whom the eldest, Theobald, took a prominent part in the Civil War, accompanied Charles II. in exile, and on the Restoration was created earl of Carlingford. He was sent on missions to the duke of Lorraine and to the emperor, by which was established the connexion of his family with the house of Habsburg and Lorraine, which has continued to this day. His eldest son was killed in the Turkish wars. He was succeeded in the title by his second son Nicholas, who had served in the Spanish wars and was killed at the Boyne. The next brother, Francis, the third earl, was one of the most celebrated men of his time: he was brought up at Olmütz, at the imperial court, and in the service of Duke Charles of Lorraine, whose most intimate friend he became. He rose to the highest rank in the Austrian army, having greatly distinguished himself at the siege of Vienna and in the other Turkish campaigns, and was a member of the Order of the Golden Fleece. He was sent on many important diplomatic missions, and at the end of his life was chancellor and chief minister to the duke of Lorraine. Notwithstanding the Jacobite connexions of his family, his title to the earldom of Carlingford was confirmed by William III., and the attainder and forfeiture of the estates incurred by his brother was repealed. This favour he owed to his position at the court of the emperor, William’s most important ally. On his death the title and estates went to his nephew Theobald, whose father had fallen during the siege of Derry, and who himself had served with distinction in the Austrian army. On his death the title of earl of Carlingford became extinct; both the Austrian and Irish estates as well as the Irish viscountcy went to a cousin Nicholas (1677-1769). Like so many of his family, he was brought up in Lorraine and passed into the Austrian army; he fought in the Silesian war, rose to be field-marshal, and was made a count of the Empire. His Irish estates were, however, claimed under the Act of 1703 by a Protestant heir: a lawsuit followed, which was ended by a compromise embodied in a private act of parlia­ment, by which the estates were sold and one-third of the value given to him. With the money he acquired the castle of Eller- schau, in Bohemia; he had also inherited other property in the Austrian dominions. He was naturalized in Bohemia, and left on record that the reason for this step was that he did not wish his descendants to be exposed to the temptation of becoming Pro­testants so as to avoid the operation of the penal laws. His great- grandson was the father of the subject of this article. A Com­mittee of Privileges of the House of Lords in i860 recognized the right of the family to hold the Irish title.

See Wurzbach, *Biographisches Lexicon Oesterreichs. Memoirs of the Family of Taaffe* (Vienna, 1856), privately printed; article in the *Contemporary Review* (1893), by E. B. Lanin. The Prague *Politik* published in December 1904 contains some interesting corre­spondence collected from Taaffe's papers. (J. W. He.)

**TAAL,** a town of the province of Batangas, Luzon, Philippine Islands, on the Pansipit river, opposite Lemery, with which it is connected by a bridge, and about 50 m. S. of Manila. Pop. of the municipality (1903) 17,525. Taal is built, chiefly of stone, on the summit and terraced slopes of a hill overlooking the Gulf of Balayan into which the Pansipit river flows. It has a cool and healthy climate, is an important military station, and a port for coastwise vessels. Extensive agricultural lands in the vicinity produce rice, Indian corn, sugar-cane, pepper, cacao, and cotton, but the great coffee plantations which were formerly to be seen in its vicinity have been destroyed by insects. The inhabitants are also engaged in raising horses and cattle, in fishing, and in carrying on a considerable trade in cotton goods, sugar, coffee, &c. Taal is the only town in the Philippines where effective efforts have been made to exclude the Chinese. The hostility of the inhabitants toward them was such that none succeeded in establishing a residence here until the latter days of the revolution against the American govern­ment. The town was founded in 1754 after the destruction by Taal volcano of an old town of the same name on Lake Taal. The language is Tagalog.

**TABACO,** a town and port of entry of the province of Albay, Luzon, Philippine Islands, on Tabaco bay, about 20 m. Ñ. of the town of Λlbay. Pop. (1903) 21,946. The men of Tabaco are largely engaged in the cultivation of hemp; the women in weaving cloth, baskets and mats. The town has a deep and well-protected harbour, and its shipping is extensive. The language is Bicol.

**TABARD,** a short coat, either sleeveless, or with short sleeves or shoulder pieces, emblazoned on the front and back with the arms of the sovereign, and worn, as their distinctive gar­ment, by heralds and pursuivants. A similar garment with short sleeves or without sleeves was worn in the middle ages by knights over their armour, and was also emblazoned with their arms or worn plain. The name was also given in earlier days to a much humbler similar garment of rough frieze worn by peasants; the ploughman wears a “ tabard ” in the Prologue to the *Canterbury Tales.* Similarly at Queen’s College, Oxford, the scholars on the foundation were called “ tabarders,” from the tabard, obviously not an emblazoned garment, which they wore. The word itself appears in Fr. *tabard* or *tabart,* &c., Ital. *tabarro,* Ger. *taphart,* Sled. Lat. *tabbardus, tabardium, &c.* It is of doubtful origin, but has usually been connected with “ tippet,” “ tapestry,” from Lat. *tapete,* hangings, painted cloths; Gr. τάπήςs, carpet.

**TABARĪ** [Abü Ja'far Mahommed ibn Jarir ut-Tabari] (838— 923), Arabian historian and theologian, was born at Amol in Tabaristan (south of the Caspian), and studied at Rei (Rai), Bagdad, and in Syria and Egypt. Cast upon his own resources after his father’s death, he was reduced to great poverty until he was appointed tutor to the son of the vizier ‘Ubaidallāh ibn Yahyā. He afterwards journeyed to Egypt, but soon returned to Bagdad, where he remained as a teacher of tradition and law until his death. His life was simple and dignified, and characterized by extreme diligence. He is said to have often refused valuable gifts. A Shāfi'ite in law, he claimed the right to criticize all schools, and ended by establishing a school of his own, in which, however, he incurred the violent wrath of the Hanbalites.

His works are not numerous, but two of them are very exten­sive. The one is the *Tãrïkh ur-Rusul u·al-Mulük* (History of the Prophets and Kings), generally known as the *Annals* (cf. Arabia, *Literature,* “ History ”). This is a history from the Creation to A.D. 915, and is renowned for its detail and accuracy. It has been published under the editorship of Μ. J. de Goeje in three series, comprising thirteen volumes, with two extra volumes containing indices, introduction and glossary (Leiden, 1879-1901). A Persian digest of this work, made in 963 by the Samanid vizier al-Bal'amī, has been translated into French by H. Zotenberg (vols, i.-iv., Paris, 1867-1874). A Turkish translation of this was published at Con­stantinople (1844). His second great work was the commentary on the Koran, which was marked by the same fullness of detail as the *Annals.* The size of the work and the independence of judg­ment in it seem to have prevented it from having a large circula­tion, but scholars such as Baghawī and Suyutï used it largely. It has been published in thirty vols. (with extra index volume) at Cairo, 1902-1903. An account of it, with brief extracts, has been given by O. Loth in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* vol. xxxv. (1881), pp. 588-628. Persian and Turkish translations of the commentary exist in manuscript. A third great work was projected by Tabari. This was to be on the traditions of the Companions, &c., of Mahomet. It was not, however, completed. Other smaller works are mentioned in the *Fihrist,* pp. 234-235.

(G. W. T.)

**TABARIN (Fr.** *tabard,* Ital. *tabarrino,* a small cloak), the name assumed by Jean Salomon (c. 1584-1633), a Parisian street charlatan, who amused his audiences in the Place Dauphine by farcical dialogue with his partner Mondor (Phillippe Girard), with whom he reaped a golden harvest by the sale of quack medicines. A contemporary portrait shows him in the dress of a clown, but with a moustache and pointed beard, carrying a wooden sword and wearing a soft grey felt hat capable of assuming countless amusing shapes in his deft fingers. His regular evening antics were varied by more elaborate weekly performances in which others appeared, notably his wife. In these he took the part of a fat old fool, but his jokes, while usually coarse, were frequently clever, and his extemporized speeches were full of originality. He is said to have influ­enced both Molière and La Fontaine. The latter praises him, and he is also well spoken of by Boileau and Voltaire. He retired about 1628, and died on the 16th of August 1633. Numerous farces and dialogues, partly or wholly his, or in his *répertoire,* were credited to him, and long scries of cheap leaflets purporting to be his complete works began to appear as early as 1622. Two rival editions, in two volumes and one volume respectively, were published as late as 1858. The word *Tabarin,* spelt with a capital, has been adopted into the French language to designate the comic performer of a street booth.