in ſeveral parts of England. In the year 1781, the earl of Dundonald obtained a patent for extracting tar from pit­-coal by a new proceſs of diſtillation (see Coal, page 89.). Great hopes were entertained of the value of this discovery, but we have not heard that it has answered expec­tation.

Tar, which is well known for its economical uſes, is pro­perly an empyreumatic oil of turpentine, and has been much used as a medicine both internally and externally (ſee Pharmacy*-Index.).* Tar-water, or water impregnated with the more ſoluble parts of tar, was formerly a popular remedy. See Pharmacy, n⁰ 405.

TARANTO, the ancient Tarentum, a ſea-port town of Italy, in the kingdom of Naples, and in the Terra de Otranto. It is a ſtrong and populous place, with an arch- biſhop’s ſee, and the title or a principality. It is ſeated on a peninſula, and is defended by a ſtrong caſtle ; but the har­bour is choaked up. E. Long. 17. 29. N. Lat. 40. 35.

TARANTULA, a species of Aranea, *ſo* called from Taranto, the place where they are ſaid to abound. See Aranea, species 13.

TARASCON, an ancient, populous, and handſome town of France, in the department of the Mouths of the Rhone, and late province of Provence, with a well-built caſtle, ſeat­ed on the river Rhone, oppoſite Beaucaire, with which it communicates by a bridge of boats. Its commerce conſiſts in oil, brandy, ſtarch, and ſtuffs that are much worn, one sort being of coarſe ſilk, and the other of the ſame material and wool. It is 10 miles north of Arles, and 375 ſouth by eaſt of Paris. E. Long. 4. 47. N. Lat. 43. 46.

TARAZONA, a ſtrong town of Spain, in the kingdom of Arragon, and on the frontiers of Old Caſtile, with a bi­shop’s ſee. It is ſeated partly on a rock, and partly in a fertile plain, on the river Chiles. It was taken from the Moors in 1110. W. Long. 1. 26. N. Lat. 42. 10.

TARCHONANTHUS, flea-bane, in botany: A ge­nus of plants belonging to the claſs of s*yngenesia,* and to the order of *polygamia aqualis* ; and in the natural ſyſtem ranging under the 49th order, *Composita.* The receptacle is villous, and the pappus plumy ; the calyx is monophyllous, turbinated, and half divided into ſeven ſegments. There are only three ſpecics known ; the *canιphοratus, glaber,* and *ericοides.*

TARE, is an allowance for the outſide package that contains ſuch goods as cannot be unpacked without de­triment ; or ſor the papers, threads, bands, &c. that incloſe or bind any goods imported looſe ; or though import­ed in caſks, cheſts, &c. yet cannot be unpacked and weigh­ed neat.

Tare, or vetch. See Vicia.

TARGET, a kind of ſhield or weapon of defence made uſe of by the ancients.

TARGIONIA, in botany; a genus of plants belong­ing to the claſs of *cryptοgamia,* and natural order of *alga.* The calyx is bivalved, including a globular body. There is only one ſpecies ; the *hypophylla,* which is a native of Great Britain. The hypophylla, or vetch targionia, has leaves about a quarter of an inch long, of a heart-ſhape, in­verted, and growing proſtrate in a clump together : their upper ſurface is green, covered with whitiſh papillae, and their lower ſurface is black. The fructification grows at the great end of the leaf on the lower side, and conſiſts of two concave valves or hemiſpheres, of a reddiſh black colour, incloſing a chocolate-coloured globule, reſembling the ſeed of a tare or vetch, full of a yellow powder. The leaves increaſe by ſhooting out young offsets from their ſides like the polypus. This plant is found in the north of England, and near the Tarbet of Cantire in Scotland.

TARGUM, a name given to the Chaldee paraphraſes of the books of the Old Teſtament. They are called *para­phrases* or *expositions,* becauſe they are rather comments and explications than literal tranſlations of the text. They are written in the Chaldee tongue, which became familiar to the Jews after the time *of* their captivity in Babylon, and was more known to them than the Hebrew itſelf. So that when the Hebrew text was read in the ſynagogue, or in the temple, they generally added to it an explication in the Chaldee tongue for the ſervice of the people, who had but a very imperfect knowledge of the Hebrew tongue. It is probable, that even from the time of Ezra this cuſtom be­gan, ſince this learned scribe, reading the law to the people in the temple, explained it, with the other prieſts that were with him, to make it underſtood by the people (Nehem. viii. 7—9.).

But though the cuſtom of making theſe sorts of expositions in the Chaldee language be very ancient among the Hebrews, yet have they no written paraphraſes or targum before the era of Onkelos and Jonathan, who lived about the time of our Saviour. Jonathan is placed about 30 years be­fore Chriſt, under the reign of Herod the Great. Onkelos is ſomething more modern. The targum of Onkelos is the moſt of all eſteemed, and copies are to be found in which it is inſerted verſe for verse with the Hebrew. It is ſo ſhort and ſo ſimple, that it cannot be ſuſpected of being corrupted. This paraphraſt wrote only upon the books of Moſes ; and his ſtyle approaches nearly to the purity of the Chaldee, as it is found in Daniel and Ezra. This targum is quoted in the miſna, but was not known either to Euſebius, St Je­rome, or Origen.

The targum of Jonathan ſon of Uziel is upon the greater and leſſer prophets. He is much more diffuſe than Onkelos, and eſpecially upon the leſſer prophets, where he takes great liberties, and runs on in allegories. His ſtyle is pure enough, and approaches pretty near to the Chaldee of Onkelos. It is thought that the Jewiſh doctors who lived above 700 years after him made ſome additions to him.

The targum of Joſeph the Blind is upon the Hagiogra­pha. This author is much more modern, and leſs eſteemed than thoſe we have now mentioned. He has written upon the Pſalms, Job, the Proverbs, the Canticles, Eccleſiaſtes, Ruth, and Either. His ſtyle is a very corrupt Chaldee, with a great mixture of words from foreign languages.

The targum of Jeruſalem is only upon the Pentateuch ; nor is that entire or perfect. There are whole verſes want­ing, others tranſpoſed, others mutilated ; which has made many of opinion that this is only a fragment of ſome ancient paraphraſe that is now lost. There is no targum upon Daniel, or upon the books of Ezra and Nehemiah.

Theſe targums are of great uſe for the better underſtanding not only of the Old Teſtament, on which they are writ­ten, but alſo of the New. As to the Old Teſtament, they ſerve to vindicate the genuineneſs of the preſent Hebrew text, by proving it to be the same that was in uſe when theſe targums were made, contrary to the opinion of thoſe who think the Jews corrupted it after our Saviour’s time. They help to explain many words and phraſes in the He­brew original, and they hand down to us many of the an­cient cuſtoms of the Jews. And ſome of them, with the phraſeologies, idioms, and peculiar forms of ſpeech, which we find in them, do in many inſtances help as much for the better illuſtration and better underſtanding of the New Teſtament as of the Old ; the Jeruſalem Chaldee dialect, in which they are written, being the vulgar language of the Jews in our Saviour’s time. They alſo very much ſerve the Chriſtian cauſe againſt the Jews, by interpreting many of the prophecies of the Meſſiah in the Old Teſtament in the ſame