Targum sessions during SBL IM program 2022:

1. Monday 18 July 2022

    a. First slot: Targum Torah 1 – chair: Eveline van Staalduine-Sulman
        i. Hector Patmore & Jeroen Verrijssen & Shlomi Efrati, *The Palestinian Targums Re-examined in Light of New Manuscript Evidence* (60+30 minutes)

    b. Second slot: Targum Torah 2 – chair: Eveline van Staalduine-Sulman
        i. Miri Kahana, *Creating and Disrupting Verbal Connections in the Targumic Stories of Hagar and Ishmael* (20+10 minutes)
        ii. Terence Kleven, *Targum Onqelos's Political Reading of Genesis 3* (20+10 minutes)
        iii. Angelika Schnider, *Didactic Strategies in Targum Neofiti 1 Exodus: Crisis Situations* (20+10 minutes)

    c. Third slot: Targum Torah 3 – chair: Margaretha Folmer
        i. Viktor Ber, The Song of Moses in the Targumim: Linguistic and Poetic Structure in Exodus 15:1-21 (20+10 minutes)
        ii. Margaretha Folmer, *The Tradition of Balaam the Wicked in the Aramaic Targumim* (20+10 minutes)
        iii. Kornélia Koltai, *Changing the History in the Targums* (20+10 minutes)

    d. Fourth slot: Targum Torah 4 – chair: Leeor Gottlieb
        i. Ali Hadji-Hosseini, *The Impact of the Islamic Theology on the Translation of the Torah into the Persian Language* (30+15 minutes)
        ii. Josef Glanz & Yanir Marmor, *A Computational Approach for Analyzing Targum Affinities: TpsJ and TO for Deuteronomy as a Case Study* (30+15 minutes)

2. Tuesday 19 July 2022

    a. First slot: Targum Jonathan – chair: Willem Smelik
        i. Craig Morrison, *The Targum in the Critical Apparatus of the Biblia Hebraica Quinta* (20+10 minutes)
        ii. Frank Ueberschaer, *Targum and Peshitta in the Solomon Narrative (1 Kings 1-11)* (20+10 minutes)
        iii. Bruce Chilton, *Intertargumic Merkavah: Ezekiel 1 in Light of Isaiah 6* (20+10 minutes)

    b. Second slot: Aramaic Language – chair: Craig Morrison
        i. Leeor Gottlieb, *Research and Teaching with the Targums WordMap* (20+10 minutes)
        ii. Adi Amsterdam, *New Observations on the Language of Targum Pseudo-Jonathan* (20+10 minutes)
        iii. Dmytro Tsolin, *The Participle Morphosyntax in Middle Aramaic: Some Important Observations* (20+10 minutes)

    c. Third slot: Aramaic Poetry – chair: Hectore Patmore
        i. Laura Lieber, *A Verse Fitly Spoken: Embedded Poetry in Tibat Marqe* (30+15 minutes)
        ii. Olga Gienini, *The Paracletes in the Targum of Job* (30+15 minutes)

    d. Fourth slot: IOTS business meeting – chair: Eveline van Staalduine-Sulman (90 minutes)

3. Wednesday 20 July 2022
  a. First slot: Targum and More – chair: Bruce Chilton
     i. Kingsley Yorgio, *Tiqqune Sopherim and Targumim* (30+15 minutes)
     ii. Estara Arrant, *Overlooked Contextual Factors in Targum Variant Classification, Selection, and Analysis* (30+15 minutes)
  b. Second slot: Targum Studies Then and Now – chair: Dmytro Tsolin
     i. Eveline van Staalduine-Sulman, *True of False: Konrad Pellikan (1478-1556) Translated All the Targums into Latin* (20+10 minutes)
     ii. Elisheva Brauner, *Luzzatto's Approach to Text and Targum in Oheb Ger* (20+10 minutes)
     iii. Anna Kuśmirek, *The Present-Day Targum Studies in Poland: The Polish Translations of Targums* (20+10 minutes)
  c. Third slot: Voices from Outside the Targums – chair: Laura Lieber
     i. Hanneke van der Schoor, *Situating the Aramaic Testament of Qahat Amongst the Aramaic Texts of Qumran* (30+15 minutes)
     ii. Karin Hügel, *The Prostitution of Jewish Men and Boys* (30+15 minutes)
  d. Fourth slot: Targum in the Middle Ages – chair: Eveline van Staalduine-Sulman
     i. Willem Smelik, *Targum and Zohar* (20+10 minutes)
     ii. Shlomi Efrati, *A Neglected Source of "Fragment Targum" and the Reception of Palestinian Targum in Late Medieval Europe* (20+10 minutes)
     iii. Gavin McDowell, *Targum Pseudo-Jonathan and the Medieval Popular Bible* (20+10 minutes)

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Title of the paper: True of False: Konrad Pellikan (1478-1556) Translated All the Targums into Latin

Abstract:

During my investigation of Christian editors and translators of Targumic texts in the sixteenth and seventeenth centuries for the book *Justifying Christian Aramaism* I regularly saw the name of Conrad Pellican (Conrad Kürsner, 1478-1556) as one of the early translators. His translations are mentioned among the many sources for the London Polyglot Bible. Nineteenth-century English books mention him after Alfonso de Zamora and Andrea de Leon.

Pellican himself states in his diary that he has translated the entire Bible from Aramaic into Latin (*Das Chronikon des Konrad Pellikan*, 132-134), specifying it with 'Moses, former and latter prophets with the Writings, that is Onkelos, Jonathan and the others', then referring to a Palestinian Targum and the two Targums of Esther. And indeed, the Zurich Central Library refers to Targum translations in the archives of Pellican.

However, when I received digital copies of what is catalogued as his translation of Targum Samuel, they appeared to be his Latin annotations of the Hebrew text of the Books of Samuel, regularly referring to the Targum, but no translation of Targum Samuel at all. My question for this conference is therefore: are there any Targum translations of Pellican's hand left in the library of Zurich? I will formulate a final answer after having examined Pellican's archive.

Name: Hector Patmore
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Title of the paper: The Palestinian Targums Re-examined in Light of New Manuscript Evidence

Abstract:

One of the objectives of ERC funded research project, 'TEXTEVOLVE: A New Approach to the Evolution of Texts Based on the Manuscripts of the Targums' (grant: 818702) is to identify and analyse previously unstudied Targumic material. This session will present newly discovered and recently re-examined sources of consciously collected short units of Targum, namely Targumic Toseftot, the Fragments Targums, and material from Festival-Liturgical collections.

Considering both textual and material aspects, the session will explore the possible implications of this material for understanding broader critical issues relating to the Palestinian Targums (PT) such as the relationships between the different versions; their possible common source(s); the potential origins of unique expansions; and the relationship between Targums transmitted in the form of short units and those preserved as running texts. The session will consist of three presentations, each with its own focus.

Jeroen Verrijssen will present the liturgical targum to Ex 13:17-15:26 (the reading for the seventh day of Pesach) preserved in mahzorim (i.e., prayer books). Liturgical manuscripts are witnesses to a unique textual tradition, usually regarded to be an authentic Palestinian Targum tradition, which has evolved over generations under the influence of Targum Onqelos. Verrijssen will propose that the influence may have been in the opposite direction; namely that elements of the paraphrastic Palestinian Targum were added to the text of Targum Onqelos.

Shlomi Efrati will investigate the dispute between Cain and Abel, preserved as an addition in some manuscripts of Onqelos (i.e, tosefta) as well as in various forms of PT. He will demonstrate that many of the variants within the PTs reflect a conflation of a basic tradition with the tosefta version. In this case the tosefta preserves the source of some versions of PT, thus problematizing the category of "Palestinian" Targums. As this tosefta appears predominantly in European manuscripts, this study will also highlight the importance of the European transmission of Onqelos for the study of the Targums to the Pentateuch.

Hector Patmore will re-examine the Fragment Targums on the basis of previously unstudied manuscript material. He will discuss cases where readings previously considered unique to Pseudo-Jonathan appear in a previously unstudied manuscript of the Fragment Targum or in Cairo Genizah manuscripts. These cases will lead to a re-consideration of theories regarding the existence of one or more proto-Palestinian Targums and the *raison d'être* of the Fragment Targums.

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Title of the paper: A Neglected Source of "Fragment Targum" and the Reception of Palestinian Targum in Late Medieval Europe

Abstract:

Manuscript London, British Library Add. 21160 (henceforth BL 21160) is a Pentateuch with Targum Onqelos, whose form and text are by no means noteworthy. However, the manuscript also includes marginal glosses appended to the text of Onqelos, which present fragments of Palestinian Targum (identified in the manuscript as "Targum Yerushalmi"). These fragments were already mentioned in several catalogues but seem to have been left largely unnoticed by Targum scholarship. In this paper I will present the results of a thorough investigation of the "Yerushalmi" glosses. As I will demonstrate, while representing the Palestinian Targum tradition, these glosses were not actually derived from a Targum manuscript of any sort. Rather, they were most likely extracted from the *Arukh*, a monumental lexicon composed by R. Nathan b. Yehiel of Rome during the second half of the 11th century. Thus, though not preserving any unknown version of the Palestinian Targums, the glosses in BL 21160 do seem to represent an unusual, perhaps unique manner of its transmission. Considering these glosses in light of other medieval collections of Palestinian Targum fragments, as well as in comparison to traces of Palestinian Targum in manuscripts of Onqelos—many of them hitherto unnoticed—I will show how these disparate sources can contribute to a complex yet coherent picture of the attitudes towards, and interest in, the different Pentateuchal Targums in late medieval Europe.

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Title of the paper: Creating and Disrupting Verbal Connections in the Targumic Stories of Hagar and Ishmael
Abstract:

Biblical narratives utilize the associative meanings of words, connotations, recurring motifs, as well as allusions to create analogies with other stories in the Bible. Some of the narratives' messages are conveyed by means of these same associations, connotations, analogies, and motifs.

When the Targum selects which word is the most appropriate to translate a certain biblical word, it does not always do so consistently and in accordance with the Bible's own lexical choices; sometimes within the same story, two identical Hebrew words will be translated by two entirely different Aramaic terms, or two different Hebrew words will be translated by the same word in Aramaic. Thus, even as the Targum unravels connotations and allusions woven by the Bible, it also creates others that are not found in the original text.

In this paper, I will attempt to reveal the web of connections and connotations that the Targum creates within the story of Hagar and Ishmael and between it and other sources. I will also investigate the differences between the Bible's own semantic network and that of the Targum—both in cases where the Targum disrupts biblical connections and where it creates new ones. The connections made or broken by the Targum are instructive of how the Targumic audience understood the story and linked together its various, scattered parts.

While the paper focuses on Targum Onkelos, it also includes a comparison with other Targumim and translations, with literature from Qumran, and with rabbinic midrash, in order to explore the affinities between different traditions within the Targumim and other literatures that share a similar semantic network.

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Title of the paper: Targum Onqelos's Political Reading of Genesis 3

Abstract:

Genesis 3 remains one of the most difficult, even if most important, chapters for an understanding of the Bible and of all interpretive traditions derived from it. There are several phrases in the Masoretic Text of this chapter that are cruxes for an account of the chapter; I mention here only two of the most important. In 3:5, the text says "and you shall be as gods, knowing good and evil" (*wihĕyîtem kē'lōhîm yōdĕ'ē ṭōb wārā')*, and it appears that God is jealous of his own knowledge and does not wish to share it with Eve and Adam. The serpent's question insinuates that more adequate knowledge and a greater intellectual faculty than they currently have are available to them if they disobey God's law and eat from the tree. Indeed, the statement in vs. 7 that "their eyes were opened" seems to confirm that there was knowledge gained through the disobedience. Onqelos's Aramaic reading, however, translates *kē'lōhîm* in vs. 5 as *kĕrabrĕbîn*, "like rulers." Onqelos's translation of *'ĕlōhîm* as *rabrĕbîn* is derived from his recognition of the equivocal usage of the Hebrew term in the sense of 'deity' or 'deities', or 'angels' (Psalm 8:6), or 'rulers' (as in *bĕnê 'ēlîm* in Psalm 29:1 and 89:7, MT). Moreover, the phrase immediately following this term, "knowing good and evil," is also equivocal in that it may refer either to exalted knowledge or to common and inferior types of knowledge, even opinions. Onqelos's translation thus resolves the theological conundrum that is often perpetuated from this passage, namely, the apparent view that God denies Eve and Adam the noble gifts of knowledge and reason. Although the serpent appeared to offer the highest type of knowledge, that is, God-like knowledge, he is only able, according to Onqelos, to offer them a more limited and even ambiguous kind of knowledge, namely, the knowledge to which rulers may aspire but which is not divine. Given that according to Genesis 1:26-27 Adam and Eve had been made in the 'image of God' (*ṣelem 'ĕlōhîm*), Onqelos's account of Genesis 3 shows that the disobedience of the law did not lead to the attainment of man's greatest perfection, the intellect, but to a diminishment of it. Other aspects of Onqelos's translation support this reading, as for example, in Genesis 3:22 in which his text says that "Adam has become alone upon the earth, on account of what happened, that is, because of knowing good and evil" instead of the usual English translation as "he will become as one of us [meaning a divinity], knowing good and evil." Onqelos's translation in vs. 22 makes man's solitariness, referred to earlier in his statement of the fear of his nakedness (vs. 7), a consequence of disobedience rather than this verse being yet another instance in the chapter of God jealously guarding his exalted knowledge. Thus, throughout the chapter Onqelos presents Eve and Adam as descending into a problematic political condition as a result of the disobedience. The purpose of this essay is to provide a more complete exposition of Targum Onqelos's account of this chapter in order to show that Onqelos understands man's situation as a diminishment of Adam's and Eve's existence as a result of the disobedience.

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Title of the paper: Didactic Strategies in Targum Neofiti 1 Exodus: Crisis Situations
Abstract:

In my presentation I will focus on the Targum Neofiti 1 which is generally listed to the „literal"
targums. However, reading the text we realise that this Palestine Targum has its own "didactical"
concept that differs from the Hebrew biblical text. This special intention in the translation appears not
only in the long or manifest additions but also in the small linguistic changes that in some cases have
great importance too, as through these modifications a new actualised hermeneutic horizon builds up.
To specify which features of the TNeof are individual cultural and literal context I compare the
TNeof's text with the parallel targumic text, with the TM and with other ancient versions of the Bible
(LXX, Vulgata, Peshitta, qumranic text etc.). Moreover, I take into consideration also some Midrashic
and other rabbinic passages which might share a common background with TNeof.
In my presentation I will focus on the Targum's manner of speaking about Israel and Israel's
leadership in those episodes of the narrative that can be considered as "crisis-situations", when Israel
or a certain person from God's people (e.g. Moses) being in a dangerous, painful or stressed situation
vacillates and so they are supposed to choose and renew their faithfulness in God and in his law (e.g.
Moses reluctance before his mission, the events during the crossing the Red Sea, murmuring of the
people, the golden calf). Analysing some of these passages I will attempt to point out some
characteristics of the "didactic" attitude of TNeof which makes the episodes a kind of "model" for the
recipient and leads the addressed community and person to strength their own faithfulness which
should be embedded in Israel's history.

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Title of the paper: The Tradition of Balaam the Wicked in the Aramaic Targumim

Abstract:

In this lecture I will examine the negative reception of the complex and ambiguous figure of Balaam (Num 22-24) in the Aramaic targumim. The focus will be on the association of Balaam with the practice of magic. This investigation is driven by the occurrence of the name of Balaam in an unpublished magical text in Jewish Palestinian Aramaic from Antioch (5th or 6th century CE).

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Title of the paper: Changing the History in the Targums
Abstract:

In my lecture, I try to find answers to the question, how could the targumic translation (the target-text) rewrite and reinterpret the „history"? How did the targumists relate to the events of the past described in the Tanakh (the source-text)? What kinds of interests did the targumists serve when they completed the historical events narrated in the Tanakh with new details reflecting their own era, or when they skipped some circumstances from the past as described in the Tanakh?

The question implies that I have a preconception about the attitude of the targumists. Is this attitude propagandistic in nature? If so, according to which strategy or ideology were the rewritings, cancellations, reinterpretations carried out?

The change in the „national historical events" has relevance or a message for the present or the future generation in each era. In our case, the situation is more complex, because the historical events narrated in the Tanakh, might have already been determined by a certain ideology or certain strategies. Moreover, the readers or audience of the targums might have been familiar with the biblical narrative traditions and might have realized the differences between the biblical and targumic level, and perceived the tension induced by these differences.

The targumic texts are huge and complex, so that without enough time, I'd like to highlight only some mosaic pieces from the large, extended material, focusing on the issue, how the given interpretative framework and translation techniques can provide a „better", more coherent or more meaningful narrative of the past events leading to the present or the future, conform to the intention of the targumists (the supposed authors or redactors). The problematics of the „history change" will be presented through the comparative analysis of some equivalent parts of the source and target texts.

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Title of the paper: The Impact of the Islamic Theology on the Translation of the Torah into the Persian Language
Abstract:

Two manuscripts of the Books of Moses in the Persian language (MSS OR 5446, British Library, and Hébreu 70, BnF) are examined.

OR 5446, dated 1319 AD, is a word-by-word translation of the Five Books of Moses into the Persian language, along with some commentaries, either in Hebrew or in Persian. The manuscript is, unfortunately, damaged: some folios are missing, and the whole Book of Exodus is lost. The translation mainly follows the Hebrew text but some verses follow the Aramaic translation. The manuscript seems to originate in the northeast of Iran, in Afghanistan or in Transoxiana. The translation provides evidence of the deep knowledge possessed by the translator and exegete, Joseph bar Moshe, of the Hebrew, Aramaic, Arabic and Persian languages.

Hébreu 70, not dated, probably produced between the 16th and 18th centuries AD, is merely a word-by-word translation of the Five Books of Moses into the Persian language, without commentaries. The translation mainly follows the Hebrew text but, in many verses, it follows the Aramaic translation. The manuscript is complete but, in some parts, due to damage, it is very difficult to read. The manuscript seems to originate in the southwest of Iran.

The translations are modified mainly according to the Onqelos and occasionally according to the Targum Yershalmi. Some words and expressions have been added or changed by the translators in order to provide an improved semantic and theological understanding of the text. The main part of such modifications is to the words and expressions related to "God".

It seems the translators lived amongst a Muslim community, seemingly under the influence of Islamic theology. They went beyond the Targum, replacing all words and expressions related to "God" in order to present a "God" who appears to be as abstract as He is in Islamic thought.

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Title of the paper: A Computational Approach for Analyzing Targum Affinities: TpsJ and TO for Deuteronomy as a Case Study
Abstract:

A comparison of the Targum Pseudo-Jonathan (PSJ) and Targum Onkelos (TO) reveals that PSJ often agrees with TO verbatim. The consensus among scholars is that PSJ is a composite work – a combination of at least two sources – one of which is TO. This thesis has been challenged by scholars who argue that PSJ is independent of TO or is in fact the source for TO. Their research, however, has been criticized for drawing conclusions based on insufficient data – a small, non-consecutive sample. To date, no comprehensive comparison of PSJ and TO (and other Aramaic Targums like Targum Neofiti, Fragment-Targum, and the Cairo Genizah fragments) has been carried out.

Our study investigates the question of PSJ and TO affinity using computational tools. We are developing a text-alignment algorithm that compares different Targumim to determine their affinity. Using this tool, it will be possible to generate a detailed synopsis which will mark and count the words that are identical in both texts. The algorithm will collect and characterize the differences between the texts (such as spelling variations and pronouns differences, etc.). It is well known that PSJ frequently adds Targumic expansions. Our tool will be able to ignore gaps in the texts, providing a two-fold benefit: a comparison of the texts' common structure, and the option to extract all the PSJ Targumic additions for future research. In our presentation, we will demonstrate our new computational framework and the initial results from examining Targum Pseudo-Jonathan and Targum Onkelos for Deuteronomy.

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Title of the paper: The Paracletes in the Targum of Job
Abstract:

We find twice in the Targum of Job an enigmatic Aramean terminology associated to some celestial figures called פרקליטיי (parqlyty) in Tg.Job 16:19-20 and פרקליטא (parqlyta) in Tg.Job 33:23. In both cases they are related to the Hebrew מליצי . This astonishing option of the Targum that transliterates to the Aramean language the Greek term παράκλητος shows at least two things: a) that the Aramean writers found a well established tradition that was familiar with the Greek paraclete in their religious literature, and b) they considered that the Hebrew מליצי did not fit well in their reception of the text. My aim in this presentation is to show that:
(a) By the time that the targum was written there was a well established tradition forged by the Greek circles of writers of the Septuagint that used passive forms with a divine subject of the verb παρακαλέω to allude to the covenantal blessings. This tradition included other similar passive forms in the Book of Job as παράκλητος (Job 16:2 A y Θ), παρακλήτορες (Job 16:2 LXX) and παράκλησις (Job 21:2 LXX).
(b) The targum uses this terminology related to the paracletes to highlight the saving functions of the celestial figures as fulfillers of the promises associated to the Consolation of Israel.
(c) This path throw the Septuagint is a necessary methodological step to better understand the identity of these figures in the Book of Job.
(d) The differences between the Greek and Aramean versions of these passages point to a debate about how God judged and restored his people. They mirror two competing models, one were the retributive justice prevails and the other were the restorative one is accomplished.

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Title of the paper: The Targum in the Critical Apparatus of the Biblia Hebraica Quinta
Abstract:

One of the innovations of the Biblia Hebraica Quinta is the constant citation of the Targums in its apparatus. While in 1-2 Samuel, Targum Jonathan usually agrees with the MT, every unique targumic reading is recorded in the apparatus except where the Targum has extensive paraphrasis, such as in the Song of Hannah. The careful observer of the apparatus will note that sometimes the LXX and the Targum agree against the MT, the Vulgate and the Peshitta. There are still other cases where the LXX and the Targum agree on the interpretation of the MT but their specific readings are different. This paper will present examples of these agreements in order to illustrate the particular relationship between the Targum and the LXX and how that relationship distinguishes them from the Peshitta and the Vulgate.

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Title of the paper: Targum and Peshitta in the Solomon Narrative (1 Kings 1-11)
Abstract:

In the Solomon narrative, the Peshitta shows numerous similarities with the Targum, while differing from the other textual traditions in the Masoretic Text and the Septuagint traditions. This paper demonstrates that the Peshitta shared exegetical traditions in these passages, the same as those reflected in the Targum, as well as in later Jewish commentary literature. The goal was to render in an understandable way a text that was apparently perceived as problematic, in order to provide a meaningful translation. This paper makes a contribution to the understanding of antique/late antique exegesis as reflected in the different renderings of the biblical texts. It focuses in particular on the relationship between Targum and Peshitta.

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Title of the paper: Research and Teaching with the Targums WordMap
Abstract:

The first phase of the Equivalent Project – a research initiative I founded and direct – has culminated in the creation of the Targums WordMap – a brand new digital tool that resides within Accordance Biblical Software. The Targums WordMap currently covers the entire Hebrew Torah and all its Targums. As its name suggests, it maps out every word in all its texts creating an electronic thesaurus of all equivalents between all its participating modules, which then enables displays and searches that have the potential of changing how we engage with the Targums in research and in the classroom. The purpose of my presentation will be to highlight and demonstrate heretofore impossible searches that are performed by the Targums Wordmap quickly, efficiently, and – most important – thoroughly and with high methodological reliability.
In the presentation, I will demonstrate three particular capabilities of the Targums WordMap – each of which exists on no other digital platform:
1.   The fully functional digital synopsis.
2.   The versatile thesaurus of equivalents.
3.   Novel cross-textual searches.
Each one of these capabilities opens up possibilities for new research questions and for results that are no longer based on artificially limited textual samples, but on the entire textual corpus.

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Title of the paper: New Observations on the Language of Targum Pseudo-Jonathan

Abstract:

The language of Targum Pseduo-Jonathan (PsJ) has been the subject of much academic research. Mostly it is treated as having been composed in the "Late Jewish Literary Aramaic" dialect, alongside other later Aramaic Targums. The inconsistency of some of its linguistic features have puzzled scholars, and the unorthodox expansions of the text, which divert far from its role as a mere translation, has led many scholars (such as Shinan) to regard it as a novel kind of composition.
As noted in the works of both Cook and Kaufman, PsJ has numerous features in common with other later Targums to the Writings, hence it was considered part of the Late Jewish Literary Aramaic (LJLA), a term coined by Kaufman and commonly used by scholars since then. Following the conclusions of Cook and Kaufman, it has become commonly accepted that the later Targums emerged in an Aramaic speaking environment, probably between the 8th and the 10th centuries.
The present paper will demonstrate two cases that at first sight may appear unrelated. The first one seems to be morphological, while the second case seems to be orthographical. However, as will be shown, both cases are in fact related to semantics, and both of them shed a different light on the language and the goals of PsJ.

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Title of the paper: The Participle Morphosyntax in Middle Aramaic: Some Important Observations
Abstract:

The intensive use of the participle in the predicate function is one of the characteristic features of Middle Aramaic languages. However, the problem of the distinction between the syntactic functions of the participle and other semantically overlapping verbal forms is still insufficiently considered. At first, it concerns the functional correlation between the participle and the conjugative verbal forms (*yiqṭul* and *qəṭal*). Usually, their overlapping functions are represented in the grammars descriptively, i.e., without consideration of the main tendencies in the development of the participle morphosyntax. The participle morphosyntax in Middle Aramaic is considered on the basis of its etymology and further historical development. Since this verbal form functioned originally as the marker of actuality, the active participle prevails convincingly over the conjugative verbs in the areas of the present time, as well as durative, iterative, and inchoative aspects. Accordingly, the active participle is used significantly rarer in the area of future and past (mainly, in some specific sub-categories), and somewhat sporadic and irregular as the modal predicate. The rare appearance of the participle in these functions is always associated with the actualization of an action. Some exceptions from these rules are also discussed in this article. This research covers the main Middle Aramaic languages and dialects.

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Title of the paper: The Song of Moses in the Targumim: Linguistic and Poetic Structure in Exodus 15:1-21

Abstract:

The song in Exod 15:1–21 is important with regard to the overall structure of Exodus, but also on its own, as a piece of Hebrew poetry. This contribution will explore the attempts of the three Pentateuchal Targumim to recontextualize the song in Exod 15:1–21 in the new linguistic context. Specifically, it will attempt to deal with the following questions: 1) To what extent the individual targumic versions appear to reflect the original poetic structure of the Hebrew text (i.e. the parallelism, sounds, syntax, tropes etc.)? 2) What are some possible original attempts in the Targumim at "making poetry", both in the translated text as well as in the targumic addenda? 3) What is the overall poetic structure of each of the three targumic versions of the song?

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Title of the paper: A Verse Fitly Spoken: Embedded Poetry in Tibat Marqe

Abstract:

Marqe ben Amram remains the single most influential Samaritan author from late antiquity. His legacy includes both a substantial body of liturgical poetry in Samaritan Aramaic as well as the major prose work of the classical Samaritan period, *Tibat Marqe* ("the anthology of Marqe," also known as *Memar Marqe*). Conventionally, these two bodies of work--poetry and exegesis--are treated separately, with one read through the lens of prayer and ritual and the other as a form of exegesis akin to midrash. However, embedded within *Tibat Marqe*, a number of clearly poetic passages can be discerned. These "exegetical poems" are distinct from Marqe's liturgical compositions in style and function, but offer another sense of poetic aesthetics and function in Samaritan antiquity. In this paper, I will present a variety of poetic passages from *Tibat Marqe*, and I will address questions such as how we can discern poetry from prose in such a work, explore how these poems differ from Marqe's liturgical poetry, and consider what function poetry may serve in such a work.

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Title of the paper: Intertargumic Merkavah: Ezekiel 1 in Light of Isaiah 6
Abstract:

The Targum of Ezekiel has attracted interest from the point of view of its messianic perspective. Its distinctive viewpoint comes into focus by means of concurrent attention to its underlying Hebrew text, to innovative language (such as at Ezekiel 17:22-24), and to comparable material in Rabbinic literature inclusive of the Targumim. Intertargumic interpretation is the particular concern here, in that, within Targum Jonathan, glory, *Shekhinah*, and prophecy are tightly associated with one another and in particular with the *Merkavah.*

The framing of the Targum of Ezekiel in order to coordinate the terms of reference is discussed; in the matter of the *Merkavah* reference to the Targum of Isaiah is helpful in understanding the Targum of Ezekiel. In Isaiah 6:1, the prophet sees, not the Lord, as in the Masoretic Text, but "*the glory of the LORD,*" and its principal location is "*in the heavens of the height,"* although the temple was filled "*by the brilliance of his glory.*" The link is confirmed by key additions to the song of praise in 6:3. Remarkably, the sanctuary is now in heaven, although the earth is God's work and the prophet's vision is located in the temple (the *heykal*, v. 1 in both Aramaic and Hebrew), and "*brilliance*" is repeated as a feature of the vision.

Interpretation of the same character appears in Ezekiel 1, so that a coordinated presentation of the *Merkavah* emerges. This prophets also sees, as a consequence of "*prophetic vision that rested upon*" him, "*the glory of the Shekhinah*" (Ezekiel 1:1). For the *meturgeman*, this continues earlier prophecy "*in the land of Israel,*" yet he is emphatic that by the river Chebar, rather than the hand of the "hand of the LORD," "*the spirit of prophecy from before* the LORD *rested*" upon him. The deep connection among glory, *Shekinah*, and prophecy is therefore maintained, as in the Isaiah Targum.

In two ways, the Ezekiel Targum also refers back to Isaiah's vision, and its treatment in the Isaiah Targum. The absence of the burning coal from Isaiah 6:6, which is turned into prophetic speech in the Targum, is innovatively replaced in Targum Ezekiel. There, the hands of the four creatures, in the midst of their greatly multiplied wings (Ezekiel 6:6) have a particular, eschatological purpose (Ezekiel 6:8). This display of intertextual awareness with Isaiah 6 and its Targumic interpretation is paired with a notice of the sound of the many wings of the creatures and then also "*the sound of their speech* [*melola'*, as in Isaiah 6:4]" coordinates with the Isaian hymn, "*thanking and blessing their Master, the everliving King of the worlds*" (Targum Ezekiel 1:24). This is when, in the Ezekiel Targum, the link with prophecy is innovatively made explicit (Ezekiel 1:25).

Prophetic utterance, then, tightly coordinated with the disclosure of divine glory and *Shekinah*, proceeds in this conception from the throne of God. The associative pattern between the Targumim of Isaiah and Ezekiel presents a text of the divine throne (*kursey* in Isaiah 6:1 and Ezekiel 1:26, for *kisse'* in the Masoretic Text) in the context of the *Merkavah*, and vice versa.

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Abstract:-

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Title of the paper: Overlooked Contextual Factors in Targum Variant Classification, Selection, and Analysis

Abstract:

A fundamental concern of stemmatology is the selection and classification of informative variants. Within this central issue, a major trend has sought to establish objective heuristics for variant selection (for example, Salemans 1996). Recently, the criteria for variant selection has been discussed in relation to Targum studies (for example, Smelik, 2002; van Staalduine-Sulman, 2002 and 2005). Additionally, the current trend in Targum studies contextualises Targumic forms and development within their linguistic, compositional, and cultural backgrounds (Cook 2006; Lasair 2012; Patmore 2015; Tooman 2014).

Despite these important advances, some fundamental aspects in the composition and transmission of Targumim have been overlooked in stemmatological theory. First, the majority of extant manuscript witnesses were copied by scribes for which Palestinian Aramaic was not their native language. Second, Targums, which are (sometimes loose) 'midrashic' translations of a sacred, fixed text, occupy a liminal space between the 'copying' and 'interpretation' of the Hebrew Bible. Third, Targumic history is multilayered, with a period of composition and transmission while Aramaic was the vernacular, and then copying and transmission after Aramaic was no longer spoken; (4) Targums evolved unevenly: various Jewish communities used Targums differently; with some regions being more conservative (for example, Yemen), than others. Such factors have an undeniable impact upon the causes, nature, and perpetuation of variants. Yet, the universal principles of current stemmatological theory and methodology do not fully allow for these important factors.

I argue that we should tailor stemmatological theory and methods to fit the unique needs of Targum textual history, with context-driven methods for classifying, selecting, and analysing Targum variants. I will explore these issues in relation to the cutting edge, showing these factors shape variants and should inform our methodology. I will also propose new avenues (which we are exploring within the TEXTEVOLVE project) for a more fitting methodology.

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Title of the paper: Luzzatto's Approach to Text and Targum in Oheb Ger
Abstract:

In targumic studies today, we continue to find new evidence coming to light that calls us to re-examine previously held assumptions about the *Sitz im Leben* of a targum. And some earlier works on targum topics deserve another look. One such work is *Oheb Ger*, Samuel David Luzzatto's study of Targum Onqelos.

The early modern bible scholar Luzzatto, in *Oheb Ger*, identifies various categories to account for the methodology of Onqelos when the targum strays from the simple meaning of the biblical text of the Pentateuch. Luzzatto analyzes Onqelos's choices and makes decisions or recommendations about textual versions of Onqelos based on the categories he lists, his ideas about the targum's *Sitz im Leben,* and his own assumptions about the *peshat* of the biblical text.

How do Luzzatto's assumptions about targum and about the *peshat* of the biblical text affect his treatment of Targum Onqelos? And how is Luzzatto's work useful even when his assumptions are disputed?

Delving into Oheb Ger, consulting Luzzatto's other writings pertaining to the relationship with Onqelos and the biblical text, and contrasting other targumim and related writings, I examine some features of Luzzatto's approach to Targum Onqelos and some challenges that arise in the continued quest to identify and sharpen our understanding of the Targum's methodological considerations.

I discuss some elements that emerge from the relationship between Luzzatto, "*peshat*", and targumic versions at his disposal.

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Title of the paper: The Present-Day Targum Studies in Poland: The Polish Translations of Targums
Abstract:

The remarkable progress in Targum studies which has resulted, among others, in publishing the critical editions of the Targums and translating them into modern languages, coupled with the advanced researches in that field, heavily contributed to dealing with this discipline also by the Polish biblical scholars. Most of them graduated from the Pontifical Biblical Institute in Rome, and carry out their Targumic studies mainly at two leading Catholic academic centres at the faculties of theology (Lublin, Warsaw).

 The principal aim of my lecture is to characterize the current state of research in that field in our country and to present the selected articles and papers written by the Polish authors on the Targums. Some popular and scientific initiatives will also be mentioned. During the conferences on the biblical studies that are regularly held in Poland various issues of the Targumic interpretation are discussed. Recently, the first translations of the Targums into Polish have been released (text of and commentary to the Targum to Song of Songs based on the manuscript M 1106, Wrocław, 13th century).

 The idea of translating the whole Targum Neofiti and Targum Jonathan into Polish needs to be mentioned separately. So far, three volumes have been edited (Tg. Neof. Gen in 2014, Tg. Neof. Exod in 2017, Tg. Neof. Lev in 2019, Tg. Neof. Deut in 2021). When featuring these works, the principles adopted by the Polish translators and the difficulties they faced with will be specified. The focus on this particular Targum has been strictly connected with our interest in the comparative studies on the New Testament and the Jewish Targum interpretation.

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Title of the paper: Situating the Aramaic Testament of Qahat Amongst the Aramaic Texts of Qumran

Abstract:

The Dead Sea Scrolls have brought forward various unknown compositions, one of which is the fragmentary Testament of Qahat, which is preserved in Aramaic. In the Hebrew Bible, the name Qahat is exclusively mentioned in genealogies as one of the families among the tribe of Levi, responsible for the tabernacle and temple service. As far as we know, the Qumran Qahat text is the only pseudepigraphal text in which Qahat is the main figure. In this paper, I will position the Testament of Qahat amongst the group of Aramaic compositions that are preserved at Qumran. An assessment of the relationship of the Testament of Qahat with (fragmentary) Qumran texts about Jacob, Levi, and Amram highlights the possible priestly nature of the Qahat text. This aids in identifying allusions to the Hebrew Bible in the Testament of Qahat. However, this examination also results in the observation of rather unique elements in the Qahat text, such as its alleged reworking of the priestly blessing and its prohibition to share the inheritance with outsiders. In this way, I demonstrate the engagement of the Testament of Qahat with various exegetical traditions in the Second Temple period.

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Title of the paper: The Prostitution of Jewish Men and Boys

Abstract:

In antiquity, not only poor Jewish women and children but also poor Jewish men and boys could end up in hopeless situations of sexual exploitation of the power holders. The Halacha contains a reference to the handling of prostitutes of the own people. If a Jewish man and a Jewish woman were sold into a brothel, the man should be redeemed first according to Mishnah Horayot 3:7. In the narrative in Tosefta Horayot 2:5-6, an encounter between a rabbi and a Jerusalemite child with beautiful eyes and good looks, destined for prostitution, is mentioned subsequent to Mishnah Horayot 3:7. Interestingly enough, the rabbi was willing to redeem it and had to pay a huge amount of money for it. This anecdote in the Tosefta Horayot 2:5-6 has been differently completed in later Jewish writings. Two different traditions based on Tosefta Horayot 2:5-6 exist. According the Palestinian Talmud Horayot 3:7,48b, Rabbi Yehoshua ben Hananyah encounters a figure which alludes both to the biblical young David in the first Book of Samuel and the beloved in the Song of Songs. However, according to the Babylonian Talmud Gittin 58a and Lamentations Rabbah 4:4, this character refers to Rabbi Ishmael ben Elisha

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Title of the paper: Targum Pseudo-Jonathan and the Medieval Popular Bible
Abstract:

In the debate over "Rewritten Bible," it is sometimes forgotten that Geza Vermes proposed the "Palestinian Targum" (meaning either Targum Pseudo-Jonathan or Targum Neofiti—most likely both) as one of the primary examples, alongside Josephus, Pseudo-Philo, Jubilees, and the Genesis Apocryphon. His proposition has been almost universally rejected, even by those (e.g., Philip Alexander, Moshe Bernstein) sympathetic to Vermes' understanding of Rewritten Bible. Vermes' conception can be defended to the extent that works similar to Jubilees or Pseudo-Philo did not vanish after the Second Temple period but persisted until the end of the Middle Ages in the form of the "History Bible," also known as the "Medieval Popular Bible." Furthermore, recent research, published by Leeor Gottlieb and myself, has suggested that Pseudo-Jonathan had its origin in medieval Europe. This opens the door to a comparison between Pseudo-Jonathan and the Popular Bibles of the Middle Ages, both of which skirt the border between translation and paraphrase.

The primary point of comparison will be the *Bible historiale* (1297), a double translation (into French) of the Vulgate and the *Historia Scholastica* (1173), the preeminent example of the Medieval Popular Bible. The combination of 1) the translation of Scripture out of the sacred language and 2) the amplification of that Scripture with apocryphal additions recalls Pseudo-Jonathan and its relationship with earlier midrashic literature, notably *Pirqe de-Rabbi Eliezer*. The comparison is phenomenological: The *Bible historiale* was written even later than my proposed twelfth-century date for Pseudo-Jonathan. However, both works would have issued from the same cultural environment, the sudden resurgence of interest in the literal sense of the Bible—the very environment that produced works like *Historia Scholastica* in the first place. The purpose of this comparison is to determine a rationale behind Pseudo-Jonathan's proposed late composition.