

Manuscripts Database Users Introduction

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The database of Targum Manuscripts is intended and designed for all kinds of Targum: Onqelos, Palestinian Targums, Jonathan, and Targum Writings¹, and gives entrance to over 500 manuscripts of Targum Jonathan to the Prophets.² A number of complete manuscripts are described extensively and provide detailed information.³ One can search on Bible text and specify this search for different kinds of manuscripts and different versions of the Targum, as described in this introduction. The number of manuscripts is not exhaustive and several fragments and liturgical texts with Targum Jonathan still are accessible in other ways. It is intended to complete the database in the near future.

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Search Options

Bible Part search

With the Bible Part search option one can find Targum texts exclusively. The kind of text can be selected with the next options:

1. ***Include complete and substantial texts:*** a Bible book is substantial if it includes more *than about ten chapters* of a Bible book (Samuel, Kings and Chronicles each taken as two books) or a considerable part of a book containing less than ten chapters.
2. ***Include liturgical texts:*** Haftarah of Annual and Triennial Cycle, Parashah, Mahzor, Siddur, Tiklal; both complete texts and fragments.
3. ***Include fragments:*** all texts not complete and not liturgical with certainty.

For example, a manuscript containing Genesis 1:1-6:1 and 1 Samuel 5:14-2 Samuel 3:1 will be found among the fragments of Genesis and 2 Samuel and the complete texts of 1 Samuel. The division between substantial texts and fragments is arbitrary, but gives a criterion that meets with the actual numbers of texts and turns out to be a productive device.

For smaller Bible books, both the complete texts and fragments should be selected.

The Haftarat of which the exact verses not are registered, are entered according to two standard list. [Click here](#) to see the list of Haftarat according to the Yemenite rite and the Haftarat according to the Western rites.⁴

In the advanced search screen is the next search option:

4. ***Include unidentified and lost manuscripts.*** This option selected you will be shown the following kinds of texts: lost manuscripts of which Targum readings are present in other sources; Targum texts of which the Bible book is not or not reliably registered; manuscripts that according to a secondary source undeniable include Targum but not are identified.

Specifications for Pentateuch or Esther

If none of the options for Pentateuch or Esther is selected, the Bible Part search is not restricted.

In order to specify for Targum Onqelos, it is necessary to select the appropriate Bible text in the Bible Part search field. If the option for Palestinian Targums is selected, the Bible Part search is not active, and the result will be a list of all manuscripts that are registered as Palestinian Targum.

In order to specify for Targum Rishon or Sheni to Esther, please select the Bible part. For Esther, the Bible Part search is active.

City and Library

The library is rendered according to the name in the vernacular (So, Biblioteca Palatina, not: Palatina Library) with a few exceptions. The city is rendered according to the *Guide* of Richler⁵, which represent the English name. The location of a manuscript is unknown if the manuscript has been sold recently or a collection has been moved.

If the name of a repository includes the word “collection” it is a private collection.

Script

With the search option Script one searches the database according to a standard list of regional script-types.⁶ However, the script is not registered for all manuscripts.

Link to IMHM

The manuscript is linked to the description in the database of the *Institute of Microfilmed Hebrew Manuscripts* for all corresponding records, if available. IMHM provides in reproductions of the manuscripts, usually films.⁷ For search purposes, most of the IMHM reproduction numbers are recorded in the field Bibliographic References.⁸

Fields of the Detailed Description

Shelf mark

The Shelf Mark shows the number of the manuscript corresponding with the identification number in the library or the collection.⁹ Sometimes other references are added between brackets, if this increased the recognizability of the manuscript a lot¹⁰. The spelling of the shelf marks is as much as possible with spaces between different words and numbers.

Contents and Physical description

Included are the Targums and related texts like Tosefta Targums, but little attention has been given to Targum citations and less related texts like Aramaic piyyutim.

The descriptions has been made as uniform as possible in structure and phrasing. E.g. the term *punctuation* is always used when a text has vowels and accents; the words *vocalization* or *accentuation* are used in case *vowels* or *accents* are registered separately.

Bibliographic References

Divided in three categories: Catalogues, Editions, and Other.

Notes

This field encloses notes on any subject: history of the manuscript, Shelf mark, source of the description, the reproduction number in the ThUK, etc.

Other Items

Sources for the description of a manuscript

Most information has been derived from catalogues, and a part of the descriptions are based on personal collation of the original or a reproduction. So, omissions in catalogues and literature may be not noted and errors may be not corrected. In catalogues, vocalization or punctuation may be registered as concerning both Masoretic Text (MT) and Targum, when actually only the MT is concerned; this especially happens with liturgical texts (Haftarot).

The source of which most information is derived, is mentioned in the Notes field.

Vocabulary

A list of terms, spellings and Bible books (including their abbreviations), that are used consistently, is to be found at the web page of the Free Text Search.¹¹ One may click the word for pasting it into the search field.¹²

Transliteration Rules and Transcription Rules

Hebrew is transliterated according to the general system of *Encyclopedia Judaica*¹³. Some exceptions have been made:

- *tz* for Tzade (not *z*)
- *ch* for Chet (not *h*)
 - except few names, like Jehiel and Yahya instead of Jechiel and Yachya, of which the spelling of Chet with 'ch' is very uncommon.

In the *EJ* system the *dagesh forte* is usually indicated by doubling of the letter, except for the letter Shin, as in our transliteration Tzade is excluded from doubling too. After the particle, the doubling is symbolized by a capital without “-“, like in *Shabbat haGadol*. The general transliteration system and the alterations has been chosen for to make possible the search on transliterated Hebrew for every user.¹⁴

In the transcription of names, words and designations, in other languages except Hebrew, superscript, subscript, bold type, and other features of lay-out have been omitted, except for text in italics.

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For any remark or question,
contact the *Targum Institute* or D. Kroeze: djdkroeze AT tiscali.nl.

¹ The database aims to be an source for the *International Targum Text Edition Project* (ITTEP) and is produced within the project *History and Origin of Targum Jonathan to the Prophets* (HistOr) of Kampen Theological University in the Netherlands, which has been appointed as a pilot project for ITTEP by the International Organization of Targumic Studies (IOTS) on their 2003 meeting in Leiden, compare <http://targum.info/?page_id=6>.

² A much larger number of manuscripts containing Targum Onqelos, Palestinian Targums and the Targum to the Writings are entered in the database but not ready for Internet.

³ Most manuscripts have a short title–description. The manuscripts including one or more complete books of the Former Prophets have been described extensively.

⁴ The list of Haftarat according to the Yemenite rite is as listed in *כתר ירושלים (Jerusalem Crown)*, Jerusalem: N. Ben-Zvi Printing Enterprises and Switzerland: The Karger Family Fund, 2nd ed. 2004, pp. 31–35. In the Western rites the Targum is regularly transmitted for the Haftarat for Pesach and Shavuot.

⁵ Repositories, their locations and the history of collections are described in B. Richler, *Guide to Hebrew Manuscript Collections*, Jerusalem: The Israel Academy for Sciences and Humanities, Jerusalem 1994. This guide also includes a list of collections microfilmed for the *Institute for Microfilmed Hebrew Manuscripts*.

⁶ The next script types are used: Ashkenazi, Byzantine, Italian, Oriental, Provençal, Sefardi, Yemenite.

⁷ The Institute is housed in the *Jewish National and University Library* in Jerusalem, at the site Giv`at Ram. The IMHM database is online searchable in the *JNUL* library Catalogue <<http://jnul.huji.ac.il/>>. On the website of *IMHM* is also available the list of microfilmed collections.

⁸ Not the reproduction number but the system number is the unique number of the manuscript in the database.

⁹ The term *call number* would be more appropriate but is outdated and not applicable to all collections.

¹⁰ This is the case with manuscripts that are often referred to with another number, and with manuscripts that are split up but in an edition are designated by one signature. For example, *MS Heb. d. 63, fol. 74 (Neubauer 2826/36; Eb 64)* has the shelf mark *Heb. d. 63* of the Bodleian library in Oxford. Between brackets is the Number *2826/36* of the 1906 catalogue of Neubauer, because this manuscript may be referred to as “Oxford 2605/13”. In addition, this fragment constitutes together with fragments in other libraries the manuscript *Eb 64* in the 1985 catalogue of Yeivin of manuscripts with Babylonian vocalization.

¹¹ For Jewish Shabbats and Festivals the Hebrew terms are adopted, like Pesach instead of Passover. For other words English words are preferred, unless there is no good alternative, like there is no for *naqdan* (the copyist of *masorahs* and *punctuation*). As source for codicological and palaeographical vocabulary is used M. Beit-Arié, *Hebrew Codicology*, Jerusalem: The Israel Academy of Sciences and Humanities 1981.

¹² The alphabetical vocabulary is a mixed list of used terms, synonyms and spellings. Synonyms are included only as a reference to the used alternative, e.g. “Prophetic lesson see Haftarah”. For spellings no alternatives are given.

¹³ *Encyclopedia Judaica*. Jerusalem: Keter Publishing House 1971. Volume 1, p. 90.

¹⁴ The transliteration signs *h* and *z* are still not accessible on many computers and are not even Unicode fonts do not share them. The scientific transliteration system of the *Encyclopedia Judaica* (on p. 90, see previous note) is more elaborated and includes diacritical signs, but has the same problem.