under the name of Demosthenes is probably not by the orator. It is chiefly interesting as illustrating the straits to which Timotheus was reduced by his sacrifices in the public cause.

TIMOTHEUS, a celebrated Greek musician and poet, was a native of Miletus, and died, according to the Parian marble, in 357 or 356 b.c., at the age of ninety. He added one or more strings (the number is uncertain) to the lyre, whereby he incurred the displeasure of the con­servative Spartans. The few fragments of his poems are collected by Bergk in his *Poetae Lyrici Græci.*

TIMOTHY, or Timotheus (Acts xvi. 1, xvii. 14, &c.), a Lycaonian, the son of a Gentile father but of a Jewish mother, Eunice (2 Tim. i. 5), became a disciple of Paul at the time of his visit to Derbe and Lystra, and in deference to Jewish feeling was circumcised. He accompanied the apostle on many of his journeys, and was employed by him on important missions (1 Thess. iii. 2 ; 1 Cor. iv. 17, xvi. 10). His name is associated with that of Paul in the opening salutations of both epistles to the Thessalonians, the second epistle to the Corinthians, and those to the Philippians and Colossians. He was therefore with Paul at Rome. At a later date he is mentioned in Heb. xiii. 23 as having undergone imprisonment but been released. For the epistles of Paul to Timothy, see Pastoral Epistles (vol. xviii. p. 348). On the basis of them he is tradition­ally represented as bishop of Ephesus, and tradition also tells that he suffered under Domitian. His martyrdom is celebrated on 24th January. The apocryphal *Acta Timothei* (Greek and Latin) have been edited by Usener (Bonn, 1877) ; compare Lipsius, *Apokr. Apostelgeschichten,* ii. 2 (1884).

TIMUR. Timur Bey or Timur Lang *(Timur i Leng),* “the lame Timur”—vulgarized into Tamerlane—the renowned Oriental conqueror, was born in 1336 at Kesh, better known as Shahr-i-Sabz, “ the green city,” situated some 50 miles south of Samarkand in Transoxiana. His father Teragai was head of the tribe of Berlas. Great- grandson of Karachar Nevian (minister of Jagatai, son of Jenghiz Khan, and commander-in-chief of his forces), and distinguished among his fellow-clansmen as the first con­vert to Islamism, Teragai might have assumed the high military rank which fell to him by right of inheritance ; but like his father Burkul he preferred a life of retirement and study. Under the paternal eye the education of young Timúr was such that at the age of twenty he had not only become an adept in manly outdoor exercises but had earned the reputation of being an attentive reader of the Koran. At this period, if we may credit the *Memoirs (Malfúzát),* he exhibited proofs of a tender and sympathetic nature.

About 1358, however, he came before the world as a leader of armies. His career for the next ten or eleven years may be thus briefly summarized from the *Memoirs.* Allying himself both in cause and by family connexion with Kurgan, the dethroner and destroyer of Kezan, chief of the Jagatai, he was deputed to invade Khorasan at the head of a thousand horse. This was the second warlike expedition in which he was the chief actor, and the accom­plishment of its objects led to further operations, among them the subjection of Khwarizm and Urganj. After the murder of Kurgan the contentions which arose among the many claimants to sovereign power were arrested by the invasion of Tughlak Timur of Kashgar, a descendant of Jenghiz. Timúr was despatched on a mission to the invader’s camp, the result of which was his own appoint­ment to the government of Máwará’lnahr (Transoxiana). By the death of his father he was also left hereditary head of the Berlas. The exigencies of his quasi-sovereign position compelled him to have recourse to his formidable patron, whose reappearance on the banks of the Sihon created a consternation not easily allayed. Máwará’lnahr was taken from Timúr and entrusted to a son of Tughlak ; but he was defeated in battle by the bold warrior he had replaced at the head of a numerically far inferior force. Tughlak’s death facilitated the work of reconquest, and a few years of perseverance and energy sufficed for its accomplishment, as well as for the addition of a vast extent of territory. During this period Timúr and his brother-in-law, Hosain—at first fellow-fugitives and wan­derers in joint adventures full of interest and romance— became rivals and antagonists. At the close of 1369 Hosain was assassinated and Timúr, having been formally proclaimed sovereign at Balkh, mounted the throne at Samarkand, the capital of his dominions.

The next thirty years or so were spent in various wars and expeditions. He not only consolidated his rule at home by the subjection of intestine foes, but sought extension of territory by encroachments upon the lands of contemporary potentates. His conquests to the west and north-west led him among the Mongols of the Caspian, and to the banks of the Ural and the Volga ; those to the south and south-west comprehended almost every pro­vince in Persia, including Baghdad, Kerbela, and Kurdistan. To this time belong the vestiges of his presence that still remain, such as the ruined monastery at Keghut near the Aras (Araxes), the cleft stone in the church at Dayiru 'l- Omar (M’ar Jibráil) near Mardin, and the ruinless sites of such ancient cities as Zaranj in Sistan. In 1398, when Timúr was more than sixty years of age, Farishta tells us that, “informed of the commotions and civil wars of India,” he “ began his expedition into that country,” and on 12th September “arrived on the banks of the Indus.” His passage of the river and upward march along the left bank, the reinforcement he provided for his grandson Pir Mohammed (who was invested in Multán), the capture of towns or villages accompanied, it might be, with de­struction of the houses and the massacre of the inhabitants, the battle before Delhi and the easy victory, the triumphal entry into the doomed city, with its outcome of horrors,— all these circumstances belong to the annals of India. In April 1399, some three months after quitting the capital of Mahmúd Tughlak, Timúr was back in his own capital beyond the Oxus. It need scarcely be added that an im­mense quantity of spoil was conveyed away. According to Clavijo, ninety captured elephants were employed merely to carry stones from certain quarries to enable the conqueror to erect a mosque at Samarkand. The war with the Turks which succeeded the return from India was rendered notable by the capture of Baghdad, Aleppo, and Damascus, and especially by the defeat and imprisonment of Sultan Bayazid. This was Timúr’s last campaign. Another was projected against China, but the old warrior was attacked by fever and ague when encamped on the further side of the Sihon (Syr-Daria) and died at Atrár (Otrar) on the 17th February 1405. Markham, in his introduction to the narrative of Clavijo’s embassy, states that his body “was embalmed with musk and rose water, wrapped in linen, laid in an ebony coffin, and sent to Samarkand, where it was buried.” Timur had carried his victorious arms on one side from the Irtish and the Volga to the Persian Gulf and on the other from the Hellespont to the Ganges.

Timúr’s generally recognized biographers are—'Alí Yazdí, commonly called Sharifu 'd-Dín, author of the Persian Zafar- náma, translated by Petis de la Croix in 1722, and from French into English by J. Darby in the following year ; and Ahmed ibn Mohammed ibn Abdallah, al Dimashki, al 'Ajmi, commonly called Ibn 'Arabsháh, author of the Arabic 'Ajaibu 'l Μakhlnkát, trans­lated by the Dutch Orientalist Golius in 1636. In the work of the former, as Sir William Jones remarks, “ the Tartarian conqueror is represented as a liberal, benevolent, and illustrious prince ” ; in that of the latter he is “deformed and impious, of a low birth and detestable principles.” But the favourable account was written.