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Report on the Dissertation Submitted by Chester B. Diamond
for the Master of Arts in Hebrew Literature Degree and Ordination

The Dependence of Rashi and Kimhi on Targum in
their Commentaries on Amos

The author of this dissertation proposed to discover what motivates Rashi and Redaq to have recourse to the Targum in their exegetical labors. With this aim in mind, he assembled all Targumic citations in the commentaries of these exegetes on the Book of Amos. With these data before him, he scrutinized each Targumic citation.

As a result, Mr. Diamond has made a worthwhile contribution to the subject. To begin with, he discovered that the citations lend themselves to broad classification. As a result, he indicates, on the one hand, all such instances where the commentators adduce the Targum in order to express their agreement with it, and, on the other, all such cases where the Targum is employed to highlight disagreement with it. Furthermore, the author has succeeded in confirming what had been known previously, namely, that Redaq is far more critical in his use of the Targum than Rashi.

The candidate has worked assiduously, exhibiting keen insight in the handling of his material. His effort merits an "A" grade.

Respectfully submitted,


Leon J. Liebreich

April 19, 1963

THE DEPENDENCE OF RASHI AND KIMHI ON TARGUM
IN THEIR COMMENTARIES ON AMOS

CHESTER B. DIAMOND

Hebrew Union College
Jewish Institute of Religion
Library

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C.B.D.

PREFACE

Unless otherwise indicated, definitions of biblical Hebrew words and statements as to their frequency of occurrence, are based upon the Hebrew and English Lexicon of the Old Testament by Brown, Driver and Briggs in conjunction with the Concordance of the Bible by Solomon Mandelkern; translations of biblical verses are in accordance with the JPS version and definitions of targumic Aramaic terms are based upon the Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature by Marcus Jastrow.

Unfortunately A. Sperber's critical edition of the Targum to the Latter Prophets was not published in time to be fully utilized in the preparation of this thesis. However, since it became available before the thesis was completed, it was employed to a limited degree and helped to resolve several difficult problems.

Many of the textual difficulties in Kimhi were resolved by consulting an old edition of Mikraoth Gedoloth (i.e. the Basel ed., 1619).

Finally, I. Maarsen's critical edition of Rashi's commentary on the Prophets was indispensable.

C.B.D.

CONTENTS

	Page
ACKNOWLEDGEMENTS.....	ii
PREFACE.....	iii
INTRODUCTION.....	1
I. TARGUM CITATIONS IN SUPPORT OF INTERPRETATIONS OF DIFFICULT WORDS AND PHRASES.....	2
II. TARGUM CITATIONS BY WAY OF CONTRAST IN THE INTERPRETATION OF DIFFICULT WORDS AND PHRASES...	16
III. TARGUM CITATIONS AS ALTERNATE RENDERINGS IN THE INTERPRETATION OF DIFFICULT WORDS AND PHRASES...	27
IV. THE ELIMINATION OF POETIC IMAGERY FOR PROSE.....	30
V. MISCELLANEOUS.....	38
A. To Elucidate Grammatical Problems.....	38
1. By Way of Contrast.....	38
2. As an Alternate Rendering.....	39
B. For Midrashic Interpretation.....	40
1. In Support.....	40
2. By Way of Contrast.....	40
3. As an Alternate Rendering.....	41
C. Targum of Another Biblical Book Cited to Help Elucidate the Text of Amos.....	42
CONCLUSION.....	45
NOTES.....	47
BIBLIOGRAPHY.....	50

INTRODUCTION

The biblical commentaries of Rashi and Kimhi are replete with citations from Targum. How copiously they quote Targum is evident from even a cursory study of their exegesis. The question which naturally arises is, "Why do they have recourse to Targum, and to what degree are they dependent on it?" I have attempted to answer this question exclusively with regard to the Book of Amos. In Rashi's commentary on this biblical book alone there are fifty-four citations from Targum, and in Kimhi's there are fifty-seven. Each cites it, therefore, on an average of six times per chapter. Having assembled every targumic quotation, I have analyzed each to discover why it was adduced and have categorized my findings. Although this thesis deals with but one biblical book, it is expected that throughout the Bible the two exegetes consistently revert to the same sources for similar reasons. Therefore, their reasons for adducing Targum in the Book of Amos should be a reflection of their reasons for citing it in other parts of the Bible. Of course, only further study can attest to the validity of this assumption.

I. TARGUM CITATIONS IN SUPPORT OF INTERPRETATIONS OF DIFFICULT WORDS AND PHRASES

Generally, words and phrases are considered difficult either if they occur infrequently or if they are used in unusual contexts. It is in the elucidation of such words and phrases that Rashi and Kimhi have recourse to Targum either in support of their own interpretations or by way of contrast. There are also instances when they are neither in absolute agreement nor absolute disagreement with Targum. In such cases it is cited as an alternate rendering. This first chapter deals with those Targum citations adduced by Rashi and Kimhi in support of their interpretations of difficult words and phrases, while Chapters II and III deal, respectively, with contrasting citations and alternate renderings.

A. Targum Citations in Support

1:1a

In the opening verse of the Book of Amos, Rashi cites and adopts the targumic rendering of *נ'קק*, Targum: *נ'קק'נ'ק*, "owners of cattle."¹ He adduces Targum because *נ'קק* is a rare word occurring only twice in Scripture, once in this passage and again, in the singular *קק*, II Kings 3:4a, with reference to Mesha, king of Moab.

1:3b

The noun *קק* is not at all common. Its basic meaning indicates some type of sharp instrument. The question is,

"What specific instrument is being referred to in this context?" It is in answer to this question that Rashi cites Targum: *ת'רין*, "threshing sledges," for *ת'רין*, which he adopts as the correct rendering.

2:1b

If the expression *א'ל... ת'רין* were to be taken literally, it would mean that the bones were burnt "into lime." But bones which are burnt are turned into ashes not lime. Thus, Kimhi proposes that *א'ל* should be understood as if it were *א'ל ת'רין*. He explains that the bones were burnt into *ת'רין*, "ashes," but that the appearance of the ashes was probably white and looked like lime; he then adduces Targum: *כ'רין*, "like lime." His primary concern with Targum, therefore, is that his own opinion, namely, that *א'ל* means "like lime," is supported. But beyond this point he is at variance with Targum, for the full targumic paraphrase of *א'ל* is *כ'רין*, which according to Kimhi means, "He plastered his house with the very ashes (of the king of Edom) for vengeance and contempt." This is beyond what Kimhi would agree to.

2:6b, 8:6a

Targum is cited by the commentators in these two verses to explicate the meaning of the unusual idiom *ב'רין*. The problem is that Targum itself is difficult to understand. Whereas the plain meaning of *ב'רין* is "for a pair of shoes," Targum renders: *ב'רין*, "for hoarding

security for his debts, and make couches out of them, upon which they recline when they feast.

2:9a

Here it is Kimhi who adopts Targum: *י'עיסא*, "oaks," for the infrequently occurring *ב'ייע*.

2:11a, 12a

The problem in these two verses is not so much that of a difficult word as it is an unusual rendering by Targum. The word in question is *ב'נזיר*, "Nazarites," which as understood by Targum means *י'עסא*, "teachers." This is clearly a deviation from the plain meaning of *נזיר*, which in the Bible has nothing to do with teaching. Rashi adopts Targum in both these passages and explains that a teacher is a *נזיר* in the sense that he separates himself from worldly cares and affairs in order to engage exclusively in the dissemination of Torah. A more complete discussion as to why Targum deviates from the common usage of *נזיר* can be found in chapter II (7:16b).

3:12a

In this passage both Rashi and Kimhi adopt Targum: *oinon*, "cartilages," for the hapax legomenon *סאא*.

3:12b

According to its vocalization *פֶּנֶז* is a hapax legomenon. Following Targum it is synonymous with *פֶּנֶז*, "Damascus." Rashi cites this view with which he is in accord. (Not so Kimhi, cf. chapt. II.)

3:15b

The expression *בת' השן*, "houses of ivory," might be interpreted as "houses (made) of ivory." To help avoid such a misunderstanding, Rashi adopts Targum's paraphrase, *בת' השן*

אשכנזי השן, "houses inlaid with ivory."⁵

This is a typical example of Targum's prosaic style which is virtually a commentary on the Hebrew text.

4:2b

Rashi adopts Targum: *ו'טלון תכון א'ננח*

ו'טלון, "And the (enemy) nations shall carry you upon their shields" for the Hebrew: *ו'טלון אתכם ב'צוות*,

without further explanation. Kimhi too cites Targum, but only in support of his contention that the subject of the verse is "the enemy."

Rashi also adopts Targum that *ס'רות ד'קה* are small fishing boats. (Not so Kimhi, cf. chapt. III.)

4:6a

It is Kimhi's contention that *נק'ון ש'ם*, "cleanness of teeth," is parallel to *חסר לחם*, "want of bread," for when there is no food to chew upon, the teeth are clean in the sense that nothing gets caught or remains between them.

He then cites Targum: *אקה'ות ש'ן*, "bluntness of teeth," in support of this view, for blunt teeth are also the result of lack of food, there being nothing upon which to chew to sharpen them. (Not so Rashi, cf. chapt. III.)

and like Rashi explains its meaning (i.e. $\int \text{ב} \text{ה}$).

In keeping with these interpretations JPS renders:

"And Beth-el shall come to nought."

5:9a

$\text{ב} \text{ל}$ generally means "violence" or "destruction." But since Rashi, apparently following Targum though not citing it directly, understands the verb $\text{ב} \text{ל} \text{נ} \text{ח}$ to mean "that strengthens," then $\text{ב} \text{ל}$ as "destruction" would not fit the context. Thus, Rashi interprets $\text{ב} \text{ל}$ as "a person despoiled and weak." The full meaning of the verse would then be: "That strengthens the weak against the strong." In this interpretation of $\text{ב} \text{ל}$, Rashi makes it evident that he has been influenced by Targum by citing the entire targumic passage for support.

5:10a

Although $\text{ב} \text{ל}$ can simply mean "gate," it often denotes "the seat of courts." In order to indicate that in this passage $\text{ב} \text{ל}$ has precisely the latter meaning, Rashi incorporates Targum's paraphrase, namely, $\text{ב} \text{ל} \text{ב} \text{ת} \text{ה} \text{ב} \text{ת} \text{ה} \text{ב} \text{ת}$, "in the gates of the courthouses," directly into the text of his own comment. His utilization of Targum in this manner again calls attention to its expository nature.

5:16b

Rashi adopts Targum in the elucidation of the difficult Hebrew phrase $\text{ב} \text{ל} \text{ב} \text{ת} \text{ה} \text{ב} \text{ת} \text{ה} \text{ב} \text{ת}$. He explains that

אָדן, is thus in keeping with Rashi and Targum.⁸

6:10a

Targum is cited by Rashi in support of his contention that *אָדן* and *אָדן* in the phrase *אָדן אָדן*

אָדן refer to the relative who delivers the bones of his kinsman from a conflagration. Such an interpretation, however, is not obvious from the context, since *אָדן*, being an active participle, implies that the relative involved was to cremate the corpse rather than save it from burning. Thus, JPS, following the plain meaning of the verse, renders: "And when a man's uncle shall take him up, even he that burneth him..."

6:10b, 8:3b

אָדן is an infrequent word generally understood as "hush!" or "keep silence!" Yet in 6:10 Rashi renders: *אָדן*

אָדן, "cast forth and remove!" basing his interpretation on Targum: *אָדן*. Again in 8:3 Targum: *אָדן* is adopted by Rashi. (Not so Kimhi, cf. chapt. II, 8:3b.)

The question is, "Why did Targum render *אָדן* for *אָדן*?" Is this not a departure from the Masoretic Text? Is it possible that Targum's Vorlage read not *אָדן* but *אָדן*, "remove!"? This indeed sounds plausible, since *אָדן* is an Aramaic equivalent of *אָדן*. Yet there is strong evidence to the contrary, to wit, whenever the Masoretic Text does read *אָדן* Targum in almost all instances renders: *אָדן* but never *אָדן*.⁹ Although they are almost identical in meaning,

Targum preferred to render the Hiphil וָּסַח by the equivalent Aphel וָּסַח rather than by the Pael וָּסַח . It is unlikely, therefore, that in the three instances (Jud.3:19b, Am.6:10b and 8:3b) in which we find וָּסַח for וָּסַח , Targum was operating with the variant reading וָּסַח . The question still remains, "If Targum read וָּסַח then why is it rendered וָּסַח and not by the Aramaic for 'keep silence!'" According to Jastrow וָּסַח in these contexts does mean "hush!" or "keep silence!"¹⁰ But he has no basis for drawing this conclusion other than the fact that since the Hebrew text reads וָּסַח , and Targum renders וָּסַח , therefore, וָּסַח means "silence!" This is an easy and erroneous way of resolving the problem, since there is no other evidence that וָּסַח ever means "silence!" The problem can be resolved, however, by studying וָּסַח in the contexts where it is translated וָּסַח . The relevant portion of Judges 3:19 reads as follows:

... 'I have a secret errand unto thee,
O king.' And he said: ' וָּסַח .' And
all that stood by him went out from
him.

According to the sense of this passage וָּסַח could be understood as the command "leave!" "depart!" or "remove yourselves!" This makes perfect sense in this context, for immediately following the utterance of וָּסַח by the king, his servants took leave of him. It would seem, therefore, that the targumist rendered וָּסַח for וָּסַח ad sensum. Rashi's explanation of Targum confirms this view. He says, "But Jonathan trans-

lates *וה*: *וְסוּ* i.e. 'Everyone go forth!'" So too was Targum influenced by the context of 6:10, where *וה* is regarded as a command to remove the bones from the house. And in 8:3, where it is preceded by *וְסוּ*, "cast forth!" it again has the sense of "remove!" Once more Rashi's explanation supports this contention, " *וְסוּ* וְסוּ, 'Cast forth these corpses from here!'"

7:1b

Rashi comments on *וְסוּ* *וְסוּ* primarily to elucidate the meaning of the phrase *וְסוּ* *וְסוּ*. He explains that it refers to the "Shahath" (i.e. "young grain"), cut before it becomes ripe and used as fodder to feed the king's cattle.¹¹ Targum: *וְסוּ* *וְסוּ*, "the cutting of the low growth of the king" is adduced in support of this interpretation.

7:2b

Once again Targum is adopted by Rashi to explain a difficult passage. According to Targum's paraphrase, the Prophet petitions God to forgive the remnant of Jacob, which having been exiled, cannot rise to answer for its sins. Rashi specifically cites *וְסוּ* *וְסוּ* for *וְסוּ* *וְסוּ* and *וְסוּ* *וְסוּ* for *וְסוּ* *וְסוּ*.

7:14a

According to Rashi, when Amos, having been calumniated by Amaziah, replied, "I was no prophet," he meant that he

was not of the false prophets who were paid to prophesy. On the contrary, Amos was a man of wealth, an owner of cattle and property, a man neither accustomed to receiving a wage nor in need of it. In verification of this assertion Rashi cites Targum: אֲנִי נָחַר גִּיתִי אֲנִי וְלִקְנִי אֲנִי וְלִקְנִי אֲנִי

אֲנִי וְלִקְנִי אֲנִי, "for I am an owner of cattle, and I possess sycamores in the lowland."

8:3b

Rashi believes that גִּיתִי, "corpse," though not a difficult word, needs further modification. It is for this reason that he adopts Targum: אֲנִי וְלִקְנִי אֲנִי, which indicates that גִּיתִי refers not to people who had died of natural causes or by accident, but who, specifically, were slain.

8:5a

Rashi regards this verse as an invective against those voracious individuals who long for the leap year, the time when the second month of Adar is intercalated, which extends the year and simultaneously delays the harvest of grain at the beginning of the month of Sivan (i.e. Shavuoth). It is at such a time that the previous year's produce becomes more precious and can be sold at exorbitantly high prices. Targum: אֲנִי וְלִקְנִי אֲנִי, supports Rashi's interpretation that אֲנִי וְלִקְנִי אֲנִי means אֲנִי וְלִקְנִי אֲנִי, "the intercalated month."

8:6b

The noun $\int \partial N$, though derived from the ordinary root $\int \partial \lrcorner$, is in itself an uncommon word. In addition to this passage, it appears only in Job 41:15a, where it means "the hanging (falling, drooping) parts."¹² To clarify its particular meaning in 8:6 Rashi adopts Targum: $\lrcorner N N \lrcorner N$, and then explains that $\int \partial N$ or $\lrcorner N N \lrcorner$ means "refuse."¹³ Thus, Rashi interprets, "The refuse which fell from the wheat in the sieve we shall sell at an exorbitant price to the poor."

9:5a

The verb $\lrcorner N$ is generally thought to mean "melt," but Rashi is not fully in accord with this view. On three occasions (i.e. Ex.15:15b, Ps.46:6b and 65:11b) he does render "melt." However, in four other instances (i.e. I Sam.14:16b, Isa. 64:6b, Am.9:5a and Nah.2:7b) he renders $\lrcorner \lrcorner$, "shake" or "move." After studying Rashi's comment on Psalm 46:6b, it becomes apparent that whenever he says "melt" he is following Menahem ben Saruk, and whenever he interprets "shake" he is in accordance with Dunash ibn Labrat.¹⁴ In 9:5 he follows Dunash and adopts Targum: $\lrcorner \lrcorner$ which supports this view.

The next question that comes to mind is, "Why does the Targumist render $\lrcorner \lrcorner$ for $\lrcorner N \lrcorner$?" Perhaps he was influenced by $\lrcorner \lrcorner \lrcorner$, "tremble" in 8:8a, since 8:8 contains very strong parallels to 9:5.¹⁵

9:13b

In this verse Rashi again adopts Targum, but this time not in support of either Dunash or Menahem. Targum renders *ינענע*, "will be tilled" for *ינענע*. Here the Targumist was probably influenced by the agricultural terms of the passage, i.e. "the plowman," "the reaper," "the treader of grapes," "him that soweth seed," and thus he renders "will be tilled" ad sensum.

3:12b

Kimhi regards the hapax legomenon קֶנֶז as being synonymously parallel to כַּף , "corner," since קֶנֶז is clearly parallel to קֶנֶז . Targum, in contrast to this view, renders קֶנֶז as if it were קֶנֶז , "Damascus." Rashi favors Targum (cf. chapt. I, 3:12b).

4:3b

Kimhi renders the hapax legomenon הַהַרְמִינִי , as הַהַרְמִינִי , "her palaces." He believes that the letter "He" has been substituted for an "Aleph." This rendering is in keeping with his father's view which he cites. Targum, on the other hand, is offered in contrast, for it renders

הַהַרְמִינִי , "The Mountains of Harmine."

Rashi also cites Targum in contrast to his view, a view which is also at variance with Kimhi, for he renders הַהַרְמִינִי

הַהַרְמִינִי , "pride and authority." Rashi regards הַהַרְמִינִי as being synonymous with the Aramaic term הַהַרְמִינִי found in the Talmud in the expression הַהַרְמִינִי , which he explains as "royal authority."

Rashi's citation of Targum: הַהַרְמִינִי and his explanation that הַהַרְמִינִי means הַהַרְמִינִי , "extermination and destruction," leads one to believe that he was operating with a variant reading of Targum. He must have read הַהַרְמִינִי and not הַהַרְמִינִי as in our version. This opinion is confirmed by both I. Maarsen and A. Sperber.¹⁷

4:5a

Both Rashi and Kimhi cite Targum in contrast to their literal understanding of *ḥametz*, "that which is leavened." Rashi explains it on the basis of the prohibition in the Torah against the offering of leaven: "No meal-offering, which ye shall bring unto the Lord, shall be made with leaven; for ye shall make no leaven, nor any honey, smoke as an offering made by fire unto the Lord" (Levit.2:11).

At this point it is necessary to correct a copyist's error in the text of Rashi, an error which I. Maarsen overlooked when he prepared his critical text of Rashi on the Prophets. There has been a transposition of proof texts. Leviticus 2:11: "for ye shall make no leaven...smoke as an offering..." appears to be the proof text for the last part of the preceding verse: "And your tithes after three days" (4:4b). But this would make little sense, for what does the prohibition against the offering of leaven have to do with the time element in the bringing of tithes? Similarly Deuteronomy 23:22a: "thou shalt not be slack to pay it," appears to be the proof text for the beginning of verse 5: "And offer a sacrifice of thanksgiving of that which is leavened." This too makes little sense. The problem is resolved by reversing the two proof texts as follows: verse 4: "And your tithes after three days," the Torah says: "thou shalt not be slack to pay it"; and verse 5: "And offer a sacrifice

of thanksgiving of that which is leavened," the Torah says: "for ye shall make no leaven...smoke as an offering." This reading would make perfect sense. In all probability the transposition occurred because of the close proximity of these verses in the text of Rashi, and because both are introduced by the same words: נָחַם וְנִחַם .

Kimhi's interpretation is also according to the "peshat" of נָחַם but is based on Leviticus 7:13: "With cakes of leavened bread he shall present his offering with the sacrifice of his peace-offerings for thanksgiving." This indicates that leavened bread may accompany the thank-offering, but not that the offering itself is to be נָחַם , "made out of leaven."

Thus, both Rashi and Kimhi, for basically the same reasons, would agree that 4:5 is a denunciation by the Prophet of those who would "offer a sacrifice of thanksgiving of that which is leavened." But the Targum combines נָחַם with נִחַם , "the oppressed," in Isaiah 1:17a, which both Rashi and Kimhi cite. It is reasonable to assume, therefore, that the Targumist, who preceded the Masoretes by some five hundred years, read not נָחַם as in our text, but rather נִחַם .

5:11a

Again the commentators are faced with a hapax legomenon, בְּזֹלֶלֶת , but oddly enough Rashi, who generally cites Targum in such matters and often adopts it, makes no reference to it

at all. Kimhi, on the other hand, does quote Targum, although it is in contrast to his own view. He explains that it is a hapax and that its meaning must be determined from the context i.e. "you burdened" or "you troubled." "He (Amos) said this," explains Kimhi, "with regard to the nobles and the judges." He then proceeds to criticize the targumic rendering as being grammatically impossible. Targum has *וְיִשְׁכְּחוּ*, showing that the "Beth" in *וְיִשְׁכְּחוּ* is regarded as a prefix. He then continues to explain Targum, who apparently understood the verb to be *וְיִשְׁכְּחוּ*, by citing I Samuel 23:1b: *וְיִשְׁכְּחוּ*, "They rob," and Jeremiah 50:11a: *וְיִשְׁכְּחוּ*, "O ye that plunder." He then offers his father's opinion that the "Shin" is in place of a "Samekh" and gives as an example 7:14b, where the word *וְיִשְׁכְּחוּ* is equivalent to *וְיִשְׁכְּחוּ*, which means to "search" or "examine." Finally, Kimhi gives his own opinion as to the grammar and meaning of the word in question. He calls it *וְיִשְׁכְּחוּ* his way of saying that it is a Polel form, namely, *וְיִשְׁכְּחוּ*. According to this view it is of the same paradigm as *וְיִשְׁכְּחוּ*,¹⁸ and its meaning is *וְיִשְׁכְּחוּ*, "to tread upon," as is the meaning of *וְיִשְׁכְּחוּ* (Isa.14:25a).

5:16b

Kimhi regards *וְיִשְׁכְּחוּ* *וְיִשְׁכְּחוּ* as a case of synonymous parallelism as does Rashi (cf. chapt. I, 5:16b). However, in contrast to Rashi, Kimhi takes exception to Targum. According to Kimhi, the parallelism only becomes

of the Rabbinic rendering. Targum: *ס'נרן: י'קניח*,
 "stains."²¹

6:7b

Kimhi adduces Targum in contrast to his interpretation of *ס'נרן נזנן נול*. According to him *נול* means "to turn toward" and *נזנן* means "mourning." Targum, in contradistinction, regards *נול* as "to turn from" and *נזנן* as "rejoicing." However, though the interpretations of the individual words are at variance, the ultimate meaning of the verse is nevertheless the same. Following Kimhi: "mourning will draw near to those sprawled upon their couches," and in keeping with Targum: "rejoicing shall depart from them."

6:8a

According to Targum, *נענן* means *נענן*, "to disgrace" or "make vile." Rashi cites this view to support his interpretation that *נענן* should be understood as if it were *נענן*, "to loathe" (cf. chapt. I, 6:8a).

Kimhi, on the other hand, is at variance with Targum and Rashi, explaining that in the Bible there are instances where identical roots apparently have antithetical meanings. He cites *ענן*, "to uproot" (Job 28:9b), and *ע'נן*, "to take root" (Job 5:3a). Therefore, in one context (i.e. Ps. 119:174a) *נענן* can mean "to long for," while in another (i.e. Am. 6:8a) it can be the antithesis, "to have an aversion for." For Kimhi there is no need to resort to another root

such as פֶּחַן in order to understand פֶּחַן , and it is in this light that he adduces Targum.

7:1b

Kimhi cites Targum on this passage with regard to the noun עֵפֶס , the only two occurrences of which appear in this verse. According to Kimhi, after the grass is cut to feed the king's cattle, the grass which then grows is called

עֵפֶס . The Targum, however, regards the term not so much as a type of "grass" as it does a type of growth, namely, "a young (or minute) growth," פֶּחַן נִינִי .²²

7:16b

The Hiphil of פָּרַח occurs nine times in the Bible. But those nine occurrences represent only six different verses from which to judge its meaning. It is generally thought to refer to prophetic discourse, since it is found parallel to נִבִּיאָה , "prophecy," and is usually rendered "preach."

Kimhi proves himself to be in accordance with this view when he renders $\text{פָּרַח אִשִּׁי: וְלֹא תִבְרַח}$, "And speak not."

Targum is cited by him in contrast to his own opinion

because it contains a slightly different nuance. For the Targumist "prophecy" and "teaching" are closely related.

He, therefore, renders: פָּרַח אִשִּׁי , "And teach not."

Targum's notion that "teaching" and "prophecy" are parallel becomes even more apparent in the Targum of 2:11a and 12a, where נָזִירִים , "Nazarites" is rendered לְוִיִּם , "teachers"

(cf. chapt. I, 2:11a, 12a). The only explanation for such a translation, which is clearly contrary to the plain meaning of *נזירי*, is the Targumist's feeling that "teachers" is a better parallel to "prophets" than is "Nazarites."

8:3b

Kimhi takes exception to Targum's unusual rendering of *נזירי* by *ק'ל*, "remove!" (cf. chapt. I, 6:10b, 8:3b), adopting rather the ordinary meaning, "silence!" He maintains this view in 6:10 as well, but there does not adduce Targum.

8:5a

Whereas Rashi, supported by Targum, interprets *לחודש* as *לחודש'ק'ל*, "the intercalated month" (cf. chapt. I, 8:5a), Kimhi offers the contrasting view that *לחודש* means *לחודש'ק'ל*, "the month of the harvest," and that *לחודש* in the following phrase *לחודש'ק'ל* means *לחודש'ק'ל*, "week." He thus explains that when the month of harvest arrives and the poor come to purchase grain, they are put off week after week until the grain becomes so expensive that it can be sold by the hoarders at virtually any price they desire.

By viewing *לחודש* as "week" he again stands in contrast to the Targumist, who regards it as the "Sabbatical year." Kimhi explains that according to Targum, the dearth of grain during either a leap year or a Sabbatical year has the same deleterious effect of making the previous year's produce more

valuable and thus more expensive. "And hoarders of fruit," concludes Kimhi derisively, "yearn for a profitable year!"

8:8b

According to the Masoretic spelling כֶּחֱ would appear to be derived from כֶּחֱ, "light." In all likelihood, however, it is from כֶּחֱ', "Nile River." This becomes apparent after observing that, not only is it parallel to כֶּחֱ' in the same passage, but moreover, it is identical with כֶּחֱ' in 9:5b.

ועלתה כאר כלה
 .(8:8b) ונגרשה ונסקצה כיאר נגרימ
 ועלתה כיאר כלה
 .(9:5b) וסקצה כיאר נגרימ

This is Kimhi's reasoning and it also accounts for Targum:

כַּחַ' 'לְהַרְגֵה, "like the waters of the river."

Rashi, however, cites Targum specifically to disagree with it. He first explains the basis for the Targumic rendering, namely, the parallel between 8:8 and 9:5, but then he rejects the whole idea and cites the contrasting opinion of others, himself included, that כֶּחֱ is indeed from כֶּחֱ. According to this interpretation the word כֶּחֱ in context does not imply "light" at all, but rather, the antithesis "darkness." It is the thick darkness of nimbus clouds which blanket the sky before a rain storm. Thus, according to Rashi, כֶּחֱ is synonymous with ענן / נחל, "a rain cloud." He offers

a similar interpretation of *71k* in Job 36:32a and 37:11b which he alludes to, and in which he is in accordance with Targum.

9:13a

According to Kimhi *7737 7en* refers to one who carries the seed to the field and sows it, and to whom that seed is very precious. Following Targum: *77 7@N7* *7877*, however, the expression merely indicates the time "when the yield shall go forth from the seed."²³

III. TARGUM CITATIONS AS ALTERNATE RENDERINGS IN THE INTERPRETATION OF DIFFICULT WORDS AND PHRASES

3:12b

Both Rashi and Kimhi cite Targum as an alternate interpretation of *עֲזָרָה* *penazrah* *shen* *shen*. Rashi explains Targum: *יְהִי כִּי*, "with the strength of rulership" as an allusion to the reign of Jeroboam II, which was the period in which Amos prophesied, and: *penaz* *shen* *shen*, "and trusting in Damascus" as a reference to Israel's fatal reliance upon Aram in the anti-Assyrian coalition between Pekah and Rezin. Kimhi fully accepts Rashi's understanding of Targum.

4:2b

Kimhi explains Targum's rendering of *shen* and *shen*, that they are "shields" and "boats." He then offers an alternate interpretation, not that they are "shields" and "boats" but rather that both are types of thorns. The sense of the passage would then be that the enemy shall drag their captives away with hooks and thorns, just as the fisherman his fish.

4:6a

Rashi cites Targum: *shen* *shen* "bluntness of teeth," which he regards as one interpretation of *shen* *shen*, and "cleanness of teeth" for lack of food as an alternate rendering. He does not attempt to harmonize the two views as does Kimhi (cf. chapt. I, 4:6a). Rashi, perhaps,

realized that Targum might not have been operating with the root קל, "clean" at all, but rather with the root קלה, "blunt." In this respect both the Septuagint and the Peshitta support the targumic rendering and on the basis of these three texts BDB proposes the emendation קלה'ת for קל'.²⁴

6:5a

Kimhi cites Targum as an additional interpretation of the obscure word ס'טס. Targum renders: קל'ת, "to play on a musical instrument," ad sensum. While Kimhi follows Menahem ben Saruk, as does Rashi, that it is like טס (Levit. 19:10a), "the broken off,"²⁵ and refers to the טססס, "units" into which the poet divides his speech according to the melodies he plays. In his commentary Kimhi includes several other alternatives such as: ססס or ססס referring respectively either to the "specific" songs being played, or to the "money" paid to the player.

7:1a

Kimhi advances two opinions as to the meaning of the expression ססס. It either means "the gathering of locusts" or "the creation of locusts." Targum is cited in support of the latter possibility.

7:14b

In the case of ססס we are again dealing with a hapax legomenon. Kimhi first explains that there are those who interpret ססס as if it were ססס, "to search" or "examine,"

IV. THE ELIMINATION OF POETIC IMAGERY FOR PROSE

Characteristic of the targumic style is the elimination of poetic imagery for prose. The Aramaic paraphrase is, therefore, both an amplification and an exposition of the Hebrew text. Moreover, in his attempt to dispose of poetic imagery, the Targumist makes of the Hebrew text a virtual allegory. He views almost every image figuratively even when no trope was intended by the prophet.

Both Rashi and Kimhi often employ Targum's prosaic interpretation for support or by way of contrast.

A. Targum Citations in Support

1:2b

If *ס'חנן תל/ע' ו/ר/ע'* were understood literally, it would seem that pastures mourn! Obviously *ו/ר/ע'*, "mourn" should be taken in a figurative sense, with its meaning analogous to its parallel *ע/ר'*, "wither." It is in this light that Rashi adopts Targum... *ו/ר/ע'*, "And they shall desolate" Although Kimhi agrees with this interpretation of he is forced to reject Targum (cf. chapt. IV, B, 1:2b).

1:3b

Kimhi has recourse to Targum to show that *ת/ע' ה/א' ג/ל* is the prophet's poetic way of referring to "the inhabitants of Gilead."

2:7a

In this verse Targum: *ו/ר/ע' א'כ'ע'ן ו/ר/ע'* is cited by Kimhi to support his contention that the word *ג/ל*

in the expression *16' 10'15Y 7791*, "And turn aside the way of the humble," is a figurative term for *עֲדֵן*, *1'9* being synonymous with *עֲדֵן*.

2:16b

Rashi adopts Targum's prosaic rendering that *1017Y*, "naked," means "without weapons."

3:6a

If the Shofar were sounded at a time when the inhabitants of a city expected it, such as to announce a festive occasion or to convoke a meeting of the city council, it would certainly not create fear among them. If blown at any other time, however, when it is unexpected, it is a cry of danger. Kimhi, therefore, in order to explain the full significance of the prophet's rhetorical question:

Shall the horn be blown in the city,
And the people not tremble?

accepts the words added by Targum, *1'1N5 16/2*, "not at its appointed time."

4:13a

Kimhi first explicates the plain meaning of *70E 7EY 77'Y*, namely, that God can, at will, turn the light of morning into darkness. However, the full implication of the verse, according to Kimhi, is that all creation is at the mercy of the Creator. Therefore, man had better "prepare to meet his God" with righteous deeds, for God rewards the righteous and punishes the wicked. Targum's paraphrase is then cited by

him in support of his contention. According to Targum, God ordains light for the righteous, as the light of the morning, but prepares darkness for the destruction of the wicked.

5:8b, 9:6b

Rashi adopts Targum in contrast to the Rabbinic opinion. Targum views the verse as a personification. "The waters of the sea" to whom God speaks are actually encampments of people so numerous that they resemble a vast ocean. And the pouring out of the waters over the earth is symbolic of God's scattering of the multitude which is gathered together.

The Rabbis, however, take the verse literally, as an allusion to God's having caused the Mediterranean to inundate the land destroying a generation of men. That Rashi prefers Targum is evident from his comment on the identical Hebrew text in 9:6, where he simply cites the Aramaic.

5:21b

The problem in this verse is, "How is it possible to smell *סוֹבָח*, "solemn assemblies?" Rashi resolves it as a case of synecdoche by adducing Targum: *קורבן כולל עולות*, which indicates that it is not the assemblies which are meant, but rather the sacrifices which are offered at those sacred gatherings.

6:8a

Kimhi cites Targum: *בית מקדש קדש' ד' קדש* to corroborate his assertion that *קדש' קדש* is an appel-

lative for "the Temple."

Rashi, having adopted Targum, is in accord with this view.

6:11

Having explained that ס'ו'ו are fragments, smaller in size than ס'חקק , Rashi proceeds to adduce Targum. His interest in Targum, however, is not to further explicate the word in question. He cites the Aramaic, rather, in support of his notion that the size of the blow is in direct proportion to the importance of the place against which it is hurled. Thus, in accordance with Targum's allegory, the large kingdom is struck by a powerful blow and the small kingdom by a weak one. The curious thing is that Rashi entertains this thought and validates it although it is founded on an interpretation of ס'ו'ו and ס'חקק that runs counter to his own understanding that ס'חקק are larger than ס'ו'ו . Apparently Rashi regards the idea expressed by Targum as something apart from the Hebrew text and, therefore, not contradictory to it.

Kimhi, too, adduces Targum, but by way of contrast (cf. chapt. IV, B, 6:11).

7:7b

Although the word קל is rare, occurring only three times in the Bible, twice in 7:7 and once in 7:8, neither Rashi nor Kimhi cites Targum to explain its basic meaning. Both commentators are agreed that it stems from an Arabic root meaning "a plumb line."²⁹ Their interest in Targum,

however, is to demonstrate that in context ג'ל is used as a metaphor for ג'לן , "justice." Accordingly, they adduce Targum which eliminates completely the image of the plumb line and substitutes for it ג'ל , "justice."

9:2,3

Targum completely eliminates the poetic imagery of these two passages including all anthropomorphic references to God. It is noted with great interest that the Targumist does not appear here as the zealous opponent of anthropomorphisms, for he disposes of all imagery with as much assiduity.

Rashi's commentary on both verses is nothing more than a phrase by phrase adoption of Targum, while Kimhi does not rely on Targum at all (cf. chapt. IV, B, 9:3).

9:11a

Rashi cites Targum to explain the poetic expression

ג'לן תבן , "The tabernacle of David." Targum: תבן דוד
 ג'לן תבן , "The kingdom of the house of David."

B. Targum Citations by Way of Contrast

1:2b

Kimhi appears to be in consonance with both Rashi and Targum when he interprets ג'לן , "mourn," as "destruction" (cf. chapt. IV, A, 1:2b). As evidence that the prophets used this verb figuratively, to express "destruction," he cites Hosea 4:3a: ג'לן תבן ג'לן תבן , one of several passages where the context demands such a rendering.³⁰

However, he is forced to reject Targum for having made an allegory out of the entire verse, an allusion to the punishment which, according to the first of Amos' prophecies, would befall Hazael and Ben-hadad (1:4).

4:1a

It is evident from Targum that *יעבב מלכא* is a metaphor applied derisively toward the wealthy who "oppress the poor," and "crush the needy." Moreover, according to Rashi the feminine gender of *מלכא* is a specific allusion to women. Thus, the invective is directed particularly against the wives of the ruling class. Targum, therefore, is actually cited in contrast, although both interpretations support the allegory.

4:11a

The Targumist regards *מכא 'תכח* as a figure of speech expressing God's intention to exile the inhabitants of Israel. He, therefore, paraphrases: *'תנ'ן ק'ח'ן* *מלכא*, "My Memra has removed you." Kimhi, on the other hand, interprets literally, that a portion of the land already lies desolate like Sodom and Gommorah as evidence of divine retribution. Yet, the awesome sign is to no avail, for it does not effectuate a return to God.

The use of the word *'תנ'ן* in Targum should not be regarded as an attempt by the Targumist to dispose of an anthropomorphism. It is evident from his paraphrase of

כנא: כחככת אלהים את סגור ואת נחל

ו'ת ו'ת ס'ת, that the thought of God's physical involvement does not trouble him in the least. His concern, however, is to supply the subject, God, implicit in the Hebrew text *הככת' ככס*. In this context *'נ'נ'* is nothing more than an epithet for God.³¹

6:11

Kimhi elucidates the meaning of the rare word *ס'ו'ו'ו'*. It is something broken or crushed into pieces, analogous to *בק'ע*. He concludes by adducing Targum, for he is struck by the sharp contrast between his own methodical verbal analysis and Targum's figurative interpretation, in which *ב'ת* *ה'ק'ט* and *ב'ת ה'ק'ט* become "the large kingdom" and "the small kingdom," and in which *ס'ו'ו'ו'* and *בק'ע* become nothing more than adjectives for "strong" and "weak" respectively.

Rashi adduces Targum on this passage for support (cf. chapt. IV, A, 6:11).

8:8b

Both Targum and Kimhi's father offer figurative renderings of this verse. Targum's interpretation is that the land shall be flooded with an invading army and the inhabitants shall be exiled. Kimhi's father also sees an allusion to the exile. Just as the Nile leaves its place of origin, floods the surrounding land and sinks into the ditches which have

been dug, so too shall the people leave their homeland and sink into exile. Kimhi, in contrast to his father and Targum, interprets literally that waters will surge up like those of the Nile and inundate the surrounding land.

8:14a

Kimhi is at variance with Targum as to the meaning of the phrase *וְהָיָה דֶּרֶךְ בֵּית שֶׁבַע וְדֶרֶךְ דָּן*. Kimhi understands *וְדֶרֶךְ דָּן* literally as the road leading from Beer-sheba to Dan, where the idolatrous shrine was located. The idol worshipping pilgrims on their journey to Dan would, therefore, take an oath on the very way that led them to their god, i.e. "May the way of Beer-sheba long endure." Targum, on the other hand, interprets *וְדֶרֶךְ דָּן* figuratively as "way of behavior" or "way of observance." He, therefore, renders: *וְהָיָה דֶּרֶךְ דָּן וְדֶרֶךְ בֵּית שֶׁבַע*, "May the religious practices of Beer-sheba long endure." According to this understanding, Beer-sheba too was a center of idolatry.

9:3

Targum disposes of all poetic imagery in both 9:2 and 9:3. But, whereas, Rashi completely adopts Targum's paraphrase (cf. chapt. IV, A, 9:2,3), Kimhi merely cites it by way of contrast to his own more literal interpretation.

V. MISCELLANEOUS

A. To Elucidate Grammatical Problems

In only three instances in the Book of Amos is Targum employed in the explication of a grammatical problem, and in each instance it is Kimhi who cites the passage, twice by way of contrast and once as an alternate possibility. Rashi, surprisingly, does not resort to Targum in resolving such problems. However, this in no way precludes the possibility of his reverting to Targum in other biblical books when faced with an enigma of grammar.

1. By Way of Contrast

5:11a

Targum is cited by Kimhi as being grammatically impossible with regard to *סכסל*. This passage has already been discussed at length in Chapter II.

6:6a

In the expression *ל' סכסל*, *ל' סכסל* appears to be in the construct state with *ל'*. Kimhi explains, however, that it is in the absolute state, and authenticates his assertion by citing several other examples of words in the Bible which look like constructs although they are not. According to Kimhi, then, the passage means: "Who drink wine in huge bowls." In contrast, Targum maintains *ל' סכסל* as a construct by supplying the missing word *סכסל*. Thus, Targum renders: "Who drink wine in bowls of silver."

B. For Midrashic Interpretation

In the following three instances it was possible to trace the Targum back to its midrashic source.

1. In Support

9:1a

According to the Targum, which Rashi adopts, Amos did not see "the Lord standing beside the altar," but rather he saw "the glory of the Lord ascend from the Cherub and reside beside the altar." Rashi sees in Targum's interpretation of Amos' vision an allusion to the ten journeys by which the Divine Presence left the Temple and Israel prior to the first destruction (Rosh ha-Shanah 31a).

2. By Way of Contrast

9:1a

וַיִּשְׁמַע is a problem primarily because of its vocalization. The accent is mil'el indicating that we might be operating with a segolate noun *וַיִּשְׁמַע* like *וַיִּשְׁמַע*, with a "Beth" prefix. Or it might be, as most scholars think, the imperative of *וַיִּשְׁמַע* with a third person masculine plural pronominal suffix. One would then expect a "Sere" under the "Ayin" and not a "Pathah," but this could be due to the closed unaccented syllable which requires a short vowel, specifically the "Pathah" because of the guttural "Ayin." Adding support to its being an imperative is the fact that its parallel verb *וַיִּשְׁמַע* is also an imperative. A third possibility is that it

is the perfect of רצו with a "Waw" conversive and a third person masculine plural suffix. This reading would presuppose a "Quames" under the "Ayin," but again its absence can be explained by the presence of a guttural in a closed unaccented syllable.

According to Rashi it is similar to ורצו in form and meaning. Thus, he understands it as an imperative with a suffix meaning "and break them in pieces!" or "and wound them!" He then cites and explains the contrasting opinion of Targum, that ורצו means לעקו נ' ל'נ' , "and the Temple vessels."³³ Rashi explains that the Targum understood ורצו to mean ורצו . He apparently realized that Targum's paraphrase was based on a reading ורצו from the noun רצו , "profit," which Targum generally translates ורצו , "wealth." Targum's rendering is probably based on the Midrash (Levit. R. 33,3) which interprets ורצו as ל'נ' , "robbery," from פסו רצו , "unjust gain of money."³⁴

Kimhi, too, cites Targum in contrast to his own view, but, moreover, quotes the entire Midrash upon which Targum is founded. Not only does this Midrash prove to be the source for Targum's rendering of ורצו , but it also explains Targum's mention of King Josiah, for according to this Midrash, $\text{ה' הכה את ה'א'ל'ה'}$, "'Smite the capitals,' this is Josiah."³⁵

3. As an Alternate Rendering

Kimhi admits finding this passage difficult to interpret. Thus, following his own rendering, he cites the opinions of Rashi, Ibn Ezra, his father Joseph Kimhi and Targum, and offers the reader the option of choosing the interpretation which appeals to him most.

Targum is cited for its interpretation of *וְיִלְדוּ לָהֶם בָּנִים*, as *וְיִלְדוּ לָהֶם בָּנִים*, "beloved children." This favorable interpretation of Cushites is based on a Midrash about Zipporah, the Cushite wife of Moses (Num.12:1). According to this Midrash, "The name 'Chushite' was given to her... because she was distinguished from other women by her beauty, even as the Ethiopians differed from other people in their complexions. The circumstance that she is twice referred to in one verse as 'the Ethiopian' (Num.xii.1) is explained as indicating that her actions were as distinctive as her beauty, and that she conducted herself no less royally while in her father's house than when she became the wife of Moses (Yalk., Shim'oni, 1238; comp. also M.K. 16b; Yer. Sanh. x. 28d).³⁶

Thus, according to Targum, Amos likens the Israelites to Cushites in a positive sense; Just as Zipporah the Cushite was beloved by all for superior beauty and character, so is Israel beloved by God.

C. Targum of Another Biblical Book Cited
to Help Elucidate the Text of Amos

On occasion the definition of a Hebrew or targumic word is clarified by resorting to the Targum of another biblical

book.

2:13a

Rashi explains that ק'רן is analogous to ק'צן , "to bring into straits" or "to press upon," since ק'רן is Targum's rendering of ק'צן (Isa. 51:13). Similarly Kimhi indicates that ק'רן means "straits" or "distress" by citing ק'רן as Targum's usual rendering of ק'צן .

5:11a, 7:14b

Having offered the interpretation that ק'רן is synonymous with ק'צן , Kimhi explains the meaning of ק'רן by adducing the Targum of Genesis 31:35b where ק'רן , "and he searched" is rendered ק'רן by Targum.

5:26a

Kimhi cites the Targum of two additional passages (Isa. 8:21b and Zeph. 1:5b) to show that whenever ק'רן is used in an idolatrous sense Targum renders it ק'רן כוּמָר . Further explanation of this unusual Aramaic word can be found in Chapter II.

6:6a

Kimhi's reason for citing the Targum of ק'רן כוּמָר (Jud. 5:25b) is explained fully in sub-section A of this chapter.

6:7b

The targumic word ק'רן כוּמָר is explained by Kimhi as "beds" by citing ק'רן כוּמָר which is the Targum

for *הַקִּיבָה* (Ezek.23:41a). However, there is another tradition that the word in question should be written *מִכְבֵּי*. In that case Kimhi explains its meaning as "mantles" by citing *מִכְבֵּי*, the targumic translation of *וְהָרְגִ'וּ*, "and the mantles" (Isa.3:23b).

6:11a

Kimhi adduces the Targum for *כָּתוּשׁ*, "crushed" (Levit. 22:24a) to explain the meaning of *ס'ס'ס*, for Targum renders it *ס'ס'ס*.

The text of Kimhi found in the Pardes edition of Mikraoth Gedoloth reads *ס'ס'ס וְכָתוּשׁ* which is an error probably made by the copyist, for *ס'ס'ס וְכָתוּשׁ*.

9:1a

The Targum for *וְהָרְגִ'וּ* (Levit.2:6a) is employed by Kimhi to show that *רָצַח* means "to break into pieces." Targum's rendering of that passage is *רָצַח* *וְהָרְגִ'וּ*.

CONCLUSION

It has been shown that both Rashi and Kimhi have recourse to Targum in the elucidation of difficult Hebrew words and phrases, and that they also employ its prosaic interpretations of the poetry in the Hebrew text. Less frequently Targum is cited by them in the clarification of a difficult point of grammar, and at times it is adduced for its midrashic interpretation. There are also instances of their resorting to the Targum of another biblical book to help explicate the text of Amos.

As previously indicated, Kimhi adduces Targum slightly more often than Rashi, fifty-seven citations to fifty-four. However, it is evident that Rashi is far more dependent on Targum than Kimhi, for of his fifty-four citations, a total of forty-six of them are in support; whereas of Kimhi's fifty-seven citations, only thirteen support him. In fact, in thirty-nine instances Rashi simply adopts Targum, sometimes with an explanation, at other times without further comment. Kimhi, however, adopts Targum on only four occasions and never without further comment. Moreover, in only five cases does Rashi adduce Targum by way of contrast, and in only two cases as an alternate rendering, as compared with twenty-six contrasting citations and six alternate renderings by Kimhi. Therefore, though Kimhi recognizes Targum as a source of primary importance in his biblical exegesis and quotes it

extensively, as Dr. Harry Cohen put it, "his use of it is critical and independent."³⁷

NOTES

- ¹ Marcus Jastrow, A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature (New York: Pardes Publishing House, Inc., 1950), p. 243.
- ² Ibid., p. 489.
- ³ Rashi uses וְיָקֹץ synonymously with וְיָקֹץ.
- ⁴ Cf. Solomon Mandelkern, Concordance on the Bible (New York: Shulsinger Brothers, 1955), II, 819.
- ⁵ Jastrow, op. cit., p. 611.
- ⁶ For instances of לִקְרַךְ meaning "meet" or "encounter," cf. Francis Brown, S.F. Driver and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: At the Clarendon Press, 1957), p. 896.
- ⁷ The correct vocalization of וְיָקֹץ is וְיָקֹץ, the active participle, cf. The Bible in Aramaic, ed. Alexander Sperber (Leiden: E.J. Brill, 1962), III, 424.
- ⁸ Brown, Driver and Briggs, op. cit., p. 1072.
- ⁹ The exceptions are in Prov. 4:24a and 4:27b, where Targum renders וְיָקֹץ and וְיָקֹץ, respectively, for וְיָקֹץ, and in Jer. 5:10b, where it renders וְיָקֹץ for וְיָקֹץ. Cf. also Hayyim Joshua Kasowski, Concordance to Targum Onkelos (Jerusalem: HaIbri, 1935), Maphteah la-Torah, II, 80, for the usual rendering of וְיָקֹץ by Onkelos. Generally וְיָקֹץ is Targum for וְיָקֹץ, cf. ibid., I, 342-344.
- ¹⁰ Jastrow, op. cit., p. 997.
- ¹¹ Ibid., p. 1552.
- ¹² Brown, Driver and Briggs, op. cit., p. 658.
- ¹³ Jastrow, op. cit., p. 356.
- ¹⁴ Cf. notes, Parshandatha: The Commentary of Rashi on the Prophets and Hagiographs, ed. I. Maarsen (Jerusalem, 1936), III, 45.
- ¹⁵ Cf. Chapt. II, 8:8b.
- ¹⁶ Jastrow, op. cit., pp. 1508, 1539 and 1531.

- ¹⁷ Parshandatha..., op. cit., I, 38.
The Bible in Aramaic, op. cit., III, 421.
- ¹⁸ Isa. 14:19a, *לִי־נֶגֶן*.
- ¹⁹ Cf. note 7.
- ²⁰ Jastrow, op. cit., p. 1254.
- ²¹ Ibid., p. 1090.
- ²² Ibid., p. 316.
- ²³ Ibid., p. 926.
- ²⁴ Brown, Driver and Briggs, op. cit., p. 667.
- ²⁵ Ibid., p. 827.
- ²⁶ Cf. Jastrow, op. cit., p. 174.
- ²⁷ Mandelkern, op. cit., I, 202.
- ²⁸ Pinkhos Churgin, Targum Jonathan to the Prophets (New Haven: Yale University Press, 1907), p. 144.
- ²⁹ Rashi learns of the Arabic root of *שָׁח* from Dunash ibn Labrat, whom he cites.
- ³⁰ Kimhi cites Hos. 4:3a: *שָׁחָה שָׁחָה כֹּה שָׁח*, as his proof text to show that *שָׁחָה* means "destruction." Cf. also Kimhi's commentary on Jer. 4:28a, 12:4a and Joel 1:10a.
- ³¹ Cf. George Foot Moore, Judaism (Cambridge: Harvard University Press, 1958), I, 417-421.
- ³² Brown, Driver and Briggs, op. cit., p. 706.
- ³³ The Mikraoth Gedoloth text of Targum, Pardes edition, reads *לִי־נֶגֶן תִּבְנִי*.
- ³⁴ Cf. notes to Leviticus Rabbah 33,3 in Midrash Wayyikra Rabbah, ed. Mordecai Margulies (Jerusalem, 1958), IV, 760-761.
- ³⁵ Read *שָׁחָה* for *שָׁחָה* in Kimhi's midrashic citation. It is probably a copyist's error.
- ³⁶ Schulim Ocher, "Zipporah," The Jewish Encyclopedia (New York and London: Funk and Wagnalls Company, 1906), XII, 687.

³⁷ The Commentary of Rabbi David Kimhi on Hosea, ed. Harry Cohen (New York: Columbia University Press, 1929), p. xxx.

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