on a poor soil, turtle and trepang fishery and cattle-rearing. The yearly export (trepang, turtle and kamuning wood) is valued at only £850 to £1650.

See H. O. Forbes, "Three Months’ Explorations in the Tenimbar Islands,” in *Proc. of Roy. Geog. Soc.* (1884); J. G. Riedel, *De sluik en kroesharige rassen lusschen Selebes en Papua* (1886); W. R. van Hoëvell, “ Tanimbar en Timor Laoet-Eilanden,” in *Tijdschrift Batavian Genootschap* (1889), vol. xxxiii.; J. D. Garson, “ On Cranial Characters of the Natives of Timor-Laut,” *Jotιrn. Anthrop. Instil.* xiii. 386.

**TIMOTHEUS,** Athenian statesman and general, son of Conon, the restorer of the walls of Athens. From 378-356 B.c. he frequently held command in the war between Athens (in alliance with Thebes), and Sparta. The object of Athens was to revive the old confederacy (see Delian League, § B), and to regain command of the sea, and in 375 Timotheus was sent with a fleet to sail round Peloponnesus by way of demonstration against Sparta. He gained over Cephallenia, secured the friend­ship .of the Acarnanians and Molossians, and took Corcyra, but used his victory with moderation. Want of funds and jealousy of the Thebans led to a short peace. In 373 Timotheus was appointed to the command of a fleet for the relief of Corcyra, then beleaguered by the Spartans. But his ships were not fully manned, and to recruit their strength he cruised in the Aegean. The delay excited the indignation of the Athenians, who brought him to trial; but, thanks to the exertions of his friends—Jason, tyrant of Pherae, and Alcetas, king of the Molossians, both of whom went to Athens to plead his cause—he was acquitted. He had previously been superseded in his command by Iphicrates. Being reduced to great povery—for he had pledged his private property in order to put the fleet in an eflìcient state— he left Athens and took service with the king of Persia. We next hear of him about 366, when, having returned to Athens, he was sent to support Ariobarzanes, satrap of Phrygia. But, finding that the satrap was in open revolt against Persia, Timo­theus, in conformity with his instructions, abstained from helping him and turned his arms against Samos, then occupied by a Persian garrison, and took it after a ten months’ siege (366-65). He then took Sestus, Crithote, Torone, Potidaea, Methone, Pydna and many other cities; but two attempts upon Amphi- polis failed. An action was brought against him by Apolledorus, the son of the banker Pasion, for the return of money lent by the father. The speech for the plaintiff is still extant, and is attri­buted (though not unanimously) to Demosthenes. It is interesting as showing the manner in which Timotheus had exhausted the large fortune inherited from his father and the straits to which he was reduced by his sacrifices in the public cause. In 358 or 357, the Athenians, in response to a spirited appeal of Timctheus, crossed over to Euboea and expelled the Thebans in three days. In the course of the Social War Timotheus was despatched with Iphicrates, Menestheus, son of Iphicrates, and Chares to put down the revolt. The hostile fleets sighted each other in the Hellespont; but a gale was blowing, and Iphicrates and Timo­theus decided not to engage. Chares, disregarding their opposi­tion, lost many ships, and in his despatches he complained so bitterly of his colleagues that the Athenians put them on their trial. The accusers were Chares and Aristophon, both men of notoriously bad character. Iphicrates, who had fewer enemies than Timotheus, was acquitted; but Timotheus, who had always been disliked for his arrogance, was condemned to pay a very heavy fine. Being unable to pay, he withdrew to Chaicis, where he died soon afterwards. The Athenians showed their repentance by remitting the greater part of the fine to his son Conon. His remains were buried in the Ceramicus and statues erected to his memory in the agora and the acropolis.

See Life by Cornelius Nepos; Diodorus Siculus xv., xvi. ; Isocrates, *De permutatione ;* Pseudo-Demosthenes, *Adversus Timotheum;* C. Rehdantz, *Vitae Iphicratis, Chabriae, Timothei* (1845); and especially Holm. *IIist. of Greece* (Eng. trans., vol. iii.).

**TIMOTHEUS,** an Athenian sculptor of the 4th century b.c., and one of the artists employed on the Mausoleum of Hali­carnassus. An inscription at Epidaurus shows that he was employed to furnish models for the pedimental sculptures of

the temple of Aesculapius on that site, and to execute in marble the external decorations (acroteria) for one of the gables. Con­siderable remains of the acroteria and the pedimental figures have been discovered (sec Greek Art, fig. 44; and Epidaurus).

**TIMOTHEUS,** of Miletus *{c.* 446-357 b.c.), Greek musician and dithyrambic poet. He added one or more strings to the lyre, whereby he incurred the displeasure of the Spartans and Athe­nians (E. Curtius, *Hist, of Greece,* bk. v. ch. 2). He composed. musical works of a mythological and historical character.

Fragments in T. Bergk, *Poetae lγrici graeci.* A papyrus-fragment of his *Persians* (the oldest papyrus in existence), discovered at Abusιr has been edited by U. von Wiíamowitz-Möllendorff (1903), with dis­cussion of the nome, metre, the number of strings of the lyre, date of the poet and fragment. See V. Strazzulla, *I. Persíant di Eschilo ed il nomo di Timoteo* (1904); S. Sudhaus in *Rhein. Mus.,* lviii. (1903), p. 481 ; and T. Reinach and Μ. Croiset in *Revue des études grecques,* xvi. (t903), pp. 62, 323. ,

**TIMOTHY** or Timotheus, in the Bible (Acts xvi. 1, xvii. 14, &c.), a Lycaonian, the son of a Gentile father and a Jewish mother, Eunice (2 Tim. i. 5), was born at Lystra, and wras already a member of the Christian Church there at the time of Paul’s second visit. He took the place formerly occupied by John Mark in Paul’s company, 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; I Cor. iv. 17, xvi. 10). Paul speaks of him as his “ son,” and this (see Phil. ii. 22) refers to loyal service rather than to spiritual parentage. He was especially interested in the Macedonian churches, which he helped to found. 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 Pau) at Rome. At a later date he is men­tioned in Heb. xiii. 23 as having undergone imprisonment, but as having been released. On the basis of the epistles of Paul to Timothy, Timothy is traditionally represented as bishop of Ephesus, and tradition also tells that he suffered under Domitian, liis martyrdom is celebrated on the 24th of January in the Latin Church, on the 22nd in the Greek.

The apocryphal *Acta Timothei* (Greek and Latin) have been edited by Usener (Bonn, 1877) ; cf. Lipsius, *Apokr. Apostelgeschichten* (1884), ii. 2.

**TIMOTHY, FIRST EPISTLE TO.** This book of the New Testament is really a pastoral letter upon church order, addressed by the apostle Paul to the Asiatic Christian communities in and round Ephesus (i. 3).@@1 The object of the writing is stated in iit. 15:7rωs *δei èv dικω θeoυ άναστρίφεσθαι.* It is thrown into the literary form@@2 of a letter from Paul to his lieutenant Timothy, but, as the closing salutation indicates (vi. 21, “grace be with you,” *vμιv),* the writer really has the Church in his mind all through. The Pauline standard of doctrine is set up (i. 3-20) as the norm of thought and practice. . This trust and tradition is to be maintained throughout the churches. It involves, the writer proceeds to argue, the proper conduct of public worship (ii. I seq.,8seq.),and the proper qualification fore∕>isc0∕>i(iii.2seq.) and *diaconi* (iii. 8 seq.). The finale of this section (iii. 15-16) leads, by way of contrast, to a sharp prophetic warning against contemporary errorists (iv. 1 seq.), with advice upon the proper management of various classes of people within the Church (v. I seq.). Special attention is given to the ecclesiastical “widows" (3 seq.) and to presbyters (17 seq.). After a word on slaves and masters (vi. 1-2), the epistle recurs to the errorists (vi. 3 seq.), passing into a warning against wealth (6 seq.) and an impressive dosing charge (11 seq.). The writing closes with the ⅛ χαpts *μtθ, òµûv* of verse 21. The context and contents of vi. 17-21a suggest that it is a later interpolation, such as writings on church discipline were

@@@1 The same motive occurs in the preface to Irenaeus’s treatise, *Adv. haer.*

@@@2 The opposite view, which insists upon the definite character of the pastorals, is ably stated by A. Ruegg in *Aus Schrift und Geschichte* (1898), pp. 59-108. Otto and Rolling attempt to refer *τropevl>μevos* (i. 3) to Timothy, not to Paul, and in this way to refer the situation to Acts xix. 22 ; but this is exegetically untenable.