Vito, but is joined to the continent by a long bridge. It is surrounded with walls, and defended by batteries and a strong castle. It is the capital of a district, is the seat of an archbishop, and contains a cathedral, several churches and monasteries, an orphan-house, a naval hospital, and two Latin schools. It is irregularly built, and occupies but a small part of the ancient Tarentum. The harbour is now nearly filled with sand, but is accessible and secure for vessels of light draught of water, and for the craft of the numerous fishermen. About sixty coasting vessels belong to the port, trading, for the most part, in the Adriatic Sea. The city is supplied with water by means of an aqueduct. It contains 14,150 inhabitants, employed in trade in corn and oil, and other products of the land, in the fishery, and in making some cotton goods and hats, and in collecting salt. Long. 18. 25. E. Lat. 40. 45. N.

TARARE, a town of France, in the department of the Rhone and the arrondissement of Villefranche. It stands at the foot of a mountain on the river Tardine, and has ex­tensive manufactures of muslins, printed cottons, mixed cloths of wool and cotton, and considerable tanneries. It contains 6250 inhabitants.

TARASCON, a town of France, in the department of the Mouths of the Rhone and the arrondissement of Arles. It stands on the left bank of the Rhone, over which is a bridge of boats leading to Beaucaire. It is a well-built place, and has a castle, from the platform of which a fine prospect is to be seen. It contains 12,500 inhabitants, who have con­siderable trade in woollen and cotton goods, in making brandy, and in ship-building. Long. 4. 34. 31. E. Lat. 4b. 48. 20. N.

TARBES, an arrondissement of the department of the Upper Pyrenees, in France. It is 484 square miles in ex­tent, is divided into eleven cantons, and these into 197 com­munes, containing, in 1836, 110,542 inhabitants. The ca­pital is the city of the same name, which is that also of the department. It is situated on a fine plain on the left bank of the Adour, is well built, with good paved streets, has a cathedral and two churches, a theatre, a hospital, and a fine market-place. The inhabitants amounted in 1836 to 12,630, who are chiefly employed in making hardware and leather. They have also a considerable trade with Spain. The pros­pects from the bridge towards the Pyrenees are very fine. It was the seat of the war during the duke of Wellington’s campaign in France. Long. 0.1. 32. W. Lat. 43. 14. 2. N.

TARDEBIG, a town of the hundred of Halfshire, in the county of Worcester, 113 miles from London. It has no market, and only derives some trade from the canal which passes by it from Birmingham. The inhabitants amounted in 1831 to 4145.

TAREM, a town of Persia, in the province of Laristan, situated in a plain on the banks of a salt river. It is a meanly built place, consisting of a mud fort, surrounded on all sides by wretched huts, but is populous, and contains many re­spectable merchants, who trade to Muscat, Gombroon, and Shiraz.

TARENT, an island on the western shore of the Per­sian Gulf, immediately opposite Katif. It is about seven miles in length and as many in breadth, is well supplied with fresh water, and embellished with many delightful gardens, which produce abundance of fruit.

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. 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 expositions in the Chaldee language be very ancient among the Hebrews, yet have they no written paraphrases or targums before the era of Onkelos and Jonathan, who lived about the time of our Saviour. Jonathan is placed about thirty years before Christ, under the reign of Herod the Great. Onkelos is somewhat more modern. The Targum of Onkelos is es­teemed most of all, 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, Jerom, or Orfgen.

The Targum of Jonathan, son of Uzie), is upon the greater and less prophets. He is much more diffuse than Onkelos, and especially upon the less prophets, where he takes great liberties, and abounds in allegories. His style is tolerably pure, 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 his work.

The Targum of Joseph the Blind is upon the Hagio­grapha. This author is much more modern and less es­teemed than those whom we have now mentioned. He has written upon the Psalms, Job, the Proverbs, the Canticles, Ecclesiastes, Ruth, and Esther. 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 ; a circum­stance from which many have supposed 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 manner as the Christians do. Many instances are produced to this purpose in Dr Prideaux’s Connection of the History of the Old and New Testament, vol. ii. p. 549. These targums are to be found in the second edition of the great Hebrew Bible, published at Basel by Buxtorf the father in 1610. He has rectified the Chaldee text, and re­formed the vowel pointings in it ; the targums having at first been written without vowel points, which were after­wards added very erroneously by some Jews.

TARIFF, a table containing the names of different sorts