How do we put text and translation on a par in the Bilingual Concordance to the Targum of the Prophets? In this article I will focus on the parity of source and target text and the editorial decisions underlying equations of Aramaic with Hebrew lexemes in the afore-mentioned concordance. I will briefly discuss the character of Targum Jonathan and present a sample of translations and their Aramaic-Hebrew relationships, especially concentrating on the substitution and glosses of words by way of multiple translation.

It will be convenient to introduce the Bilingual Concordance in a few words. In the Bilingual Concordance the Aramaic text is presented in the form of alphabetically arranged lexemes. These lexemes are provided with an English translation, grammatical analysis and the appropriate Hebrew counterpart, if any. The procedure of equating Aramaic with Hebrew is based on formal equivalence of Aramaic and Hebrew texts. That is to say, we align the Hebrew and Aramaic editions of
texts as they are without emending MT or taking Hebrew variant readings into account. Aramaic variant readings as published by Sperber have been included in the Concordance if they result in a different lexeme. Each lexeme is followed by relevant quotations of the Aramaic and Hebrew verses.

It has long been noticed that Targum Jonathan combines translation and commentary in one.\(^4\) This characteristic it shares with other Targums. Especially captivating is Samely's conclusion, that the Targums "are neither renderings *verbēm ē verbo* nor *sensu de sensu*. They are *verbēm ē verbo* rendering only in the sense that as much of the Hebrew lexemic elements and syntactic make-up as possible is represented in the Aramaic—otherwise they are free to go beyond both the literal meaning and the sense. . . ."\(^5\) While TJon tends to account for every element in the original in a one-to-one mode, it comprises many explanatory elements without disturbing the flow of the original Hebrew narrative. These explanatory adjustments assume the form of wilful translational changes, either in addition to or within the one-to-one mode. In other words, small pluses and well-considered substitutions for the Hebrew make up the non-literal appearance of TJon. This peculiar combination of faithful representation of the Hebrew wording and exegesis renders Targum Jonathan the ideal companion to the Hebrew source text.

Alexander has characterized this type of Targum as a one-to-one base translation with detachable glosses, his so-called type A Targum.\(^6\)

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