THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA

JAMES ORR, M.A., D.D., GENERAL EDITOR

JOHN L. NUELSEN, D.D., LL.D. EDGAR Y. MULLINS, D.D., LL.D. ASSISTANT EDITORS

MORRIS O. EVANS, D.D., Ph.D., Managing Editor

VOLUME V SOCKET—ZUZIM INDEXES

CHICAGO THE HOWARD-SEVERANCE COMPANY 1915 COPYRIGHT, 1915, BY
THE HOWARD-SEVERANCE COMPANY
All Rights of Translation and
Reproduction Reserved

International Copyright Secured

The Publishers supply this Encyclopaedia only through authorized sales-agents. Booksellers cannot obtain it.

Printed by The Lakeside Press Types cast and set by the University of Chicago Press Chicago, Illinois, U.S.A. two bridges for the transport of his army (Arrian iii.7). Under the Seleucidae it was called Amphipolis. The site is probably occupied by the modern Kal'at Dibse, where there is a ford still used by the caravans. It is about 8 miles below Meskene, where the river makes a bend to the E.

(2) (B, Θερσά, Thersá, A, Θαιρά, Thairá): The inhabitants of this town, which was apparently not far from Tirzah, did not favor the regicide Menahem, refusing to open to him. In his wrath he massacred the Tiphsites with circumstances of horrible cruelty (2 K 15 16). Khirbet Tafsah, about 6 miles S.W. of Nāblus, corresponds in name, but is probably too far from Tirzah. W. Ewing

TIRAS, tī'ras (ΦϽΤϜ, tīraṣ; Θειράs, Theirás, Luc., Θιράs, Thirás): A son of Japheth (Gen 10 2 [P]; I Ch 1 5). Not mentioned elsewhere; this name was almost unanimously taken by the ancient commentators (so Jos, Ant, I, vi, 1) to be the same as that of the Thracians (Θρᾶκες, Thrάkes); but the removal of the nominative ending s does away with this surface resemblance. Tuch was the first to suggest the Τυρσηνιοί, Tursēnioi, a race of Pelasgian pirates, who left many traces of their ancient power in the islands and coasts of the Aegean, and who were doubtless identical with the Etruscans of Italy. This brilliant suggestion has since been confirmed by the discovery of the name Turuša among the seafaring peoples who invaded Egypt in the reign of Merenptah (W. M. Müller, AE, 356 ff). Tiras has also been regarded as the same as Tarshish.

HORACE J. WOLF

TIRATHITES, ti'rath-its (Δηγης, tir'āthim;

B A, Αργαθιείμ, Argathieim, Luc., Θαραθεί, Tharathei): A family of scribes that dwelt at Jabez (1 Ch 2 55). The three families mentioned in this verse (Tirathites, Shimathites and Sucathites) are taken by Jerome to be three different classes of religious functionaries—singers, scribes, recorders ("canentes atque resonantes et in tabernaculis commorantes"). The Tg takes the same view, save that the "Sucathites" are those "covered" with a spirit of prophecy. Bertheau sees the Tirathites as "gate-keepers" (Aram.) Th, tra'= Heb) the sha'ar). Keil holds the three names to be those of the descendants of unknown men named Tira, Shemei and Sucah. The passage seems too obscure to admit of interpretation. Horace J. Wolf

TIRE, tir, HEADTIRE (2 K 9 30; Isa 3 20; Ezk 24 17.23; Jth 10 3; 16 8). See Dress, V.

TIRES, tīrz, ROUND: Small ornaments in the shape of crescents (Isa 3 18 AV, RV "crescents"). See Astronomy, I, 3; Crescents.

TIRHAKAH, têr-hā'ka, tir-hā'ka (ΤΡΤΤΕ), tir-hākāh; B in 2 K, Θαρά, Thará, elsewhere and in A, Θαρακά, Tharaká; Jos, Θαρσίκης, 1. Name Tharsikēs): The king of Cush or and Ethiopia (βασιλεν Αθυθπων, basileús Prenomen Athiópōn), who opposed Sennacherib in Pal (2 K 19 9; Isa 37 9). The name of this ruler of Egypt and his native realm appears in hieroglyphics as Taharqa, his prenomen being Nefer-atmu-Ra-hu, "Nefer-atmu-Ra protects." The Assyr form of Tirhakah is Tarqû or Tarqu'u (inscriptions of Assur-bani-pal).

Tirhakah was one of the sons, and apparently the favorite, of Piankhy II. He left his mother, and the city Napata, at the age of 20; and when she followed him northward, and Length she found him crowned as king of of Reign

Egypt. As he died, after a reign of at least 26 years, in 667 BC, he must have

mounted the throne about 693 BC.

The engagement between Tirhakah's army and the Assyrians is regarded as having taken place in 701 BC. Petrie explains this date by 3. A Chron-supposing he acted at first for the ological reigning Pharaob, his cousin Shaba-bifficulty become Pharaoh until the former's death in 693 BC. There is a general opinion, however, that the Assyr historians, like those of 2 K and Isa, have mingled two campaigns made by Sennacherib, one of them being after the accession of Tirhakah.

According to the OT account, Sennacherib was besieging Libnah when Tirhakah's army appeared in Pal. In Sennacherib's inscriptions, 4. First however, the battle with "the king[s] of Muşuru [Egypt] and the bowmen, with the chariots, and cavalry of Meruhha" (Meroë or Ethiopia), who had come to Hezkiah's help, took place in the reighborhood of Etlekah, He claims to have cap-

neighborhood of Eltekeh. He claims to have captured the sons of the king (variant, "kings") of Egypt and the charioteers of the king of Meruhha, and then, having taken Eltekeh, Timna, and Ekron, he brought out Padî from Jerus, and reseated him on the throne of Ekron. The name of Tirhakah does not occur in his account.

It would seem to have been Egypt's interference in Palestinian affairs which caused the Assyr kings to desire the conquest of that distant

5. Struggles to desire the conquest of that distant country. According to the Bab Chronwith Esarhaddon and in the 7th year of Esarhaddon (675 Assur-banipal. His

Death

To desire the conquest of that distant country. According to the Bab Chronbergh for the Bab Chronbergh for the Bab Chronbergh for the Bash Chronbergh for the Bash Chronbergh for the Bash Chronbergh for the Bash Chronbergh for the Bab Chronbergh

fighting three battles, entered Memphis. "The king" (Tirhakah) fled, but his sons and nephews were made prisoners. In the latter campaign (670 BC), Esar-haddon fell ill and died on the way out, so that the operations were, apparently, completed by his son, Assur-bani-pal (Osnappar). On hearing of the Assyr success at Kar-Banîti, Tirhakah, who was at Memphis, fled to Thebes. The 20 petty kings installed in Egypt by Esar-haddon were restored by Assur-bani-pal, but they feared the vengeance of Tirhakah after the Assyr army had retired, and therefore made an agreement with him. On this news reaching the Assyr king, he sent his army back to Egypt, and the petty rulers having been abolished, Necho king of Memphis and Sais was set on the throne, with his son, Nabû-šîzbanni, as ruler in Athribes. On hearing of the success of the Assyr armies, Tirhakah fled, and died in Cush (Ethiopia). He was succeeded by Tantamanē (identified with Tanut-Amon), son of Sabaco, whom the Assyrians defeated in the last expedition which they ever made to Egypt (see W. F. Petrie, Hist of Egypt, III, 294 ff).

T. G. PINCHES

TIRHANA, tûr'ha-nä, tẽr-hā'nä (תְּלְחָלֶה), tirha-nāh; Β, Θαράμ, Tharám, Α, Θαρχνά, Tharchná, Luc., Θαραανά, Tharaaná): A son of Caleb by his concubine, Maacah (1 Ch 2 48).

TIRIA, tir'i-a, tir'i-a (ΚΤΙΤΑ, tīr'vā', Baer ΚΤΙΤΑ, tiryā'; B omits, Α, Θηριά, Thēriá, Luc., Έθριά, Ethriá): A son of Jehallelel (1 Ch 4 16).

TIRSHATHA, tēr-shā'tha, tûr'sha-tha (རྡངལ་ང་), tirshāthā'; 'Aθερσαθά, Hathersathá): A title which occurs 5 t in Ezr and Neh (Ezr 2 63; Neh 7 65, ARV and ERVm "governor"). In Neh 8 9; 10 1, Nehemiah is called the tirshāthā'. In Ezr 2 63; Neh 7 65.70, it is the title of Sheshbazzar, or Zerubbabel. As in Neh 12 26, Nehemiah is called a pehāh,

or governor, a title which in Ezr 5 14 is given to Sheshbazzar also, it has been supposed that $peh\bar{a}h$ and tirshāthā' were equivalent terms, the former being of Assyrio-Bab and the latter of Pers origin. According to Lagarde, it comes from the Bactrian antarekshatra, that is, "he who takes the place of the king." According to Meyer and Scheftelowitz it is a modified form of a hypothetical Old Pers word tarsata. According to Gesenius and Ewald, it is to be compared with the Pers torsh, "severe," "austere," i.e. "stern lord." It seems more probable that it is derived from the Bab \sqrt{rashu} , "to take possession of," from which we get the noun rashu, "creditor." In this case it may well have had the sense of a taxcollector. One of the principal duties of the Pers satrap, or governor, was to assess and collect the taxes (see Rawlinson's *Persia*, ch viii). This would readily account for the fact that in Neh 7 70 the *tirshāthā*' gave to the treasure to be used in the building of the temple a thousand drachms of gold, etc, and that in Ezr 1 8 Cyrus numbered the vessels of the house of the Lord unto Sheshbazzar. This derivation would connect it with the Aram. rashya, "creditor," and the New Heb rāshūth, "highest power," "magistrate."

R. Dick Wilson

TIRZAH, tûr'za (ΤΙΣΤΡ, tirçāh; Θερσά, Thersá): (1) A royal city of the Canaanites, the king of which was slain by Joshua (12 24). It superseded Shechem as capital of the Northern Kingdom (1 K 14 17, etc), and itself gave place in turn to Samaria. Here reigned Jeroboam, Nadab his son, Baasha, Elah and Zimri (15 21.33; 16 6.8.9.15). Baasha was buried in Tirzah. Here Elah was assassinated while "drinking himself drunk" in the house of his while "drinking himself drunk" in the house of his steward; here therefore probably he was buried. Zimri perished in the flames of his palace, rather than fall into Omri's hands. In Tirzah Menahem matured his rebellion against Shallum (2 K 15 14). The place is mentioned in Cant 6 4 AV, where the Shulammite is said to be "beautiful... as Tirzah, comely as Jerus." The comparison may be due to the charm of its situation. The name may possibly be derived from $r\bar{a}c\bar{c}h$, "to delight." Several identifications have been suggested. Buhl (GAP. 203) pe derived from raçan, "to defight." Several identifications have been suggested. Buhl (GAP, 203) favors et-Tīreh, on the W. of the plain of Makhneh, 4 miles S. of Nāblus, which he identifies with the Tirathana of Jos. He quotes Neubauer to the effect that the later Jews said Tiran or Tartia instead of Tirah as weekening the claim of Tartia instead of Tirzah, as weakening the claim of *Tellūzah*, which others (e.g. Robinson, *BR*, III, 302) incline which others (e.g. Robinson, Dh. 111, 302) member to. It is a partly ruined village with no spring, but with ancient cisterns, on a hill about 4 miles E. of N. from Nāblus. This was evidently the place intended by Brocardius—Thersa, about 3 miles E. of Samaria (Descriptio, VII). A third claimant is Teiastr, a fortress at the point where the road from Abel-meholah joins that from Shechem to Bethshan, fully 11 miles N.E. of *Nablus*. It is impossible to decide with certainty. The heavy t in *Tellūzah* is a difficulty. Teiasīr is perhaps too far from Shechem. Buhl's case for identification with et-Tirch is subject to the same difficulty as Tellūzah.

(2) One of the five daughters of Zelophehad (Nu 26 33; 27 1; 36 11; Josh 17 3). W. Ewing

TISHBITE, tish'bīt. See Elijah; Expos T, XII, 383.

TISHRI, tish'rē, TISRI, tiz'rē: The 7th month of the Jewish ecclesiastical, and 1st of the civil, year (September-October). The same as Ethanim. See Calendar.

TITANS, tī'tanz: In Jth 16 7, "Neither did the sons of the Titans [vlol Τιτάνων, huiơi Τιτάνδη] smite him." The name of an aboriginal Canaan-

itish race of reputed giants who inhabited Pal before the Hebrews, and so used in the sense of "giants" in general. See Repham. In 2 S 5 18.22, the "valley of Rephaim" is trd by LXX as "the valley of the Titans.

TITHE, tīth (מֵצְשֵׁר, ma'ăsēr; δεκάτη, dekátē): The custom of giving a 10th part of the products of the land and of the spoils of war to priests and kings (I Macc 10 31; 11 35; I S 8 15.17) was a very ancient one among most nations. That the Jews had this custom long before the institution of the Mosaic Law is shown by Gen 14 17-20 (cf He 7 4) and Gen 28 22. Many critics hold that these two passages are late and only reflect the later practice of the nation; but the payment of tithes is so ancient and deeply rooted in the history of the human race that it seems much simpler and more natural to believe that among the Jews the practice was in existence long before the time of Moses.

In the Pent we find legislation as to tithes in three places. (1) According to Lev 27 30-33, a tithe had to be given of the seed of the land, i.e. of the crops, of the fruit of the tree, e.g. oil and wine, and of the herd or the flock (cf Dt 14 22.23; 2 Ch 31 5.6). As the herds and flocks passed out to pasture they were counted (cf Jer 33 13; Ezk 20 37), and every 10th animal that came out was reckoned holy to the Lord. The owner was not allowed to search among them to find whether they were bad or good, nor could he change any of them; if he did, both the one chosen and the one for which it was changed were holy. Tithes of the herds and flocks could not be redeemed for money, but tithes of the seed of the land and of fruit could be, but a 5th part of the value of the tithe had to be added. (2) In Nu 18 21-32 it is laid down that the tithe must be paid to the Levites. (It should be noted that according to He 7 5, 'they that are of the sons of Levi, who receive the office of the priesthood take tithes of the people.' Westcott's explanation is that the priests, who received from the Levites a tithe of the tithe, thus symbolically received the whole tithe. In the time of the second temple the priests did actually receive the tithes. In the Talm [Yebhāmōth 86a et passim] it is said that this alteration from the Mosaic Law was caused by the sin of the Levites, who were not eager to return to Jerus, but had to be persuaded to do so by Ezra [Ezr 8 15].) The Levites were to receive the tithes offered by Israel to Jeh, because they had no other inheritance, and in return for their service of the tabernacle (Nu 18 21.24). The tithe was to consist of corn of the threshing-floor and the fulness of the wine press (ver 27), which coincides with seed of the land and fruit of the trees in Lev 27. The Levites, who stood in the same relation to the priests as the people did to themselves, were to offer from this their inheritance a heave offering, a tithe of a tithe, to the priests (cf Nch 10 39), and for this tithe they were to choose of the best part of what they received.
(3) In Dt 12 5.6.11.18 (cf Am 4 4) it is said that the tithe is to be brought "unto the place which Jeh your God shall choose out of all your tribes, to put his name there," i.e. to Jerus; and in vs 7.12.18, that the tithe should be used there as a sacred meal by the offerer and his household, including the Levite within his gates. Nothing is said here about tithing cattle, only corn, wine and oil being mentioned (cf Neh 10 36-38; 13 5.12). In Dt 14 22-29 it is laid down that if the way was too long to carry the tithe to Jerus it could be exchanged for money, and the money taken there instead, where it was to be spent in anything the owner chose; and whatever was bought was to be eaten by him and his household and the Levites at Jcrus. In