and the elder brother of Saturn, suffered the latter to enjoy the crown, on condition that he should bring up none of his male issue, by which means the crown should at length revert to him. But Jupiter being spared by the address of Rhea, Saturn’s wife, Titan and his children were so enraged at seeing their hopes frustrated, that they took up arms to revenge the injury ; and not only defeated Saturn, but kept him and his wife prisoners till he was delivered by Jupiter, who defeated the Titans; when from the blood of those Titans slain in the battlc, proceeded serpents, scorpions, and all venomous reptiles. Such is the account given by the poets of this family of Grecian and Roman gods. From the fragments of Sanchoniatho, however, and other ancient writers, many learned men have inferred that the Titans were an early race of ambitious heroes, who laid the foun­dation of that idolatry which quickly overspread the world ; and that by assuming the names of the luminaries of heaven, they contrived to get themselves everywhere adored as the *Dii major urn gentium.* That the word *Titan* signifies the sun, there can indeed be very little doubt. Every one knows that such was its signification in the Æolic dialect ; and as it is evidently compounded of *Ti,* which in some oriental tongues signifies *bright* or *clear,* and *Tan,* which signifies a *country,* or the *earth,* it may be safely concluded that *Titan* was the name of the sun before the word was imported into Greece. But the great question among an­tiquaries is, of what country was that race which, assum­ing to themselves the names of the heavenly bodies, intro­duced into the world that species of idolatry which is known by the appellation of *Hero-worship?* Pezron, in “L’Antiquité des Terns,” maintains that the Titans were a family of Sacæ or Scythians, who made their first appearance beyond Media and Mount lmaus, in the upper regions of Asia ; that they were the descendants of Gomer the son of Japheth and grandson of Noah ; and that after conquering a great part of the world, upon entering Upper Phrygia, they quitted their ancient name of Gomerians or Cimmerians, and as­sumed that of Titans, All this, he says, happened before the birth of Abraham and the foundation of the Assyrian monarchy; and he avers that Uranus, their second prince in the order of succession, conquered Thrace, Greece, the island of Crete, and a great part of Europe. Uranus was succeeded by Saturn, and Saturn by Jupiter, who flour­ished, he says, 300 years before Moses, and divided his vast empire between himself, his brother Pluto, and his cousin- german Atlas, who was called Telamon. For the truth of this genealogy of the Titans, Pezron appeals to the most approved Greek historians ; but, unluckily for his hypothe­sis, these writers have not a single sentence by which it can be fairly supported. Others, taking the fragment of San­choniatho’s Phœnician History for their guide, have supposed the Titans to have been the descendants of Ham. Of this opinion were Bishop Cumberland and some other writers.

TITHES, in ecclesiastical law, are defined to be the tenth part of the increase yearly arising and renewing from the profits of lands, the stock upon lands, and the personal industry of the inhabitants ; the first species being usually called *predial,* as of corn, grass, hops, and wood ; the se­cond *mixed,* as of wool, milk, pigs, &c., consisting of na­tural products, but nurtured and preserved in part by the care of man ; and of these the tenth must be paid in gross ; the third *personal,* as of manual occupations, trades, fish- eries, and the like ; and of these only the tenth part of the clear gains and profits is due. We cannot precisely ascer­tain the time when tithes were first introduced into this country. Possibly they were contemporary with the plant­ing of Christianity among the Saxons by Augustin the monk, about the end of the sixth century. But the first mention of them which we have met with in any written English law, is in a constitutional decree, made in a synod held a.d. 786, by which the payment of tithes in general

is strongly enjoined. This canon or decree, which at first bound not the laity, was effectually confirmed by two king­doms of the heptarchy, in their convention of estates, re­spectively consisting of the kings of Mercia and Northum­berland, the bishops, dukes, senators, and people. This was a few years later than the time when Charlemagne establish­ed the payment of them in France, and made that famous division of them into four parts ; one to maintain the edi­fice of the church, the second to support the poor, the third the bishop, and the fourth the parochial clergy. The next authentic mention of them is in the *Foedus Edwardi et Guthruni,* or the laws agreed upon between King Guthrun the Dime, and Alfred and his son Edward the Elder, suc­cessive kings of England, about the year 900. This was a kind of treaty between those monarchs, which may be found at large among the Anglo-Saxon laws. As Guthrun was a pagan, it was necessary to provide for the subsistence of the Christian clergy under his dominion ; and accordingly we find the payment of tithes not only enjoined, but a pe­nalty added upon non-observance. This law was seconded by the laws of Athelstan, about the year 930.

TITHING *(Tithinga,* from the Saxon, *Theothunge, i.e. Decuria),* a number or company of ten men, with their families, knit together in a kind of society, and all bound to the king for the peaceable behaviour of each other. An­ciently no man was suffered to abide in England above forty days, unless he were enrolled in some tithing. One of the principal inhabitants of the tithing was annually ap­pointed to preside over the rest, being called the *tithing· mum,* the head-borough, and in some countries the borse- holder, or borough’s ealder, being supposed the discreetest man in the borough, town, or tithing. The distribution of England into tithings and hundreds is ascribed to King Alfred.

TITIANO VECELLI, the most universal genius for painting of all the Lombard school, and the best colourist of all the moderns, was born at Cadore, in the province of Friuli, in the state of Venice, in 1477, or in 1480 according to Vasari and Sandrart. His parents sent him at ten years of age to one of his uncles at Venice, who, finding that he had an inclination to painting, put him to the school of Giovanni Bellino. But as soon as Titian had seen the works of Giorgione, whose manner appeared to him abun­dantly more elegant and less constrained than that of Bel­lino, he determined to quit the style to which he had so long been accustomed, and to pursue the other, that re­commended itself to him by having more force, more re­lief, more nature, and more truth. Some authors affirm that he placed himself as a disciple with Giorgione, yet others only say that he cultivated an intimacy with him ; but it is undoubtedly certain that he studied with that great master, that he learned his method of blending and uniting the colours, and practised his manner so effectually that several of the paintings of Titian were taken for the performances of Giorgione ; and his success then inspired that artist with an invincible jealousy of Titian, which broke off their connection for ever after.

the reputation of Titian rose continually; every new work contributed to extend his fame through ali Europe, and he was considered as the principal ornament of the age in which he flourished. And yet Sandrart observes, that amidst all his applause and constant employment at Ve­nice, his income and fortune were inconsiderable; and that he was more remarkable for the extensiveness of his talents, than for the affluence of his circumstances. But when his merit was made known to the emperor Charles V., that monarch knew how to set a just value on his superior abi­lities ; he enriched him by repeated bounties, allowed him **a** considerable pension, conferred on him the honour of knighthood, and, what was still more, honoured him with his friendship. Titian painted the portrait of that benefactor