; *Sifra*, *Kedoshim*, Perek 7,10 (p. 91a); *Sifre Deut.* 18:11: "a necromancer (*b'l 'wb*) is the Pithom (= ventriloquist, necromancer) who speaks from his armpit." See also *b. Sanh.* 65b (445). In 20:6 Ps.-J., Nf, and Onq. each translate HT *h'bt* as they do in our present verse. Cf. Deut 18:11, where Ps.-J. translates HT *š'l 'wb*, "a medium," as *š'lyn 'wb'* (= Nf, V, N, L), whereas Onq. uses *š'yl bbydyn*.

⁶⁹*msqy zkwrrw*; cf. Nf, Nfmg, Nfi. Onq.: *dkwrrw*. See *b. Sanh.* 65b (445), which explains that a *b'l 'wb*, "necromancer" (cf. HT: *h'bt*), denotes "him who conjures up the dead by means of soothsaying (*hm'lh bzkwrrw*)." The Hebrew idiom used in this text is essentially the same as the Aramaic phrase used by Ps.-J. Ps.-J.'s phrase seems to be a second interpretation of HT *h'bt*, whereas the corresponding phrase in Nf represents HT *yd'nym*, "wizards" (RSV). See also 20:6 and the note to our present verse in Nf.

⁷⁰See *b. Sanh.* 65b (445), which explains that a *yidde'oni* (cf. HT: *hyd'nym*, "wizards") "is one who places the bone of *yidoo'* in his mouth and it speaks of itself." According to the note in the Soncino edition of this text, Rashi takes *yidoo'* to be the name of a beast, while Maimonides regards it as the name of a bird.

⁷¹Onq.: "one who is a scholar of the Law." See Grossfeld, 1988, 40–41, and n. 16.

⁷²Lit.: "honor the face of." In translating HT *whdrt pny*, "you shall honor the face of," Onq. renders the verb *hdr* by its Aramaic cognate, while Ps.-J. and Nf use the verb *yqr*, "honor."

⁷³*Sifra*, *Kedoshim*, Perek 7,12 (p. 91a); *b. Qidd.* 32b (159). Onq. translates the underlying Heb. *zqn*, "old man," literally as *sb'*.

⁷⁴*w'rwrm 'yn*. See Introduction, p. 119, no. 29.

⁷⁵In the light of Ps.-J.'s understanding of the rest of the verse (see n. 77), we translate *gywr'* as "proselyte" rather than "stranger."

⁷⁶= Nfmg, Onq., HT; Nf: "settles down."

⁷⁷I.e., when he is well known to you as a proselyte. Cf. *Sifra*, *Kedoshim*, Perek 8,1 (p. 91a); *b. Yeb.* 46b (307). Ps.-J.'s idiom *w'ythzq 'ymkwn*, "and is well known among you," corresponds to the idiom *bmwhzq lk* used in the texts from *Sifra*, and *b. Yeb.* just referred to. Cf. Jastrow, 445; J. Levy 1, 247–248.

⁷⁸*Sifra*, *ibid.*, 8,2 (p. 91a) and *b. B. Mez.* 58b (348) record the kind of harsh words that one might say to a proselyte. See Ps.-J. Exod 22:20; Deut 23:17.

shall be to you as the native among you; you shall love him as yourself, *so that what you hate for yourself you will not do to him*,⁷⁹ for you were dwellers⁸⁰ in the land of Egypt. I am the Lord your God. 35. You shall not act falsely in judgment,⁸¹ in the measure of summer or winter,⁸² in weight and in measure, *in heaping up and in leveling off*.⁸³ 36. You shall have true scales, true weights,⁸⁴ true measures,⁸⁴ and true kistas.⁸⁵ I am the Lord your God who brought you out *redeemed* from the land of Egypt. 37. You shall observe all my statutes and all my ordinances,⁸⁶ and do them. I am the Lord.”

CHAPTER 20

1. The Lord spoke to Moses, saying: 2. “Speak to the children of Israel: ¹ ‘Any young man or any old man ² from the family of the children of Israel ³ <or from the strangers who will sojourn in Israel> ⁴ who sacrifices ⁵ any of his offspring to Molech to be burned by fire, ⁶ shall surely be put to death. The people of the house of Israel ⁷ shall condemn him to stoning. 3. I will take time to occupy myself ⁸ with

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⁷⁹See 19:18 and n. 35.

⁸⁰= Onq.; Nf, HT: “strangers.”

⁸¹Lit.: “in the orders of judgment.” See 19:15 and n. 24.

⁸²*b. B. Mez.* 61b (366); *b. Bat.* 89b (369). These texts explain that our present verse forbids measuring land for one in summer and for another in winter. In his commentary on *B. Mez.*, Rashi explains that when brothers divide a legacy of land, the portion of one may not be measured in summer and that of the other in winter, because the measuring cord expands in winter and shrinks in summer. See also *Sifra*, *Kedoshim*, Perek 8,6 (p. 91a), which takes HT *mdh*, “measure,” to refer to the measurement of land.

⁸³I.e., in leveling off (*bmḥq*) the contents of a vessel used for measuring. *b. B. Bat.* 89b (368) declares that the implement (*mḥq*) used to level off the contents of a measure should not be too light (because this would cause loss to the seller) nor too heavy (because this would cause loss to the buyer). See also *Sifra*, *ibid.*, which records one opinion which states that HT *mśwrh*, “a measure of capacity,” means a measure for leveling off (*mḥwq*).

⁸⁴= Onq.

⁸⁵Gr.: *xestēs*. See Ps.-J. Exod 30:24 and n. 23 to that verse in Maher, 1994, 248.

⁸⁶Lit.: “all the orders of my judgments”; = Nf. See Introduction, p. 119, no. 26.

Notes, Chapter 20

¹*Ed. pr.* adds “saying.”

²See Nfmg. On Ps.-J.’s rendering of HT “any man,” see Introduction, p. 118, no. 21.

³See 17:3 and n. 2 to that verse.

⁴Omitted in Lond. and *ed. pr.* through homoioteleuton. On the translation of the Hebrew idiom *hgr hgr*, “the stranger who sojourns,” in the Targums, see Ohana, 1974, 325, n. 3.

⁵Lit.: “who causes to pass”; Onq., HT: “who gives.” Compare Nf, and see B. B. Levy, 1987, 2, 24.

⁶See Lev 18:21 (HT), which condemns the sacrificing of children *by fire* to Molech. See also Deut 12:31; 18:10, where the practice of sacrificing human beings by fire is condemned. In our present verse Ps.-J., and Ps.-J. alone among the Targums, clarifies that “giving” children to Molech means sacrificing them *by fire*. See also *Sifra*, *Kedoshim*, Parashah 10,3 (p. 91a); *b. Sanh.* 64b (438–439).

⁷= Onq.; Nf, HT: “the people of the land.” See also 20:4.

⁸*Sifra*, *Kedoshim*, Parashah 10,5 (p. 91b). See 17:10 and nn. 17–18 to that verse.

that man, and I will blot him out from among his people, because he gave of his offspring⁹ to *idol worship*,¹⁰ defiling my sanctuary and profaning¹¹ my holy name. 4. And if the people of the *house of Israel* shut¹² their eyes to that man when he gives of his offspring to *idol worship*, and do not¹³ put him to death, 5. I will *take time to occupy myself* with¹⁴ that man and with his family *that covers up for him*,¹⁵ so that they may be chastened by sufferings.¹⁶ As for him, I shall blot him out, as well as all who go astray after him by going astray after *idol worship*, from among their people. 6. And a man¹⁷ who goes astray¹⁸ after necromancers *those who summon up the dead, and those who consult the bone of yidoa*,¹⁹ going astray after them, I shall *take time to occupy myself*²⁰ with that man, and I shall blot him out by a *premature death*²¹ from among his people. 7. You shall sanctify yourselves and be holy in your bodies²² so that I may accept your prayers with favor.²³ I am the Lord who sanctifies you.²⁴ 8. You shall observe my statutes and do them. I am the Lord who sanctifies you. 9. If a young man or an old man² curses²⁵ his father or his mother by the explicit Name²⁶ he shall be put to death by stoning;²⁷ because he cursed his father or his mother he deserves death.²⁸ 10. A man who commits adul-

Notes, Chapter 20

⁹Lit.: "his seed"; = Onq., HT. Nf: "his children." See also v. 4.

¹⁰Onq., HT: "to Molech." Ps.-J. (see also Nf) makes it clear that one is to be condemned for offering a sacrifice not only to Molech but also to any other deity. See the debate in *b. Sanh.* 64a–b (437–439). Cf. also 20:4 and 5.

¹¹*lps*; Nf: *lmps(h)*; Onq.: *lhl*. See 18:21 and n. 27 to that verse.

¹²Ps.-J. and Onq. translate the Hebrew root *l'm* (Hif.), "hide," by *kbš*, lit., "press down," while Nf uses *ksy*, "hide."

¹³Lit.: "so as not to."

¹⁴*Sifra*, *Kedoshim*, Parashah 10,13 (p. 91b). See 20:3 and 17:10, with nn. 17–18 to this latter verse.

¹⁵Ps.-J.'s idiom *mhpyn 'lwy* corresponds to the formula *mhpym(n) 'tyw* used in the texts from *Sifra* and *b. Shebu.* referred to in the next note.

¹⁶*Sifra*, *Kedoshim*, Parashah 10, 13–14 (p. 91b); *b. Shebu.* 39a (237–238). These texts state that although the sinner himself is put to death, his family is punished only through sufferings. Ps.-J.'s word for "sufferings" (*yyswry*) is the Aramaic cognate of the word (*yyswrym*) used in the *Sifra* text just referred to.

¹⁷*br ns*; see also *br ns* later in this verse. See Introduction, p. 119, no. 24.

¹⁸*ysty*; Nf: *tsty*; Onq.: *ytyny*. See 19:4 and n. 3 to that verse.

¹⁹See 19:31 and the notes to that verse.

²⁰See 17:10 and nn. 17–18 to that verse.

²¹Lit.: "with the plague (*bmwn*)."²² Ps.-J. explains that HT "I will cut him off (*whkrtv 'tw*)" means cutting off by "premature death." We choose "premature death" as a translation of *mwn* in the light of *b. M. Qat.* 28a (182): "If one dies (under) 50 years (old) that is *kareth*." Cf. *Sifre Num.* 125 (Horowitz, 161): "*kareth* is death." See also below, vv. 17, 18, 19, 20; 22:3; 23:29, 30 etc.

²²The reference is to the duty of washing of one's hands before prayer. See next note. Cf. 21:6 (Ps.-J.), which says that the priests must be holy in *their bodies*.

²³Cf. *b. Ber.* 14b–15a (86): "If one desires to accept upon himself the yoke of the kingdom of heaven . . . he should wash his hands . . ." The biblical text quoted in the *Berak.* passage is Ps 26:6. Rabbinic literature does not link the duty of washing one's hands before prayer with our present verse in Leviticus; cf. Schmerler, 1935, 153. The idiom "to be accepted with favor" which is used in our present verse with reference to prayer, is frequently used with reference to sacrifices; cf., e.g., Ps.-J. Lev 1:9, 12, 17; 2:2, 9; 3:5.

²⁴HT: "I am the Lord your God." Ps.-J.'s phrase is probably due to the influence of 20:8.

²⁵= Onq. Compare Nf, and see the note to our present verse in Nf.

²⁶*Sifra*, *Kedoshim*, Perek 9,6 (p. 91b). See Ps.-J. Exod 21:17 and n. 39 to that verse (Maher, 1994, 222).

²⁷*Sifra*, *ibid.*, 9,10 (p. 92a); *m. Sanh.* 7,4. See also 20:10, 11, 12, 13, 15, 16, where Ps.-J. specifies that the penalty to be inflicted is death by stoning.

²⁸Or: "he is to be condemned to death." = Onq. Nf, HT: "his blood is upon him." See also Ps.-J., Onq. 20:11, 12, 27. Cf. v. 16 below, where Ps.-J. differs slightly from Onq.

tery with a woman *who is betrothed* to a man, *or*²⁹ who commits adultery with his neighbor's *married* wife, the adulterer and the adultress shall be put to death; *in the case of the married woman, by strangulation*³⁰ *with a scarf of coarse material within one of soft material*,³¹ *and in the case of the betrothed maiden, by stoning*.³² 11. A man who has sexual intercourse with his father's wife, *whether she is his mother or another*,³³ *has dishonored*³⁴ his father's nakedness; both of them shall be put to death; *they deserve death by stoning*.³⁵ 12. If a man has sexual intercourse with his daughter-in-law, both of them shall be put to death; they have committed a perversion;³⁶ *they deserve death by stoning*. 13. If a man lies with a male as one lies with a woman the two of them have committed an abomination;³⁷ they shall be put to death *by stoning*. 14. <If a man> marries a woman and her mother, it is *prostitution*.³⁸ They shall be burned by fire, both he and they, *by pouring (molten) lead into their mouths*,³⁹ that there may be no *prostitution* among you. 15. If a man has sexual relations with a beast, he shall be put to death *by stoning*;⁴⁰ and you shall kill the beast *with a pole*.⁴¹ 16. If a woman approaches any beast to *derive pleasure*⁴² from it, you shall kill the woman *by stoning*⁴³ and the beast by *clubbing*;⁴⁴ they shall be put to death; *they deserve the death sentence*.⁴⁵ 17. If a man *has sexual relations with his sister*, the daughter of his father or the daughter of his mother, and he *dishonors*⁴⁶ her nakedness and she *dishonors*⁴⁷ his nakedness,

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²⁹ = LXX; Nf, Pesh. "and."

³⁰ *Sifra, Kedoshim*, Perek 9,10 (p. 92a); *m. Sanh.* 7,4; *b. Sanh.* 52b (356).

³¹ *m. Sanh.* 7,3. See Ps.-J. Exod 21:15 and nn. 34–35 to that verse (Maher, 1994, 222).

³² *m. Sanh.* 7,4; *b. Sanh.* 51b (346). These sources do not quote our present verse in support of the halakic ruling that a man who has intercourse with a betrothed woman is to be stoned. The text from *b. Sanh.* refers to Deut 22:23–24. See Itzhaky, 1982, 268–269; Maori, 1983, 238.

³³ "Another" refers to the wife of his father, who is not his mother. Cf. *Sifra, Kedoshim*, Perek 9, 12 (p. 92a).

³⁴ = Nfmg. Omitted in Nf. See 18:6 and n. 11 to that verse.

³⁵ *Sifra, Kedoshim*, Perek 9,12 (p. 92a).

³⁶ *tbl'*; = Onq.; Nf: *mrhgh*, "an abomination"; HT: *tbl*. See also 18:23.

³⁷ *twy'bt'*; = Onq.; Nf: *mrhgh*, "an abomination." HT: *tw'bh*. See 18:22 and n. 28 to that verse.

³⁸ *znw*; Nf.: *mrhgh*, "an abomination"; Onq.: *'st ht'yn*, "a sinful plan"; HT *znh*, "wickedness" (RSV). In the second occurrence of *znh* in this verse, Ps.-J. and Onq. each translate it as on the first occasion, but Nf agrees with Ps.-J. and uses *znw*. See 18:17 and n. 20 to that verse.

³⁹ *m. Sanh.* 7,2.

⁴⁰ *Sifra, Kedoshim*, Perek 10,1 (p. 92b); *b. Sanh.* 54b (368).

⁴¹ Or: "club"; cf. Jastrow, 1329; J. Levy, 2, 366. Ps.-J. assigns death *by stoning* to the man and death *by clubbing* to the beast, because HT says of the man "he shall be put to death," and of the beast "you shall kill the beast." Ps.-J. took the different verbs to refer to different punishments. Cf. Gronemann, 1879, 43–44; Schmerler, 1935, 154. We know of no source for Ps.-J.'s interpretation. According to *Sifra* (ibid.) and *m. Sanh.* 7,4, the beast is to be stoned.

⁴² *lmthny'*. Onq. (lit.): "to let it prevail over her." See 18:23 and n. 30 to that verse.

⁴³ *Sifra*, ibid., 10,3 (p. 92b); *m. Sanh.* 7,4.

⁴⁴ Lit.: "with a pole." See n. 41. Ps.-J.'s interpretation of this verse runs parallel to his interpretation of the preceding one.

⁴⁵ *dyn qtl' hyybyn*; Onq.: *qtl' hyybyn*. See 20:9 and n. 28.

⁴⁶ = Nfmg.; Onq., Nf, HT: "sees."

⁴⁷ Nf, Onq., HT: "sees." See preceding note.

it is a disgrace.⁴⁸ For before the Law was given to the world, I did a favor⁴⁹ for the ancients so that the world might be filled by them.⁵⁰ But since the Law has been given to the world everyone who acts thus shall be blotted out by a premature death,⁵¹ and their kinsfolk will see their misfortune. Because he dishonored⁵² the nakedness of his sister he shall incur his guilt. 18. If a man has sexual relations with a woman during her menstrual period and dishonors her nakedness, he has dishonored⁵³ the source of the blood of her uncleanness, and she has dishonored the source of her blood; both of them shall be blotted out by a premature death⁵¹ from among their people. 19. You shall not dishonor the nakedness of your mother's sister or of your father's sister, for that is dishonoring one's close relative; they shall bear their guilt, they shall come to an end by a premature death.⁵¹ 20. If a man has sexual relations with his paternal uncle's wife⁵⁴ he has dishonored the nakedness of his uncle; they shall incur their guilt; they shall come to an end by a premature death;⁵¹ they shall die childless.⁵⁵ 21. If a man marries the wife of his brother while the latter is alive,⁵⁶ it is an abomination;⁵⁷ he has dishonored his brother's nakedness; they shall be childless. 22. And you, congregation of Israel,⁵⁸ you shall observe all my statutes, and all my ordinances, and do them, that the land into which I am bringing you to dwell may not vomit⁵⁹ you out. 23. You shall not walk according to the customs⁶⁰ of the nations that I am banishing from before you. Because they did all these abominations my Memra has abhorred them. 24. And I said to them:⁶¹ "Be careful⁶² of these abominations that you may inherit their land; and I will give it to you to possess, a land producing⁶³ milk and honey. I am the Lord

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⁴⁸ gnyy; Onq.: qln; "shame, disgrace." HT *h*sd is here interpreted according to its less common meaning, "disgrace." See Grossfeld, 1988, 43, and n. 8.

⁴⁹ HT *h*sd is now given its more usual meaning, "favor, kindness." See preceding note.

⁵⁰ *Sifra*, *Kedoshim*, Perek 10,11 (p. 92b); *b. Sanh.* 58b (397); *j. Yeb.* 11,11d. These texts quote Ps 89:3(2), "thy steadfast love was established forever ('wlm *h*sd ybnh)," to support the midrash that God showed favor (*h*sd) to Cain by allowing him to marry his sister. See Ps.-J. Gen 4:2 and n. 3 to that verse.

⁵¹ *mwtn*; cf. 20:6 and n. 21.

⁵² Onq. translates HT *glh* (Pi.), "uncover," by its Aramaic cognate, while Nf and Ps.-J. employ the verb *bzy*, "dishonor." See also 20:18 (twice), 19, 20, 21. Cf. 18:6 and n. 11 to that verse.

⁵³ = Nfmg; Nf: "profaned"; Onq.: "uncovered (*gly*)"; HT: "made naked." In the following verse Ps.-J. and Onq. each render the same Hebrew verb as they do in our present verse, and Nf agrees with Ps.-J. in using "dishonor."

⁵⁴ *h*bwv. Onq.: *h* 'bwhy; Nf.: *h*bybth. HT: *ddtw*. See 18:14 and n. 18 to that verse.

⁵⁵ Lit.: "so that they shall die"; = Nf, Onq. (Sperber).

⁵⁶ One could conclude from Ps.-J. that a man may marry the wife of his brother after the latter's death, even if the brother had children. According to the halakah, however, a man may marry his deceased brother's wife only if the brother had no children. Cf. *Sifra*, *Kedoshim*, Perek 11,8 (p. 93a). See Deut 25:5-10.

⁵⁷ *mrh*q'(h); = Nf, Onq.; HT: *ndh*, "impurity" (RSV).

⁵⁸ See 18:26.

⁵⁹ *tplwt*; = Nf; Onq.: *trwqn*; HT: *iqy*. See 18:25 and n. 32 to that verse.

⁶⁰ *nymwsgy*. See 18:3 and n. 3 to that verse.

⁶¹ = HT: "to you."

⁶² See 18:30, where Ps.-J. makes a similar addition.

⁶³ = Onq. See Ps.-J. Exod 3:8 and n. 16 to that verse (Maher, 1994, 168).

your God, who set you apart from the peoples.” 25. You shall therefore set apart the beast *that may be eaten* from one *that is unfit for eating*,⁶⁴ the bird *that is unfit for eating* from one *that may be eaten* and you shall not make yourselves abominable by a beast *that has been mauled by a wild animal*,⁶⁵ or by a bird *that has been mauled by a hawk*, or by anything with which the earth swarms, which I have set apart for you because of *their* uncleanness, 26. You shall be holy *before me*, for I the Lord am holy, *who chose you* and set you apart from the peoples, *so that you might worship before me*.⁶⁶ 27. A man or a woman who is a conjurer or a necromancer⁶⁷ shall be put to death; they shall be stoned with stones; *they deserve death*.”

CHAPTER 21

1. The Lord said to Moses: “Say to the priests, the *male*¹ children of Aaron, *that they keep themselves apart from uncleanness*. Thus you shall say to them: ‘None shall defile himself for *a man who has died*² among his people, 2. except for *the wife*³ who is close to *his body*, for his mother, his father, his son, his daughter, and his brother; 3. also for his virgin sister who is close to him, who is not *betrothed*⁴ nor as yet married to a man, for her he may defile himself. 4. A husband shall not defile himself for *his wife*, except when *she is lawful*⁵ for him;⁶ but for his relatives

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⁶⁴According to *Sifra*, *Kedoshim*, Perek 11,19 (p. 93b), the biblical text is referring to animals that are clean in themselves but may be rendered unfit for eating through faulty slaughtering. See also *Sifra*, *Shemini*, Perek 12,7 (p. 57a-b) to Lev 11:47. Cf. also Rashi to our present verse and to 11:47 and Ps.-J. 11:47.

⁶⁵*m. Hul.* 3,1.

⁶⁶= Onq. Cf. *Sifra*, *Kedoshim*, Perek 11,22 (p. 93b). See Grossfeld, 1988, 44–45, and n. 17.

⁶⁷Lit.: “in whom there is conjuring (*bydyn*; = Onq.) or necromancy (*zkwrrw*; Onq.: *dkwrrw*).” See 19:31 and nn. 68 and 69 to that verse.

Notes, Chapter 21

¹*Sifra*, *Emor*, Parashah 1,1 (p. 93b); *m. Sotah* 3,7; *b. Sotah* 23b (117); *Qidd.* 35b (172); 77a (394). According to these texts the daughters of priests may defile themselves through contact with the dead.

²*br nš dmyt*; Nf, Nfmq: *np(y)š dmyt*, “a person who has died”; Onq.: *myt*, “(one who is) dead, a corpse”; HT: *npš*, lit., “a soul, a person.” See 19:28 and n. 56 to that verse.

³*Sifra*, *Emor*, Parashah 1,4 (p. 93b); *b. Yeb.* 22b (132); 90b (616).

⁴Ps.-J. is in accord with the view of R. Jose and R. Simeon in *b. Yeb.* 60a (400), but against *Sifra*, *Emor*, Parashah 1,12 (p. 94a) and *j. Yeb.* 6, 7c, which state that “near him” of HT includes a sister who is betrothed. Rashi in his commentary on our present verse accepts this latter view. See Gronemann, 1879, 130–131.

⁵Or: “fit, *kšr*.” The same word is used in Tg. Zech 3:5 to refer to a wife who is suitable for a priest. The corresponding Hebrew word (*kšy/rh*) is used in the texts from *Sifra* and *b. Yeb.*, mentioned in the next note, to refer to a wife who fulfills the conditions for becoming the lawful wife of a priest. See, e.g., *m. Qidd.* 4,4–7, which deals with those who are allowed to marry a priest. See also below, v. 14.

⁶*Sifra*, *Emor*, Parashah 1,15 (p. 94a); *b. Yeb.* 22b (132).

who perform the duties laid down by⁷ his people, for these he may profane himself. 5. They shall not make a mark⁸ between their eyes,⁹ nor a mark on their heads,¹⁰ and they shall not cut the edges¹¹ of their beards, or make any wound in their flesh. 6. They shall be holy before their God and not profane¹² the name of their God, for they offer the offerings of the Lord, the oblation¹³ of their God; therefore they must be holy in their bodies.¹⁴ 7. They shall not marry a woman who prostitutes herself¹⁵ in harlotry, nor one who was born of disqualified (parents);¹⁶ and they shall not marry a woman divorced either by her husband or by her husband's brother;¹⁷ for he is holy before his God. 8. You shall regard the priest as holy, for he offers the offering of your God; he shall be holy to you and you shall not profane him, for I the Lord who sanctify you am holy. 9. If the betrothed¹⁸ daughter of a priest profanes herself by prostituting herself in harlotry while she is still in¹⁹ her father's house and plays the harlot, she shall be burned with fire. 10. The high²⁰ priest who has been exalted above his brothers,²¹ upon whose head the anointing oil has been poured, and who has been ordained,²² to put on the vestments, shall not let the hair of his head grow long,²³ nor rend his vestments at the time of his

Notes, Chapter 21

⁷Lit.: "the deeds of." The reference is to the customary rites to be performed for the dead. Cf. *Sifra*, *Emor*, Parashah 1,16 (p. 94a).

⁸*l' yršmw*; Nf: *l' yršmw rws̄m*. In an article in *Sinai*, 59 (1965) 117, and in his edition of *Pseudo-Jonathan* (1984–85, 2, 176, n. 2) Rieder claims that Ps.-J. originally had the same reading as Onq. (lit.: "you shall not pluck out"). The present reading in Ps.-J. is due to a scribal error. Rieder's proposal is difficult to accept, especially in view of the fact that Nf has essentially the same reading as Ps.-J. Compare the translation of Deut 14:1 in Nf and Ps.-J.

⁹*Sifra*, *Emor*, Perek 1,2-3 (p. 94a); *b. Qidd.* 36a (175–176).

¹⁰Because of the apparent repetition in HT *l' yqrh̄h qrh̄h*, "they shall not shave smooth," Ps.-J. concludes that the text refers to two marks, one between the eyes and one on the head.

¹¹*wmn*; Nf: *swmt*; Onq.: *pt*; HT: *p't*. See 19:27 and n. 54 to that verse.

¹²*ypswn*; = Nf; Onq.: *yhlw*; HT: *yhlw*. See also 21:9a, 12, 15, 23. See Introduction, p. 119, no. 25.

¹³*tyqrwb̄t*; Onq.: *qwrbn*; LXX: "gifts"; Nf, HT: "bread." Ps.-J. and Onq. (and LXX) avoid the anthropomorphic idea of "the bread of God." See also 21:8, 17, 21, 22; 22:25, where Onq. and Ps.-J. replace HT "bread" with "offering."

¹⁴In 20:7 Ps.-J. specified that all Israelites must be holy in their bodies when they pray. He now applies the same norm to the priests who are to offer sacrifice.

¹⁵*mt'y*; lit.: "goes astray"; = Onq.; Nf: *t'wh*. HT: (*'sh*) *znh*, "a prostitute." The Aramaic root *t'y*, which has the basic meaning of "go astray," is often used with reference to prostitution. See, e.g., 21:9 and 14, and cf. Ps.-J. Gen 38:21 and n. 15 to that verse in Maher, 1992, 129. For a discussion on the meaning of *znh*, "harlot" (RSV), in our present verse, see *Sifra*, *Emor*, Parashah 1,7 (p. 94a); *m. Yeb.* 6,5; *b. Yeb.* 61b (409).

¹⁶I.e., born of parents who cannot legitimately become members of a priestly family; cf. *b. Qidd.* 77a (396), 77b (399). See also below, v. 14.

¹⁷*Sifra*, *Emor*, Perek 1,10 (p. 94b); *b. Yeb.* 24a (143); 92a (627); *Qidd.* 78a (400).

¹⁸*Sifra*, *ibid.*, 1,16 (p. 94b); *b. Sanh.* 51a-51b (344–347); *j. Sanh.* 7, 24b. Cf. Gronemann, 1879, 133–134.

¹⁹Lit.: "with." Ps.-J. takes HT *t* (*signum accusativi*) to mean "with." With Ps.-J.'s interpretation of HT "(she) profanes her father" (RSV), compare Onq. See Grossfeld, 1988, 4, 6, and n. 5.

²⁰*b. Hor.* 12b (91).

²¹See *Sifra*, *Emor*, Parashah 2,1 (p. 94b); *b. Yoma* 18a (77); *Hul.* 134b (766); *Hor.* 9a (59).

²²Lit.: "who has offered his offering"; = Onq. See 8:33 and n. 37 to that verse.

²³= Onq. See 10:6 and n. 14 to that verse.

affliction.²⁴ 11. He shall not go in where there is²⁵ any dead *man*;²⁶ he shall not defile himself (even) for his father or for his mother. 12. He shall not go out of the sanctuary and he shall not profane the sanctuary of his God because the²⁷ anointing oil of his God is upon him. I am the Lord. 13. He shall marry a woman who has the signs of her virginity.²⁸ 14. A widow, or one who has been divorced, or one who was born of disqualified (parents),²⁹ or one who prostitutes herself²⁹ in harlotry, these he shall not marry. But he shall take to wife a *qualified*³⁰ virgin from the daughters of his people, 15. that he may not profane his offspring among his people, for I, the Lord, sanctify him.” 16. The Lord spoke to Moses, saying: 17. “Speak to Aaron, saying: ‘No man from among your sons throughout the descendants of their generations who has a blemish shall be qualified³¹ to offer the offering of his God. 18. For no one who has a blemish shall draw near: a man blind or lame, or one whose nose is defective,³² or whose hip is dislocated,³³ 19. or a man who has a broken leg or a broken arm, 20. or one whose eyebrows hang down,³⁴ covering his eyes,³⁵ or one who has no hair on his eyebrows,³⁶ one who has on his eyes a cataract³⁷ in which white is mixed with black;³⁸ one who is full of dry eruptions,³⁹ one who is full of Egyptian lichen,⁴⁰ or one whose testicles are swollen or crushed.⁴¹ 21. No man, a priest, of the offspring of Aaron the priest, who has a blemish shall be qualified³¹ to offer the offerings of the Lord; since he has a blemish, he shall not be qualified³¹ to offer the offering of his God. 22. However, he may nourish

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²⁴I.e., at the time of bereavement. Cf. *Sifra, Emor*, Parashah 2,3 (p. 94b).

²⁵Lit.: “he shall not go in to.”

²⁶*br nš dmyt*; Nf: *npš dmyt*; Onq.: *npšt myt*; HT: *npšt mt*. See 21:1 and n. 2.

²⁷Lond. and ed. *pr.* omit the translation of HT *nzr*, “consecration” (RSV).

²⁸Nf: “who has (lit.: ‘in’) the evidence (of her virginity).” Onq.: “who is a virgin (lit.: ‘in the signs of her virginity’);” = HT (*bbtwlyh*). See the note to this verse in Nf. See Deut 22:14, 15, 17, where Ps.-J. agrees with Nf in translating HT *btwlym*, “the signs of virginity,” as “the evidence of virginity.” For a debate on the meaning of HT “who is a virgin” in our present verse, see *Sifra, Emor*, Parashah 2,7 (p. 94b); *b. Yeb.* 59a (394–395). See further Gronemann, 1879, 131; Schmerler, 1935, 161; Itzhaky, 1982, 284.

²⁹See 21:7.

³⁰Or.: “fit, permitted (*mykšr*).” See 21:4 and n. 5.

³¹Or.: “fit (*ytkšr*).” See preceding note.

³²Lit.: “one who is smitten in the nose.” On the meaning of the underlying HT *hrm* (*harum*), “one who has a mutilated face” (RSV), see *Sifra, Emor*, Parashah 3,7–8 (p. 95a); *m. Bek.* 7,3; *b. Bek.* 43b (294).

³³*Sifra*, *ibid.*, 3,9 (p. 95b). Cf. also *b. Bek.* 40b (263).

³⁴*m. Bek.*, 7,2; *Sifra, Emor*, *ibid.*, 3,12 (p. 95b).

³⁵Cf. Nf, V, N. See Rashi on our present verse: “the hair of whose eyebrows is so long that it lies (over his eyes).”

³⁶Cf. Nf, V, N, Pesh., and the *Aruch* under *gbn* (see Diez Macho, *Biblia Polyglotta Matritensis*, 3, 218). See the note to this verse in Nf, and cf. Seligsohn, 1858, 30.

³⁷*hlzwn*. Cf. Nf, Nfmg 1 and 2, V, N. Onq.: *hylyn*. On the meaning of the word *hlzwn* used (with variations in spelling) in the Pal. Tgs., see the note to this verse in Nf and the reference there to Le Déaut.

³⁸Cf. *Sifra, Emor*, Parashah 3,13 (p. 95b); *m. Bek.* 6,2.

³⁹Cf. *Sifra*, *ibid.*, 3,15 (p. 95b); *b. Bek.* 41a (272).

⁴⁰*hzzyt*. On the identification of this skin disease, see Preuss, 1911 and 1971, 398.

⁴¹*Sifra*, *ibid.*; *m. Bek.* 7, 5; *t. Bek.* 5,4 (Zuckerman, 539). Ps.-J. seems to combine the different views attributed to R. Ishmael and R. Akiba in the texts just listed. Cf. Itzhaky, 1982, 286. See also the note to our present verse in Nf.

himself⁴² with the remainder⁴³ of the offerings of his God,⁴⁴ whatever is left over of the most holy things and of the holy things. 23. But he shall not go in behind the veil, nor shall he come near the altar, for he has a blemish; he shall not profane my sanctuaries, for I am the Lord who sanctify them.” 24. And Moses spoke to Aaron and his sons and to all the children of Israel.

CHAPTER 22

1. The Lord spoke to Moses, saying: 2. “Tell Aaron and his sons to keep away from¹ the holy things of the children of Israel, which they consecrate *before* me, lest they profane my holy name. I am the Lord. 3. Say to them: ‘*Be careful*² throughout your generations: If any man from among all your *sons* approaches the holy things which the children of Israel consecrate *before* the Lord while he is unclean that *man* shall be blotted out *by a premature death*³ from before me. I am the Lord. 4. A *young man or an old man*⁴ of the offspring⁵ of Aaron who is afflicted with leprosy, or has a discharge, may not eat of the holy things until he is cleansed. Anyone who touches anything made unclean (by the corpse) of *a man*,⁶ or a man who has an emission of semen, 5. or a man who touches any swarming thing by which he is made unclean, or a *dead*⁷ man by whom he is made unclean—and so for any uncleanness (one may contract) *during one’s life*⁸—6. *the man, a priest*,⁹ who

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⁴²Nf, Onq., HT: “he may eat.”

⁴³*Sifra*, *Emor*, Perek 3,9 (p. 95b); *m. Zebah*. 12,1; *b. Zebah*. 102a (492). By allowing a blemished priest to eat only of the remainder of the offerings, Ps.-J. is against the texts just referred to which give the blemished priest a right to a share in the actual offerings. Cf. Schmerler, 1935, 165; Itzhaky, 1982, 287–288. See also Ps.-J. 6:18 (11), which, like HT, gives every male descendant of Aaron (thus including blemished males) a right to a share in the offerings.

⁴⁴Lond. reads “of God” by mistake.

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¹Lit.: “to separate themselves from”; = Nfmg, Onq.; Nf: “to be careful about (*wyzdhrwn*).” LXX: “take heed to.” Ps.-J., Nfmg, and Onq. render the Hebrew root *nzt*, “keep away from” (RSV), by *prš*. See also *Sifra*, *Emor*, Parashah 4,1 (p. 96a). Rashi explains that the biblical verse warns the priests to keep away from the holy things during the time of their uncleanness. See 22:3. Cf. the note to our present verse in Nf. See also 15:31 and n. 42 to that verse.

²Ps.-J. adds the verb *zhr* (Ithpe.), which Nf had used in the preceding verse.

³See 20:6 and n. 21 to that verse.

⁴See Introduction, p. 118, no. 21.

⁵Lit.: “seed”; = Onq., HT; Nf: “the sons.”

⁶Lit.: “any uncleanness of a man.” Ps.-J. renders HT *tm’ npš*, “unclean through contact with the dead” (RSV), as *sw’bt br nš*. Onq. and Nf translate the Hebrew idiom by its Aramaic cognate. Nf adds *br nš*, thus making it clear that the text is referring to the corpse of a man. See also some versions of Onq., which add *d’ynš*, “of a man.” See the Apparatus in Sperber. On the translation of HT *npš* in the Targums, see Introduction, p. 119, no. 24.

⁷*Sifra*, *Emor*, Perek 4,4 (p. 96b).

⁸*Sifra*, *ibid.*, takes HT “whatever his uncleanness” to include a man or woman who has an emission, menstruation, or the uncleanness of childbirth.

⁹This addition is unnecessary, since the whole chapter treats of priests.

touches any such shall be unclean until evening and shall not eat of the holy things unless he has bathed his body in *forty seahs* of water. 7. When the sun has set he shall be *qualified*¹⁰ (to eat them); and afterwards he may eat of the holy things, for they are his nourishment. 8. He shall not eat an animal that died or was killed (by beasts), becoming unclean by it. I am the Lord. 9. They shall keep the charge of my *Memra* lest they incur guilt because of it and die *in a glowing fire*¹¹ for having profaned it. I am the Lord who sanctify them. 10. No lay person shall eat of a holy thing. An *Israelite*¹² *who is* sojourning with a priest, or a hired servant, shall not eat of a holy thing. 11. But if a priest acquires a *foreign man*¹³ by purchase, the latter may eat of it; and those who *were brought up*¹⁴ in his house may eat of his food. 12. If a priest's daughter is *given in marriage* to a layman she shall not eat of the *offering of separation* of the holy things. 13. But if a priest's daughter is a widow or divorced,¹⁵ and has no *child*¹⁶ *from him*, and returns to her father's house as *in the days of her youth, because she is not awaiting (the decision of) her brother-in-law*¹⁷ *and is not pregnant*,¹⁸ she may eat of her father's food. However, no lay person may eat of it. 14. If an *Israelite*¹⁹ man eats of a holy thing unwittingly, he shall add a *fifth of its value*²⁰ to it, and give the holy thing to the priest. 15. They²¹ shall not profane the holy things of the children of Israel which they set apart for *the name of*²² the Lord, 16. lest sins requiring *their* guilt offerings *befall them*²³ when they eat their holy things *while unclean*;²⁴ for I am the Lord who sanctify them.”

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¹⁰Or: “fit” (*ytkšr*). See 21:14, 17 and nn. 30–31 to these verses.

¹¹Cf. *b. Sanh.* 83a (552): “punished by death at the hands of heaven.” On the idiom “to die in a glowing fire,” see n. 2 to 16:1.

¹²*Sifra, Emor*, Perek 4,16 (p. 97a); *b. Yeb.* 70a (475); *Qidd.* 4a (9–10). See the note to our present verse in Nf (above, p. 85).

¹³*Sifra, Emor*, Parashah 5,2–3 (p. 97a). Ps.-J. translates HT *npš*, “soul, person,” by *br nš*, while Nf and Onq. render it by its Aramaic cognate. See Introduction, p. 119, no. 24.

¹⁴*mrbyyny*; = Nfmg. HT has *plyd*, “born,” which Onq. renders by its Aramaic cognate, but in the plural. Nf has a double rendering of the Hebrew word, using *trbbt*, “reared,” and *nšy*, “the men of.”

¹⁵*mytrk* = Onq. (*mtrk*’); Nf: *mšbqh*; HT: *grwšh*. See 21:7, 14, where Nf and Onq. translate HT *grwšh* as they do in our present verse, while Ps.-J. uses *mypttr*’.

¹⁶*wld*; Onq.: *br*, “a son.” Nf: *bryn*, “children,” which is also the reading in Nf. HT: *zr*’, lit., “seed.” See the note to this verse in Nf, and cf. Itzhaky, 1982, 289–290.

¹⁷I.e., awaiting her brother-in-law’s decision to marry her according to the ruling in Deut 25:5–10. Ps.-J.’s addition corresponds to *Sifra, Emor*, Perek 6,1 (97b); *b. Yeb.* 87a (589); *j. Yeb.* 7, 8b. The idiom used by Ps.-J. (*mnt’r’ yybim*) is the Aramaic equivalent of the Hebrew term (*šmrt ybm*) used in the *Sifra* and Talmud passages just referred to. See also Ps.-J. Num 27:4, where the same idiom occurs. Maori, 1983, 237–238, points out that Ps.-J.’s addition of “awaiting (the decision of) her brother-in-law” is inappropriate at this point in the verse, since it is applicable only to a widow, and not to a divorced woman. The addition would be more suitably placed earlier in the verse directly after the mention of the widow.

¹⁸See the texts from *Sifra*, *b. Yeb.*, and *j. Yeb.* referred to in the preceding note.

¹⁹*Sifra, Emor*, Perek 6,4 (p. 97b). An “Israelite man” is an Israelite other than a priest. Ps.-J. seems to take the text to refer to *terumah*, which could be eaten only by the priests; cf. Lev. 7:14, 32.

²⁰= Nfmg. See 5:16 and n. 32 to that verse.

²¹I.e., the priests.

²²= Nf; Onq.: “before.” See the note to our present verse in Nf.

²³See *Sifre, Num.* 32 (Horovitz, 38–39).

²⁴= Onq. See Grossfeld, 1988, 49, n. 8.

17. The Lord spoke to Moses, saying: 18. "Speak to Aaron and his sons, and to all the children of Israel and say to them: 'When a *young* man or an *old* man²⁵ of the house of *the family of* Israel,²⁵ or of the strangers in Israel, offers his offering for any of his votive offerings or any of his freewill offerings which are offered as a burnt offering *before* the Lord, 19. to be acceptable²⁶ on your behalf, it must be a male without blemish, from the cattle, the sheep, or the goats. 20. You shall not offer anything that has a blemish, for it will not be acceptable on your behalf. 21. When a man offers, from the herd or from the flock, a sacrifice of *holy things*²⁷ in fulfillment of an *explicit*²⁸ vow, or as a freewill offering *before* the Lord, it must, to be accepted, be perfect; there shall be no blemish in it. 22. Anything blind, or having a broken *bone*,²⁹ or *whose eyelids*³⁰ are defective,³¹ or *whose eyes are defective, having white mixed with black*,³² or that is full of dry eruptions³³ or of Egyptian lichen,³⁴ these you shall not offer *before* the Lord, and you shall not offer any of them as an offering upon the altar to *the name of*³⁵ the Lord. 23. A bull or a lamb that *has an extra testicle or is missing a testicle*,³⁶ you may make of it a freewill offering; but it will not be acceptable as a votive offering. 24. Anything that has *its testicles* bruised or crushed, or whose *member*³⁷ is mutilated, or that is castrated, you shall not offer to *the name of*³⁸ the Lord; you shall not perform *castration*³⁹ in your land. 25. Neither shall you offer as *an offering* for⁴⁰ your God any of these (animals) received from a Gentile, because there is an injury in them,

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²⁵ See 17:3 and n. 3 to that verse.

²⁶ Or: "pleasing"; = Nf, Onq. See also 22:20, 23, 25.

²⁷ = Onq., Nf.

²⁸ *m. Kinnim* 1,1 explains that *ndr*, "vow offering," the word used in our present verse (HT), is one that is offered when a person says "Lo, this shall be a burnt offering." In our present verse the Tgs. (Ps.-J., Nf, Nfmg, Onq.) translate Heb. *pl'*, the meaning of which is obscure in this context, by *prš*, "express clearly, define." See also 27:2, where Ps.-J., Nf, Nfmg, and Onq. use *prš* to translate Heb. *pl'* in a similar context, and cf. CTg E Gen 31:13, where the verb *prš* is used with *ndr*, "vow," as is the case in our present verse. Rashi explains that *lpl' ndr*, "to fulfill a vow" (RSV), in our present verse means "expressing it by speech." Cf. also the Targums (Ps.-J., Onq., Nf) of Lev 24:11, 16, where the verb *prš* is used in the context of uttering a blasphemy that *explicitly* mentions the name of God.

²⁹ *Sifra, Emor*, Parashah 7,11 (p. 98b); *m. Bek.* 6,8; *b. Bek.* 40a (263–264). These texts specify that the reference is to the bone of a foreleg or of a hind leg.

³⁰ See *Sifra, Emor*, Parashah 7,12 (p. 98b), which takes HT *ḥrwš*, "mutilated" (RSV), to refer not only to the eyelids but also to the lips and the teeth.

³¹ Lit.: "smitten." See 21:18 and n. 32 to that verse. See also later in our present verse.

³² Ps.-J.'s translation of *yblt*, "having a discharge" (RSV), or "with a wen" (NJV), in our present verse is very similar to his translation of *tblt b'ynw*, "with a defect in his sight" (RSV), in 21:20. *m. Bek.* 6, 10 refers to a *yblt* in the eye of an animal. On the meaning of this obscure term, see Preuss, 1911 (1971), 303.

³³ See 21:20, where Ps.-J. translates the same Hebrew word (*grb*) in the same way.

³⁴ See 21:20, where Ps.-J. translates the same Hebrew word (*ylpt*) in the same way.

³⁵ = Nf; *ed. pr.*, Onq., Nfmg: "before." See 22:15 and n. 22.

³⁶ The word *kwly'*, used twice in this verse by Ps.-J. and by Nfmg (see also 21:20 [V, N]), usually means "kidney." But Jastrow (620) indicates that it means "testicles" in our present context; see also J. Levy, 1, 365. See also *Aruch Completum*, sub *klyh*. Cf. Itzhaky, 1982, 295–296.

³⁷ Cf. *Sifra, Emor*, Perek 7,9 (p. 99a); *b. Bek.* 39b (258).

³⁸ = Nf; Nfmg, Onq.: "before."

³⁹ *b. Shabb.* 110b (538).

⁴⁰ Lit.: "the offering of"; = Onq.; Nf, HT: "the bread of your God." See 21:6 and n. 13 to that verse.

there is a blemish in them. *They are unfit*; they shall not be acceptable on your behalf.” 26. The Lord spoke to Moses, saying: 27. (There⁴¹ was a time⁴² when we had the benefit of your remembering in our favor the orders of our sacrifices. . . .⁴³ The ox was chosen first to recall the merit of the old man who came from the East,⁴⁴ head of the council,⁴⁵ (who) offered to your name a calf, tender and fat.⁴⁶ The lamb was chosen second to recall the merit⁴⁷ of the upright⁴⁸ one who was bound⁴⁹ upon the altar and who merited that a lamb was provided⁵⁰ in his place for a burnt offering.⁵¹ The kid goat was chosen third⁵² to recall the merit of the perfect one⁵³ who prepared dishes from kid goats and brought (them) to his father⁵⁴ and was deemed worthy of receiving the order of blessings.⁵⁵ Therefore Moses the prophet explained and said:) “My people, children of Israel, when an ox or a lamb or a kid is born naturally⁵⁶ it shall remain seven days with its mother, so that it may become known that it has not been aborted;⁵⁷ and from the eighth day on it is acceptable⁵⁸ to be offered as an offering⁵⁹ to the name of⁶⁰ the Lord. 28. My people, children of

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⁴¹For studies on the Targumic renderings of 22:27, see the note to Nf’s version of this verse (above, p. 87). See also Klein, 1980A, 1, 24–25.

⁴²Lond.: ‘d’n. *Ed. pr.*: ‘ydn; = Nf, CTg F.

⁴³There seems to be something omitted in Ps.-J. Compare Nf, Nfmg, P, V, N, CTg F. The versions of Ps.-J. printed in the Rabbinic Bibles complete the text according to the Pal. Tgs. It is possible that the MS tradition from which Lond. and *ed. pr.* derive may have omitted part of the verse by mistake. But one could also imagine that Ps.-J. never contained the missing section and that this was added in the printed editions from the Pal. Tgs. See Shinan, 1992, 28–29.

⁴⁴I.e., Abraham. The tradition that the bull, the sheep, and the goat mentioned in Lev 22:27 recall the merit of the three patriarchs is recorded in *Lev. R.* 27,9 and in *PRK* 9,9; *Tanh. B.*, *Emor* 16 (2, 94).

⁴⁵We follow Rieder and Clarke, who in their editions of Ps.-J. read *ptyr bwly*. Sokoloff (1990, 429) identifies this idiom with Greek *patrobouloi*. The Díez Macho edition of Ps.-J. reads *ptyr kwly* (= Nfmg, V), which, according to Rieder (1965, 118), should be translated as “father of all.” See also Le Déaut, 1979, *Exode et Lévitique*, 473.

⁴⁶Cf. Gen 18:7.

⁴⁷The word *mdkr*, “to recall,” is written a second time, by mistake, after “the merit.”

⁴⁸*yšyr*. The reading in *ed. pr.* (*dšyyh*) is corrupt. See, e.g., *b. Abod. Zar.* 25a (126), where Abraham, Isaac, and Jacob are called “righteous” (*yšrym*).

⁴⁹On this occasion Ps.-J., like the other Pal. Tgs. of this verse, uses the verb ‘*qd*’ with reference to the binding of Isaac. Normally Ps.-J. uses the verb *ktp* in this context. See Ps.-J. Gen 22:10 and n. 20 to that verse in Maher, 1992, 79. Our present verse is the only place where Ps.-J. uses the verb ‘*qd*’.

⁵⁰Or: “prepared” (‘*zdmn*). The same verb is used in Nfmg 2, P, V, N, and CTg F. This verb is also used (in the same context) in Gen 22:8 by Nf, P, V, N, L, but not by Ps.-J.

⁵¹Cf. Gen 22. See also Lev 9:2 (Ps.-J.) and n. 6 to that verse. The “binding of Isaac” is frequently referred to in the Targums; see n. 30 to Gen 22 (Ps.-J.) in Maher, 1992, 80.

⁵²Lond. and *ed. pr.* have: “in his stead.” We correct according to Nfmg 2, P, V, N, CTg F.

⁵³*šlm*. Cf. Ps.-J. Gen 25:27, where Jacob is described as “perfect (*šlym*) in his works.”

⁵⁴See Gen 27.

⁵⁵The same idiom (“order of blessings”) is used in Ps.-J. Gen 27:41 and 29:13, also with reference to Jacob. It occurs again in Ps.-J. Num 23:20; Deut 33:1; see also Gen 27:1 (P).

⁵⁶*Sifra*, *Emor*, Parashah 8,3 (p. 99a); *Lev. R.* 27,10; *b. Hul.* 38b (205). These texts take the idiom “is born” of HT to exclude anything that is extracted by caesarean operation.

⁵⁷*Sifra*, *Emor*, Parashah 8,3 (99a); *b. Shabb.* 135b (683); *j. Yeb.* 11, 12b. The word *npyl*, which Ps.-J. uses for “aborted,” corresponds to the word (*npl*) used in the texts from *b. Shabb.* and *j. Yeb.* just mentioned. *Sifra* uses the idiom *mḥwsr zmm*, “premature.”

⁵⁸*ytr’y*; = Onq.

⁵⁹Lit.: “to offer an offering.” See Grossfeld, 1988, 50–51.

⁶⁰= Nfmg, P, N. See 22:22 and n. 35.

Israel, just as I am⁶¹ merciful in heaven, so shall you be merciful on earth.⁶² You shall not slaughter a cow or ewe and its young⁶³ on the same day. 29. When you slaughter a freewill offering⁶⁴ to the name of⁶⁵ the Lord, you shall slaughter (it) so that it may be acceptable on your behalf. 30. It shall be eaten on the same day; you shall not leave any of it until morning. I am the Lord. 31. You shall keep my commandments and perform them. I am the Lord who gives a good reward⁶⁶ to those who keep the commandments of⁶⁷ my Law.⁶⁸ 32. You shall not profane my holy name, that I may be sanctified in the midst of the children of Israel. I am the Lord who sanctify you, 33. who brought you out redeemed from the land of Egypt in order to be your God. I am the Lord.”

CHAPTER 23

1. The Lord spoke to Moses, saying: 2. “Speak to the children of Israel and say to them: ‘(With regard to) *the time of the order of the festivals of the Lord* which you shall proclaim as holy convocations,¹ these are *the times of the order of my festivals*. 3. On six days shall work be done, but on the seventh day there shall be a sabbath *and* rest,² a holy convocation. You shall do no work; it shall be a sabbath to the Lord in every *place* where you dwell.³ 4. These are *the times of the order of the festivals of the Lord*, holy convocations which *shall be proclaimed* at their appointed times. 5. In the month of *Nisan*,⁴ on the fourteenth day of the month, at twilight, is *the time of the Passover sacrifice to the name of*⁵ the Lord. 6. On the

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⁶¹ = Lond; *ed. pr.*: “just as our Father is.” The reading in *j. Ber.* and *j. Meg.* referred to in the next note corresponds to that of Lond.

⁶² *j. Ber.* 5,9c; *Meg.* 4,75c. See also *Mek.* to Exod 15:2 (Lauterbach, 2,25); *b. Shabb.* 133b (670); *Deut. R.* 6,1; for further discussion of Ps.-J.’s version of our present verse, see McNamara, 1966A, 133–138; Diez Macho, *Neophyti I*, I, 63*; *ibid.*, IV, 37*; Shinan, 1979, 1, 7, and n. 28.

⁶³ *yth wyt brh.* See Grossfeld, 1988, 50–51, and n. 14.

⁶⁴ HT: “thanksgiving sacrifice.” The “thanksgiving sacrifice” is the type of “peace offering” most frequently mentioned in the Bible. The “peace offering” could be a “votive offering” or a “freewill offering.” See *EJ* 14, 604–605; Schmerler, 1935, 176.

⁶⁵ = Nf; Onq., CTg F: “before.” See 22:27 and n. 60.

⁶⁶ *Sifra, Emor*, Perek 9,3 (99b).

⁶⁷ *Ed. pr.*: “my commandments and.”

⁶⁸ = CTg F. See Ps.-J. Gen 3:24 and n. 58 to that verse in Maher, 1992, 30.

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¹ Lit.: “convocations of the Holy,” i.e., of God. The adjective is in the singular, as is also the case in Nf. See also 23:4.

² *šb’ wnyyh’*; = Pesh. See Ps.-J. Exod 20:10 and n. 10 to that verse in Maher, 1994, 218.

³ Onq.: “in all your dwellings”; = HT. See Introduction, p. 119, no. 27.

⁴ See CTg F, v. 6, which also specifies that the first month is Nisan. See above, 16:29 and n. 62 to that verse.

⁵ = Nfmg. Cf. also 23:6, 8, 12, 13, 16, 22, 34, 36, 37.

fifteenth day of that month is the feast of unleavened bread to *the name of* the Lord; you shall eat unleavened bread for seven days. 7. On the first day of *the feast* you shall have a holy convocation; you shall do no servile work.⁶ 8. Seven days you shall offer *the offering to the name of* the Lord. On the seventh day of *the feast* there shall be a holy convocation; you shall do no servile work.” 9. The Lord spoke to Moses, saying: 10. “Speak to the children of Israel and say to them: ‘When you enter the land which I am giving to you and reap its harvest, you shall bring the sheaf, the first fruits of your harvest, to the priest. 11. He shall *raise* the sheaf before the Lord that it may be acceptable on your behalf. The priest shall *raise it up after the first festival day of Passover*.’” 12. On the day that you *raise up* the sheaf, you shall offer a lamb without blemish, a year old, as a burnt offering to *the name of* the Lord. 13. The cereal offering with it shall be two tenths (of a measure) of fine flour kneaded with *olive oil, an offering to the name of* the Lord *that it may be accepted with favor*. The libation with it⁸ shall be of wine of *the grapes*, a quarter of a *hin*. 14. You shall eat neither bread nor parched grain nor *fresh ears*,⁹ until that very day, until you have brought the offering of your God; it is a perpetual ordinance throughout your generations in all your dwellings. 15. From the *first festival day of Passover*,¹⁰ from the day on which you bring the sheaf of the *offering of elevation* you shall count seven weeks.¹¹ They shall be complete. 16. You shall count fifty days, to the day after the seventh week. Then you shall offer a cereal offering of new bread to *the name of* the Lord. 17. From *the place* where you dwell³ you shall bring as the bread of the *offering of elevation*, two cakes;¹² they shall be (made) of two tenths (of a measure) of fine flour; they shall be baked with leaven, as first fruits to *the name of* the Lord. 18. With *this* bread you shall offer seven lambs without blemish, a year old, and one bull, *that are not hybrids*¹³. . .¹⁴ 19. And you shall offer¹⁵ one he-goat, *that is not a hybrid*,¹³ as a sin offering, and two lambs, a year old, as a sacrifice of *holy things*. 20. The priest shall *raise* them with the bread of first fruits, together with the two lambs, as an *offering of elevation* before the

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⁶‘ybydt pwlhn’. See 16:31 and n. 69 to that verse.

⁷= Nf, CTg F; Onq.: “after the *festival day*”; HT: “on the morrow after the sabbath.” The Targumic renderings of the Hebrew idiom are in agreement with the Pharisaic halakah, and against the view of the Sadducees, who held that “on the morrow of the sabbath” meant the day after the ordinary sabbath falling within the week after Passover, i.e., during the feast of the Unleavened Bread. Cf. *Sifra, Emor*, Parashah 10,5 (p. 100b); *m. Menah.* 10,3; see also 10,1; *b. Menah.* 65b-66a (386-388); Philo, *De spec. leg.*, II§162; Josephus, *Antiquities*, III§250-251. See also below v. 15. See Silverstone, 1931, 140-141; Grossfeld, 1988, 51, n. 4.

⁸Lit.: “its libation.” We read *nyswkyh* (cf. Onq.) rather than *nyswky* of Lond. and *ed. pr.*

⁹Ps.-J. translates HT *krml*, “fresh ears,” as *pyrwkyy n hdytyn*. In 2:14 Ps.-J. also translates the same Hebrew word by *pyrwkyn*, but without adding *hdytyn*, “new.”

¹⁰= Nf, CTg F; Onq.: “after the festival day.” HT: “from the morrow after the sabbath.” Cf. *Sifra, Emor*, Perek 12,1 (p. 100b). See 23:11 and n. 7.

¹¹= Onq. See Grossfeld, 1988, 51, n. 7.

¹²*grjyn*: = Onq.; Nf, Nfmg, CTg F: *hly(y)n*, “loaves.” Pesh. and LXX make similar additions.

¹³See 16:3 and n. 11 to that verse.

¹⁴Instead of v. 18b, Lond. and *ed. pr.* have transcribed v. 19b. Both texts also translate 19b in its proper place.

¹⁵Lit.: “you shall make”; = Onq., HT; Nf, CTg F: “you shall offer.”

Lord; they shall be holy to *the name of the Lord*, for the priest.¹⁶ 21. *While you live and exist* you shall proclaim (a feast) on that very same day;¹⁷ it shall be a holy convocation for you; you shall do no servile work;⁶ it is a perpetual ordinance throughout your generations in all your dwellings. 22. *At the time*¹⁸ when you reap the harvest of your land you shall not complete the harvesting of *one*¹⁹ *swath*,²⁰ nor shall you gather the gleanings of your harvest; you shall leave them for the poor and for the sojourners. *I am the Lord your God.*" 23. The Lord spoke to Moses, saying: 24. "Speak to the children of Israel, saying: 'In *Tishri*,²¹ *which is* the seventh month, <on the first day of the month>,²² you shall have a *holiday*,²³ a memorial (celebrated) with trumpet blasts, a holy convocation. 25. You shall do no servile work,⁶ and you shall offer *an offering to the name of the Lord.*"²⁴ 26. The Lord spoke to Moses, saying: 27. "Now,²⁵ on the tenth *day* of this seventh month is the Day of Atonement. It shall be for you a holy convocation; you shall mortify yourselves, *abstaining from food and drink, (from) the enjoyment of the baths and of anointing, from marital intercourse and (from wearing) sandals*;²⁶ and you shall offer *an offering before the Lord*. 28. You shall do no work on that same day; for it is the Day of Atonement, to make atonement for you before the Lord your God. 29. For any *man*²⁷ *who is able to fast*²⁸ and does not fast on that same day shall be blotted out *by a premature death*²⁹ from *the midst of his people*. 30. Any *man*²⁷ who does any work on that same day, I will cause that *man*²⁷ to perish *by a premature death*³⁰ from among his people. 31. You shall do no *servile work*; it is a perpetual ordinance throughout your generations in every *place* where you dwell.³ 32. It shall be for you a sabbath *and rest*,² and you shall mortify³¹ yourselves; *you shall*

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¹⁶"For the priest" is omitted in Lond.

¹⁷*kzmn krn ywm' hdyn*; Onq.: *bkrn ywm' hdyn*; Nf: *khzmn ywm' hdyn* (= CTg F). Ps.-J. combines the translation of Onq. with that of Nf and CTg F. See Ps.-J. Gen 7:13 and n. 15 to that verse in Maher, 1992, 41.

¹⁸Ps.-J. makes the same addition in the parallel verse, 19:9.

¹⁹*hd'*; Nf, CTg F: "the last." See 19:9 and n. 11 to that verse.

²⁰= Nf, CTg F; Onq.: "border, edge"; = HT: See 19:9 and n. 12 to that verse.

²¹See 16:29 and n. 62 to that verse.

²²Omitted in Lond. and *ed. pr.*

²³Or: "feast day"; Onq.: "a (day of) rest." Note that Ps.-J.'s term ("holiday") is added later in the verse by Nf and CTg F. See *Sifra, Emor*, Parashah 11,1 (p. 101b) and *b. Rosh Hash.* 32a (154) for a discussion about the meaning of HT *šbtwn*, "a day of solemn rest" (RSV).

²⁴*Ed. pr.* has a conflate reading: "before the Lord for the name of the Lord."

²⁵Lit.: "nevertheless, only (*brm*)"; = Onq.; Nf, CTg F: *lhwd* (cf. Nfi: *lhwd*): "only." HT: 'k, "only."

²⁶See 16:29 and nn. 63–66 to that verse.

²⁷*br nš*; Onq.: *nš*. Nf, CTg F: *npš* (= HT). See Introduction, p. 119, no. 24.

²⁸This excludes children, pregnant women, the sick, etc., who are not obliged to fast. See also Nf, P, V, N, CTg F. Cf. *m. Yoma* 8,4.5.6; *b. Yoma* 82a-83a (402–406). We know of no rabbinic source that interprets our present verse in the same way as the Pal. Tgs.

²⁹*bmwtn'*. See 20:6 and n. 21 to that verse.

³⁰*bmwtn'*. Ps.-J. sometimes adds this term when HT uses the verb *krt*; see preceding note. In our present verse HT uses the verb *'bd* (Hif.), "destroy, cause to perish." *Sifra, Emor*, Perek 14,4 (p. 102a), explaining *h'bdti*, "I will destroy" (RSV), in our present verse declares that "cutting off" (*krt*) has the same meaning as "destroying" (*'bdn*). See also Rashi to our present verse.

³¹Ps.-J. and Onq. translate HT *'nh* (Pi.), "afflict," by its Aramaic cognate, whereas Nf, Nfm, and CTg F use the verb *šwm*, "fast." See also 23:27, and cf. 16:29 and n. 63 to that verse.

begin to fast³² on the ninth day of the month, at evening time; from that evening to the next evening you shall keep your fasts and observe your rest, <and celebrate the times of your appointed festivals with joy.>³³ 33. The Lord spoke to Moses, saying: 34. "Speak to the children of Israel <saying>:³⁴ 'On the fifteenth day of this seventh month there shall be the feast of booths to the name of the Lord, (lasting) seven days. 35. On the first day of the feast there shall be a holy convocation; you shall do no servile work. 36. Seven days you shall offer an offering to the name of the Lord. <. . .>.³⁵ You shall be assembled to pray for rain before the Lord.³⁶ You shall do no servile work.⁶ 37. These are the times of the order of the festivals of the Lord which you shall proclaim as holy convocations to offer an offering to the name of the Lord, burnt offering, cereal offering, a sacrifice of holy things, and libations, on each day what is appropriate to it, 38. besides the sabbath days³⁷ of the Lord, and besides your gifts, besides your votive offerings, and besides all your freewill offerings which you give before the Lord. 39. However, on the fifteenth day of the seventh month, at the time when you have gathered in the produce of the land, you shall keep the feast of the Lord for seven days. On the first day there shall be a rest,³⁸ and on the eighth day there shall be a rest.³⁸ 40. On the first day of the festival you shall take, from what belongs to you,³⁹ the fruits of the glorious⁴⁰ tree, citrons,⁴¹ palm branches, myrtle branches, willows that grow by the brooks,⁴² and you shall rejoice before the Lord your God seven days. 41. You⁴³ shall celebrate it as a festival before the Lord for seven days in the year; it is a perpetual ordinance throughout your generations; you shall celebrate it in the seventh month. 42. (You shall dwell) in a booth,⁴⁴ two sides of which (shall be erected) according to the pre-

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³²b. Yoma 81b (399–400); Rosh Hash. 9a (33).

³³This final clause, which occurs in ed. pr., Nf, and CTg F, is not in Lond.

³⁴Omitted in ed. pr.

³⁵Due to homoioteleuton, Lond. and ed. pr. do not translate HT "on the eighth day you shall hold a holy convocation and present an offering by fire to the Lord."

³⁶Onq.: "you shall be assembled." m. Ta'an. 1,1; PRK 28,8; Tanh., Pinhas 15 (602); Sifre Num. 150 (Horovitz, 196).

³⁷See 19:3 and n. 2 to that verse. Onq. does not add "days" in our present verse.

³⁸nyyh'; = Onq. (nyh'); Nf: "a feast day and a holy convocation." Nfmg, CTg F: "a sabbath of solemn repose."

³⁹Sifra, Emor, Perek 16,2 (p. 102b); m. Sukk. 3,1.2.3.5; b. Sukk. 27b (119); 29b (132); PRK 27,6 (418). These texts state that in the celebration of the festival it is forbidden to use anything that has been stolen.

⁴⁰Or: "praiseworthy" (mšbh); = Nf, CTg F. Cf. j. Sukk. 3,53d, which explains that HT 'š hdr, "goodly trees" (RSV), means "a tree whose fruit is beautiful (or: distinguished, hdr), that is, the citron." This text, like Ps.-J., Nf, and CTg F, understands HT hdr—the meaning of which is obscure in this context—according to the meaning which it usually has, namely, "beauty, glory."

⁴¹Having interpreted HT hdr as "glorious" (see preceding note), Ps.-J., like Nf, V, N, CTg F, Onq., now interprets it as "citrons." On this and the three other types of trees mentioned here, see the note to this verse in Nf (above, p. 94).

⁴²b. Sukk. 33b (150) explains that HT "willows of the brook" means "willows which grow by a brook." See also t. Sukk. 2,7 (Zuckerman, 194). But see PRK 27,8, which permits the use of willows that grow in a valley or on the hills.

⁴³The whole of v. 41 is omitted in Lond., but the scribe has written the Hebrew lemma followed by two blank lines.

⁴⁴On the translation of HT skt, "booths," in the Targums, see Díez Macho, Neophyti 1, IV, 31*. Gronemann 1879, 107–108, notes that Sukkoth remained an important celebration even after the destruction of the Temple. Therefore Ps.-J. focuses attention on it, and his exposition in our present verse amounts to a short extract from the first chapter of the Mishnah tractate Sukkah.

scribed dimensions, while the third may be even a handbreadth,⁴⁵ so that its shaded part shall be greater than its unshaded part.⁴⁶ It shall be made as a shade expressly for the festival⁴⁷ from species that grow from the earth⁴⁸ and have been pulled up;⁴⁹ its measurement (in width) shall be at least seven handbreadths,⁵⁰ and its height within shall be at least ten handbreadths.⁵¹ You shall dwell in it seven days; all the males in Israel, even minors who do not need their mother,⁵² shall dwell in booths, blessing their Creator every time they enter it,⁵³ 43. so that your generations may know that I made the children of Israel dwell in the shelter of the clouds of glory⁵⁴ when I brought them out redeemed from the land of Egypt. I am the Lord your God.”⁵⁵ 44. Thus Moses declared the time of the order of the festivals, and he taught them⁵⁵ to the children of Israel.

CHAPTER 24

1. The Lord spoke to Moses, saying: 2. “Command the children of Israel to bring, from what belongs to them,¹ pure² oil of crushed olives to give light, to light³ the lamps⁴ regularly,⁵ on the sabbath day and on working days.⁶ 3. Aaron shall

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⁴⁵ *b. Sukk.* 6b (22). The term in Ps.-J. (*khyllkthwn*) which we translate as “according to the prescribed dimensions” corresponds to the Hebrew term (*khlktn*) used in the Talmud text just referred to. See also above, 4:3 (Ps.-J.) and n. 5 to that verse.

⁴⁶ Lit.: “so that its shade is greater than its sun.” See *m. Sukk.*, 1,1; 2,2; *b. Sukk.* 22a (94).

⁴⁷ Ps.-J. follows the school of Shammai, which regarded an old *Sukkah* as invalid. Beth Hillel declared it valid; see *m. Sukk.* 1, 1; *b. Sukk.* 9a (32–34); *j. Sukk.* 1, 52b. Itzhaky (1982, 306) is of the opinion that the school of Shammai represents the primitive halakah.

⁴⁸ *m. Sukk.* 1, 4; *b. Sukk.* 11b (48).

⁴⁹ *m. Sukk.* 1,4.

⁵⁰ Schmerler (1935, 184–185) asserts that this measurement may be deduced from the fact that the *Sukkah* must be big enough to contain a person’s head, the greater part of his body, and his table; cf. *b. Sukk.* 2b-3a (4–7).

⁵¹ *m. Sukk.* 1,1; *b. Sukk.* 5b (18).

⁵² Cf. *m. Sukk.* 2,8; *b. Sukk.* 28a (125); 28b (126–127); *Sifra, Emor*, Perek 17,9 (p. 103a).

⁵³ *b. Sukk.* 46a (212, 214). On the participial form ‘ylyln, “entering,” used here by Ps.-J., see E.M. Cook, 1986, 205.

⁵⁴ Onq.: “under the protection of my cloud.” See the note to our present verse in Nf.

⁵⁵ = Nf, CTg F, Onq.

Notes, Chapter 24

¹ Lit.: “to you.” The reading in Ps.-J. (“what belongs to you,” i.e., what belongs to Moses) must be a mistake, since it makes little sense and is contrary to rabbinic teaching; cf. *b. Yoma* 3b (7). See the view of R. Simeon in *Sifra, Emor*, Parashah 13,1 (p. 103a) that each one is to take oil “from his own olive tree.” According to *b. Menah.* 86b (523), the Torah (in our present verse) orders pure oil to be brought only for the light in order to spare Israel unnecessary expenses. Cf. also Exod 27:20.

² *zkyk*; = Nf; HT: *zk*; Onq.: *dky*. The margins of both Lond. and *ed. pr.* have *bryr*, “clear,” as a variant.

³ *ldlq*; = Onq.; Nf: *lmsdrh*, “to arrange.” HT: *lh’lt*, lit., “to elevate.” See Ps.-J. Exod 25:37 and n. 25 to that verse (Maher, 1994, 235).

⁴ = Onq., Nf, Pesh., Vulg.

⁵ *tdyr*. See Ps.-J. Exod 27:20 and n. 18 to that verse (Maher, 1994, 239).

⁶ *Sifra, Emor*, Parashah 13,7 (p. 103b).

arrange⁷ them⁸ outside the veil of the testimony (*as a testimony*) for the world that the Shekinah dwells in Israel,⁹ in the tent of meeting (to burn) from evening to morning before the Lord continually; it shall be a perpetual ordinance throughout your generations. 4. . . .¹⁰ 5. You shall take fine flour and bake it into twelve cakes *corresponding*¹¹ to the twelve tribes;¹² there shall be two tenths (of a measure) in each cake. 6. You shall arrange them in two rows, six *in one row and six in another row*, upon the pure table¹³ that is placed before the Lord. 7. You shall put a handful¹⁴ of pure incense on the rows, that it may serve as a memorial portion¹⁵ for the bread, an offering before the Lord. 8. Every sabbath day he shall regularly⁵ arrange it *anew*¹⁶ before the Lord on the part of the children of Israel; it is a duty¹⁷ for ever. 9. It shall be for Aaron and his sons, and *when he has taken it off the table*, they shall eat it in a holy place; for it is for him a most holy thing from the offerings of the Lord, a perpetual due.” 10. *A sinful man*,¹⁸ *a rebel against the God of heaven*,¹⁹ came out of Egypt. He was the son of the Egyptian who killed the Israelite in Egypt, and he went in to his wife who conceived and bore a son²⁰ in the midst of the children of Israel. *When Israel was encamped in the wilderness he wanted to pitch his tent among the tribes of the sons of Dan. But they did not allow him, because (in) the companies of Israel each man encamped according to his company, under the banners of the family of his fathers.*²¹ They quarreled with one another in the camp, and went to court,²² the son of the Israelite woman and the Israelite man

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⁷Lond. reads *wsdr* for *ysdr* (= *ed. pr.*, Nf).

⁸Lit.: “it”; = Nf, Onq. The Targums translate HT *’tw* literally, although this is syntactically incorrect because of the plural “lamps” in v. 2. Pesh. and Vulg. are consistent (cf. n. 4) and use the plural “them.”

⁹*Sifra*, *Emor*, Parashah 13,9 (p. 103b); *b. Shabb.* 22b (96); *Menah.* 86b (523).

¹⁰V. 4 is omitted in Lond. and *ed. pr.*

¹¹Lit.: “equal (*šwryn*).” Perhaps Ps.-J.’s text should be translated as follows: “twelve *identical* cakes (*corresponding*) to the twelve tribes.” See *Sifra*, *Emor*, Perek 18,2 (p. 104a), which states that the cakes are to be equal (*šwrt*). Cf. also *m. Menah.* 11,1.

¹²We know of no source for this addition. Cf. Schmerler, 1935, 187. See Ps.-J. Exod 40:7. Ps.-J. makes similar additions on several occasions; cf., e.g., Ps.-J. Exod 14:21; 15:27; 30:24; 40:4; Lev 4:15; Num 7:84 (twice); 33:9 (twice).

¹³Lit.: “upon the table in its purity (*bthryh*).” See *Sifra*, *Emor*, Perek 18,4 (p. 104a), lit.: “on the purity (*’l hthrw*) of the table.” The same idiom is used in *b. Menah.* 97a (593). The meaning seems to be “the cleared surface of the table,” from which everything has been removed. See Rashi’s commentary on our present verse. See also *m. Yoma* 5,6; “he then sprinkled the cleared surface (*’l thrw*) of the altar”; cf. *b. Yoma* 59a (276–277).

¹⁴Reading *šryr* with *ed. pr.* rather than *šryd* of Lond. See 9:17 and n. 30 to that verse.

¹⁵See 2:2 and n. 5 to that verse.

¹⁶*Sifra*, *Emor*, Perek 18,8 (p. 104a). Cf. *m. Menah.* 11,8.

¹⁷Lit.: “a covenant (or: a statute)”; = Nf, Onq. The Targums translate HT *bryt*, “covenant,” literally.

¹⁸For parallels to Ps.-J.’s additions to this verse, see Ginzberg, *Legends*, 3, 239–240; 6, 84. See also H. Mittwoch, “The Story of the Blasphemer Seen in a Wider Context,” *VT* 15 (1965) 386–389; J. Weingreen, “The Case of the Blasphemer (Leviticus XXIV 10ff.),” *VT* 22 (1972) 118–123.

¹⁹For the idiom “rebel against the God of heaven,” see also Ps.-J. Deut 17:17. See also the formula “a rebel before the Lord” in Ps.-J. Gen 10:9 (twice).

²⁰*Lev. R.* 32,4; *PRE* 48 (382); *Tanh.*, *Shemot* 9 (167). See Ps.-J. Exod 2:12 and n. 19 to that verse in Maher, 1994, 165. It may be noted that it would be more appropriate to add this particular midrashic episode in Exod 2:12 rather than in our present verse. Ps.-J., who often refers to indelicate matters which the other Targums do not mention, (see Maher, 1992, 7), does not hesitate to record this scandalous episode in our present verse.

²¹Cf. Num 2:2, a verse which is quoted in the sources referred to in n. 23.

²²The texts from *Sifra* and *Lev. R.* referred to in the next note specify that the man appealed to the court of Moses.

from the tribe of Dan.²³ 11. When he went out of the court having been declared guilty,²⁴ the son of the Israelite woman pronounced and blasphemed²⁵ the great and glorious Name that was pronounced explicitly, (and) that he had heard on Sinai,²⁶ and he deliberately provoked²⁷ (him). <They brought him to Moses>.²⁸ His mother's name was Shelomith, daughter of Dibri, of the tribe of Dan.²⁹ 12. This is one of the four legal cases³⁰ that came before Moses the prophet, and he judged them according to the word from on high. Some of them were civil cases, and some of them were capital cases. In the civil cases Moses was quick and in the capital cases he was slow.³¹ In both Moses said "I have not heard,"³² in order to teach the heads of the sanhedrins³³ of Israel, who would arise after him, that they should be quick in civil cases and slow in capital cases, and that they should not be ashamed to inquire about a case which they would find difficult. Even Moses, the master of Israel,³⁴ had to say "I have not heard." Therefore they put him in prison until the decision of the Memra of the Lord should be made clear to them. 13. And the Lord spoke to Moses, saying: 14. "Take the blasphemer³⁵ outside the camp; and let all the witnesses³⁶ who heard his blasphemy, as well as the judges,³⁶ lay their hands upon his head, and let the whole congregation pelt³⁷ him with stones."³⁸ 15. You shall

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²³ *Sifra*, *Emor*, Parashah 14,1 (p. 104b); *Lev. R.* 32,3, *Tanh.*, *Emor* 24 (467).

²⁴ *Sifra*, *Emor*, Parashah 14,1 (p. 104b); *Lev. R.* 32,3.

²⁵ *prys whryp*. Onq.: "pronounced." Nf: "pronounced with blasphemies and reviled"; Nfmg, P, V, N: "blasphemed, *hrp*." The underlying Hebrew word is *nqb*, "curse, pronounce." See also v. 16 and n. 42.

²⁶ *Sifra*, *ibid.*, 14,2 (p. 104b).

²⁷ Onq.: "and he provoked." Ps.-J. and Onq. translate HT *qll* (Pi.), "curse, blaspheme," by *rgz* (Af.), lit.: "provoke," and thus avoid saying that the man cursed God. See also 24:14, 15, and 23. In vv. 14 and 23 Ps.-J. is basically in agreement with Onq. In v. 15 Ps.-J. has a conflated rendering, using both "provoke" (= Onq.) and "blaspheme." Cf. Grossfeld, 1988, 54–55, n. 5, and see the note to our present verse in Nf (above, p. 96).

²⁸ Omitted in Lond. and *ed. pr*.

²⁹ Ps.-J.'s expanded paraphrase of 24:10 and 11 constitutes a self-contained little story. On Ps.-J.'s tendency to form such stories, see Maher, 1992, 5.

³⁰ The Targums repeat essentially the same midrashic expansion in each of the verses where the four legal cases in question are mentioned; cf. Lev 24:12 (Ps.-J., Nf, Nfmg, P, V, N); Num 9:8 (Ps.-J., Nf, Nfmg, V, N) 15:34 (Ps.-J., Nf, Nfmg; cf. V, N); 27:5 (Ps.-J., Nf; cf. V, N). There are no real parallels in rabbinic literature to this Targumic midrash. See Ginzberg, *Legends*, 6, p. 85, n. 455; Shinan, 1992, 68–69.

³¹ Or: "deliberate" (*mtyn*). See *m. Abot* 1,1, where the corresponding Hebrew word (*mtwn*) is employed in the words of advice "be deliberate in judgment."

³² *Sifre Num.* 68 (Horovitz, 63). The technical statement "I have not heard" is used to indicate that the speaker knows of no tradition concerning a point that is being discussed; cf., e.g., *m. Negaim* 9,3; 11,7; *b. Shabb.* 34a (160). See further Bacher, 2, 1899/1965, 220–221.

³³ The reference may be to "the small sanhedrins" that were composed of at least twenty-three members; cf. *m. Sanh.* 1,6. See Strack-Billerbeck, 1, 575–576; S. Safrai in Safrai-Stern, 1974, 1, 403–404; Schürer, 1979, 2, 225–226. J. Levy (2, 175) thinks that the plural "Sanhedrins" may refer to the Sanhedrins of different times. Ps.-J. also uses the plural "Sanhedrins" in Num 9:8.

³⁴ See Ps.-J. *Deut* 9:19; 34:5, where this title is also given to Moses.

³⁵ Lit.: "the provoker"; Onq. (lit.): "him who provoked." See 24:11 and n. 27.

³⁶ *Sifra*, *Emor*, Perek 19,1 (p. 104b).

³⁷ Ps.-J. uses the verb *n!l* (Af.), while Onq. and Nf employ the more usual *rgm*. See also 24:16 and 23. On Ps.-J.'s use of *n!l* in these verses, see E.M. Cook, 1986, 261.

³⁸ Rieder (1984–85) omits the end of v. 14. and the beginning of v. 15. In the 1974 edition the missing section was inserted in v. 17.

speak to the children of Israel, saying: ‘Any *young* man or any *old* man³⁹ who reviles⁴⁰ and blasphemes a substitute name⁴¹ of his God shall incur his guilt. 16. But any one who pronounces and blasphemes⁴² the name of the Lord shall be put to death; the whole congregation shall pelt him with stones. The sojourner as well as the native shall be put to death when he blasphemes the *proper*⁴³ Name. 17. If a man kills⁴⁴ a human being *from among the children of Israel*,⁴⁵ he shall be put to death *by the sword*.⁴⁶ 18. He who kills a beast⁴⁷ shall make restitution for it; life for life. 19. When a man causes a disfigurement in his neighbor, as he has done so shall it be done to him: 20. *the value of*⁴⁸ a fracture for a fracture, *the value of* an eye for an eye, *the value of* a tooth for a tooth. The disfigurement he has caused to a man shall be inflicted on himself. 21. Whoever kills⁴⁹ a beast shall make restitution for it; but whoever kills⁴⁹ a man shall be killed. 22. You shall have one law⁵⁰ for the sojourner and the native alike; for I *am* the Lord your God.” 23. When Moses told (this) to the children of Israel they brought the blasphemer⁵¹ outside the camp and they pelted him with stones. The children of Israel did as the Lord had commanded Moses *laying their hands (on the blasphemer), throwing (him) down, hanging (him), and burying (him)*.

Notes, Chapter 24

³⁹ See Introduction, p. 118, no. 21.

⁴⁰ Lit.: “provokes”; = Onq. Ps.-J. has a double translation (“reviles and blasphemes”) of HT *qll*, “curse.” See v. 11 and n. 27.

⁴¹ *Sifra*, *Emor*, Perek 19,5 (p. 104b); *b. Sanh.* 56a (380–381); cf. *m. Sanh.* 7,5. *m. Shebu.* 4,13 lists several substitutes for the name of God (Adonai, Yhwh, the Almighty, etc.) by which one can blaspheme without incurring the death penalty.

⁴² *mprš wmhprp*. Nf: “pronounces with blasphemies.” Nfmq: “despise” or “treat with contempt”; Onq.: “pronounces.” The underlying Hebrew verb is *nqb*, “curse, pronounce.” See verse 11 and n. 25.

⁴³ *b. Sanh.* 56a (381); *Shebu.* 36a (211). “The proper Name” or “the distinguishing Name” (*šm’ dmyyhd*) is the Tetragrammaton.

⁴⁴ = Onq., Nf; HT (lit.): “strikes.” See Ps.-J. Exod 21:12 (Maher, 1994, 222).

⁴⁵ HT has *npš’ dm*, “a human being,” and according to *b. Yeb.* 61a (405–406), only Israelites are called *’dm*. See also Ps.-J. Exod 21:12 (Maher, 1994, 222).

⁴⁶ Ps.-J. Exod 21:12 (Maher, 1994, 222).

⁴⁷ Lit.: “kills the life of a beast”; = Nf, Onq.; HT (lit.): “strikes the life of the beast.”

⁴⁸ See Ps.-J. Exod 21:24 and n. 51 to that verse (Maher, 1994, 223).

⁴⁹ = Nf, Onq.; HT: “strikes.”

⁵⁰ *dyn’*; = Onq.

⁵¹ Lit.: “the provoker.” Ps.-J. and Onq. translate Hebrew *qll* by *rgz*. See 24:11 and n. 27.

CHAPTER 25

1. The Lord spoke to Moses on Mount Sinai, saying: 2. "Speak to the children of Israel and say to them: 'When you enter the land which I give you, the land shall lie fallow¹ before the Lord. 3. For six years you may sow your fields, and for six years you may prune² your vineyards and gather in the produce. 4. But in the seventh year the land shall have a complete rest,³ that it may lie fallow before the Lord; you shall not sow your fields or prune your vineyards. 5. You shall not reap the aftergrowth left⁴ after your harvests, and you shall not pluck the grapes of your vine branches;⁵ it shall be a year of rest⁶ for the land. 6. (The spontaneous growth of) the land at rest⁷ shall serve as food for you, for yourself, for your man servant and your maidservant, for your hired servant and the sojourner who dwells with you, 7. and all its produce⁸ shall serve as food for your cattle and for the animals that are in your land. 8. You shall count seven "releases"⁹ of years, seven times seven years, so that the sum of the days of seven "releases" of years amounts to¹⁰ forty-nine years. 9. Then you shall send forth the sound of the horn blast in the seventh month, on the tenth of the month; on the Day of Atonement you shall send forth the sound of the horn of freedom¹¹ throughout all your land. 10. You shall declare the fiftieth year holy, and you shall proclaim freedom throughout the land of Israel¹² for all its inhabitants. It shall be a jubilee for you, and each of you shall return to his property and each of you shall return to his family. 11. The fiftieth year shall be a jubilee for you; you shall not sow, neither shall you reap its aftergrowth, nor pluck the grapes of its rest,¹³ 12. for it is a jubilee. It shall be holy to you; you shall eat the produce directly from the fields. 13. In this year of jubilee each one of you shall return to his property. 14. When you sell goods¹⁴ to your neighbor, or buy

Notes, Chapter 25

¹ *wšmyt' r' šmyt'* = Onq. Apart from orthographical variations, Nf is the same. HT = *wšbth h'ry šbt*.

² Here and in 25:4 Ps.-J. translates HT *zmr*, "prune," by *gzz*. Onq. uses the verb *ksh* in both places.

³ Lit.: "a rest of release" (*nyyh ššmyt'*); cf. Onq.: *nyh šmyt'*. HT: *šbt šbtwn*. See also 25:5, where *šmyt'*, "release, rest," translates Heb. *šbtwn*, "solemn rest" (RSV), with reference to the land.

⁴ *ky šbyq*; Onq.: *ky*; Nf: *khw*. Ps.-J. has a double translation of HT *spyh*, "what grows of itself" (RSV), first using *ky* (= Onq.), and then adding *šbyq*, "left."

⁵ *rdwpykwn*. HT: *nzyrk*, "your undressed vine." The exact meaning of the word used by Ps.-J. is unclear. J. Levy (2, 409) takes it to mean "branches, tendrils." Jastrow (1225 and 1451) corrects the text to *prwdykwn*, which he takes to mean "your single berries." There seems to be no solid basis for this correction. See 25:11, where Ps.-J. translates HT *nzzr*, "undressed vine," differently.

⁶ Or: "release" (*šmyt'*); = Onq. See 25:4 and n. 3.

⁷ Lit.: "the rest (*šmyt'*) of the land"; = Onq.

⁸ = *Ed. pr.*; Lond.: "the produce."

⁹ *šmytyn* = Nf; also Onq., with a minor difference in spelling, HT: *šbtt*, "weeks."/

¹⁰ Lit.: "will be for you."

¹¹ Cf. *b. Rosh Hash.* 8b (32). See also *Sifra* to v. 10 (*Be-Har*, Perek 2,1-2 [p. 106b–107a]); *j. Rosh Hash.* 3, 58d.

¹² Compare *b. Rosh Hash.* 9b (35): "(‘throughout the land’) means that when liberation is carried out in the land (of Israel) it is carried out abroad . . ." See also v. 23 below, where Ps.-J. again adds "of Israel."

¹³ = Nfmg; Onq.: "its leftovers" (*šbqh'*); see also Nf. HT: *nzyrh*, "the undressed vines." See 25:5, where Ps.-J. translates the same Hebrew word differently.

¹⁴ Lit.: "things that are sold."

any movable goods¹⁵ from your neighbor, you may not wrong one another.¹⁶ 15. My people, children of Israel, if you buy a field or a vineyard you shall buy (it) from your neighbors according to the *total* number of years since the jubilee; according to the number of years *for gathering* the produce *they* shall sell to you. 16. If the *number of years* is great¹⁷ you shall increase its price; if the *number of years* are few¹⁸ you shall decrease its price, for he is selling you the number of crops *to be gathered*. 17. You shall not wrong one another *with harsh words*,¹⁹ but you shall fear your God; I²⁰ am the Lord your God. 18. You shall keep my statutes and observe my *ordinances*;²¹ and you shall put them into practice, that you may dwell securely in the land; 19. the land²² shall yield its fruit,²³ you shall eat and be satisfied, and you shall dwell in *the land* securely. 20. For *if*²⁴ you say “What shall we eat in the seventh year, if we neither sow nor gather in *the aftergrowth of*²⁵ our crops?” 21. In the sixth year I will order my blessing (to come) upon you *from my good storehouses that are in the heavens*²⁶ of my *Shekinah*²⁷ so that it will yield a crop that *will suffice* for three years. 22. When you sow in the eighth year you will (still) be eating of the old produce *of that sixth year*²⁸ until the ninth year, until its produce comes in, you shall eat the old. 23. The land *of Israel* shall not be sold in perpetuity,²⁹ for the land is mine; you are but sojourners resident with me. 24. In all the land that you inherit, you must allow the land to be redeemed.³⁰ 25. For³¹ *if* your brother becomes poor and sells part of his property, his nearest redeemer³² shall come and redeem what had been sold by his brother. 26. If a man has *no one who is able*³³ to redeem what he has sold, and then himself becomes prosperous and

Notes, Chapter 25

¹⁵ *Sifra*, Be-Har, Parashah 3,1 (p. 107b); *m. B. Mez.* 4,9; *b. B. Mez.* 47b (283); 56b (335–336).

¹⁶ *Ed. pr.*: *gbr yt hbryh*. Lond. omits *gbr*.

¹⁷ Lit.: “according to the *sum* (*skwm*) of the multitude of the years.”

¹⁸ Lit.: “according to the *sum* (*skwm*) of the fewness of the years.”

¹⁹ *Sifra*, Be-Har, Perek 4,1 (p. 107b); *b. B. Mez.* 58b (347–348). See Ps.-J. Exod 22:20, Maher, 1994, 226.

²⁰ *ky*, “for,” of HT is not translated in Lond. and *ed. pr.* This is also the case in the LXX.

²¹ Lit.: “the orders of my judgments.” See Introduction p. 119, no. 26.

²² V. 19 is omitted in Lond. through homoioteleuton.

²³ *ybh*; = Onq.; Nf: *pyry llth*, “the fruits of its produce.” HT *pryh*, “its fruit.” See 19:23 and n. 44 to that verse.

²⁴ *w'rwrm yn*. See also 25:25. See Introduction p. 119, no. 29.

²⁵ *Sifra*, Be-Har, Perek 4,5 (p. 108a); *b. Pesah.* 51b (250).

²⁶ See the formula “(God’s) good storehouse, the heavens” in Deut 28:12 (HT). Cf. *b. Hag.* 12b (71).

²⁷ I.e., where the *Shekinah* dwells. Cf., e.g., *b. Hag.* 12b (72), according to which “the King, the living God, high and exalted” dwells in the heavens.

²⁸ Aphraat also makes it clear that “old produce” of HT means the produce of the sixth year. Cf. A. Baumstark, *ZAW* 59 (1942–43) 106.

²⁹ *lhlwtyn*; = Onq.; Nf; also Nfmg, with a slight orthographical difference. *Sifra*, Be-Har, Perek 4,8 (p. 108a) uses the word *lhlwtyny* to explain the underlying Hebrew word *lsmitt*, “in perpetuity.” Itzhaky (1982, 320) believes that the author of *Sifra* may have taken this word from a Targum that was current in his day.

³⁰ Lit.: “you must grant redemption to the land.”

³¹ Ps.-J. and Nf add the conjunction *waw* (*w'rwrm*). Lond. also reads *wky* in the Hebrew lemma instead of HT *ky*. See also LXX, Pesh., and Sam.

³² *pryqyh*; = Onq. The “redeemer” in this case is the closest relative who can redeem the land.

³³ Lit.: “fit, worthy.” See *Sifra*, Be-Har, Perek 5,2 (p. 108a): “one who is able to redeem.” Cf. also *b. Qidd.* 21a (99).

finds the means to redeem it, 27. he shall calculate³⁴ *the sum* of the years since its sale, and he shall return the rest to the man to whom he sold (it), and he shall return to his property. 28. If he does not have the means to pay him back, what he sold shall remain in the possession of him who bought it until the jubilee year; then it shall be released³⁵ *without* (payment of) *money*,³⁶ and he shall return to his property. 29. If a man sells a dwelling house in *a citadel surrounded*³⁷ by a wall, it may be redeemed until the completion of a year after its sale; it may be redeemed *from hour to hour*.³⁸ 30. If it is not redeemed before a full year has elapsed, the house that is in a walled city shall belong in perpetuity, throughout his generations, to him who bought it, it shall not be released in the jubilee. 31. But the houses of the villages that have no *encircling*³⁹ wall round about (them) shall be considered *as tents*⁴⁰ pitched in the open country; they⁴¹ may be redeemed, and they shall be released in the jubilee. 32. As for the cities of the Levites, the houses in the cities they possess, the Levites shall have the right of redemption forever. 33. Whatever one may redeem from the Levites, houses sold in the cities they possess,⁴² shall be released in the jubilee; for the houses in the cities of the Levites are their property in the midst of the children of Israel. 34. *But* the open fields⁴³ around their cities may not be sold, for that is their property forever. 35. If your brother becomes poor and he cannot support⁴⁴ himself beside you, you shall maintain him *and be good to him, let him dwell*⁴⁵ and *settle*⁴⁶ and *be provided for* beside you. 36. *My people,*

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³⁴ *wydyq*. Nf and Onq. translate Hebrew *ḥšb* (Pi.) by its Aramaic cognate; Ps.-J. uses the root *dwq*. See also 25:50 and 27:18, 23. But in v. 52 of our present chapter Ps.-J. agrees with Onq. and Nf, and uses the root *ḥšb*.

³⁵ Lit.: "it shall go out"; = HT. See also 25:30, 31, 33; 27:21.

³⁶ Ps.-J. does not give a direct translation of HT *bybl*, "in the Jubilee." Schmerler (1935, 195) suggests that the author associated "Jubilee" with "freedom," and then took *bybl* to mean "without (payment of) money." Cf. Ps.-J.'s mention of "the horn of freedom" in 25:9.

³⁷ *mqpn*. *Sifra*, *Be-Har*, Parashah 4,1 (p. 108b) uses the corresponding Hebrew word (*mwqpt*) to explain "walled city" of HT. Cf. also *m. Arak*. 9,6.

³⁸ *mn 'ydn l'ydn*. The corresponding Hebrew idiom (*m't l't*) is used in *b. Arak*. 31a (185), which states that Rabbi held that *ymym* of HT (RSV: "for a full year") means a year that must be reckoned exactly from hour to hour, not just from day to day. Ps.-J.'s idiom (see also Onq.: *'ydn b'ydn*; cf. Pesh.) might also be taken to mean "at any time (during the year)."

³⁹ *mqp*. See 25:29, where Ps.-J. makes a similar addition; cf. n. 37. Here we translate the verb as "encircle" rather than "surround," because of the following "round about."

⁴⁰ *tyndysyn*. See J. Levy, 1, 309, who refers to Latin *tentorium*. Jastrow (532) corrects to *tydry*, "stones," so that Ps.-J.'s idiom would mean "stones scattered." Schmerler (1935, 196) says that Ps.-J. adds this mention of "tents" because of the fact that HT uses 'l, "on," rather than k-, "as."

⁴¹ Lond. has *lkwn* instead of *lwn*.

⁴² The first half of this verse is obscure in HT. The Targum renders HT literally.

⁴³ Lit.: "a field of the open pasture." The word here translated as "open pasture" is *prwyly* (= Gr. *peribolaion*) with the variant *prydly*. This latter word (which occurs also in Ps.-J. Num 35:3, 4, 5; see also *ibid.* v. 7) seems to be a mistaken form of the same word. Nf: *prwry*. P, V, N: *prwwly*. See also Nfmg Lev 25:31, and the Pal. Tgs. of Num 35:2, 3, 4, 7, where the same word (with variations in spelling) translates HT *mgrš*, "pasture land," which is also used in our present verse (HT). In all these texts, including our present verse, Onq. uses *rwh*, "wide space." This is also the word used in Tg. Jon. to translate Heb. *mgrš*; see, e.g., Tg. Josh 14:4; 21:19, 26, 33; Ezek 45:2; 48:17.

⁴⁴ Lit.: "and his hand wavers." The Targum gives a direct translation of a Hebrew idiom which is rather obscure.

⁴⁵ *ydw*; = Onq. (Sperber, 211). HT: *gr*, "a stranger."

⁴⁶ *ywtwb*; = Onq. (Sperber, *ibid.*). HT: *twšb*, "a sojourner."

house of Israel, you shall not take⁴⁷ either interest or usurious rates <from him>,⁴⁸ but fear your God, and let your brother *be provided for* beside you. 37. *My people, children of Israel*, you shall not give him your money at interest, and you shall not give him your *grain* at usurious rates. 38. I *am* the Lord your God who *redeemed* (you) and brought you out *redeemed* from the land of Egypt, *in order* to give you the land of Canaan, to be your God. 39. If your brother becomes poor beside you and sells himself to you, you shall not subject him to work *like*⁴⁹ the work of slaves. 40. He shall be with you as a hired servant, as a sojourner; he shall serve with you until the jubilee year. 41. Then he shall go out from you,⁵⁰ he and his children with him; he shall go back to his family and return to the property of his fathers. 42. For they are my servants whom I brought out *redeemed* from the land of Egypt; they shall not be sold *in the manner in which*⁵¹ slaves are sold. 43. You shall not harshly⁵² reduce him to slavery, but you shall fear your God. 44. *As for* the male and female slaves whom you may have (they shall come) *from your female slaves*⁵³ *who (will be taken)* from the nations round about you; from them you may buy male and female slaves. 45. You may also buy them from among the children of the *uncircumcised* sojourners who dwell among you, as well as from their families who are with you, who were born in your land—*but not from among the Canaanites*⁵³—; they shall be your property. 46. You may bequeath them to your⁵⁴ children after you as an inherited property forever; you may make slaves of them. But as for your brothers the children of Israel, you shall not harshly reduce one another to slavery. 47. If *one who is uncircumcised*⁵⁵ or a sojourner *who is* with you prospers, and your brother beside him becomes poor and sells himself to the *uncircumcised*⁵⁵ sojourner *who is* with you, or to the *root of idolatry*⁵⁶—to

Notes, Chapter 25

⁴⁷ *tysbwn*. Onq.: *tysb*; Nfmg: *tsb*; Nf: *tqbl*.

⁴⁸ Omitted in Lond. and *ed. pr*.

⁴⁹ *hy knymwsy pwlhnyt*: See above, Ps.-J. 18:3 and n. 3 to that verse. In translating HT 'bdt in the idiom 'bdt 'bd, "like a slave" (RSV; lit.: "the work of a slave") in our present verse, Ps.-J. combines the rendering of Nf (*knymwsy*) with that of Onq. (*pwlhn*).

⁵⁰ *lbr hwryn*. Ps.-J. uses the same idiom in similar contexts in Exod 21:2, 5, 26, 27. See also *br hwryn* in Ps.-J. Lev 25:54. As Schmerler (1935, 197) notes, Ps.-J.'s addition in our present verse (and in 25:54) is not necessary, since the meaning is clear from the context.

⁵¹ *knymwsy* = Nf. See 25:39 and n. 49.

⁵² *bqšyw*. The Hebrew idiom *bprk*, "with harshness," which occurs in this verse is found in five other texts in the Bible, and each time the Targums translate it as *bqšyw*. Besides the Targums (Ps.-J., Nf, Onq.) of our present verse, see the Targums (Ps.-J., Nf, Onq.) of Exod 1:13, 14; Lev 25:46, 53 (with variations in Nf and Ps.-J. v. 53), and Tg. Ezek 34:4.

⁵³ *Sifra*, *Be-Har*, Parashah 6,3 (p. 109b).

⁵⁴ Lond. has: "their children."

⁵⁵ = Onq. Cf. *b. Arak*. 30b (181–182); *Qidd*. 20a-b (93–94); *B. Qam*. 113b (665); *B. Mez*. 71a (410–411). See Grossfeld, 1988, 59, n. 10.

⁵⁶ I.e., to the idol itself. See *Sifra*, *Be-Har*, Perek 8,1 (p. 110a) and the Talmud texts referred to in the preceding note. The Hebrew word 'qr, "root," is taken to mean "branch, offshoot" in our present verse. It is translated by its Aramaic cognate in Nf. Ps.-J. renders it by *šrys*, lit., "rooted," which must be understood as "the root (of idolatry)," namely, the idol itself. Cf. J. Levy, 2, 520. See also Deut 29:17, where Ps.-J. again uses *šrys* in this sense. Onq. translates 'qr by 'rmy, "a heathen;" cf. J. Levy, 1, 65; Grossfeld, 1988, 59, n. 11.

serve it and to worship it—(to one) who belongs to the family of a stranger,⁵⁷ 48. once it becomes known to you that he has sold himself he may be redeemed immediately.⁵⁸ One of his brothers shall redeem him, 49. or his paternal uncle,⁵⁹ or his paternal uncle's⁵⁹ son shall redeem him; or a close relative⁶⁰ from his family may redeem him; or if he or the community⁶¹ prospers he shall be redeemed. 50. He shall calculate³⁴ with the *uncircumcised man* who bought him,⁶² from the year he sold himself to him until the jubilee year; the price of his sale shall be according to the number of years, calculating the time as if he were⁶³ a hired servant. 51. If there are still many years, in proportion to their *number* he shall pay back the price of his redemption out of his purchase price. 52. If few years remain until the jubilee year he shall make a reckoning; in proportion to *the number of years* he shall pay back the price of his redemption. 53. He shall be with him as a laborer hired year by year; he shall not harshly reduce him to slavery *while you are looking on*.⁶⁴ 54. If he has not been redeemed during these *years*, he shall go out *as a free man* in the jubilee year, he and his children with him. 55. For the children of Israel are mine, *subject to my law*;⁶⁵ they are my servants whom I brought out *redeemed* from the land of Egypt. I *am* the Lord your God.

CHAPTER 26

1. 'You shall not make idols for yourselves; you shall not erect for yourselves images or pillars *to bow down*¹ (*to them*), and you shall not set up a figured stone in your land to bend down to² it. *However, you may put a pavement decorated with fig-*

Notes, Chapter 25

⁵⁷ *gywr'* (= Onq.), which might also be translated as "proselyte." See Grossfeld, 1988, 59, n. 10.

⁵⁸ *Sifra, Be-Har*, Perek 8,1 (p. 110a).

⁵⁹ *hbwy*; Onq.: *hbwhy*; Nf: *hwy d'bw*; Nfmg: *hbybh*. HT: *ddw*: "his uncle." See also *Sifra, Be-Har*, Perek 8,2 (p. 110a), which explains that "his uncle" of HT means "his father's brother." See above, 18:14 and n. 18 to that verse.

⁶⁰ *qryb bysryh*; = Onq., Nf (with orthographical variations); Nfmg: *qrybh* (read: *qrybt*) *bś(ryh)*. HT: *š'r bśrw*, "any-one near of kin to him." See Ps.-J. 18:6 and n. 10 to that verse.

⁶¹ According to *Sifra, Be-Har*, Perek 8,3 (p. 110a), he may be redeemed "by anyone." See also *b. Qidd.* 15b (66–67).

⁶² Reading *dzbyh* with *ed. pr.* rather than *wbyh*, "and his son," of Lond.

⁶³ Lit.: "it shall be with him like the days of."

⁶⁴ *Sifra, Be-Har*, Perek 8,8 (p. 110a). See also Rashi's comment on our present verse. The word *l'ynyk*, "in your sight," of HT is taken to mean that although one is obliged to see that the Israelite who sold himself is not treated badly, one may judge on this matter from the way the Israelite is treated in public, and one need not, for example, go into the house to see how he is treated there.

⁶⁵ Ps.-J. takes *'bdym*, "servants," of HT to mean "subjected to the Law," committed to carrying out its precepts. See Schmerler, 1935, 200.

Notes, Chapter 26

¹ Lit.: "(for) bowing down" or "(for) worship." Lond. has *sgwt' sgwd'*. Read: *sgwd'*. The scribe, having written *sgwt'* by mistake, went on to write the correct word without canceling the mistake.

² Lit.: "over."

ures and images³ in the floors of your sanctuaries, but not to bow down to it.⁴ For I am the Lord your God. 2. You shall keep my sabbath days,⁵ and you shall go to my sanctuary with reverence.⁶ I am the Lord. 3. If you walk in the statutes of my Law⁷ and observe my ordinances⁸ and put them into practice, 4. I will give (you) the rains of your land⁹ in their season, the early rains and the late rains,¹⁰ and the land shall yield the fruits of its harvest, and the trees of the fields¹¹ shall produce fruit in abundance.¹² 5. Your threshing shall overtake the vintage, and the vintage shall overtake the sowing of the seed;¹³ you shall eat your bread and be satisfied, and you shall dwell securely in your land. 6. I will give peace in the land of Israel and you shall dwell¹⁴ (there), and there will be no one who will frighten (you), and I will abolish the power¹⁵ of wild beasts from the land of Israel, and those who draw the sword¹⁶ shall not pass through your land. 7. You shall pursue your enemies, and they shall fall before you, cut to pieces by the sword.¹⁷ 8. Five of you shall pursue a hundred, and a hundred of you shall put ten thousand to flight;¹⁸ and your enemies shall fall before you, cut to pieces by the sword. 9. Having rewarded¹⁹ the nations I will turn to grant you the reward of your good deeds;²⁰ I will make you powerful and I will multiply you, and I will establish my covenant with you. 10. You shall eat old

Notes, Chapter 26

³dywqnyyn. See Ps.-J. Gen 1:26 and n. 44 to that verse in Maher, 1992, 20.

⁴Sifra, Be-Har, Perek 9,5 (p. 110a); b. Meg. 22b (137); j. Abod. Zar. 4, 43d. Ps.-J. resolved the conflict between Exod 20:4, Deut 5:8, and Lev 26:1, which forbid the making of images, and the practice of decorating synagogue floors with mosaics. Ps.-J. assures those who worship in synagogues with such floors that they do not violate the biblical commands as long as they do not worship the figures on the floor. On the question of images in Judaism, see, e.g., E.R. Goodenough, 1953–1968, 8, 167–218; idem, 1961, 269–279; E.E. Urbach, 1959, 149–165; 229–245; J. Blidstein, 1974, 19–39; J.H. Charlesworth, 1977, 193–200; M.L. Klein, 1980B, 40–45.

⁵= Onq. See Ps.-J. 19:3 and n. 2 to that verse.

⁶Onq., HT: “and reverence my sanctuary.” Cf. 19:30, where each of the Targums (Ps.-J., Nf, Nfmg, Onq.) renders the same biblical phrase in the same way as it translates it in our present verse. See also n. 67 to that verse.

⁷Sifra, Be-Hukkotai, Parashah 1,1 (p. 110b).

⁸Lit.: “the ordinances of my judgments.” See Introduction, p. 119, no. 26.

⁹Sifra, Be-Hukkotai, Perek 1,2 (p. 110b): “not the rain of all lands.” See also Lev. R. 35,11. “Your rains” of HT is taken to mean rains sent by God on the land of Israel alone.

¹⁰Lev. R. 35,12. See Deut 11:14; 28:12; 32:2, and Ps.-J.’s version of those verses.

¹¹‘npy br’; = Nf, Nfmg (with orthographical variations); Onq.: hql’. HT: šdh. See Ps.-J. Gen 2:5 and n. 10 to that verse (Maher, 1992, 22).

¹²Lit.: “will prosper in their fruit”; = Nf.

¹³Lit.: “the sending out of the seed”; = Nfmg, Onq.

¹⁴= Onq.

¹⁵= Nfmg; cf. Nf; Sifra, Be-Hukkotai, Perek 2,1 (p. 111a).

¹⁶šlwpv hrb. = Nfmg. See also 26:25 (Ps.-J., Nf, Nfmg), 33 (Ps.-J., Nf, Nfmg), 37 (Ps.-J., Nf); Num 20:18 (Ps.-J., Nfmg); Deut 28:22 (Ps.-J.), where “sword” of HT is translated in a similar manner. See the corresponding Heb. idiom šlp hrb, e.g., Judg 8:10; 20:2, 17.

¹⁷Lit.: “broken by the sword.” The same idiom occurs in 26:8. These are the only two verses in Ps.-J. where this idiom is used.

¹⁸= Onq. See also Deut 32:30 and the Targums (Ps.-J., Nf, V, N, L) of that verse.

¹⁹Lit.: “from the reward of.”

²⁰See Sifra, Be-Hukkotai, Perek 2,5, (p. 111a), where a parable makes the point that God gives a small reward to the nations that offer him a little service, whereas he rewards Israel generously for her generous service. Onq. clarifies that pnyty ‘lykm, lit., “I will turn towards you,” means turning with favor, and translates that idiom as “I will turn with my Memra to do good to you.” See also Nf and Nfmg, and Sifra, ibid. Cf. also Tg. Jon. Ezek 36:9.

(grain) that has been stored,²¹ *without requiring a preservative*;²² you will even have to clear the old (grain) *from your storehouses*²³ to make room for²⁴ the new grain. 11. I will place my *glorious Shekinah* in your midst, and my *Memra*²⁵ will not reject you. 12. I will make the *glory of my Shekinah dwell* among you; and my *Memra* shall be a *redeeming God*²⁶ for you, and you shall be a *holy people*²⁷ to my Name. 13. I am the Lord your God who brought you out *redeemed* from the land of Egypt so that you would not be enslaved to them; and I broke the yoke *of their enslavement from upon you*; I led you out as *free people from among them*, and I made you walk with *erect stature*.²⁸ 14. But if you *are not willing to hear the teaching of the teachers*²⁹ of my Law and do not put all these commandments into practice *willingly*; 15. if you loathe³⁰ the statutes of my Law, and if you reject my ordinances,³¹ so that you do not put all my commandments into practice *with the result that*³² you invalidate³³ my covenants, 16. I in turn will do this to you: I will *let loose*³⁴ against you a *pestilent plague*,³⁴ consumption and fever that waste the eyes and consume life. In vain shall you sow your seed *which will not sprout*, and your enemies shall eat *the aftergrowth*.³⁵ 17. I will take time to occupy myself³⁶ with you, and you shall be crushed³⁷ by your enemies, and those who hate you will rule over³⁸ you, and you shall flee though no one pursues you. 18. And if *after* these

Notes, Chapter 26

²¹ Lit.: "that has grown old."

²² Reading *bl' slmntwn* with *b. Bathra* 91b (380) rather than *wl' tslmntwn* of Lond. and *ed. pr.* Jastrow (1995) takes *slmntwn* to be a corruption of Latin *salsamentum*. J. Levy (2, 167) derives it from Gr. *helminis*, "worm," and takes Ps.-J.'s text to refer to "(old corn) that has not been damaged by worms." This agrees with the view expressed by R. Nahman in *b. Bathra* (ibid.).

²³ *Sifra, Be-Hukkotai*, Perek 3,1 (p. 111a).

²⁴ "To make room for," lit.: "from before."

²⁵ = Onq. HT (lit.): "my soul." See also 26:30.

²⁶ *'lq' prwq*; cf. Nf. Ps.-J. uses the same title in Exod 15:2.

²⁷ Reading *'wm' qdyš'* rather than *'wm' qdyšy'* of Lond. and *ed. pr.* But perhaps one could read *'wmt qdyšy'*, "a people of saints"; cf. Nf.

²⁸ *Sifra, Be-Hukkotai*, Perek 3,7 (p. 111a).

²⁹ *Ibid.*, Parashah 2,1 (111a). See below, 26:18, 21, 27.

³⁰ *lqwšwn*; = Onq. HT: *tm'sw*. See also 26:43 and Num 11:20; 14:31, where Onq. and Ps.-J. translate Hebrew *m's* by *qwš*. In v. 44 of our present chapter, where the reference is to God spurning his people, Ps.-J. translates *m's* by its Aramaic cognate, as do P, V, and N (this verse is omitted in Nf), while Onq. uses the verb *qš*, "abandon."

³¹ *wswpkwn*, lit.: "and your end." See *Sifra, Be-Hukkotai*, Parashah 2,3 (p. 111a), where the Heb. word *swp* is used in this context.

³² Onq.: "change." Cf. 26:25, where Ps.-J., in an addition to the text, uses the idiom "invalidate the covenant." See Ps.-J. Gen 17:14 and n. 12 to that verse in Maher, 1992, 64. Cf. Grossfeld, 1988, 60–61, n. 14.

³³ = Nfmg.

³⁴ Lit.: "a plague of pestilence" (*mht mwtnt'*). The corresponding Hebrew idiom *mkt mwtnt* is employed in the parallel text in *Sifra, Be-Hukkotai*, Perek 4,2 (p. 111b).

³⁵ HT: "your enemies shall eat it." So one might ask what can the enemy eat if the Israelites sow "in vain"? According to Ps.-J., there will be an "aftergrowth" to eat. *Sifra, Be-Hukkotai*, Perek 4,3 (p. 111b) states that the seed which will not grow in the year it is sown will grow the following year. Then the enemy will come and eat it.

³⁶ *Sifra, Be-Hukkotai*, Perek 4,5 (p. 111b). See Ps.-J. 17:10 and nn. 17 and 18 to that verse.

³⁷ = Onq. Cf. Grossfeld, 1988, 62–63, n. 16.

³⁸ *yrdwn*; = Onq.

chastisements you do not wish³⁹ to hear *the teaching of my Law*,⁴⁰ I will continue to chastise you (with) *seven plagues* for the *seven transgressions* which you committed *before me*,⁴¹ 19. and I will break the glory of the power of your sanctuaries;⁴² and I shall make the heavens *that are above you as clear as iron that does not perspire, so that they do not send down either dews or rains to you*, and the earth *that is beneath you* like bronze *that perspires, so that it destroys its fruit*.⁴³ 20. Your strength shall be spent in vain, for your land shall not give back *what you put into it*,⁴⁴ and the tree of the open country⁴⁵ shall shed⁴⁶ its fruit. 21. And if you walk *casually*⁴⁷ with me and do not wish to listen to the *teaching of my Law*,⁴⁰ I will continue to bring upon you *seven plagues for the seven transgressions*⁴⁸ which you committed *before me*. 22. And I will let loose among you *the power*⁴⁹ of the wild beasts, and they shall bereave you of your children, and wipe out your cattle *outside*, and make you few in number *within*,⁵⁰ and your roads shall be deserted. 23. And if you are not chastened *before me* by these *chastisements*, but walk *before me casually*, 24. I too will conduct myself⁵¹ *casually* with you *in the world*, and I in turn will smite you with *seven plagues for the seven transgressions* which you committed *before me*. 25. I will bring against you *a people who draw the sword*,⁵² to take vengeance on you *because you have invalidated my covenants*; and when you gather within your cities *because of a siege*⁵³ I will let loose a pestilence among you, and, *when dead*,⁵⁴ you shall be delivered into the hands of your enemies. 26. When I break for you the staff⁵⁵ of all support of food ten women shall bake your bread in one oven, *because*

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³⁹ = Nfmg.

⁴⁰ Cf. 26:14.

⁴¹ Cf. Nfmg. Cf. *Sifra, Be-Hukkotai*, Perek 5,1–4 (p. 111b). *Sifra, ibid.*, Parashah 2,3 (p. 111a) to 26:14–15 lists seven sins: do not hearken . . . do not do (good) . . . despise others . . . hate the sages . . . do not allow others to do (good) . . . deny the Commandments . . . deny the very principle (lit.: “the root”) (of God’s existence).

⁴² *Sifra, Be-Hukkotai*, Perek 5,2 (p. 111b). Cf. Ezek 24:21.

⁴³ Cf. Onq. *Sifra, ibid.*, Perek 5,3 (p. 111b). See also the Targums (Ps.-J., Nf, Nfmg, Onq.) of Deut 28:23.

⁴⁴ *Sifra, ibid.*, Perek 5,4 (p. 111b).

⁴⁵ *d’ny br*; = Nf (with orthographical variations). See Ps.-J. Gen 2:5 and n. 10 to that verse in Maher, 1992, 22.

⁴⁶ *Sifra, ibid.* The root *qlh* employed here by Ps.-J. is also the one used in the *Sifra* text. Lev 26:20, our present verse, is the only text referred to by Jastrow (1374) and J. Levy (2, 361) in their entries for this Aramaic verb.

⁴⁷ *Sifra, Be-Hukkotai*, Perek 5,5 (p. 111b). The word in Ps.-J. which we translate as “casually” corresponds to the word ‘ryy in the *Sifra* text. See also 26:18, 23, 24, 27, 28, 40, 41. The *Sifra* text referred to explains HT “if you walk contrary to me” (RSV) to mean “you have treated my decrees as of little importance.”

⁴⁸ *Sifra, ibid.* See also 26:24 and 28 below.

⁴⁹ See also 26:6.

⁵⁰ *Sifra, Be-Hukkotai*, Perek 5,7 (p. 111b). The terms “outside” and “within,” which are used both by *Sifra* and Ps.-J., refer to the fields and to the cities (or houses) respectively.

⁵¹ *w’ydb*; Clarke, incorrectly, it seems to me, reads *w’ydkr* in his edition of Ps.-J. See also 26:28 and 41.

⁵² See 26:6 and n. 16.

⁵³ *Sifra, Be-Hukkotai*, Perek 6,1 (p. 112a). The word used in *Sifra* is *mšwdh*, lit., “net, trap,” to which *šyyd* of *ed. pr.* corresponds. Lond. has *šyyr*, “siege.”

⁵⁴ *Sifra, ibid.* *Sifra* explains that since no corpse could be left in Jerusalem overnight, those who would have to carry out the corpse to bury it would fall into the hands of the enemy. Rashi in his commentary on our present verse adopts this interpretation.

⁵⁵ *hwtr*. Lond. has the variant *smk*, “support.” Ps.-J. gives a double translation of HT *mt*, “staff,” first using *hwtr*, and then *s’d*, which is the word employed by Onq. and which is also used in the corresponding text in *Sifra, Be-Hukkotai*, Perek 6,2 (p. 112a).

there is so little of it. They will measure⁵⁶ (it) and divide (it) for you by weight,⁵⁷ and though you eat, you shall not be satisfied. 27. But if, in spite of this⁵⁸ reproof you do not listen to the teaching of my Law⁴⁰ and walk casually before me, 28. I too will conduct myself casually with you in the world; I, for my part, will chastise you with seven plagues for the seven transgressions which you committed before me. 29. You shall eat the flesh of your sons and the flesh of your daughters. Moses the prophet said: "How serious were the faults <and how bitter were the sins>⁵⁹ which caused the fathers to eat the flesh of their sons and daughters,⁶⁰ because they did not observe the commandments of the Law." 30. I will destroy your altars⁶¹ and I will annihilate your diviners and charmers,⁶² and I will pile up your corpses on the corpses⁶³ of your idols, and my Memra²⁵ will reject you. 31. I will make your cities desolate and I will confound your sanctuaries, and I will not accept the odor of your offerings with favor.⁶⁴ 32. I will also make the land desolate, so that there will be no peace of mind⁶⁵ there, and your enemies who dwell in it will likewise be appalled by it. 33. And you I will scatter among the nations, and I will incite after you a people who draw the sword,⁵² and your land will be desolate, and your cities desolate.⁶⁶ 34. Behold, the land will then enjoy its years of rest⁶⁷ all the days that it is desolate of you, and you will be wandering about in the land of your enemies; then the land will rest, and it will enjoy its years⁶⁸ of rest.⁶⁷ 35. Throughout all the days that it is desolate of you it shall have rest, just as it did not rest during your years of rest⁶⁷ while you were dwelling upon it. 36. As for those of you that are left, I will bring misfortune into their hearts in the lands of their enemies; the sound of a leaf falling from the tree⁶⁹ will put them to flight, and they will flee like those who flee from the sword,⁶⁹ and they will fall though no one pursues. 37. They shall stumble over one another as before those who draw the sword,⁵² though no one pursues; and you will not have a place (on which) to stand before your enemies. 38. You shall perish among the nations, and the land of your enemies will consume⁷⁰ you by a prema-

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⁵⁶Reading *mddyyn* with *ed. pr.* rather than *mrddyyn* of Lond.

⁵⁷Lit.: "when it falls on the scales." Cf. *Sifra*, *ibid.* See also Rashi on our present verse.

⁵⁸Reading *hd'* (cf. HT) rather than *hd'* of Lond. and *ed. pr.*

⁵⁹These words are not in Lond. but are present in *ed. pr.* and in Nfmg, V, N; cf. also Nf.

⁶⁰See *Sifra*, *Be-Hukkotai*, Perek 6,3 (p. 112a). In this *Sifra* text Moses is not mentioned, but reference is made to Lam 2:20 and Ezek 5:10. See also *b. Yoma* 38b (178–179); *Lam. R.* to 2:20.

⁶¹Lond. uses the word *bms'* (Gr.: *bōmos*); cf. also Nf. *Ed. pr.* has *bmwytkwn*; see also Onq. and HT.

⁶²*mnḥšykw n wqsmkywn*. Ps.-J.'s terms correspond to those used in his source, *Sifra*, *Be-Hukkotai*, Perek 6,4 (p. 112a).

⁶³Lit.: "I will place your corpses thrown on the corpses."

⁶⁴Cf. Nf. See above 1:9 and n. 28 to that verse. The verb *ryḥ* (Hif.), "smell," is used with God as its subject only in our present verse and in Gen 8:21. See Klein, 1982, 96–97.

⁶⁵*nyyḥ rwh'*. Ps.-J.'s idiom corresponds to the one used in his source, *Sifra*, *Be-Hukkotai*, Perek 6,5 (p. 112a).

⁶⁶*šdy'n*. Lond. has the variant *ḥwrb'*; "a ruin," in the margin; cf. Onq., HT.

⁶⁷Or: "release." See above 25:4, 5.

⁶⁸= Lond. *Ed. pr.*: *šzby*; read *šwby*, "sabbaths." Cf. HT. See also 26:43. Cf. Nfmg 26:34, 35.

⁶⁹= Nfmg.

⁷⁰*tgm'r*; = Onq.

ture death.⁷¹ 39. Those of you that are left will pine away⁷² in the land of *their*⁷³ enemies because of their sins; furthermore, because of the sins of their *evil*⁷⁴ fathers *which they will repeat*,⁷⁵ they will pine away.⁷² 40. *In the hour of their affliction* they will confess their sins and the sins of their fathers, the lies which they lied against *my Memra*, and also that they walked *casually* with me. 41. But as for me, I will conduct myself *casually* with them *in the world*, and I will bring them *into exile*⁷⁶ in the land of their enemies. *Behold*, their *arrogant*⁷⁷ hearts will then be broken, and thus they will acknowledge⁷⁸ their sins. 42. Then I will remember *with mercy* the covenant *which I established with Jacob at Bethel*, and also the covenant *which I established with Isaac on Mount Moriah*; and I will also remember the covenant *which I established with Abraham between the pieces*; and I will remember the land of Israel *with mercy*. 43. But the land will be abandoned *and forsaken*⁷⁹ by them, and it will enjoy its *years*⁸⁰ *of rest*⁶⁷ *all the days that it is desolate of you*. And they will acknowledge⁸¹ their sins (when) *curses instead of blessings come upon them*,⁸² *measure for measure*,⁸³ because they loathed my ordinances, and they rejected the statutes of my Law. 44. Yet, in spite of *all that*, *I will love them with my Memra* when they will be *exiled* in the land of their enemies. I will not spurn⁸⁴ them—in the kingdom of Babylon—and my Memra will not reject them—in the kingdom of Media—so as to wipe them out—in the kingdom of Greece,—so as to break my covenant with them—in the kingdom of Edom—for I am the Lord their God—in the days of Gog.⁸⁵ 45. And I will remember in their favor the covenant

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⁷¹ Or: “consume you with the plague (*bmwtn*’).” Ps.-J. usually adds *bmwtn*’ when HT uses the verb *krt*. See above, 23:29 and n. 29 to that verse. In our present verse HT uses the verb *’kl*, “eat, devour.”

⁷² Lit.: “melt away”; = Nf, Onq. See also Ps.-J. Gen 49:10, where this verb is used in a similar manner. Cf. also Grossfeld, 1988, 62–63, and n. 25.

⁷³ = Lond. *Ed. pr.*: “your”; = HT. See the note to this verse in Nf (above, p. 108).

⁷⁴ Or: “because of the *evil* sins of their fathers”; = Onq.

⁷⁵ Lit.: “*which they will hold with their hands with them*.” Onq. is the same, except that it does not translate HT *’tm*, “with them,” literally, as does Ps.-J. Cf. *Sifra, Be-Hukkotai*, Perek 8,2 (p. 112a). See Ps.-J. Exod 20:5 and n. 7 to that verse in Maher, 1994, 218.

⁷⁶ *Sifra, ibid.*, 8,4 (p. 112a).

⁷⁷ Or: “malicious”; = Nf, Nfmg; Onq.: “foolish.” HT: “uncircumcised.”

⁷⁸ Reading *yr’wn*; = Nf, Onq; cf. HT; Lond., Nfi: *yd’wn*; *ed. pr.*: *yd’yn*.

⁷⁹ Ps.-J. has a double translation of HT *t’zb*, “will be forsaken,” first using *ttrtyš* (= Onq.), and then *tšbyq* (cf. P, V, N; the whole verse is omitted in Nf). See also the Pal. Tgs. of Deut 32:36 (Nf, V, N, L), where these two verbs (*tšš* and *šbq*) are again used together, though in reverse order. In this text Ps.-J. agrees with Onq. and uses the verbs *tlł*, “to move, exile,” and *šbq*.

⁸⁰ = Lond. *Ed. pr.*, HT: “sabbaths.” See above, v. 43 and n. 68.

⁸¹ Reading *yr’wn*; = Onq.; cf. HT. Lond.: *yd’wn*; *ed. pr.*: *yd’yn*. See 26:41 and n. 78.

⁸² Onq.: “I will bring upon them curses instead of blessings.” See Grossfeld, 1988, 64–65, n. 28.

⁸³ = P, V, N. Cf. *Sifra, Be-Hukkotai*, Perek 8,9 (p. 112b). See further Komlosh, 1973, 199. On the idiom “measure for measure,” see Ps.-J. Gen 38:25 and n. 28 to that verse in Maher, 1992, 130. Cf. also the note to our present verse in Neofiti. See above, p. 109.

⁸⁴ Ps.-J., P, V, and N translate the Hebrew verb *m’s*, “spurn” (RSV) by its Aramaic cognate. Onq. uses the verb *tšš*, “abandon.” See above v. 15 and n. 30.

⁸⁵ Cf. *Sifra, Be-Hukkotai*, Perek 8,10 (p. 112b); *b. Meg.* 11a (61). See also the note to our present verse in Neofiti, and the fragment of a Palestinian Targum published by Sperber in his edition of Targum Onqelos (p. 215), and translated by Grossfeld, 1988, 64.

which I established with their fathers, the ancients,⁸⁶ when I redeemed (them) and brought them out redeemed from the land of Egypt, while all the nations saw⁸⁷ all the mighty deeds which I performed for them to be their God. I am the Lord.”

46. These are the statutes and the ordinances and the decrees of the Law which the Lord, through Moses, made between *his Memra* and the children of Israel on Mount Sinai.

CHAPTER 27

1. The Lord spoke to Moses, saying; 2. “Speak to the children of Israel and say to them: ‘If a man *explicitly*¹ formulates a vow to *the name of* the Lord for the equivalent² of a human being, 3. the valuation of a male³ shall be: from twenty to sixty years old, his valuation shall be fifty *selahs* of silver in *selahs* of the sanctuary; 4. if it is a female,⁴ her valuation shall be thirty *selahs*; 5. if (it is a person) from five years old to twenty years old the valuation shall be twenty *selahs* for a male and ten *selahs* for a female; 6. if (it is a person) from a month old to five years old, the valuation for a male shall be five *selahs* of silver, and the valuation for a female shall be three *selahs* of silver; 7. if (it is a person) of sixty years old or over, the valuation shall be fifteen *selahs* for a male and ten *selahs* for a female. 8. But if one is too poor to *afford* (the amount of) the valuation he shall be set before the priest, and the priest shall value him; the priest shall value him according to⁵ what the one who is making the vow can afford. 9. In the case of⁶ an animal that may be offered as an offering *before* the Lord, any such that one presents *before* the Lord shall be holy. 10. One may not exchange it or make a substitution⁷ for it, an (animal) *without blemish* for one *in which there is a blemish*, or one *in which there is a blemish* for (an animal) *without blemish*,⁸ if one does substitute one animal for another,

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⁸⁶The term *r’snym*, “ancients,” of HT cannot be taken to refer to the patriarchs, who were not taken out of Egypt, but to the ancestors of the twelve tribes; cf. *Sifra*, *Be-Hukkotai*, Perek 8,11 (p. 112b).

⁸⁷ = Nfmg.

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¹See Ps.-J. 22:21 and n. 28 to that verse.

²Lit.: “according to his valuation (*b’ylywy*).” On the underlying Hebrew (*b’rkk*) and its translation in the Targums, see Grossfeld, 1988, 65, n. 3.

³*byr dkr*. HT: *zkr*. See also 27:5, 6, 7, and cf. Ps.-J. 12:2 and n. 2 to that verse.

⁴*brt nwqb*; HT: *nqbh*. See also 27:6, 7, and cf. Ps.-J. 12:5 and n. 8 to that verse.

⁵Lit.: “according to the ability of (*kmyst*).” HT: *’l py*, “according to.” Nf and Onq. render the Hebrew idiom literally.

⁶Lit.: “and if (it is)”; = HT.

⁷HT uses the root *mwr*, “exchange,” several times in our present verse. Ps.-J., Nf, P, V, N translate it by *prg*. Nf does not translate the first occurrence of this verb, but the translation is supplied by Nfmg. Onq. uses the root *hlp*, except for the first occurrence of the verb, where Onq. has *’br*, because the root *hlp* has just been used. See also v. 33.

⁸*Sifra*, *Be-Hukkotai*, Perek 9,6 (p. 113a); *m. Temurah* 1,2; *b. Temurah* 9a (55–56); *Bek.* 14b (99–100).

both it and its substitute shall be holy. 11. In the case of ⁶ an unclean animal that may not be offered as an offering *before* the Lord, the animal shall be set before the priest, 12. and the priest shall value it: whether good or bad, according to the valuation of the priest, so shall it be. 13. If he wishes to redeem it, he shall add a fifth *of its value*⁹ to its valuation. 14. If a man consecrates his house as holy *before* the Lord, the priest shall value it; whether good or bad, according to the valuation of the priest, so shall it stand. 15. If *the one who*¹⁰ consecrates his house wishes to redeem (it), he shall add a fifth to the sum at which it was valued,¹¹ and it shall be his. 16. If a man consecrates *before* the Lord part of the land he has inherited, its valuation shall be according to¹² its seed requirement; *a place where* a *kor*¹³ of barley is sown, at fifty *selahs* of silver. 17. If he consecrates his land from the jubilee year, it shall stand at its valuation. 18. But if he consecrates his land after the jubilee, the priest shall calculate¹⁴ the *sum of* money according to the years that remain until the jubilee year, and he shall make a corresponding deduction¹⁵ from its value *for him*. 19. But if *the one who* consecrated the land wishes to redeem it, he shall add a fifth to the money at which it was valued, and it shall revert to him. 20. But if he does not redeem the land, and the land is sold to another man, it may not be redeemed any more. 21. When the land is released¹⁶ in the jubilee it shall be holy *before* the Lord, like dedicated land,¹⁷ it shall become the inheritance of the priest. 22. If he consecrates *before* the Lord land that he purchased, which is not part of the land he inherited, 23. the priest shall calculate¹⁸ for him *the amount of* the value of its assessment¹⁹ up to the jubilee year, and he shall give the assessment on that day as a holy thing *before* the Lord. 24. In the jubilee year the land shall revert to him from whom it was bought, to the one to whom the land belongs by inheritance. 25. Every valuation shall be in *selahs* of the sanctuary, the *selah* being twenty *ma'in*. 26. However, the first born of animals, which is dedicated to *the name of* the Lord, no one *can* consecrate it; whether ox or sheep it belongs to *the name of* the Lord. 27. But if it is an unclean animal it shall be redeemed at its valuation, and a fifth *of its value*²⁰ shall be added to it; if it is not redeemed, it shall be sold at *the value of* its assessment.¹⁹ 28. However, any dedicated thing that a man

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⁹ = Nmfg, V, N. See also 27:27 and 31, and cf. Ps.-J. 5:16 and n. 32 to that verse.

¹⁰ = Nmfg, V, N; cf. Nf.

¹¹ Lit.: "he shall add a fifth of the money of its value to it." Cf. also 27:19.

¹² *kmyst*. Lond. has the variant 'gb, "on the basis of." See also in 27:18.

¹³ = Onq., Nf; V, N, HT: *homer*. See Grossfeld, 1988, 67, n. 7.

¹⁴ *wyddyyq*. HT has *whšb*, which Nf and Onq. render by its Aramaic cognate. See also 27:23, and cf. Ps.-J. 25:27 and n. 34 to that verse.

¹⁵ Lit.: "and he shall deduct."

¹⁶ Lit.: "goes out." See Ps.-J. 25:28 and n. 35 to that verse.

¹⁷ Lit.: "like a field of dedication (or: separation)." Ps.-J., Nf, V, and N translate HT *h̄rm*, "devote" (RSV), by *prš*, while Onq. uses the Aramaic cognate, *h̄rm*. See also 27:28, 29.

¹⁸ *wyddyyq*. Nf, Onq., and HT use the root *hšb*. See 27:18 and n. 14 to that verse.

¹⁹ *lwy*. In this chapter we usually translate *lwy* as "valuation." Because the word "value" occurs with this word in our present verse, we now employ "assessment." But see 27:2 and n. 2.

²⁰ = V, N. Cf. 27:13 and n. 9.

dedicates *before* the Lord, from anything that belongs to him, whether of man or beast, or of the land he has inherited, may not be sold or redeemed; every dedicated thing is most holy *before* the Lord. 29. No human being that is dedicated may be redeemed *with money—but with burnt offerings, sacrifices of holy things, and by begging for mercy before the Lord*²¹—*because such a person is guilty of death*. 30. Every tithe of the land, whether seed from the land or fruit from the trees, is the Lord's; *it is most holy before* the Lord. 31. If a man wishes to redeem any of his tithes, he shall add a fifth *of its value*⁹ to it. 32. Every tithe of herd and flock, every tenth (animal) that *passes*²² under the (shepherd's) staff,²³ shall be holy *before*²⁴ the Lord. 33. He shall not examine²⁵ whether (it is) good or bad, nor shall he make a substitution²⁶ for it. If he does make a substitution for it, then it and its substitute shall be holy; it shall not be redeemed.” 34. These are the commandments which the Lord commanded Moses—and *it is not possible to make any innovations*²⁷ *in them*²⁸—*and he commanded them so that he would make them known* to the children of Israel on Mount Sinai.

Notes, Chapter 27

²¹ According to the *halakah*, one may be redeemed before the sentence of death has actually been pronounced; cf. *Sifra*, *Be-Hukkotai*, Perek 12,7 (p. 115a); *b. Ketub.* 37b (206–208); *Arak.* 6b (31–32). See also *PRE* 38 (297–298), where it is said that when Jonathan was to die because of the curse that had been uttered by Saul (cf. 1 Sam 14:24–45), the people rescued him when they offered a burnt offering and entreated for him.

²² *dhlpyn*. HT uses the verb *'br*, which Onq., Nf, V, N (cf. also Nfmg, Nfi) render by its Aramaic cognate.

²³ *srbyṭ* (= *ed. pr.*); Lond.: *srbyṭ* followed by a sign indicating that the word has been abbreviated; = Nf, V, N; Onq.: *ḥwṭr*.

²⁴ Reading *qdm* with *ed. pr.* Lond. has *qwdš*. Clarke has *qdm*.

²⁵ HT employs the verb *bqr*, “inquire,” which Onq. renders by its Aramaic cognate, while Ps.-J., Nf, V, N translate by *pšpš*. See also 13:36.

²⁶ HT uses the root *mwr*, “exchange,” several times in our present verse. Onq. translates it by *hlp*, while Ps.-J., Nf, V, N use *prg*. See also 27:10 and n. 7.

²⁷ *lhdt*. Cf. E.M. Cook, 1986, 237. The corresponding Hebrew verb, *hds*, is used in the sources listed in n. 28.

²⁸ *Sifra*, *Be-Hukkotai*, Perek 13,7 (p. 115b); *b. Shabb.* 104a (499); *Yoma* 80a (391); *Meg.* 2b (8); *Temurah* 16a (109). *j. Meg.* 1, 70d.

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