Bridger and Washakia Eocene, a larger animal, with a longer and flatter skull, showing rudiments of horn-cores, only two pairs of lower incisors, and a general approximation in dental character to *Titanotherium.* Another of these titanotheroid forms is *Diplacodon,* from the Upper or Uinta Eocene; an animal the size of a rhinoceros, with the last two upper premolars molar-like. It was probably off the direct ancestral line of *Titanotherium.* These intermediate forms render the reference of the group to a distinct family—Palaeosyopidae— unnecessary.

Professor H. F. Osborn, who recognises four genera, *Titano­therium, Megacerops, Symborodon* and *Brontotherium,* in the typical section of the family, considers that each of these represents a distinct line of descent from the *Palaeosyops-∖ike* group. The whole assemblage forms one of the four main sections of the Perissodactyla, namely the Titanothcroidea.

Sec H. F. Osborn, “ The Cranial Evolution of Titanotherium," *Bull. Amer. Mus.* (1896), viii., 137, and the “ Four Phyla of Oligocene Titanotheres,” *op. cit.* (1903), xvi. 91; C. H. Earle, “ A Memoir on the Genus *Palaeosyops* and its Allies,” *Journ. Acad. Philadelphia* (1892), ix. 267. (R. L.\*)

**TITANS** (Gr. Tιτάνϵs), in Greek mythology, the children of Uranus and Gaea. According to Hesiod (*Theog.* 133), the male Titans were Oceanus, Coeus, Crius, Hyperion, Iapetus and Cronus; the female, Thea, Rhea, Themis, Mnemosyne, Phoebe and Tethys, to whom Apollodorus adds Dione. At the instiga­tion of Gaea they rebelled against their father, who had shut them up in the bowels of the earth, and set up as ruler their youngest brother, Cronus, who in turn was dethroned by his son Zeus. A struggle then ensued between Zeus and Cronus, in which the Titans took different sides. The opponents of Zeus were finally defeated, and imprisoned in Tartarus *{Thtog.* 153-210, 617 sqq.). The rebellious Titans are the representatives of the wild, disorderly forces of nature, who are defeated by the Olympian deities, who stand for law and order. The name Titans is usually explained as “ avengers,” referring to the vengeance taken by Cronus on his father Uranus, but A. Diete­rich (*Rheinisches Museum,* 1893, xlviii., and J. E. Harrison (*Prolegomena to Greek Religion)* connect it with *τiτavos* (gypsum).

According to Harpocration (*s.v. Άπομάττων),* the Titans, when they mutilated Dionysus Zagreus (see Dionysus), besmeared themselves with gypsum to conceal their identity, as Artemis daubed her face with mud to escape the river­god Alpheus. The custom was practised at Bacchic and purificatory rites (Demosthenes, *De corona,* p. 313) as among savage tribes at the present day. The Titan story is probably an attempt to explain the fact that the Orphic worshippers, when about to tear the sacred animal, daubed themselves with gypsum. L. Weniger, in an article “ Feralis exercitus ” in *Archiv für Religionsgeschichte* (May 1906, February and March 1907), while regarding the “ white colouring ” as an original feature, does not accept the derivation of Tιτάνϵs from τίτανos. According to him, Zagreus is the divine hunter, in turn pursued and slain by others mightier than himself, the “ snow-clad ” (white) giants dwelling on Parnassus. These Titans, whose original is to be found in Pentheus and Lycurgus (for whom see Dionysus), had nothing to do with the Titans of Hesiod's *Theogony.* The whole has reference to the winter festival of Dionysus, when the god arrived with his Thyiades (the wind spirits) on the heights of Parnassus, there to be murdered by the Titans, to be buried and come to life again.

The standard work on the subject is Μ. Mayer, *Die Giganten und Titanen in der antiken Sage und Kunst* (1887).

**TITE, SIR WILLIAM** (1798-1873), British architect, the son of a Russian merchant, was bom in London in February 1798. From 1817 to 1820 he assisted in the rebuilding of the body of the church of St Dunstan-in-the-East, and in compiling its history. Between 1827 and 1828 he built the Scottish church, Regent Square, for Edward Irving, and ten years later collaborated with Charles Robert Cockerell in designing the London & Westminster Bank, Lothbury. The rebuilding of the Royal Exchange, opened in 1844, was, however, Tite’s greatest undertaking. He also designed many of the early railway stations in England, including the termini of the London & South-Western railway at Vauxhall (Nine Elms) and Southamp­ton; the terminus at Blackwall, 1840; the citadel station at Carlisle, 1847-1848; the majority of the stations on the Cale­donian and Scottish Central railways, including Edinburgh, 1847-1848; Chiswick, 1849; Windsor, 1850; and the stations on the Exeter & Yeovil railway. The stations on the line from Havre to Paris are also his work. Between 1853 and 1854 he planned the Woking Cemetery, and between 1858 and 1859 he built a memorial church in the Byzantine style at Gerrard's Cross, Buckinghamshire. Tite’s active work ceased about twenty years before his death. In 1851 he visited Italy after a grave illness. In 1854 he contested Barnstaple unsuccessfully as a Liberal, but in the following year was returned to parliament for Bath, which he represented until his death. He keenly opposed Sir George Gilbert Scott’s proposal to build the new foreign office and other government buildings adjacent to the treasury in the Gothic style. In 1869 he was knighted, and in 1870 was made a Companion of the Bath. . He died on the 20th of April 1873. Tite had a wide knowledge of English literature and was a good linguist; he was an active citizen and a lover of old books.

TITHES, a form of taxation, secular and ecclesiastical, usually, as the name implies, consisting of one-tenth of a man’s property or produce. The tax probably originated in a tribute levied by a conqueror or ruler upon his subjects, and perhaps the custom of dedicating a tenth of the spoils of war to the gods led to the religious extension of the term, the original offerings to deity being “ firstfruits.”

The custom was almost universal in antiquity; for Greece and Rome see Pauly-Wissowa, *Realencyclopädie,* iv. 2306, 2423; for Babylon, Μ. Jastrow, *Religion of Babylonia and Assyria,* p. 668; for China, J. Legge, *Chinese Classics,* i. 119; for Egypt, G. Maspero, *Struggle of Nations,* p. 312.@@l The general notion of tax or tribute often prevailed over that of “ the tenth ” part, so that in Dion Halicarnassus (i. 23) and Philo (*De mutat. nom.* i. 607) *άπαρχαί* and δeκάiται are synonymous, and in Mahommedan law the “ tithe ” is sometimes only 1/20th or 1/40th.

Among the early Hebrews the king could exact a tithe from cornfields, vineyards and flocks (1 Sam. viii. 15, 17). On the religious side the oldest laws (*e.g.* Exod. xxxiv. 26) speak of bringing the firstfruits of the land to the house of Yahweh. In the 8th century the term “ tithe ” was used in Israel of religious dues (Amos iv. 4; Gen. xxviii. 22), and in the 7th century Deuteronomic legislation the word is often found. In Deutero­nomy the new point emphasized is not that tithes must be paid, but that they must be consumed at the central, instead of a local, sanctuary (Deut. xii. 6, 11, xiv. 23 sqq.), apparently at the great autumn feast or feast of Tabernacles (*q.v.).@@2* Such a tithe is still nothing more than the old offering of “ firstfruits ” (*bikkiirim)* made definite as regards quantity, and it was only natural that as time went on there should be some fixed standard of the due amount of the annual sacred tribute.@@3 The establishment of such a standard does not necessarily imply that full payment was exacted; in Gen. xxviii. 22 Jacob vows of his own free will to pay tithes, just as the Arabs used to vow the tithe of the increase of the flock (*schol.* on Hārith, *Moall.* 1. 69, cd. Arnold). The Arab did not always fulfil his vow, and there was no force to make him do so. A distinction is drawn in Deuteronomy between the ordinary annual tithe, which may not have been a full tenth, and the “ whole ” or “ full tithe,” paid once in three

@@@1 For other instances see Spencer, *De legibus hebraeorum,* lib. iii. cap. 10, § 1. Among the Semites in particular note the tithe paid by the Carthaginians to the Tyrian Melkarth (Diod. xx. 14), and the tithe of frankincense paid in Arabia to the god Sabis (Pliny, *H.N.* xii. 32; and cf. W. R. Smith, *Prophets of Israel,* p. 382 seq.). A tithe of cattle appears in Lydia (Nic. Damasc. *fr.* 24).

@@@2 Cf. Deut. xxvi. with 1 Sam. i. 21 (Sept.) and Jerome on Ezek. i. 3; and see Wellhausen, *Prolegomena,* p. 94 (Eng. trans., p. 92 seq.).

@@@3 In Deuteronomy, accordingly, the firstfruits (*bīkkūrīm)* are not mentioned : the tithe takes their place. The word translated “ first- fruits" in Deut. (*rēshīth)* is a small gift to the priests, a mere basket­ful (xviii. 4, xxvi. 2 seq.).