bringing his results before the Geological Society of London. In 1864 he was appointed assistant in the museum of that society. In 1867 he went on an exploring expedition to Nicaragua and Venezuela. In 1871 he was appointed to the mining school established by the Cleveland ironmasters first at Darlington and then at Redcar. Here he made a special study of the Lias and its fossils, in conjunction with the Rev. J. F. Blake, and the results were published in an important work, *The Yorkshire Lias* (1876), in which the life-history of the strata was first worked out in detail. In 1875 Tate was appointed professor of natural science in the university of Adelaide, South Australia. He now gave especial attention to the recent and tertiary mollusca of Australia. He was the chief founder of the Royal Society of South Australia, and was in 1893 president of the Australian Association for the Advancement of Science. He died at Adelaide on the 20th of September 1901.

**TATI,** a district of British South Africa forming, geographi­cally, the SAV. corner of Matabeleland, but attached administra­tively to the Bechuanaland Protectorate. Area about 2500 sq. m. The railway from Cape Town to Bulawayo crosses the territory with a station at Francistown, the principal settlement. Francistown stands 3254 ft. above the sea and is 126 m. SAV. of Bulawayo by rail. The town of Tati, on the river of that name, is 18 m. S.E. of Shashi river railway station.

Tati owes its importance to the presence of gold, first dis­covered by the German traveller, Karl Mauch, in 1864. Mining began in 1868, but it was not until 1895 that work on a large scale was undertaken, and it has been frequently interrupted since that date. The chief mine is the Monarch, situated by the railway. A concession to work the gold-mines, and for other purposes, was obtained in 1887 by Mr S. H. Edwards from Lobengula, the Matabele chief, and the mining rights are vested in a company, thereafter formed, called the Tati Conces­sions Company. (See Bechuanaland and Rhodesia.)

**TATIAN** (2nd cent. A.D.), Christian apologist, missionary and heretic. Such knowledge as we have of his life is derived from (1) his own *Oratio ad Graecos* (see § 3); (2) Irenaeus, *Adv. Haereses,* i. 28, i. ; (3) Rhodon, quoted in Eusebius’s *Hist. Eccl. v.* 13, 1; (4) Clement of Alexandria, *Strom.* i. 1, 11; (5) Euse­bius, *Chronicon anno* a.d. 171; (6) Epiphanius, *Panarion,* i. 3, 46. Convenient collections of these passages may be found in E. Schwartz’s *Tatiani Oratio ad Graecos, Texte und Unter­suchungen,* iv. I, pp. 51-55; and in A. Harnack’s *Geschichte der altchristlichen Litteratur,* i. pp. 485-96. From these data the following outline of his life can be reconstructed. He was a Syrian@@1 (Clem. Alex. and Epiphanius) born in Mesopotamia *(Or.* 42) and educated in Greek learning, in which he became proficient *(Or.* i. and 42). He was initiated into the Mysteries, though into which is not stated *(Or.* 29), but after this became acquainted with the Old Testament, and was converted to Christianity. He then went to Rome, where he was a hearer of Justin, and together with the latter incurred the enmity of a certain philosopher Crescens. As this fact is mentioned both in Justin’s *Apology* and in Tatian’s *Oratio ad Graecos,* and the *Apology* can be dated with fair security about a.d. 152 (see Justin Martyr), the conversion of Tatian must have been before this date. After the death of Justin he became a heretic— according to Eusebius’s *Chronicon* in 173. Among his pupils were Rhodon, and perhaps Apelles (see Victorinus Reat. schol. 44, in *Ep. Hieronymi ad Avitum,* ep. 124) and Clement of Alexandria *(Storm,* i. I, II). He made a missionary journey to the East and worked in Cilicia and Pisidia, using the Syrian Antioch as the centre of his efforts (Epiphan.).

According to Epiphanius, Tatian went to the East after the death of Justin *(c.* 165), and then became heretical, and Eusebius states that he was recognized as heretical in 173. Zahn *(Forschungen zur Geschichte des Kanons,* i.) and most writers

accept this as in the main correct; it is generally thought that his heresy was recognized in Rome, and it is suggested that this was the reason why he returned to the East. The state­ment in Epiphanius is capable of being interpreted in this sense, and whereas Tatian was always regarded as heretical in the West, he seems to have been unsuspected in the East. This fact, however, does more than support the suggestion that Tatian’s heresy was recognized before he left Rome: it throws some doubt on the theory that after being turned out of the Church in Rome he worked as a missionary in the East without being suspected. Harnack *(Texte und Untersuchungen,* i. 1, pp. 196 ff.) once suggested that the missionary work in the East belongs to an earlier period, and that Tatian left Rome and re­turned to it between his first arrival and the death of Justin Martyr. But in his *Chronologie,* i. pp. 284 ff., he has with­drawn this, and it is probably too hypothetical; it is, however, the only serious effort to deal with the difficulty, which if not insoluble is at least unsolved.

*The Heresy of Tatian.*—As in the case of most heresies, we have only the partisan statements of opponents. Everything is therefore open to some doubt, but the following points seem fairly certain. The heresy which Tatian either founded or adopted was that of the Encratites. Their main doctrines were the evil nature of matter, an absolute forbidding of marriage, abstinence from wine and perhaps from meat. It would also seem that Tatian believed in the existence of aeons, one of whom was the Demiurge of the world. He denied the salvation of Adam. It is also stated that in his celebration of the Mysteries *(i.e.* the Eucharist) he used only water (see Tertullian, *De Jejun.* 15; Hippolytus, *Philos.,* 8, 4, 16 and 10, 18; Jerome in *Amos* ii. 12 and Iren., *Adv. Haer.,* i. 28, iii. 23).

*Writings.—*According to Eusebius, Tatian wrote many books *(Hist. Eccl.,* iv. 29); of these the· names of the following have survived:—(1) Hepì Γ⅞5ωv (mentioned in. *Or*., 15); (2) ∏∈pf *baιμivωv* (mentioned in *Or.,* 16) ; (3) Λ⅛γos irpòs rois "EXXrçxas; (4) *ΙΙροβλημάτων βιβ∖lov* (Eus.,v. 13,1—a quotation from Rhodon)an attempt to deal with the contradictions to be found in the Bible; (? 5) ∏p∂s åiro- *<pηvaμ'mm* τα irpòs *θeoυ* (mentioned in *Or.,* 40 as a book which Tatian intended to write, but there is no evidence that he carried his plan into *effect ;* (6) II<pt τoθ *κατά τl>v ∑ωτijpa καταρτισμόν* (Clem. Alex., *Strom.,* iii. 12, 80); (7) The *Diatessaron;* (? 8) a recension of the Pauline epistles (Eus., *Hist. Eccf,* iv. 29) says that he was accused of producing a *μeτaφpaσιs* of the 'epistles so as to smooth the grammar, and in Jerome’s preface to St Paul's Epistle to Titus it is stated that he rejected some of the epistles, but not that to Titus. Of these books only two—the *Diatessaron* and the irpôs tous *"EK∖ηvas* are still extant.

The Λ⅛γos τrpos toí·s \*Eλλιp>αs *(Oratio ad Graecos)* belongs to Tatian’s Catholic period. He has the double purpose in view of exposing the weakness of the pagan view of the universe and of commending the Christian explanation. For the former purpose he seems to have made use of an already existent book, perhaps the Γo⅛τωp *φορά* of Oenomaus of Gadara, a Syrian who wrote in the time of Hadrian. The same source seems to have been used by Minucius Felix and Tertullian, and Eusebius in his *Praep. Evan.,* v. 19, quotes some other fragments of the work of Oenomaus. The main argument employed is an exposition of the contradic­tions, absurdities and immoralities of Greek mythology. À special attack is made on the doctrine of Fate or Necessity. Tatian insists that man is a free agent: that his sins and the consequent evils in the world are the result of free choice, and that the same free choice can remedy the evil.

His positive explanation of the universe is rather difficult to follow. He lays great stress on the Logos doctrine; all good is to be found in union with the Logos; all evil is in matter or in “spirits of a material nature”; the origin of evil in the world seems to be the choice of the latter rather than of the former; and redemption consists in the reverse process. But the choice of evil was not made only by man but by angels, who by their evil choice became the demons, that is, the gods of the heathen world. Both men and angels will be judged at the end of the world, when the good will receive again the immortality which was lost through sin, and the wicked will receive death through punishment with immortality *(θάνατον τιμωρίαν tv άθανασίρ).* Tatian does not deny the stories of the Greek mythology—indeed he protests against any attempt to allegorize it—but he insists that these stories are the record of the deeds of demons and have no religious value. The truth of his views he rests, rather strangely, on the argument that Moses, the writer of the Pentateuch, lived long before Homer, whom he regards as the earliest Greek religious writer, and to prove this he quotes a series of synchronisms, which were made use of by

@@@1 Tatian describes himself as an "Assyrian,” and though the ternis “ Assyrian ” and " Syrian ” are used very loosely by ancient writers, it is probable that he was born E. of the Tigris, *i.e.* not in Syria as we understand it. Epiphanius, in another passage, calls him an Assyrian.