ed, it was indecisive, as the duke of Wellington soon after­wards retreated, and his wounded men fell into the hands of the French. The city stands on a beautiful plain watered by the Tagus. It is but indifferently built, has seven churches, one of which, that of the Hieronymites, is very fine, and no less than twelve monasteries. It contains about 5000 inha­bitants, but with the suburbs and contiguous villages about 8000. The chief occupation is the fabrication of silk stockings ; but there are manufactures of soap, of earthen ware, of hats, and cordage, upon a small scale. Talavera is remarkable as the birth-place of Mariana, the historian of Spain. Long. 5. 1.5. W. Lat. 39. 59. 50. N.

TALENT signifies both a weight and a coin very com­mon among the ancients, but very different among different nations. The common Attic talent of weight contains 60 Attic minæ, or 6000 Attic drachmæ ; and weighed, ac­cording to Dr Arbuthnot, 59 lbs. 11 oz. 171/7 gr. English Troy weight. There was another Attic talent, by some said to consist of 80, by others of 100 minæ. The Egyp­tian talent was 80 minæ, the Antiochian also 80, the Pto­lemaic of Cleopatra 862/3, that of Alexandria 96, and the Insular talent 120. In the valuation of money, the Gre­cian talent, according to Dr Arbuthnot, was equal to 60 minæ, or, reckoning the mina at L.3. 4s. 7d., equal to L.l93. 15s. The Syrian talent, in this valuation, consisted of 15 Attic minæ, the Ptolemaic of 20, the Antiochian of 60, the Eubcean of 60, the Babylonic of 70, the Greater Attic of 80, the Tyrian of 80, the Eginæan of 100, the Rhodian of 100, and the Egyptian of 80 minæ. There is another talent much more ancient, which Dr Arbuthnot calls the *Homeric talent* of gold, which seems to have weigh­ed six Attic drachms or three darics, a daric weighing very little more than a guinea. According to this talent, some reckon the treasure of King David, particularly that men­tioned 1 Chron. xxii. 14, which, according to the common reckoning, would amount in gold talents to the value of L.547,500,000, and the silver to above L.342,000,000. As David reigned in Judæa after the siege of Troy, it is not improbable but Homer and he might use the same numeral talent of gold. Among the Romans there were two kinds of talents, the *little and* the *great* talent. The little was the common talent; and whenever they say simply *talentum,* they are to be understood of this. The little talent was sixty minæ or Roman pounds ; the mina or pound being esti­mated at 100 drachmæ or denarii. It was also estimated at twenty-four great sesterces, which amounted to sixty pounds. The great talent exceeded the less by one third part. Bu- dæus computes that the little talent of silver was worth L.75 sterling, and the greater L.99. 6s. 8d. sterling. The greater of gold was worth L.1125 sterling.

Talent, as a species of money, among the Hebrews, was sometimes used for a gold coin, the same with the shekel of gold, called also *stater,* and weighing only four drachms. The Hebrews reckoned by these talents as we do by pounds, &c. Thus a million of gold, or a million of talents of gold, among them, was a million of shekels or nummi ; the nummus of gold being the same weight with the shekel, viz. four drachms. But the Hebrew talent ■weight of silver, which they called *cicar,* was equivalent to that of 3000 shekels, or 113 lb. 10 oz. 1 dwt. 102/7 gr. Eng­lish Troy weight, according to Arbuthnot’s computation.

TALGARTH, a market and borough town of the county of Brecon, in South Wales. It is situated in a fertile dis­trict ; and near to it is an extensive lake, well stocked with fresh-water fish. The population amounted in 1821 to 698, and in 1831 to 741.

TALI, a city of China, of the first rank, in the province of Yunan, situated on a large lake. The mountains in the vicinity produce a species of marble, which is fashioned by the inhabitants into tables and other pieces of furniture. Long. 100. E. Lat. 25. 45. N.

TALIACOTIUS. See Taguacozzi.

TALIO *(lex talionis),* a species of punishment in the Mosaic law, by which an evil is returned similar to that com­mitted against us by another ; hence that expression, “ Eye for eye, tooth for tooth.” This law was inserted in the twelve Tables of the Romans ; but it was afterwards set aside, and a power was given to the prætor to fix a sum of money for the injury inflicted.

TALISMANS, magical figures cut or engraved with superstitious observations on the characterisms and configu­rations of the heavens, to which some astrologers have at­tributed wonderful virtues, particularly that of calling down celestial influences. The talismans of Samothrace, so fa­mous of old, were pieces of iron formed into certain images, and set in rings : these were esteemed preservatives against all kinds of evils. There were likewise talismans taken from vegetables, and others from minerals.

TALLY is a stick cut in two parts, on each of which is marked, with notches or otherwise, what is due between debtor and creditor ; and this was the ancient way of keep­ing all accounts, one part being kept by the creditor, the other by the debtor. Hence the tallier of the exchequer, whom we now call the *teller.* But there are two kinds of tallies mentioned in our statutes to have been long used in the exchequer. The one is termed *tallies of debt,* which are in the nature of an acquittance for debts paid to the king, on the payment of which these tallies are delivered to the debtors, who carrying them to the clerk of the pipe-office, have there an acquittance in parchment for their full discharge. The other are *tallies of reward* or allowance, being made to sheriffs of counties, as a recompense for such matters as they have performed to their charge, or such money as is cast upon them in their accounts of course, but not leviable. In the exchequer there is a tally-court, where attend the two deputy-chamberlains of the exchequer and the tally-cutter ; and a tally is generally the king’s acquit­tance for money paid or lent, and has written on it words proper to express on what occasion the money is received.

TALMUD, a collection of Jewish traditions. There are two works which bear this name, the Talmud of Jeru­salem, and the Talmud of Babylon. Each of these is com­posed of two parts ; the Mishna, which is the text, and is common to both, and the Gemara or commentary. The Mishna, which comprehends all the laws, institutions, and rules of life which, beside the ancient Hebrew scripture, the Jews thought themselves bound to observe, was composed, according to the unanimous testimony of the Jews, about the close of the second century. It was the work of Rabbi Jehuda (or Juda) Hakkadosh, who was the ornament of the school at Tiberias, and is said to have occupied him forty years. The commentaries and additions which succeeding Rabbis made were collected by Rabbi Jochanan Ben Eli- ezer, some say in the fifth, others say in the sixth, and others in the seventh century, under the name of *Gemara,* that is, *completion,* because it completed the Talmud. A similar addition was made to the Mishna by the Babylonish doctors in the beginning of the sixth century according to Enfield, and in the seventh according to others. The Mishna is divided into six parts, of which every one which is entitled *order* is formed of treatises, every treatise is di­vided into chapters, and every chapter into mishnas or aphorisms. In the first part is discussed whatever relates to seeds, fruits, and trees ; in the second, feasts ; in the third, women, their duties, their disorders, their contracts, mar­riages, and divorces ; the fourth treats of the damages or losses sustained by men or beasts, of things found, depo­sits, usuries, rents, farms, partnerships in commerce, in­heritance, sales and purchases, oaths, witnesses, arrests, idolatry ; and here are named those by whom the oral law was received and preserved ; in the fifth part are noticed what regards sacrifices and holy things ; and the sixth treats