Goths, Lombards, and Saracens, but was not finally wrested from Byzantium till Robert Guiscard took it in 1063.

For special literature about Tarentum, see Busolt, *Griech. Gesch.*,i. 206 *sq.*

TARES, or Vetches. See Agriculture, vol. i. p. 376.

TARGUM (תךגום) in its concrete sense signifies the paraphrastic translation of the Hebrew Scriptures, or parts thereof, into the Aramaic tongue. It has, however, three other meanings:—(1) a translation from any language into another;@@1 (2) an interpretation in any language;@@2 and (3) the Aramaic portions of certain books of the Bible (notably Daniel and Ezra).@@3

The word is not itself found in the Bible ; but the participle *methurgam* (מחדנם) occurs in Ezr. iv. 7. The noun *Targum,* a form similar to Talmud (*q.v.*)*,* occurs for the first time in the *Mishnah,* both canonical@@4 and non- canonical,@@5—the latter being apparently the older source.

*Origin.—*Although none of the Targums now in our hands are as old as the Septuagint *(q.v.),* the public use of Targums on Sabbaths, festivals, &c., is very ancient, and indeed their language was for several hundreds of years the sole one understood by the majority of the Jews in Palestine and Babylonia. How the Hebrew people of Judæa came so entirely to unlearn their own Hebrew tongue as to stand in need of an Aramaic translation of their Scriptures need not be dwelt on here (see vol. xi. p. 597 and vol. xxi. p. 648). But an important contrast between the Aramaic and Greek versions deserves particular notice. The use of the Septuagint by the Greek-speaking Jews of Alexandria, Asia Minor, and elsewhere caused those who adopted it to forget entirely their own Hebrew tongue. The Aramaic version (Targum), however, spring­ing from a religious necessity, was the cause of revival of the knowledge of Hebrew, which had been nigh forgotten. It is therefore easy to understand why the Jews in general have shown comparatively little attachment to the Septua­gint, whilst they ever ardently revered the Aramaic version, even after the institution of publicly reciting it had ceased.@@6 To this day pious Jews privately prepare themselves every Friday for the lessons of the coming Sabbath by reading the weekly portion twice in the sacred text and once in the Targum (חדנוםו ).

*Former Use of the Targum in Public.—*The following rules had to be observed in the reading of the Scriptures at the synagogal service :—

I. As regards the Law (Pentateuch). (1) The private person called to the Law (which chiefly contains halakhic@@7 matter) read one verse of it, which the official methurgeman or turgeman (trans­lator) immediately paraphrased ; (2) whilst the reader of the Law was not allowed to take his eye off the written scroll, the methurge­man was forbidden, not merely to read out of a written Targum, but even to look into the sacred text;@@8 (3) each of these had to wait till the other had quite finished the reading and translation respectively ; (4) one was not allowed to raise his voice in a louder key than the other; (ό) a certain number of passages, although allowed to be read, were not allowed to be translated; these were—

(*a*) such as might reflect unfavourably on a father of a tribe, or on an eminent teacher (T. B., *Megill., 25b, Tosaph.,* catchword מעשה ; (5) such as might encourage the ignorant to think that there was some truth in idolatry ; (c) such as might offend decency (*Mishnah, Megillah,* iv. 10; *Tosephto, ibid,* 35, 37; T. Yer., *ibid.,* iv. 10; and T. B., *ibid.,* leaf 25*b*); (*d*) such as were fixed by the Lord Himself to be read in Hebrew only (as the sacerdotal benediction, Num. vi. 24-26);@@9 (6) the translator was neither allowed to give a literal translation nor to add anything that had no foundation in the Divine word ; he had to give the spirit of the letter.@@10

1. As regards the Prophets. (1) The person called to read the Prophets (which chiefly contain agadic matter @@11) might read three verses, of which the translator, who might be the reader himself,@@12 sought to render the meaning to the best of his ability ; (2) the translator was allowed both to read out of a Targum volume and to look also into the book containing the prophetic text ; (3) if reader and translator were two different persons they observed the third rule given above for the case of reading the Law ; (4) here also certain passages were not allowed to be translated (*a*) such as reflected on great men of the Israelite nation; (*b*) such as offend decency ; (5) any one sufficiently intelligent might read, and of course paraphrase, the portion from the Prophets.
2. As regards the Hagiographa. The widest range of liberty must have been granted both to reciters and translators, as very scanty mention of any particular provision concerning it is to be found in the Talmuds. The Psalms and the book of Esther are classed together in so far as they may be read and paraphrased even by ten persons (T. B., *Meg.,* 21*b*). For Job and Lamentations, see below.

*Duration of this Practice.—*The practice of publicly reciting the Targum continued somewhat later than the last of the geonim. Within the last 400 years of that period, however, the power of this ancient institution began to fluctuate, gradually declined, and finally almost —but not entirely @@13—died out. The causes of this were twofold. One was, that after the Mohammedan conquests Arabic supplanted Aramaic as the vernacular, and the Targums thus became unintelligible to the mass (see *Seder Rab 'Amram,* i., Warsaw, 1863, leaf 29*a*), even as was already the case in the Western world. A second and more important cause, however, was the spread of Karaism, whose criticism of the Rabbinic contents of the Targums provoked the Rabbanites to pay more attention to the etymology and grammar of the Hebrew text of the

@@@1 Hence חדגום אשכנו׳(German translation), &c.

@@@2 When the word is used in either of these two senses the language into which the translation is made, or in which an interpretation is given, must be specified, or otherwise indicated, *e.g. ,*חדגום יונ׳ (Greek translation), חדגום (Septuagint), חדגם עק׳לם (Aquila

translated), except when it is Aramaic, in which case the language may be named (as in Ezra iv. 7) or not (*Tosephto, Shabbath,* xiii. [xiv.] 2).

@@@3 Compare *Mishnah, Yadayim,* iv. 5.

@@@4 See last note.

*@@@5 Siphere* (see vol. xvi. p. 507) on Deuteronomy (Pericope *Shophetim), Pisko* 161.

@@@6 “Let not the Aramaic be lightly esteemed by thee,” says the Jerusalem Talmud, “seeing that the Holy One (blessed be He !) has given honour to it in the Pentateuch (Gen. xxxi. 47), in the Prophets (Jer. X. 11), and in the Hagiographa (Dan. ii. 4),” (*Sotah,* vii. 2). Instead of “Arammi” (Aramaic) the *Midrash Rabbah* on Genesis reads “Parsi” (Persian); the reading here is “ Sursi ” (Syriac).

@@@7 See Mishnah, vol. xvi. p. 503.

@@@8 This was done to prevent its being thought that the Targum (the exponent of the oral Law) was to be found in writing in the Pentateuch (the exponent of the written Law).

@@@9 The Babylonian Talmud (*Megillah, 25b*) says that the priestly benediction was not to be recited in Aramaic on account of the phrase “the Lord shall lift up His countenance upon thee,” which would appear as if the Lord had been a respecter of persons. In Talmudic times they had apparently, in Babylonia, lost the real reason of the Mishnic prohibition, which is that this benediction is doubly, yea, trebly Divine, being framed in its every word by God Himself, and can thus only be recited in those very words (בה, thus; Num. vi. 23). See *Mishnah, Sotah,* vii. 2 ; T. Yerushalmi, *ibid.,* and *Megillah,* iv. 11, and, finally, *Bemidbar Rabbah,* cap. xi. *in medio.*

@@@10 See *Tosephto, Megillah,* iv. *in fine.*

@@@11 See Midrash, vol. xvi. p. 285.

@@@12 Thus Jesus (Luke iv. 16-27) no doubt read the *Haphtarah* (pro­phetic portion) himself, and paraphrased it himself. From this custom of reading and paraphrasing by one and the same person the sermon (דדשה) sprang. The passage in question (Isa. lxi. 1, &c.) was read on the Sabbath before the New Year (day of memorial).

@@@13 Long after the institution of publicly reciting the Targum on the Law had generally declined, it was yet retained in Germany and Italy on certain days of the three high festivals, viz., (*a*) the seventh day of Passover, (*b*) the first day of Pentecost, and (c) the last day attached to the festival of Tabernacles (*i.e.,* שמחת תודה). The passages so recited were—(*a*) parts of the lesson for the day—the song of Moses and the children of Israel, with the introduction ; (*b*) the Decalogue in Exodus ; (c) the last portion of Deuteronomy. In the first case the paraphrase was from the three Targums mixed, in the second from the Targum Yonathan with deviations, in the last from the Targum Onkelos. (These pieces are interspersed with sundry bits of poetry; see Camb. MS. Add. 374, leaves 169*a*-171*b*, 199*a*-203*a*, 423*b*-427*b*.) Towards the end of the 14th century, as regards Passover and Pentecost, the custom fell into desuetude, but down to our own days some of the congregations of Italy continue the usage of reciting the Targum Onkelos in connexion with the narration of the death of Moses. This custom, however, is now rapidly dying out. As regards the recitation of the Targum on the Prophets, a small remnant of the congregations following the rite of Rome (*i.e.,* the so-called *Italiani)* continue it to this day on the festival of Passover. For the use of the Targum on Pentecost, see *Responsa,* by R. Meir of Rothenburg (Rosh, *q.v.* footnote 3), No. 59.