

TALMUD.

topics treated of or touched on in Holy Writ; a treasury, in chaotic arrangement, of Jewish lore, scientific, legal, and legendary; a great storehouse of extra biblical, yet biblically referable, Jewish speculation, fancy, and faith. . . . The Talmud proper is throughout of a twofold character, and consists of two divisions, severally called the Mishna and the Gemara. . . . The Mishna, in this connection, may be regarded as the text of the Talmud itself, and the Gemara as a sort of commentary. . . . The Gemara regularly follows the Mishna, and annotates upon it sentence by sentence. . . . There are two Talmuds, the Yerushalmi [Jerusalem], or, more correctly, the Palestini, and the Babil, that is, the Babylonian. The Mishna is pretty nearly the same in both these, but the Gemaras are different. The Talmud Yerushalmi gives the traditional sayings of the Palestinian Rabbis, . . . the Gemara of the Children of the West, as it is styled; whereas the Talmud Babil gives the traditional sayings of the Rabbis of Babylon. This Talmud is about four times the size of the Jerusalem one; it is by far the more popular, and to it almost exclusively our remarks relate. —P. I. Hershen, *Talmudic Miscellany*, introd. The date of the compilation of the Babylonian Talmud is fixed at about A. D. 500; that of Jerusalem was a century or more earlier. See also, MISCHNA.

TALUKDARS.—"A Taluka [in India] is a large estate, consisting of many villages, or, as they would be called in English, parishes. These villages had originally separate proprietors, who paid their revenue direct to the Government treasury. The Native Government in former times made over by patent, to a person called Talukdar, its right over these villages, holding him responsible for the whole revenue. . . . The wealth and influence thus acquired by the Talukdar often made him, in fact, independent. . . . When the country came under British rule, engagements for payment of the Government Revenue were taken from these Talukdars, and they were called Zamindars."—Sir R. Temple, *James Thomson*, p. 158.—See INDIA; A. D. 1785-1793.

TAMANES, Battle of. See SPAIN; A. D. 1809 (AUGUST—NOVEMBER).

TAMASP I., Shah of Persia, A. D. 1523-1576. . . . **Tamasp II., Shah of Persia,** 1730-1732.

TAMERLANE, OR TIMOUR. See TIMOUR.

TAMMANY RING, The. See NEW YORK; A. D. 1863-1871.

TAMMANY SOCIETY.—TAMMANY HALL.—"Shortly after the peace of 1783, a society was formed in the city of New York, known by the name of the Tammany Society. It was probably originally instituted with a view of organizing an association antagonistic to the Cincinnati Society. That society was said to be monarchical or rather aristocratical in its tendency, and, when first formed, and before its constitution was amended, on the suggestion of General Washington and other original members. It certainly did tend to the establishment of an hereditary order, something like an order of nobility. The Tammany Society originally seems to have had in view the preservation of our democratic institutions. . . . Tammany Society, or Columbian Order, was founded by Wil-

TAMMANY.

Ham Mooney, an upholsterer residing in the city of New York, some time in the administration of President Washington. . . . William Mooney was one of those who, at that early day, regarded the powers of the general government as dangerous to the dependence of the state governments, and to the common liberties of the people. His object was to fill the country with institutions designed, and men determined, to preserve the just balance of power. His purpose was patriotic and purely republican. . . . Tammany was, at first, so popular, that most persons of merit became members; and so numerous were they that its anniversary [May 12] was regarded as a holiday. At that time there was too party politics mixed up in its proceedings. But when President Washington, in the latter part of his administration, rebuked "self created societies," from an apprehension that their ultimate tendency would be hostile to the public tranquillity, the members of Tammany supposed their institution to be included in the reproof; and they almost forsook it. The founder, William Mooney, and a few others, continued steadfast. At one anniversary they were reduced so low that but three persons attended its festival. From this time it became a political institution, and took ground with Thomas Jefferson. . . .—L. D. Hammon, *History of Political Parties in the State of New York*, v. 1, ch. 18.—"The ideal patrons of the society were Columbus and Tammany, the last a legendary Indian chief, once lord, it was said, of the Island of Manhattan, and now adopted as the patron saint of America. The association was divided into thirteen tribes, each tribe typifying a state, presided over by a sachem. There were also the honorary posts of warrior and hunter, and the council of sachems had at their head a grand sachem, a type evidently of the President of the United States."—R. Hildreth, *Hist. of the U. S.*, v. 4, ch. 3.—"Shortly after Washington's inauguration, May 12, 1790, the 'Tammany Society or Columbian Order' was founded. It was composed at first of the moderate men of both political parties, and seems not to have been recognized as a party institution until the time of Jefferson as President. William Mooney was the first Grand Sachem; his successor in 1790 was William Pitt Smith, and in 1791 Josiah Ogden Hoffman received the honor. John Pintard was the first Sagamore. De Witt Clinton was scribe of the council in 1791. It was strictly a national society, based on the principles of patriotism, and had for its object the perpetuation of a true love for our own country. Aboriginal forms and ceremonies were adopted in its incorporation."—Mrs. M. J. Lamb, *Hist. of the City of N. Y.*, v. 2, p. 362, *foot note*.—"One must distinguish between the 'Tammany Society or Columbian Order' and the political organization called for shortness 'Tammany I. II.' . . . The Tammany Society owns a large building on Fourteenth Street, near Third Avenue, and it leases rooms in this building to the 'Democratic Republican General Committee of the City of New York,' otherwise and more commonly known as 'Tammany Hall' or 'Tammany.' Tammany Hall means, therefore, first, the building on Fourteenth Street where the 'Democracy' have their headquarters; and secondly, the political body officially known as the Democratic Republican General Committee of the City of New York.