upper floor. The circuit wall round the palace is more strongly constructed than the rest. On the south is a gallery built in the thickness of the wall, and roofed by projecting courses of stone; and chambers or storehouses open out of this gallery. The wall on the east side has a similar arrangement (see fig. 2). At the top level the wall was covered by a colonnade of wooden pillars resting on circular stone blocks. This supported a flat roof and was open to the inside of the fortress. The back of the colonnade was built of brick, and is now missing, as are all the brick parts of the palace, owing to the bricks having been only sun-dried.

The methods of construction employed in the Tiryns palace are of the highest interest. The foundations and about 3 ft. of the walls above the ground are made of large blocks of stone bedded in clay ; above this the wall was of brick, sun-dried, and covered with stucco. The upper storey was probably of wood. Some of the thresholds of the doors were massive blocks of stone (λάϊνοs oύδόs) ; others were of wood *(δρύïvos oύδόs).* Wood was also used for all the columns, doorposts, and antae (παραστάδes), and in some cases the walls of the rooms were lined with wood, carefully fixed by dowels, the holes for which still exist. The doors had pivots of bronze revolving in well-fitted bronze cup-like sockets let into the thresholds. In the megaron and other rooms the floors are of good concrete decorated with a simple series of incised lines, coloured blue and red. The stucco of the internal wall is decorated with bold and very effective patterns—birds and scroll-work and other decorative designs. The best preserved painting shows a scene from a bull­fight. Both subjects and style show close analogy to the paintings in the palace at Cnossus in Crete. One example of rich and costly decoration remains—part of a frieze of white alabaster, sculptured in relief with rosettes and interlacing patterns, and studded with jewel-like pieces of blue glass or enamel, the *θριγιόs κυάνοιο* of *Od.* vii. 87. Further excavations in the lower parts of the city will probably bring to light the dwellings of the citizens who garrisoned the place. The great bulk of the Tirynthians must have lived in houses outside the citadel, but under the shelter of its protection, just as in medieval Italy villages grew up round the castles of any powerful lord. The relation of the palace at Tiryns to those described in the Homeric poems has given rise to much discussion. The case is somewhat altered by the discovery of several other early houses, of similar character, but not identical in plan, at Mycenae and else­where in Greece; these do not, for example, show the duplication of the essential parts of the house found at Tiryns. It is now gener­ally recognized that, while the general character of the palace at Tiryns is invaluable as illustrating the type of house in the mind of the Homeric poet, it is a mistake to appeal to it for the explanation of details of arrangement such as probably varied considerably according to the conditions and requirements in different cases.

H. Schliemann, *Tiryns* (London, 1886); Schuchhardt, *Schlie­mann’s Excavations,* trans. E. Sellers (London, 1891); C. Tsountas and J. I. Manatt, *The Mycenaean Age* (London, 1897).

(J. H. Μ.; E. Gr.)

**TISCHENDORF, LOBEGOTT FRIEDRICH KONSTANTIN VON** (1815-1874), German biblical critic, the son of a physician, was born on the 18th of January 1815 at Lengenfeld, near Plauen, in the Saxon Vogtland. From the gymnasium at Plauen he passed in 1834 to the university of Leipzig, where he was mainly influenced by J. G. B. Winer (1789-1858), and began to take special interest in New Testament criticism. In 1838 he took the degree of doctor of philosophy, and then be­came master at a school near Leipzig. After a journey through southern Germany and Switzerland, and a visit to Strass­burg, he returned to Leipzig, and set to work upon a critical study of the New Testament text, following' the guidance of Karl Lachmann. In 1840 he qualified as univer­sity lecturer in theology with a dissertation on the recensions of the New Testament text, the main part of which re­appeared in the following year in the prolegomena to his first edition of the New Testament. These early textual studies convinced him of the absolute necessity of new and exacter collations of MSS. From October 1840 till January 1843 he was in Paris, busy with the treasures of the great library, eking out his scanty means by making collations for other scholars, and producing for the publisher, F. Didot, several editions of the Greek New Testament, one of them exhibiting the form of the text corresponding most closely to the Vulgate. The great triumph of these laborious months was the decipher­ment of the palimpsest *Codex Ephraemi Syri Rescriptus,* of which the New Testament part was printed before he left Paris and the Old Testament in 1845. His success in dealing with a MS. much of which, owing to the fact that it had been rewritten with the works of Ephraem Syrus, had been illegible to earlier collators, brought him into note and gained support for more extended critical expeditions. From Paris he had paid short visits to Holland (1841) and England (1842). In 1843 he visited Italy, and after a stay of thirteen months went on to Egypt, Sinai, Palestine and the Levant, returning by Vienna and Munich.@@1 From Sinai he brought a great treasure, forty-three leaves of what is now known as the *Codex Sinaiticus.* He kept the place of discovery a secret, and the fragments were pub­lished in 1846 as the *Codex Friderico-Augustanus,* a name given in honour of the king of Saxony. He now became professor extraordinarius in Leipzig, and married (1845). In the same year he began to publish an account of his travels in the East (2 vols., 1845-1846). In 1850 appeared his edition of the *Codex Amiatinus* and of the Septuagint version of the Old Testament (7th ed., 1887); in 1852, amongst other works, his edition of the *Codex Claromontanus.* In 1853 and 1859 he made a second and a third voyage to the East. In the last of these, in which he had the active aid of the Russian government, he at length got access to the remainder of the precious Sinaitic codex, and persuaded the monks to present it to the tsar, at whose cost it was published in 1862 (in four folio volumes). In 1869 he was given the style of “ von ” Tischendorf as a Russian noble. Meanwhile, in 1859, he had been made professor Ordinarius of theology and of biblical palaeography, this latter professorship being specially created for him; and another book of travel, *Aus dem heiligen Lande,* appeared in 1862. Tischendorf’s Eastern journeys were rich enough in other discoveries to deserve the highest praise.@@2 Side by side with his industry in collecting and collating MSS., Tischendorf pursued a constant course of editorial labours, mainly on the New Testament, until he was broken down by overwork in 1873. He died on the 7th of December 1874 at Leipzig.

The great edition, of which the text and apparatus appeared in 1869 and 1872,@@3 was called by himself *editio viii.;* but this number is raised to twenty or twenty-one if mere reprints from stereotype plates and the minor editions of his great critical texts arc included; posthumous prints bring up the total to forty-one. Four main recensions of Tischendorf’s text may be distinguished, dating respec­tively from his editions of 1841, 1849, 1859 *(ed. vii.),* 1869-1872 *(ed. viii.).* The edition of 1849 may be regarded as historically the most important from the mass of new critical material it used ; that of 1859 is distinguished from Tischendorf’s other editions by coming nearer to the received text; in the 8th edition the testimony of the Sinaitic MS. received great (probably too great) weight. The readings of the Vatican MS. were given with more exactness and certainty than had been possible in the earlier editions, and the editor had also the advantage of using the published labours of S. P. Tregelles.

Much less important was Tischendorf’s work on the Greek Old Testament. His edition of the Roman text, with the variants of the Alexandrian MS., the Codex Ephraemi and the Friderico- Augustanus, was of service when it appeared in 1850, but, being stereotyped, was not greatly improved in subsequent issues. Its imperfections, even within the limited field it covers, may be judged by the aid of C. E. Nestle’s appendix to the 6th issue (1880). Besides this may be mentioned editions of the New Testament Apocrypha *[De Evangeliorum apocryphorum origine et usu* (1851); *Acta Apostolorum apocrypha* (1851); *Evangelia apocrypha* (1853; 2nd ed., 1876); *Apocalypses apocryphae* (1866)] and various minor writings, in part of an apologetic character, such as *Wann wurden unsere Evangelien verfasst ?* (1865; 4th ed., 1866), *Haben wir den echten Schrifttext der Evangelisten und Apostel ?* (1873), and *Synopsis evangelica* (7th cd., 1898).

See, in addition to the handbooks on New Testament criticism, Carl Bertheau’s article on Tischendorf in Herzog-Hauck, *Realencyklopädie* (3rd ed., 1907).

**TISIO** (or Tisi), **BENVENUTO** (1481-1559), commonly called H Garofalo, Italian painter of the Ferrarese school, was born in

@@@1 See his *Reise in den Orient* (Leipzig, 1845-1846).

@@@2 The MSS. brought to Europe on the first two journeÿs are catalogued in the *Anecdota sacra et profana* (Leipzig, 1855, enlarged 1861). See also the *Momumenta sacra inedita* (Leipzig, 1846), and *Nova collectio* of the same (1855-1869). The 3rd volume of the *Nova collectio* gives the results of his last Eastern journey.

@@@3 The prolegomena remained unfinished at his death, and have been supplied by C. R. Gregory (cf. his *Textkritik des Neuen Testa­mentes,* vol. i., 1900).