was ſometimes uſed ſor a gold coin, the ſame with the ſhekel of gold, called alſo st*ater,* and weighing only 4 drachms. The Hebrews reckoned by theſe talents as we do by pounds, &c. Thus a million of gold, or 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. 10 2/7 gr. Engliſh Troy weight, according to Arbuthnot’s computation.

TALIACOTIUS (Gaſpar), chief ſurgeon to the great duke of Tuſcany, was born at Bosonia in Italy in 1553. He wrote a Latin treatiſe intitled *Chirurgia Nota de Curtis Membris,* in which he teaches the art of engrafting noſes, ears, lips, &c. giving repreſentations of the inſtruments and proper bandages ; though many are of opinion that he never put his art in practice. However, his doctrine is not ſingular ; for he ſhows that Alexander Benedictus, a famous chi­rurgical writer, deſcribed the operation before.

TALLIO (l*ex talionis),* a ſpecies of puniſhment in the Moſaic law, whereby an evil is returned ſimilar to that com­mitted againſt us by another ; hence that expreſſion, “ Eye for eye, tooth for tooth.” This law was at firſt inſerted in the 12 tables amongst the Romans; but afterwards ſet aſide, and a power given to the prætor to fix upon a ſum of money *for* the damage done.

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.

TALLAGE *(tallagium),* from the French *taille,* is meta­phorically uſed for a part or ſhare of a man's ſubſtance carved out of the whole, paid by way of tribute, toll, or tax.

TALLOW, in commerce, the fat of certain animals melted and clarified. It is procured from moſt animals, but chiefly from bullocks, ſheep, hogs, and bears. Some kinds of tallow are uſed as unguents in medicine, ſome for making soap and dreſſing leather, and ſome for making candles. See Chemistry, n⁰ 1479.

*Tallow Tree.* See Croton.

TALLY, is a ſtick cut in two parts, on each whereof is marked, with notches or otherwiſe, what is due between debtor and creditor, as now uſed by brewers, &c. And this was the ancient way of keeping all accounts, one part being kept by the creditor, the other by the debtor, &c. 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 whereof 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, &c. 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.

*Tally-Man,* a perſon that ſells or lets goods, clothes, &c. to be paid by ſo much a-week.

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 are compoſed of two parts ; the Miſhna, which is the text, and is common to both, and the Gemara or commentary. See Mishna and Gemara.

The Miſhna, which comprehends all the laws, inſtitutions, and rules of life which, beſide the ancient Hebrew scriptures, 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 Eliezer, ſome ſay in the 5th, others ſay in the 6th, and others in the 7th 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 6th century according to Enfield, and in the 7th according to others.

The Miſhna is divided into six parts, of which every one which is intitled *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, marriages, divorces, contracts, and nuptials : in the *fourth* are treated the dama­ges or losses ſuſtained by beaſts or men, 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 si*xth* treats on purifications, vessels, furniture, clothes, houſes, leprosy,baths, and numerous other articles. All this forms the Miſh­na.

As the learned reader may wiſh to obtain ſome notion of rabbinical compoſition and judgment, we ſhall gratify his curioſity ſufficiently by the following specimen: “ Adam’s *body* was made of the earth of Babylon, his *head* of the land of Iſrael, his other *members* of other parts of the world. R. Meir thought he was compact of the earth gathered out of the whole earth; as it is written, *thine eyes did see my ſubstance.* Now it is elſewhere written, *the eyes of the Lord are over all the earth.* R. Aha expreſsly marks the twelve hours in which his various parts were formed. His stature was from one end of the world to the other ; and it was for his tranſgreſſion that the Creator, laying his hand in anger on him, lessened him; for before (says R. Eleazar), 'with his hand he reached the firmament.’ R. Jehuda thinks his sin was hereſy ; but R. Iſaac thinks that 'it was nourishing his foreſkin.”

The Talmud of Babylon is moſt valued by the Jews ; and this is the book which they mean to expreſs when they talk of the Talmud in general. An abridgment of it was made by Maimonides in the 12th century, in which he re­jected ſome of its greateſt absurdities. The Gemara is stuffed with dreams and chimeras, with many ignorant and im­pertinent queſtions, and the ſtyle very coarſe. The Miſhna is written in a style comparatively pure, and may be very uſeful in explaining passages of the New Teſtament where the phraſeology is ſimilar. This is indeed the only uſe to which Christians can apply it ; but this renders it valuable, Lightfoot has judiciouſly availed himſelf of such information as he could derive from it. Some of the popes, with a bar-