

## Translations Found in Other Languages

(The Greek Septuagint translation is discussed in depth elsewhere.)

<u>Vulgate (Latin)</u>	<u>Targumim (Aramaic)</u>	<u>Luther (German)</u>
in articulo diei	בכרן יומא הדין	eben am selben Tage
in ipso die		ebendesselben Tages
eadem die		eben auf einen Tag
in eadem enim ipsa die		eben an demselben Tage
hunc diem		auf einen Tag
in tempore diei		diesen Tag
die hac		an diesem Tage
in eadem die		desselben Tages
diei hujus		eben an diesem Tag
in ipsa hac die		

The Latin Vulgate, translated by Jerome in the late fourth century CE, supplanted the Septuagint as the official bible of the Roman church, and it was from the Vulgate that the Douay-Rheims bible was translated. Douay-Rheims was the official English version of the Roman church for many years, and it is still very influential. Jerome's translation was from the Hebrew, but it was strongly influenced by the Septuagint, which Jerome had previously translated into Latin. The Vulgate does not recognize the *b'etsem* phrase in two of its instances: Lev 23:30 and Josh 5:11. Interestingly, there is no consistency in the three verses describing the Yom Kippur observance. Clearly, even though Jerome is said to have had the Masoretic Text to work from, there is no consistency at all in the Latin, so we cannot be surprised at a lack of consistency in the Douay-Rheims.

The Targumim are consistent in their translation of the *b'etsem* phrase. Targum Onkelos is the best-known. It is thought to have been finalized in the fourth or fifth centuries CE, but its origin was probably much earlier, perhaps BCE. Targum Pseudo-Yonathan to the Torah and Targum Yonathan to the Prophets were probably finalized somewhat later than Onkelos, perhaps in the sixth or seventh century. For our purposes, the important issue is that all references in those three Aramaic translations—

renderings might be a better word than translations, though, given the character of the texts—use the same Aramaic phrase. The consistency of the Hebrew phrase is precisely preserved in the Aramaic.

Martin Luther's German translation was theoretically from the Greek and Hebrew but, for practical purposes, it was from the Latin, because Luther's command of Hebrew and Greek were insufficient to such a major task. It is clear that the number of his German renderings of the *b'etsem* phrase is similar to that of Jerome's Vulgate. Luther's popular and influential translation, then, passed on the inconsistencies of the Latin.