THE LIFE OF TIMOTHY OF KĀKHUSHTĀ

TWO ARABIC TEXTS
EDITED AND TRANSLATED

BY

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ABBREVIATIONS AND OTHER SIGLA

F = Saidnaya 63
G = Kekelidze’s edition of the Georgian version of the Life (rpt. 1960)
P = Paris ar. 259
P¹ = the first hand of Paris ar. 259
P² = the second hand of Paris ar. 259
P³ = the third hand of Paris ar. 259
S = Saidnaya 94
S¹ = the first hand of Saidnaya 94
S² = the second hand of Saidnaya 94

< > = to mark materials lost through damage to the mss. and, when possible, restored by conjecture
[ ] = to mark lacunae posited by editorial conjecture
BIBLIOGRAPHIC ABBREVIATIONS


BLAU, GCA = Joshua BLAU, A Grammar of Christian Arabic, Based Mainly on South-Palestinian Texts from the First Millennium, 3 vols., CSCO 267, 276, 279 / Sub. 27-29 (Louvain, 1966-67).


DELEHAYE, SAINTS SYLITES = Hippolyte DELEHAYE, Les saints stylites, Subsidia Hagiographica, no. 14 (Bruxelles, 1923).


GARITTE, Calendrier = Gérard GARITTE, Le calendrier palestino-géorgien du Sinaiticus 34 (Xe siècle), Subsidia Hagiographica, n° 30 (Bruxelles, 1958).


GRAF, Verzeichnis = Georg GRAF, Verzeichnis arabischer kirchlicher Termini, CSCO 147 / Sub. 8 (Louvain, 1954).


HISTOIRE DE YAHYA B. SA'ID = Ignace KRATZIKOVSKY, ed., Françoise MICHEAU and Gérard TROUPEAU, trans., Histoire de Yahya Ibn Sa'id d’Antioche, PO 47.4 (Brepols, 1997).


KEKELIDZE, Et’iudebi = K. KEKELIDZE, ქართული ისტორიული ეპოქების ფრომებითი კატალოგი, vol. 6 (Tbilisi, 1960).


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TARCHNIŞVILI, GKGL = Michael TARCHNIŞVILI, Geschichte der kirchlichen georgischen Literatur, Studi e testi, vol. 185 (Città del Vaticano, 1955).


TUMA, Siyar al-Qiddisîn = B. TUMA, Siyar al-Qiddisîn wa-Sâ‘îr al-A’yâd fi al-Kanîsah al-Urthûdûkisîyyah, 2 vols. to date (Dümâ, 1992-).


INTRODUCTION

The Life of Timothy is set among a series of little-known villages situated just to the east of Antioch\(^1\). One of these villages was called Kākhushṭā, and it was there in the eighth century that the saintly hero of this story lived\(^2\). Born of Christian parents who died while he was an infant, Timothy was raised by his sister and brothers. At the age of seven, a beating at the hands of his eldest brother induced him to flee his native village\(^3\). His flight brought him to the village of Kafr Zūmā\(^4\). The inhabitants of that village took him in and raised him as one of their own. When Timothy came of age, he became convinced of the need to renounce the world and enter on the life of a monk. Timothy and some friends thus set off for Jerusalem. There they visited the holy sites, as well as the monks and hermits dwelling nearby. It was in Jerusalem that Timothy met an elder who clothed him in the monastic habit and taught him the spiritual life.

When Timothy had matured in the practice of the monastic life, he returned to Kafr Zūmā. Those who had reared him received him well, and built an enclosure for him\(^5\). At approximately forty years of age, while still resid-

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1 In what follows, the different versions of Timothy's Life are cited as follows. The two Arabic recensions, edited here, are cited by their chapter and section numbers, prefixed respectively by a P or S, which designate the two principle mss. in which these recensions are found, one from Paris, the other from Saidnaya. Citation of the Georgian version is somewhat more complicated, as its editor did not number its paragraphs consecutively. While the first part of the Life was divided into numbered paragraphs (1–42), its second half (a collection of twenty-five miracles) is not numbered. Accordingly, the first part of the Georgian version is cited with a paragraph number prefixed by G. Where necessary, a page and line number are also cited, especially when its paragraphs are rather long. The second part of the text, on the other hand, is cited according to page and line number. It should be noted that Timothy is mentioned neither in the Bibliotheca Hagiographica Orientalis nor in the standard hagio-graphical dictionaries. Both Graf (GCAL, II, 464) and Nasrallah (HMLEM, II.2, 165) were unaware of the Saidnaya version of his Life.

2 As explained below, while the chronology of Timothy's life is rather muddled, there are good reasons to think that he flourished in the latter half of the eighth century and the early decades of the ninth. As for Kākhushṭā, this village appears to be otherwise unknown. For details, see the Gazetteer.

3 For his age, see P10.2, and S2.1, 15.2.

4 This is the name of the village in P. (See P7.1, 13.1, 17.2.) A slightly different form is found in S. (See S2.2, 6.2, 9.1, 12.1, 12.5, 18.1, 22.2, 36.1.) Like Kākhushṭā, it appears to be otherwise unknown. According to S2.2, it was located near 'Imm, a major site on the route between Antioch and Aleppo. For details, see the Gazetteer.

5 This enclosure is mentioned by P only (7.2). S has him dwell in a monastery that was already established in the village (12.5). According to both S12.1–4 and G19, on his way back from Jerusalem Timothy stayed for a time at the Maronite monastery Dayr al-Mārūn, on which, see the note to S12.1.
ing at Kafir Zūmā, Timothy undertook a journey to Antioch\(^6\). On the way, he stopped at Kakhushṭā, where he chanced to meet his family. Initially unrecognized, Timothy eventually revealed to them his identity. They, in turn, induced him to remain in Kakhushṭā, where he commenced once again to live the life of a recluse\(^7\). Timothy’s reputation for sanctity grew and he began to receive his first disciples.

Such is the basic outline of the first quarter or so of the Life. The remaining portions of the text recount some twenty-five miracles performed by the saint\(^8\). Some show him interacting with Muslims. Others present him engaged in the day-to-day affairs of his village. Still others offer insight into his rough-and-ready exercise of charismatic authority, as he doled out spiritual aid to his disciples or corrected the errant faithful. A number of these narratives are of especial historical interest. One, for instance, offers an account of the exile under Hārūn al-Rashīd of Theodoret the patriarch of Antioch\(^9\). Another describes in vivid terms a nascent, if still-born, apocalyptic movement\(^10\), while yet others shed light on the lives of otherwise unknown recluses of the Syrian countryside\(^11\).

The account of Timothy’s final miracle is a essentially a farewell discourse. In it he predicts his death and asks the faithful of Kakhushṭā to “preserve this place that I loved during my life”\(^12\). He then promises them:

If you take care of it and lay not on it any heavy burden, then, if I obtain freedom of access with Christ and my prayers enter before the throne of his glory, I shall ask him that none of you have a child in whom there is a fault, nor anything corrupt, nor any devilsish matter, that there not come on any of you any sadness arising from trials and temptations, that your enemies not have power over you, and that this your village have no proprietor other than yourselves\(^13\).

Finally, echoing the words of the apostle Paul, he proclaims that for those who believe his words and have faith in them, God will reckon that to them as righteousness\(^14\). Shortly thereafter, the holy man gave up his spirit and was transferred to God’s heavenly paradise.

Taken as a whole, the Life of Timothy of Kakhushṭā offers a vivid glimpse of the religious life of the Syrian countryside in the early Abbasid period. And as is well known, and not infrequently lamented: “A perennial problem for the study of the history of Abbasid Syria is the dearth of accessible source material”\(^15\). At a time when Muslim texts concentrate on the doings of an

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\(^6\) That he was around forty years of age can be inferred from P10.2-3 and S15.2-3.

\(^7\) Perhaps as a stylite. See the note to P34.2.

\(^8\) For the number of miracles in the various versions of the Life, see below.

\(^9\) P27/S33.

\(^10\) P37/S45.

\(^11\) For example, P26/S32.

\(^12\) S48.2.

\(^13\) S48.3.

\(^14\) S48.4.

urban and religious elite, with a focus on events taking place in Iraq and Khurasan, any new source for Syria is much to be welcomed. Even better if such a source can take us out of the cities into the faceless silence of the countryside — precisely what the present text does. One can fully concur with Robert P. Blake that “le tableau que cette Vie trace de la vie religieuse en Syrie est sans pareil”\(^\text{16}\).

There are four witnesses to the Life of Timothy. The first is Paris ar. 259, a ms. that contains what seems to be the more primitive version of the Life. The second is Saidnaya 94, a ms. that represents a second recension of the Life in Arabic. This second recension is apparently derivative of the version of Paris ar. 259, at least in part. The third is Saidnaya 63, a short fragment of the second Arabic recension. As for the fourth, it is a Georgian version of the Life. Translated from a Greek version that was in turn translated from Arabic, the Georgian offers a metaphor of the second Arabic recension.

**Paris ar. 259**

The first Arabic witness is Paris ar. 259 (hereafter = P). This ms. contains a diverse collection of hagiographic works. The first four are lengthy: the lives of Macarius of Egypt (ff. 1r-57r), Ababius of Scete (ff. 57r-104v), Timothy of Kakhushata (ff. 104v-150v), and John the Almsgiver (ff. 151r-219v). These are followed (ff. 220r-246r) by five short hagiographic accounts, each averaging five folios\(^\text{17}\). These, in turn, are followed by two short theological excerpts: a question about the admission of the good thief to Paradise (ff. 246r-247r) and a commentary on a verse from I Thessalonians (f. 247v).

P is not dated, nor does it possess any owners’ marks. As presently preserved, P was copied by three different hands. The first of these (P\(^1\)) can be dated on paleographic grounds to around the fourteenth century\(^\text{18}\). P is built around a core consisting of the remains of this hand. As for P’s beginning and end, these have been supplied by a different hand (P\(^3\)). This scribe recopied portions of the beginning of the Life of Macarius of Egypt (ff. 1-12, 16-17), as well as the end of the Life of John the Almsgiver (ff. 192ff.). This same scribe, having completed his repairs to the Life of John the Almsgiver, added the five short hagiographic accounts and the two short theological excerpts. Yet another hand (P\(^2\)) is found in P. This scribe was responsible for copying nine short sections (ff. 34-38, 119, 125-26, 133, 148-54, 161-62, 169-70, 177, 184).

\(^{16}\) Blake, “Littérature grecque,” 377, an opinion based on his reading of the Georgian version of the Life, on which, see below.

\(^{17}\) As per Troupeau, Catalogue, 1. 222-23: (1) Histoire d’une femme qui se brûla la main, ff. 220r-227r; (2) Histoire d’un soldat de Carthage, à l’époque du patrice Nicetas, ff. 227v-233r; (3) Histoire d’un homme qui fut jugé trois jours avant sa mort, ff. 233r-237v; (4) Histoire d’un commerçant charitable, ff. 238r-242r; and (5) Histoire d’une jeune fille orpheline, par Zosime, ff. 242v-246r.

\(^{18}\) This was the conclusion of Troupeau, Catalogue, 1, 223.
Figure 1 offers a representation of the constituent quires of P's version of the Life of Timothy. Folio numbers in normal type were copied by P¹, while those in bold type were copied by P². The sewing of the quires is indicated by the symbol ‘+++’. The Life of Timothy begins in the middle of Quire 13 (f. 104v) and ends (f. 150v) in the midst of the collection of loose folios standing between Quires 18 and 20.

As can be seen from Figure 1, the beginning of Quire 15 is lacking in P¹ — a total of two folios have been lost. P² has supplemented the text at this point. The length of the supplement, however, is not equivalent to two folios of P¹. A word count shows that this supplement equals only about one such folio. Furthermore, at the transition from P¹ to P² (between ff. 118v and 119r) the Arabic does not flow smoothly¹⁹. Similarly, in the transition from P² back to P¹ (between ff. 119v and 120r), one again finds that the Arabic does not flow smoothly²⁰. Even though the equivalent of a folio is missing and the Arabic does not flow smoothly, the narrative itself is not seriously disjointed.

Similarly, the last folio of Quire 15 and the first folio of Quire 16 are lacking in P¹ and have been supplied by P². While a word count shows that P²'s supplement is of roughly the expected length, the transitions from P¹ to P² (between ff. 124v and 125r) and from P² to P¹ (between ff. 126v and 127r) are not smooth²¹. But once again, the narrative is not seriously disrupted.

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¹⁹ Note, in particular, 'alayhā where one would have expected 'alayhi.

²⁰ Note especially that ʿāl is left without governance and that fa- is unnecessary.

²¹ The first is characterized by a repetition of ka-mithla, the second, by the redundancy of fi al-ṣalāh and kuwa yusallī.
A third problematic passage can be found at the end of Quire 16. A folio of $P^1$ is missing and has been supplemented by $P^2$. A word count shows that the supplement is about 25% too long. In the transition from $P^1$ to $P^2$ (between ff. 132v and 133r) the Arabic does not flow smoothly\textsuperscript{22}. Likewise, in the transition from $P^2$ back to $P^1$ (between ff. 133v and 134r) the Arabic is slightly disjointed\textsuperscript{23}. Neither the first nor the second transition, however, evinces any serious disruption of the narrative.

As can be seen in Figure 1, the first folio of Quire 18 is lacking in $P^1$. In this case, however, the lost materials have not been supplemented. Indeed, at this point in the Life there is a lacuna.

A final problem is found beginning at the end of Quire 18. As can be seen from Figure 1, one folio at the end of Quire 18, all of Quire 19, and the first folio of Quire 20 are lacking in $P^1$. Once again, however, $P^2$ has supplemented the text, supplying a total of seven loose folios. A word count shows that the supplement is again too long — by approximately 25%. The narrative in the transition from $P^1$ to $P^2$ (between ff. 147v and 148r) is not at all disrupted, however, and the Arabic flows smoothly at this point\textsuperscript{24}.

In addition to adding the above-mentioned folios, $P^2$ was also responsible for a number of other corrections in the text of the Life of Timothy as copied by $P^1$. It was $P^2$ that added the marginal insertion at f. 123v. Although it is not illegible, the last line of this folio is difficult to read as a result of wear to the ms. Presumably, in an attempt to clarify the passage in question, $P^2$ added another version at the bottom of the folio. Furthermore, when $P^2$ encountered passages in $P^1$'s version of the Life that were seriously worn and thus difficult to read, he would occasionally retrace the worn letters or words. And finally, there are three passages in $P^1$'s version of the Life that have been subject to correction at the hand of $P^2$\textsuperscript{25}.

The most likely explanation for $P^1$'s present state is that $P^1$'s original copy at some point became unbound and that the outer bifolios of some of its constituent quires were destroyed or made unreadable through excessive wear. These outer bifolios were then supplied by $P^2$. The damage to the outer bifolios must at times have been quite extensive, for as can be seen from Figure 1, not infrequently the bifolios immediately behind the outer bifolios were also damaged through excessive wear\textsuperscript{26}. As for Quire 19, it must have been so extensively damaged that $P^2$ could salvage none of it. Having completed these major repairs to his exemplar, $P^2$ went on to fix a number of

\textsuperscript{22} The words al-dā'īmah min are written as catchwords by $P^2$ at the bottom of f. 132v, but only min is found at the beginning of f. 133r. There is also redundancy here between bi-$fītqādi$ka and wa-$fīqādīhā$, as well as between wa-$l$-hayān al-dā'īmah and li-$l$-hayān al-mu'abbadah.

\textsuperscript{23} Note, in particular, the repetition of the words hadīhi al-$shiddah allāri$.

\textsuperscript{24} If one reads wa-$l$-kuṭub for wa-$l$-kuṭub — an obvious scribal error.

\textsuperscript{25} These are found at ff. 107r, 110r, 116v.

\textsuperscript{26} Note especially ff. 120r, 124v, 127r, 132v, 147v, and 155r.
other problems in P\textsuperscript{1}, most notably by retraceing worn passages and correcting the text here and there. To reiterate, the most likely explanation for the present state of P is that P\textsuperscript{1}'s original copy became unbound, that some of its outer bifolios were destroyed or made unreadable through excessive wear, and that these outer bifolios were restored by P\textsuperscript{2}.

As noted above, many of P\textsuperscript{2}'s supplements are either too long or too short, and many do not provide for a smooth transition to and from the passage being repaired. Nevertheless, the general course of the narrative is never seriously disrupted. It should also be noted that there are numerous internal inconsistencies in the text. For instance, the name “Timothy” is spelt in two ways: either Timāthwūs or Timūthwūs. The former is found only in P\textsuperscript{1}, while the latter is found only in P\textsuperscript{2}. Again, P\textsuperscript{1} always spells “patriarch” as al-Batirik, while P\textsuperscript{2} always writes al-Batirik. Again, in P\textsuperscript{2} one very often finds the saint referred to as al-bārr (“the righteous one”)\textsuperscript{32}, whereas this epithet is never found in P\textsuperscript{1}. How to account for these various characteristics? The obvious explanation: P\textsuperscript{2} must have repaired P\textsuperscript{1} with materials drawn from a second recension of the Life.

Saidnaya 94

The second witness in Arabic is Saidnaya 94 (hereafter = S). This ms. was copied in the year 1707 of the era of Alexander (1396 A.D.) for the Church of St. Thomas at Saidnaya. It is a menologion for the month of September.\textsuperscript{33} The Life of Timothy is found at ff. 129v-154v, placed on the 9th of September.\textsuperscript{34} While the portion of the ms. in which the Life is found has been fairly

\textsuperscript{27} Other occurrences of P\textsuperscript{2} in P confirm this hypothesis. The last folio of Quire 20 has been lost and replaced by P\textsuperscript{2} (f. 161), while f. 160v shows great wear. The first folio of Quire 21 has been lost and replaced by P\textsuperscript{2} (f. 162), while f. 163r shows substantial damage. The last folio of Quire 21 and the first folio of Quire 22 have been lost and replaced by P\textsuperscript{2} (ff. 169 and 170). At the same time, ff. 168v and 171r have both suffered a great deal of damage. The last folio of Quire 22 has been lost and replaced by P\textsuperscript{2} (f. 177), while f. 176v has also been damaged. The last folio of Quire 23 has been lost and replaced by P\textsuperscript{2} (f. 184), while f. 183v shows much damage.

\textsuperscript{28} E.g., ff. 105r-v, 108r, 109r, 110r-v, 115v, 129r-v.
\textsuperscript{29} E.g., ff. 125r-v, 133v, 148v, 149v, 150r.
\textsuperscript{30} E.g., ff. 122v, 123r, 135r-v, 136r-v, 137r-v.
\textsuperscript{31} E.g., ff. 133r-v.
\textsuperscript{32} E.g., ff. 119r, 125r-v, 126r-v, 133r, 148r-v, 149r-v.
\textsuperscript{33} I regret that I was unable to undertake a complete codicological analysis of S, or a full investigation of its contents. My time with the original was limited and devoted, first, to the photographic reproduction of those folios containing the Life of Timothy and, secondly, to the confirmation of its more difficult readings, especially in those cases where the ms. had suffered damage. It is my hope that it will be possible to undertake a more detailed investigation in the future. For now, let me simply suggest that the cycle of feasts presented in S is very like that found in the synaxarion preserved in Sinai ar. 416, on which, see Sauget, \textit{Premières recherches}, 66-68, 224-77.

\textsuperscript{34} To the best of my knowledge, the existence of this version of the Life was first announced by Fr. Tūmā (al-Qiddisūn al-Mansiyūn, 209).
well preserved, it has suffered a bit from water damage. This has affected the
tops of the folios, but has never rendered the text illegible. Slightly more seri-
ous, the ms. has occasionally suffered from excessive wear, which has ef-
faced small portions of the text. In nearly every instance, however, another
hand has retracted the effaced words. The title and a heading alone have
been heavily damaged. Both are written in red ink, and like many other such
passages in the ms. have suffered greatly from wear. Some portions of the ti-
tle could not be read. Other portions could only be read from the pen
scratches on the paper. Only a single word of the heading in question was
legible.

As to the main scribe of S (S¹), he was scrupulously careful in copying the
text. Scribal errors are seldom encountered. Moreover, he was rigorously pre-
cise in his placement of diacritic marks (nuqat): it is only very rarely that
such marks are misplaced or lacking. Yet another scribe (S²) has added a
number of “corrections” to the Life. These he usually placed in the margins,
but occasionally between the lines, at times also cancelling portions of S¹'s
text. There are fourteen such corrections. Thirteen consist of a short phrase or
a sentence. While all thirteen of these corrections lend the text a smoother
narrative, none are required for the sense. There is no reason to think that S²
did not add them ex ingenio suo, in an attempt to make the text easier to read.
Besides these thirteen corrections, S² added one further passage to the text
(f. 154v). After cancelling S¹'s closing invocation, S² added a colophon in
which a number of interesting points are mentioned: the total length of Timo-
thy's life, the date of his death, the translation of his remains to Antioch, and
the date of his translation. As will be discussed below, the data of this colo-
phon cannot be reconciled with the internal evidence of the Life, and is as a
whole highly suspect.

What of the relation of S’s and P²’s versions of the Life? S’s version of the
Life is identical to P²’s. The only differences between them reflect scribal er-
rors of the sort that would naturally occur in the course of a text’s transmis-
sion. More remarkably, S is the very ms. used by P² in making his repairs.
This can be inferred from the following evidence. At f. 145v, line 12, S bears
above the line in a later hand the word نقص (“lacking”). And again, at
f. 146r, in the left margin opposite line 9, S bears in a later hand the word
نقص (“lacking”). These two notes correspond exactly to the beginning and
deep of one of the lacunae in P, the third of those discussed above, that which
begins at the end of f. 132v. Yet again, in S at f. 143r, line 8, a small cross
has been written over the word al-ṣalāt. This is the sort of mark that usually
indicates that something has been left out by the scribe and is to be found in
the margin. While no such marginal insertion is to be found in S, the word al-
ṣalāt does mark the precise point at which the second of the lacunae in P

³⁵ That to S2.1.
comes to an end, at the beginning of f. 127r. The evidence is incontestable: P² made use of S in making his repairs. And it should be noted: he must have done so after S² undertook to polish up the text, for S²’s additions, including the colophon, are to be found in P²’s version of the Life.

What of the relation of S’s and P¹’s versions of the Life? We are clearly dealing with two different recensions of the Life. What is present in P¹’s version is also found in S, both in terms of the events described and their order of presentation. At the same time, the language of the two versions is often quite different. Furthermore, S contains a number of additional anecdotes about the saint’s life. Most of these touch Timothy’s youthful escapades, though one recounts an additional miracle. The precise relation of the two versions is rather a complicated question. To it I return below.

It should be noted that S’s version also bears a short but historically important introduction, which is without parallel in P. In it the compiler explains why he wrote an account of Timothy’s life and placed it at this point in the menologion. He notes, first, that Timothy, although known to the Greeks of Byzantium, was not celebrated by them, the reason for their disregard being that he was a Syrian who “lived in the days of ... the Muslims.” And as the author points out, not without some bitterness, the Byzantines consistently ignored such saints, both because they were Syrian and because they had lived while Antioch and its environs were under Muslim rule.

The compiler next points out that there is controversy as to when Timothy’s festival should be celebrated. The villagers of the Syrian countryside, he notes, celebrate it on either the 24th of April or the 8th of January. In both instances, he explains, these dates commemorate events in Timothy’s life: the first marks his return to Kākhushṭā after an absence of thirty years; the second memorializes one of his miracles. Furthermore, the compiler observes, the peasants, “insofar as they lack understanding and discernment,” did not take note of Timothy’s date of death. As the date of his death is unknown, the compiler prefers to celebrate the saint’s memory on the 9th of September. It was on this day that the saint’s remains were translated from Kākhushṭa to Antioch and it was on this day that “his festival had come to be celebrated” — presumably, at Antioch.

As for Timothy’s translation, the compiler tells us that it was accomplished with great pomp by the Antiochene patriarch “Theodore ... who was known as Sergius of Crete.” It is a question here of the Theodore who, according

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36 S44.
37 S1.1.
38 S1.2.
39 Ibid.
40 S1.4.
41 Ibid.
42 S1.3.
to Yahyā b. Saʿīd, held the throne of Antioch from 3 March 1034 to 24 Sept. 1042. That Theodore was called “Sergius” before his accession is at variance with the evidence of Yahyā b. Saʿīd, who says, rather, that he was called “George.” Notwithstanding, the forms are quite similar and easily confused — which of the two is to be preferred remains uncertain. As to S’s version of this patriarch’s nisbah “al-Aqrūtishi” ("of Crete"), this too is at variance with the evidence of Yahyā b. Saʿīd. In this case, however, the testimony of S is probably to be preferred, for Yahyā b. Saʿīd, or at least his chronicle as presently preserved, gives Theodore the slightly similar, but nonsensical sobriquet al-ʾs.q.r.t.l, the meaning of which has given rise to a variety of explanations, none quite satisfactory.

When did the compiler of S’s version of the Life accomplish his work? He was certainly writing after the translation of Timothy’s remains to Antioch. It would also seem that he wrote after the death of the patriarch Theodore (24 Sept. 1042). This is suggested by his reference to the translation as having happened “in the days” (ʾalā ʿahd) of Theodore — an unlikely expression were the patriarch still alive. This allows us to date S’s version of the Life with some measure of precision. As will be seen, the Georgian version of the Life is derived from a Greek version of the Life, which was itself translated from Arabic. Moreover, as will be seen, this Greek version was dependent on S’s version of the Life. One of the mss. in which the Georgian version is preserved is firmly dated to the eleventh century on paleographic grounds. Accordingly, S’s version of the Life would appear to have been composed after the patriarch’s death but before this Georgian ms. was copied — let us say, ca. the latter half of the eleventh century.

One final point needs to be discussed. In 1950 P. Peeters drew attention to what might appear to be yet another copy of the Arabic version of the Life of Timothy. According to Peeters, H. Zayat († Nice 1 Feb. 1954) “possède une copie du texte original arabe, qu’il se proposait de publier, quand nous aurions pu le collationner sur la version géorgienne.” Such an edition never materialized, and the fate of Zayat’s ms. is currently unknown. It is certainly not to be found among the books and mss. bequeathed by Zayat to the Bibliothèque orientale, neither is it still in the possession of his family, nor does it appear to have ended up in any French library. It may well be that Zayat never actually possessed a copy of the Life, however. As is well known, Zayat undertook extensive researches at Saidnaya, and among its mss. Notwithstanding the specific language of Peeter’s note, the ms. to which Zayat had access was in all likelihood none other than S.

43 *Histoire de Yahyā b. Saʿīd*, 536.1-5.
44 For the slight evidence on his life, see GRUMEL, *Patriarches d’Antioche*, 138-39.
45 Ibid., 138 n. 2.
46 S1.3.
47 PEETERS, *Trésor oriental*, 22 n. 2.
Saidnaya 63

This ms. (hereafter = F) is a hagiographic miscellany in numerous hands, of uncertain date and provenance. Among the works it contains is a short excerpt from the Life of Timothy, one folio in length. This excerpt bears the title: "The Thirty-Ninth Miracle of Saint Timothy al-Kākhūshṭī the Recluse". The excerpt is incomplete at its end, breaking off in mid-sentence. It has, moreover, suffered a great deal of damage. The inner margin of the folio is damaged, and has lost the first four or five letters of each line. So also, the bottom of the folio is damaged, and has lost its last two lines. Regardless, F's version of the Life is identical to that of S; indeed, a collation of the legible portions of F with S turns up just two variants, and those of little significance.

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**Figure 2. A Comparison of the Opening Portions of the Life in P, S, and G.**

<table>
<thead>
<tr>
<th>Event</th>
<th>P</th>
<th>S</th>
<th>G</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
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</tr>
<tr>
<td>Timothy's Childhood</td>
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<td>2</td>
<td>2-4</td>
</tr>
<tr>
<td>His Teacher and Friends</td>
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<td>5</td>
<td></td>
</tr>
<tr>
<td>The Devil Tempts Him</td>
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<td></td>
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<tr>
<td>His Resolution to Renounce the World</td>
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<td>8</td>
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</tr>
<tr>
<td>His Friends Return Home</td>
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<td></td>
</tr>
<tr>
<td>He Is Called on to Speak Words of Profit</td>
<td>7</td>
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<td>14</td>
</tr>
<tr>
<td>The Grief of His Family</td>
<td>8</td>
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<td></td>
</tr>
<tr>
<td>The Grief of His Sister</td>
<td>9</td>
<td>22</td>
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<tr>
<td>The Further Grief of His Sister</td>
<td>10</td>
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<tr>
<td>He Receives the Monastic Habit</td>
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<tr>
<td>He Returns to Those Who Reared Him</td>
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<tr>
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<td>He Reveals the Further Results of His Divination</td>
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<tr>
<td>He Reveals His Identity</td>
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<td>Rejoicing at His Return</td>
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<td>His First Enclosure in Kākhushṭā</td>
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<tr>
<td>Note on Translation</td>
<td>36</td>
<td></td>
<td></td>
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</tbody>
</table>

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1 S and G have different introductions.

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48 It is found some ten folios from the end of this rather large ms., which is unfoliated.
49 That is, P37/S45. See below for the numbering of the miracles in the Life.
50 Explicit = S45.3: wa-yaqūlu inni.
51 They are noted in the apparatus to S.
The Georgian Metaphrase

No other Arabic mss. of the Life of Timothy are at present known. There is, however, a Georgian version of the text (hereafter = G). Edited by K. Kekeidze\textsuperscript{52}, it was first published in 1940, being reprinted in 1960\textsuperscript{53}. G was not translated directly from Arabic. It was, instead, translated from a Greek version of the Life. This is explicitly stated at the end of the narrative of the basic events of Timothy’s life, but before the description of his miracles, where the Georgian translator has preserved an editorial comment by the translator of the Life from Arabic into Greek: “We found his life described in a manner simple and plain in the writing of the Saracens and hastened to translate it into the Greek language”\textsuperscript{54}. This Greek version is, it seems, no longer extant.

G’s version of the Life is not so much a translation as a metaphor when compared to P and S. The basic structure of the text is the same. In particular, G preserves the twofold division of the Life into a narrative of the events of Timothy’s life followed by an account of his miracles. G does differ from P and S in one very important respect, however: the narrative of G is often expanded with long homiletic discourses, sometimes in the voice of the anonymous narrator, sometimes in the voices of the narrative’s characters.

The Georgian version, and its Greek original, must have been based on the version of the text represented by S. Figure 2 offers a comparison of the first part of the Life in all three versions. As can readily be seen, all of the materials peculiar to S are found in G. A few points of difference should be noted, however. First, G’s introduction differs from that of S. It offers, instead, a rather tedious, generic panegyric on the glories of Antioch and its saints. Secondly, while all materials in S are found in G, some shuffling of elements has occurred. In particular, the long digression on the grief of Timothy’s family following his flight (S8-10) has been moved to a later point in G’s narrative, being described shortly before the account of Timothy’s return to the village of Kâkhushât (G22). Thirdly, there are a number of passages in G that are not found in S. The differing introductions have already been mentioned, as also the note on the translation of the text from Arabic into Greek (G36). Two other passages are distinct to G: (i) the long, rather generic description at G6 of the devil’s temptation of Timothy while he was yet a boy; and (ii) the narrator’s digression at G35, in which it is explained that the foregoing description of Timothy’s life is but a little of what might have been said and in

\textsuperscript{52} Cf. Garitte, “Bibliographie,” 457 (n°. 81) and 472 (n°. 140q).
\textsuperscript{53} K. Kekeidze, ed., ოშორო სხვავი გულწმენდელი, ზღვათო საზოგათე სამხედრო VIII საუკუნეში, in the Известия Института языка, истории и материальной культуры имени академика Н. Марра 7 (1940), 1-150. Kekeidze’s edition of the Life was reprinted in his Етюдеби, VI, 311-406 (with Russian and Georgian introductions. pp. 276-311). It is this reprint alone to which I have had access.
\textsuperscript{54} Kekeidze, ed., 336,4-7. Blake mistakenly reports (“Littérature grecque,” 377) that the Georgian translator found the text in Arabic and translated it directly into Georgian. The same is implied in his “Passio XX Monachorum Sabaitarum,” 28 n. 3.
which Timothy is compared to a variety of biblical saints. It should also be noted that S's additional miracle is to be found in G\textsuperscript{55} and that S\textsuperscript{2}'s colophon is lacking.

G can be dated with some precision. While there seem to be no internal clues as to when it was produced, G must have appeared after S. And as argued above, S was likely written after the death of the patriarch Theodore (24 Sept. 1042). At the same time, one of the mss. of G is firmly dated on paleographic grounds to the eleventh century.\textsuperscript{56} G and its Greek exemplar must therefore have appeared \textit{ca.} the latter half of the eleventh century. In other words, at roughly the same time as S.

One final point about the Georgian version needs to be treated. It is possible that Kekelidze's edition of 1940 was not the first time the Georgian version of the Life had been published. In 1931, in a bibliographic notice, V. Beneshevich called attention to the publication of the Georgian version of the Life of Timothy at St. Petersburg in 1923.\textsuperscript{57} Beneshevich ascribed this edition to the well-known S. Kaukhchishvili. In reference to Beneshevich's notice, Peeters wrote in 1941, concerning Timothy: "Sa Vie et ses Miracles ont été imprimés, en 1923, par M. Sim. Kaukhchishvili, si toutefois cette publication, dont nous ne connaissons qu'un spécimen, a pu être menée à bonne fin".\textsuperscript{58} I also have been unable to locate an exemplar. I suspect, however, that Beneshevich's notice is itself in error, for this reference to the Life of Timothy is found as part of a larger list of recent publications of medieval Georgian texts, all of which are ascribed to Kaukhchishvili. Most of these editions were not prepared by Kaukhchishvili. They were, in fact, labors of Kekelidze.\textsuperscript{59} It seems reasonable to suppose that Kekelidze had prepared for publication the Georgian version of the Life in 1923, that this edition did not fare well in the aftermath of the Bolshevik Revolution, and that he reinitiated publication in 1940. This hypothesis is supported by a statement of Delehaye, writing in 1923: "Nous savons que, durant la guerre, M. Kekelidze avait commencé l'impression du texte [of the Georgian version of the Life of Timothy]. Il a été impossible de savoir s'il a pu la mener à bonne fin".\textsuperscript{60} It remains, however, to account for Beneshevich's ascription of the edition to Kaukhchishvili.

\textsuperscript{55} Kekelidze, ed., 397-400.

\textsuperscript{56} Georgian ms. 3 of the Greek Patriarchal Library (Jerusalem). For a detailed description of this ms., see Blake, "Catalogue," 362-65.

\textsuperscript{57} Byzantinisch-neugriechische Jahrbücher 8 (1931): 429-30.

\textsuperscript{58} Peeters, "Vie géorgienne de saint Porphyre," 69.

\textsuperscript{59} Including, e.g., the Life of Peter of Capitolias, the Life of Agathangelus, and the Life of Hilarion of Georgia. See, respectively, Garitte, "Bibliographie," 449-50 (n° 22), 450 (n° 24), and 450 (n° 27).

\textsuperscript{60} Delehaye, Saints stylites, cxxv-cxxvi at n. 6. Cf. the references to Kekelidze's original edition in Tarchnishvili, "Kurzer Überblick," 97 (where it is stated that it was published in 1923), and id., GKGL, 496 (where it is stated that it was published in 1941).
The Textual History of the Life

As argued above, the Georgian version of Timothy's Life must have appeared around the latter half of the eleventh century. This version was, in turn, translated from a still earlier version of the text in Greek, which was itself translated from an Arabic version of the text. This Arabic exemplar was most probably identical to the recension found today in S. As suggested above, of the materials found in S that are not in P, all are to be found in G, with one exception, S's introduction, which has been replaced with a generic panegyric on Antioch and its saints, perhaps because of its historical specificity, for it presupposes a knowledge of and interest in the conflicts between Greek and Arab Christians in post-conquest Syria and also that there was controversy as to when Timothy's festival should be celebrated.

As also noted above, G offers a paraphrase of S, one that fills up its oft laconic narrative with long homiletic discourses, sometimes placed in the mouths of the characters of the Life, sometimes pronounced by its anonymous narrator. As also pointed out above, there is one instance where G departs from the general course of S's narrative, moving the long digression on the grief of Timothy's family to a later point in the narrative. Nonetheless, it is clear that this is an explicit departure from its exemplar. At a point slightly after where one would have expected the digression, G states that he will not now talk of Timothy's brothers and sister and their laments and tears. And when G does at last bring up the subject, he prefaces his remarks by saying that it is now time to make remembrance of Timothy's brothers. In general, there is no reason to think that G, or rather G's Greek exemplar, did not rely solely on a version of Life like that found in S.

As for S, its version too can be dated to around the second half of the eleventh century, after the translation of Timothy's remains from rural Syria to the metropolis of Antioch. This version of the Life was compiled, it seems, at Antioch. And its compiler was writing a new version of the Life specifically for inclusion in the menologion. What sort of sources might this compiler have had at his disposal? His major source must have been a version of the Life not unlike that to which witness is borne by P. All of the events described in P are found in S, usually with little or no variation as to the specifics of the narrative, though at times with substantial stylistic changes. This more primitive version of the Life was reworked by the compiler in a number of different ways. Its weak Arabic he strengthened. Its stark narrative he fleshed out with a basic repertoire of rhetorical flourishes and artistic turns of phrase. Its clumsy or awkward expressions were either dropped or paraphrased. Syriacisms disappear, while Greek loan words are more frequent. Obscure rural toponyms are glossed. Imprecise biblical citations or those that

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61 G17.
62 End of G21.
are just plain wrong are standardized. These patterns hold throughout, as can be seen from even a cursory reading of S and P⁶¹. Be that as it may, a version of the text not unlike that of P was not the only source the compiler had at his disposal. As suggested above, there are a significant number of pericopes in S (seven, to be precise) that are without parallel in P, though as shall be seen, some of these nonetheless presuppose a version of the text not unlike that of P. (Many of the differences between S and P are illustrated in Figure 2. See p. 18.)

First, as already noted, S added a short but historically important introduction. In it he chides the Greeks for their disregard of Timothy and the Syrian saints who flourished under the Muslims. In it he also sought to justify his choice of September 9th as the date on which Timothy should be commemorated.

Secondly, in P (2.1ff.) we are told that while in Kafr Zūmā Timothy resolved to renounce the world. The reason for his resolution was a dream in which a man appeared and recited to him scriptural verses recommending the virtues of renunciation. At this (P3.1ff.), Timothy announced his decision to the people of the village, and proceeded to Jerusalem. P’s stark narrative here is much expanded in S, but even so it is evident that S was making use of an earlier version of the text similar to that of P.

After describing how Timothy was received by the villagers after his flight from Kākhushtā, S adds (3.1ff.) that he was handed over to a teacher in the local school. There Timothy made the acquaintance of two youths. Together, Timothy and the youths would make their way to a cave located near the village and there devote themselves to prayer. When Satan saw what was happening, he convinced some of the other boys in the school to inform the teacher of Timothy’s doings. As a result, one day the teacher secretly followed the boys to the cave. There he observed them praying, among other things, for the church and the Christian emperor. Now convinced that the youths were not mischief-makers but holy, the teacher marveled at their angelic nature and at his own lack of spirituality. None of S3.1ff. is paralleled in P.

S continues at 4.1ff. with an explanation of how Timothy came to renounce the world, one that builds on a narrative similar to P2.1ff., but is significantly different. S explains that the teacher in time decided that Timothy would make a good match for his only daughter. He thus offered him his daughter’s hand and the sole proprietorship of his own estate and books after his death. When Timothy heard his teacher’s offer, he reflected on the scripture, especially those verses counseling renunciation. It should be noted that three of the scriptural verses at issue in S’s account of Timothy’s renunciation were also cited in P’s account of the words spoken to Timothy in his dream, and in exactly the same order. Timothy then resolved to withdraw

⁶¹ A number of instances will be cited in the notes to the translations of P and S.
from conourse with his teacher and thus fled to the above-mentioned cave. It is there that he prayed God to rescue him and do with him as he will. It should be noted that once again Timothy’s prayer and the scriptural verse cited echo P, although there these words had been spoken by Timothy’s oneiric visitor. And finally (5.1ff.), Timothy returns from his cave to the village and announces his intention to go to Jerusalem, at which point the narratives of S and P are again parallel.

In sum, S’s version of Timothy’s upbringing and of his renunciation is more expansive than P’s. S’s account of the teacher and the school, the two friends, the cave, and the marriage proposal in particular are without parallel. Similarly, its account of why Timothy decided to renounce the world is significantly different. At the same time, S’s account presupposes a version of the text like that of P. This can be seen especially in those portions where parallel scriptural verses are cited.

Thirdly, in P (3.1ff.) after Timothy decided to renounce the world, he went to those who had reared him and told them of his resolution to travel to Jerusalem. They were saddened by the news; friends, however, decided to go with him, to ensure that he would in time return from Jerusalem. Together, Timothy and his friends visited the holy city and the holy places. At this point in P (4.1ff.), the narrative turns to Timothy’s sister and her grief over the loss of her brother. When at 6.1ff. the narrative returns to Timothy’s experiences in Jerusalem, no further mention is made of the friends who had traveled with him to Jerusalem in order to ensure his safe return.

The narrative of S initially follows P closely (5.1ff.), up to the point where Timothy and his friends visit Jerusalem. There follows, however, additional details about how Timothy separated himself from his friends. Beginning at 6.1ff., we are told that Timothy’s friends suggested that they begin to think about returning home. Timothy, however, was able to evade them, and though they searched long and hard for him, they were forced to return without him, an event that caused great grief to the people of the village. As for Timothy, S continues, he stayed on in Jerusalem and continued to visit the holy places and monasteries. The whole of this section is without parallel in P.

Fourthly, the above-mentioned addition to S is followed by yet another. In S beginning at 7.1, there is a long account of Timothy’s encounter in Jerusalem with “a virtuous and spiritual elder.” This elder had a disciple and Timothy was called on to speak words of spiritual profit to him, which he did. An extensive account of his sermon is found in S. Once again, the whole of this section is without parallel in P.

Fifthly, at this point in S (8.1ff.), after describing Timothy’s dealings with the elder and his disciple, like P the narrative turns to a digression about the grief of his family at the loss of their brother. P has an account of his sister’s grief (4-5) alone. While S has a closely parallel account of his sister’s grief
(9-10), it is preceded (8.1ff.) by an account of the grief of Timothy’s family as a whole. For this there is no parallel in P.

Sixthly, in P (7.1ff.) there is only a very brief description of Timothy’s return from Jerusalem to the village of Kafr Zümbä and of his reception by its inhabitants. P’s laconic account is greatly expanded in S (12.1ff.). The great majority of the expansion concerns events that transpired while Timothy was on the road from Jerusalem, in particular what took place when Timothy happened on a Maronite monastery, at which he spent time, both with a view to converting its denizens from their erroneous ways and in order to learn carpentry from them. Even so, parts of S’s account clearly presuppose an account like P’s. The openings are parallel. Note especially P7.1 and the beginning of S12.1. So also, their endings are parallel. Note especially P7.2 and the beginning of S12.5.

Seventh and lastly, the only other major difference between P and S is the latter’s inclusion of an additional miracle. It recounts a delightful tale of Timothy’s interactions with some Muslim soldiers. One day, we are told, the Muslims made an expedition into Byzantine territory. After traveling for some twenty days, they camped in a field where there was a holy stylite. That night, the commander of the Muslims heard two men singing on the pillar. He checked and discovered only the one stylite, who informed him that the holy man from Kâkhushtä had been singing with him. The commander did not believe the stylite and thus sent horsemen to Kâkhushtä. There they learned from Timothy himself that it had indeed been he who was present with the stylite.

A number of points should be noted about S’s additional materials. With the exception of S’s introduction and additional miracle, these additions treat of events that took place before Timothy had come to be reestablished in Kâkhushtä. It must be conceded that P’s narrative of this period of Timothy’s life is stark and lacking in dramatic force. It would appear that S has taken a narrative not unlike that of P and garnished it, interweaving its terse account with additional materials of unknown provenance, materials often only loosely connected to the overall course of the narrative, relating occurrences of little or no significance for the later events of Timothy’s life. There are two main reasons for thinking this the case. First, it is easier to account for the differences between P and S by supposed that S was drawing on P rather than vice versa: there is simply no reason to account for the exclusion of such materials from P. Secondly, some of S’s additions presuppose a version of the text like that of P. In general, it is easier to understand how S’s expansions came to be added to S than how they came to be excluded from P. And thus, it is best to suppose that they represent additions by S to a form of the text similar to P.

64 S33.
There is, however, one possible objection to this hypothesis on the interrelation of S and P. This arises from a passage in P found at the end of the first part of the Life, immediately before the description of Timothy's miracles. At 17.2 P reports:

As for those two youths who were with him in school (fi al-kuttāb) and were raised with him in Kafr Zāmā, Daniel and Michael, when they heard that he had been given a gift from God and that miracles had appeared at his hands, they came to him and received his blessing. He prayed for them and they became his disciples.

The obvious problem here is that this account seems to presuppose an event that is not narrated in P, but is to be found in S: the account of Timothy's schoolboy adventures. Nowhere else in P is this school mentioned. While the other evidence would suggest that a text similar to P was the main source of S, here is a passage that would suggest something quite different: not necessarily that S was the source of P, but at the very least that some of S's seeming additions were already present in its source. This problem might be resolved by arguing that the passage in question does not in fact presuppose the full narrative of Timothy's youthful adventures, such as is found in S. Or perhaps the text of P is using the expression "in school" to refer to events that were already known to its readers or hearers, in which case we might imagine that P's version was composed relatively close to the events it describes. Or perhaps one might even suppose that P's reference to this school was the germ of S's imaginative tale of Timothy's school days. None of these explanations seems entirely satisfactory. I suspect rather that P in its present form is not the version of the text of which S made use. Indeed, there are reasons to think that P represents a reworking of a still earlier version of Timothy's Life. Perhaps this earlier version of the Life was S's main source.

There are a number of inconsistencies in P for which it is difficult to account if in fact P represents an integral and original composition. In the narrative at P8.1-2, for example, mention is made of two monks as traveling companions of Timothy. By the time we get to P9.1, however, these two monks have become one. At P1.1 Timothy's parents are said to have had three male children. At P9.2, however, the narrative presupposes more than three. At P3.3 we are told that Timothy traveled to Jerusalem with friends, whose job it was to ensure his safe return. Nowhere are we informed how these friends failed at their task. Indeed, they are simply not mentioned again. While it is possible to suppose that these inconsistencies arise from scribal errors or slips on the narrator's part, they might also suggest that P represents a rather careless reworking of a still earlier version of the text.

For now, until or unless further evidence comes to light, it is not, it seems, possible to reconstruct fully the textual history of the Life. There are strong

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65 Cf. also P9.2, 10.1, 15.1.
reasons to posit a version of the Life not unlike that of P as S’s major source. But P’s version in its present form is unlikely to have been S’s source. Nor can we be sure that P’s version does not itself make use of yet another, now lost version of the Life, presumably in Arabic. Equally uncertain are a number of other points, especially touching the provenance of P’s version. Was it written at Antioch or in rural Syria, perhaps at Kakhushṭā? If it was written at Antioch, does it predate the translation of Timothy’s remains, of which it makes no mention?

One passage alone might hint at rural Syria as its provenance, suggesting that P or its exemplar was composed by the monks attached to the saint’s shrine at Kakhushṭā. When Daniel, one of the two disciples mentioned above, died, Timothy was distraught and prayed God for assurance that the deceased’s sins had been forgiven. According to P (30.2), God tells him:

Because of your love for him, I’ve forgiven him his sins. Whatever you request all the days of your life will be given you. The enemy will never have authority over him who is in your place of residence.

In other words, whoever dwells in Timothy’s enclosure after his death will be free from the machinations of the devil. S’s account is similar, but only to a point, for God’s promise closes with a new proviso:

As long as this world lasts, the hand of the devil, the enemy, will not have the authority, nor will he be able to harm him who is enclosed in your place of residence. But if there is pride among them and they are tempted by their desire, that will be a sin for them.

In short, the divine blessings attached to Timothy’s enclosure and surrounding monastery would have its limits. Should the monks at Kakhushṭā grow prideful, the blessing will be withdrawn. Might such pride also have led the patriarch of Antioch in the eleventh century to have taken Timothy’s remains from those monks to himself, installing them at Antioch?

What is certain is that the translation of Timothy’s remains to Antioch in the eleventh century touched off a firestorm of interest in this rural saint. A new version of his Life in Arabic was needed for the menologion, and was quickly produced. And very soon thereafter other versions of his Life were being written, presumably in the cosmopolitan and polyglot city of Antioch. One was in Greek, being produced from the new Arabic version of the menologion. Another was in Georgian, a translation of the new Greek version. Nor did the usefulness of these urban versions end there. Centuries later, what would appear to be a more primitive version of the Life fell on hard times, many of its pages being lost. And it was from a copy of the Antiochene menologion that a later scribe repaired that account of Timothy’s Life. In sum, notwithstanding Timothy’s rural origins, it is through the urban retellings of his Life that he is best known today.

66 S36.2.
When Did Timothy Live?

The chronology of Timothy’s life is, in a word, confused. There are fundamentally two alternatives. The first is based on the internal evidence of the Life, which presents Timothy as interacting with Theodoret the patriarch of Antioch during the reign of the caliph Hārūn al-Rashīd (r. 786-809). As for Theodoret, while the precise chronology of his tenure as patriarch is subject to controversy, there is general agreement that he held the see of Antioch in the last decades of the eighth century, perhaps even into the early decades of the ninth. This seems not unreasonable. And it also accords with the chronology of Hārūn al-Rashīd’s reign. In the Life itself, when Timothy interacts with Theodoret, he had already long been established as a recluse at Kākushtā and had by this point become quite famous. His exact age is unknown, but he was already at least forty, and perhaps significantly older, for the Life suggests that he had left his village at the age of seven and only returned some thirty years later. The internal evidence would thus place Timothy’s floruit in the latter half of the eighth century and the early decades of the ninth.

There is another option. In the colophon affixed by S to the end of the Life, Timothy’s chronology is explicated as follows:

وكانت جملة حياته خمسة وثمانين سنة وتبني يوم الأربعا في العاشر من شهر أيلول في نشوء اهل الدير وقاطني القرية، كما بليق بالقديسين، ودونته بتكريم جسيم في الندير الذي ابتنهاء وكان ذلك بتاريخ سنة مايتين سبعة وخمسين للهجرة. ففي هذهان مدعون وعند ذلك قلته بضرورة انفكاكية بتكريم جزيل ووضعه في هيكل القديس مار دوموس خارج باب الجنان ووافق ذلك في اليوم الثامن من شهر أيلول. فنسأل الآلهة ان يرقنا شفاعةه. امين.

The total length of his life was eighty-five years. He died on Wednesday, the tenth of September. The people of the monastery performed his funeral, being joined in this by the residents of the village, as is normal in the case of the saints, and they buried him with great honor in the monastery that he built. This took place in the year 257 of the hijrah. There he remained buried until the patriarch of Antioch translated him with abundant honor and placed him in the chapel of the holy St. Dometius, which is outside the Bāb al-Jinān. This took place on the eighth of September. We ask our God to grant us his intercession! Amen!

10 September 257 hijrī would be the equivalent of 10 September 871. And if Timothy was 85 years of age at his death, he would have been born ca. 786.

67 See P27/S33.

68 GRUMEL, Chronologie, 447, states that Theodoret held the throne from before 787 until ca. 813. In this he follows KARALEVSKII, “Antioche,” col. 597-99. DICK, to the contrary, has argued (“Continuateur arabe,” 118-19; cf. also id., Maymar, 57) that Theodoret became patriarch in 795 and held the throne until 812. NASRALLAH has offered a critique of the latter (“Regard critique,” 59-60), arguing that Theodoret reigned from ca. 787 to ca. 799.

69 See P10.2-3; S1.2, 2.1, 15.2-3, 19.2.

70 For St. Dometius, see the note to P16.2.

71 For this suburb of Antioch, see the Gazetteer.
These dates cannot be reconciled with the internal evidence of the Life, for Timothy would have been far too young to have interacted with the patriarch Theodoret during the reign of Hārūn al-Rashīd.

There are few reasons to place much confidence in the data of $S^2$'s colophon. In the first place, 10 September 871 fell not on a Wednesday, but on a Monday. Secondly, this note must have entered the textual tradition of Timothy's Life at a relatively late date. It is not present in G, or (we must suppose) its Greek predecessor. While it is present in P, it is found in a section copied by $P^2$ and thus ultimately derived from $S^2$. The late date of the colophon is also suggested by its frequent contradiction of materials from S's introduction, which gives a different location for the final resting place of Timothy's remains, as well as a different date for the translation of his remains. Moreover, S explicitly states that the peasants of the Syrian countryside had not recorded the date of Timothy's death. S said this some centuries after Timothy's death. And yet, by the time $S^2$ was writing, a date had been discovered — one that looks suspiciously like that of his translation.

In general, the probative value of $S^2$'s colophon is less than one might wish. While certainty is at present lacking, the above inferences would support the conclusion that the internal chronology of the Life is the more primitive and thus the more reliable.

The Date of Timothy's Cult

As noted above, the compiler of S pointed out in his introduction that Timothy's cult was celebrated by the villagers of the Syrian countryside on a number of different days. Some celebrated it on the 24th of April, a day that marks Timothy's reunion with his family in Kākhushṭā. Indeed, in the course of his narrative, while describing that reunion, S explicitly linked it to this day. Others celebrated Timothy's festival on the 8th of January, in commemoration of one of his miracles, the restoration of rain after a long drought. Again, in describing that miracle, S explicitly linked it to this day.

As for the compiler of S, he preferred the 9th of September. For two reasons: the date of Timothy's death was unknown and it was on the 9th of September that Timothy's remains had been translated to Antioch. He also ex-

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72 One way to reconcile this problem is to assume that Aylūl or September (the ninth month) is not solar but lunar, that is, the equivalent of Ramāḏān (the ninth month of the Muslim calendar), in which case the date would be equivalent to 1 August 871, which does in fact fall on a Wednesday.

73 That is, the Great Church at Antioch (S.1.3; cf. S's title).

74 That is, the 9th of September (S1.3).

75 S1.2.

76 Ibid.

77 See S19.2, and cf. S13.2. The parallels in P (8.2, 14.2) are far less specific.

78 S30.1-2.

79 S1.2-3.

80 It should be remembered that $S^2$'s colophon states that Timothy's translation took place not on the ninth, but on the eighth of September.
licitly stated that Timothy’s festival had already come to be celebrated on this day, presumably at Antioch. No surviving source, liturgical or otherwise, would appear to confirm the celebration of Timothy’s festival on any of these three dates. The Georgians

Figure 3. The Numbering of the Miracles in the Extant Versions of the Life of Timothy

<table>
<thead>
<tr>
<th>1. A Muslim’s Sins</th>
<th>P</th>
<th>S¹</th>
<th>S</th>
<th>G</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Two Deceitful Disciples</td>
<td>(2)¹</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>3. Two Gluttonous Disciples</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>4. A Disciple and His Sexual Sin</td>
<td>4</td>
<td>4/space⁶</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>5. A Rich Man’s Adultery</td>
<td>5</td>
<td>5/space</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>6. The Passing of a Righteous Antiochene</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>7. His Sister-in-law Is Accused of Adultery</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>8. A Terrible Drought</td>
<td>(8)</td>
<td>8</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>9. The Conversion of a Muslim</td>
<td>(9)</td>
<td>9</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>10. A Marvelous Journey to Mt. Sinai</td>
<td>10</td>
<td>10⁷⁶</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>11. Theodoret the Patriarch of Antioch</td>
<td>11/12</td>
<td>11/26</td>
<td>11/12</td>
<td>11</td>
</tr>
<tr>
<td>12. He Rides on a Cloud</td>
<td>12</td>
<td>13</td>
<td>13</td>
<td>12</td>
</tr>
<tr>
<td>13. A Marvelous Encounter</td>
<td>13</td>
<td>28</td>
<td>14</td>
<td>13</td>
</tr>
<tr>
<td>14. The Death of Daniel</td>
<td>14</td>
<td>29</td>
<td>15</td>
<td>14</td>
</tr>
<tr>
<td>15. He Helps a Poor Woman</td>
<td>15</td>
<td>30</td>
<td>16</td>
<td>15</td>
</tr>
<tr>
<td>16. He Knows What Is Hidden</td>
<td>16</td>
<td>31</td>
<td>17</td>
<td>16</td>
</tr>
<tr>
<td>17. A Woman Afflicted by the Devil</td>
<td>17²</td>
<td>32</td>
<td>18</td>
<td>17</td>
</tr>
<tr>
<td>18. He Knows a Man Will Die</td>
<td>18</td>
<td>33</td>
<td>19</td>
<td>18</td>
</tr>
<tr>
<td>19. A Woman Accused of Adultery</td>
<td>19</td>
<td>34</td>
<td>20</td>
<td>19</td>
</tr>
<tr>
<td>20. He Fixes the Weather</td>
<td>20</td>
<td>35</td>
<td>21</td>
<td>20</td>
</tr>
<tr>
<td>21. The Healing of a Persian’s Son</td>
<td>21</td>
<td>36/3⁷</td>
<td>22</td>
<td>21</td>
</tr>
<tr>
<td>22. His Miraculous Journey to Byzantine Territory</td>
<td>not in P</td>
<td>38</td>
<td>23</td>
<td>22</td>
</tr>
<tr>
<td>23. An Abortive Apocalyptic Movement</td>
<td>22</td>
<td>39</td>
<td>24</td>
<td>23</td>
</tr>
<tr>
<td>24. A Man Gets a Son</td>
<td>(13)</td>
<td>40</td>
<td>25</td>
<td>24</td>
</tr>
<tr>
<td>25. Help for a Lion</td>
<td>(14)</td>
<td>41</td>
<td>no number</td>
<td>25⁸</td>
</tr>
<tr>
<td>26. A Farewell Discourse</td>
<td>(15)</td>
<td>42</td>
<td>no number</td>
<td>25⁸</td>
</tr>
</tbody>
</table>

¹ In this column, numbers in brackets were supplied by P. Note that P did not give a heading to the second miracle, although he did leave a space in the ms. to mark the start of the miracle. For the purposes of this figure, I assume that this was merely an oversight on his part.

² Miracles 17 and 18 are lacking in P as a result of damage to the ms. For the purposes of this figure, I assume that they were once present in P and that they bore the numbers seventeen and eighteen.

³ This column reflects the numbering of the miracles found in the body of S, while the next presents the numbering of the miracles found in its margin.

⁴ The number “one” is written by a later hand. S originally bore the number “twelve,” which has been cancelled.

⁵ This and the next miracle are broken into two sections. The second section of each is preceded by a space for a heading, but no such heading was supplied.

⁶ This and the following miracle are broken into two sections. The second sections were once labeled Miracle 24 and Miracle 26 respectively. A later hand cancelled both headings.

⁷ This miracle was originally broken into two sections. The latter section bore the title “Miracle 37,” which has been cancelled.

⁸ G’s final miracle combines the last two miracles of P and S.

S 1.4.
celebrated Timothy’s memory on either the 28th of January or the 21st of February. A number of Melkite synaxaria place his festival on the 4th of January. The same is also found in the calendar of Macarius III b. al-Za‘īm (d. 1672), which bears the following notice on Timothy:

On [the 4th of January] — The righteous Timothy, who was from the village of Kākhushṭā, which is near Antioch. From the very beginning of his life he dedicated himself to severe asceticism and performed numerous miracles. Everyone knows about his virtue and the account of his life, as well as of the lives of his three companions, contemporaries of his. He departed in peace to be with the Lord.

As for Timothy’s three holy companions, these are surely to be identified with the three anchorites mentioned in one of the accounts of Timothy’s miracles.

The Numbering of the Miracles

G contains a total of twenty-five miracles, numbered consecutively. As can be seen from Figure 3 (p. 29), G differs from S in one major respect: it combines the last two miracles into a single account. The numbering of S’s miracles is more complex, in part because of the carelessness of the original scribe, in part because of the work of later “correcting” hands. In copying the Life, the scribe of S initially adopted a consecutive numeration of the chapters of his text — all of them. These chapters he called “Miracles.” The first part of the Life was divided into eleven such “Miracles.”

Miracle 1 130v in S2.2 inc. وان الله يحسن تدينره
Miracle 2 131r in S3.2 inc. ووجد الصبيان قد بسطا
Miracle 3 131r at S4.1 inc. فلما نشا وزادت
Miracle 4 132v at S7.1 inc. وكان هناك شيخ فاضل
Miracle 5 133r at S8.1 inc. وليس بيغفي لنا
Miracle 6 134v at S11.1 inc. ومن هاها فنحن
Miracle 7 135v at S12.5 inc. وانه وافق الي جبل الأميان
Miracle 8 138r at S19.2 inc. وان اخاه لاون مضي
Miracle 9 138r at S21.1 inc. فلما رأى الشيطان
Miracle 10 138v in S21.2 inc. وانه انصرف من هناك
Miracle 11 138v at S22.1 inc. وبدا هو من بعد هذا

These eleven chapter headings were at some point all erased.

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82 See TARCHNIŠVILI, GKGL, 496, and cf. the title of the Georgian version of the Life (KEKELIDZE, ed., 311), which explicitly mentions the 28th of January.
83 These include: Vatican ar. 472 and Harissa ar. 70. See SAUGÉT, Premières recherches, 334. Fr. Tōma has examined a number of synaxaria that were unavailable to Saugét. None of these make mention of Timothy. See his al-Qiddisin al-Mansīyiin, 209. In his recently published synaxario. Fr. Tūmā commemorates Timothy’s memory on the 4th of January (Siyar al-Qiddisin, II, 375-78), though a brief notice is also found for the 10th of September (ibid., I, 65), the date of Timothy’s death according to S’s colophon.
84 Translated from the Arabic cited by SAUGÉT, Premières recherches, 334.
85 P26/S32.
On reaching the first of Timothy’s miracles proper, the original scribe of S continued his initial system of numeration, labeling it “Miracle 12.” A later hand then cancelled this and substituted the heading “Miracle 1.” On reaching the second miracle, the original scribe of S adopted a new numbering strategy, naming it “Miracle 2.” He then continued with this new manner of numeration until he reached the twelfth of Timothy’s miracles. There are a few oddities, however. The fourth miracle is broken into two sections. The first receives the heading “Miracle 4,” while the second receives no heading at all. There is simply a blank space in the ms. A similar pattern is found in the fifth miracle. As for the tenth miracle, it too is divided into two sections. The first is called “Miracle 10,” while the second is called “Miracle 24.” A later hand, however, cancelled this reference to “Miracle 24.” A similar pattern is found in the eleventh miracle, whose second section was initially labeled “Miracle 26,” a heading that was then cancelled by a later hand. On reaching the thirteenth miracle, the original scribe of S resumed his initial system of numeration and began to number the miracles from twenty-eight, a practice that he followed until he reached the end of the Life. It should be noted, however, that the twenty-first miracle was originally divided into two sections, labeled respectively “Miracle 36” and “Miracle 37,” and that a later hand has cancelled the second of these headings.

It is fairly easy to understand what has happened here. S’s exemplar must originally have been divided into forty-two sections, each of which was labeled a “Miracle.” In copying the text, S initially adopted this manner of dividing the text. On reaching the text’s miracles proper, however, he decided that it would be better to number these from one, or more properly from two, for he never corrected the “twelve” that he assigned to the first of Timothy’s miracles. This practice the scribe maintained for about half the miracles, only to abandon it and revert to his original system of numeration. A later scribe, for obvious reasons, was displeased with this manner of dividing up the text. He cancelled the first eleven headings of the Life. Either this same scribe or a different one then made four other changes to the numbering of the miracles proper. The first of Timothy’s miracles (called “Miracle 12”) was changed to read “Miracle 1.” And the subdivisions of Timothy’s tenth, eleventh, and twenty-first miracles were cancelled.

The numbering of the miracles in S was further complicated by the work of yet another scribe. This scribe sought to clarify the confused state of the numeration of the miracles by renumbering them in the margin using the hurāf abjadiyyah. He began with the first of Timothy’s miracles proper and

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86 Its second section begins at S26.3.
87 Its second section begins at S27.3.
88 Its second section begins in the middle of S32.4 (inc. wa-fī al-sā‘ah al-thālithah atā al-qiddīsīn).
89 It begins at S33.10.
90 The second of these sections begins in the middle of S43.6 (inc. fa-lammā kāna fī al-sanah al-dākhilah).
continued numbering until he reached the antepenultimate miracle, to which he assigned the number "twenty-five." Two further points should be noted. First, this scribe divided the long account of Timothy’s dealings with the patriarch Theodoret into two parts, to which he assigned the numbers "eleven" and "twelve." Secondly, the hand of the scribe who added these huruf abjadiyah looks remarkably like that of P². Given the brevity of the marginal numbers, however, it is not possible to be certain that the two scribes are one and the same.

As for F, it is clear that its scribe must have been copying from a version of the text that had preserved, at least in part, the original numeration of S, that which divided the text into a total of forty-two sections. His excerpt, it will be recalled, was entitled “The Thirty-ninth Miracle of St. Timothy al-Kakhūshi the Recluse.” And indeed, this excerpt corresponds to the miracle to which S originally assigned the number “thirty-nine.”

One further point about S needs to be noted. In S at f. 129v there is a marginal comment in the hand of the scribe who originally copied the ms. This reads: “In the Greek [version] twenty-seven miracles” (fi rumi sab’ah wa-’ashrin ‘ajibah). Assuming that the Greek version contained the account of Timothy’s miraculous journey to Byzantine territory, an account found in both S and G but not in P³, we can suppose one of two things. Either this Greek version had an additional miracle. Or more likely, this Greek version divided one of the miracles into two parts — perhaps the long account of Timothy’s dealings with Theodoret.

The numbering of the miracles in P is fairly straightforward. Although some things are uncertain due to the many lacunae, it would appear that P numbered his miracles consecutively, beginning with one. Because its end is lacking, it is not known how many miracles were originally in P, though there is no reason to think that there were not twenty-five. Regardless, when P² set himself the task of repairing the lacunae in P, he was faced with rather a daunting task, given the confused state of S, his exemplar. The bracketed numbers in Figure 3 represent the numbering of the headings in the sections added by P². As can be seen, P² divided the long account of Timothy’s dealings with Theodoret into two parts, the second being called “Miracle 12” — leading to the presence of two miracles labeled “twelve.” Further, P² inexplicably labeled the text’s last three miracles “Miracle 13,” “Miracle 14,” and “Miracle 15.” This must have been mere carelessness, the scribe writing ‘ashr (“ten”) for ‘ashrin (“twenty”).

91 The latter begins in the middle of S33.3 (inc. wa-innahu ittafaqa).
92 S45.
93 S44 and the twenty-second miracle of G (Kekelidze, ed., 397-400).
94 P27/S33.
95 It begins in the middle of S33.3 (inc. wa-innahu ittafaqa), which corresponds to the numeration added in S’s margin.
In sum, although the numbering of the miracles in the extant versions of the Life is somewhat confused, it must be emphasized that in terms of content there is only one major difference: S and G contain the account of a miracle that is not found in P. Given the lacunae in P, it is not known whether this was the only difference between P and the other versions, but there is no evidence to suggest that it was not.

Editorial Principles

In preparing the present edition of the Arabic versions of the Life of Timothy, I have adopted the following principles. An edition of those portions of P copied by P¹ is presented first. P¹ was anything but a careful copyist. There are many occasions where it has been necessary to emend his labors. In every case, however, the original reading of the ms. is given in the apparatus. There are roughly fifty passages in P where P¹ corrected his own copy. Sometimes this entailed the cancellation of words or passages; sometimes, the addition of letters or words passed over in his initial transcription; at other times, the correction of letters poorly formed in his initial transcription. These corrections have been tacitly incorporated into the body of the present edition, though in a few instances they are discussed in the notes to the translation. As for P²'s three corrections to the text of P¹, mentioned above, these also are incorporated into the body of the edition, though in each case the reading of P¹ is offered in the apparatus.

P¹'s version of the Life is followed by S's. As those portions of P copied by P² are derived directly and without intermediary from S, there was no reason to include a collation of their variants in the apparatus. F was collated with S, and its variants, such as they were, are noted in the apparatus. Moreover, the text of S is presented as it was before S² undertook to correct it. As for the materials cancelled by S², these have been restored: in that S² effected his cancellations with a single, lightly drawn line, there was never any question as to the prior reading of S. S²'s corrections, in turn, are to be found in the apparatus, apart from the text of the colophon, which was presented above.

Roughly sixty-five other corrections are to be found in S. Most of these were certainly the work of S¹. They entail the correction of obvious scribal errors: the cancellation of dittographies, for example, or the inclusion of a word or letter initially omitted in the course of transcription. Such corrections have been tacitly incorporated into the body of the edition. There are, however, six corrections that cannot be ascribed with full confidence to S¹, either because of their brevity or because they involve a cancellation or erasure.

96 See the notes to P27.8 and 34.1.
97 As the corresponding passage of P¹'s version is with some effort legible, P²'s marginal addition at the bottom of f. 123v has, however, been ignored.
While these are tacitly incorporated into the edition, they are discussed in the notes to the translation\(^98\).

Unfortunately, G is only occasionally of use for establishing P and S. It is simply far too periphrastic to supply anything other than general parallels. Its data is taken into account wherever possible, but only in the notes to the translations and in the Gazetteer.

As suggested above, the numbering of the miracles in both P and S presents some difficulties. For the sake of simplicity, I have opted to dispense with any attempt to reproduce the contradictory and conflicting systems of numeration, offering instead a consecutive numeration for the chapters of the Life, one inclusive of the miracles. For ease of reference, I have also divided the chapters into numbered sections. Moreover, to facilitate cross-references between the two recensions, at the beginning of each chapter the number of the corresponding chapter of the other recension is noted, if a parallel is found. The texts have also been supplied with a modern system of punctuation.

The Arabic of both versions of the Life, but especially P’s, diverges from the standards of classical Arabic with respect to orthography and phonetics, morphology, and syntax. Both recensions evince authors who by and large desired to write in classical Arabic but owing to inadequate training and indifference to detail actually produced hybrids of classical Arabic and their own forms of spoken Arabic. With regard to orthography and phonetics, this has led to variations in the use of scriptio plena and defectiva and the disappearance of hamza. With regard to morphology, it has resulted in the widespread disappearance of flexion — no longer are the cases of nouns uniformly distinguished and often no distinctions are made between the various imperfective moods of the verb\(^99\). With regard to syntax, following the loss of flexion there has occurred a transition of structure from the synthetic to the analytic wherein word order and prepositions come to play a far greater role in the production of meaning\(^100\). Such characteristics are in no way distinct. They are well attested in other forms of middle Arabic\(^101\). In particular, they have been observed in texts written by Christians, Jews, and Samaritans, as well as in the remains and debris of the documentary papyri\(^102\).

\(^{98}\) See the notes to S2.1 (twice), 8.2, 12.5, 22.2, 35.1.

\(^{99}\) According to Blau, GCA, I, 45, flexion was lost for a number of reasons: a change in the nature of the vowels and accentuation, the extension of pausal forms, and the assimilation of Arabic to languages of the analytic type, Aramaic in particular.

\(^{100}\) Cf. Blau, GCA, I, 45-46.


\(^{102}\) For detailed studies of particular forms of middle Arabic, see, e.g., Blau, GCA; id., Judeo-Arabic; Stenhouse, “Samaritan Arabic,” 585-623; Hopkins, Grammar of Early Ara-
When working with a text preserved in an extensive ms. tradition it is sometimes possible to conclude that its middle Arabic features stem not from its author but from its scribes, for often such traditions show progressive corruption and excessive variation between the different scribes. This rule is far from universal, however, for at times one observes exactly the opposite process. When dealing with texts preserved in less extensive ms. traditions, however, it is far more difficult to determine the extent to which their middle Arabic features are scribal rather than authorial. This is the case, in part, because of the limitations of the ms. tradition. More importantly, however, we are often hindered by our only partial understanding of the socio-linguistic context for the composition of such texts: we often simply do not know what sorts of Arabic their authors may have used in their autographs.

One might nonetheless proceed to classicize one’s text, correcting its “errors” and standardizing its morphological peculiarities. Even if all the original readings of the mss. are included in the critical apparatus — for some texts a daunting prospect — one still runs the risk of preparing “a text perhaps more mongrel in character than what it was before the hand of the editor touched it.” It is a question here of texts with syntactic structures that are essentially foreign to classical Arabic (analytic as opposed to synthetic), with vocabularies that are far from classical (this is why a Syriac dictionary is often far more helpful in understanding the Life of Timothy than, say, Lane or the Lisân al-‘arab), with conceptual and discursive patterns that are quite simply alien to the circles that canonized the standards of classical Arabic grammar, if in fact they are not better understood as having invented those standards. For texts such as these, corrections with regard to case and mood seem almost trivial, if not futile. This is, in fact, the very criticism that has been leveled against Ph. Hitti’s edition of one of the most famous Muslim texts in middle Arabic, the Memoirs of Usâmah b. Munqidh. It would be more consistent — if readability is the goal, which it is not — to translate the whole into standard Arabic.

103 Griffith, for example, in his work on the passion of ‘Abd al-Masih (“Arabic Account,” 331-74), has shown how a later copyist attempted to bring an earlier scribe’s version of the text into closer conformity with the canons of classical Arabic.

104 Skoss, Hebrew-Arabic Dictionary, cxliii.

105 For a nuanced presentation of the normative aspects of the classical grammarians and their “invention” of classical Arabic, see Corriente, “Old Arabic to Classical Arabic,” 62-98, as well as Wansbrough, Quranic Studies, 85-118.

106 Witkam, “Establishing the Stemma,” 93: “In the Memoirs are large passages written in Middle Arabic. . . . Hitti, however, could not accept the divergences of classical Arabic usage which he encountered in the MS, and he started correcting these. He was able to do this only on the morphological level, by adding the alif after the indefinite direct object, or by adding the nun after shortened verbal forms, or by correcting the spelling of the numerals, to name but a few examples. . . . Had Hitti wished to ‘correct’ the text on the syntactical level as well, he would have been obliged to reformulate entire passages of Usâmah’s text, much to the detriment, probably, of the lively and direct style of the Memoirs.”
For reasons such as these, I have opted for a rather conservative editorial technique. In particular, I have decided to follow in this edition the testimony of the mss. "faults and all," but *if and only if* such faults can reasonably be thought not to have been errors in the opinion of the scribes who copied the mss. In short, I have sought to preserve the distinctive character of the language of the two recensions of the text. Corrections and emendations have thus been kept to a minimum, apart from the exceptions noted below. If non-standard usages are encountered and such non-standard usages are attested in other forms of middle Arabic and are consistent with the scribes’ normal habits, no attempt has been made to correct them. While this editorial technique may make for texts that are slightly more difficult to read, it does at least preserve the distinctive language of what for all practical purposes are unica.

In the following instances alone do I depart from the reading of the base mss. While S is rigorously accurate in his use and placement of diacritic marks (*nuqat*), the situation is far otherwise with P. If there was little or no question as to the proper reading of P, these missing or misplaced diacritics have been tacitly standardized — otherwise, the reading of the ms. was noted. I have also distinguished *alif maqṣūrah* from final *yā‘*. Although the scribes employ a single character for both (ṣ), there is no reason to think that these characters were pronounced in an identical fashion. Further, I have distinguished final *ḥa‘* from *tā‘ marbūtah*: S occasionally distinguishes them; more often, S and P employ a single character (ω). While the *tā‘ marbūtah* was probably distinguished in pronunciation only in the construct state\(^{107}\), as an aid to the reader the standardization of the orthography seemed to outweigh its risks, especially as it was rarely if ever that the nature of the character was in doubt. And finally, S often and P occasionally marks *tanwin alif*. In those few instances where the scribes write the required *alif* but do not add *tanwin*, I have tacitly supplied the latter.

As for the translations of the two recensions, these are as literal as possible, especially in the few instances where the sense is less than certain. It should be noted that in order to avoid duplicating annotations, comments on the numerous toponyms are reserved for the Gazetteer.

There are many who aided this project. For allowing me access to the mss. of Saidnaya, I wish to express my gratitude to His Beatitude, Patriarch Ignatius IV. For their kindness during my visit, I owe a further debt of gratitude to the sisters of Saidnaya. I wish also to thank the Bibliothèque nationale for providing a microfilm of P and for allowing me to examine it *in situ*. Thanks also to Dr. Abdul-Massih Saadi and Mr. Saad Saadi, who read through portions of the Arabic versions and offered numerous valuable suggestions. For helping track down Zayat’s spectral copy of the Life, I wish to express my gratitude to Profs. Khalil Samir and Ugo Zanetti, as well as to the

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Most of all, I owe an immeasurable debt of gratitude to my friend and colleague, Mr. Cyril Cairo. Without his collaboration this study would never have appeared in its present form. When an earlier version of this study was already in press, with an edition based solely on the Paris ms.: I was contacted by Mr. Cairo and informed of the existence of the Sainaya version of the Life. As he himself was beginning work on his own edition of the Life, we agreed to collaborate in our labors. He graciously supplied me with a transcription of the Sainaya version of Timothy’s Life, from which I was able to prepare an initial edition and translation of S. Further, throughout the preparation of the final version of this study he provided much insightful feedback, both on the editions and translations and on the reconstruction of the textual history of the Life. This study is truly as much his as it is mine.

Addendum

As noted on p. 30, Macarius III b. al-Za’im (d. 1672) knew of Timothy and inserted a short notice on him in his calendar. The contents of the notice, in particular its mention of Timothy’s three holy companions, would suggest that Macarius may have been familiar with the Life is, in fact, the case. Indeed, Macarius must have examined none other than the copy preserved in S. In the introduction to his Kitāb qiṣṣa wa-siyar wa-akhbār ba’d al-rusul wa-l-shuhadā’ wa-l-qiddisāt wa-l-abrār, Macarius specifically mentions having found at Sainaya “a very ancient book containing the lives of the majority of saints for the month of September.” This book he copied in its entirety. See Nasrallah (HMLEM, IV.1, 99). It must have been via one of macarius’ works that information on Timothy then came to attach itself to the historiographical tradition on the patriarchs of Antioch. In particular, Athanasius Dabbas (d. 1724) evinces a knowledge of Timothy’s Life in his notice on the patriarch Theodoret. See V. Radu and C. Karalevsky, eds. and trans., “Istoria patriarhilor de Antiohia de Atanasie Dabbas,” Biserica Orthodoxa Romana 49 (1931):17-18. A similar knowledge of Timothy’s Life is displayed in Michael Breik’s (d. after 1781) notice on Theodoret in his history of the Antiochene patriarchate. See S. Qab’in, ed., al-Ḥaqāʾiq al-wadī’ah fī taʾrikh al-Kanīsah al-Anṭākiyyah al-Urthūdhuksīyyah (Cairo, 1902), 34-35.
بسم الاب والابن وروح القدس الاه واحد.

نبديBonjour اللهو تعالى نكتب سيرة القديس الفاضل الناسك تيماثيوس.
صلاته معنا اجمعين. امين.

1.1 [2] كان رجل مومن نصراني من بلد يقال لها كاهنشتا من أعمال انطاكية وكانت له امرأة مومنة. فرقو منها أربعة أولاد ثلاثة منهم ذكور ونلت واحدة وكان الصغير منهم هذا القديس طيمايثيوس. وكان لهم مال كثير ومواشي ابقار وغنم. وبعد ابام توفي ابوه وامه وتركوا طيمايثيوس طفلا صغيرا يوضع اللين. وكانت اخته تربي وتشا علیه وتدور به على المرضعات وتسقيه اللين.

1.2 فلما كبر الصغير طيمايثيوس، ارسله اخوه الكبير لاون يوم الى مراح الغنم يحفظ ما فيه من الجين والقريش؛ ولكن الطفل كان صغيرا غفل عن جميع ما كان هناك. فنزل الطير وافسد ما كان في المراح من الجين وغيره. فجا اخوه وضربه ضرب وجع وتواءده، ففزع منه الصغير وهرب من وقته ومضى وتبى في انه لا يدري الى اين يتوجه. وتباهي الله تعالى وحسن تديبه انتجا الى بعض القرى فلقيه قوم مومنين فاخذه عندهم وربوه واقام عندهم زمان كثير.

2.1 [4] فلما نهى الصبي وصار حدث، فجا على قلبه فكر صالحة ان يزده من هذه الدنيا ويصير راهبا. ولما بات تلك الليلة وهو مفكر في هذا الفكر في قلبه، وفيما هو نائم، ظهر له شخص وهو يقول له: يا طيمايثيوس، ما بالك غافل عن نفسك؟ اندهش وقوم، اطلب الله وازده في هذه الدنيا الفانية، فكلما فيها يزول ويزحل وهو يشبه حلم الامام وعندما يتبه لا يجد منه شي.
In the name of the Father, Son, and Holy Spirit, one God. With the aid of God most high, we begin to copy the life of the holy and virtuous ascetic, Timothy. May his prayers be with all of us! Amen!

Timothy’s Childhood

1.1 [2] There was once a certain man, a believer and a Christian, from a village called Kākhūstā, located in the territory of Antioch. He had a wife who was also a believer. By her he was blessed with four children, three boys and a girl. The youngest of them was this saint Timothy. The family was quite wealthy and had herds of cows and sheep. After some time his father and mother died, leaving Timothy while he was yet a small child still suckling. Timothy’s sister reared him, cared for him, and took him around to wet nurses in order to procure milk for him.

1.2 When the younger Timothy grew up, his elder brother Leo sent him one day to the sheep pasture, that he might watch over the cheese and qarīš that were there. The child was young, however, and neglectful of everything that was there. As a result, birds came and destroyed the cheese and other things that were in the pasture. Timothy’s brother came, gave him a good whipping, and threatened him. The small child was terrified of him and immediately fled. He went away, wandering about not knowing where to go. By the will of God most high and his good providence, Timothy took refuge in a certain village. A group of believers met him and took him in. They raised him, and Timothy stayed with them for a long time.

His Resolution to Renounce the World

2.1 [4] When he grew to be a young man, there came suddenly upon his heart a righteous thought to renounce this world and become a monk. When night fell, as Timothy was thinking on this in his heart, while he was asleep, there appeared to him a specter who said: “Timothy, why do you neglect your soul? Arise! Stand! Seek God and renounce this transient world! For everything in it is passing away and disappearing. It is like the dream of a sleeper — when he awakes he finds nothing of it.

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1 P9.2 and P12.2 imply that there were not three, but four boys in the family.
2 This use of shaqiya ʿalā seems not to be attested in the standard dictionaries of classical Arabic. One can compare, however, the Syrian Arabic proverb, said of mothers and their care for their children: natʿab wa-nashqā ʿalā awlādinā.
3 A type of cheese made from curdled milk and butter.
4 That is, Kafr Zāmā. See P7.1, P13.1, and P17.2.
2.2 يا طليمطيوس، اسمع قول سيدنا يسوع المسيح في الإنجيل الظاهر: ماذا
يتع الإنسان لو ريح العالم كله وخص partes وماذا يعطي الإنسان فدا عن نفسه؟
وقال الإنجيل: هذى الغاش موضع على اصول الشجر فكل شجر لترمر شترة
طيبة تقطع وتلقى في النار. وقال: من لا يحمل صلبه وتبعتي فليس هو لي
باهل ولا تلميذ.

2.3 فاسمع أيضاً قول سليمان الحكم: أهرب من المرأة كما يهرب الطير من
الصياد، لأنه ليس أحد يقرب من ... إلا وهي خرقه. فلمما أصبح القديس،
قال: ليس يصلح لي من الآن مخالطة هولى القوم. وقام يصلح قابلاً: يا ربي
والله، لا تبعد رحمتتك عني، بل عيني ونجبني واعط عبدك قوة.

ابهاني، لي أمر أريد أكثرك لهكم; فنأم أجل الله قد قبليتوني وانا صغير وصرتم
علي أكثر من الوالدين، فالرب يجازركم عن ذلك بملكوت السما. وان فقد
عرض لي فكر ان امضى الى البيت المقدس واتبتك من تلك المواضع المقدسة التي
صنع فيها رنيا المسيح الابات والعجباب واصلي فيها واذكركم فيها، كما انكم
قبلتوني وتركوني ان الغريب الحقيق تحت كنتكم.

3.2 فاسل السيد المسيح ان يتمم نعمكم في هذا العالم وفي العالم الداني،
يسكنكم في النعيم مع قديسه وأبراه. فلما سمعوا منه هذا الكلام، حزناً لفراقه
وبكوا مثل ما يبكى على البيت. وقالوا له: ان فرائك اليوم مرةً شديدةً، يا ولدنا
المبارك.

3.3 ونحن نستك، اذا قضيت شهوتك في المواضع الظاهره، نسرب العودة
إلى عندنا. فقال لهم: «ارادة الرب تكون». فلما راه الله القربة أنه عازم على
المثير، بكوا عليه ايضاً كثيراً. أما أصدقاه، احبوا المثير معه لكي يبردهم معهم;

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12 For the use of alladhi to refer to plural antecedents, see Blau, GCA, III, 550c–551a.
13 The expression is odd. It is tempting to emend the text, reading qiddisīhi ("with his holy ones") for qiddisīhi ("with his Holy One").
2.2 "Timothy, listen to what our Lord Jesus Christ said in the pure Gospel: What does it profit a man if he gains the whole world and loses his soul, and what will a man give as a ransom for his soul?\(^5\) The Gospel also says: Behold, the ax is placed at the root of the tree; every tree that does not bear good fruit will be cut down and thrown into the fire.\(^6\) And it says: Whoever does not bear his cross and follow me is not worthy of me and is not a disciple.\(^7\)

2.3 "Hear also what was said by the sage Solomon: Flee women even as birds flee the fowler, for no one draws near to <...> without it burning him."\(^8\) When the saint awoke, he said: "From now on it is not right for me to associate with this people." He arose and prayed, saying: "My Lord and my God, take not your mercy from me; rather, help and save me, giving your servant strength."\(^9\)

**He Goes to Jerusalem**

3.1 [5] He went back to those believers who\(^10\) had reared him and said: "Fathers, there's something I wish to reveal to you. For the sake of God you received me when I was small and were more patient with me than are parents as a whole. The Lord will reward you for this with the kingdom of heaven. Now then, a thought has entered my mind, that I should go to Jerusalem and be blessed by those holy places in which our Lord Christ worked signs and wonders, that in those places I should pray and make mention of you, how you received and sheltered me under your wing, a wretched stranger.

3.2 "I'll ask the Lord Christ that he perfect your blessings in this world and in the world to come, making you to dwell in blessing with his Holy One and with his just ones." When they heard what he had to say, they were saddened about being separated from him and wept as one weeps for the dead. To him they said: "Our blessed child, your separation from us today is something quite bitter.

3.3 "We ask you — when you have fulfilled your desire in the pure places, hasten to return to us." He said to them: "May the will of the Lord be done." When the people of the village saw that he had resolved to go, again they wept much for him. As for his friends, they wanted to go with him, so as to

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\(^5\) Mt 16.26.
\(^6\) Mt 3.10.
\(^7\) Mt 10.38.
\(^8\) The ms. bears a sign indicating that a word was omitted by the scribe and then supplied in the margin. The left margin of this folio has, however, been damaged and the supplied word or words lost.
\(^9\) Cf. Prov 6.5, but otherwise this is not (it seems) a Biblical saying.
\(^10\) Cf. Ps 40.11.
\(^11\) Cf. Ps 86.16.
فساروا معه ووصلوا الى البيت المقدس. وابصروا جميع المواضع المقدسة وخرجوا
بصروا الربحان والحسنا.

4.1 [9] واما اخته، لما سمعت أن اخوها قد راح، بشيت تدور في الجبال
والسهولة وتبكي وتتوح ابداً لا تدخل بيت وتقول: «يا أخي وحبب قلبي، اين اطلبك؟ يا من ربيت في اليم مظلم مسكون، ما فرحوا به والديه ولا أنا المسكينة
التيتمة الذي كنت امله يكون يعزي نفسى الشقية عند كبره وفرح به.» واسلي قلبي
عن والديه الذئين بحضرتنا ماتوا. يا أخي، ترى سبع آكلك او في نهر غرفت واكلوك
الطيور وحيوان البرا. اترك، يا أخي، حياً انت او في غربة.

4.2 يا اخي، من يعطيني جناحين افطر بها وادرور البحر والبحر والانهر والجبال
والاودية؟ عمالتي اجد اثار جسمك فانشقت راحتلك كي نحيا نفسى الخزينة; أو لعله
كان بسمع صوتي فيحن الى ينقي وبريني وجهه الذي كان فرحى وسريي النظر
اليه. يا اخي، ترانى ارجع اصرك مع الصبيان، فانادي بك من بينهم واسمع
نغماتك التي هي في مسامعي وخيالك بين عيني في نومي وبقطني.

4.3 وكان الناس يجمعون على صوت بكاه ونبيحها، لأنها ما «كان لها عزا
ولا صبر إلا جلوسها على الطرق تس للكل من يمر ويجي راجي ان يعرفها انسان
بخبره. وكما ترى صبي، قد تقدمت إليه تلفسه في وجهه وتقول: «لعلك، يا
اخي، انت، يا حبيب قلبي، طبياني؟ ما ترحمني؟» فكان كل من يسمع بكاه
بيكي وعزيها وما كانت تقبل غزا؛ وكانت تصرخ كصريح الجبن وليس احداً يعطيها
له خبر.

فلما وصلوا موضعها، سألوه قايلين: «يا جارية، ما الذي يبكيك؟ فقد احزنتي
قليتنا واوحتنا بكاك».   

p4
ut vid. p

p5
bring him back with them. For this reason, they traveled with him. They reached Jerusalem. They looked at all the holy places and went out [of the city] to see the monks and recluses.

The Grief of His Sister

4.1 [9] As for Timothy's sister, when she heard that her brother had left, she ceased not to wander about the hills and the plains, weeping and mourning continuously, not entering any house. She was saying: "My brother, the beloved of my heart, where shall I seek you? You whom I reared in orphanhood, you who were treated so unjustly, you poor wretch! His parents didn't get to enjoy him, nor have I, myself a wretched orphan. I'd hoped that he would console my miserable soul when he grew up and that I would delight in him and solace my heart for the loss of his parents who died in our presence. My brother, perhaps lions have eaten you, or perhaps you've drowned in a river and been eaten by birds and beasts of the field. My brother, I wonder whether you're alive, or in exile.

4.2 "My brother, who will give me wings with which I might fly and wander about the land and sea, the rivers, hills, and wadis? Perhaps I'll find traces of your body and then I'll smell your scent so that my sad soul might live. Or perhaps after hearing my voice, he'll pity my orphanhood and show me his face, which used to be my delight and joy to look at. My brother, perhaps I'll return and see you with the local children — I'll call you out from among them and hear your songs, your songs which are still in my ears. even as your specter stands before my eyes whether I'm awake or asleep."

4.3 People would gather at the sound of her weeping and wailing, for she had no consolation or way of bearing up except to sit at the roadside and inquire of everyone who passed by or came, hoping that someone might give her news of him. As soon as she would see a boy, she would go to him, stare in his face, and say: "Is it perhaps you, my brother, beloved of my heart, Timothy? Will you not have mercy on me?" Everyone who heard her weeping, would weep and console her, but she would not receive consolation. She just cried out as if she were mad, for there was no one to give her news of him.

The Further Grief of His Sister

5.1 [10] While she was lowing like a cow, it happened that certain men were traveling along the road. When they arrived to where she was, they asked her: "Lady, what makes you weep? You've saddened our hearts and your weeping has grieved us."

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14 Cf. syr. ḥaywat barō ("a wild animal").
15 For the use of kānd to introduce temporal clauses, see Blau, GCA, III. 587b–588b. cf. parallels at P12.1, 25.3.
5.2 اجابتهم قابلة: «العلكم ابسرتم طفل صغير قد ضاع منذ ايام، وليس نعلم ما سببه. وكانت امه قد ماتت من حين طفولته وانا كنا نحسین خدمته والقيام به. واني كنت ادور به على المرضعات حتى رأی وكتبت احیه كحب والديه وأكثر.»

5.3 ومن اجله بغضت مصاحبة رجل حتى لا يكون ينتهي احد ولا يحزن. وكانت رايحته اسفل الی من كل طيب. واذا هو غاب عنی، ما كنانی يهينی عيش، ولا اقل ولا اشرب حتى ارادة. وكتبت بالليل اسمه الى صديقی مثل الدجاجة التي تضم فراخها. وها انا اليوم ادور في الجبال والأودية وليس من يعطیني له خبر.»

5.4 فقالوا لها: «يا هذی، فقد اوجعنی حزنة وعلى مثلك يبدع الحزن ونحن نسل الله ان يورد علیك البشارة التي وردت على يعقوب من ابنه بوسفر ويرد ما ضاع منك برحمته». ولم يزلوا يعزوه كلام لطيف ومکت القدسسة واختار الاوائل حتى سكنت من الیکا وسكن بعض حزنها وقامت ودخلت الى منزلها.


6.2 فقال له: «ابنها الاب، فقد اخترت البس زي الراهبة المقدس فقد هداني المسيح الى طهارتكم. فلا ترضيني، بل اقبل مسكتني والبصی وعلمني الطريق التي بها تحیا نفسی واتخلص الى المینا الهادي. فقد قال سیدنا ومخلصنا: من يعلم وعمل، كیبراً يبدا في ملكوت السما. وقال انطلقا ولتدموا كل العالم. وقال النبي: ان الذي ينظر الى مسکين ويرکبه فمثل فیه يكون. وان اسل من المسیح ومن قدسک تجعلی له تلمیذاً وتمیف فيه الكلمة التي اقتبست: أن الله ساکناً في قلوب احیاء ومن خلص نفس فهو مثل من قد خلقه». 

لا يوجد نص باللغة العربية على الصفحة المقدمة في المراجع.
5.2 She answered them: "Have you perhaps seen a young child lost for some days? We don't know what has happened to him. His mother died when he was an infant. I took it on myself to take care of him and be his guardian. I used to take him around to wet nurses, until he was grown. I loved him even as his parents did, if not more.

5.3 "For his sake I despised the companionship of a man, that someone not scold him and sadden him. His scent was sweeter to me than every kind of perfume. When he was absent from me, life did not delight me, nor would I eat or drink until I saw him. At night, I would clutch him to my breast. even as a hen embraces her chicks. Look here! This day I’m wandering about the mountains and wadis — but no one gives me news of him."

5.4 They said to her: "Lady, your sadness has grieved us. And yet, one such as you should be sad. We ask God that he bring you that same good news that was brought Jacob about his son, Joseph, and that by his mercy he return what you have lost." They did not cease to console her with gentle words, using stories from the holy scriptures and accounts of the patriarchs, until at last she ceased to weep and some of her sadness abated. Only then did she arise and go into her house.

**He Receives the Monastic Habit**

6.1 [11] We should now return to our account of saint Timothy. As we have already said, he stayed in Jerusalem and traveled about to the monasteries. He then found an elder, one of the solitaries, a man virtuous in the performance of good deeds. Timothy prostrated himself in his presence and said: "May your holy self bid me speak!" The elder replied: "Tell me what's on your mind, my child."

6.2 Timothy said to him: "Father, I've decided to put on the holy monastic garb; for this, Christ has guided me to your pure self. Don't refuse me; rather, receive my wretched self and clothe me, teaching me the way by which my soul might live and by which I might reach the safety of the calm harbor. After all, our Lord and Savior has said: Whoever teaches and does [these commands] will be called great in the kingdom of heaven. He also said: Go forth and make disciples of all the world. And the prophet said: Whoever looks on a wretch and honors him will be like my mouth. I ask Christ and your holy self that you make me your disciple and fulfill in yourself the saying: Surely God dwells in the hearts of his friends, and whoever saves a soul is like the one who created it."

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16 For the form, see BLAU, GCA, I, 188c, as well as the parallel at P12.1.
17 For the lack of definite article with 'alī, see BLAU, GCA, II, 359–60.
18 Mt 5.19.
19 Mt 28.19.
20 Cf. Jer 15.19 LXX.
21 For the form (qīlār in classical Arabic), see BLAU, GCA, I, 160b–161a.
6.3 فلما نظر ذلك الشيخ الروحاني أنه يخاطبه بمعرفة ومن نعمة قد أعطاه، للفت قبه والبسه، اسكيم الرهبانية وعرفه رسوم المتحدرين وتدادرهم وواصله بالطاعة، والاتباع، وقطع المزية والسره، والصوم، والحمية لله أولاً، ولاحوقاً، وعرفه كيف يكون قتال الشياطين.

7.1 فلما وصل طريق التامين في الرهبانية، جاه فكر بعد سنين كبيرة ان يرجع إلى الموضع الذي ربي فيه بالقرية المعروفة كفر زوما، وفيما هو في هذا الفكر وهو يطلب إلى الله يخلص نفسه، وانفس هوليات القوم الذين ربوه، وانه شاور الشيخ فاطلق له وصلى عليه وسار إلى القرية الذي ربي فيه.

7.2 فلما وصل اليها، فرحوا به، أولئك القوم الذين ربوه، وجميع اهل القرية وبنوا له حبس ولجانه كنيسة.


8.2 واذق في تلك الليلة كان عيد مار جرجس القديس. وكان المغبوط في كل الطريق يسأل عن اسمه الضباع، فلما بلغ إلى قريته وعرف بها، اعتدل عنها، هو ورفقته عن الطريق، لأنها كانت في القرية، فخشى لا يعرف بها.

8.3 وكان هناك شجرة قروية وحنوه مجتمعين تحتها، وقد ذبحوا ثور ذخائر للقديس ليكروا الكهنة والرهبان. ومن يحضر.
6.3 When that spiritual elder saw that Timothy was speaking to him with knowledge and from a certain grace that had been given him, he immediately received him and clothed him in the monastic habit. He also taught him the ways of the solitaries and their practices, commanding him to be obedient and humble, to cut off his own will, to keep vigil and fast, to love God firstly and then the brethren. He also taught him how the devils attack.

He Returns to Those Who Reared Him

7.1 [12] When Timothy reached the way of the perfect in his practice of the monastic life, the thought occurred to him after many years that he should return to the place in which he had been reared, to the village called Kafr Zūmā. While he was thinking on this and asking God to save his soul and the souls of those who had reared him, he consulted the elder and received his permission to depart, as well as his prayers. He then traveled to the village in which he had been reared.

7.2 When he reached it, he was an object of joy to those who had reared him, as well as to all the people of the village, and they built him an enclosure and next to it a church.

He Goes to Antioch

8.1 [13] He lived there for a while. One day there arrived two monks who were acquainted with saint Timothy. When he saw them, he prostrated himself to them and they prostrated themselves to him. They then said to him: “Our brother Timothy, we want you to go with us to Antioch that we might buy provisions for the monastery.” With haste he arose and traveled with them, for he was very obedient. God, may his power be exalted, because he loves goodness and so that he might show miracles through them — God, I say, directed their path to the village of the saint, Kākhushātā.

8.2 It happened that this was the night of the festival of the holy St. George. During the whole journey, the blessed Timothy asked about the names of the villages; when he reached his village and recognized it, he and his traveling companions swerved from the road, for it passed through the village and Timothy was afraid lest he be recognized in it.

8.3 There was a mulberry tree there. Beneath this his brothers were assembled. They had just slaughtered a bull as a memorial to the saint, that the priests, monks, and those present might honor him.

22 Celebrated on the twenty-third of April. See Saugen. Premières recherches, 144; and cf. S13.2.
23 For ar. dhukhrān as “memorial,” cf. syr. dhukhrēnā. One finds kh instead of k (as would be expected given the Arabic root dh.k.r) as a result of the aspiration found in the Syriac form. For this practice, see, e.g., Lamoreaux, “Tract against the Armenians,” 327–41; Trout, “Animal Sacrifice,” 281–98; Conybeare, “Sacrifices d’animaux,” 108–14.

9.2 فوقفا ساعة يسلوها فقام الكبير لاون ومضى اليهما وترك منهما وقال: "انا اسليمها باللهره الامله ان تستروبا عندنا اليوم بلا بد وتعملنا معنا السكنى رحمة من أجل المسيح ولا احزن". فلما رأوا كلامه وحضوره، اطعا ورجعا معه.

10.1 [15] فلما دخلا منزله وصلبا فيه، نظرت اليهما اخته وقامت مسرعة وسجدت لهما على الأرض وقالت: "انا الحقيبة اسل قدسما، يا ابناي، تسمعنا كلامي انا الحزينة1 حتى اخبركم باحزاني ومصابي، فلعل الله يكون عزاي علي يديكم وفرجي عنكم". فقالا لها: "قولي ماذا هو حزنك العظيم".

10.2 فاجابتهما وهي تذري الدموع مثل المطر: "يا ابناي، ما أت ني وخلفا اخوتيس الذين رأيتم وخلفا اخ طفل يرضع فتكفلت تربيته2، وكنت احمه ودار به على المرضات في الليل والنهار3 وطرح الله محبه ورحمته في قلبي واذا كان تحبه عليه يحلوا في قلبي كأنه خرج من اصطي. فكبر وبلغ سنين واذا لا اقدر افراقه طرفة عين فارسله اخوه الكبير يحفظ مراوح الغنم وما فيه من الجبن والقيش من الطيور ولوضع طفولته غفل عن جميع ما كان هناك فنزلت الطيور وافسدت ما كان في المرح. فجا اخوه وضربه وتواعده، ففرز منه وهرب من ذلك الوقت.

10.3 وما تركنا موضوع في البلد، الا وقد سألا عنه ولم نجد أحداً يعثني له خبر، وقد حملنا من حزنه ما لم تطلقا لنا به2، ولا سببنا انا الحزينة الذي كنت اجه ولا استطع افراقه طرفة عين، وحئتي اني هجرت الاكل الذي هو قومي الجسد والنوم.
He Meets His Brothers Again

9.1 [14] When they saw that the two monks had swerved aside from the road, the saint's brother, Leo, the eldest of the brothers, said: "Catch up with those two monks and bring them back to attend the festival. Don't you dare let them get away." They quickly overtook the two monks and said to them: "We ask your holy selves to attend the Eucharist today and observe the festival of the holy St. George. You can then proceed on your way, accompanied by safety, through the prayers of the saint." They replied: "We cannot do this. We must take care of essential monastery business in the city."

9.2 The two brothers immediately ceased to ask the two monks, at which point, the elder [brother] Leo arose and came to them. After receiving their blessing, he said: "By the divine love, I ask you to rest with us today — there's no escape! — and do me, a poor wretch, this mercy for the sake of Christ; [do this] and I'll not be sad." When they saw his words and humility, they obeyed and returned with him.

He Meets His Sister Again

10.1 [15] When they entered his house and prayed in it, Timothy's sister saw the two of them and quickly arose and prostrated herself on the ground in front of them. She said: "Wretch that I am, I ask your holy selves, fathers, to listen to what I say, I who am sad — listen until I have told you of my sadness and of the calamities that have befallen me. Perhaps God [will bring it about that] my consolation will be by your hands and my deliverance will be with you." They replied: "Speak of this great sadness of yours."

10.2 Shedding tears like the rain, she answered them: "Fathers, my parents died. They left behind my brothers whom you've just seen, as well as another brother, an infant still suckling. I took it on myself to rear him. Day and night I would carry him around to wet nurses. God placed love and mercy for him in my heart. My labor for him was sweet in my heart. It was as if he were the offspring of my own womb. He grew up and reached the age of seven, and I could not stand to be separated from him for even a moment. His elder brother then sent him to protect from the birds the sheep pasture, as well as the cheese and qarîsh there. Because of his youthfulness, however, he did not pay attention to anything that was going on there. As a result, the birds came and destroyed what was in the pasture. His brother then came, and struck him and threatened him. Timothy was terrified of him and immediately fled.

10.3 "There's no place in the land in which we've not asked after him. We've found no one, however, who might give us news of him. Our sadness for him has been so great that we can't bear it, especially my sad self, who loved him and could not bear to be separated from him for even a moment, so

24 It should be noted that the narrator has shifted to an account of just two monks, as opposed to the two monks and Timothy introduced at P8.1.
انها إذا أنا عموت خياله بين يدي، فما لي لا نوم ولا هدوء. ولله من ذهب ثلاثين سنة وما أظهره حياً. ولو كان حي، لقد كان ذكر مجيد له ورحمتي. ومع هذا ما است نفسي منه، إلا كل ما نقيت أنسان عابر في الطريق اطرح نفسي بين يدي وعسه لعل يكون مهني خبرأً منه يعزي هذه النفس الحزينة. وهذا هو خبري.

فإن كان عندكم لغة عزا، فعزموي به».

10.4 اجاب القديس وقال لاخته: «يا مره، نحن غربا وقد جينا من بيت المقدس وما اظن أن طفل مثل هذا الذي تذكرين عنه يقدر على المشي الى تلك الدبار». ولكن لما قد شاهدنا من حزنك قد اوقع قلوبنا وانا أحس حساب النجوم.

وأقدر من جودة حسابي ان أعرف ان كان اخوك حياً او ميت.

11.1 يا اخوة، عجيباً عظيماً هو هذا، كيف من اجل محبته المسيح لم يتلجلج لسانه ولا دمعت عيناه عندما رأى اخوته ولا سببا اخته هذه المكينة الفريحة القلب عليه. ولكن بتدبير الله، كما كمن يوسف نفسه عن اخوته ونقر الكأس واوهمه ان الكأس يعفره جميع ما عملوه، وهكذا هذا القديس اوهمها ان بالحساب! يعرفنا ان كان حياً او ميتاً.

11.2 فقال لها: «حقاً يا مره، ان اخوك حي هو وصار الخال في جسمه».

والذي يد على الحساب ان له لابسًا زي الراهبان وليس هو بعيد منك. ولكنني الليلة انظر في حسابي واعب نفسى حتى اكشى سره وابن هو وغالدها اعرف ان شا الله».

11.3 فقدست الى قوله وركنت الى وهدي لها وقامت وهي راجية انه يفرح عنها وجلست عند اخوتها وقالت لهم: «ببارك الله، ما اعجب هذين الراهبين وكيف نعمة الله حالة عليها. والر يشهد علي ان هذا الشاب كل ما تعينت في وجهه يتحابلي لي صورته كصورةً اخيً.»
that I’ve foregone eating food, the support of the body, as well as sleep, its
est. And truly, when I’ve erased his specter from before me, I have not either
sleep or tranquility. Since he disappeared, he’s grown thirty years older. I
don’t think he’s alive. If he were, he would have remembered my love for
him and the mercy I showed him. Nevertheless, I’ve not allowed my soul to
fall into despair. Rather, whenever I meet someone passing by on the road, I
throw myself down in his presence and ask him whether he has news from
him, news which will console this sad soul. This is my story. If you have
consolation for me, console me with it.”

10.4 The saint answered and said to his sister: “Lady, we’re strangers
who’ve come from Jerusalem. I don’t think that a child like this that you’ve
mentioned would have been able to walk to those regions. Nonetheless, for
what we’ve seen of your sadness it has grieved our hearts—I’m proficient in
stellar computation and on account of the accuracy of my computation can
determine whether your brother is alive or dead.”

He Works Divination for His Sister

11.1 [16] My brethren, what a great miracle, how by his love for Christ
his tongue did not stammer nor his eyes well up with tears when he saw
his brothers and especially his sister, this wretched woman, whose heart
was scarred with grief for him. By God’s providence, however, even as
Joseph hid himself from his brothers and filled the cup, making them be-
lieve that it would tell him everything they had done, so also this saint made
her believe that by computation he would tell her whether he was alive or
dead.

11.2 He said to her: “Truly, lady, your brother’s alive and sound of body.
As for what my computation tells me, he’s wearing monastic garb and isn’t
far from you. Tonight, however, in my computation I’ll look and expend
labor that I might reveal his secret and find out where he is. In the morning
I’ll tell you, God willing.”

11.3 She drew assurance from his words and trusted in his promise to her.
She arose, hoping that he would deliver her, and sat with her brothers. To
them she said: “Blessed be God! How amazing are these two monks and
how the grace of God rests on them! The Lord is my witness—whenever I
contemplated this youth’s face, his visage appeared to me to be like the vis-
age of my brother.”

25 Assuming the text is not corrupt, the meaning seems to be: “Even when I am able not
to think about him, I still cannot sleep or find tranquility.” Cf. the partial parallel at the end of
P4.2.
26 That Joseph’s cup was used for divination is explicitly stated in Gen 44.5. That Joseph
was able to divine the future through striking the cup is found in midrash (cf. GINZBERG, Leg-
ends of the Jews, 83).
12.1 وباتت ليلها ساهرة حتى قاموا الكهنة للصلاة، وأمروا القديس
يقرأ الهلال، وكان شجي الصوت، فكما وقعت نغمته في مسامعهم، لم تتمالك.
ثم قامت وخرجت إلى الكنيسة، لأنها كانت قريبة منها، لتشم حسن قراة
وحلاوة نغمته وجعلت تبكي حتى علا نحيبها. فجاووا اخوتها وقالوا: كني
ما اتني فيه؟ فعندنا ريسا البلدة، ومنى سمعوا هذا منك، يظلون مجنونة. اما
تستحين من فعالك هذا؟ ولم يزلوا بها حتى اخذوها إلى منزلها وهي باكية لا تطيق
صبرًا.

12.2 فلما أصبح وانقضت الصلاة، ارسلت إلى الراهب تسله ان ينابيه. فلما
حا، قالت له: يا قدس الله، ارحمني من أجل المسيح وعرفني ماذا ذل عليه
حسابك. اجابها: يا هذه، سهرت ليتني في حسبائي فرايت الصبي حياً يرقص
ورايت له اخوته ثلة، الكبير اسمه لاون. وسما جماعتهم واسم أبوه وامه وكيف
ماتوا واعطاهم علامات قديمة؛ وكان يعرفها جميعها شيخ شي.

12.3 فقامت مسرعة، كما صنعت السامية وخبرت عن المسيح، وهكذا هذه
اسرت إلى اخوتها فقالت لهم: تعالوا نظروا إلى هذا الراهب الذي قد اخبرني
بجميع ما في منزلنا وعن أبي وامي وكيف كان يلاحقهما وخبرني خبر اخي وانه
سالمًا. فقاموا معها واتوا إلى القديس ومعهم جماعة من اهل القرية ونساء وصبيان
حتى امتهت الدار فابتدوا في مسايلته وهو يخبرهم عن شي شي وهم يبكون لما
سمعوا منه ما يعرفوه.

13.1 ثم انه لم يطبق صبراً وقتل الطبيعة، لما يرى من بيها اخوته واهل
وجماعة اهل القرية، عند ذلك قال لهم: وقد خنقته العبرة: انا اخوكم، انا
الذي احترم فلوكما وسهرت عيونكم، انا الذي اراد الله بي ما احب. وحين
خرجت من المراح، لم كنت ادري كيف انا ذاهب من ضيعة الى ضيعة الى المسا
بلغ بني القضا الى ضيعة في جبل العلا يقال لها كفر زوما.

13.2 فقبلوني قوم صالحين وآمني الى منزلهم وقمت عندهم كمثل أدولهم
يربونى ويحسنون الى أكثر من اولادهم. فلما لحقت الرجال، استذاذتهم بالميزر الى

P — 13
P جماعهم 4 — 12
P فجاو 3 — 2
P اخوته 1
P الصلاة 1

114r

115r
He Reveals the Further Results of His Divination

12.1 [17] She remained awake that night, until the priests arose for prayer and bade the saint to recite the Alleluia; and he was graced with a touching voice. When his chant fell on her ears, she could not control herself. She arose and went out to the church, for it was near to her, that she might listen to his beautiful recitation and his sweet chanting; and she began to cry, until her weeping rose to a pitch. Her brothers came and said to her: "Knock it off! The village leaders are with us. When they hear this from you, they'll think you mad. Aren't you ashamed for doing this?" They did not leave her until they had taken her to her house. All the while she was weeping and unable to bear it.

12.2 When it was morning and the prayer was finished, she sent to the monk and asked him to come to her. When he came, she said to him: "Saint of God, for the sake of Christ have mercy on me and tell me what your computation indicated." He replied: "Lady, I remained awake last night engaged in my computation. I saw that the youth was alive and prosperous. I saw that he had three brothers, the elder being named Leo." He named all of them, along with his father and mother. He told how they died. He gave her old characteristics [about their life]; and he knew absolutely all of them.

12.3 In haste she arose. Just as the Samaritan woman did when she gave news about Christ, so also this one hastened to her brothers and said to them: "Come and see this monk who has told me about everything that took place in our house, and about my father and mother, and how they passed away. He also told me about my brother, that he is well." They arose with her and came to the saint. With them were all the people of the village, including the women and youths, so many that the house was filled. They began to ask him questions. He in turn told them about everything; and they wept on hearing from him what they already knew.

He Reveals His Identity

13.1 [18] At this point, seeing the weeping of his brothers, his family, and all the people of the village, Timothy could bear it no longer: his natural inclinations were too strong. Choking with tears, he said to them: "I'm your brother — I who saddened your hearts and made your eyes keep vigil, I whom God has treated as he wished. When I went forth from the pasture, I didn't know where I was going as I wandered from village to village, until evening when fate brought me to a village in the Jabal al-A'ila, a village called Kafr Zimā.

13.2 "Some good people there received me and brought me into their house. I stayed with them as if I were one of their children. They reared me and treated me better than their own children. When I reached [the estate] of

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بيت المقدس فاذنوا لي ومضيعت اليها واقعت بها زمانًا وتلك ترهبته. وبامر الله رجعت الى عندهم واختاروا لي السكن في الدير الذي غربها لكني لا أفرقهم. وسكنته الى يومنا هذا حتى عرض للدير حاجة فمضى فيها هذا الشيخ الفاضل واحب ان ياخذني معه وهذان المسيح الى هاهنا واننا اقول ان روح القدس ساقتنا وجمعت بيننا.


14.2 فمضى اخي لاون الى الكهنة وسالهم ان يعبدون عيداً ثانياً لأخيه وارسلوا الى سائر القرى واهاليهم ومعارفهم يحضرون العيد الثاني لأخيه قسنا وليمة عظيمة وفرحاً ليومن رجوع اخيهم.

15.1 [20] فلما انصرفت الجموع، اراد القديس المضي مع رفيقه فلم يتزكره يرجع الى ديره; بل قالوا له جماعتهم: يا اخاننا، يكفيك ما قد اجزته علينا من الشايد والاحزان الذي سلفت لفقدك هذه المدة الطويلة; ونحن نسل قدسك ان ننظر اي موضوعاً لله ولك فيه نباح نبني 2 لك فيه حبس وايلي جانبه كنيسة وكون عندنا ترى وجهك صباح ومسا ويكون مكافئك من المسيح، لانك قد رديتنا إلى طريق الرب". 

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33 Notwithstanding the lack of concord, this seems to be the meaning.
34 For the form, see WRIGHT, GAL, 1, 69c–d, and BLAU, GCA, 1, 168.

(Translation by the author)
TRANSLATION OF THE PARIS VERSION OF THE LIFE

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a man, I asked for their permission to travel to Jerusalem. They granted me
permission and I went there. I remained there for a while and there became a
monk. By God’s command, I returned to them, and they decided that I should
dwell in the monastery west of it [i.e., the village]28, that I might not be sepa-
rated from them. I dwelt in it until this day, when there befell the monastery a
certain need, for the sake of which this virtuous elder went and desired to
take me with him. Christ guided us here. I say that the Holy Spirit led us and
brought us together.”

Rejoicing at His Return

14.1 [19] When his sister heard the last of his words, she embraced him
and began to kiss his hands and feet, and to smell him, saying: “Truly, this is
the scent of my brother Timothy.” She resembled Mary and Martha, the sis-
ters29 of Lazarus, whom the Lord Christ raised from the tomb, as they kissed
him and said: “Truly, you are our brother Lazarus. Praise be to him who
raised you and showed us your face.” Just as Jacob rejoiced when he saw his
son Joseph, so also did the people of Kākhushṭā rejoice, whether near or far,
giving glory to God, [all those] who30 saw the face of saint Timothy.

14.2 His brother Leo went to the priests and asked them to celebrate31 a
second festival for their brother32. They sent to all the villages, to their fami-
lies and acquaintances, asking that they attend the second festival for his
brother. They made a great banquet and rejoiced for the day of the return of
their brother.

His First Enclosure in Kākhushṭā

15.1 [20] When the crowds departed, the saint wanted to depart with his
traveling companion. But they did not let him return to his monastery.
Rather, all of them said to him: “Our brother, be satisfied with the prior
hardships and sadness that you inflicted on us by [our] loss of you for this
long time. We ask your holy self to see what place satisfies both God and
you. There we shall build an enclosure for you and beside it a church, and
your face will be seen33 among us morning and evening. Your reward will be
from Christ, for you will have returned34 us to the way of the Lord.”

28 While at P7.2 it was said that Timothy dwelt in an enclosure, here and elsewhere
(P15.1) it is said that he dwelt in a monastery. Cf. also P8.1 where a monastery is mentioned,
without implying that Timothy lived there. At S12.5 he is portrayed as living in a monastery
above the village. See also S13.1, 14.1, 20.1.
29 For the form, see BLAU, GCA, I, 104b–105a.
30 For the use of alladi to refer to plural antecedents, see BLAU, GCA, III, 550c–551a.
31 The parallel at S19.2 specifies that this festival was celebrated on the twenty-fourth of
April. Cf. S1.2.
32 The sense here is not terribly clear, for there has been no explicit mention of a first fest-
ival for their brother. A similar difficulty is presented by the narrative of S (19.3). It may be
that the first festival was that of St. George mentioned at P8.2–3/S13.2–3. Such an interpreta-
15.2 فقبل مسلته وامهم بينوا له حبس قرب كنيسة القديس مار جرجس وحبس نفسه فيه زمان؛ وكان يعذبهم ويعظمهم ويرشدهم إلى طريق الله حتى أنه جعل اهل القرية كمثل الرهبان.

16.1 حينئذّ اصبر العدو الباغض الحسنات وانه قد نقا القرية من اوساخ الخطبة وقد زينهم بالإعمال الصالحة والفضائل الكثيرة. فقتدم الى واحدة من نسما اخوته وطرح فيها سم لعنته واشعل في قلبها نار شره. فصارت تخاصم نسما الاخرى حتى بعض بعضهم بعضًا ووفي كل يوم يتضاربون بلا رحمة، الرجال للرجال والنساء للنساء، حتى يجري دماؤهم. في يوم من ذلك خرجت عين واحد منهم وصار بسبها هيجًا عظيماً.

16.2 وكان القديس قائمًا ببيك ونهاهم فلا يسمعون منه. فلزمه اياه يطرح نفسه من الحبس. فتعت ذلك استحوا منه وسكون وجلس القديس قليلاً. فقام ودخل إلى هيكل القديس مار ذومة. فقاموا في طبه فوجدوه بيك ويتعب فقراً له: «يا اخونا، يجب عليك ان ترحمنا وقبل مسلتنا وتبنينا فيما نسلك ولا تغزوا». فقال: لا بد لي من مفاوضكم.»

16.3 فاجتمع اهل الضيعة الكبير الصغير وجعلوا يبكون ويضرون اليه ويقولون: لا تخزنا على فراقك، بل تمكن قرباً من منزلك، ميراثك من والديك. فان احببت ترجع الى موضعك، فافعل؛ ولا، نبنى لك حبس يجانب القديس مار جرجس». فلما اطعنا في مسلته، اجابهم الى ذلك ونثوا له حبساً. واجتمعوا الكهنة واهل البلد وصلوا عليه وجعلوا الروس مثل سنة الحبسا وانصرف كل واحد الى موضعه.

17.1 ومن ذلك اليوم بصلوات القديس عادت اللبنة بين الاخوة ونساهم أفضل مما كانت وخزي السيطان وجنوده. وان القديس اقبل على الصوم والصلاة 16

37 According to S21.3, this was a chapel dedicated to St. George, one located west of the village.
38 Cf. the Life of Stephen of Mar Sabas (17.14), where, after enclosing a certain Abba Martyrius, the assembled fathers “sealed the door with clay and made it fast, leaving him a small window to serve the needs of the body....” Alternatively, perhaps we should read (with S21.3) habbasāhu (“they enclosed him”) for jabbasāhu (“they plastered him in”).
15.2 He accepted their request and bade them to build him an enclosure near the church of the holy St. George. There he secluded himself for a time, consoling and exhorting them, guiding them to the way of God, until he made the people of the village like monks.

His Second Enclosure in Kākhushīā

16.1 [21] It was then that the enemy, the hater of good, saw that Timothy had purified the village of the stains of sin and had adorned them with good deeds and many virtues. He thus went to one of the wives of Timothy's brothers, and cast into her the poison of his curse and kindled in her heart the fire of his evil. As a result, she began to quarrel with the other wives of the brothers, until they all hated one another. Every day they would strike one another without mercy, men against men, women against women, until their blood began to flow. One day, the eye of one of them was put out and on account of this there arose a great quarrel.

16.2 The saint was standing and weeping, forbidding them [from doing this], but they would not listen to him. He had thus to throw himself from his enclosure. At this they felt shame in his presence and calmed down; the saint also sat down for a bit. He then arose and entered the chapel of the holy St. Dometius. They got up and went after him. They found him, and he was weeping and crying, and to him they said: "Our brother, you should have mercy on us and receive our request. You should grant our request and not sadden us." He replied: "I have no option but to separate myself from you."

16.3 The people of the village, young and old, gathered together. They began to cry and beseech him, saying: "Don't sadden us by separating yourself [from us]. Rather, stay near to your house, your inheritance from your parents. If you wish to return to your place, do so; if not, we shall build for you an enclosure beside the holy St. George." When they persisted in their request, he agreed with them in this, and they built for him an enclosure. The priests and people of the village gathered. They prayed for him and then plastered him in, completing the ceremony as is customary for recluses. Each of them then went away to his own place.

He Receives His First Disciples

17.1 [22] From that day, by the prayers of the saint, love among the brothers and their wives returned and it was greater than it had been before, while the devil and his armies were vilified. As for the saint, he devoted himself to

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35 For this enclosure, which was likely located atop a pillar, see the note to P34.2.
والشهر الدائم وتعذيب الجسم. فشاع خبره في سائر البلدان وكانوا يأتونه ويسجدون له.

وينكركون منه وليس النصارى فقط إلا والمسلمين وسائر الأمم.

17.2 فاما هولالي الصبيين الذين كانوا معه في الكتاب وربما معه في كفر زوما،

دنايل ومخايل، وما سمعوا أنه قد أعطي موهة من الله وان قد ظهرت على يديه عجاب، قصدوا وتبكروا منه، فضلوا عليهم وصاروا له تلاميذه.

18.1 [23] إنه آتاه رجل مسلم من أهل البلدة وكان القديس قد عرف بالروح ان ذلك الرجل ينزي في منارة من أهل القرية. فقال له القديس شبيهاً يلقب بفضله وخيروريته: "يا ابني، انتهى عن الزنا مع تلك المرأة". وبدأ يعظه بكلام روحاني.

فجحد وبدأ بلعن نفسه أن ليس يعرفها. فترك القديس عتابه واصفه إلى بئته.

18.2 ففي بعض الليلات ركب الشقي فسه وصار بريد الامرأة بالليل منجل فزعه من القديس لا يسمع بمجبه. فلما وصل إلى الوادي الذي غربي حبس القديس، فضره ملاك الزب تلك فأبيس الرجل وفرسه وصار مثل الحجر البابي.

فعلم مختارا الله بما حل به فصاح بتلميذه وقال لهم: "اخرو فكاتوني بهذا الرجل المسلم الشقي الذي هو في النهر".

18.3 فخرجوا إليه وجدوه راكب فسه وهو مثل الحجر والنفر لا يطيع التحرير به من وضعه، فكلموه فلم يجيبهم. فعادوا إلى القديس فعرفوه ذلك، فأخذ آنا فيه ما وصل عليه وارمهم أن يذهبوا النفر منه. فصوعوا كما امهم فتوته مشا الفرس فقادوه واتوا إلى القديس فامهم أن يجدرونه. فتقدموا إليه وجدوه مثل العود البابي فحملوه ووضعوه قدام القديس. فأخذ ما أيضاً "...

two folios are lacking
fasting and prayer, to continuous vigil, and to the mortification of the flesh. His fame spread to all the villages and they used to come to him, prostrating themselves to him and receiving his blessing — not just Christians, but also Muslims and all other religious communities.

17.2 As for those two youths who were with him in school and were raised with him in Kafr Zūmā, Daniel and Michael, when they heard that he had been given a gift from God and that miracles had appeared at his hands, they came to him and received his blessing. He prayed for them and they became his disciples.

A Muslim’s Sins

18.1 [23] Once, there came to Timothy a Muslim from among the people of the village. By the Spirit the saint knew that this man was fornicating with one of the women of the village. The saint thus said to him, in a manner appropriate to his [own] virtue and goodness: “My son, cease from fornication with that woman.” He then began to exhort him with spiritual words. The Muslim, however, denied [everything] and began to curse himself, [saying] that he did not know the woman in question. As a result, the saint gave up his attempt at rebuking him and let him return to his house.

18.2 One night the miserable wretch was riding his horse, making his way to the aforementioned woman by night for fear that the saint might hear of his coming. When he reached the wadi to the west of the saint’s enclosure, the angel of the Lord there struck him and dried up the man and his horse. He became like a dry rock. God’s chosen one knew what had befallen him. He cried out to his disciples and said to them: “Go and bring me this man, the wretched Muslim, the one in the river.”

18.3 They went out to him and found him riding his horse. He was like a rock and his horse could not move with him from the spot where they were: they spoke to him, but he did not answer. They returned to the saint and told him about this, and he took a bucket of water and prayed over it. He then commanded them to anoint the horse with it. They did as they were told, and immediately the horse began walking. They led him and brought [him] to the saint who ordered them to get him down. They came to him and found him to be like a dry stick. They thus carried him and placed him in front of the saint. Again he took water ...  

Two Deceitful Disciples

19.3 [24] ... he would disclose their faults. They thus put the dinars and dirhems back in the bags and replaced the seals. They found the saint prostrate from the intensity of his labors and vigils. They set up the ladder.

39 As pointed out in the Introduction, this passage seems to presuppose an account similar to that found in S, where Timothy’s youthful adventures are narrated more fully (S3.1–3).
40 As explained in the Introduction, two folios are here lacking. The end of this miracle and the beginning of the next are missing.
20.1 [25] [25] [25] 

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بسبب غلة، لان الدير كان قد فرغت غله، فدخلا منزل الرجل. قدم لهما مابدة. وخرج لحاجة عرضت له. وكانت امرأته تخبز فوضعت الطبيخ على المائدة ووجدت لتهجيب الحز، فاكلا الطبيخ قبل ان ترجع. فوضعت الحز على المائدة ووقفت متعلبة منهم وقالت لهم: {

ایا اباهائي، ما هذا رسم الهدى.} فجعلها يضحكان بغير حبا.

20.2 فلما عادوا الى القديس، انتهروا وقال لهما: {

ایا جاهلينا وعديمي العقل.} وعندما ذكروا لله، هكذا عاهدها المسيح، حين لستما هذا الاسكيم المقدس، انكما لا تخالتا العلماء بالرغبة والصحة والمراة والشرة، او ما سمعنا قول بولص الرسول إذ يقول: {

اذا سرمت مع العلماء [...].} فتحظوا بكل طاقتما من التشبيه بهم في المراة والصحة، حتى يسج اسم الله من اجلكما. لا يجد على اسمه بسبكما وتصرون لهم عرفة؟ ويلكما من دينونة الله. بسبكما كم دموعاً اهملت عنياً وكم حزناً حزنت؟ فلما رأوا انا لم يخفنا عنه ما صنعا، تخوفوا عظيماً وطرحوا نفسهم على الأرض واستندوا بخطاياهم وقالا: {

ااغفر لنا، يا قديس الله، فما نعود الى مثل هذا}. عند ذلك طلب من الله ان يغفر لهما وصلى عليهما.

21.1 [26] [26] [26] 

وفي بعض الأيام مضا واحد من تلاميذه الى اقليم زمرننا فاضله

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إنسان مومن وآكره وجهبا بشرين نبيذ. وكانت لذلك الرجل بنى حشا. فلما راما ذلك الاح، دخل فيه الشيطان وجعل بكلمها بكلام الردا والاسترخا. فاطعته الى ما اراد منها.
climbed up to him, and gave him everything that they had. God's chosen one took out that very dinar along with the dirhems and handed them over to the disciple. He then said to them: "My sons, it is better [this way] than that you take something by theft, for you would be judged for it like the disciple of Elisha"\textsuperscript{41}. He then came to them and commanded that they not return to the likes of that sin and that they guard their souls from evil habits. They and all the brethren profited by this and did not return to the likes of that sin.

Two Gluttonous Disciples

20.1 [25] Again, Timothy sent two of his disciples to a certain believer, one of the people of al-D.q.s. This was because the monastery had run out of grain. They entered the man's house. He set out the table for them and left on account of a certain need that came up. His wife was baking. She placed the food on the table and returned to get the bread. The two ate the food before she could return. She placed the bread on the table and stood there in amazement at them. She said to them: "Fathers, this is not how monks should behave." As for the disciples, they began to laugh shamelessly.

20.2 When they returned to the saint, he scolded them, saying: "You fools. mindless sots, strangers from God, when you put on this holy habit, you promised Christ that you would not mix with the worldly with covetousness. laughter, mirth and evil. Or have you not heard the words of Paul the apostle: When you keep company with the worldly [...]?\textsuperscript{42} Thus, with all your effort, you should keep yourselves from imitating them in buffoonery and laughter. that the name of the Lord might be praised because of you and that his name not be blasphemed because of you, with the result that you become a stumbling block for them. Woe to you for the judgment of God! Because of you. how many tears have my eyes cried and how sad have I been?" When they saw that what they had done was not hidden from him, they were greatly afraid and threw themselves on the ground, confessing their sins and saying: "Saint of God, forgive us. We shall not do anything like this again." At this he asked God to forgive them, and he prayed for them.

A Disciple and His Sexual Sin

21.1 [26] One day, one of Timothy's disciples went to the region (κλίματα) of Z.m.r.y.nā. He was received as a guest by a certain believer who showed him great honor. They sat together drinking wine. As for that man, he had a beautiful daughter. When that brother saw her, the devil entered him and he began to speak to her with evil words and laxity. And she consented to what he wanted from her.

\textsuperscript{41} Gehazi, the servant of Elisha. See II Kings 5.15–27.

\textsuperscript{42} Cf. Col 4.5 and I Thess 4.12. Grammar and sense, and the parallel in S. seem to require that a lacuna be posited.
21.2 حملًا على بها وحتمًا على فعل الهمة، سمعًا كالهذا صوت
القديس يقول: "أه على الشيطان الذي افسد عزرتكم. نسبت، يا ابنى،
معاهدتك لربك انك تتعد من الخطايا؟" فعندما سمع هذا الصوت، فزعًا
شديداً وخبز الآخ. وأنه، لما عاد إلى النير، فتح القديس الطاقة الذي له وصاح
بسلام فده و قال لهم: "أخرجوا هذا الجاهل من بينكم". حينئذ وقمع المسكين على
وجهه على الأرض وقال: "نعم، يا قدیس الله، قد أخطيت. اغفر لي، يا ابناه".
فقال له: "يا وقح، هذه هي مؤلفتك للمسيح وقت رهبانك؟ ما علم ان
الراهب كمثل الشاربيهم؟ فذا وقعت مثل هذه الخطيئة، صار مثل الشيطان الذي
اطاعه. الراهب يريد يكون عيناً كله بالتحفظ والتخوف من الدينونة ويكون مقابله
كل حين، لأنه يجب عليه يكون ضر لأخرين. انت صرت عثرا وظلمة لغيرك
وخراب لنفسك"، وهو مطروحًا بين يديه بيكي. فبعد كل طلب صلي عليه وامره
بالقيام.

21.3 وإن هذا الراهب عليه الشيطان حتى انه خالف وصية القديس وأكثر
اختلاطه مع العلمانيين والتحدث مع النساء. فلما رأى القديس قد رفض بوصايته
واعدل عن طريق الرب وعن الطاعة له، دعاه إليه وقال له: " حين لم استطع أن
ارك بشر وانا جاً، فمن بعد انعقالي من العالم اسل المسيح ان يرسل عليك الجذام
يفسد جسدك، حتى يصيرع عبارة من عثر بك، حتى تعرف كيف تتوب وتبكي على
خلاص نفسك". فلما تنبى القديس، للوقت حل به ما تنبى عليه المغبوط. حينئذ
تاد توبة حسنة إلى حين وفاته.

22.1 [27] كان ابنا رجل غني ساكنا في الدقاس وانه جا إلى قريه يقال لها
بصيدون ودخل على امرأة واختا معها وحبلت وولدت ابنى. وكان له امرأة وأولاد.
فعلم به القديس ولعبه. فلما سيح مع الرجل ان القديس قد لعنه، جا إليه وطرح
نفسه بين يديه وقال: "يا قدیس الله، حقاً، لقد اخطيت فاغفر لي فيكيني

46 The meaning is probably that his sin is sufficient punishment and that the saint ought not make it worse for him by cursing him.
21.2 When he got her alone and they agreed to commit the sin, both of them heard the voice of the saint. It said: "Woe to the devil who has destroyed the virginity of you two! My son, have you forgotten your promise to your Lord, that you would keep yourself from sin?" On hearing this voice, they were greatly afraid and the brother felt shame. When the brother returned to the monastery, the saint opened his window and cried out to his disciples, saying: "Cast this fool from your midst." The miserable wretch then fell on his face on the ground and said: "Yes, saint of God, I've sinned! Forgive me, father!" He replied: "You shameless man, is this the agreement you made with Christ when you became a monk? Don't you know that the monk is like the Cherubim? When he commits such a sin, he becomes like the devil whom he has obeyed. The monk wishes to be wholly eyes\(^{43}\), mindful of himself and fearful of the judgment, and be in its\(^{44}\) presence at all times, for he must be a light for others. You, however, have become a stumbling stone and darkness for others, as well as a cause of ruin for yourself." [While Timothy was saying this], the brother lay prostrate on the ground in front of him and was weeping. After all his requests, Timothy prayed for him and ordered him to stand.

21.3 As for this monk, the devil conquered him, with the result that he disobeyed the command of the saint and spent even more time with the worldly and in discourse with women. When the saint saw that he refused to accept his commands and had departed from the way of the Lord and from obedience to him, he summoned him and said: "Since\(^{45}\) I cannot bear to see you in distress while I'm alive, after my departure from the world I'll ask Christ to inflict you with leprosy to destroy your body, so that he might make you an example to those who come upon you, [and] so that you might learn how to repent and weep for the salvation of your soul." When the saint passed away, there immediately befall the brother what the blessed one had prophesied about him. He then repented earnestly until the time of his death.

*A Rich Man's Adultery*

22.1 [27] Again, there was a rich man who lived in al-D.q.s. He came to a village called B.s.y.din. There he went to see a woman and with her sinned. She conceived and bore him a son. The man, however, already had a wife and children. The saint knew what had happened and cursed the man. When the man realized that the saint had cursed him, he came to him and threw himself down in his presence, saying: "Saint of God, truly I've sinned! Forgive me! My sin is enough for me!"\(^{46}\) He did not cease to weep and implore

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\(^{43}\) Like the Cherubim.

\(^{44}\) Notwithstanding the lack of concord, the antecedent of the masculine pronoun would seem to be *al-dayninaḥ* ("the judgment").

\(^{45}\) For this use of *hinā*, see Blau, GCA, III, 581b–c, as well as the parallel below at P37.1.
فأخذه هولايك الرجال ودخل إلى البطريرك بانتاكية وافق له بخطية وعرفه ما جرى من القديس عليه وكيف سألوه هولايك القوم وأنه لم يجيبهم. فكتب لهم البطريرك كتابًا يسأله أن يرحل ويعفر له ويقول في كتابه: «أنا أسل قدسك، أنا الاب، إن ترحم هذى المسكون وهذه حاجتي الليك ومن جهة الله». فلما قرى كتابه القديس، بكى وقال: «يا رب، ارحم، هذى نحن نريط ونحل فيما ارى أنا نبطل ناموس الله». ثم قال لهم: «أخروني سبعة أيام وارفعوا الي». فاقاموا سبعة أيام وعادوا إليه وفما هم قام عندنا وذا رسل قد وافق يقول ان امرأة ذاك الرجل قد ماتت. فشكر القديس وسبيح الله الذي يحب خلاص البشر ولم يترك ان يكون لرجل امرأتين في بيت.

وكان لذلك الرجل ابن حسن بهي المنظر فخرج يوماً إلى الحقل يحرث. فخرج في السلكة حيبة صغيرة فقتله. فلقلقت سقط على الأرض وهو يزيد وصيح. فلمعوا أهله ان بلغتهم القديس لابي تسلعت عليه الحياة وهي الشيطان. فجمع ابنه إقوم وحمله وطلع إلى القديس ففرحه بين يديه وسأله ان يرحمه ويصلي عليه. فرحته وقام وسط يده إلى السماء وقال: «يا بسعى المسيح، انت الذي غربت لي في البحر، انت، يا رب، ارحم عبدك هذا واصرف عنه جميع قوات العدو». فمن ساعته خرج ذلك الشيطان وبري العلام فعادوا وهم يسبحون الله.

[28] كان أيضاً رجل من أهل انتاكية وكان رجل مومن يخفف الله كثيراً وكان كثير الحسنات والصدقات يفتقد الراحل والابنام. فلما قرب يوم وفاته وكان القديس قاباً يكلم تلاميذه، إذ خطف عليه وثني ساهياً حنباً طويلاً. فلما رأى ذلك التلاميذ، فعوا فزاً شديداً فطرموا نفوسهم بين يديه وقالوا له: «حقاً، اننا ما نقوم من الأرض أو نعرفنا ما رايتنا».

ut vid. P P للارض P P دلوقت P ناموس الله P Abl. 123r P P P P
him. He had also brought with him some people who asked the blessed one [to forgive him]. Timothy, however, did not accede to their request, nor did he forgive the man.

22.2 The rich man then took those men and went to see the patriarch in Antioch. He confessed his sin to him. He then told him what had come upon him from the saint and how these people had asked the saint [to forgive him] and that Timothy had not acceded to their request. The patriarch wrote a letter for them, asking Timothy to release the man and forgive him. In his letter he said: "Father, I ask your holy self to have mercy on this miserable wretch. This request to you is both mine and from God." When the saint read his letter, he wept and said: "Lord have mercy! Behold, we bind and we release, and in my opinion, we nullify the law of God." He then said to them: "Give me a period of seven days and then return to me." They waited seven days and then returned to him. And while they were standing with him, suddenly a messenger came, saying that that man's wife had died. The saint gave thanks and praise to God who desires the salvation of people and did not allow a man to have two wives in his family.

22.3 That man had a handsome son who was beautiful of appearance. One day he went out to the field to plow. A small snake was turned up by the plowshare, and he killed it. He immediately fell on the ground, foaming at the mouth and shouting. His family knew, however, that it was only because of the curse of the saint against his father that the snake (that is, the devil) was able to have power over him. His father then gathered together some people and carried his son up to the saint. He threw him down in his presence, asking that he have mercy and pray for him. Timothy had mercy. He arose and stretched out his hands to heaven, saying: "Jesus Christ, you who drowned Legion in the sea, you, my Lord, have mercy on this your servant, take from him all the powers of the enemy." That devil immediately left and the youth was cured. They returned home praising God.

The Passing of a Righteous Antiochene

23.1 Again, there was an Antiochene, a believer who feared God greatly and did many good deeds, who gave many alms and visited the widows and orphans. The day of his death drew near. At this time, the saint was standing and speaking with his disciples. Suddenly, his mind was seized and he remained rapt for a long time. When the disciples saw this, they were greatly afraid and threw themselves down in front of him, saying: "Truly, we'll not rise from the ground until you tell us what you've seen."

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47 S27.2 specifies that it is a question here of the patriarch Theodoret.


49 The antecedent would appear to be the snake, though concord is lacking. Cf. the parallel at S27.3, where the antecedent is clearly the snake.

50 Mk 5.1–13.
23.2 فقرر بذلك، ولموضع مسلمهم له وحصته لهم قال لهم: "يا اخوتي،
ذلك الرجل المزمن الذي كانت حسناته مشهورةً بمدينة إسطنبول، ونواحيها قد أرسل
الله ملاكين يقبضون روجه ويقودوها بين يديه ومعها أعماله الحسنة ليجازيه عن
أعماله ـ جهارة وبراعة翻开 الطبيعة قد فتحت الي هاها». فعبرا من سابق علمه
وانتوا الساعة فوقدها الأمر كما قال فسبحوا الله الذي اعطاكم عهده مثل هذه
النعمة.

24.1 أيضاً كان للقديس ابن اخ طفل صغير فقد ذفت امه انا زنت به.
فأتبع يوم من الأيام انها حضرت مع جماعة اهل القرية عند القديس وهي حاملة
الطفل. فقال لها القديس: "ارفعي الي الصبي في الزنيل"، وانها فعلت كما أمرها.
فأخذه وحمله على «...» واخرجه خارج الطاقة بحضيض الجسم.
ثم رفع عليه ونظر الى السما وقال: "يا رنا ولا أهنا يسوع المسيح، انت
تعرف الخفافيش ومكتوماتها وما في القلب، يا رب، ان يكون هذا الطفل من زنا،
مع سقوطه على الأرض يخرج نفسه من جسده؛ وان كذبنا» امه مظلمة، فيقوم
على الأرض قايماً على رجليه». وانه خلاته نازل كمثل «...»

two folios are lacking

25.3 [31] «... هو يصلي ولذلك ما يجاوبك». حينئذ انتصب قايماً بقابا
النهار والليل يصيح حتى يسمعه المغبوط، حتى ساح الذئب ثلة أصوات وهو ينظر
الي الحبس. وإذا الطيار قد دخل في الحبس كمثل الدفعة الأول، وما نظر اليه،
اراد يتكلم فيلم يستطيع، لانه انعقد لسانه أكثر من الدفعة الأولى وقد صرح معه ان
الله قد منعه من الكلام. فاسكت حذره وفرط قوعاً شديداً، فوقف الطيار ساعة ثم خرج
وغراب عنه.

25.4 ووقته انتقل لسانه وصاح الى القديس. فاجابه: «من انت وما
جاجدك؟»، فمن فزعه جعل يبكي ويقول: "يا قديس الله، قد رايت في هذه الليلة
عن اعماله [ عن أعماله ـ Jحسناته مشهورة ـ Jحسناته مشهورة 2
الطفال 1 2 P
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23.2 The saint was grieved at this. Because of their request and his own love for them, however, he said to them: "My brethren, that believing man whose good deeds are well known in and around Antioch — God sent his angels to take his soul and bring it into his presence. [not only his soul, but] also his good deeds, that he might publicly reward him for his deeds — and behold, the scent of perfume has been diffused even to here." They wondered at his foreknowledge and noted the hour, and they found that it had happened just as he had said. They thus gave glory to God who gave such a gift to his servant.

His Sister-in-law Is Accused of Adultery

24.1 [29] Again, the saint had a nephew, a small child, whose mother had been falsely accused of adultery. It happened one day that she and all the people of the village were present with the saint, and she was carrying the child. The saint said to her: "Send the child up to me in a basket." She did as he ordered. He took the child and carried him on <...>51. And in the presence of the crowd he held him outside his window.

24.2 He then lifted his hands and looked to heaven, saying: "Our Lord and God Jesus Christ, you who know secrets and what they conceal and what is in hearts, my Lord, if this child was begotten of adultery, let his soul leave his body when he falls on the ground; and if his mother has been falsely accused, let him land on his feet." He let the child fall — like <...>52

The Conversion of a Muslim

25.3 [31] <...> and he's praying. That's why he doesn't answer you." The Muslim stood there all that day and night, shouting that the blessed one might hear him. He continued doing this until the cock crowed three times, and all the while he was looking at the enclosure. Suddenly, the bird entered the enclosure, just as it had done the first time. As soon as he saw it, the Muslim wished to speak, but was not able, for his tongue was bound even more than it had been the first time. It was then that he realized that God was preventing him from speaking. As a result, his fear grew more intense and he was greatly afraid. The bird stayed inside for a moment and then left, disappearing from sight.

25.4 His tongue was immediately loosened and he cried out to the saint, who answered him: "Who are you and what do you need?" Because he was

51 Damage to the ms. has obliterated most of the word following 'ala, excepting its first character, which may possibly be a ya'. The parallel at S29.1 reads: "The saint took him, and holding onto his upper arms he put him outside the enclosure's window."

52 As explained in the Introduction, two folios are here lacking. Missing are the end of the present miracle, all of the next (on how Timothy brings an end to a drought), and the beginning of the following miracle.
العلاقة لم ارى مثلهما. فقال له: (وماذاك رأيت؟) فقال: (رآيت طيراً احمر ما يكون من الطيور كبيرة كفأة رجل. وكان واقفاً في الكوة وحمراً نار ينثر من جناحيه. وهمت دفعات أصبح البلك ولم أقدر. ولا أدرى كيف دخل وحمل شيء وخرج. لا أدرى ما هو. ومع خروجه انطلق لسانى ومكنت اصبح البلك وانت ما تجيئى. وبعد قليل عاد الطير دخل واقام ساعة. وانا اهم بالكلام فلا اقدر. كما اصابني الدفعة الأولى. ثم انه خرج وغاب وانطلق لسانى.

25.5 فقال له القدس: (هذا من اختيار الروح القدس ان توربك بعينك وترفع

الغطاء عن قلبك القاسي المشتك بابنة الحبوب الذي ارسله خلاص العالم وهو

عرف انك كنت باغضاً له) وهو الآن قد كشف لك السر الذي كان في قلبك له.

فاما انك فكنت في حبل الكلام الذي داخل من انطاكية. ان كان رجل من

الشيخ قد بلغ منزل التامين وكانت قد تمررت ثيابه فطلب من الله فانتى على

جسده شعر وجلبه به وصار طعامه روحانيا.

25.6 واما قربت وفاته وانتقاله من هذا العالم. طلب من الله ان يحضر

عند الاكرنسدر والطوبان الذي باسبقا واذا المسكن. قضا الله شهوته واحضراها,

كما قال على فم نابود النبي: ان الربيع صنف مشبة الذين يخفرون ويجب

مستهم. فاما الطير الذي رأيته. فان الله [...] (حين كنت تصوت بي، عند

ذلك السحاب كنت). فلما سمع المسلم من القديس هذا الكلام وعرف انه

حق. وزال ما كان في قلبه لوقت من الشك وعلم ان المسيح هو الله وابن

الله. وصل عليه وانصرف وهو مقر بالمسيح معتراً به وانه ليس دين الا دين

النصاري.

26.1 [32] وبعد مدة قال القديس لتلاميذه: (يا اولادي. اريد احبس نفسى

سبعة أيام ولا أكلم أحد الى سبعة ايام). فقالوا له: (كما بأمر قدسك).

26.2 وقد كان قبل ذلك بشهرين قصد واحد من الرهبان للقدس وتبنا منه

وكان راهب فاضل مهاجم. وايضًا تبرك من الطوبان الاكرنسدر ومن الطوبان الذي

55 Grammar and sense require the positing of a lacuna here. Probably no more than a short phrase is lacking. S reads: "As for the bird you saw, it is the angel of God in the form of a
bird possessed of wings."
afraid, the Muslim began to weep, saying: "Saint of God, this night I’ve seen a wonder, the likes of which I’ve never seen before." The saint said to him: "What have you seen?" He replied: "I’ve seen the most beautiful of birds. It was big like a man. It stood in your window with live coals being strewn from its wings. A number of times I tried to shout to you but wasn’t able. I don’t know how, but it entered and picked something up and then left. I don’t know what this something was. When it left my tongue was loosened and I stood there crying out to you, but you didn’t answer me. After a while the bird returned. It entered and remained for a moment. I tried to speak but wasn’t able, just like the first time. It then left and disappeared, at which point my tongue was loosened."

25.5 The saint said to him: "The Holy Spirit chose this to happen, that he show [this] to your very own eyes and lift the cover from your hard heart, which entertains these doubts about his beloved Son, whom [God] sent for the salvation of the world. He knows that you hated him and he has now revealed to you the secret that was in your heart toward him. As for me, I was on Jabal al-Lukkām, which is inside Antioch, for one of the elders had reached the level of the perfect. After his clothes became worn out, he besought God, who made hair grow on his body and covered him with it and made his food spiritual.

25.6 "When his death and departure from this world drew close, he asked God to let him be present with Alexander, as well as the blessed one who is in Bābisqā and my own poor self. God granted his desire and brought us here, even as he said through the mouth of the prophet David: The Lord does the will of those who fear him and answers their request. As for the bird that you saw, God [...]55. When you were crying out to me, I was with that wandering solitary." When the Muslim heard these words from the saint and realized that they were true, the doubt in his heart immediately ceased and he knew that Christ is God and Son of God. After the saint prayed for him, he departed, confessing and acknowledging Christ and that there is no religion other than the religion of the Christians.

A Marvelous Journey to Mt. Sinai

26.1 [32] After a while the saint said to his disciples: "My children, I want to seclude myself for seven days and not speak with anyone until the seventh day." They said to him: "As your holy self commands."

26.2 Two months before this, one of the monks had come to the saint and received his blessing. He was a virtuous and devout monk. He also received

53 Further details on Alexander and the anonymous of Bābisqā are given in P26. It should be noted that S consistently calls the first of these figures not "Alexander," but the one "who is in Alexander." See S31.6 and S32, as well as the Gazetteer.

54 Ps 145.19.
في بابسقا. وقال: "صلوا علي، يا إبني، فقد نويت أسير إلى بيت المقدس ومنها إلى طور سيناء".

26.3 ونزل راجعاً ففتحه طيمانيوس ومعه الطوبيان الأسكندرس والطوبيان الذي بابسقا. فلما راحم، عرفهم واردان أن يتقدمهم فلم يقدر ولا قادر يتبركٌ منهم. عند ذلك امر الستين القديس الأسكندرس أن يتقدم ويقدم قداس؛ فتقدم وقدم. وله خرجوا، تحقق ذلك الآخ أمره وحجزت نفسه وقال: "فمثلك قد صار في العالم اذ تركونا هالؤلاء مواضعهم وجوا إلى ها هنا". وقال وهو يكيه: "ويلي هذه بلاد يذكر هولا القديسين الذين هم مصابيح مضية". وانه من حزنه نام في الجبل فلم ينتبه إلى الليل. فقمن وتم قانونه ونام.

26.4 فلما أصبح، أوري له ان يقيم هناك. وفي الساعة الثالثة ان تقدمه 3 إلى هيكل النبي موسى ودخلوا وصلا وامر الطوبيان الذي بابسقا ان يتقدم يخدم قداس؛ فتقدم وقدم. فاراد ذلك الآخ ان يتقدم يتبركٌ منهم فلم يقدر حتى ولا كلام قدر يكلهم. فلما تمنوا القداس، خرجوا ومضوا. فقال ذلك الآخ: "يا رب، اكشف لي هذا السر". وجعل في نفسه انه لا ينزل من الجبل حتى يكشف الله له ذلك. فلما حانت الساعة الثالثة، اتوا الاخوة وصلوا وامروا القديس طيمانيوس الان يخدم قداس. فلما تمنوا القداس، خرجوا ومضوا. فقال الآخ: "ان هذا الأمر يفوق عقلي وعقول الأنس".

26.5 وانه دخل وصل في هيكل النبي موسى وقال في صلاته: "الله، انت الذي تتزالت من علٍ قدسك، انك لم تخذ ولا توصف، الى هذا الموضوع المقدس وتزايتك لعبدك موسى رضي الله عنه، وجعلته صفيك وانثر وجهه من نورك وبها تسبيحتك وقبل منك اللالغات المكونة بصباعك المظهرة، انت، يا رب، اكتشف لي، وان كنت غير مستحق ممن هاولا القديسين الذين هم بشبه الطوبيان الذي اوفدهم في بلدي". فحبذ انرذعت نعمه الله عليه ومع صوت يقول له: "اذهب الى بلدك وانت هناك تعرف من هم القديسين الذي رايته".

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129r 26 2P P - بسالة 14 الهور 23 فتى P تفك P P P P P P - P - P - LP_G1922_6_3.jpg
the blessings of the blessed Alexander and the blessed one who is in Bābisqā. He said: "Pray for me, my fathers, for I’ve decided to go to Jerusalem and from there to Mt. Sinai."

26.3 As he was descending [from Mt. Sinai] and beginning his return journey, he was met by Timothy, along with the blessed Alexander and the blessed one who is in Bābisqā. When he saw them, he recognized them and wanted to approach them, but was unable, nor was he able to be blessed by them. It was then that the other two ordered saint Alexander to come and celebrate the Eucharist, which he did. When they had come out\(^{56}\), that brother investigated what he had seen and his soul was sad. He said: "Much distress has come into the world, inasmuch as these men have left their places of habitation and come here." With tears he said: "Woe to the land that has lost these saints, these radiant lights!" Being so sad, he fell asleep on the mountain and did not awaken until it was night. He arose and performed his night office and then went back to sleep.

26.4 When it was morning, it was shown to him that he should stay there. At the third hour, the saints came to the chapel of the prophet Moses: they entered it and prayed. The blessed one who is in Bābisqā was then ordered to come and celebrate the Eucharist, which he did. That brother wanted to come and receive their blessing, but was unable, nor was he even able to speak to them. When they had finished the Eucharist, they came out and departed. That brother said: "My Lord, reveal to me [the meaning of] this mystery." He then resolved not to go down from the mountain until God revealed this to him. [The next day], when the third hour arrived, the brethren came and prayed and then bade saint Timothy to celebrate the Eucharist. When they had finished the Eucharist, they came out and went away. The brother said: "This affair surpasses my mind as well as the minds of all people."

26.5 He entered and prayed in the chapel of the prophet Moses, saying in his prayer: "God, though you cannot be circumscribed or described, you descended from the heights of your holiness to this holy place and showed yourself to your servant Moses, chief of the fathers. You made him your friend and made his face shine with your light and the splendor of your glory, and he received from you the tablets written by your pure fingers. You, my Lord, although I am not worthy, reveal to me the identity of these saints who are in the likeness of the blessed ones whom\(^{57}\) I know in my own land." The grace of God then shone on him and he heard a voice that said: "Go to your own land and there you will learn the identity of the saints whom\(^{58}\) you have seen."

\(^{56}\) That is, from the chapel of Moses (cf. P26.4).

\(^{57}\) Cf. BLAU, GCA, III, 550c–551a.

\(^{58}\) Cf. BLAU, GCA, III, 550c–551a.
26.6 فوقع كلامه في قلبه وعلم أنه من الله ارسله إليه. وصلى ونزل وتبرك من الرهبان. وسار يرقد بلده. وجعل في نفسه أنه لا يدخل قلابته حتى يعرف حقيقة ما سمعه. وانه مضاياً الي القديس الأكسندرس فسلم عليه «وثار» 7 منه وقام فتبسم الطوبان وتهله وجهه وقال له: يا ابني، جبت تسليني عن الذي ابصري في طور سيناء الجبل المقدس. امضي الي القديس الذي في بابسا وهو يعرف الحق.

26.7 فلم يطميق برذ عليه حواب، بل اخذ صلاته وخرج ومضى إلى بابسا. فلما وصل إلى القديس صلى وترك منه، فابتداء القديس وقال له: كيف خلفت ابنا المغوطة الأكسندرس، يا ابني؟ فقال له: جيد هو، يا الاب. وتبني الإخ صانته لما راح وقذ عرف من ابن جا. فقال له القديس: يا ابني لم عناك إلى أنا المسكن ولم يخبرك بالذي ابصريته في طور سيناء؟ ولكن لا تظن أن. حين قدس الأكسندرس اليوم الأول وانا اليوم الثاني الا بامر وليوم الثالث امر القديس طماثيوس وقدس، انه هو 14 اصغرنا، بل هو اخذ الشرطونية قلنا. فوجا صلاته تحمل صلواتنا وترفعها إمام الرب. فامضي اليه وهو يعرفك.

26.8 فسجد له وخرج يريد الى القديس طماثيوس وهو يبيكي الطريق كله. فلما وصل الى الباب 10 الدير، صاح القديس بوحد من الأخوة وقال: «فتح لهذا الاخ المسكن، فقد تعب في طريقه». ففتح له ودخل وصلى وترك منه فامره بالجلوس فجلس. فقال له: إذا لم يكشفوا لك الاحواه عن الذي ابصريته في طور سينا حتى تحوك تجي إلى انا الحقير؟ ولكن من أجل تعبك وعنك ما اخفى عنك شيء. فعلم ان كان واحد من الشيوخ في جبل اللوكام. كانت اعماله حسنة. ومنجال فضائله وتعبه، لما علم ان قد دنا وقت وفاته، طلب من الله يجني جسده انا الطوبان 12 الأكسندرس والقديس الذي في بابسا. وان الله، جبته قدرته، ارسل ملايكته وجمعونا من مواضعنا الى عند القديس. فحضارنا وفاته وجنزاه ودفناه. واتفق رابنا ان نمضي الى البيت المقدس ومنها الى طور سينا. فقمنا وصلينا وطلبا من الله وانا حملنا إلى مواضعنا.

26.9 فادعا كل واحد منا بتلامهذه وقال لهم: يا بنى، لا تتركون أحد يصوت في اليوم سبعة أيام. وحملنا ونحن هم الذين رايننا في طور سينا؛ قدس كل
26.6 These words touched his heart and he knew that they were from God who had sent them to him. He prayed and descended to be blessed by the monks. He then returned to his own land, and he resolved in his heart not to enter his cell until he found out the truth of what he had heard. He went to saint Alexander and greeted him. After being blessed by him, he arose. The blessed one smiled and with a radiant face said: “My son, you’ve come to ask me about what you saw on Mt. Sinai, the holy mountain. Go to the saint who is in Bābisqā. He’ll inform you of the truth.”

26.7 The monk was unable to give him a reply. He simply received his prayers and left, and went to Bābisqā. When he reached the saint and had prayed and had received his blessing, the saint spoke first: “My son, how was our father, the blessed Alexander, when you left him?” He replied: “He was fine, father.” The brother had said not a word when he first saw him, and yet the saint knew whence he had come. The saint then said to him: “My son, why did he put you to the trouble of coming to my wretched self, while not himself telling you what you’d seen on Mt. Sinai? Be that as it may, don’t think that when Alexander was ordered to celebrate the Eucharist on the first day and I on the second day, while saint Timothy was ordered to do it on the third day — don’t think, I say, that he is less than us: indeed, he received ordination before us. The power of his prayer carries our prayers and raises them up before the Lord. Thus, go to him and he will tell you.”

26.8 The brother prostrated himself to him, left, and made his way to saint Timothy, weeping the whole way. When he reached the gate of the monastery, the saint cried out to one of the brethren: “Open up for this poor brother, for he has had to labor much on the way here.” The gate was opened for him and he entered. He prayed and received the blessing of the saint who then bade him sit, which he did. The saint then said to him: “Why did the brethren not reveal to you what you saw on Mt. Sinai, but put you to the trouble of coming to me, wretch that I am? Nonetheless, because of your toil and trouble I’ll not hide anything from you. Know that there was an elder on Jabal al-Lukkām. His deeds were good. Because of his virtues and labors, when he realized that the time of his death was close, he asked God that his funeral be performed by myself, as well as by the blessed Alexander and the saint who is in Bābisqā. God, whose power is exalted, sent his angels and gathered us from the places where we were into the presence of the saint. We attended his death. We then performed his funeral and buried him. It then happened that we thought it good to go to Jerusalem and from there to Mt. Sinai. We thus stood and prayed, beseeching God, who bore us to our places of habitation.

26.9 “Each of us then called his disciples and said: My sons, for seven days don’t let anyone call out to me. God then bore us away again. And it was we that you saw on Mt. Sinai. Each of us celebrated the Eucha-
وأحد منا يوم وطمنا المواضع المقدسة في بيت المقدس والديارات وتركنا من
القديسين الذين هناك. ثم حملنا كل واحد منا إلى موضعه. وان فقد عرفتك
وما أحب أن تعلم بهذا احده. فتبارك منه ذلك الاح وخرج يكز وينادي بالناس بما
عاين وسمع وشاع هذا الخبر في كل البلدان.

27.1 [33] وبعد هذا خرج ثاودوريطس بطريرك مدينة انطاكية يريد يترك من
القديس لما كان يسمع عنه من فضيلته ومار وهو في مراكب حسنة مزينة وهو لابساً
ثياب فريعة ما لم يلبسه التلاميذ رسال المسيح. فلما صلى وتبرك منه، جلس وتحدثا
طويلً. فقال للقديس البطريرك الطوبان: «يا أبي، انا اسلك، اي وقت كانت لك
حاجة، صغيرة كانت ام كبيرة، فتسيلي بها، لاني كثيراً احبك». فقال له مختار
الله: «انا اسلك واطلب من قدسيك ان تطول روحك علي حتى اعرفك ما قد
انكشف لي عنك، وذاك اتى الله كيف يكون قوله لهذا الركوب والزينة
التي انت فيها فاوراني الرسلم وكل من خدمه بالمسكنة فرائهم كلهم متوجين باكاليل
انحد وانت من بينهم بلباس حقير وان منظرك منظر رجل هندي.

27.2 فحزنت لذلك حزناً شديداً. وللهذا السبب أنا اسلك واطلب من قدسيك
ان تسلك في اثرهم ولا تعدل عن طرقيهم. فيكون اهتمامك باليةما والأرام وارحم
الغبا واهل الحاجة ويكون فكرك في كل حين بافتقادك الدبارة والكنايس لترب ملك
السم وا الحياة »...

one folio is lacking

27.5 « هذه الشدة التي انا فيها. فقال له: «هذا تخطف وتصل
وقف قدام الخليفة وقد اشت غضبه حتى ان يأمر بقتلك. وان كان المسلم، ان
يكن لي دالة عند المسيح، فلست افداك حتى تخلص. فلا تخاف ومعده
وتهديده فالله ما يرضي عينك ويار لك بجهاز كثيرة جزيلة فلا تأخذ منها شيء بل
سله ان يخفف عن التصاري نقل الخراج ويجريهم على رسومهم ويعطيهم سجلاً

60 While Muslim jurists in the Abbasid period often forbade Christians from building new
churches or repairing old ones, such indemnities seem to have been enforced only sporadi-
cally. See Fattal, Le statut légal des non-musulmans, 175–78.
rist one day. And we visited the holy places in Jerusalem, as well as the monasteries, and were blessed by the saints who were there. He then bore each of us away to his place of habitation. Now then, I’ve told you [everything], but I don’t want you to tell anyone about this.” That brother then received his blessing and left, proclaiming and announcing to the people what he had seen and heard. As a result, news of this spread to all lands.

*Theodoret the Patriarch of Antioch*

27.1 [33] After this, Theodoret the patriarch of Antioch left [the city] and made his way to the saint in order to be blessed by him, for he had heard of his virtue. The patriarch traveled in beautifully adorned carriages and was wearing fine clothes such as were not worn by the disciples, the apostles of Christ. When he had prayed and been blessed by the saint, the two of them sat and talked for a long while. The blessed patriarch said to the saint: “Father, I ask you — whenever you’ve some need, be it great or small, ask me about it, for I love you greatly.” God’s chosen one replied: “I ask and beseech your holy self to bear with me that I might recount to you what’s been revealed to me about you. I asked God how he receives this riding and the finery that you’re in, and he showed me the apostles and all who have served him in poverty. I saw all of them wearing crowns of glory, while you stood in their midst wearing lowly clothes and possessed of a face like that of a man from India.

27.2 “On account of this I was greatly saddened. For this reason, I ask and beseech your holy self, that you walk in their footsteps and not stray from their paths. Take care of the orphans and widows. Have mercy on strangers and the destitute. At all times let your thought be for the visitation of the monasteries and the churches. This way you will inherit the kingdom of heaven and life <...>\(^{59}\)

27.5 <...> this distress in which I now am.” He replied: “Behold, you will be seized and come and stand in the presence of the caliph, who has become so angry that he will order you to be killed. Now then, as for my wretched self, if I have any freedom of access with Christ, I’ll not be separated from you until you’re rescued. Don’t be afraid of his threats or attempts to intimidate you, for he’ll come to be pleased with you and order that you be given many ample rewards. But don’t take any of them. Rather, ask him that he lighten the tax burden of the Christians, that he let them manage themselves according to their [own] laws, that he give you a written document concerning the repair and restoration of the churches\(^{60}\), and that the monks not be

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\(^{59}\) As explained in the Introduction, one folio is here lacking. The missing portion recounted the patriarch’s agreement to follow the saint’s advice and then his backsliding, his seizure by horsemen sent by the caliph, and his meeting with the saint before being taken to Baghdad.
بعمارة الكتابة، وعساها وان لا يعارضون الرحبان، وفيما هو يوصيه، دخلوا Dialogue. فقال: «صلي علي، يا ابتدأه، وانظر إلى ما أنا فيه». فتنفذ القدس ويكا.

27.6 في عص خروجهم، طرح الله في قلوبهم الرحمة، بصلوات المغبوط وتنيعوا عليه الحدود وسروا وهو مكرما حتى حضر بحضرة الرشيد فقام بضرب عنقه. فعند ذلك رفع عينيه الى السماء وقال: «يا الاهي، خنح علي وارحمني بصلوات عبد طيمانيوس»، ثم انففت وأدا السيف قد رفع السيف ليضربهُ وجرق هابل المنظر وافق بين يديه بدفع السيف عنه. فقال له الراشد: «أضرب ولا ترحم هذا الظالم الجابر».

27.7 فقال له السيف: «لم أن أضرب، يا مولاتي، وليس النصارى أو لهذا الواقع دونه؟» فقال: «يا وليك، ليس النصارى». فقال: «يا سيدي، ما يركني هذا الواقع دونه، بوضع حنطه عليه، حذفي عمه امر الرجل الواقع دونه».


27.8 فتقدمت اليه بعض جواره التي كانت حظيته، فقالت له: «ايد الله مولانا.» أنت وعدنتي بقضايا حاجة أسلك فيها ولم ان نصف ملكك وكبر، ان اسل جلالك تهب لي هذا الرجل وترضا عنه.» فالتقت الى البطريق وقال له: «تكن الام من عتابة هذه الجامرة، فهي التي اعتقتلك من القتل، وانا امرك تلزم بابا ايا ايا حياتك».

27.9 فقام بابا زمانا بترقب الرحمة من الله بصلالة المغبوط طيمانيوس. وفي بعض الامام في إقامة على الباب عرض لابن الخليفة عليه صعة فورد عليه من ذلك امرًا عظيما. فجمع اطباء مدينة بغداد وسألهم ان يجتندون في بيده. فما منهم واحد وقف على عنته، بل حكموا كلهام عليه بالإموت فانتقلع عند ذلك رجاه منه. وذكر البطريق فاخر حاجزه. فلما دخل على الصبي وإباشر...
accosted." While he was giving him these commands, [the horsemen] entered and seized the patriarch, who said: "Pray for me, father: and pay attention to what happens to me." The saint sighed and wept.

27.6 When they had gone, by the prayers of the blessed one God cast mercy in their hearts and they removed the irons from him. They traveled on their way, treating him honorably until they reached the presence of al-Rashid, who ordered that his head be struck off. At this the patriarch lifted his eyes to heaven and said: "My God, because of your servant Timothy's prayers, have mercy and compassion on me." He then turned around and behold, the executioner had raised his sword to strike him and another man with a frightful visage was standing there and protecting him from the sword. al-Rashid said to him: "Strike! Show no mercy to this unjust and wicked man!" The executioner said to him: "Which one should I strike, my lord, the leader of the Christians or this other one standing beside him?" He said: "Damn you, the leader of the Christians!" He said: "My lord, this other one standing beside him does not let me because he's angry at you." The matter of the other man standing beside him was hidden from the caliph.

27.7 He thus ordered another guard to strike off the patriarch's head. This one took the sword and said: "My lord, which of the two should I strike?" He said: "Strike both!" He then lifted the sword but was unable to strike either one of them. Hārūn said: "This man's a magician!" He then ordered yet another man, one without mercy in his heart, [to strike him], saying: "Cut off his head and don't say another word to me about it." He stretched out his hand to strike him, but it dried up and the sword fell. al-Rashid then stood up with fear and trembling.

27.8 One of his slave girls\textsuperscript{61}, a concubine, then came to him and said: "May God give strength to my lord! You promised me that you would fulfill any request that I might put to you, even if it amounted to half your realm or more\textsuperscript{62}. I ask your exalted self to give this man to me and to find pleasure with him." He then turned to the patriarch and said: "Be now one of the freedmen of this slave girl, for it is she who has freed you from execution. As for me, I order you to attend our door all the days of your life." For a time the patriarch was in charge of his door, but all the while he was waiting for mercy from God through the prayers of the blessed Timothy.

27.9 One day, while he was in charge of the door, there befell the son of the caliph a serious illness and as a result he was in dire straits. The caliph gathered together the doctors of Baghdad and asked them to try to cure him. Not one of them, however, understood the nature of the illness; rather, all decided that he would die. At this his hope for him was cut off. He then remembered the patriarch and ordered that he be brought. When the patriarch

\textsuperscript{61} For the form, see Blau, GCA, I, 199a–b.

\textsuperscript{62} The reading of the ms. is a bit confused at this point. It reads: \textit{mulkika wa-and}, with a stop placed after \textit{mulkika}. Above the line the original scribe has added \textit{akbar}. This he posi-
قال الرشيد: «هل تقدر على شفاه؟» فقال: «يا مولاي، الذي اخرجي من بلدي وكرسي بغير اختياري منه، أسل ان يشفيه». وكان معه بركة دفعها إليه القديس طيمانيسوس وأخرجها ودهنه منها اليوم الأول والثاني. وفي اليوم الثالث بري وقام فرجاً مسروراً. فتعجب الرجل من ذلك وشكر الله. وكل من راه وسمع سبب الله.

وهنوه جميع ريسا دولته وقواده لما عاينوا ابنه قد بري بعد الأباس منه وذلك في اسرع وقت. فقال لهم الرشيد: «افرحوا مع اليوم. فإن ابنى كان ميتاً فعاش. ولست أدرى بماذا يكافئ هذا الرجل الذي يصلاته فقط وليس بدوا كما يفعل الاطبا ان [...] هذا العجب». فما منهم أحد إلا مضا إلى منزله فاحضر من المال والجوهر الفاخرة ما امكنته أكراماً لل الخليفة واتحذوا بها البطريرك المقدس.


66 Dhimmah (lit. "compact") is here short for ahl al-dhimmah ("the people of the compact"). These are the free, non-Muslim subjects of the Muslims, who have been granted security in exchange for the payment of the poll-tax (al-jizyah).
67 The translation here ("the son ... on him") is tentative. The text is almost certainly corrupt: perhaps ibn 'ummika should be emended to read nabiyyuka.
68 It would seem that al-karnā' is the subject of yujra. Cf. the parallel at S33.11.
69 There is a word here that cannot be fully read because of excessive wear to the ms.
70 Lit. "of him who slandered you."
entered into the presence of the youth and saw him, al-Rashīd said: "Can you
cure him?" He said: "My lord, he who cast me from my land and my throne
against my will — him I'll ask to cure him." He had some "blessing"\(^{63}\) that
saint Timothy had given him. He took it out and anointed him with it for two
days. And on the third day he was cured; with joy and happiness he arose. al-
Rashīd was amazed at this and gave thanks to God, while everyone who saw
him and heard gave glory to God.

27.10 All the leaders and officials of his realm congratulated him when
they saw that his son had been cured after they had despaired for him — and
this, in the quickest of manners. al-Rashīd said to them: "Rejoice with me
this day, for my son was dead and now he lives\(^{64}\). I don't know with what
this man should be rewarded, this man who by his prayer alone, and not with
medicines as the physicians do [...]\(^{65}\) this miracle." There was not one of
them who did not go to his house and bring as much money and as many pre-
cious jewels as he was able, as a way of honoring the caliph. These they pre-
sented to the holy patriarch.

27.11 When he saw what had been gathered together in his presence, he
jumped up and bowed down before the caliph, saying: "Wretch that I am, I
ask your exalted self to let me speak." He said: "Say what you wish." He
said: "I have received these splendid gifts, the likes of which no king before
you has ever bestowed. Nonetheless, I ask you to let me do with them as I
wish." He replied: "As you wish." The patriarch then ordered that they be
carried and placed in the presence of the caliph's son, who in turn received
them from him. Thereupon al-Rashīd said to him: "How good are your
deeds, in the beginning and now in the end. Ask me for all that you want, for
I'll give it to you." The patriarch said: "Commander of the Faithful, my re-
quest to you is that there be compassion for your dhimmah\(^{66}\), the Christians.
and the lightening of taxes from them — in accordance with what the son of
your uncle, Muḥammad, ordered, and that is on him\(^{67}\) — and that neither
priest nor monk be accosted, that the churches be allowed to manage\(^{68}\) them-
selves according to their [own] laws, in repairing them and in constructing
them; [in general, my request to you is that matters] be left as they were or-
dered in your Koran. Let not one of your followers <...>\(^{69}\) to treat them un-
justly, for the oppression of them has multiplied." The caliph replied:
"We've received your request and taken care of your petition. And I'll order
that the heads of those who slandered\(^{70}\) you be struck off." The patriarch,
however, bowed down and asked him to forgive them. The caliph and every-
one present approved of his good deed.

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\(^{63}\) "Blessing" (barakah) apparently refers to a flask of oil or water over which Timothy
had prayed.

\(^{64}\) Cf. Lk 15.24.

\(^{65}\) Grammar and sense require that one posit a lacuna here. The scribe appears to have be-
come confused when copying the text, for he repeated a line or two from directly above. For
some reason, however, he did not supply the materials that follow.
27.12 وقدم إليه ذلك الرجل الذي يستلبه وسيء شفاهه وذلك أنه كان مجريًا له أن كان يقدر عليه ذلك. فإنه تأخر ذلك البركة ودهنه منها بحضر الجماعة في روايته وامتدت به. ففتح فتح عام من حضر مجلسه وأكثر الناس لله على ما يعترف. وأقام البطريك عنده زمانًا. ثم أنه قال له: "أنا أسل جلالتك أن تطلقني". أمضى اتتهري الذي امرت أن أراعاها. فقام لوقت وكتب له سجلاً بخط يده وسره شاكرًا لله.

27.13 وجعل في نفسه أن يقصد القديس طهرياني أبل دخله إلى كرسيه. فلما بلغ إليه وصل وأتبرك منه، قال له القديس: "أنا أشكر الله الذي أعانني ولم أكن بالكلام الذي كلمتك به وسهل لي أيضاً أكون معك في وقت شدتك. وعندما أمر بضرب رقبتك، عندك كنت وسالت الله وطرح في قلب الجارية مسنتها له، وسألت أيضاً الربي من أجل ابن الخليفة فأبراه على يديك. فقال له البطريك: "هي هو الله، أن، كما أنا انفكك اليوم، هكذا كنت اراك حين صنعت هذا كلها". ومن ذلك الوقت عاهد الله أن لا يركب كما كان بتلك الزمنة واعتذر ماليك، رجال ونساء، وصار يركب حمار وارتمى برسم السليحين وسلك طريق النسك والانضمام وأكبر مجد الله وبدم الشكر، للقدس إلى حين وفاته.

28.1 [34] نرجع الآن إلى وصف خبر القديس. كان رجال خارجين من انطاكية وكانت طريقتهم على زمني في يوم الحميس الكبير. وفي هذا، هم طلعين من دفنا، اشتروا رشياً طإياً بنفوظ سائر الطيب. ووقعوا باهتين ينظرون إلى ناحية المغرب إلى الجبل وأذى عليه غمامة قد ظلّته ودخان البخار يخرج من هناك كمثل دخان الأتونة. فقال الواحد لصاحبه: "فنود هاهنا حتى اضمي واعرف من ابن يخرج هذا الدخان".

28.2 فمثلاً وعند وصوله خطت الغمامة وراح الشيخ قد خطف بها نحو المشرق فيها. حيث لم يوهله أن يبتكر من ذلك الشيخ وكان شخصه في الغمامة وهو ثابت في الموضع. فلما تبين، فإذة الشيخ قد نبت عليه شعر قد جله حتى أنه لم يبين من الشيء ولا أنه أجمل خيراً منه. فقال له ذلك الرجل: "يا أخي، أن كنت غير مستحتاً لانظر اليك، أهلي لنظرك،"
27.12 He then presented to him that man whose hand had dried up and asked him to heal him, and this was to test him in order to determine whether he was able to do this. The patriarch took out that “blessing” and anointed him with it in the presence of all. He was immediately cured and his hand stretched out. All who were present in the caliph’s court were amazed and multiplied praise to God for what they had seen. The patriarch stayed with him for a time. He then said to the caliph: “I ask your exalted self to let me go and visit my flock, which I’ve been commanded to watch over.” He immediately gave the order and wrote in his own hand a document [about everything that had been agreed on], and sent him on his way, giving thanks to God.

27.13 The patriarch decided to go to saint Timothy before entering on his throne. When he reached him, and had prayed and been blessed by him, the saint said to him: “I give thanks to God who has aided me; I did not lie with the words that I spoke to you. He also made it possible for me to be with you in the time of your tribulation. When the caliph commanded that your head be cut off, I was with you, beseeching God who put it in the heart of the slave girl to ask him her question. I also besought the Lord on account of the son of the caliph. And he cured him at your hands.” The patriarch said to him: “As God is alive, even as I see you this day, so also did I see you when you did all this.” From that time on, he promised God that he would not ride as he had been with that finery. He also freed slaves, both men and women, and began to ride a donkey; and he followed the example of the apostles and walked in the path of renunciation and humility, multiplying the praise of God and continually offering thanks to the saint until the time of his death.

He Rides on a Cloud

28.1 [34] Let us now return to our description of the saint’s life. There were some men going out from Antioch. They traveled by way of Z.m.r.y.nā. This took place on Maundy Thursday. While they were ascending from Daphne, they smelt a beautiful odor, more pleasant than all perfume. They stood there in wonderment, looking toward the west, to the hill — and behold, on it was a cloud that overshadowed it and there was the smoke of incense coming forth from there, just like the smoke of an oven. One of them said to his companion: “Stay here that I might go and find out whence this smoke comes.”

28.2 He went and when he arrived, the cloud was taken up and with it an elderly monk had been taken up, toward the east. He began to cry because he had not been deemed worthy to receive the blessing of that elder whose figure was on the cloud, held fast in its place. After he had stared at him — behold, an elder whose hair had grown so long that it covered everything but his eyes. As this elder was beginning\(^7\) to flee from him, the man said to him: “My brother, if I’m not worthy to look on you, cause me to be so.”

\(^7\) For the form (\textit{ja’ala} in classical Arabic), cf. Blau, GCA, I, 157–59.
28.3 فيلم بلغت إليه. فقال له: «باسم المسيح الابن المولود من مريم، اسليك ان توجهني أعرفك ومن هو الرجل الذي حملته الغمامة». فوقف حين سماع قسمه عليه وقال: «لا تتقدم الي، فإننا من أجل قسمك ما انحنى عنك شياً. أنا رجل مسيكين طلعت إلى جبل اللكهام اطلب إلى الله من أجل خطابي. فلما تمزقت ثيابي، سالت الله فانت على جسدي هذا الشعر الذي تراه. والآن رنا يسمع المسيح في مثل هذا اليوم ابتد جسده ودمعه لغفرة الخطأ فسالته ان يوجهني لأخذ سره في الخفى المقدس. فارسل إلي القديس طيمانثيوس الذي في كاشفتنا قريني ها هنا وهو الذي ابصت في الغمامة قد حملته وردته إلى حبسه».

28.4 فسجد له الرجل وتبكى منه قصى عليه. وفيما هو ينظر إليه، اذ خطف وتعالى إلى الهوى وغاب عنه. فرجع وخبر أصحابه بما رأى ولم يذكر القديس طيمانثيوس. وانه عاد وقصد دير المغبوط وصل والقدوم وترك منه. فقال له القديس: «ها الان قد اظهر اللاء ما بنته في طريقك، ولكن ليس لك سلطان تخبر به إلى حين انتقالك من العالم إلى المسيح». فلما استراح القديس، جعل الرجل بنادي في العالم بما عاين.


29.2 فهوا من خوفهما بعد أن باركهما. فان الله بصلانهما على المساكون يسر لهما عفصة كثيرًا. وانصرفوا بسبحان الله ومجداه.

29.3 4 للذي 4 — بالله 3 — فقدمما 2 — فقدمما 2 — ساعة التاسعة 1 — الساعة التاسعة 2 — ساعة التاسعة 1 — الساعة التاسعة 2 — للذي 4 — بالله 3 — فقدمما 2 — فقدمما 2 —ETOH
28.3 He did not, however, turn around. He then said to him: "In the name of Christ, the Son who was begotten of Mary, I ask you to deem me worthy to know both you and the identity of the man whom the cloud bore away." When he heard his oath to him, the elder stopped and replied: "Don't come near me! Because of your oath, I'll hide nothing from you. Wretch that I am, I ascended Jabal al-Lukkām to beseech God on account of my sins. When my clothes were all in tatters, I asked God and he made this hair that you see grow on my body. Now then, our Lord Jesus Christ on this day gave up his body and blood for the forgiveness of sins. For this reason, I asked him to deem me worthy to receive his hidden and holy sacrament. He sent me saint Timothy, who is in Kākhushṭā, and he gave me the Eucharist here. It was he whom you saw in the cloud as it took him away and returned him to his enclosure."

28.4 The man prostrated himself and received his blessing, and the elder prayed for him. While that man was looking at him, suddenly the elder was seized, ascended into the air, and disappeared from sight. The man then returned and told his companions what he had seen. He did not, however, mention saint Timothy. He then returned and made his way to the monastery of the blessed one. He prayed and came forward to be blessed by him. To him the saint said: "Behold, God has now revealed what you saw on the road. Nonetheless, you don't have authority to speak of it until the time of my departure from the world to be with Christ." When the saint passed away, the man began to proclaim to the world what he had seen.

A Marvelous Encounter

29.1 [35] There were two men gathering nutgalls. They came to a lofty hill with many trees. There they heard the voices of two men praying the prayer for the ninth hour. When the two approached to investigate what they heard, they found a single wandering solitary reciting the psalms. After he finished his prayers, they said to him: "We adjure you by the living God to tell us who you are. We see only you, yet we hear the voice of another reciting with you, though we don't see him."

29.2 He replied: "Why do you adjure me by him at whom heaven and earth tremble? You're bringing ruin on your souls and don't even know it. Nonetheless, on account of the name by which you've adjured me, I'll answer your question. I'm a resident of this place. As for the voice and the chant, whose source is not to be seen — my soul desired to join with saint Timothy in this prayer, and God fulfilled my desire and bore him from Kākhushṭā into my presence. It's he who recited the psalms with me. And now, go in the peace of the Lord."

29.3 They fled in fear, but only after he had blessed them. By the prayers of these two saints for the two wretches, God provided them with many nutgalls, and they went their way giving glory and praise to God.

72 At S35.1 we are told that this took place at Q.r.f.l.
30.1] وذلك ان احدي الأخوين الذي نشا معهما مات وكان اسمه دانيال.
فاجتمع الي جانسه كهنة الديس وخرج البطريق وكثيرين من اقليس المدينة
ليشاهدو القديس. وكانت وفاته الساعة الأوله من النهار، ولما بين بدي حبس
القديس والكرة معلقة، وكان رسمه، إذا غلقها، لا يقدر أحد يصبح به الي ان
يفتحها هو.

30.2 وكان قد حزن القديس عليه حزناً شديداً وطرح نفسه قدم الال بكي
ويقول: "اللهم، يا رب، اغفر لهذا المسكن، الذي كنت به انعزال، جميع
خطاهيه؛ ولا، فخذ روحي". وإذا [ ...] قد حلت على كتفه وقابلان يقول له: "من
اجل محبتك له قد غفرت له خطاهاته؛ وكل ما تسأل كل أيام حياتك تعطاه؛ ولا
يستسلم العدو ابداً على من يكون في موضعك".

30.3 فلما سمع هذا الصوت، نزاع من حزنه وفتح الكورا وامرهم بدفهمه، فدفنه.
وانصرف كل احد الى موضعه. فلما انصرفوا، طلع الاخ الآخر وقال له: "يا ابنوا،
لم اذا صنعت بنا هذا وتركت الشعب الى هذا الوقت ينتظرون امرك في دفنه؟ فقال
له: "يا ابنى، لا تحزن لذلك، فاتعرف خدمته لي وكثيرا طاعته لياوامري وما قط
عصاني في شيء. وسبع تأجري، فكان طلبي الى الله ان يقنعنى بأنه قد غفر له
خطاهاته. ولذلك اقتص حتى ياذن لي الرب. باجابه مستني". فلما عرف الاخ
ذلك، سحب الله وشكره على رحمته لعباده.

31.1 ومن عجائب القديس انه كانت امراة مسكونة ساكنة في كاخشتا
فجمعت من عمليها من كل مكان واشترتها كنان وعملت شقتين لتجههما وتشتري لها
حنة. فدخل انسان سو فاخذهما. واشنها من شدة حزنه جات الى القديس وقالت
له: "ارحمني، يا قديس الله، فقد دخل انسان سو الى بيتي واخذ الشقتين الذي
كنت عملت لابيعها واشترى بسمنها في حنطة؛ والله يشهد انها من تعيبي وعمل
يدي. وقد بقيت الان حزينة بلا قوة".

41v

140v

141r

"And behold, he saw a frightful vision, for from heaven there came down to him
a divine hand".

That is, Michael. See P17.2.
The Death of Daniel

30.1 [36] One of the two brethren with whom Timothy had grown up died. His name was Daniel. The priests of al-D. q.s gathered together for his funeral. Moreover, the patriarch and many of the clergy of the city [of Antioch] came out to see the saint. Daniel had died at the first hour of the day. The corpse was laid out in front of the saint’s enclosure, the window of which was closed. It was his custom, when he closed it, that no one was able to call out to him until he should open it.

30.2 The saint was quite sad for Daniel. With tears he threw himself before God, saying: “God, my Lord, forgive this wretch all his sins, by whom I used to be consoled. If you will not do this, then take my spirit.” And behold, [...] had settled on his shoulders and a voice saying: “Because of your love for him, I’ve forgiven him his sins. Whatever you request all the days of your life will be given you. The enemy will never have authority over him who is in your place of residence.”

30.3 When he heard this voice, he was consoled from his sadness and opened the window, and ordered them to bury him, which they did. Everyone then returned to his place of residence. When they had departed, the other brother climbed up and said to him: “Father, why did you treat us in this fashion? Why did you leave the people waiting until now for your command to bury him?” He replied: “My son, don’t be sad because of this, for you know how Daniel served me, how readily he obeyed my commands. how he never disobeyed me in anything. The reason I delayed was that I might ask God to give me assurance that he had forgiven him his sins. For this reason, I waited until the Lord permitted me by answering my question.” When the brother learned this, he gave glory to God, thanking him for the mercy he shows his servants.

He Helps a Poor Woman

31.1 [37] Here is another of the saint’s miracles. There was a poor woman who lived in Kakhustā. From her work she collected [some money] from everywhere and bought some flax, from which she made two garments. These she planned to sell in order to buy some wheat. A wicked man entered [her house], however, and took the garments. Because she was so distraught, the woman came to the saint and said to him: “Have mercy on me, saint of God, for a wicked man entered my house and took the two garments that I made to sell so that with the proceeds I might purchase some wheat: God is my witness, that these are of my own labor and of the work of my hands. I am now sad and without food.”

73 For Daniel, see above at P17.2.
74 Grammar and sense, as well as the parallels in S and G, require that a lacuna be posited here. S reads: “He then felt something like the hand that had been raised up between his shoulders and there came to him a voice that said...” G reads (KeKedizhe, ed., 382.18–19): σα γεννηθεν οηλεε θεο ηνω διων ενδηηον, καθεκου αητου ανδηηονιαθη δομα εηαν
31.2 فقال لها المغبوط: "اطلعي الى العلي الذي فوق بيتك وخذيها من المغدة.
القرآن وشكرني الله ولا تعلمي احداً.

32.1 [38] جا الى عند القديس رجل من العمق، حين اتصل به خبر القديس
الله يعفف الاسرار. وقال في نفسه: "ان لم ابصق يعني، فما اصدق". وفيما هو في
الطريق، لقيه رجل روحاني فرحمه ودفعه بركة ثلاثة دنانير. وقبل ان يصل الى
الدير، كان معه دينارين دفنتها في قبر خارجاً من الدير واخذ معه دينار واحد.
32.2 ودخل الدير وصلى وتبرك من القديس. ودفع الله الدينار وقال: "يا قديس
الله، اقل مني هذه الامرة التي أرسلت لك معي". فقبله وصلى عليه وقال له:
"احذر يا ابنى، لا تنسى الدينارين التي دفنتها في القبر. وجيد عملت فيما دغته
إلي ذلك..."

one folio is lacking

33.2 [40] صاح الرجل باهله وقال: "ان القديس طيماثيوس تقدم
الي وعرفني من سبعة ايام اني اليوم اموت، والساعة كان عندي. وودعني
وانصرف. فكونوا بسلام". ومع كلمته اسم نفسه.

34.1 [41] جا الى القديس رجل من كبار حمص ومعه امرته وكانت من بنات
روسيا المدينة. فمن حسنها وجمالها ما كان يدعها تدخل ولا تخرج، الا موكل بها,
من فزره عليها. وفي ذات يوم دخل منزله ولم يجدها فوقع في قلبها منها سبب
ذلك. فاقابلت تخرفا: "انتي ما عرفت أحد سواك". فقال لها: "ما ينزل من
قالي الشك فيك الا ان تمضي معين الى القديس الذي في القرية كناشتنا من
عمل انطاكية".

34.2 فجابته الى ذلك وانهم اسرعا المسير اليه. فلما وصلا ودخلوا الدير
وبكرا من القديس، علم بالروح انها زانية فقال لزوجها: "يا ابنى، قد علمت بماذا
عملت..."
31.2 The blessed one replied: "Go up to the rise above your house and get them from within the silk pillow. Give thanks to God and don't tell anyone."

He Knows What Is Hidden

32.1 [38] There came to the saint a man from al-'Amq, because he had heard that the saint was aware of what is kept secret. He said to himself: "If I don't see it with my own eyes, I won't believe it." While he was traveling, he was met by a spiritual man who showed mercy to him and gave him three dinars as a gift [for the saint]. Before he reached the monastery, he buried two of the dinars he had in a tomb outside the monastery and brought just a single dinar with himself.

32.2 He entered the monastery, prayed, and was blessed by the saint. He then gave him the dinar, saying: "Saint of God, receive from me this gift sent to you through me." The saint received it and prayed for him. He then said: "Be careful, my son! Don't forget the two dinars you buried in the tomb. You did well in what you gave to that <...>.

He Knows a Man Will Die

33.2 [40] <...> The man shouted to his family, saying: "Saint Timothy came to me and seven days ago told me that I would die this day — and the time is now. He said farewell to me and left. Peace be with you!" As he finished speaking, he gave up his soul.

A Woman Accused of Adultery

34.1 [41] A man came to the saint. He was one of the notables of Homs. He brought along his wife. She was one of the daughters of the leaders of the city. Because of her beauty and comeliness, he would not allow her to come and go without an escort. This was because he was afraid for her. One day he entered his house and did not find her, and because of this, he began to doubt her. She began to swear to him: "I've known no one other than you." He said to her: "My doubts about you will not cease from my heart unless you go with me to the saint who is in the village of Kākhushā in the territory of Antioch."

34.2 She agreed to that and the two hastened to him. When they arrived and entered the monastery, and had been blessed by the saint, he knew by the spirit that she had committed adultery and said to her husband: "My son, I

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76 As explained in the Introduction, one folio is here lacking. The missing portion contained the end of this miracle, all of the next (i.e., S39), and the beginning of the following miracle.

77 The translation is tentative. Sabab dhālīka, in particular, strikes me as odd. It should be noted, however, that dhālīka is written above the line, by the original scribe of the ms. Alter-
حيث فلا تستحلفها، فانا ما ادع انسان يحلف قدامى صادق ولا كاذب. وإن كانت قد اختطت، فواحد هو الديان وهو المكافي لكل احد على قدر عمله. فبدت هي تبني وتحاسب زوجها وتزعم انه ظالم لها وتلف انها بريئة ما قد قذفها به. وهي تظن انها قد خفى امرها عنه. ثم قالت: حقاً، ما أرول من ها هنا حتى احتفلك قدام هذا القديس، حتى يزول ما في قلبك علي. ثم وثبت تعلقت بالسلسلة التي الى العمود بفحة وجه وقلت: وقى هذا العمود والسناك عليه، ما عرفت. وجالأ قط الا زوجي. فمع قولها هذا البيها الله ثوبًا من بر وصار جسدها ابيضاً مثل الثلج.

فيما نظر زوجها هذه العقود العالة، بدأ يبيك بك المار يقول: أنا أسل قدسك، يا مختار الله، ان تسأل الله ان بعجل عليها بالموت حتى لا اعتن هذه المصيبة التي قد حلت بها، أو تطلب، يا قديس الله، ان يغفر لها وبيريها، فعل هذه تكون سبب توثيتها. حينئذ رحمها القديس واعاد انا فيه ورفع نظر الى السماء وقال: يا رنا ابى المسيح، انت الذي نثبت سمعان من البرص وانت الذي بامرك قدم الملاظ جمرة النار بكمتين من نار الى فم اشغيل النبي وقال له: خذ هذه الجمرة بشتك لتطهير من اثاثك وتنزع عنك خطاباك، يا رب، انت، بكثرة رحتمتك، نقي نجاسة هذه البرص من هذه المرارة بطهرانك واوزقها توبة، لأنها النعجة الضالة. ثم دفع انا الى زوجها فسكب الماء على ساير بدنها فتناثر البرص منها. ووصاها وصلى عليهما وانصرف بحسة مع زوجها.

صار في بعض الأيام شتا عظيم وضياب ظالم وكان يسمع من جوف الأرض عقيق عظيم ودوي حتى ان الناس ايسوا من نفسههم. فتسارعوا من كل النواحي الى المينا الصالح وهم يقولون: انيا الاب القديس، ادرك العالم بطلبات المفروقة عند الله الرحمن، فقد اشرفنا على الهلال بخطاباك. 3

79 Cf. Mt 26.6 and Mk 14.3.
know why you’ve come — don’t ask her to take an oath, for I allow no one
to swear in my presence, whether truly or falsely. If she’s sinned, there is but
a single judge and he rewards everyone according to his deeds." She began
to weep and call her husband to account, claiming that he was not being fair
to her and swearing that she was innocent of what her husband had accused
her. She supposed that what she had done was hidden from the saint. She
then said: “Truly, I’ll not leave here until I take an oath for you in the pres-
ence of this saint, so that what is in your heart against me might cease.” She
then jumped up and brazenly clung to the chain that is attached to the pillar,
saying: “By the truth of this pillar and he who dwells on it, I’ve never known
a man other than my husband.” As she was saying this, God clothed her with
the garment of leprosy, and her body became as white as snow.

34.3 When her husband saw this swift punishment, he began to weep bit-
terly, saying: “I ask your holy self, chosen one of God, to ask God to hasten
her death so that I’ll not have to look on this calamity that has befallen her.
Either that, saint of God, or ask him to forgive and cure her, for perhaps this
will bring her to repentance.” At this the saint had mercy, and took a bucket
of water and lifted his face to heaven, saying: “Our Lord Jesus Christ, you
purified Simon from leprosy. You ordered that the angel bring a burning
coal with a pair of tong’s of fire to the mouth of Isaiah the prophet and say to
him: Take this coal with your lips that it might purify you of your faults and
take your sins from you. My Lord, by your many mercies, purify this
woman of the stain of this leprosy through your purity, and grant her repent-
ance, for she is an errant sheep.” He then gave the bucket to her husband,
who poured the water over all her body, and the leprosy fell away from her.
He then exhorted them and prayed for them, with the result that she departed
in a state of proper repentance, along with her husband.

He Fixes the Weather

35.1 [42] One day there was a heavy rain accompanied by thick fog, and
from the depths of the earth were heard a great cry and a noise, so that the
people despaired of their souls. From every region they hastened to the good
harbor, weeping and saying: “Holy father, be cognizant of the world in your
prayers, which are acceptable to the God of mercy, for we’re on the brink of
perdition because of our sins.”

78 This is the only passage in P where such a pillar is mentioned; more frequently Timo-
thy is described as a recluse (habits) who dwells in an enclosure (kubs). Other evidence in P
would suggest, however, that Timothy’s enclosure was located at some height. See, e.g.,
would suggest, however, that Timothy’s enclosure was located at some height. See, e.g.,
P16.2, 19.3, 24.1, 36.4, 37.2, S29.2. As for S, it mentions Timothy’s pillar twice: in the para-
lel to the present passage (S41.2) and at S45.3, where an errant solitary is fettered to Timo-
thy’s pillar (P is lacking at this point). Was Timothy a stylite? Possibly. It should be noted
that a stylite can be called a “recluse” (habits). See, e.g., Life of Christopher, 364, where “pil-
lar” is mentioned, or S44.1, where reference is made to “a pillar of the recluse” (“amud al-
habits) are mentioned, or S44.1, where reference is made to “a pillar of the recluse” (“amud al-
habit). We must, I think, imagine Timothy dwelling in an enclosure located atop a pillar, a not uncommon practice for stylites. See, e.g., S44.2, where that stylite is said to dwell in an enclosure (kubs) atop a pillar. Be that as it may.
35.2 When the old saint’s face was turned towards the sea, he would say: "Oh, my son, do not turn your face away from me. Do not be angry with me." In this way, the saint and his companions continued their journey. After some time, the saint and his companions arrived at the sea.  

35.3 When the saint arrived at the sea, he said: "O my son, come, let us pray to the Lord." They prayed to the Lord and were able to cross the sea safely. They arrived at the other side and were able to continue their journey.  

3.4 When the saint arrived at the other side, he said: "O my son, come, let us pray to the Lord." They prayed to the Lord and were able to cross the sea safely. They arrived at the other side and were able to continue their journey.  

36.1 [43] There was a man from the Persians who was a friend of the saint. He gave the saint a large amount of money. The saint used this money to buy a horse and a sword. He gave the horse and the sword to the saint and the sword to the saint and the horse to the saint.  

36.2 Some days later, the man called the saint and said: "Come, let us go to the mountains and take the horse and the sword with us." The saint said: "Yes, let us go." They went to the mountains and took the horse and the sword with them.  

36.3 The saint said: "O my son, let us pray to the Lord." They prayed to the Lord and were able to cross the mountains safely. They arrived at the other side and were able to continue their journey.
35.2 At this the saint threw himself on his face before God and said: 
"My Lord, censure us not in your anger, and punish us not in your wrath. My Lord, turn not your face from us, and cast us not into this distress. You who are gracious have mercy on us." A man holding a shovel then appeared to him. With it he put the lower sea back in its place, and after turning the upper sea upside down, he returned it to its pit.

35.3 The saint then turned to the icon of the pure one, the mother of God, saying: "Virgin, pure one, mother of God, by your intercession save us, for we have despaired of life and are even now perishing." He then lifted his eyes to heaven and saw the lady, the mother of light, and she had stretched out her hands to her son and her God and was saying: "My Lord and God, preserve what your hands have fashioned, those who are petitioning you."

35.4 When the saint saw this, he took faith and believed, and arose from the ground and turned to the people, saying: "God has received your repentance and has lifted his wrath from you; nonetheless, for this reason offer [yet more] repentance. Give glory to God and comfort the poor, the orphans, and the widows, for God hears their supplication and will requite you for the one [gift that you give] thirty, sixty, and a hundredfold, and in the next world [he will grant] his everlasting kingdom." The sun immediately came out and all the people departed, giving much glory to God.

The Healing of a Persian's Son

36.1 [43] There was a man from the people of Persia who had but a single son. He was wealthy and rich. There befell his son a certain languor such that he was unable to walk. He gathered the doctors of the land of Persia as well as their sages, but they were unable to cure him. He then heard of saint Timothy, how he worked signs and astounding wonders. He made ready provisions for a journey of three months, also taking with himself eight hundred dinars.

36.2 When he had traveled for six days, he was attacked by robbers who took everything he had. It was only with some effort that he got away on the back of his horse. He stopped and thought to himself, not knowing what to do. He entered a city where he sold his sword and purchased some food for himself. He traveled on a bit, but then his horse dropped dead and everything that he had was lost, excepting his last three dirhems.

36.3 The devil then began to cast him into despair. He purchased for one dirhem a bag and for two dirhems provisions, and by the power of God he ate of this food until he arrived at Tīzīn. When the devil, the hater of humanity,
36.4 فسار بمعونته الله إياهم فوصل إلى عند القديس فصاح من تحت الحبس: 
يا قديس الله، ارحمني كرحمتك لسائر قاصديك. فسمع القديس صوته وهو يناديه فأدعاه القديس بعالمله وقال لهم: انزلوا انصروا من ينادي بي. فنزلوا فوجدوا رجلا ووضع جلام فقالوا: ايش حاجبتك، يا اخي؟ قال لهم: أستهي تطلعوا بي إلى عند القديس. أطاعته ودموه تجري على الأرض مثل المطر فابصره القديس فقال لهم: يا ولدي، لماذا تبكي؟

36.5 فقال له: أنتي طلعت من بلدي اطلب شفا ولدي على بديك فأخذته معى زاد للطريق لمدة ثلاثة أشهر وثمانية مائة دينار. فلما سرت سنتا إياهم فخرجوا على اللصوص واخذوا جميع ما كان معى. جهداً افتعلت 2 على ظهر فوبى فمكنى فكرً في نفس.Lea أداري ماذا أصنع. فدخلت في بعض المداين ورعت شبل واشتريت لي قوت وسرت قليلاً فسقط الفرس وات وفرز كل ما معى. فتبقى معى ثلاثة دراهم وبدا الشيطان بطرحتي في الأيام فاشتريت بدرهم مزود ببدريهم زاد وقفا الله تغذيت بها إلى ها هنا.

36.6 فقال له القديس: اماتتك خلصتك، كما قال سيدنا المسيح. من له اماتتك فسريع بخلص. فقال القديس لقليمه: انوني بما، ففعلوا كما امرهم فصلى عليه وسط يديه إلى السماء وقال: يا سيدنا ابسو المسيح، ارحم عيدك هذا ونحن عليه. فلما فرغ القديس من صلاته، امرهم يدهونه فدهوه فلساعة وقته قام وهو ينسج الله.

37.1 [45] كان رجل ساحب فحصده الشيطان، و حين لم يكن مجريا ولا عرف القتالا، جاء الشيطان بصورة المسيح ومعه جرد كثيرا ونور عظيم. وقال له: اعلم انك قد بلغت وسرت عندي ناما لما قد ارضنتي وقد استحققت مني ان أكشف لك سرايروه دون غيرك وقد تنازلت من علو قدسي اكراما كله لاعملك أنه الى تمام ثمنين يوما يجوز العالم ويبطل، ولكنك ادخل الى المدينة فاكر فيها وخرج الى القرى وتنادي بما قد عرفتك ولعل يثورون.
saw that his faith was not failing, with his whisperings he attacked him night and day, casting into his heart evil thoughts, that the saint would not be able to cure his son. As for this believing man, he had faith that when he came to the saint, his child would be cured.

36.4 By the aid of God he traveled for some days and eventually reached the saint. From below the enclosure he shouted: “Saint of God, have mercy on me, even as you have mercy on all who come to you.” The saint heard his voice as he was calling to him. He summoned his disciples and said: “Go down and see who is calling me.” They went down and found a man and with him a young boy. They said: “What do you need, my brother?” He replied: “I want you to take me up to the saint.” They took him up, all the while his tears were falling on the ground like rain. The saint saw him and said: “My child, why do you weep?”

36.5 He replied: “I’ve come up from my land to seek healing at your hands for my son. I brought with me provisions, enough for three months, as well as eight hundred dinars. When I had traveled for six days, I was attacked by robbers who took everything I had. With some effort I escaped on the back of my horse. I then stopped and thought to myself, not knowing what to do. I entered a city where I sold my sword and purchased some food. I traveled on a bit, but then my horse dropped dead and everything that I had was lost — I had only three dirhems left. The devil thus began to cast me into despair. I purchased a bag with one dirhem and provisions with the other two, and by the power of God I ate of this until I arrived here.”

36.6 The saint said to him: “Your faith has saved you, even as our Lord Christ said. Whoever has faith, quickly he will be saved.” The saint said to his disciples: “Get me some water.” They did as they were ordered. The saint prayed over it and stretched out his hands to heaven, saying: “My Lord Jesus Christ, have mercy on this your servant! Show him compassion!” When the saint finished his prayer, he bade them anoint the boy, which they did. The boy immediately arose, giving praise to God.

An Abortive Apocalyptic Movement

37.1 [45] There was a wandering solitary whom the devil envied. Since he was untried and knew not his attacks, the devil came to him in the form of Christ, accompanied by a great host and magnificent light. To him he said: “Know that you have arrived and become perfect in my sight, since you have pleased me, and have merited of me that I reveal to you alone my secrets. For this reason I have come down from the heights of my holiness to honor you by informing you that in eighty days the world will pass away and be brought to an end. As for you, enter the city88 and preach in it; go forth to the villages and proclaim what I have informed you. Perhaps they will repent.”

86 As is clear from P36.6, he also took his son along.
87 Cf. Mt 9.22, Mk 5.34, 10.52. Lk 7.50, 8.48, 17.19, 18.42.
37.2 وأنه قام المغور ودخل المدينة ونادى في الأسواق والشوارع كما علمه
الشيطان وخرج يطوف في القرى والمداين. فسمع به القديس طبمايوس فحزن لذلك
حزناً شديداً وعرف أنه من دخل الشيطان وطلب الى الله ان يهدى لذلك الاخ
الساحق. فمن بعد ثلاثة ايام أشرف من حبه وازا الساحق قد أقبل إليه. فقال له
القديس: «يا أبا يا الأب، ان رأيت ان تدخل الدير وتأخذ قربان وتشرق قلبك بشيء من
الحب والملام، فأنا اراك وقد تعبت». فقال له: «اعفر لي يا أبى، فإني منذ خمسين
سنة ما دخلت تحت سقف بيت». فقال له القديس: «ومن انت؟» فقال له: «وما
سمعت لنفاس الساحق الذي! كشف الله له كل شيء وما يخفي الله عنى شياً مما
يريد ان يصنعه. وقد قال لي: من يومك هذا إلى ثمنين يوماً يجوز العالم. وقد ارسلني
الله انادي في الناس وانذرهم». فقال له القديس: «انت هو؟» فقال: «انا هو».
37.3 فذا القديس تلاميذه وقال لهم: «عليكم من الله كلمة ان تصنعون
جميع ما امركم به. اخرجوا إليه وادخلوه. وان لم يدخل معكم طابعاً، فاسحبوه
كارها». فخرجوا الأخوة إليه وقالوا له: «ادخل». قال: «لي خمسين سنة لم ادخل
تحت سقف بيت». وانهم ادخلوه كرها. فقال القديس: «اكتفو واعلوه بيد؟».
فصِنعوا به كما أمرهم القديس.

37.4 وبدأ يعدل ويعظهم ثم قال له: «ما قرأت في الانجيل الظاهر...»

*the end is lacking*
37.2 Deceived, he arose and entered the city. He preached in the markets and in the streets as he had been instructed by the devil. He then went out to make the circuit of the villages and other cities. Saint Timothy heard about him and was greatly saddened. Knowing that this was a result of the devil’s deception, he asked God to give guidance to that brother, the wandering solitary. After three days, Timothy looked down from his enclosure and, behold, the wandering solitary had come to him. To him the saint said: “Father, if you would, come into the monastery and receive the Eucharist, and fortify your heart with some bread and water, for I can see that you’re tired.” He replied: “Forgive me, our father, but for fifty years I haven’t entered under the roof of a house.” The saint said to him: “And who are you?” He replied: “Haven’t you heard of so-and-so, the wandering solitary to whom God has revealed everything? God has hidden nothing from me concerning what he intends to do. He said to me: From this day, after eighty days the world will pass away. He has sent me to preach to the people and warn them.” The saint said to him: “So you’re the one?” He replied: “I am.”

37.3 The saint then summoned his disciples and said to them: “God has told you to do everything that I command you. Go out to that man and bring him inside. If he will not come in with you willingly, drag him in by force.” The brethren went out to him and said: “Come inside.” He said: “Fifty years and I’ve not entered under the roof of a house.” They thus brought him in by force. The saint said: “Shackle him and fetter his hands.” They did as the saint bade.

37.4 The saint began to rebuke and exhort him and then said to him: “Have you not read in the pure Gospel <...>”

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88 Probably Antioch.
89 For the construction, see BLAU, GCA, III, 517a.
90 As explained in the Introduction, the end of P is lacking.
هذه قصة الاب القديس البار الحبيس تيماثاوس في كاخشنا من عمل الدقس السرياني وعجائبه التي ما عرفها تأدرس بطرك انطاكية نقل جسده اليه إلى كنيسة مار بطرس الرسول الجامعة المقدسية العظمى

أمٍّ.

1.1 وأما تذكر الاب البار تيماثاوس الذي كان حبيساً في الضيافة المسماة كاخشنا من عمل الدقس، فهذا، لأنه كان سريانياً، لم يثبته الروم داخل القسطنطينية، كمثل عادتهم في اهالما ما هذه سببها، لا سيما إذ كان على عهد الهجرين الاسماعيليين، اعني المسلمين، غير أن امره عنهم مثير في عظم ما تاله من مواهب الله، التي صنع بها الآيات التي كل وصف يقصر عن نعتها، لانها تفوق العقول، ولا تدركها العقول، الا بخلاص الإيمان في تقليد قبولها وتصديقها، وما يراد من اشهارها عندهم الا بما فعله مع بطرك انطاكية ناوذورطس، مما يأتي شرحه في هذه القصة فيما بعد في موضعه الاباق به.

1.2 واما لم يصح له يوم معلوم في السنة على حقيقته نياحه، واختلفوا فيه لاجل ان الفلاحين لم يضطروا تاريخه كواوجهه لقلة فهمهم وعباتهم، فقالوا ان عيديه في الرابع والعشرين من شهر نيسان، واما هو لفرح اهله باجتماعهم به بعد ثلاثين سنة، وقالوا في الثامن من كانون الثاني، واما هو للعجبة التي صنعها واورد لهم بها المطر بعد عليه شهراً عدة.

1.3 فلما نقل جسده الطاهر من ضياعه كاخشنا على عهد تأدرس بطرك انطاكية القديس، المدعو كان بسرجي الافرطشي، الى الكنيسة الجامعة العظمى بمدينة انطاكية

5 Lit. “did not list him.”
6 As discussed in the Introduction, the margin here bears a comment in the first hand: “In the Greek [version] twenty-seven miracles” (fi rūmī Sab’ah wa-‘ashrin ‘ajībah).
7 That is, Syrian saints.
8 Lit. “except through purity of faith in the custom of receiving them and believing them.”
9 See S33.
10 See S19.2 and S13.2.
11 See S30.
This is the account of the holy and righteous father Timothy, the recluse in Kākhushtā in the territory of al-D. q.s., the Syrian, and of his miracles. When Theodore the patriarch of Antioch learned of them, he translated his body to himself, to the central holy, and Great Church of the Apostle St. Peter.

<...>³ Amen.

Introduction

1.1 As for remembrance of the righteous father Timothy, who was a recluse in the village called Kākhushtā in the territory of al-D. q.s — this one, in that he was a Syrian, the Greeks did not commemorate him at Constantinople. It is their normal practice to disregard saints like him, even more so in that he lived in the days of the Hagarites and Ishmaelites, that is, the Muslims. Notwithstanding, he is well known among them on account of the magnitude of the gifts of God that he received, gifts by which he performed signs. As for these signs, every attempt to describe them falls short, for they surpass the faculty of the intellect and [mortal] minds cannot encompass them, except through a pure faith receiving and believing them according to custom. There is a desire that none of these [signs] be publicized among them [i.e., the Greeks], if it were not for what he did regarding Theodoret the patriarch of Antioch, of which an explanation will be found in this account in what follows, in the appropriate place.

1.2 Since there was no day of the year fixed with certainty as being that of his death — there was controversy about this matter in that the peasants did not determine his date as they should, insofar as they lack understanding and discernment, some saying his festival is on the twenty-fourth of April, marking the joy of his family when [on this day] they were reunited with him after thirty years, others saying that his festival is on the eighth of January, marking the miracle that he performed [on this day] when he caused it to rain for them after a drought of many months —

1.3 moreover, since his pure body was translated from his village of Kākhushtā in the days of Theodore the holy patriarch of Antioch, who was known as Sergius of Crete, to the central, Great Church in the divine

1 For Theodore (d. 24 Sept. 1042), see the Introduction, and cf. S1.3.
2 For Timothy’s translation, cf. S1.3. It is a question here of the Cathedral Church of Antioch, on which, see CAHEN, Syrie, 130–31. Cf. also S’s colophon, cited in the Introduction, which states that Timothy’s remains were placed in the chapel of St. Dometius.
3 S is here damaged. It would appear that four words at most have been lost, probably an invocation of the saint’s prayers. Though it is far from certain, the first of these words may be šalawānḥu.
4 Here and in what follows, it is thus that I have translated al-Rūm.
الإلهية بالتهليل والصلاة والسلام والأكرام والصющим النورية والبهورات الفاصلة العطرية، محمولة على مناكب الأقلام في طول الطريق ثم على رأس ابنه هذا الطرك المكر، وبين يده المطرية والساقية والمقبلة والنصب عليه العظيم العجز، في مثل هذا اليوم النافع من أيام الذي في مثيله دخلا به في باب البلدة المحتفزة بالله إلى الكنيسة المقدسة فكتب في مصحف ستكرارون أعياد السنة بأمر هذا الطرك.

1.4 رابنا لما صار عيدي المعيد له في مثل هذا اليوم، ان نكتب قصة تذابره وإعماله الإلهية العجيبة في هذا اليوم بهذا المكان. ففعلنا ذلك، لان المعول على هذا صار، وتركنا تواريجه التي يعيد له فيها فلاحين الصيام، كما يختارون، اذ لا يعدل عليه. فاول ما نقوله هناذا.

2.1 [1] »... » القصة »... » انه كان من تدبير الله الغامض سره وحكمته ان كان في الضيافة المرفوعة بكشتنا من القيم الدقوق من عمل مدينة انطاكية. في المدينة الله العظمى، رجل مومع ولما كانت له زوجة مباركة عفيفة. فزروته وياما ونقدما ويجبة وجلبهما وخفلا طفلا صغيرا اسمه تيماثاوس. وكانت اخته تحمله وتودر به على النسوة اللواتي يرضعن. فلم يزل تزيله الى ان صار له من عمره سنين. 2.2 فلم ترجع القداس، ارسله اخوه الأكبر ليحفظ مراح الغنم. وكان الطرد عندا على المرار واذا باكر الزبد واللبن والجبن. ولم يكن في القدوس من القوة ما يدفع الطير عنه. فوفاء اخوه الأكبر ذات يوم وجد الطير قد اكلت الزبد واللبن والجبن فضرى. وان القدوس هرب وصار حتى وصل الى جبل الامامان الى قرية تسمى كفرا رموا المصاصبة لمدينة عم. وان الله بحسن تدبره وافق له قوما صاحبين مومعين فاضفوهم عنهما وحنوا عليه، حتى انه صار عندهم محلة الولد، وسلموه الى المعلم لتعليمه.

17 Here, too, S has been subject to correction. Initially, between mubaharakah ("blessed") and 'affiah ("chaste"), S wrote tusammat, which would yield the following translation: "He had a blessed wife who was called 'Affah." What may be a later hand then cancelled tusammat. It should be noted that the parallels at P1.1 and G2 do not give a name to Timothy's mother.
18 For his age, see also S15.2, and cf. P10.2.
19 Called Kafr Žamā in P. See the discussion in the Gazetteer.
20 Cf. P7.1, where the name of this village is first cited in that version of the text, but without further specifying where it was located. It should also be noted that S here added the heading "Miracle 1." See the discussion in the Introduction.
Antioch, with jubilation, praise, and honor, with fiery lamps, precious and fragrant incense, being carried on the shoulders of the clergy for the length of journey, and then on the head of our father, this venerable patriarch, and in the presence of the metropolitans, the bishops, the synkelloi\textsuperscript{12}, and the notables, with invocation great and reverent, on this day, the ninth of September, in which they brought him in at the gate of the city protected by God to the holy church and enrolled him in the book of the synaxarion of the festivals of the year, by the command of this patriarch —

1.4 it seemed good to us, as his festival had come to be celebrated for him on this day, to recount his way of life and divinely wondrous deeds, on this day\textsuperscript{13}, in this place\textsuperscript{14}. We did that because it was possible to be confident about this [date], and we abandoned the dates on which the peasants of the villages celebrate his festival, following their own inclinations, since it is not possible to be confident about them. We begin as follows:

Timothy's Childhood

2.1 [1] \ldots the account \ldots\textsuperscript{15}: It took place through the providence of God, whose secrets and wisdom are hard to comprehend, that there was in the village known as Kâkhushtâ — in the region (κλημα) of al-D.q.s in the territory of Antioch, the mighty city of God — a certain believer\textsuperscript{16}. He had a blessed\textsuperscript{17}, chaste wife. Together they were blessed with three boys and a girl. In time, the man and his wife passed away, having completed their course. They left behind a small child named Timothy. His sister took it on herself to take him around to women who might give him suck. She continued to rear him until he reached the age of seven\textsuperscript{18}.

2.2 When the saint had come of age, his elder brother sent him to watch over the sheep pasture. The birds attacked the pasture and damaged it by eating the butter, milk, and cheese. The saint, however, had not the strength to repulse the birds from the pasture. His elder brother thus came one day and found that the birds had eaten the butter, milk, and cheese. For this reason, he struck him. The saint fled, traveling about until he came to Jabal al-Am.hân, to a village called Kafrâ R.m.wâ\textsuperscript{19}, which is near the city of Imm\textsuperscript{20}. By his good providence, God brought it about for him that a righteous and believing people took him in and showed such care for him that in time he became like one of their own children. These people also entrusted Timothy to the [village] teacher for instruction.

\textsuperscript{12} The σύγκελλατοι (lit. "cell-sharers") were assistants to the patriarch, or other ecclesiastical officials. Their duties were often those of a secretary. \textit{See} Darrouzès, \textit{Recherches}, 17–19.

\textsuperscript{13} That is, the ninth of September.

\textsuperscript{14} That is, seemingly, \textit{in this place} in the menologion.

\textsuperscript{15} Excessive wear has rendered the one word immediately before and the one word immediately after \textit{al-qissah} ("the account") illegible.

\textsuperscript{16} S has here been subject to correction. After \textit{mu'min} ("believer"). S\textsuperscript{1} initially wrote: \textit{yusammat}, followed by a space for a word to be added ("who was called \ldots"). What may be a later hand then cancelled \textit{yusammat} and this space. It should be noted that the parallels at Pl.1 and G2 do not give a name to Timothy's father.
3.1 وان القديس تيموثاوس اتفق له في المكتب صبيان اخوان وكان يحبه كثيراً، وكان الغافر، كل ما اتفق له وقت خلوة من الأوقات، اخذ الابنوه ومضى بهما الى مغارة كانت غريبة من الضيعة فيصلون هناك ويرجعون الى المكتب. فلما مكنا كذلك مدة طويلة على مثل هذه السجية، نظر الشيطان عدو الحسنات ومحب البيتائه ان هم قد حفر وصار مردوياً من الصبيان فاشعل نار الحسد في الصبيان الذين هم في المكتب فتقدموا الى المعلم وقالوا له ان هذا الصبي الغريب قد فسد هاذين الصبيان وعلى ساير الأوقات فقد يأخذهما إلى الجبل الى هذه المغارة التي هي غريب الضيعة فكميتون هناك طويلاً ثم يعودون.

3.2 فلما سمع معلمهم ذلك، اراد ان يعرف حقيقة الامر فيه. فمضى الى المغارة في اثرهم ولم يشعروا به. فلما وصل الى باب المغارة، وقف فنظر إلى مختار الله قليلاً يصلي في زاوية المغارة واحوه معه وهو يبكي وعيناه تسكان الدموع وهو ينحى ويديلو الى الله ويقول هاذا: "اذكر يا رب، كيف كنت المقدسة التي ملكتها بنات الحبيب الوحيد رباً مسعود المسيح وازل منها الخفيف والخفاف واجعل فيها المهجة والانفق ووفق طعمانها ومراتيها، لان يشعروا طعمات الملايكة الذين في السماء، وابد ملكنا الموى بالغالية لاعدايه وتائج 앩ادرة واجلب الصلح والسلام والهدوء والسكن في العالم وعدل الاهواء واخصب الغلات وزيتها حتى يأكل الفقراء والمظلومين ويشبع منها ويسبعون اسمك الفاتح المذكور المعاني، الاب والابن والروح القدس، من الان والان الى اقصى الازمان، امين". ووجد الصبيان قد سلموا ابيهم الى السماء وسما يقولان: "استجب لنا يا رباً والاهنا، مخلص العالم".

3.3 فلما سمع معلمهم وشاهد ذلك منهم، اتفت عند ذلك عابداً الى ورائه وهو مربع فزع متخوف جزع وبدأ ان يبتاع ذاته ويقول هاذا: "ويلي انا الخاطيء الحنيف الذي اننا شيخ وقد بطلت من اعمال البر وليس لي من النشاط ما اعمل ساعة واحدة منفعة لنفسي كمثل هاول الصبيان". وتعجب كثيراً ذلك المعلم مما راه منهم. وقال في ذائمه: "ان هذا الصبي لش كنعي فيه البتبة وأنه سيكون مختاراً لله". وأنه كنما ما شاهده؛ ولم يعلم الصبيان انه ابتشرهم البتبة. فلما عادوا الى المكتب، كان المعلم يتصور الصبي كمثل ملاك الله الأرضاي وناسانه السماوي.
His Teacher and Friends

3.1 As for saint Timothy, he had at school two youthful friends who loved him much. Whenever the victorious one had some free time, he would take his two friends to a cave to the west of the village. There they would pray and then return to school. When they had followed this course for quite a while, the devil, the enemy of good deeds and the lover of evil ones, saw that he had come to be despised and disdained by the youths. He thus kindled the fire of envy in the other youths in Timothy's school, with the result that they came to the teacher and told him that this foreign youth had corrupted these other two youths by taking them all the time to the hill, to this cave to the west of the village, and that they would stay there for a long time and then return.

3.2 When their teacher heard this, he wanted to learn the truth of the matter concerning Timothy. He thus went to the cave, following their footprints, but without their being aware of his presence. When he reached the mouth of the cave, he stopped and watched God's chosen one — and he was standing and praying in the corner of the cave, along with the two friends who were with him. Weeping and his eyes shedding tears, Timothy sighed and invoked God, saying: "Remember, my Lord, your holy church, which you came to possess through your beloved and only begotten Son, our Lord Jesus Christ. Eliminate from it conflict and discord. Cause there to be in it love and agreement. Reconcile its orders and ranks, for they are like the orders of the angels in heaven. Give support to our believing king, granting him victory over his enemies. Protect the monasteries. In the world, cause there to be amity and peace, tranquillity and serenity. Grant that the weather be agreeable. Make the crops fertile and cause them to grow, that the poor and needy might eat and be satisfied from them, and thus praise your holy and exalted name. Father, Son, and Holy Spirit, from now until the end of the ages. Amen." 21 As for the two youths, the teacher found that they had stretched out their hands to heaven, saying: "Hear us, our Lord and our God, the savior of the world."

3.3 When their teacher heard and saw this with respect to them, at this he turned and went back — and he was frightened and terrified, scared and afraid. He began to reprove himself, saying: "Woe to me, a miserable sinner! I am old, and yet I have left off deeds of righteousness and have not the zeal [with] which I might effect for one moment benefit for my soul, as do these youths." Much did this teacher marvel at what he saw with respect to them. To himself he said: "This youth — I've no doubt about him at all. Surely he will be one of God's chosen ones." He concealed what he had witnessed, and the youths did not know that he had seen them. When they returned to the school, the teacher would fancy the youth to be like both the earthly angel of God and his heavenly man. 22

21 S here added the heading "Miracle 2." See the discussion in the Introduction.
22 S here added the heading "Miracle 3." See the discussion in the Introduction.
فلما نشا وزادت قامته وقوي بقوة روح القدس وعرف قتال الشيطان، كان كل يوم يزيد في أعمال الحسنات ويكتر منها وصار مكرماً من الناس. ففي المعلم يومًّا وقال له: "أنت، يا ابن تيموثاوس، غريب ولا أهل لك هذا ولا نسب. واننا أيضاً، فحيد وغريب ولا أحد لي في العالم إلا هذه البنت الواحدة. ولي مال جليل قد رزقته الله، وفيه ما يقوم بأحاتنا وحاجة كل يوم من امانتنا. وهذه ابنتي، فلما عارف بها وفعلها وخبر بمعرفتها، لاكتسيها إلى هنا من حيث كانت صغيرة ولم ترا فيها خصائص واحدة ريدة وهي تخفف من الله جداً. وقد ترى حسنها وجمالها وتشاهد حريتها وكمالها ولا وارث لي سواها. وهذه الأموال والكتب، ذلك قد تكون. وتكون تدبرني وتدبرها. واجعلها خيطتك. ومع هذا فيجب أن تعليم بان الله قد وفَّقني للكثير".

فلما سمع البار كلام معلمه هذا وما قد اشار به عليه، بدأ يخطب ذاته ويقول هاذا في نفسه: "يا تيموثاوس، اسمع قول رينا أسبوع المسيح في امجلته المقدس من ان لا يمكن الإنسان أن يخدم ربين يعبد الله وملال جميعاً. فقوله أيضاً: من يمسك قنطن الفدن وينتقل الى خلفه، فلن يصلح لمكتبه السما. وها هو الفاس موضوعة على اصول الشجر فكل شجرة لا تنير الشجرة الطيبة تقطع وتطرح في النار. وكل من لا يحمل صلبه ويلحقني، فليس يستطيع ان يكون لي تلميذاً.

فلما قال ذلك لنفسه، ثني أيضاً: بان قال لنفسه: "اسمع يا تيموثاوس، ما قالت سليمان الحكيم حيث قال: اهرم من الموت وبعد عنها كما يهرم الطر من الصيداء. ثم انه قال في نفسه: "ليس يصلح لي من الان المقام عن هذا الرجل ولا مخاطيته. فلما قال هذا، اسرى الى تلك المغارة فجعل يصلي ويقول: "لا تخليتي، يا رب، من بديك ولا تبعد صني، لكن وفق لي المعونة ونجني من كل سوء وامتحان عبد القوة ليتنقل الى حيث تشا رحمتك وتهديني نعمتك".

ثم قام عند ذلك ومضى الى الرؤوس القومن الذين كان مقرباً عندهم وقال لهم: "إن لي امراً اريد ان أكثفه لكم". ثم امرهم بالجلوس فجلسوا فقال لهم: "ب magna اللته كتم قلبتموني. وقد عن لي فكر في قلب في ان امضى

27 Cf. Prov 6.5, but otherwise this is not (it seems) a Biblical saying.
28 Cf. S3.1-2.
His Resolution to Renounce the World

4.1 [2] When he grew up and increased in stature, grew strong through the power of the Holy Spirit, and came to be aware of the devil's attacks, every day he increased in good deeds and did them more frequently, and thus came to be honored by all. One day, the teacher spoke to him, saying: "My son Timothy, you're a stranger, with no family here or kinfolk. I also am alone and a stranger, with no one in the world but this one daughter. I've much money with which God has blessed me — enough to meet our needs and requirements for all our remaining days. As for this my daughter, you know her and how she behaves and are familiar with her discernment, for you came here while she was yet young. You've not seen in her a single bad trait, for she fears God greatly. You see how fine and beautiful she is. With your own eyes you can see her nobility and perfection. Apart from her, I've no heir. These goods and books, they'll be yours. You'll dispose of my affairs and hers. I'll make her your fiancée. Moreover, you should know that God has granted you good [in this]."

4.2 When the righteous one heard these words of his teacher and what he suggested to him, he began to address himself, saying: "Timothy, hear the words of our Lord Jesus Christ in his holy Gospel: A man cannot serve two masters and be a slave to both God and money.23 And again: Whoever takes hold the guide of the plough and then turns around will not be fit for the kingdom of heaven.24 Behold, the ax is laid at the roots of the tree: every tree that does not bear good fruit will be cut down and thrown into the fire.25 Whoever does not take up his cross and follow me is not worthy to be my disciple."26

4.3 After saying this to himself, again he immediately said to himself: "Timothy, hear what the sage Solomon said: Flee women and draw back from them even as birds flee the fowler.27 He then said to himself: "From now on, it is not appropriate for me to stay with this man, nor even to speak with him." After he said this, he hastened to that cave28 and began to pray, saying: "My Lord, cast me not away from your hands and withdraw not from me, but grant me aid and save me from every evil, bestowing on your servant the strength to withdraw to where your mercy wishes and your grace guides me."

He Goes to Jerusalem

5.1 [3] At this he arose and went to those believers with whom he had resided. To them he said: "There's something I want to reveal to you." He bade them sit, which they did. He then said to them: "By the grace

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24 Lk 9.62.
25 Mt 3.10.
26 Mt 10.38.
زاراً الى بيت المقدس واشعلوا هناك واطفوا في تلك المواضع المقدسة، وشاهدوا الآثار والاماكن المظلمة التي صنع فيها نبتة العجب، واظهر الآيات ونا الحلي. فإذا انا تباركت وبوركت من المواضع، ومن القدسيين الساكنين هناك، فانا اصلي عليك واذكرك معي، كما تستقبلون مني، اذ فلتعموني بلمحة وعلمتموني وعظتموني وجعلتموني كبعض اولادكم.

5.2 فانا راجي من الحب ابيوسوس المسيح الذي هو رجا كافا التصاري وامل ساير الخليج ان يتمم نعمته عليكم، وان يجازكم عنى بدل الواحد ثلثين وستين وثاني، كما وعدنا في انجيل المقدس وعهدنا الجديد. فلما سمعوا منه هذا القول، حزنا حزنا عظيما و بكوا كنما يبكي الإنسان على ميتة، وقالوا له: حقا، ان فراغنا اليوم لك ومفاوضتنا اباك لأمر من فرقة الاهل والاقرب والولاد.

5.3 ثم اتهم سالو طالبين اليه، وعونهم تذرف الدموع الغزيرة، وقالوا له: نحن نسلك، اذا انت صليت هناك، ان تسارع في العودة اليانا. فقال لهم له: هوى الله يتمبمثيته. فلما رأى قوم من هلال القرية كانوا قد صادفوا اعتزامه على المسير، عزموا على السير معه الى بيت المقدس، لكي يردو معهم. وان روح القدس اعتظم القوة وصولوا الى بيت المقدس وتركوا من المairie المقدسة والجيلة المباركة وخرجوا الى الدوريات، واخذوا صلوات الإبهات والحسنا والمتوجهين وعادوا الى المدينة وعبدوا عبدالشاهين وقيامة المسيح الفصح المقدس هناك.

6.1 وقالوا من بعد ذلك للبار تيموثاوس: العمل على المسير الآن في غد يوما هذا في جملة الناس السايين الى بلدنا. فقال لهم له: استعدوا للمسير وناهوا للعودة. ثم انة خرج من عندهم ولم يصروه بعدها. فعند ذلك طافوا عليه في المدينة كلها، لكي يقفوا له على خبر، قلما يجدوا ولا عرفوا له خبر ولا وجدوا له ائتما فتوهموا بسو ظنهم بأنه قد سار مع الناس راعجا الى بلده، واقيموا بسلمون عنه في الطريق اجتمع الى يان وصموا الى بلدهم.

6.2 فلما بلغوا الى كفوا روا، خرج الذين كان عندهم منزلة الولد ليتفقوهم، فلم يومه مع رفاته فحزنا جدا. فاما المختار المجاهد، فمن اجل البر خرج و طاف الاماكن المقدسة والأديرة وابصر النكات الموحية والكثرة في الاخوة التي لا يدرك وصفها ولا يمكن نغتها، وانهم يتممون اعمالهم الصالحة.
of God you received me. But now a thought has entered my heart, that I travel to Jerusalem and pray there, that I visit those holy places and look on the relics and holy sites in which our Lord did miracles, manifested signs, and effected marvels. When I’ve been blessed by those places and the saints dwelling there, I’ll pray for you, making mention of you in my [prayers], even as you deserve from me, since you received me with love, taught and comforted me, and made me like one of your own children.

5.2 “I have hope in the Lord Jesus Christ, the hope of all Christians and the expectation of all people, that he will perfect his grace on you and reward you [for your treatment] of me — for the one [kind deed you’ve done] thirty, sixty, and a hundredfold, even as he promised us in his holy Gospel and his new covenant.” When they heard his words, they became very sad and wept like one who weeps for the dead. To him they said: “Truly, for us this day to be separated and sundered from you is more bitter than being separated from family, relatives, and children.”

5.3 They then besought him, their eyes flowing with abundant tears, and said: “We ask you, when you have prayed there, hasten to return to us.” He replied: “May God’s desire be fulfilled as he wills.” When his friends from the village saw that he was determined to go, they determined to go to Jerusalem with him, that they might bring him back with them. The Holy Spirit gave them strength and they arrived at Jerusalem, and were blessed by the Holy Sepulcher and blessed Golgotha and went out to the monasteries and received the prayers of the fathers, recluses, and solitaries. They then returned to the city and there celebrated Palm Sunday and Christ’s resurrection, holy Easter.

His Friends Return Home

6.1 After that, his friends said to the righteous Timothy: “Now then, let’s think about going back tomorrow, with the crowd of people making their way to our land.” To them he said: “Prepare to go and make ready to return.” He then went out from their presence, and they did not see him after this. At this they searched the whole city for him, seeking news of him, but they did not find him, nor did they learn any news of him, nor even find a trace of him. It is thus that they reckoned — wrongly — that he had traveled with the people back to his land. They began to ask after him the whole way back, until they arrived at their land.

6.2 When they reached Kafrä R.m.wā, those with whom Timothy had lived as if he were their child came forth to meet them, but they did not see him with his traveling companions and became very sad. As for the chosen one, he who strives [in the way of God], for righteousness’ sake he went forth and visited the holy places and the monasteries. Among the brethren, he saw good deeds abundant and plentiful, whose description is incomprehensi-

29 Cf. Mt 13.8, Mk 4.8, 4.20.
بحسب حرص كل واحد منهم وطاقته وما يمنحه الله من القوة ويعطيه إياه من الموهبة.

7.1 وكان هناك شيخ فاضل روحاني فابصر بنعمة الله ان نعمة روح القدس حالة على تيموثاوس هذا البار فاخذه الى قلبيته وعزاله. وكان لذلك الشيخ تلميذ. فلما رأى القدس متسمكاً متضاهاً، ظن به أنه ليس فيه معرفة ولا كلام. فطلب الشيخ الى القدس وقال له: "يا ابا تيموثاوس، كمل هذا الاح الذي معى كلام منفعة". واراد الشيخ بذلك ان يعرف تلميذه انه ليس بالعين الذي يرى الإنسان بها للانسان الآخر قد يراه الله.

7.2 فقال له القدس تيموثاوس مجيباً: "اغفر لي، يا ابتاه، فكلمة الله ساكنة فيك ولأجل المنفة والريح دخلت اليك". وقال ليسجد له فلم يتركه يفعل ذلك. والتفت الى ذلك الاح وقد علم سره وما راه من ظاهره وجهده وبدأ يقول له: "يا اخي، ليس الذي اقوله لك من ذاتي ولكن من هذا الاب هو. واما اذا مثل الارغنا الاخر الذي لا صوت يكون له دون ان يقع به الإنسان. وهاذا انا فارغ بلا هوا.

7.3 لكن، يا اخي، اظهر الخباه جهلك وكن صادقاً في كلمتك كله واصبر للاحزان والواجع التي قد اشتهرت بلباس ثوبه المقدس من اجل الله ودبر نظرك بالعفنة وطفس مسامعك وكن أفكارك مشتغلة بالدينونة التي تكون عتيقاً واجمع نفسك بالحذر ودبر حياتك تدبرياً صلحاً واحفظ نفسك وأحسس جسمك لتخلص من العب. اعلم ان حسن البار لنفسا في ايدينا هو ونقدر ان نصل اليه، ان نحن حرصنا على الأعمال الصالحة. ان نحن احسنا السياسة والتدرير لما قد اعطينا من الله وسلمه الينا من نفقة بيتا، فقد استحقنا المجد والانج من كل احد. وما في سمعت كلمة الله التي تلالا بعدد دينونة، 133 وقد أعطي ذلك الإنسان ان يطلق بها من روح القدس، فانصت نحوها بالفرح واشكر الله على ما اهلك، لا تسمع كلمة فيها منفعة لنفسك وحياتك".
ble, whose characterization is impossible. All performed their good deeds in accordance with each one’s desire and his ability and in the measure that God granted him the strength and supplied him with the endowment\textsuperscript{30}.

\textit{He Is Called on to Speak Words of Profit}

7.1 There was there a virtuous and spiritual elder. By the grace of God he saw that the grace of the Holy Spirit rested on Timothy, this righteous one. He thus took him to his cell and comforted him. That elder had a disciple. When the disciple saw that the saint was submissive and humble, he reckoned that he lacked both understanding and the ability to speak. It was thus that the elder besought the saint, saying: “Father Timothy, as for this my disciple, speak to him words of profit.” With this, the elder wanted to teach his disciple that God does not look on a person in the same way that one person looks on another.

7.2 To him the holy Timothy replied: “Forgive me, father, but it’s in you that the word of God dwells, and it’s for the sake of [my own] profit and benefit that I came to see you.” Timothy stood up to prostrate himself to the elder, but he would not let him do this. And so he turned to that brother and immediately knew his secrets, by merely looking at his external appearance. To him he began to say: “My brother, what I’ll say to you is not from me, but from this father. I am, as it were, but a mute organ, which makes not a sound, unless someone plays it; and thus, I am empty and without air\textsuperscript{31}.

7.3 “Nevertheless, my brother, make love your aim. Be truthful in all your words. Bear with sadness and distress, which, by the wearing of them as a holy garment for God’s sake you have become renowned. Direct your sight with probity and rightly dispose\textsuperscript{32} your ears. Let your thoughts be occupied with the coming judgment. Collect your soul with circumspection. Conduct your life aright. Protect your soul and guard your body, that you might be saved from labor. Know that the righteousness of our souls is in our hands and we are able to attain it, if we are bent on good deeds. If we rightly administer and manage what we have been granted by God and he has delivered to us from his largess\textsuperscript{33}, we will be deemed worthy of praise and love from everyone. Whenever you hear the word of God, which glistens with the justice of the judgment — and that man [the elder] has been granted to speak of it from the Holy Spirit — hearken to it with joy and give thanks to God for what he has deemed you worthy, for you are hearing a word in which there is profit for your soul and for your life.”

\textsuperscript{30} S here added the heading “Miracle 4.” See the discussion in the Introduction.
\textsuperscript{31} Like the organ that is not played.
\textsuperscript{32} The imperative \textit{taqqa\textae} is denominal, from \textit{ta\textae}.
\textsuperscript{33} Lit. “from the distribution of his house.”
7.4 فلما كلم ذلك البا حسبه الكلام، انتفع به ورأى من حسد الشيطان الذي كان يقاتله، لانه كان يقرأ عليهم في وقت استعمال الطعام. فلما ذلك الناب أن الله قد كشف أمره للبار وسأر افكاره ولم يستر عنه شيئا منهما فضح لاسم الله ومجده كثيرا.

8.1 وليس ينبغي لنا، يا خوتنا المباركون بمسيل، لاجل تحلى خبر هذا القديس وما قد خصه الله به، ان ندع القول معنا وترك خبر اهله ونخبهم حظهم من محبته. ولكننا نعود فتخبر بخبر اخوته من حيث ترك مراش اغاثتهم ومضى هارباً منهم. ثم اننا، اذا فعلنا ذلك، فنحن نعود ابضاً الى ذكر بقية خبره هو وناشي على قصته وسيرته وتدبيره الى وقت استناحته وانتقالاته من هذا العالم الى مثوى كرامته مثله من الانبار المختارين من الله.

8.2 فقولا أنه كان من بعد ان فارق القديس عنهم يومين دخلوا الرعاة وعرفوا اهله خبره وقالوا: «ان الصبي قد فارقنا منذ امس يومنا ومضى وليسنا ندري ما كان منه ولا نعلم الى اي موضع قد توجه». فلما سمع اخوته واختص ذلك، طلبوا عند جيرانهم وبحثوا عنه في الضياع التي حولهم فلم يجدوه. وارسلوا فيويا الى كل صقع وناحيه فلم ينكشف لهم خبره من جهة احد من الناس.

8.3 فنعد ذلك بدلا اخوه بالبكاء والدموع الغزيرة الحارة الكثيرة الدارة وهو ينوح ويقولون: «وقل على، يا أخي وحبيبي، الذي كنت لك اباً ثانياً وวรث لك عذراً ومعلون هو ذلك اليوم الذي ملكنا فيه الغنم. ويلي انا الذي ابدلت اخي الاصغر الذي كانت به حياتي بامير تبطل وتهلك. ويلي انا الذي قد تسجست افكاري. أي شيء انجح، اننا خرقت العالم كله باسره واهلکت اخي الذي كنت اولماه ان يكون معيني؟ ما اشد فراق، يا اخي، وما امره». فتكلم مثل هذا وابساه من الكلام مع ذلك البكاء العظيم.


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37 S1 initially wrote: qad dakhala. What may be a later hand has cancelled qad and corrected dakhala to read dakhala.
7.4 After he addressed these words to that brother, he profited from them and was freed\textsuperscript{34} from the envy of the devil who was attacking him, for he was reciting for them at the time of the taking of food\textsuperscript{35}. That young man then realized that God had granted revelation to the righteous one, about him and all his thoughts, and that he had hid nothing from him. He thus gave glory to the name of God and praised him much\textsuperscript{36}.

\textit{The Grief of His Family}

8.1 It is not fitting for us, our brethren blessed in Christ, due to the sweetness of the account of this saint and of what God bestowed on him, that we focus just on Timothy and neglect an account of his family and defraud them of their portion of love for him. Rather, we shall go back and give an account of his brothers, from the time that he left their sheep pasture and fled from them. When we have done this, we shall apply ourselves anew to the remembrance of the remainder of his life, bringing to a close this account of him and of his life and his comportment, until the time of his death and departure from this world to the abode of honor of [those] like him of the righteous who are God’s chosen ones.

8.2 We say: Two days after the saint left their sheep, shepherds came\textsuperscript{37} and informed his family what happened. They said: “The youth left us yesterday and departed. We don’t know what has happened to him, nor do we know where he headed.” When his brothers and his sister heard this, they looked for him among their neighbors and sought him in nearby villages, but did not find him. They also sent messengers to every area and direction, but no one could give them news of him.

8.3 At this his brother began to weep with tears abundant and hot, manifold and copious. As he lamented, he said: “Woe is me for your sake, my brother and my beloved! I who was your second father have become your enemy. Cursed be the day in which we came to possess the sheep. Woe is me! I exchanged my younger brother, in whom was my life, for things vain and perishing. Woe is me, whose thoughts were contorted! What shall I profit if I came to possess the whole world but destroyed my brother. he whom I had hoped that he would comfort me? Your separation, my brother — how harsh it is and how bitter!” These and similar words he spoke, while weeping greatly.

\textit{The Grief of His Sister}

9.1 [4] As for his sister, like one who is mad, wandering, and astray, she went forth to look for him, but did not find him. She returned, thinking that they had found him. When she saw that he had not been found, but was still lost — and this was because the grace of God prevented them from entering

\textsuperscript{34} For the form (\textit{bāri'a} in classical Arabic), see \textit{Blau}, GCA, I, 177a.
\textsuperscript{35} This is clearly the sense, but what it means in the context is uncertain.
\textsuperscript{36} S here added the heading “Miracle 5.” See the discussion in the Introduction.
نعمت الله منعتهم من دخول كفرا روا الصيحة التي كان قد قسم فيها وخرج عنها، فعند ذلك نائت اخته نوجاً كثيراً حكماً واقتيلت ثقبة بدموع كادت تغرق بها غرقاً، وتكلم: "ليتق بنيت ومرائره وخرج باكل خبر الغزوة؟" 9.2 من ذا يعطيه ظباء سرع الطيار فاتكبه معه كتابياً إلى أخاي وأعرفه فيه ما في قلبي من الحزن والبكاء؟ فلعله، إذا سمع ذلك، حن إلى وتفع على ورحم مستكثني أنا الموجعة المسكنة الباسبة الحربة فيرجع إلى وراده ثانية قبل موتى وخروج روحى من جسدي وانعزا به ويتفرق قلبي به واشم رايحي فيه فجيا فوادي". وان جبائرها اجتمعوا على صوت بكبها وتوهجها عندها في الوقت وعزوها وصروها وشجعوها. فلم تعت الصبر ولا السلم ولا العز ولا الهدو. 9.3 وإنها خرجت وجلست على قارعة الطريق بحزن عظيم وجعلت تتبادل كل من يجوز في الطريق ذاهباً ووارداً عن اخيها ترجوه بذلك أن يعرفها إنسان خبره أو يكون أحد قد أبصره في مكان. فاوجد يجوز وعيناها ومدودتان إليه تؤولان أن تعمر منه خبره. وآخر يرى فتومله أنه يكون معه عزوى. وآخر يجتاز فترجاً من باتي ولو كتاب منه أو رسالة أو بعلاماً واضحة الدلالة فلم يجز بها أحد يقول أنه ابصروا ولا يعرف ولا سمع بخبره فصفبه. وليس من يستقصي عن بكابها إذ كانت قد اختبتها الوجاع كمثل المرأة التي تطلت عند الولادة بل أكثر من ذلك. ووقت التحمامة تلهم على اخيها بحزن شديد والناس يعبرون عندها وكل إحد منهم في شغله ولم يلتفت أحد إليها ولا لوى عليها. فمن كثرة نوجها وبكابها صغرت نفسها من شده غما وذلت روحها من فرط همها. 10.1 [5] فينما هي ترج وتكي على اخيها، اتفق ان قوماً كانوا سابرين في الطريق قد وصلوا إلى المكان الذي هي فيه سمايلوا عن حالها وقالوا لها: "ما الذي يتيكي؟ ابتكا المرأة؟ عرفنها، فقد ازنتها وأفرحتي قلوبنا بنهوك الحرق وبكابك المر المفقلا ومرحت فوادنا كمثل الجراحات بغبر رحمة وقد أوجعتنا حقاً بكراك، فاذكري لنا خبرك، لكي تكي معك على ما قد أصابك من الحزن ونالك من المصيبة ونزل بك من البلا والشدة".
Kafra R.m.wä, the village in which the saint had been and from which he had gone forth — at this his sister lamented much in a fervent fashion and began to weep with tears by which she almost drowned. She said: "Where shall I seek you, beloved of my soul, Timothy, my orphaned and poor brother who was so unjustly treated, he who left his house and his inheritance and went forth to eat the bread of exile?"

9.2 "Who is it that will give me a swift-flying bird, that I might dispatch with it a letter to my brother, in it telling him how much sadness and weeping are in my heart? When he hears this, perhaps he'll have pity on me, feel sympathy for me, and have mercy on my poor self — I who am hurt, poor, wretched, and sad — and thus return to me; and I shall see him again before my death and the departure of my spirit from my body; and I shall be consoled by him; and my heart will take comfort in him; and I shall smell his scent; and then my heart will live [again]." At the sound of her weeping and lamentation, her neighbors at once gathered around her. They consoled her, seeking to comfort and encourage her, but she would not be comforted or solaced, consoled or calmed.

9.3 She went forth and sat at the main road with great sadness, and she began to inquire about her brother of everyone who passed by on the road, whether going or coming. She had hopes that someone might give her news of him or there might be someone who has seen him somewhere. One would pass and her eyes would be fixed on him, hoping that she might learn from him news of Timothy. Another would go by and she would hope that her consolation was with him. Another would make his way by and she would hope that he might be bringing either a note from him or a letter or some clear and manifest sign. But no one went by her who could say that he had seen him or knew of him or had heard news of him that he might relate. There was no one who asked after her weeping, since pains had taken hold of her, like a woman who is taken with labor pains, nay, worse than that. The dove stood there and cried out for her brother with great sadness, but people passed her by; each absorbed in his own affairs, not one person turned to her or faced her. So much did she lament and weep that her soul flagged on account of her intense worry and her spirit wilted on account of her excessive cares.

*The Further Grief of His Sister*

10.1 [5] While she was crying and weeping for her brother, some travelers happened to reach the place where she was. They asked her what was wrong, saying: "What makes you weep, lady? Tell us, for you've made us sad and grieved our hearts with your burning lamentation and your bitter and disturbing weeping. Our heart has been wounded as with merciless wounds. Your weeping has truly pained us. Tell us what's happened to you, that we might weep with you for the sadness that has befallen you, the calamity that has happened to you, and the tribulation and distress that have occurred to you."
10.2 فاجابتهم قايلة وهي نبكي: «العليم ابصري صبياً صغيراً طفلناً» فقد ضاع منا منذ امام ولستا ندري من اخذه ولا الى اين اخذ ولا في اي طريق سلك ولا ما كان منه وهل هو سالم ام قد هلك ولا ما كان من اموره. وكانت امه قد ماتت وخلفته طفلها صغيراً وصرت انا اخته اما له ثانية واحتنا اضلا لاحي الحبيب. ونكت اطوره على النسوة المرضعات فرضاً وربته وتغتب بمذته وحفظته كمثل حدقيني من غير ان يلحنك شيء يودي.

10.3 فيغضت مشاحبة الرجل بسبه حتى لا ينتهر. وكانت رابحته اشهي الي من راحبة الطيب واعطر وذكى من الطبب الفاخر الرفيع واحظر. وكان، اذا غاب عنى لحظة من الزمان، لم اذوق او اراه شيئاً من الطعام. وكنت، اذا جنبي الليل، اضمه الى صديقي وانام. ولما كانت امه تحيا الى اليوم حتى تتسر هذه الشدة التي انا فيها، كانت مرتاتها قد انشقت، لانها كانت تنمو في الجبال مثل المجونة المعروفة وتطلبه في كل بقعة غرامية وعمرة، من بر ومن بحر، ومن سهل ومن جبل، في شرق وغرب.

10.4 فاجابوها قابلين: «أنا أوجعتا حزنك جداً، يا اختنا، وقادر هو الله، الذي أورد البشارة من يوسف على ابباه بعقوب، ان يورد الالك بشارة له سارة وهو يفعل ذلك بقدرته وبرد الالك ما قد ضاع منك». وكانت هي في مثل هذا الحزن الفرط باكية عليه ليلها ونهارها وصباحا ومساءاً ولا تعرف لها هدوءاً ولا قراراً ولا سلواً، إذ سكتوها قليلاً من بكائها وبالجهد الجهش قدروا على تسكتها وعزابها.

11.1 ومن هاها فنحن نعطف الان على تمام قصة البار الى ان نأتي على جميعها ونسخ الباطن منها والظهور. وذلك انه، لما تأخر العيسى في بيته المقدس عن أصحابه، كما قلنا فيما قبل، وطاف الايام المقدس كلهما، وجد شيئاً واحداً من الزهاد فاصلاً بالعمال الروحانية والحماسن. فتقدم الالك وسجد بين يديه وقال له: «لياموني قدسك بان اتكلم قدامك». فقال له الشيخ: «قل ما تخب، يا وليدي». فقال له: «قد اشتقت، يا ابناه، ان البس هذا الاسكيم المقدس وقد قصدت قدسك لكي البسة هنا. وانا اسل طهارتكم وروحانتك الا تكون محتقرة بي ولا بمبدأ لي، لكن اقبلني الالك وعلمني الطريق الذي احيا فيها، كما قال رنا 

ut vid. S
10.2 With tears, she answered: "Perhaps you've seen a youth, a little child. For days now he's been lost from us and we don't know who took him, where he was taken, on what road he travels, what has happened to him, whether he's safe or has perished, or what's become of him. His mother died and left him behind as a little child. I, his sister, became both a second mother for him and a sister for my beloved brother. I would take him around to wet nurses to procure milk for him. I raised him, laboring in my love for him; like the pupil of my own eye, I protected him, lest something harmful befall him.

10.3 "For his sake I despised the companionship of a man, that he not scold him. His scent was more pleasant to me than the scent of perfume: it was more fragrant and redolent than fine and exquisite perfume, and more odiferous. If he was absent from me for just a fraction of a second, I did not taste any food until I saw him. At night, I would hug him to my chest while I slept. If his mother were alive to see my distress, her heart would be ripped asunder, as she wandered about the hills like a mad and demented woman and sought him in every place, whether desolate or inhabited, on the land and at sea, on the plains and in the hills, in the east and in the west."

10.4 To her they replied: "Our sister, your sadness has pained us much. And yet God, who brought good news from Joseph to his father Jacob, is also able to bring good and joyful news to you about him; and he will do this because of his strength, bringing back to you what you've lost." Consumed by such excessive sadness, she wept for him night and day, morning and evening, knowing not how to obtain for herself tranquility, rest, and solace — until eventually they calmed her from her weeping a bit and with great effort were able to soothe and console her.  

He Receives the Monastic Habit

11.1 [6] From here on out, we now endeavor to complete our account of the righteous one, until we finish all of it and exposit its inner and outer truth. When the saint stayed behind in Jerusalem apart from his companions, as we said before, he visited all the holy places, he found an elder, an ascetic who was eminent in spiritual deeds and virtuous acts. Timothy approached him and prostrated himself before him, saying: "May your holiness bid me speak in your presence." The elder replied: "Say what you want, my child."

11.2 Timothy said: "Father, I have conceived a desire to clothe myself in this holy habit and I have come to your holiness, that here I might clothe myself in it. I beseech your pure and spiritual self that you not despise me and send me away. Rather, receive me to yourself and teach me the way in which I might have life, even as our Lord Jesus Christ the savior said: Whoever teaches and does what is good shall be called great in heaven and its domin-

38 S here added the heading "Miracle 6." See the discussion in the Introduction.
11.3 فلما رأى ذلك الشيخ الكريم أنه يخاطبه بمعرفة وبنعمة قد أعطيها من الله وبحكمة الاهي، فضمه اليه وابله اسكيهم الرهبانية وعلمه رسوم الوحدتين وفضائلهم وتوادهم، ووصاها بكتلة السهر والصيام والمحبة لله ولالذوته واراد كيف يكون قتال الشياطين.

12.1 فلما وصل الى طريق التامين في الرهبانية، طلع في فكره من بعد عدة من السنين ان ياتى ويتفقد الناس الذين كانوا يروه وربي عندهم في القرية المذكورة المدعاة بمكان رواها. فبينما هو يسير في الطريق، إذ سمع بدير يقال له ديبر مارون لصق شيز وفه اصابة قاصية مارونية مختلفة لكنيسة الله الجامعة الرسولية ومباحث لائمتها الارثكنمية وان فيه قوماً ضالين يقولون أن المسيح بطبعين ومشية واحدة. فجعل في نفسه الممر الى هناك وقال: له الله هو حياً ونباهآ في امرها ولا الناس. فله أمضى واعينهم ورمهم أنهم قد خرجوا عن وصية الإنجيل المقدس وخلالوا قوله؟

12.2 فلما وصل الى الدبير، دخل اليه فابصره وشاهد من فيه. فذا هو يقوم من رهبان الدبير ينجزون الخشب وهم ماهرون حذاق في صناعتهم بصبر وثبتليف الدفوف بعضهم الى بعض، ولانه لم يكن يحسن صناعة أخرى ايضا، رأى ان التجارة تصلح له وأنه بسبب التعليم لها منه يقدر أن يردوه عن الضلالة الى الحق ويكون يابيه من يديه وعملهم، ومن تعبه وكاد يبناه ما يقوم به ويفراق منه على المساكن والكنائس. فتقدم اليه وسالمهم ان يعمموا صناعتهم. فبينما خاطبهم بذلك، قيلوه من اجل النعمة الالهية التي كانت محيطة به بالفرح، وانه تعلم الصناعة كلها في مدة نسيرة.

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11 فظمه
12 lectio incerta
He Returns to Those Who Reared Him

12.1 [7] When Timothy reached the way of the perfect in his practice of the monastic life, the thought occurred to him after a number of years that he should come and visit the people who had reared him, those with whom he had been reared in the above-mentioned village called Kafrā R.m.wā. While on the way there, he heard about a monastery called Dayr Märūn, near Shayzar. He heard that in it there was an obdurate Maronite faith, one that opposes the universal and apostolic church of God and is contrary to its orthodox faith, and that in it there were errant people who say that Christ has two natures but only one will. He thus resolved to travel there, saying: "Perhaps it is God, and not humans, who will give it life and consolation. Shall I go and make clear to them and show them that they have departed from the inheritance of the holy Gospel and have disobeyed its words?"

12.2 When he reached the monastery, he entered it, observing both it and its denizens. And behold, there was a group of monks from the monastery who were working wood. They were skilled and accomplished in their craft, expert in joining the sides [of the boards] to one another. Moreover, in that he was not already versed in any other craft, he reckoned that carpentry would be good for him and that by his learning of it from them he would be able to turn them from error to the truth; and from his hands and their work, from his labor and the toil of his body, there would come to him enough for his own support as well as for distribution to the poor and to the churches. He thus approached them and asked them to teach him their craft. As he discussed this with them, they decided to receive him, because of the divine grace that joyfully surrounded him. And he learned the whole craft in just a little while.

40 Mt 5.19.
41 Mt 28.19.
42 Jer 15.19 LXX.
43 A well-known Maronite monastery located between Emesa and Antioch. On this monastery, its location, and history, see Daou, "Site du couvent," 146-52, and Suermann, Gründs- astery, its location, and history, see Daou, "Site du couvent," 146-52, and Suermann. Grund- achichte der Maronitischen Kirche, 52-72. It should be noted that S agrees with al-Mas'ūdī (Suermann, p. 40) in locating the monastery near Shayzar.
12.3 وبحيث كان يعمل، كان الرهبان يجمعون إليه. ولم يكن يسكت من ان يعرفهم أنه، كما ان طبيعتهم للمسيح، فذلك أيضًا ذو مشتتين هو. فلما سمع شيوخهم مخاطبته للشباب، انكر واذا ذلك عليه وقالوا: إن إقام هذا الرجل هاهنا، تبعه كل الأحداث وقبلوا تعاليمه. فاجتمعوا عليه وقالوا له: «نحن إما نحبك اسليك اويناك وستنوك وعلمناك الصنعة وعزلناك. وانت الان فعل ما نراك انت قد تكافينا مكافأة الحياة من أحسن أبناء». فأعتقدت اماتنا علينا».

12.4 فبدا بعضهم من اليهود وبحصرهم من الكتب الآلية الطاهرة وثورا لهم الشهادات بالبراهين الظاهرة، فلم يبقوا من تعليمه ولا سمعوا شيئا من تكلمه، لكن غلظت قلوبهم وعميت معرفتهم. فلما رأى أنه ليس يفعله فيهم شيء خرج ليذهب من عندهم. فبكا لمشارقه وقالوا له: »واسفاه عليك، يا ابن ثيموثاس، من انك قد اعتقنت اماتنا مكسيمياني». وفراقهم.

12.5 وانته واى الى جبل الامانات الى القرية التي تربى فيها وهي المسامة كفرها رموزا. فلما راه اهل القرية، عرفوه وسرعوا بالفرح وبشروا أولئك القوم الذين كان عندهم فرحوا به فرحاً شديداً وخرجوا نحوه وتلقوا ودخلوا به الى بيوتهم وصنعوا من اجله لاهل الضيافة وليمة لفرحهم به. ثم انهم قالوا له: »من الآن، اذ قد اعتلك المسيح سواكم وليست هذا الاسليك المقدس ولت بذلك مامولك، فنحن الان نسلك ان تقيم عندنا في هذا الدير المبارك الذي فوق القرية؛ وانت تعلم ان فيه قوماً قديسين فاضلين مباركين كاملين«. فلاجل مجتمعهم اجابهم الى ذلك.

12.3 As he worked, the monks would gather about him. He did not restrain himself from informing them that just as Christ has two natures, so also he has two wills. When their elders heard him discussing [these things] with the youths, they disapproved of that with regard to him and said: "If this man stays here, all the young folks will follow him and accept his teachings." They thus met with him and said to him: "It was only out of love for your habit that we gave you refuge and sheltered you, teaching you this craft and comforting you. And you now, as we see it, have required us as a snake requires one who does it good, for we see that you wish to corrupt our faith."

12.4 Timothy began to exhort them from the Gospel and enlighten them from the divine and holy scriptures, adducing for them testimonials with manifest proofs. They, however, did not accept his teaching and would not even listen to his words, but their hearts became hard and their understanding became blind. When he saw that nothing among them was of benefit to him, he went forth that he might go; and they wept at his departure, saying: "What a pity for you, Abba Timothy, that you confess the faith of Maximus!"\(^{44}\) And he left them\(^ {45}\).

12.5 Timothy then came to Jabal al-Am hun, to the village in which he had been raised, that called Kafr\(^ {46}\) R.m.wā. When the people of the village saw him, they recognized him and fastened with joy to give the good news to those people with whom he had once lived. The latter rejoiced greatly at his return and went out to him. They met him and brought him into their houses, and in his honor held a feast for the people of the village, in honor of their joy at his return. They then said to him: "From now on, since Christ has granted your request and you have put on this holy habit and have obtained thereby what you hoped, we now ask you to stay with us in this blessed monastery that is above the village; and you know that in it are people holy, virtuous, blessed, and perfect"\(^ {47}\). Because of his love for them, he conceded to their request.

He Goes to Antioch

13.1 [8] When Timothy had lived there for a while, it happened that one of the elders living in that monastery needed to go to Antioch to take care of the monastery’s needs. The elder said to him: "My son Timothy, I ask you to go to Antioch with me." For obedience’s sake, he quickly arose to obey the elder and traveled with him. Out of his copious compassion and grace and through the profusion of his mercy, God, who at all times works wonders for the salvation of human beings and effects through his saints signs and marvels — God, I say, guided them to the village of the saint’s parents, that is, Kākhushtā.

\(^{44}\) That is, Maximus the Confessor (d. 662), the resolute opponent of Monothelitism.

\(^{45}\) S here added the heading "Miracle 7." See the discussion in the Introduction.

\(^{46}\) S\(^1\) initially wrote not Kafrā but ‘kfrā. This initial alif was then erased, perhaps by a later hand.
13.2 واتفق ذلك في ليلة عبد الشهيد مار جرجس السيد وهو في اليوم الثالث وعشرين من شهر نيسان، وهما تجدان على الدخول إلى مدينة أنطاكية. فسأله القديس عن الطريق، فلما صح معه أنها قربته، عدل هو ورفقته عن الطريق ليعبر بالباحة عن الضيعة.

13.3 فتأتى أنه كانت هناك شجرة تُوتة عظيمة وكان آخرة القديس تيموثاوس البار مجتمعين تحتها وقد ذبحوا ثوراً ليوصلي كنارانًا للشهد مار جرجس كعادتهم في كل سنة وباشرة لللكنة والشماسة وسائر الأقلفيات والمسلمين الحاضرين في العيد.

14.1 فلما رأوا الراهبين قد عدل عن القرية إلى البحر، قال لاحاً من القديس الذين كانوا قياماً عندهم: «اذدهروا فاعقوا هاذا الراهبين ليحضرنا عبد الشهيد مار جرجس». فمضوا وسألوهما في أن يصيرا اليهم للنارك معهم في العيد، فقالا لهم: «أن يملكنا المقام الآن عنكم، لاينا مستعجلون في الدخول إلى انطاكية في حواجز الدير».

14.2 فلما نظر لاحاً البار انهم لم ينقددوا لهم في أجابتهم إلى المقام عندهم، قام وحاضرة جانباً اليهم وتبكوا منهما وقال لهم: «أنا اسكلما بالخيبة المسيحيان نستريحنا عندنا اليوم ونضينا في غد لشانكم في حفظ الله صاملاً». فلما أبطرا أنه قد اجتمعوا عندنا، عدل إلى عندهم راجعين.

15.1 ودخلنا إلى منزله فنظرت اليهم إكرامه إكرام القديس وقمت مسرعة وتقدمت اليهما وسجدت قدمهما على الأرض وقالت لهما: «أنا اسكلما، يا ابوي، أن تسمعني، أتمنى الحياة السعيدة ويتيرة القديس الصغرى الحليقة، ما أقوله لكما، لكي أخليكما فتحراً ومصابي، وانا راجية من الله ان يكون عفوني على إبديكما وفرجي من عندكما». فقالا لها: «عرفنا خيرك وسبب حزنك وغمك ومصبتكم، سيكون هذا الله ومنيته تكن». فقالت لهما: «بخزن وبكاء: "أنا ابوي توفيا وخلفت علني أشي ففي رقتي طفلاً صغيراً أخا لي يرضع اللين بعد; فكانت أحمله وأطوف به على النسوة المرضعات فارتضع منهن حتى نسا وفطنه عن اللين. فلما ان صار له من عمره سبع سنين، بعثه اخي الأكبر ليحفظ مراح الغنم.»
13.2 This took place on the night of the festival of the martyr, the blessed St. George, that is, on the twenty-third of April, as they were earnestly trying to get to Antioch. The saint asked questions about the way; and when it became clear to him that this was his village, he and his traveling companion swerved from the road in order to pass alongside the village.

13.3 It happened that there was a great mulberry tree there, and the brothers of the righteous and holy Timothy were assembled beneath it. As was their custom every year, they had just slaughtered a bull in order to make a memorial for the martyr St. George and a repast for the priests and the deacons, and for all the clergy and the laity present at the festival.

_He Meets His Brothers Again_

14.1 [9] When they saw the two monks swerve from the village into the distance, Leo, the saint’s brother, said to those standing with him: “Go invite these monks to attend the festival of the martyr St. George.” They went and asked them to come to them to be blessed with them at the festival, but the two responded: “It’s not now possible for us to stay with you: we’re in a hurry to get to Antioch to take care of our monastery’s needs.”

14.2 When Leo, the righteous one’s brother, saw that they did not yield to them by conceding to stay with them, he arose and immediately came to them. After receiving their blessing, he said: “For the love of Christ, I ask you to rest with us today and continue about your business tomorrow, safe and protected by God.” When they saw that he had made up his mind about them, they turned and went back.

_He Meets His Sister Again_

15.1 [10] They entered his house, and the saint’s sister saw them and quickly arose. She came to them and prostrated herself on the ground before them. To them she said: “Though I am but your poor and wretched handmaid, your insignificant and sad servant, I ask you, my fathers, to hear from me what I have to say to you, that I might tell you of my sadness and of the calamities that have befallen me; and I hope in God that my consolation will be in your hands and my deliverance will come from you.” They responded: “Tell us your story, the cause of your sadness and grief and of this calamity that has befallen you. And may it be as God desires and may his will be done.”

15.2 Sad and weeping, she said: “My parents died and left behind my brothers and me (those whom you now see). My mother also left behind in my charge and care a small child, my brother, who was still suckling. I used to carry him around to wet nurses. From them he took suck until he grew up and I weaned him. When he reached the age of seven, my elder brother sent

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48 The date of this festival is not mentioned in the parallel at P8.2.

49 For this practice, see the note to P8.3.
وكانت الطيور قد تعدت النزول لتأكل الزبد واللبن والجبن ولم يكن يقدر ان يطردها، لانه لم يكن قد اشتدت قوته بعد. فان اخي الأكبر جرب عليه عند ذلك وضربه فهرب لوقته ومضى ولم نراه.

15.3 وما تركنا بلدا ولا ضيعة ولا مكانا، الا وقد طبلناه فيه. فلم نجد. ولنا منذ قد حملنا حزن مفاخرته ثلاثين سنة. وقد اقطع، يا ابويا، كلي وشربي وطار نومي وعمي قلبي. وانا اسلكما ان ترحما امتكما المسكنة النابهة الحزينة وتخرياني هلمعكم له خبر. فان كنتما رابماه، فعرفاني ذلك.

15.4 فاجاب البار قابلاً لاختتها: «نحن، ايتها المرأة، غريبان عن هذا البلد وما احتلطا فينا. وقد جينا من بيت المقدس وليس ي немного ان صبيطاً لا يقدر على السعي والمشي، ولكن لقد شاهدته من حزنك على اخيك، فان حسن احسب حساب النجوم وأقدر من حسابها على ان اعرف هل اخوك حي ام هو ميت».


16.2 وبقي ساعة زمنية يحسب باصباحه. ثم قال لها: «اعلمي، ايتها المرأة، ان اخوك حي هو وصالح الحال وفي كل عافية؛ والذي يدل عليه حساب النجوم انه ليس لباس الرهبان وانه قريبكم وغير بعيد عنكم. واعلمي، اما قوم بهذا الحساب وصحته من البروج والكافك السابقة في افلال السمادابرة. ولكن، لما اطلبه من الثواب من مكافاه السنج، فان اجهد فنمي ابضاً بالحساب في هذه الليلة حتى اعرف موضعه واعرفك في غذ موضعه».

16.3 فلما وجدنا بها وطردناها في الرجاء، بعد الجهه مضت الى منزلها وقالت لاختوتها: «السنج لله، فما اعجب امر هاذين الراهبين وام حكمتهم وكم تعمة الله حالة عليهما. ويشهد الله علي ان لي ابصر هذه الشاب لكانه في عيني سيدي اخي تيموثاوس».
him to watch over the sheep pasture. The birds kept coming down to eat the butter, milk, and cheese, and he was unable to drive them away, for he was not yet strong enough. At this my elder brother grew angry with him and struck him. He immediately fled and went away, and we've not seen him [since].

15.3 "There's no land, village, or place in which we've not sought after him, but we've not found him. For thirty years now, we've borne the sadness of his departure. My fathers, I've ceased to eat and drink; the ability to sleep has flown away from me and my heart has grown blind. I ask you to have mercy on your poor, lost, and sad handmaid and tell me whether you have news of him. If you've seen him, tell me."

15.4 The righteous one answered his sister: "Lady, we're strangers to this land and don't know anyone here. We've come from Jerusalem, and you can't be unaware that a young child wouldn't be able to run and walk [to there]. Nonetheless, for what I've seen of your sadness for your brother — I'm proficient in stellar computation and from this computation can determine whether your brother is alive or dead."

He Works Divination for His Sister

16.1 [11] For the one who reflects on it, this is a great marvel: how for his love of Christ he did not have pity on his brothers, how his tongue did not stammer, nor his eyes well up with tears, when he saw his brothers and his sister in such sadness and such profuse confusion. As Joseph hid himself from his brothers and by rapping the cup informed them of what they had done, so also this saint began to work computations, saying: "Tell me his name and the names of his mother and father."

16.2 He stood there computing with his fingers for a while. He then said to her: "Lady, know that your brother is alive and well, and in excellent health. Stellar computation indicates that he's wearing monastic garb and that he's near to you and not far. Know also: the basis and validity of this computation is derived solely from the signs of the zodiac and the wandering stars in the revolving spheres of heaven. And yet, because of what I shall request as a reward from Christ's recompense, this night I shall apply myself again to computation, that I might learn where he is and inform you of this tomorrow."

16.3 When he had promised her this and given her hope, with some effort she went to her residence and said to her brothers: "Praise be to God! How wonderful are these two monks and their wisdom, and the way that the grace of God rests on them! As God is my witness, I look at this youth and it's as if in my eyes he's my lord, my brother Timothy."

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50 For the sense of *talaghlagha*, cf. classical Arabic *talajlaja*.
51 On this passage, see the note to P11.1. The construction, here, seems odd. Perhaps the text should be emended by adding 'an before *ikhwatahu*.
17.1 فلما اجتاحتها الليل، فلقت جدًا ولم تزل ساهرة ليلها اجتمعاً. وان الكهنة قاموا للاطالة القانون وقدموا البار تيموثاوس ليهيل التهليل. فلما بدا يقرأ، وقعت نغمة صوته في مسمعي اخيه، لان منزلها كان قريباً من الكنيسة. فقامت تابيأ من سريحها كالنار وفهمت الوسط ورفعت صوتها بالبكا. وانها اخوتها على صوت بكايها وصارخها ابيها وقالا لها: «هنا أنت قد ترين روسا البلد وأكابرهم ها هنا؛ فإذا هم اصبروك بهذه الحال ضالة العقل، صرت عندهم بعض ناقصة زينة».

فلما عانتها بهذا القول، رجعت بعد الجهاد الى بيتها وهي حزينه جداً.

17.2 فلما أصبح الصباح واسفر وختمنا الصلاة، ارسلت الى الراهب تلته ان يصيح الى ابيها وقالت له: «يا ابناه، ارحمني من أجل سيد المسيح وبكم وعدك لي وعرفني ايه شي قد انصرت في حسابك ووقفني عليه نعمه». وقال لها:

«قد نظرت ان لهذا الغلام الذي تسلمي عنته اخوته وان اسم الآقرين منهم لاون. وسمى لها اسماً بقايها اخوته مع يابآه وابوه. وبدا يصبح لها علامات كان يعرفها فيهم.

17.3 فهضست هي قائمة بسرعة. كما صنعت السامرية حيث دخلت الى المدينة وانصرت بالسماح وقالت: «هلموا لتنظروا رجلاً قد اناني بكلا ما صنعته»، وكذلك هذه المسكنة أيضاً فعلت، فإنها اصرمت أيضاً الى اخوتها وقالت لهم: «هلموا فانظروا هذا الراهب، فلقد اختبرته بجميع ما في بيتنا واختبرته بقصة اخينا الذي فقدنا». فلما سمع اخوتيها قولها، تقدموا الى مرعي وقاموا له: «عرفنا، يا ابنا، ما الذي نظرت بحكتمك من امر اخينا».

18.1 فلمن ذلك، لما رأى اخوته واخته وساب ساير القربة يبيكون، لم

18.2 ورباني هناك قوم بها الى ان ترعت وبلغت مبلغ الرجال ومضت الى بيت المقدس وعاودت من هناك الى القرية التي ربت فيها. وعرضت لنا حاجة الآن.
He Reveals the Further Results of His Divination

17.1 [12] When night had fallen, she was quite disturbed and stayed awake all night. The priests arose to recite the night office, and they summoned the righteous Timothy to recite the Alleluia. When he began to recite, the sound of his voice fell upon his sister’s ears, for her residence was near the church. She arose in confusion from her bed like a madwoman, her girdle undone, and lifted her voice in weeping. Her brothers came to her at the sound of her weeping and her screams, and said to her: “Look here, you can see that the leaders of the village and their influential ones are here; when they see you in this state, with a mind so errant, we shall become lower in their opinion [and] contemptible.” When they had scolded her with these words, with effort she returned to her house, very sad.

17.2 When dawn broke and it grew light, and they had finished praying, she sent to the monk to ask him to come to her. To him she said: “Father, have mercy on me for the sake of your Lord Christ. Fulfill your promise to me and tell me what you’ve seen in your computation. Apprise me of it that I might know it.” He replied: “I saw that this youth about whom you ask me has brothers and that the oldest one’s name is Leo.” And he named for her the rest of his brothers and his father and his mother. Further, he began to describe for her characteristics that he knew about them.

17.3 She arose in haste. Like the Samaritan woman did when she entered the city and announced Christ, saying: “Come see a man who has told me of everything I’ve done”\(^{52}\), so also did this poor woman, for she hastened again to her brothers and said: “Come see this monk, for he has told me everything that took place in our house, as well as about our lost brother.” When her brothers heard her words, they came to him in haste and to him said: “Tell us, our father, what by your wisdom did you see respecting our brother.”

He Reveals His Identity

18.1 [13] At this, when he saw his brothers, his sister, and all the people of the village weeping, he was unable to restrain his tears and could not bear with his natural inclinations and the blandishments of brotherly affection. To them he said: “I’m your brother Timothy. Know, my brothers, that God in his mercy for me, when I left the sheep pasture — the grace of God guided me and the Spirit of his holiness led me to Jabal al-Am.hān. to a village called Kafrā R.m.wā.

18.2 “Folks there raised me until I came of age and reached a man’s estate. I then went to Jerusalem, only to return from there to the village in which I had been raised. There befell us at present a need for which we had to go

\(^{52}\) Cf. Jn 4.29.
لندخل بسبيها إلى مدينة انتاكية. والله يعرف كيف أستقبلنا وجينا إلى هاها. فعند ذلك علمت أن روح القدس اختارت أن يتعزى بعضنا بالبعض. فان هو حكمة الخاطي المسكونين. فأعلموا ذلك وثقوا بالله.

19.1 [14] فلما سمعت اختته منه هذا القول، عانقته وهي باكية واقبلت ترشفته وتقبل وتعقي عليه وتلمع فاه وصدره وتقبل بديه ورجله. وكانا ينظرون اليه كما كانت مريم ومرتبة ينظراً إلى اخيهما العازر حيث قام حباً من بين الاموات، وكما فرح يعقوب يوسف، فهاذا كان يفرح اهل القرية، فضلاً عن اخوته. بهذا المغبوط مختار الله. ومجدوا الله على كل ما سمعوا وأصبحوا.


20.1 [15] فلما تفرق الناس ومضى وكل واحد الى نبيه، اراد الظاهر ان يمضي مع رفيقه فلم يتركوه يرجع الى ديره، فضلاً عن أن يمضي مع رفيقه؛ لكنهم تقدموا فسجدوا له وقالوا: "قد يعننا ما جاز علينا من الشدة والاحزان لاجل فراقك بهذه السنين الطويلة والله ببعض الينا رحمة من له وكشف امرك كما انفه؛ ولكن نحن نسال قدرك ان تتظر في أي وضع يكون لك فيه النباه حتى نبني لك فيه مكاناً وتكون عندنا هاها ويكون لك المكافة من الله على ذلك إذا فعلته وردتنا الى طريق الله الحبيبة النيرة.


56 Cf. S1.2.
57 P15.2 specifies that it is a question of a church dedicated to St. George.
58 S here added the heading "Miracle 9." See the discussion in the Introduction.
to Antioch — and God knows how we were led to come here. At this I knew that the Holy Spirit had willed that we be consoled by one another. I'm your brother, sinner and wretch that I am. Know this and put your trust in God."

Rejoicing at His Return

19.1 [14] When his sister heard his words, she embraced him with tears and began to kiss him\(^{53}\), and fall on him, and kiss his mouth and chest, his hands and feet. They were looking on him in the same way that Mary and Martha looked on their brother Lazarus when he rose up alive from the dead. As Jacob rejoiced in Joseph, so did the people of the village (let alone his brothers) rejoice in this blessed one, God's chosen one. They praised God for everything they heard and saw\(^{54}\).

19.2 As for his brother Leo, he went to the priests and clergy and asked them to celebrate the festival of the second day\(^{55}\), that is, the twenty-fourth of April\(^{56}\), to mark their joy in their brother and his return to them after they had had no news of him for thirty years. They then sent and invited all their acquaintances and friends. To them they said: "Rejoice with us this day, for our brother was dead and now he lives: he who was lost, him we found. Let everyone who knows us rejoice with us this day." They also made a great banquet for all the people of the land round about.

His First Enclosure in Kākhushtā

20.1 [15] When the people dispersed and each went to his own home, the pure one wanted to go with his traveling companion, but they would not let him return to his monastery, let alone go with his traveling companion. Rather, they came and prostrated themselves to him, saying: "We're more than satisfied with the hardships and sadness that have been inflicted on us by your being separated from us for these long years. Through you God has sent his mercy to us, revealing to us what happened to you, even as he had hid it. Nonetheless, we ask your holy self to see what place satisfies you, that in it we might build for you a place [to live] and you might be with us here. You will have a reward from God for this, if you do it and return us to the life-giving and luminous path of God."

20.2 When he conceded to their request, he bade them to build for him an enclosure near the martyr St. George\(^{57}\) in the village called Kākhushtā. And when they had finished building it, he secluded himself in it for a certain, long time. He also began to exhort them and guide them to the path of God, until he made the people of the village like monks, abounding in good deeds\(^{58}\).

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\(^{53}\) In classical Arabic, *tarashshafa* usually means "to suck in saliva" (e.g., while kissing).

\(^{54}\) Here the sense seems to be simply "to kiss," and thus synonymous with *qabbala*.

\(^{55}\) For this second festival, see the note to P14.2.
21.1 فلما رأى الشيطان باغض الحسات ومحب السيات انه قد نظف الضبعة من اوساخ الخطايا وقد زينهم الأبار بالعمال الصالحة والفضائل الحسنة، طرح فيها سم حسده واشعل رجراه. وتقدم الى واحدة من كتاين البار وطرح العدو نقل غضبه بين اخوته وفي كل الضبعة، وطرح الشر بينهم كلهم. فأقبلوا ينتفون شعورهم. وضرب بعضهم ببعضا بلا رحمة، فالرجال منهم والنسبة والصبيان اضطرى، حتى ان الدم جرت منهم كثيرا. وخرجت عن واحد منهم وصار بسبه هيج عظيم.

21.2 وكان قايمي يبكى ويعقد ويعرم وليس من يسمع منه. ثم ان طرح نفسه من ذلك الجبس وهو ماسع الخبل. فانعدم ذلك كانهم سكنوا من الشر وجلس قليلا. وانه انصرف من هناك الى هيكيل القديس مار ذوموت بالوضع الذي كان قصده حيث فارق الغنم. وانه عرفوا موضوعه، اعني اخوته، فاتوجه وقالوا له: نحن اخوتك وقد يحب عليك ان تطيعنا. وكذلك ساله اهل الضبعة بجتمعهم فلم يقبل منهم.

21.3 فقال له عند ذلك اخوته: ينبيكى لك ان تطيعنا ولا تخالفنا؛ يكون لك كل ما تحتاجه من ميراث ابويك؛ وقد تعلم ان بقرب الضبعة مما يلي المغبر هبكل مار جرجس القديس، فإن هناك لك نياح، فنحن نبني لك هناك حبسا. وإن مختار الله، لما سمع منهم هذا، اطاعهم وأجابهم الى ما طلبو منه. وبنوا له هناك حبسا. واجتمع الكهنة واهل البلد وصاروا عليه صلاة التجنيز كرسم الحسا وتموا الرسم كمثل سنهم وحبسو وصلوا عليه وصلى هو عليهم وانصرف كل واحد منهم إلى منزله شاكرين لله وله.

22.1 ويبدأ هو من بعد هذا بالصوام الدائم وكثرة السهر والنسك والزهد الذيب للجسد. فشاع خبره في كل مكان وقصده الشعوب والأمم من جميع الاقطار بسجودن له؛ وليس النصراوي وحدهم فقط اتوه، بل وغيرهم من كل الام الذين تحت السما. 22.2 فلمما سمع به الصبيان اللذان كانا يتعلمان معه وقد ربي معاهم في الضبعة كفروا رماوا، وهما دنيا ومحبب، انله قد أعطى نسبة من الله وانه يصنع العجاب قصدان يبتركان منه فضارا له تلميذين مهذبين.
His Second Enclosure in Kākhushtā

21.1 [16] When the devil, who hates good deeds but loves evil ones, saw that the righteous one had cleansed the village of the stains of sin and had adorned them with good deeds and comely virtues, he cast among them the poison of his envy and kindled his wrath. The enemy came to one of the sisters-in-law of the righteous one and cast the weight of his anger among his brothers and in the whole village; among all of them he cast evil. They began to tear out their hair and strike one another mercilessly, not just the men, but the women and children as well, until much blood flowed from them. The eye of one of them was put out and a great quarrel arose because of this.

21.2 The saint stood there weeping, execrating and cursing them, but no one would listen to him. He then threw himself from that enclosure, holding onto the rope. At this they seemed to cease from their evil, and so he sat down for a bit. Timothy then went from there to the chapel of the holy St. Dometius, in the place to which he had gone when he left the sheep. They (that is, his brothers) knew where he was and came to him. To him they said: "We’re your brothers and it’s incumbent on you to obey us." All the people of the village also requested this of him, but he did not accede to them.

21.3 At this his brothers said to him: "You must comply and not disobey us — and you’ll have everything you need of your parents’ inheritance. You know that nearby on the western edge of the village is a chapel of the holy St. George. If there’s any satisfaction for you there, we’ll build an enclosure for you there." As for God’s chosen one, when he heard this from them, he complied and agreed to their request. And they built an enclosure for him there. The priests and the people of the village gathered. They prayed the funeral prayer for him, as is customary for recluses, completing the ceremony as per their normal habits, and enclosed him. After they had prayed for him and he had prayed for them, each one of them returned to his own residence, giving thanks to God and to him.

He Receives His First Disciples

22.1 [17] After this, Timothy began to fast continually, keep vigil often, and devote himself to the sorts of asceticism and self-restraint that consume the body. His fame spread everywhere, and peoples and religious communities from all lands would come to him and prostrate themselves to him — not just Christians, but others as well, from every religious community under heaven.

22.2 As for the two youths who had studied with him and with whom he had been reared in the village of Kafṛā R.m.wā (i.e., Daniel and Michael), when they heard that he had been given grace from God and that he was performing miracles, they came to be blessed by him and became his upright disciples.

59 For the sense, cf. the parallel at S48.4.
60 See the discussion in the Introduction.
61 For St. Dometius, see the note to Pl6.2.
وفي بعض الأيام آتا إلى البار رجل مسلم من أهل البلد وعرف بالبار
مختار الله أن ذلك الرجل يزني بامرأة واحدة. فبدا الظاهر يعيبه وينهاه عن الزنا.
فجعل ذلك وانكره وبدأ يحرم نفسه ويقول أن هذا غير حق. فتركه البار ومضى اليه ببيته.
وأقنع له أنه ركب فرسه في بعض الليالي وسار بريد المرأة، لأنه من
شدته خوفه من القديس لم يقدر أن يصنع شهوته بالنها. فلما وصل إلى وادي
جانب دير القديس يريد أن يعبر فيه، ضربه ملاك الله هناك وابتس مع فرسه فصار
كالحجر البابيس، وأعلم الله به وبخربه مختاره البار فدعاه بتبليكذه وقال له: «اخروا
فجيروا اليه هذا المسلم الذي هو في الوادي، فإن ملاك الله قد ضربه وجن فهو وأيضا
فرسه».  
فملما خرجوا، صاحبوا به فلم يجهلهم ولا قد قدر فرسه أن يخطوا. فعرفوا البار
بذلك، فأخذ ما في انا وصلها عليه وامرهم بان يدعموا فرسه منه ففعلوا ذلك. فلما
دهنوا الفرس، استلتق ومشى لوقته واتقوا إلى الدير فامره البار به أن ينزلوه عن
فرسه وهو ياسب كالعود الجاف وتركوه قدم الظاهر. فأخذ البار ما وصل علىه وامرهم
بأن يدهنوه به.
فلما صنعوا به هذا، انحل لسانه وانطلق وبدأ به بكلمه وبيكي
ويقول البار: «قد اخطئت اذ زيت وكذبت قدام الله وظلمت انك لا تعلم
الخفايا». وحدث البار كيف خرج ملاك الله من الوادي كمثل البرق وكيف ضربه
بين كتبه. وقال للظاهر: «يا أبي، من الان انا اعاذ الله عدداً اني لا اعود
اليه هذه الخطية ابداً ما عشت في الدنيا»، ومضى وهو صحيح مسرور شاكر لله
وله.

واتا إلى البار استقف قسنين ليترك منه. فلما تعموا بالكلام اللالاني
زميناً طوالاً، دعا الاستقف بهذا الأخوة الذين في الدير وقال له: «أخبرني، ابي
الأخ، اين شئ لهذا الدير من المنفعة مما تتعزون به؟» فأخبره بأنه لا شي للدير. فلما
رماةً؟
A Muslim's Sins

23.1 [18] One day there came to the righteous one a Muslim, one of the people of the village. As for the righteous one, God's chosen one, he knew that this man was fornicating with a woman. The pure one began to reprove him and prohibit him from committing fornication, but the man disavowed this and denied it. He also began to call down curses on himself, saying that this was not true. Having been dismissed by the righteous one, the Muslim returned to his house.

23.2 One night it happened that this man was riding his horse, making his way to the woman: on account of his great fear of the saint, he was unable to fulfill his desire by day. When he reached a wadi beside the saint's monastery and was making ready to cross it, in that spot the angel of God struck him, drying up both him and his horse, such that he became like a dry stone. As for his chosen one, the righteous one, God informed him of what had happened. Timothy thus called his disciples and said to them: "Go fetch me this Muslim, the one in the wadi, for the angel of God has struck him, desiccating him and drying up his horse."

23.3 When they went forth, they shouted to the Muslim, but he did not answer, nor was his horse able to walk. When they told the righteous one about this, he took water in a bucket and prayed over it. He then bade them to anoint the Muslim's horse with it, which they did. When they had anointed the horse, it was loosed and immediately walked. And thus they brought the Muslim to the monastery. The righteous one then ordered them to get the man down from the horse — and he was dried up like a desiccated reed. They left him in front of the pure one; and the righteous one took water and prayed over it, and bade them to anoint the man with it.

23.4 When they had done this to him, the man's tongue was freed and loosed, and he began to speak. With tears he said to the righteous one: "I sinned when I committed fornication and lied before God, thinking that you would not know what is hidden." The righteous one then told how the angel of God had come forth from the wadi like a bolt of lightning and struck him between his shoulders. To the pure one the Muslim said: "My father, I swear to God that from now on I shall never again commit this sin, not for as long as I shall live in the world." And so he departed, sound and happy, giving thanks to God and the saint.

Two Deceitful Disciples

24.1 [19] The bishop of Qinnaṣrīn came to the righteous one to receive his blessing. When they had had the pleasure of discussing divine matters for a lengthy moment67, the bishop summoned one of the brethren of the monastery, and to him said: "Tell me, brother, is there anything useful that the monastery needs, anything by which you all might be comforted?" The

67 The use of the diminutive here seems odd. Perhaps one should read zamān for zuμayn.
عرف أنه لا شيء للدير، تقدم إلى البحر وسجد له وقال له: «إنا أرسل قدسك، يا آباني، أن تبعث معي من تلاميذك أثنيين لابعث معهما بركة». فقال له الطاهر: «قد قال المسيح مخلصنا لا تهموا لعد، فإن أبواكم السماوي عارف بما نناجونه من قبل أن تطلبوه».

24.2 وبعد التشديد عليه في الطلبة، أرسل معه تلميذين فجمع لهما الاستفادة كثيرًا من الدنانير والدرارم والحواجب التي تصلح للدير. فلم ينظر أحد التلميذين أنه قد اجتمع لهما دنانير كثيرة، نظر إلى دينار واحد منها حسن مليم السكة حلوة الصورة وازن، فطغاه شيطان الذهب وانهذ الدنار وانغذ من الدراهم خمسين درهماً.

24.3 فلما وصل إلى الدير، خشي من الطاهر مختار الله ان يفضحهما فردا كل شيء موضعه. فوجد البار الفائز بالفناة مطروحاً على كما من النسره وكثرة الذهب. فاستنا إلى السلام وطلعا إلى القديس ودفعت إليه كل شيء ورد معهما. فأخرج مختار الله ذلك الدنار بعثه مع الحمسين درهماً بعينها التي كان تلميذيهما اخذهما وردها ودفع الجميع إلى تلميذيه وقال لهما: «هذا، يا ولدي، احسن بكما وأجمل لكما قدام الله من أن تخفيه». وصححهما بالامانة وأوصاهم البناودا فيصبها مثل ذلك دفعه ثانية.

25.1 وارسل أيضاً في الدفعة الثانية اثنيين من تلاميذه إلى الدقش على رجل ممن بسبب غلآ للدير ودخلا بيته. وقدم لهما غذاء وخرج في حاجة له يقضيها. وانت زوجته بخير كبير فوضعته على المائدة وعادت لت깝هما بطيب. فأكلوا الحبوب فركت الطيب ومضت لتاني بالثمر أيضاً. فأكلوا الطيب من قبل عودتهم إليها. وأنها وضعت الحبوب، لما ابتَها على المائدة ووقفت متعتجة وقالت: «يا أبي، ما للرهبان هذه العادة ولا هذا الرسم الذي قد فعلتماه». وأنهما أخذوا بالضحك بغير حيا.

25.2 فلما عادا إلى البار - مختار الله، إنهاما وقال لهما: «يا أبا الجاهلين العادات لميفحة الله، اهلكنا واعدنا السماوي حيث لا ينصبنا سكيم الرهبانية؟ وإنكما تخاطر العلمانيين بالضحك والرغبة والحنجرة والشرة. أما سمعنا قول الرسول الألواه، إذ يقول: سبوا مع البرادين بالاسكيم؟ فولكما من دينونة الله الحي.
brother replied that the monastery needed nothing. When the bishop realized that the monastery needed nothing, he came to the righteous one, prostrated himself, and said: "I ask your holy self, our father, to send with me two of your disciples, that I might send back a gift with them." The pure one replied: "Christ our savior has said: Do not take care for tomorrow, for your heavenly father knows what you need before you ask for it." 68

24.2 But when the bishop pressed him in the request, Timothy sent with him two disciples. The bishop gathered together for them a mass of dinars and dirhems, and other articles of use to the monastery. When one of the disciples saw that many dinars had been gathered together for them, he noticed one particular dinar that was beautiful, nicely minted, pleasantly formed, and of full weight. The devil of gold overcame him and he took that dinar, as well as fifty of the dirhems.

24.3 When the two arrived back at the monastery, they were afraid that their faults would be disclosed by the pure one, God’s chosen one. They thus put everything back in its place. They found the righteous and victorious one in a state of rapture, prostrate and ill from his vigils and many labors. They put up a ladder to the enclosure and climbed up to the saint, handing over to him everything they had. God’s chosen one took out that very dinar along with the fifty dirhems, the very ones that the disciple had taken and returned. All these he gave to his disciples, saying: "My sons, this is better for you and more comely in the sight of God than that you hide it." He then confirmed them in the faith and bade them never again to do something like this.

Two Gluttonous Disciples

25.1 [20] Yet again, on another occasion, Timothy sent two of his disciples to al-D.q.s, to a certain believer. This was because of the monastery’s grain. They entered the man’s house. He set out the table for them and left to take care of something that had come up. His wife brought much bread, which she placed on the table. She then went back to get them some food. As they had already eaten the bread, she left the food and went to get more bread. And before she could return, they ate all the food. When she brought the bread, she placed it on the table and stood there in amazement. She said: "My fathers, it is neither normal nor customary that monks should behave as you have." As for the disciples, they began to laugh shamelessly.

25.2 When they returned to the righteous one, God’s chosen one, he summoned them and said: "You fools devoid of the fear of God, when you put on the monastic habit, is it thus that you promised Christ? You are mixing with the worldly with laughter, covetousness, gluttony, and evil. Have you not heard the words of the divine apostle: Keep company with outsiders in a decorous fashion? 69 Woe to you for the judgment of the living God! How

68 Mt 6.25, 32.
كم قد أجريتم من الدروع من عيني واحتزتموني كثيراً؟ فلما انصرنا ان الله لم يستر عن قديسية شيئاً مما قد صنعاه، خافاه خوفاً عظيمًا وسجداً بين بديه وقالا له: «اغفر لنا، يا إبراهيم، فلنسنا نعاود الى مثلها دفعة أخرى». ففيهما عملاً توبة، غفر لهم.

26.1 وفي بعض الأيام قضى بعض تلاميذه أيضاً الى اقليم زمرنا ودخل عند انسان مومئ فاضفوه وأركوه؛ فلما كانت العشبة، جلس معه يشرب نبذاً، وكانت لذلك الرجل ابنته وحيدة وكانت حسنة الصورة جداً. فلما رأى ذلك الأخ دخل فيه شيطان الرزنا واغواه بها فبدا يطرحها بالكلام الردي. فانها لرحَّاها طبعها اجابتة الى ما يريده منها.


26.3 وان هذا الراهب ايشوع اياً اسطل عليه العدو وطرح كل ما قاله له البار الى خلفه وجعل يتدبر بعض ناموس ولا تقنين واسحل فكره بخلطة النسوة وحديثين. فلما راه مختار الله الطاهر قد خاله وترك طريق الله، دعا اليه وقال له: «اذ لم تطبع كلام مسكتني بل تجاونت بي» في حياتي، فما استطيع ان اراك بشر، ولكن بعد موتي اسل الله ان يسطع علي جسمك علة الذماء، لكيما لا تقدر ان تصد يدك الى ملك ولا تبرع بعينك ضو نفك، وهذا يكون ينالك، لكما توقطنا نفسك بالنوبة». وان هذا العارض للحقه بعد نباح البار، كما وعد به.
many tears you have made my eyes to cry, saddening me much?" When they saw that God had hid none of what they had done from his holy one, they feared him greatly and fell prostrate in front of him, saying: "Forgive us, our merciful father. Never again shall we do something like this." When they had repented, he forgave them.

**A Disciple and His Sexual Sin**

26.1 [21] Again, one day, one of his disciples went to the region (κλιμα) of Z.m.r.y.nā. He entered the house of a certain believer, who received him as a guest and showed him great honor. When it was evening, the disciple sat with him drinking wine. As for that man, he had a single daughter who was very beautiful. When that brother saw her, the devil of fornication entered him and led him astray through her, with the result that he began to speak to her with evil words. And she, through the laxity of her character, agreed to what he wanted from her.

26.2 When he got her alone and was about to commit the sin of fornication with her, the voice of the saint came to him and said: "Israel, may evil befall the devil who has overcome you!" Together, he and she heard this voice and were greatly afraid. When that brother returned to the monastery, the saint opened the window of his enclosure and cried out to his disciples: "Cast this fool from the monastery." At this that disciple fell facedown on the ground and said: "Father, I’ve sinned. Forgive me for Christ’s sake." Timothy then began to say: "You shameless man, is this the agreement you made with the Lord? Is this the way of the monastic life in your opinion?" After scalding weeping and hot tears, the saint forgave him his misdeed.71

26.3 As for this monk Israel, again the enemy overcame him, with the result that he cast aside what the righteous one had said to him. He began to behave in a manner contrary to law and ordinance, occupying his thought with spending time with women and conversing with them. When God’s chosen one, the pure one, saw that he had disobeyed him and left the way of God, he summoned him and said: "Since you didn’t obey the words of my poor self, but rather treated me with disdain — while I’m alive, I’m not able to see you in distress; but after my death I’ll ask God that the illness of leprosy be given power over your body, so that you not be able to reach out your hand to your mouth nor see with your eyes, the light of your soul. This will befall you in order that you might arouse your soul with repentance." And this is what happened to him after the passing of the righteous one, even as he had promised him.

70 In the parallel at P21.2, the errant monk remains unnamed.
71 S begins a new, unnumbered section here. See the discussion in the Introduction.
كان أيضا رجل غني يسكن في الدقس وأنه أتى إلى ضيعة يدعا اسمها بصيدون فدخل على أمراة في بيتها وأخطى معها وحبسته منه وولدت. وكان له زوجة وأولاد. فعلم به القديس فلعنه وطرح عليه الحرم. فاما الرجل، فإنه، لما أبصر أنه قد أحرم، فقد النازع، وطلب الله وقال له: "أغفر لي، يا باني، فإني تأبى أبلك معترف يذنبي بين يديك"، وتوسل الله بقوم معرفين من أهل البلد مقدمين، فلم يغفر له.

فأخذ أولياء القوم ودخل إلى ثاووريطس بطرس انطاكية وسالوه في أن يكتب إلى البار بن يحله. فكتب الطرك إلى مختار الله بسله ويقول له: "أنا أسل قدرك أن ترحم هذى الرجل وان تله; فعلى الرحيم ننزل الرحمة; ومن سال، كما وعد، اعطي". فلما قرأ كتاب الطرك، بك وقاتل: "والله فها نحن نجعل ونطلب ناموس الله". ثم قال لهم: "أمتهلا مدت سبعة أيام ثم همموا الي". فلما تمت الام السبعة، اتوا إلى البار. وأذهم بعد قيام يطاهروه، اتاههم رسول ووعيفهم ان امرأة ذلك الرجل قد ماتت. فشكروا ووجدوا الله على خلقت نفسه، إذ لم يكن له شركة كان يكون لرجل نساري أمراتين في بيت واحد.

وكان لذلك الرجل ابن حسن الوجه بقي المنظر فخرج ذات يوم الى الحقل إلى عند الذين يعملون على الفدان. فبينما هو قائم عند الواحد من الفلاحين، طمعه الفلاحة حمة صغيرة قطعها، وأنه سقط من ساعته على الأرض وما زيد ويصبح من الشيطان. فعمل الله أنه قد خلقه حرم القديس له فقصدوا مختار الله وسالوه ان يرحمهم. فكر المغبوط وصل قابان: "يا بنا ابنوع السجى الذي غرق اللجيرون تمس الجن في البحر، انت، يا ربي، اصبر عن هذا الغلام جميع قوى العدو ابلس". فمن سأله خرج ذلك الشيطان منه وذهبوا مسرونين ممجدين لله.

كان أيضا رجل من اهل انطاكية يخف الله كثيراً وكان كثير الحسنات وكانت له صدقات غزيرة على الارامل والابنائم والمساكين وكان نبي الابتام وينخرج عن المكروبين. وأنه حضر وقت فاته. فبينما كان البار قابناً يكلم تلاميذه، إذ خطف
A Rich Man’s Adultery

27.1 [22] Again, there was a rich man who lived in al-D.q.s. He came to a village called B.s.y.dün. There he went to see a woman in her house and with her sinned. She conceived from him and bore a child. The man, however, already had a wife and children. The saint knew what had happened; he thus damned and cursed the man. When the man saw that he had been cursed, he came to thepure one and besought him: “My father, forgive me, for I’m repenting to you, confessing my misdeed in your presence.” He also brought to bear the influence of some important and well-known people from the region; but still, Timothy did not forgive him.

27.2 He then took those men and went to see Theodoret the patriarch in Antioch⁷². They asked him to write to the righteous one that he should release him. The patriarch wrote to God’s chosen one and asked him: “I ask your holy self to have mercy on this man and release him. On the merciful mercy descends. Whoever asks, even as he was promised⁷³, to him it is given.” When he read the patriarch’s letter, he wept and said: “Woe is me! Behold, we shall release and thus nullify the law of God.” He then said to them: “Leave me alone for seven days; then come to me.” When the seven days were up, they came to the righteous one. While they were still standing there speaking with him, a messenger came and informed them that that man’s wife had died. They gave thanks and praise to God for the salvation of his soul, since God would not have a part in a Christian man’s having two wives in one family⁷⁴.

27.3 That man had a son with a handsome face and beautiful appearance. One day he went out to the field, to those who were plowing. While he stood with one of the peasants, a small snake was turned up by the plowshare, and he killed it. And he immediately fell on the ground and began to foam at the mouth and shout as a result of the devil [in him]. His family knew that the saint’s curse of his father had come on him. They thus went to God’s chosen one and asked him to have mercy on them. The saint knelt down and prayed: “Our Lord Jesus Christ, you who drowned Legion (the chief demon) in the sea⁷⁵, my Lord, take from this youth all the powers of the enemy, Iblis.” That devil immediately left him. And they went away, full of joy and praising God.

The Passing of a Righteous Antiochene

28.1 [23] Again, there was an Antiochene who feared God greatly and did many good deeds, giving abundant alms to widows, orphans, and the poor, raising orphans, and comforting the afflicted. The time of his death had come. While the righteous one was standing and speaking with his disciples,

⁷² In the parallel at P22.2, the patriarch is not named.
⁷³ Mt 7.7 and Lk 11.9, cf. Mk 11.24.
عقله وعليه ساهياً حيناً طويلاً. فلما رأوا ذلك، فزعوا جذاً وتقدموا فسجدوا أمامه وقالوا له هاكذا: "هي هو الرجل الأتها، اننا لن نرفع وجدها من الأرض إلى أن تعرفنا ما هو الذي قد رايته».

28.2 وانه حزن عند ذلك. ثم قال لهم: "يا اخوته، ان ذلك الرجل اليوم الكثير الحسنات بانتاكيا أرسل الله مالاً يأخذ نفسه إلى مساكن الإبرار المغطيوبة وهذه راهبة الطيب التي قد فاحت في هذا البلد فعنهم هي". وان الإخوة جعلوا وكدهم وهمتهم الى ما قاله لهم القديس واستقصوا عنه وعن وقته. فقبل لهم ان في تلك الساعة التي قال لهم عنها الفائض بعينها استناث ذلك الرجل المبارك.


29.2 فرفع طره الى السماء وصلى قابلاً: "يا رتنا والاهنا القوي، انت العارف بالضمار والمطلع على السراير، وانت هو الذي لا يخفى عنها خفية مما يصنعه بنو البشر من انواح الخير والشر، فإن يكن هذا الصبي من زنا، فلتخرج نفسه! معما يسقط على الأرض؛ وان تكن امه مظلمة وهو من اخني، فليقوم على رجه من غير ان يبلبه اذية، وانه رمي به مع تمام قوله من الطاقة، كمثل رمي الحجر من المقلاع. فبدت امه تصرخ وتولول. وان الصبي قام على رجه وهو يضحك وجرى عدوا الى والدته. فعصب كل من شاهد ذلك وسبح اسم الله كثيراً.

30.1 وصار أيضاً على ايمان هذا البار قحط من عوز المطر وذلك انه لم ينزل المطر على الأرض من أول تشرين الأول الى اليوم الثامن من كانون الثاني. ولم تثبت الأرض شياً ولا خضرة ولم يبرز احد ولا فلة. فلمح الناس من اجل ذلك شرة عظيمة لا يكون مثلها. وخرج الناس بالباحثات الى كل ناحية. فمن كثرة خطاب الناس اغلق الله باب رحمة عنهم ولم يغثهم غبيه.

77 In the Limestone Massif winter rains usually begin in November and end in April. See Peña, Jébel Baricha, 12.
suddenly, his mind was seized and he remained rapt for a long time. When they saw this, they were greatly afraid. They came and fell prostrate in front of him, saying: "As the Lord our God lives, we'll not raise our faces from the ground until you tell us what you've seen."

28.2 The saint was grieved at this. But then he said: "Brethren, that believing man who does many good deeds in Antioch — God sent an angel to take his soul to the beautiful abodes of the righteous and blessed ones. As for this scent of perfume that's been diffused in this region, it's from them." The brethren attended carefully to the saint's words and inquired about [the man] and the time of his [death]. And they were told that that blessed man has passed away in that very hour about which the victorious one had spoken to them.

*His Sister-in-law Is Accused of Adultery*

29.1 [24] The righteous one's brother had a young son. Accusations had been laid against the child's mother, to the effect that he was the offspring of an adulterous union. It happened one day that the sister-in-law of the righteous one had gone out to him to pray. When the saint saw the child and his mother, he said to her: "Send the child up to me." She sent the child up in a basket. The saint took him, and holding onto his upper arms he put him outside the enclosure's window. Present at the saint's at that time was a crowd.

29.2 Timothy then lifted his eyes to heaven and prayed: "Our Lord and mighty God, you who know our inner hearts and are privy to what is kept secret, you from whom is hidden nothing that humans do, whether good or evil — if this youth was begotten of adultery, may his soul depart when he falls on the ground; but if his mother has been falsely accused and he is the child of my brother, let him land on his feet without being harmed." When he finished speaking, he threw the child from the window — like a rock thrown from a sling. His mother began to shout and wail, but the child landed on his feet, laughing all the while, and then ran to his mother. Everyone who saw this was amazed and gave much glory to the name of God.

*A Terrible Drought*

30.1 Again, during the days of this righteous one there was a drought caused by a lack of rain. This was because the rain did not fall on the earth from the first day of October to the eighth day of January. The earth put forth no plants and no vegetation grew. No one sowed or tilled. For this reason the people experienced great harm, the likes of which had never happened before. The people went forth to every region with prayers for rain, but because of their numerous sins God closed the gate of his mercy to them and did not send them his rain.

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76 It should be noted that only a single angel was mentioned above. Cf. the parallel at P23.2, where it is said that numerous angels are sent.
30.2 قال في الله في أفكارهم، والهمهم أن يجعلوا إلي عند مختار الله
تموثاوس وذلك في اليوم الثاني من كانون الثاني. فلما أصبح ذلك اليوم، أقبلت
الهم منتظرة الله من كل جهة. فاجتمع عندنهم خلفهم لا يحتضن. عدد هم
لا خلفهم. وكان اجتماعهم الله من بكرة ولى نصف النهار. فمن شدة الحر كان
الناس يستترون بالشجر كاستئنهم في حر الصيف.

30.3 كان الطاهر لما يعبرهم وقد اجتمعوا الله بامانته قوية وقذموا الله توبة وهم
يقولون: «ارحمنا، يا قدص الله ومختاره، ارحم هذه الرعاة الضعيفة، فإنها
هالكة، واطلب لنا الرحمة وخلصنا». فأجابهم الله وomial لله قابلا: «ومن أنا
العبد الذليل الحفري البطل الغير نشيط والمعوج الأفكار الذي لا استحق النظر في
الله، لآن صالتي ضعيفة ولا لها جناحي فانظر بهما وتعلع إلى كرم الله الرحب
المهوب؟» وآمنا اراد بهذا القول ان يقولوا: فالله، وإن بعلمهم الانضاج.

30.4 وانهم سجدوا قدمهم بآسمهم وطرح النسوة منهم أواخرهم فهم وهرين
من عندهم. وصح كافية الشوباب بسروهم من كل ناحية كمن فم واحد وقالوا:
«ارحمنا، يا سايدنا». فلما شاهدمع الحسوس الغير منهم قد عادوا الى النوبة من كل
قرونهم ومن كل نيتهم وان افراحهم قد صارت احزاناً وغموماً، ووجههم الى
الارض، والاطفال مطروحين بيكون، والكاهنة في حزن عظيم، تنحد كثيروا وطرح
ذاته قدم الله وقال: «اسلك، يا وليا، الاهمي القوي، ان تلطف الى ما جعلته بعدك
وان تعطي هاولا خليفتكم مسائلهم من كونوك المعلوة غنا وغيرها ولا تتركهم
المساكين يرجعون وهم خزايا.

30.5 وان كنا نحن عليك عصاة وقد خالقنا أوامرك المصاوة. فارحم انت هاولا
الاطفال وفرضى عليهم وتحن على دموعهم الحارقة. ونحن نسك الرحمة وان تعطيهم
مطر الرحمة. اذ قال سالوك وقد وعدت السايل بالعتبة وفد قرعبا بابك ووجدت
لذي يدق باب تفتح له الباب وقد طلبا منك ووعدت الطالب بالوحدان وقد دعوك
كما امرتهم، فاستجيب لهم كما وعدتهم. وان عبد الملك الحاضم لدبك اسل
رحمتك ان تقبل فيهم مسلتي ولا، فإن «ناخد نفسك مني. فقد افرح قلبي
كما ترى، يا رب، ولا سببا على الأطفال».

س الثاني 1 30
30.2 God then suggested to their thoughts and inspired them to gather together to God’s chosen one, Timothy. This happened on the eighth day of January. That day, when morning came, from every direction the various communities came to him, one after another. There gathered in his presence a crowd whose number cannot be counted but by their creator. They kept gathering from morning till midday. It was very hot and people were forced to take refuge in the shade of the trees, even as they do in the summer’s heat.

30.3 The pure one, when he saw them — they had gathered to him with such a powerful faith and were bringing their repentance to him, saying: “Have mercy on us, saint of God and his chosen one, have mercy on this weak flock, for it is perishing; request mercy for us and save us” — when he saw them, I say, the righteous one who is pleasing to God replied: “And who am I, a lowly and vile servant, dissolute and without zeal, with thoughts distorted, one unworthy to look on God, for my prayers are weak and have not wings with which to fly up to the throne of the dreadful Lord?” With these words he only wanted, first of all, to cut off their exalted opinion of him and [secondly] to teach them humility.

30.4 All fell prostrate before him. Those of them who were women threw their children before him and fled from their presence. From every side all of the people cried out together, as if with one voice: “Have mercy on us, our lord!” When the victorious recluse saw them and how they had repented with all their hearts and minds, how their joy had become sadness and distress, how their faces were on the ground, how their children lay there weeping, how the priests were greatly afflicted with sadness — when he saw all this, I say, he sighed deeply and threw himself before God, saying: “My Lord and mighty God, I ask you to turn to what your hands have fashioned and to give these your creatures what they request from your treasures, so full of wealth and good things. Let not these poor people return in shame.

30.5 “Though we have disobeyed you and broken the commands you gave, have mercy on these children and find pleasure with them, taking pity on their hot tears. We ask you for mercy and that you give them the rain of your mercy. They have asked you, and you have promised to give to him who asks. They have knocked at your door, and you promised him who knocks that you will open the door for him. They have entreated you, and you promised the one who entreats that he will find. They have called on you as you ordered them to do; and so, answer them as you promised them. Your servant, lowly and humble in your presence, I beg your mercy, that you receive my request for them. If you will not, take my soul from me, for as you can see, my Lord, my heart has been wounded, especially for the sake of the children.”

78 Cf. Lk 11.9–10.
30.6 فينما هو مطرح على الأرض يبكي، إذا هو يشبه يد مرفوعة متعلقة بين كتفه وإذا هو بصوت يهتف به ويقول له هاذا: ‘أيها الفاعل النشيط، قد سمعت صلاته وقد دخلت وخرجت من قدام كرسي الله من بعد ان أعطيت كل ما سالته فيهم’. فنسب البار قاياً ونظر إلى الغرب، فإذا قد طلعت سحابة من الغيم كمثل الكف وانت فوقفت فوق حبس البار والناس كلهم ينظرون إليها وأنها امتدت وانفرشت في السماء كلها واربكت وارعت. فامرهم الظاهر بان يقدسوا. فلم يفرغ القداس حتى نزل الغيث وسح المطر وجرت المدود في الانتار.

30.7 وكل من أبصر هذا العجب سحاب وشكر لله وله. فاجابهم البار قايا: ‘اريد من محجة الله التي فيكم ان ترسموا لكم هذا اليوم يوم يوم توبة وتكونون تجمعون في مثله من كل سنة إلى هذا الموضع المقدس في حياتي وبعد وفاتي. وإن ان وجدت دالة عند المسيح، فإننا اسله معكم. وكما انكم قد أعطتم في هذه الدفعة كل ما سالمكم، فكذلك يكون لكم الى الدهر وتناول كل ما تطلبون من الله في الصلاة. وعملوا كما أمرهم به القديس وانصرفوا من عندى متعجبين والله مجددين وله شاكرين.

31.1 ووافا البار ذات يوم رجل مسلم وكانت افكاره متعبرة من اماني النصارى وكان يهبر بهم. وانه، لما رأى البار وسمع كلماته النافع الغير ضار ووعظه قال في ذاته: ‘إن كانت امانة النصارى صحيحة، فانا اعرف ذلك من هذا الرجل’. فلما عرف القديس ما قد فكر في نفسه، طلب من المسيح أن يكشف له الحق.

31.2 فينما هو جالس تحت الحبس، عرض له النوم وغرق في نفسه فسمع صوت طبر عظيم قانيته من نومه فنظر نحو الحبس فإذا هو بطيء ،ظليم واقف في الكوة ويبن « من جناحه جم النار وهو حسن جداً. وانه فتح عينيه ونهض قامياً على رجله وهو ينظر الى الطير. وارد ان يصبح بالقديس فلم بقدر على الكلام. ففيما لا يدير كيف يصنع. وانه هم بالنقل دفاعات كثيرة فانعقد لسانه ولم يستطيع الكلام. فعلم ان كلامه قد اخذ من فمه. ووفرت مروعياً ترعد مفاصله. فذالما بالطير قد دخل في طاقة الحبس وحمل شيئاً وخرج.

31.3 فمن ساعته انطلق لسانه بالكلام وبدأ المسلم يصرخ ويقول: ‘با انا تيموثاس’. ويردد الكلام مراراً كثيرة باسمه هاذا حتى انتهى الآخوة كلهم واجابوه.
30.6 While he lay on the ground weeping, lo, a likeness of a raised hand suspended between his shoulders and a voice that called out to him, saying: "You zealous doer [of good], your prayer has been heard, and has entered and gone out from before the throne of God, after you were given everything that you requested for them." The righteous one arose and looked to the west, and lo, a rain cloud arose. It was like the palm of a hand. While everyone watched, it came and stopped above the righteous one's enclosure. It then began to spread and expand until it filled the whole heaven, as it gave forth lightning and thunder. The pure one ordered them to celebrate the Eucharist. Before they could finish, the rain descended and flowed down, so much so that torrents flowed in the rivers.

30.7 All who saw this miracle gave glory and thanks to God and to him. The righteous one replied: "Because of the love of God that's in you, I desire you to mark this day,\textsuperscript{79} for yourselves as a day of repentance and that every year you gather together on this day to this holy spot, both during my life and after my death. And if I find freedom of access with Christ, I'll beseech him along with you. Just as you've been given everything that you requested this time, so also it will be for you until eternity: you'll receive whatever you ask of God in prayer." They did as the saint ordered and departed from his presence in amazement, giving glory to God and thanks to him.

\textit{The Conversion of a Muslim}

31.1 [25] One day there came to the righteous one a Muslim with confused thoughts about the faith of the Christians, for which reason he used to deride them. On seeing the righteous one and listening to his words, which are beneficial and lacking in harm, as well as to his exhortations, he said to himself: "From this man I'll learn whether the faith of the Christians is valid." When the saint realized what the man was thinking to himself, he asked Christ to reveal the truth to him.

31.2 While the Muslim was sitting below the enclosure, he grew tired and fell asleep. He then heard the sound of a great bird. He awoke from his sleep and looked to the enclosure — and lo, a great bird standing in the window, from whose wings live coals were being strewn, a bird possessed of great beauty. He opened his eyes and got to his feet, all the while looking at the bird. He wanted to cry out to the saint but was unable to talk. He just stood there knowing not what to do. Many times he tried to talk, but his tongue was bound and he was unable to talk. It is thus that he realized that the ability to talk had been taken from his mouth; and so he stood there terrified with his joints shaking. Suddenly the bird entered the window of the enclosure, picked up something, and left.

31.3 His tongue was immediately set free and he could speak. The Muslim began to shout: "Abba Timothy!" He repeated these words many times, calling Timothy by name, until finally all of the brethren awoke and answered

\textsuperscript{79} That is, the eighth of January. See S30.1–2, and cf. S1.2.
قايلين له: "ان البار مشغول في الصلاة. فلÜN هذا السبب ليس بجاوبك بشي". فعند ذلك نصب المسلم نفسه وقام ليته تلك وكان يصيح لك بسمه مختار الله. فاذ هو وافق ينظر الى الحبس، وقد صاح الطيور ثلاث اصوات، نظر وفد اطلب ودخل في كوة الحبس، كما دخل في الدفعة الأولى. فلم ينظر ذلك المسلم عليه، اراد أيضاً أن يتكلم فلم يقدر. فوقف نحو ساعه واحدة. فإذا بالطير قد خرج ومضى.

31.4 فظن هو أنه قد حقق كممثل الدفعة الأوله من اساس كلبه. فانحل عند ذلك رباط لسانه وصاح الى المعاوها بنته الله قاياً بكا منه. ثم تفت الهه تيموثاوس الطاهر فقال له: "ما هي حالك وما هي حاجتك ولم تجب وتقصى هاذا؟" فبدا يكين من شدة خوته ويقول: "لقد أصرخت اعجوبة في هذه الليلة فادهشنني". فقال له الطاهر: "وما هو الذي رايتهم؟" فقال له: "اني رايت طير واحد بهيج حسن يبدي على الوصف طليه على قامة الرجل. وكان يبتكر من جناحيه حمر البار. فاردست ان اصرخ الٍّثل فلم اقدر على ذلك. وان حمل على ظهره من الحبص شياً نقيماً وخرج. فوقفت أصبح الليل كله فلم بجاوبني بحرف واحد فما سواه. وخان الطير عاد وقف في طاقة الحبس ورد ما كان اخذه من عندك. واردت أيضاً أصبح بك فلم اقدر."

31.5 فقال له مختار الله: "اذ كان من اختيار روح القدوس ان ترك هذا كله وترفع عن نفسه الغطا الذي قد انبسط على جسدك و onPostExecute؛ فله السبي; لان الله عرف انك مشكك في انته الحبيب الذي ارسله لخلاص العالم، كنت تبغضه جداً وتبخسه حقاً وترتاب في دينه وامانته، ولا انك اكتشف لك السر الذي رايتهم. وذلك انه اتفق انك كان في جبل الاكام المقدس، الذي هو داخل انطاكية، رجل متوفد ساحب. وكان قد وصل الى منزل التامين بالفضائل وانه، لما تزرت ثيابه، حال طالباً من الله فانت له الشعر على جسده وجعله جميعاً به. وكان اطعمه الطعام الروحاني من الله.

31.6 فلمما دنت ونلتله من هذا العالم، سال الله ان يحضرني الى عنه مع الطيور الذي بآكسدرس وال قدسياً اياً الذي في باب اسقا. وقضى الله شهونه، كما قال داوود النبي: ان الرب يصنع مشييه الذين يتقونه وسمع ظلهم ويخلصهم ويدعونهم ملاكهم وينهيه الى الدهر. فاما الطيور الذي رايتهم، فهو ملاك الله بصورة الطير ذات الجناحين. وحيث كانت مصوتة بيا هاها، فعنده
him: "The righteous one’s engaged in prayer. That’s why he doesn’t answer you." At this the Muslim raised himself and stood there that night, shouting that God’s chosen one might hear him. While he was standing there looking at the enclosure, and the cock had crowed three times, he looked — and the bird had returned and entered the window of the enclosure, just as it had done the first time. When the Muslim saw this, again he wanted to speak but wasn’t able. After he had waited for about an hour, suddenly the bird came out and left.

31.4 The Muslim reckoned that there had befallen him an inability to speak, even as it had the first time. But then the fetters of his tongue were loosed and he cried out with tears to him who had been blessed by the grace of God. Timothy, the pure one, then turned to him and said: "What’s wrong? What do you need? Why do you holler and shout so?" Being greatly afraid, the Muslim began to weep, saying: "This very night I’ve seen a wonder, and it’s perplexed me." The pure one said to him: "What have you seen?" He replied: "I’ve seen a single bird, one beautiful and surpassing description. It was as big as a man. Live coals were being strewn from its wings. I wanted to shout to you but wasn’t able. On its back it picked up something heavy from your enclosure and left. I stood there crying out for the whole night, but neither it nor anyone else answered me with a single word. The bird then returned and stood in the window of the enclosure, returning what it had taken from you. Again I wanted to shout to you but wasn’t able."

31.5 God’s chosen one said to him: "The Holy Spirit chose this to happen. that he show you all this, that he lift from your soul the cover that had been spread over your body and joints. To God be the glory! For God realized that you were entertaining doubts about his beloved Son, whom he sent for the salvation of the world, and that you hated him much and deprived him of [his] due, and had doubts about his religion and his faith. And behold, I shall now reveal to you the mystery that you saw. It happened that there was on the holy Jabal al-Ukkām, which is inside Antioch, a certain man, a wandering solitary. He had reached the levels of the perfect in the virtues. After his clothes became worn out, he asked and besought God, who made hair grow for him on his body and covered him completely with it. As for his food, it was spiritual and from God.

31.6 "When his death and departure from this world approached, he asked God to bring me to him, along with the blessed one who is in Alexander and the saint who is in Bāb Isqā. God granted his desire, even as the prophet David said: The Lord does the will of those who fear him, and hears their request and saves them. His angels surround them and save them forever. As for the bird you saw, it is the angel of God in the form of a bird possessed

80 For these two recluses, see S32. P consistently calls this person “Alexander” rather than the one “who is in Alexander.”
81 Ps 145.19.
ذلك السابع كنت ولم أكن هاها». فلما سمع مثل هذا ذلك الرجل المسلم من القديس، صح معه الحق وصار ما كان في قلبه من الشك وصباح الله ووجده ومضى مقتاً بالمسبح الإقرار الصحيح.

32.1 ومن بعد ذلك أيضاً قال البار تلاميذه: «يا ولادي الروحانيين، اريد أن أعحب نفسى لمدة سبعة أيام فلا تتركوا أحداً يصوت ببي البينة. ومن اتا يطلبني، فقولوا له: أن العلم قد جعل على نفسه أنه لا يحاطب أحداً إلى تمام سبعة أيام». فقالوا له: «كما يامر قدسك، كذلك نفعل».

32.2 وقد كان اتفق من قبل ذلك لمدة شهرين أن واحداً من الرهبان الأخوة قد قصد القديس ليتبارك منه وكان مباركاً فاضلاً. وانه تبارك من البار هذا ومن البار الذي في أكسندرس ومن الحبيس البار الذي في باب اسقا. وقال لهم: «صلوا علي، يا إهابتي، فقد عزمت على المسير إلى القدس لأصلي هناك واسير أيضاً من هناك إلى طور سينا». وانه سار ووصل.

32.3 فلما صعد الى طور سينا وصل في هيكل القديس موسى وانحر راجعاً لقيه البار تيموثاوس ومعه الطوان الذي في أكسندرس والبار الآخر الذي في باب استقا. فلما نظر اليهم، عرفهم وراود ان يتقدم الهم لم يقدر على ذلك، نعم، لا من البعد قد ان يتبارك منهم. وبنى واقفاً فرعاً مستعداً جداً من باب الهيكلا. فعند ذلك أمر الاثنان القديسان للطوان الذي في أكسندرس ان يتقدم بخدم قدسية، فتقدم وخدم القداس. فلما خدم القداس، خرجوا ومضوا. فلما تحق ذلك الاخ وصح معه، حزنت نفسه وقال: «لقد خلنا هاولا الإطهار في العالم غداً شديداً حيث تركوا حبيسهم ووافقوا إلى هاها». وقال أيضاً وهو يبكي: «الويل للبلد فقد هاولا الإطهار الذين هم مصابيح مضيئة». وانه من شدة غمه وحزنه رد ونام فوق في الجبل ولم يبنه إلى الليل. فلما قام من نومه، تم القانون كعادته ونام.

32.4 فلما أصبح، قيل له في رواية ابضوا أن يصبر إلى هناك. وفي الساعة الثالثة اتا القديسان المذكوران إلى هيكل موسى ودخلوا إلى المكان وصلا وامرأ الطوان الذي في باب استقا ان يتمد فيخدم القداس، وقدم فخدم. وان ذلك الاخ اراد.
of wings. When you were crying out to me here, I was with that wandering solitary and wasn't here.” When the Muslim heard such words from the saint, he realized that they were true, and the doubt in his heart ceased. He praised and glorified God, and he went away confessing Christ with a sound confession.

A Marvelous Journey to Mt. Sinai

32.1 [26] Again, after this the righteous one said to his disciples: “My spiritual children, I want to seclude myself for seven days. Don’t let anyone cry out to me. Whoever comes looking for me, tell him: The teacher has resolved not to speak with anyone for seven days.” They replied: “As your holy self commands, thus shall we do.”

32.2 Two months before this, it happened that one of the monastic brethren went to the saint to receive his blessing. He was a blessed and virtuous monk. He received the blessing of this righteous one, as well as that of the righteous and holy recluse who is in Alexander and the righteous recluse who is in Bāb Isqā. To them he said: “Pray for me, my fathers, for I’ve made up my mind to go to al-Quds to pray there and to continue on from there to Mt. Sinai.” He went and in time arrived.

32.3 When he had climbed Mt. Sinai, prayed in the chapel of the holy Moses, and had [begun to] come back down, he was met by the righteous Timothy, along with the blessed one who is in Alexander and the other righteous one who is in Bāb Isqā. When he saw them, he recognized them and wanted to approach, but was unable. Indeed, he couldn’t even be blessed by them from afar. Out of fear he stood there trembling, just outside the door of the chapel. It was then that the other two saints ordered the blessed one who is in Alexander to come and celebrate the Eucharist, which he did. When he had celebrated the Eucharist, they went out and left. When that brother investigated [this] and it became clear to him, his soul was sad and he said: “These pure ones have left behind in the world great distress, in that they have left their enclosures and come here.” Again, with tears he said: “Woe to the land that has lost these pure ones, these radiant lights!” Being so greatly distressed and saddened, he lay down and fell asleep on the mountain and did not awaken until it was night. When he got up from his sleep, he performed his night office as was his custom and then went back to sleep.

32.4 When it was morning, it was said to him in a vision he saw that he stay there. At the third hour, the two above-mentioned saints came to the chapel of Moses and entered it. There they prayed and then bade the blessed one who is in Bāb Isqā to come and celebrate the Eucharist, which he did. That brother wanted to come to them to receive their blessing, but was

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82 That is, Jerusalem.
83 For the use of ilā here, cf. the parallel at S34.1. It should also be noted that S originally began a new section here. See the discussion in the Introduction.
ان يتقدم اليه لكي يتبارك منهم، فلم يقدر ولا استطاع ان يكلمهم فضلاً عن غير ذلك. فلمحا تقدموا للقداس، خرجوا ومضوا. فقال ذلك البش: "يا رب، أكنت لي هذا السر". وجعل في نفسه أنه لا ينزل من الجبل حتى يكشف الله له ذلك. وفي الساعة الثالثة من اليوم الثالث اتى القديسون 32.5 البار تموثاوس ان يخدم القداس. ففيما تقدموا للقداس، خرجوا ومضوا. فلما قالت ذلك البار: "أي شيء هذا الأمر الذي قد رأيته، فإنه يقول عقول البشر؟" ودخل وصل في هيكل البار موسي النبي وقال هاكذا في صلاته: "الله، انت هو الذي نزلت من غير أن تجد ولا توصف. في هذا الموضع المقدس على عبد موسي رأس الأنبياء وجعله صفيك وكيليك وسائر بحاله من بها سحك وقبل ملك اللوحين المكتوبين باصبعلك المقدسة، فأكشف لي، اللهم، وإن كنت غير مستحق منك لذلك، من هم هاولا القديسون الذين قد يشبهون المعبّطين الذين رأيتهم؟ فحينذا ابهرت نعمة الله عليه وسمع كان اخ يقول له: "أذهب الى بلدك وأعرف من القديسين ان كانوا هم أولاكم ان لا، أو يكونون قوماً غيرهم يشبهونهم؟"، فوقع ذلك في قلبه مثل النار وصل وام تزل من الطور وتبارك من المتوحدين الذين هم هناك. ثم سار يريد بلده وروج القداس تقويه. وأنه وصل الى بلده ووضع في نفسه أنه لا يدخل الى قلابته حتى يصح معه الحق، فمضى اولاً الى الطوبان الذي باكسندرس. فلم فصل وتبناه مع وقام حتى يبديه بالكلام، تبس البار وتنهل وجهه وقال له: "يا باني، اريد أن تسألني عن الذي ابصريه يطول صيغة الجبل المقدس؟ إذا احترت ذلك، فاذهب الى القديس الذي في باب اسمه فهو يعرف الحق. 32.6

فما قال له هذا القول، لم بحسن ان يرد عليه جواباً. وتبناه مع وقا

له: "صلوا علي، يا باني". وخرج من عنده ومضى الى الطوبان الذي في باب اسمه. فلمة وصل الى البار، صلى وتبناه مع. بضي القداس وقال له: "كيف هو ابونا القديس الذي في باكسندرس، يا باني؟" فاجابه قالاً: "ما هو الا صاحباً، يا باني". فعجب ذلك البار كيف علم انه قد اتاه من عنده. فقال له: "يا باني، لما ارسلت الي أنا ولم يخرجك هو الذي ابصريه في طور سيمنا ولكن لا تظن، يا باني، حيث أنه قديس الذي باكسندرس في اليوم الأول وانا في اليوم الثاني، امرت وقادست وفي اليوم الثالث امرنا القديس تموثاوس وقادست، لأنه اصفر اخوته، 32.7
unable, nor was he even able to speak to them — let alone anything else. When they had finished the Eucharist, they came out and departed. That brother said: “My Lord, reveal to me [the meaning of] this mystery.” He then resolved not to go down from the mountain until God revealed this to him. At the third hour of the third day, the three saints came again. After they prayed, the two bade the righteous and holy Timothy to celebrate the Eucharist. When they finished the Eucharist, they came out and departed. At this that brother said: “What is this that I’ve seen, for it surpasses mortal minds?”

32.5 He entered and prayed in the chapel of the righteous prophet Moses, saying in his prayer: “God, though you cannot be circumscribed or described, in this holy place you descended on your servant Moses, chief of the prophets. You made him your friend and spokesman. His glory shone from the splendor of your glory. He received from you the tablets written by your holy fingers. Although I am not worthy of this from you, reveal to me, God, the identity of these saints whom I have seen, who resemble the blessed ones.” The grace of God then shone on him and he heard what seemed to be another saying to him: “Go to your own land and learn from the saints whether or not these were them, or whether they were some other folks who resembled them.”

32.6 These words touched his heart like fire. He prayed and descended from the mountain, and received the blessing of the solitaries there. He then returned to his own land, strengthened by the Holy Spirit. He reached his land and resolved not to enter his cell until the truth was made clear to him. He went first to the blessed one who is in Alexander. After he had prayed and been blessed by him, and stood to initiate conversation, the righteous one smiled and with a radiant face said: “My son, do you want to ask me about what you saw at Mt. Sinai, the holy mountain? If this is what you want, go to the saint who is in Báb Isqā. He’ll inform you of the truth.”

32.7 When he had spoken these words to him, the monk was unable to reply. He simply received his blessing and said to him: “Pray for me, father.” He then left him and went to the blessed one who is in Báb Isqā. When he reached the righteous one, he prayed and received his blessing. The saint spoke first: “My son, how is our holy father, he who is in Alexander?” He replied: “Nothing but fine, father.” That brother marveled at him, how he knew that he had come from him. He then said: “My son, why did he send you to me, while not himself telling you what you’d seen on Mt. Sinai? Be that as it may, my son, don’t think that when he who is in Alexander celebrated the Eucharist on the first day and I was ordered to do it on the second day, while we ordered saint Timothy to do it on the third day — don’t think, I say, that this was because he is less than his brethren: rather, it was because he was the first to receive ordination to the priesthood.
لكن لاتنه اخذ شروطنیه الكهنوت هو اول شيء، وبقوة صلاة تحمل صلاتها وتطير وتدخل قطاع الله وبها يقوين ويأخذ مسلتاً.

32.8 وتبادر منه وخرج بريد الذهب الى تيموثاوس وهو يشي في سأر الطريق ويضرب بيده على صدره. فلما وصل الى باب الدرب، صاح المقدس وأوصى من تلاميذه وقال له: افتح لهذا الاخ المسكون، فإنه متعوب في الطريق. وانه دخل وصل وتبادر منه وأمره بالجلس فجلس. فقال له: كيف لم يكشف لك الابهات الذين رايتهم ولا تغضب وياني انا الحقير الخاطئ؟ ولكن من أجل تعبد وتعبد لست اخشي عنك شيئاً، وذلك أنه كان انسان من الموحدين في العجل الذي يدعى الاقام. وكانت اعماله عند الله حسنة. ومن أجل فضاليه وتعبيه، لما علم أنه قد ارف وقت انتقاله من حياة هذا العالم الغاني، قال الله ان يجزي جسدنا وعبادنا الخمس الذي باكسدروس والطويل الخيب الذي باب اسقا، فبعث الله ملايكة المقربين وحملوا كل واحد منا من موضعنا إلى جسد المقدس الطاهر، فلمما جزناه ودنا جسده، اتفق رابنا على انا نعطي الى بيت المقدس لنصلي هناك وقضني ابضاً ونصلي في طور سينا. فقمنا وسجدنا وصلينا وطلينا الى الله واعتنا سؤالنا وحمل كل واحد منا وردنا الى حساب.

33.9 فلمنا دخلنا، دعا كل واحد منا بتلاميذه وقال لهم: يا ولادي، لا تركزوا واحد يصبح بي الى تمام سبعة ايام. وفي الليلة التي اصبت، تركنا في طور سينا: وقصد كل واحد منا يوماً، وفلمنا اماكن المطرة في البيت المقدس والأديرة التي هناك وتبادرنا من القديسين الساكنين فيها إلى تمام سبعة ايام. ثم رد كل واحد منا الى مكانه. وهنا انا الان قد عرفتك كل الحق وارد منك انا لا تعلم وهذا احد. فخرج ذلك الخير وانشط امور وصار يكزى به ونادنا بذلك حتى شاع الخبر في كل المواضع في جميع الاقصر والنواحي والامصار. «
By the power of his prayers, our prayers are picked up and fly and enter before the Lord; by them [our prayers] are strengthened and receive their answers."

32.8 The brother was blessed by him and then left to go to Timothy, weeping the whole way and beating his chest with his hand. When he reached the gate of the monastery, the saint cried out to one of his disciples: "Open up for this poor brother, for he has had to labor much on the way here." He entered, prayed, and received the blessing of the saint, who then bade him sit, which he did. The saint then said to him: "How is it that the fathers whom you saw did not reveal to you [the truth of this matter], that you might not have had to take the trouble of coming to me, wretch and sinner that I am? Nonetheless, because of your toil and trouble I'll not hide anything from you. There was a solitary on the mountain called al-Ukkām. His deeds were good in the sight of God. Because of his virtues and labor, when he realized that the time of his departure from the life of this evanescent world had come, he asked God that the funeral for his body be performed by myself, as well as by the blessed recluse who is in Alexander and the blessed recluse who is in Bāb Ḩaqā. God sent his most intimate angels, and they bore each of us from his place to the body of the holy and pure one. After we had performed his funeral and buried his body, it happened that we thought it good to go to Jerusalem to pray there and then to go and pray at Mt. Sinai. We thus stood and prostrated ourselves, praying and beseeching God, who answered our requests and bore each of us back to his enclosure.

32.9 "When we had entered, each of us called his disciples and said: My sons, for seven days don't let anyone cry out to me. In the night that you saw [us], we were left at Mt. Sinai. Each of us celebrated the Eucharist on one day. And we visited the pure places in Jerusalem, as well as the monasteries there, and for seven days were blessed by the saints who dwell there. He then returned each of us to his place. Look here, I've now told you the whole truth, but I want you not to tell anyone about this." News of this did get out and was widely publicized. It became known and was proclaimed and announced, until news of it spread everywhere, to every region, area, and city.

Theodoret the Patriarch of Antioch

33.1 [27] After this, Theodoret the patriarch of Antioch came to the saint, riding in adorned carriages and wearing clothes such as were not worn by the messengers, the apostles. When he had prayed, been blessed by the saint, and sat, the two talked extensively. The patriarch said to God's chosen one: "By God, if you've some need, tell me, for I love you much and your needs will be fulfilled through me." God's chosen one replied: "I ask your holy self to
قدسك ان تطول روحك علي قليل حتى احدثك ما قد كشف لي عنك. وذاك اني سالت الله كيف يكون تاول هذا الركوب والزينة التي انت فيها. فاني رأيت كل الرسول، وهو متوجين باكاليل المججد وانت مقصما عنهم وتراب مبتسم حبارة بصورة هندية.

33.2 كثير قد حزنت عليك لهذا السبب. ولكن انا اسل قدسك ان تسلك في اثرهم ولا تعدل عن طريقهم. وليكون لك اهتمام بالرمال والبيتزا وارحم المساكين وفرج عن المكرورين ولكن الكنايس والاديرة من أكبر همك وافتقدها بالحرص ولتكن بالك وحرصك ومهجودك كله للحياة الوجدية، لا لهذه الحياة الوردية. وإذا انت تشبهت بالرسل الاطهار، استاهلتك عند ذلك ان تكون معهم في الحجمة النافدة. فأجاهه البطررك الظاهر قابلاً: »قد قلت وايقل كل ما قلته لي ووعيتي في قلبي فصلي علي». وانه دخل الى مدينته انطاكيا.

33.3 فلما مضى لذلك يومين وثلثة، أذ ظرح كلام البال عنه وتوانى فيما وصاه به وعاد الى عرابيه القديمة. فبعث اليه البال في الصوم الكبير يقول له: »ان انت عدت عن الطريق التي وصبت بها، فالمسح لا يسهلك لك ان تقدس الميرون في يوم الخمسين الكبير». وانه اتفق من عمل الشيطان ان قوماً من اهل انطاكية مضاوا الى امير المسلمين هارون الرشيد فسعوا به اليه، اعني انهم سعوا بالبطررك، فامر هارون حينئذ بانتشاره وانقذ فرسان لشخصته اليه.

33.4 وانه بلغ يوم الخمسين الكبير المقدس رئيس الاحمسة السنوية كلها الذي يقدس فيه الميرون. فقال البطررك في : »فكرة: اين هو كلام ذلك الطواني الذي ارسل به الي؟ يكثر كلامه في غير شيء». فلماء جرى هذا الفكر في قلبه، قام زعم فابدل حتى ينزل ويقدس الميرون. فاذ هو في مثل هذا، اذ وصل الفرسان اليه. فلقيه خطفه خطافاً، كاما امروا وكما لا يريد، وثلاثين رطاً من الحديد وحملوه على بلغ وخرجوا سابرين في الطريق. وان البطررك دفع اليه جعلاً وسألهم ان يعدوا به الى عند القديس تيماناس. فلما فعلوا ذلك واقفمو بين يدهيه، قال له مختار الله: »اعلم سبيل الله نزلت كلامي؟ فاجاهه البطررك قابلاً: »اغفر لي من اجل المسح، فقد اخطأت، واصطنعت قدام المسح وسله ان يرحمني ويفرج لي من هذه السحدة التي انا فيها».

86 For the sense of abdala here, cf. badlah, which is defined by Graf, Verzeichnis, 21, as "priesterliches Gewand im allgemeinen, besonders Casula, Messgewand."
bear with me a bit so that I might tell you what’s been revealed to me about you. I asked God how is the interpretation of this riding and the finery that you’re in, and I saw all the messengers, and they were wearing crowns of glory, while you were driven out from among them and were seen with a lowly face in the form of a man from India.

33.2 “On account of this, much was I saddened for you. Nevertheless, I ask your holy self, that you walk in their footsteps and not stray from their paths. Take care of the widows and orphans. Have mercy on the poor and give relief to the distressed. But let the majority of your solicitude be for the churches and monasteries: visit them zealously. Let your mind, zeal, and all your effort be directed to life everlasting, and not this life that is passing. If you imitate the pure messengers, you will for this reason be deemed worthy of being with them in the pavilion of light.” The pure patriarch answered him: “I’ve received and do now receive everything that you’ve said to me, and give heed to it in my heart. For this reason, pray for me.” He then returned to his city, Antioch.

33.3 After two or three days, the patriarch cast aside the words of the righteous one, was remiss in what he had charged him, and returned to his former customs. The righteous one sent to him during Lent and to him said: “If you’ve departed from the way that I’ve charged you, Christ will not allow you to consecrate the myron on Maundy Thursday.”84 On account of the machinations of the devil, it happened that certain people from Antioch went to the Commander of the Muslims, Hārūn al-Rashīd, and slandered him to him, that is, they slandered the patriarch. Hārūn then ordered that he be brought to him and he dispatched horsemen for this purpose.

33.4 Holy Maundy Thursday arrived, the prince of all Thursdays in the year, that Thursday in which is consecrated the holy myron. The patriarch thought to himself: “What has become of the words of that blessed one, the words that he sent to me? His words are multiplied to no end.” After this thought occurred in his heart, he arose, pretentiously85, and put on the chasuble86 that he might go down and consecrate the myron. When he was in this state, the horsemen suddenly arrived. They seized him immediately, even as they had been ordered, even as the patriarch did not wish, and weighed him down with about thirty ratsl of iron. They placed him on a mule and left, traveling on the road. The patriarch, however, gave them a bribe and asked them to take a little detour with him to the place where saint Timothy was.

33.5 When they had done this and put him down in Timothy’s presence, God’s chosen one said to him: “Was it simply for amusement that I spoke?” The patriarch replied: “Forgive me for the sake of Christ. I’ve sinned. Vouch for me before Christ. Ask him to have mercy on me and deliver me from this

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84 In the numeration of the miracles found in S’s margin, a new section begins here. See the discussion in the Introduction.
85 For the idiom, cf. S41.2.
فقال له المغبوط تيماثاوس: «ها أنت تخطف وتصل إلى الملك هارون وتدخل عليه فتكون بالحرد والغضب الشديد ويامر بقتلك. وإلا، فإن كنت لي دالة عند السحيق، فإني لن أفارقك إلى أن تتخلص من وعي الملك وغضبه. وبعد ذلك فهو يرضا عنك ويبذل الجيازة السنية، لكن انظر كيف تكون ولا تأخذ منه شياً من البنية. فبعد ذلك سيقول لك: سني حوايجك كلها. فاطلب أنت منه عند ذلك اولاً ان يسمع للضعفاء بجزية رووسهم وأن يسجل لك سجلاً بتمام رسول الكابيس وأن تبا وتغمر ولا يعارض احد الرهبان في شيء، حسب ما عهد لهم الهم العهد المسجل به الموعد صاحبهم وهو محمد».


فتقدمت إلى الملك جارية وكان يحيها جداً فقالت: «ابي الملك، انت وعدنتي بان تعطيني كل ما اطلبه من مملكتك». فقال لها الملك: «حقاً، انك، ان انتي سالتيني، دفعت البليعي ما يكون مقداره إلى نصف ملكي». فقالت له: «انا
hardship that I'm in." The blessed Timothy answered: "Behold, you'll be
seized and come to the king Harūn and enter into his presence. He'll meet
you with fury and harsh anger and order that you be killed. Now then, if I have
any freedom of access with Christ, I'll not be separated from you until you're
rescued from the king's threats and anger. And after that, he'll be pleased
with you and give you splendid rewards. Nevertheless, watch yourself and
don't take from him a single thing. At this he'll say to you: All that you need,
ask me for it. As for you, you should then ask him, first, that he give ear to
the poor with regard to the head tax, and [then] that he give you a written
document concerning the [freedom to] fulfill the laws of the churches, and
that they be constructed and repaired\(^{87}\), and that no monk be accosted in any
way — in accordance with what is enjoined on them [and] for them in the
pact that was drawn up in perpetuity by their master (i.e., Muhammad)."

33.6 When the patriarch left, God cast mercy into the horsemen's hearts
and they removed from him the irons that were on him. They traveled with
him and he was the object of their merciful attention\(^{88}\). Eventually they
brought him before Harūn al-Rashīd, who immediately ordered that his head
be struck off. Guards brought him and laid him out in order to strike off his
head. He looked — and lo, a man with a frightful visage had come to stand in
front of the patriarch and protected him from the sword, not letting it fall on
him. The king said to him: "Strike! Show no mercy!" The guard said:
"Whom should I strike?" The king replied: "Strike off the head of this one,
the leader of the Christians." He replied: "My lord, the man does not let me
strike off his head." Again he lifted his hand to strike him, but was unable.

33.7 The king then sent that guard away and summoned another. Again,
when he had taken the sword to carry out his orders with respect to him, he
turned to the king and said: "Which of these two should I strike?" The king
replied: "Strike off both their heads!" He lifted his hand to strike, as he had
been ordered, but his hand missed and the stroke passed to the two's side.
The king said: "This man's a magician, no doubt about it. He's done this
through his magic." He ordered that another man come, a foul killer with no
mercy in his heart. When he stood in front of the king, the king said to him:
"With a sword, strike off the head of this magician! Do it with a single
blow!" He said to the king: "Which of these two should I strike?" The king
replied: "Just strike! Show no mercy!" He raised the sword mightily; but
before the sword could fall from his hand, his hand had dried up and become
dry like a dry reed. At this the king arose, trembling in bewilderment.

33.8 There then came to the king a slave girl whom he loved much. She
said: "King, you promised that you would give me whatever part of your
kingdom for which I ask." The king replied: "Truly, if you ask me, I'll give
you up to half my realm." She responded: "Now then, I ask your exalted self

\(^{87}\) For the prohibition on building and repairing churches, see the note to P27.5.

\(^{88}\) The translation is tentative.
33.9 إذ عرض لابن الملك علة صعبته، فورد على الملك من ذلك أمر عظيم وغنم كثير وله حزن على وجوه ولده. وبعث فجمع الأطباء الذين هم بغداد مدينة السلام والخرج، لما حضروا، على الغلام. فلما داواه، حكم عليه وقضوا بالموت. فامر هارون الرشيد بان بحظر الطرق ليبصره. فلما ادخلوه عليه ووقعت عنياه عليه، قال له الملك: «هل تقدر على بره؟» فقال له محترف الله: «من الله الذي على اسمه خرجت من بلدي وجبت بغير شهوتي، اسل له الشفاعة». وكان معه بركة من عند القديس تيماثانوس فدهنه في اليوم الأول منها وفي اليوم الثاني. فلما دهنه منها في اليوم الثالث، عوفي، وخرج إلى خارج وهو مسرور. وكل من أبصر ذلك العجب دهش منه وعجب ومجد الله.

33.10 وان الملك، لما رأى ابنه قد برى، فرح جدا ودعاه سيارا ودعا ابنه. والروسا فقال لهم: «ان لي اليوم فرحاً عظيماً بهذا ابني، لانه كان مبتاً فعالاً. ولكن يا ابي شي آكافي هذا رئيس النصارى الذي يدخلانه ويركبه بري ابنى؟» فلما سمعوا قوله هذا منه، مضا كل واحد منهم الى بيتته ثم اقابوا وهم قد حملوا معهم الجوايز العظيمة وتركوها قدام الطرق. فاجتمع بين يديه شي يضيف على الأربعين الف دينار.


90 S originally began a new section here. See the discussion in the Introduction.
91 Cf. Lk 15.24.
to give me this man, the leader of the Christians; don’t kill him, but rather find pleasure in him.” The king answered: “I’ve accepted your intercession with regard to that for which you’ve asked.” He then turned to God’s chosen one, the patriarch, and to him said: “Know that you were saved from execution by this slave girl. Now then, I order you to attend the door all the days of your life.” He was in charge of his door, but all the while he was hoping for his deliverance from it through God.

33.9 There befell the king’s son a serious illness and the king was in dire straits and much distress from this, for he was sad for the suffering of his child. He sent and gathered the doctors who were in Baghdad, the city of peace, and on their arrival they examined the youth. After they had treated him, they passed their judgment on him and decided that he would die. Hārūn al-Rashīd then ordered that the patriarch be brought that he might see him. When they brought him and his eyes fell on him, the king said to him: “Can you cure him?” God’s chosen one replied: “I shall ask for a cure for him from God, in whose name I went forth from my land and came here against my will.” He had some “blessing”\(^89\) from saint Timothy. With it he anointed him for two days. When on the third day he anointed him with it, he was cured and went outside with happiness. Everyone who saw this miracle was astonished and amazed, and gave glory to God\(^90\).

33.10 As for the king, when he saw that his son had been healed, he rejoiced greatly and summoned all his officials, commanders, and leaders. To them he said: “Today I have great joy for this my son, for he was dead and now he lives\(^91\). And yet, with what shall I reward this man, the leader of the Christians, by whose prayer and blessing my son was cured?” When they heard these words from him, each went to his house and returned carrying great rewards, which they put down in front of the pure patriarch. In his presence had been collected in excess of four thousand dinars.

33.11 When he saw the rewards placed in his presence, he stood up and bowed to the king, saying: “I ask your exalted self to let me speak.” He replied: “Say what you want.” The victorious one said: “I have received all these gifts.” And he placed them in front of that youth, who received them from him. Hārūn al-Rashīd then said to him: “Ask me for everything you need, for I’ll give you all that you ask of me.” The patriarch responded: “I ask you, my lord, to give orders to all your followers that taxes be collected from the Christians, from the head tax, from each in accordance with his circumstances (and let that be twelve dirhems and no more), that no priest or monk be accosted, that the churches be allowed to manage themselves according to their [own] laws, that there be no one who treats any of them unjustly, and that there be no unlawful treatment of anyone in your kingdom.”

\(^{89}\) “Blessing” (barakah) seems to refers to a flask of oil or water over which Timothy had prayed.
ابناءً أمر بأن تضرب أرقاب الذين سعوا بك إلى ملكي». ساله البطرك البدويهم
البية.

وقد ذكر الشترطي الذي يبسط يده على البطرك وساله ابن بريه، وإن
مختار الله دهمه من البركة التي كان أعظامها هي تيموثاوس. فمن وقته وساعته يرى
وصحت يده وعادت ككونها. فلمما اقام عند الملك مدة طويلة، استاذنه في العودة
وقال له: «اننا أسلفون، أبنا الملك، إن تطلقتني لم يكن رفعت مدينتي». فكتب له
سجلاً بكل ما طلبه منه.

ومع ذلك ينظر إلى كرسيه وجعل في نفسه أن يقصده البار تيموثاوس
ليبترك منه. وانه اتا اله وصل وتبترك منه. فقال له الحكوك: «نشكر الله الذي لم
أكدب عندي في الكلمة التي قلتها لك من اني لا أفرقك. وناٌ أمر الملك بضرب
عنقل بالسيف، دفعت انا عنك السيف ونا اياً جلبت الحارة ثم سالت الملك
فيك. وناوى سالت الله في ابن الملك فوه عافيته». فقال له البطرك: «ابنا الاب
حي هو الربي، اني، كما هنا انظرك ها هنا، فلذلك رابك هناك حيث عملت
هذا كله». وانه منذ ذا ذلك الوقت جعل عليه الا يربكب بمرتين واعت المالك،
الرجال منهم والنسوة، وصار يركب حماراً وارتمس برسم السليحين وسلك طريقهم
وهو يسبح الله.

وكان ذلك يوم الخميس الكبير، فبينما كانوا طالبين من دفنا، اشتموا روابط طبية
تفوق حالاتها سابع العطر والطيب. فلمما شموا هذه الروائح، وقفو باهتن ينشقونها
وتكلذون بشمها. ثم انهم نظروا الى الغرب على قرب منهم جبلًا وعليهم غمامة قد
ظللت ودخان البخور يخرج من هنالك كمثل دخان اتون النار. فقال الواحد منهم:
«فقروا الى ها هنا كنابي امرئي وابصر من ابن قد يخرج هذا الدخان».

فلما مضى، ابصربقد خفتل الظلمة راهباً شيخاً ومضت به نحو الشرف.
وبدا يبيك حيث لم يستحق ان يبترك منه. وانه ابن الى ذلك الملك لكي يبصره.
فاذما هو سياج قد نتب الشعر على جسده وغطاه حتى انه ليس بين منه غير عينيه
وابن اخذ يهرب منه. فقال له ذلك الرجل: «من أجل الله خالقك، وان كنت غير
مستحق لهذه العجلية، اطلق لي ان اجي واشهد هذا الأمر.»
The king answered: "We shall give you all that you ask. And I also shall order that the heads of those who slandered you to my royal self be struck off." The patriarch then asked that he not harm them in any way.

33.12 He then presented to the patriarch that guard whose hand had dried up and asked him to cure him. God's chosen one anointed him with the "blessing" that Timothy had given him. And immediately he was cured and his hand was made whole and returned to its former state. When he had stayed with the king for a long time, he asked for permission to return, saying: "I ask you, king, to let me go and visit my city." The king then wrote for him a document about everything he had requested from him.

33.13 The patriarch set himself to go to his throne but decided [first] to go to the righteous Timothy to be blessed by him. He came to him, prayed, and was blessed. The blessed one then said to him: "I give thanks to God — I who did not lie to you when I told you that I would not be separated from you. When the king ordered that your head be struck off by sword, it was I who protected you from the sword. I also led the slave girl to ask the king about you. And it was I that asked God concerning the king's son with the result that he gave him health." The patriarch replied: "Father, as the Lord lives, even as I see you here, so also did I see you there, when you did all this." From that time on, he made it incumbent on him not to ride on an adorned carriage. He also freed slaves, both men and women, and began to ride a donkey; and he followed the example of the apostles and walked in their paths, giving praise to God.

*He Rides on a Cloud*

34.1 [28] Again, it happened that some people went out from Antioch. They traveled by way of Z.m.r.y.nā. This took place on Maundy Thursday. While they were ascending from Daphne, they smelt beautiful odors, the sweetness of which surpassed all unguents and perfumes. When they smelt these odors, they stood there in wonderment, sniffing them and relishing their smell. They then looked to the west — near them was a hill. On it was a cloud that overshadowed it, and the smoke of incense was coming forth from there, just like the smoke of an oven afire. One of them said: "Stay here that I might go and see whence this smoke comes."

34.2 When he went, he looked — and the cloud had seized an elderly monk and taken him to the east. He began to cry because he had not been deemed worthy to receive his blessing. He then went to that place to look at it — and behold, a wandering solitary whose hair had grown so long that it covered his body, so that nothing could be seen of him but his eyes. As he was making to flee from him, that man said to him: "For the sake of God your creator, though I am unworthy of this miracle, permit me to come and see this thing."
34.3 قال له: "يا باسم رننا ابسوع المسيح، اسكل الأت خفني عنك ورحمتي من هو هذا الرجل الذي حملته العظيمة. وانت ابضاً، فمن انت؟". فوقع عند ذلك وقال له: "لا تتقدم الي وانا من اجل الله قد استلمتني بالاعبين العظيمة لست اخفى عنك شيئاً وذلك انا رجل مسكي وصعدت الي جبل الآكام اطلب من الله من اجل خطايبتي. فلما تمرقت ثيابي وليلت، سالت الله ان يسرع جسدي فغطاه بهذا الشعر الذي تراه. ولان رننا ابسوع المسيح الذي بذل جسده ودمه مغفرة للعالم، سالت من الله ان اخذ القربان المقدس. فبعث الى بالقديس الطوبان تيماثاوس الذي بكاحشتنا فقريني ها هنا جسد المسيح وهو الذي ابصرته وقد حملته العظيمة وردته الى حبيسه."

34.4 فسجد له ذلك الرجل وتبارك منه وقال له: "صلي علينا وعلي خاصة، يا ابي". وفيما هو ينظر اليه، اذ خطط وتعالى الى جو الهوا حتى غاب عن عينيه ونزل وهو يسبيح لله ويعجده. وجعل في نفسه ان يأتي الى تيماثاوس المغبط فابخذ صلاته. فلما دخل الى الدير وصلى فيه وتبارك منه، وقال البار: "يا ابني، ان الله اراك ان تبص ما رايتة في طرطك، ولكن لا سلطان لك الان ان خذت به احدها من الناس الى ان اموت وانتقل الى المسيح". وكان ذلك الرجل اخر به هذه العجبة.

35.1 وكان بقرفل رجلان اثنان يلقطان العنص. فلما وصلا الى جبل عالي كثير الشجر، سمعا اثنين يصليان صلاة التاسعة. وانهما تقدما لي نظرا ما هو الصوت الذي سمعاه فوجدا رجلاً ساحياً وهو يمزمر. فلما قال الدكاس، قال له: "نحن نقسم عليك بالله الحن ان تقول لنا من انت وقد تراك واحداً ونسب اخر يجاوبك ولستا نراه".

35.2 فقال لهما: "الويل لنفسكم ما من الله الذي تخففنا بالذي ترعد الارض منه؛ ولكن لاجل ما قد استلحنتما به وعظمت 0 عظمة فانا اقول لكم اتي مقيم هنا! والصوت واللغمة التي لا يرا صاحبها، فاني تت وتشتهت نفسي ان اصنع صلاة مع القديس تيماثاوس الذي هو في الوضع المسمى كناختنا وقضى الله شهوتي وهو الذي يزمري. فامضوا الان اتنا بسلام".

1 بقايا
2 S
3 add.
4 S
5 من سمان طويل
34.3 When he did not turn around, the man said: “In the name of our Lord Jesus Christ, I ask you not to hide the truth from me, but tell me who this man was, the one whom the cloud bore away. And you also, who are you?” At this the man stopped and said: “Don’t come near me! Because you have adjured me by such a great oath, I’ll not hide anything from you. I’m a wretched man. I ascended Jabal al-Ukkām to beseech God on account of my sins. When my clothes were in tatters and worn out, I asked God to cover my body, and he concealed my body with this hair that you see. Because of our Lord Jesus Christ, who gave up his body and blood for the forgiveness of the world, I asked God that I might receive the holy Eucharist. He sent me the blessed and holy Timothy, who is in Kākhushūtā, and he imparted to me here the body of Christ. It was he whom you saw; and the cloud took him away and returned him to his enclosure.”

34.4 That man prostrated himself to him and received his blessing, and said to him: “Pray for us and especially for me, my father.” While that man was looking at him, suddenly the elder was seized and ascended into the air, until he disappeared from his eyes. That man came down, giving glory and praise to God. He then resolved to come to the blessed Timothy and receive his prayers. When he had entered the monastery, prayed in it, and been blessed by him, the righteous one said: “My son, God showed [it] to you, that you might see what you saw on the road. Nevertheless, you don’t have authority now to speak of it to anyone, until I die and depart to be with Christ.” That man [in time] did speak of this miracle.

A Marvelous Encounter

35.1 There were in Q.r.f.1 two men out gathering nutgalls92. When they reached a lofty hill with many trees, they heard two men praying the prayer for the ninth [hour]. They approached to see what was the sound that they heard and found a single wandering solitary reciting the psalms. After he finished his prayers, they said to him: “We adjure you by the living God to tell us who you are. We see only you, yet we hear another answering you [in the recitation], though we don’t see him.”

35.2 He replied: “Woe to your souls from God, you who utter an adjuration by him at whom the earth trembles! Nonetheless, on account of him by whom you’ve adjured me and his great majesty, I’ll tell you that I dwell here. As for the voice and the chant, whose source is not to be seen — I desired and my soul longed to pray with saint Timothy, who is in the village called Kākhushūtā, and God fulfilled my desire. It’s he who recited the psalms with me. And now, go in peace.”

92 The reading of S is somewhat confused. Initially, after bi-Q.r.f.1 and before ithnān, S wrote wa-q. b. l b.b.f.r.q. l, which would appear to be nonsensical. What may be a later hand then cancelled the offending phrase and added above the line rajulān.
35.3 فيهماً من هناك من أجل خوفهما؛ وإن الظهرين عاوداً في صلاتهما
والرجلان يسمعان صوتيهما. وإن الله يسر لهما أن لقتا عفصاً عظيماً في الكورة
فلقطا حاجتهما وزيادة عليها متعاضفة وانصرفا وهما يسبحان لله ومجدانه.

36.1 [30] واتفق أيضًا أنه مات أحد الأخوين اللذين تربا عندهما مختار الله
تيماتاوس بكفراً رمياً، كما ذكروا فيما قبل، وكان اسمه دانيال. فاجتمعوا إلى جنازته
اقليس الدقاس كله يجمعهم والبطرخ. فلما اتوا في الساعة الأولى من النهار،
والميت متروح قدم البار تحت الحبس والكورة مغلقة؛ وكان رسمه، إذا هو اغتلهها،
لا يقدر أحد أن يصيح به إلى أن يفتحها هو.

36.2 فلما نظر البار إلى تلميذه الذي كان يتعزا به قد تنبج، حزن عليه جداً
والقى نفسه قدم الله وهو يبكي ويقول: «اللهم، يا رب، أغفر لهذا المسكنين،
الذي كنت تعزا به، سأر ذنوبه؛ ولا، فخذ نفسي أنا عبدك». وله احس مثل اليد
التي رفعت بين كفيفه فوافه صوت يقول: «لا جلب الله قد غفرت خطائاه؛
وهذه التي تسل في الصلاة من أجلها، فقد يكون لك مثلها؛ ما دام هذا العالم لا
تتسلل يد الشيطان العدو ولا يقدر أن يؤدي الذي يكون في موضعك محبسًا؛ وإن
كان منهم يكون افتخار وجبروا من شهوتهم، فلهم هي الخطيلة».

36.3 فلما سمع مثل هذا مقولاً له، تعزا من حزنه وفتح الطاقة؛ ودفنا ذلك
الأخ. فلما انصرفوا الجماعة، طلع ميخائيل تلميذه إليه وهو اخو ذلك الميت وقال
له: «يا ابناه، من أجل ماذا صنعت ونا هاذا؟ ويقي الشعب كله متعجباً
لناخرك». فقال له: «يا ابني، حيث ابصئت اخاك أنه كان يعمل باردًا بكل
حرص وجهده، طلبت إلى الله وسالته أن يغفر له خطائاه». فلما عرف ذلك الأخ
هذا، شكر الله ومجدنه.

37.1 [31] كانت أيضاً امرأة بتكريشتنا مسكونة وانها جمعت من عملها وتعبها
وابتعت كنائنا وعملت منه ثوبين حتى بيعهما وتبتاع لها حنطة بشنها. فقدخل
S
1 وجريبو
2
They fled in fear from there. But as for the two pure ones, they returned to their prayer, and the two men could hear their voice. God facilitated their gathering of a great many nutgalls. As a result, they gathered what they needed and more — twofold, in fact — and then went their way, giving glory and praise to God.

The Death of Daniel

36.1 [30] Again, it happened that there died one of the two brethren with whom God’s chosen one, Timothy, had been reared in Kafrā R.m.wā, as we mentioned in the preceding. His name was Daniel. All the clergy of the whole of al-D.q.s, as well as the patriarch, gathered for his funeral. When they had come — at the first hour of the day — the corpse was laid out in front of the righteous one under the enclosure, the window of which was closed. It was his custom, when he closed it, that no one was able to call out to him until he should open it.

36.2 When the righteous one saw that his disciple, by whom he used to be consoled, had passed away, he was quite sad for him. With tears he threw himself before God, saying: “God, my Lord, forgive this wretch all his misdeeds, he by whom I used to be consoled. If you will not do this, then take the soul of me your servant.” He then felt something like the hand that had been raised up between his shoulders and there came to him a voice that said: “Because of your love for him, I’ve forgiven him his sins. This for which you ask in your prayers, you’ll have the likes of it. As long as this world lasts, the hand of the devil, the enemy, will not have the authority. nor will he be able to harm him who is enclosed in your place of residence. But if there is pride among them and they are tempted by their desire, that will be a sin for them.”

36.3 When he heard such things said to him, he was consoled from his sadness and opened the window, and they buried that brother. When the crowd had departed, Michael, his disciple, the brother of the deceased, climbed up to him and said: “Father, why did you treat us so? All the people stood there in wonder at your delay.” He replied: “My son, when I saw that your brother did what I wished with all his zeal and effort, I besought and asked God to forgive him his sins.” When that brother learned this, he gave thanks and glory to God.

He Helps a Poor Woman

37.1 [31] Again, there was a poor woman in Kākhūstā. From her work and toil she collected [some money] and bought some flax, from which she made two garments. These she planned to sell in order to buy from the pro-

93 See S3.1, 22.2.
94 Cf. S30.6.
37.2 فقال لها مختار الله: «اصعدي إلى العلو الذي هو فوق بيتك وخذيهما» من الوسادة القرية وسبيح الله الذي رد عليك رجاءكَأ.


39.1 وكانت أيضاً امرأة من متحتنة من السفاحين. فلما سكن وجهها قليلاً، دخلت تنسج في نولها. فعرض لها العرض وقررها العدو المعارض أمام النول؛ وازدت وقطعت النول ولم تزل تخطط من العدو.

39.2 وان اللعين بدأ يقول: «يا سيدي تيموثاوس، هي قطعت النول ولست أنا؛ فأرجمي ولا تعاقبني بسيط النار». ولم يزل يصبح ويستغيث ويطلب بالرحمة 1، ولم يرد على المقدس جواب بل مضى بعد سكون رصده إلى البار وأخرج الدينارين وجراه إلى المقدس واستقر منه فصيح ذته ومضى وهو يسبح الله وبيني بالشكر للقدس 2، ومضت إلى منزلتها وجدت التي كما قال لها المقدس فشكت الله 3، وانته بالشكر للقدس S 2. وضعت إلى منزلها وجدت التي كما قال لها المقدس فشكت الله بالشكر للقدس 4، ولم يرد على المقدس جواب بل مضى بعد سكون رصده إلى البار وأخرج الدينارين وجراه إلى المقدس واستقر منه فصيح ذته ومضى وهو يسبح الله وبيني بالشكر للقدس 1.
ceeds some wheat. A wicked man entered, however, and took them from her house. She came to the righteous one, God’s chosen, and to him said: “Recluse of God, I desire you to have mercy on me for the sake of God, for a wicked man entered my house and has taken two garments belonging to me; God is witness to my truthfulness and that from my own labor and toil I prepared these, hoping to buy with the proceeds some wheat.”

37.2 God’s chosen one replied: “Go to the rise above your house and get them from the silk pillow, and give glory to God who has restored to you your hope.”

*He Knows What Is Hidden*

38.1 [32] There came to the righteous one a man from al-‘Amq, after he had heard that the blessed one was aware of what is kept secret. He said to himself: “If I don’t see this with my own eyes, I won’t believe it.” Fully resolved, he left, making his way to the righteous one. He was met by another man who gave him three dinars as a gift for him to give to the righteous one. Before he reached the monastery, however, he got off the road, buried two dinars in a tomb outside the monastery, and brought along but a single dinar.

38.2 He entered the chapel, prayed, and was blessed by the saint. He then went up to the righteous one, received his prayers, and gave him the single dinar, saying: “Receive, our father, this gift sent to you through me.” After giving him the dinar, the man then said: “Pray for me, father.” God’s chosen one replied: “My son, see to it and be careful lest you forget the other two dinars you buried in the tomb.” He marveled at this and returned the dinars to him. He remained there terrified, shaking violently out of fear; he then ceased from his doubt and came to believe in him.

*A Woman Afflicted by the Devil*

39.1 Again, there was a woman who was afflicted by the devil. When her suffering abated slightly, she went inside to weave at her loom. The fit then came on her and the enemy who was attacking threw her down in front of her loom. She foamed at the mouth and busted the loom as she was continually being struck by the enemy.

39.2 The accursed one then began to say: “My lord Timothy, it was she who broke the loom, not I; have mercy on me and do not punish me with fiery whips.” He kept shouting and calling for help, beseeching him for

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95 The translation is tentative.
حتى بيت. وعقلت تلك المرأة من يومها. فلما وافت اليها، قال لها الطاهر: «اظهرتي
توبة بدل بوك». فذهبت وهي تمجد الله وشكره.

40.1 وكان أيضاً رجل صديق يخاف الله وكان من أهل الضيقة المعروفة
ببسناس. وكان، كلما صار له أمر، قد وافى الى الفائز بنعمة الله وكشف له سره.
وانه وافاه يوماً على رسمه. فلما رأى البار، بدأ بالبكاء. فلما لى عرف خبره، خرج
ذلك الرجل وسجد لقدمه! وقال له: «حقيقاً، اني ما اقوم من هاهنا إلى ان تعرفني
سبب بكائك، ما هو». فقال له: «يا ابني، قدم توبة ووصيبي ببيتك. فانه من وقنا
هذا الى تمام سبعة أيام تخذ منك نفسك؛ ولكن، اذا انت وقفت قدم منبر
المسيح، فاذكرني!».

40.2 وانبه طلع الى منزله ودبى كل ماله تدبiboً حسناً ومنبريً لله وتاب الى الله
توبة خالصة. فغنى تمام الأيام السبعة اتاه المغيب بالنعمة تيموثاوس في النوم وسلم
عليه وقال له: «امضي بسلام الرب». ففى ذلك صاح بالله بيه وقال لهم، من
غير ان يكون عليه ولا متوجهاً: «قد ذكر لي الطوبان تيموثاوس اني في يومي هذا
اموت؛ ولكن كونوا بسلام». ومع تمام كلمته هذه اسلم روحه لله.

41.1 وانها ابضاً الى الدير عند البار رجل كبير من روسا مدينة حمص ومعه
زوجته وكانت من بنات الروسا هناك. ومن فرط جمالها وحسنها منها زوجها من
الدخول والخروج ولم يفسح لها في ان تبرح من بيتها. وانبه انا ذات يوم ولم
يجدها فوقع في قلبه انا زانية. فافقت هي تخلف له وقول: «انت ما عرفت رجلاً
سواك». فقال له: لا هو: «ان الملك الذي في قلبي منك لن يزول ابداً منه دون ان
تعمين معى الى البار تيموثاوس الذي هو في كاهتشا».

41.2 وانها مارا في القصد الى مخترع الله وصلبا وفبركاً منه. فلما علم
الطاهر بروح القدس الساقطة فيه انا زانية، قال لزوجها: «لا تتكوها يا ابنى،
تخف، فانتا قد امرنا بالابالاحلف انسان صادقاً ولا كاذباً. وان كانت قد اخطاتاً،
فان الله سيفافها». فبدت عند ذلك تبكي وتتمنتح وتحاسب زوجها وتحسب الله
فخير اهله بذلك لكل واحد وجميع من سمع ذلك فسح الله وانها الشكر
\footnote{\textit{Lege add.}} - S\textsuperscript{1}

\footnote{\textit{Add.}} - S\textsuperscript{2}

\footnote{\textit{Ante}} - C\textsuperscript{1}

\footnote{Film بصدفها} - S\textsuperscript{2}
mercy that she might be cured. And from that day that woman regained her senses. When she came to the pure one, he said to her: "Show repentance for your healing." She left, giving glory to God and thanks to him.

He Knows a Man Will Die

40.1 [33] Again, there was a honest and god-fearing man, an inhabitant of the village called B.s.n.s. Whenever a matter came up, he would go to him who is victorious through the grace of God and reveal to him his secret. One day he went as was his custom, and when the righteous one saw him, he began to weep. When he could not figure out what was going on with him, that man went out and prostrated himself to his holiness\(^96\), saying: "Truly, I'll not arise from here until you tell me just why you're crying." He replied: "My son, offer repentance and bequeath your house, for seven days from now your soul will be taken from you; nevertheless, when you stand before the dais of Christ, remember me."

40.2 The man went up to his residence and disposed of his estate in a manner fitting and pleasing to God, and offered salvific repentance to God. When the seven days were up, he who is blessed by grace, Timothy, came to him in a dream and wished him peace, saying: "Go in the peace of the Lord." At this the man shouted to the people of his house, saying (and he wasn't even sick or in pain): "The blessed Timothy told me that I shall die this day. And yet, be in peace!" As he finished speaking these words, he gave up his spirit to God.

A Woman Accused of Adultery

41.1 [34] Again, a man came to the monastery, to the righteous one. He was a notable, one of the leaders of Homs. He brought along his wife. She was one of the daughters of the leaders there. Because of her surpassing beauty and comeliness, her husband prevented her from coming and going, and did not permit her to leave her house. One day he came home and did not find her, and there came on his heart that she was an adulteress. She began to swear to him, saying: "I've known no man other than you." He responded: "The doubt in my heart concerning you will never cease from it until you go with me to the righteous Timothy, who is in Kâkhustâ."

41.2 They hastily made their way to God's chosen one, prayed, and were blessed by him. When the pure one through the Holy Spirit dwelling in him knew that she was an adulteress, he said to her husband: "My son, don't let her take an oath, for we've been given orders that no one take an oath, whether truly or falsely\(^97\). If she's sinned, God will requite her." At this she began to weep and sob, calling her husband to account and invoking God

\(^{96}\) The expressions seems odd. Perhaps li-qudsihi ("to his holiness") should be emended to read li-qadamayhi ("at his feet").

\(^{97}\) Cf. Mt 5.33–37.
عليه زعمت وهي تظن ان امرها قد خني علي القديس. وقالت: "اني لست ازول من ها هنا حتى احلف". فانها بدأت بفتح وتعلقت بسلسة حبل: البار ثم قالت: "وحقق هذا العمود الذي يسكنه هذا المخصول الحبيس تيموثاوس، اني ما عرفت رجلاً غير زوجي". فلما قالت هذا، ليست ثنيا من البرص لوقتها وساعتها وابدين بدنها كله كالثلج.

104 Cf. Ps 38:1.
105 Cf. Ps 102:2.

106 add. - حیس

واعاد جسمها الى لونه الطبيعي. S2
against him, pretentiously\(^98\), supposing that what she had done was hidden from the saint. She said: “I’ll not leave here until I take an oath.” She then brazenly hastened forward and clung to the chain of the rope\(^99\) of the righteous one, and then said: “By the truth of this pillar\(^100\) on which dwells this blessed recluse Timothy, I’ve not known a man other than my husband.” When she had said this, she was immediately clothed with the garment of leprosy, and her whole body became as white as snow.

41.3 When her husband saw this punishment come on her so swiftly, he began to weep bitterly, saying: “I ask you, God’s chosen one, to hasten her death so that I’ll not have to see this calamity that has befallen her. Either that, or ask God to cure her.” The righteous one then took water in a bucket and lifted his eyes to heaven, saying: “Our Lord Jesus Christ, you purified Simon from his leprosy\(^101\). You purified Miriam the prophetess, the sister of Moses the first prophet\(^102\), and others about whom testimony is given in the holy Gospel. You purified Isaiah the prophet, when the angel brought him a burning coal with a pair of tongs and said to him: I bring this [coal] to your lips that it might purify you from your fault and that your sins might be taken [from you]\(^103\). You also, by your many mercies, my Lord, purify this woman from the stain of leprosy.” Her husband then took that water and threw it on her body, and all the leprosy fell away from her and she was purified of it. And they returned to their city, giving glory to God.

He Fixes the Weather

42.1 [35] Again, one day it was rainy and foggy with a deep darkness on the face of the whole earth, and from the depths of the earth were heard a cry, a noise, and a din, so that the people despaired of life. Like the hastening of riders on the sea to the harbor as they seek safety from the deep, so also did they hasten to the righteous one, the harbor of salvation, weeping and saying: “Merciful father, be cognizant of the world and ask your Lord about us through your freedom of access with him, for we’re on the brink of perdition because of our sins.”

42.2 At this the saint threw himself before God and said: “My Lord, censure us not in your anger, and punish us not in your wrath\(^104\). My Lord, turn not your face from us, and cast us not from your presence, for you are merciful to us and we were fashioned by you\(^105\). You, my Lord, have mercy on us.” The likeness of a man then appeared. He was holding the lower sea and turning upside down the sea and the whole creation under heaven.

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\(^98\) For the idiom, cf. S33.4.
\(^99\) The expression seems odd. Perhaps habl should be emended to read habs, in which case one would translate: “the chain of the enclosure.”
\(^100\) See the discussion at P34.2.
\(^101\) Cf. Mt 26.6 and Mk 14.3.
42.3 ثم ان البار التفت الى ابوقنة الظاهره ام النور مرتزتم والمة الاهتنا وقال:
"ابنها البنت الظاهره والدعاة الهيبة الفاخرة، خلسنا. فقد انبنا من الحياة بالكلية
واشرنا على العطب ان لم تلفتني البينة. ثم رفع ابوقنة الى السماء راسه وراية السيدة
ام النور ود بسطت بديها الى ابنها والاهها قابلة له هاذا: يا ربي والاه.
احفظ ودعة الناس الذين ملكتهم.

42.4 فلما ان رأى البار هذا وسمعه وصدق قام من الارض التي كان
ملكها تعالى والتفت الى الشعب وقال لهم: "ان الله قد قبلي توبتك ورفع سخطه
عنكم، ولكن قدمو توبة لهذا السبب ونحوا الله برحمة البكم للمدفنين والمساكن
والارامل والانثائ والملتائمين لتعابينا خيرات العالم الحاضر والعالم الآتي". فصار
بنتة عجب عظيم واشرقت الشمس وانصرف الخلق وهم يمجدون الله ويشكون
مختاره.

43.1 وكان أيضا رجل من اهل بلد فارس وله ابن وحيد وكان ذا غانا ومال
جذب وانه عرض لابنه استرخا ولم يقدر يمشي. فجمع ابنه اطبا الفرس وبلد فارس
كلهم والحكموا، فلم يقدروا على بروه. فسماه ببرز البار وانه يصنع العجب ويبهر
الابات فاقام واعد له زادا للطريق لمدة ثلاثة اشهر وحمل على بغل هدايا واحذ ابنه
معه وركب فرسه 4 واتخذ معه ثمان ماية دينار.

43.2 فلما سار مسيرة سته ايام، خرج عليه اللصوص فاغروا كل ما كان معه
ولم يتركوا معه شيئا واستمروا ولده. وبعد الجهد افلت على فرسه فوقف مفكرا في
نفسه وهو يقول: "اي شيء اصنع وكيف اعمل"؟ ودخل الى مدينة وباح سيفه وابتاع
له طعاما وسار في طريقه فسقط في الطريق فرسه ميتا وغزا ما كان معه ولم يبق معه
شي غير ثلاثة دراهم فقط.

43.3 فبدأ الشيطان يطرحه في الايام وقطر الرجا. وانه ابتعت مزودا بدرهم
وجعل فيه زادا بدرهمين وسار حتى وصل الى ضيعة بيتين وهو يأكل من الدجاج.
فلما نظر الشيطان الى عظيم امانة ذلك الرجل، وسوس في قلبه وقال له: "أحسب
انك قد دخلت الى عند القديس وعرفته ما حلف في طريقك واحترمنا بقصة ابنك،

1 add.
42.3 The righteous one then turned to the icon of the pure one, the mother of light, lady Mary, the mother of our God. He said: "O virgin pure and sumptuously beautiful, save us, for we have despaired of life completely and are on the brink of ruin — if you do not turn to us." He then lifted his head to heaven again and saw the lady, the mother of light, and she had stretched out her hands to her son and her God and was saying to him: "My Lord and my God, preserve what has been entrusted to you by these people over whom you hold sway."

42.4 When the righteous one saw this, and heard it and believed, he arose from the ground on which he had thrown himself and turned to the people, saying: "God has received your repentance and has lifted his wrath from you; nonetheless, for this reason offer [yet more] repentance. Comfort God by your mercy to those who are ill and poor, to widows and orphans, and to those who are afflicted. In this way you will experience the good things of the present world and of the world to come." Suddenly a great wonder occurred and the sun came out, and the people departed, giving praise to God and thanks to his chosen one.

The Healing of a Persian’s Son

43.1 [36] Again, there was a man from the land of Persia who had but a single son. He was wealthy and rich. There befell his son a certain languor such that he was unable to walk. His father gathered all the doctors of Persia as well as the sages, but they were unable to cure him. He then heard of the righteous one, how he worked wonders and manifested signs. He thus stood up and made ready provisions for a journey of three months. He put gifts on his mule and took his son along. He rode his horse and brought along eight hundred dinars.

43.2 When he had traveled for six days, he was attacked by robbers who took everything he had, leaving him not a thing; they even took his son captive. It was only with some effort that he himself got away on his horse. He stopped and thought to himself, saying: "What should I do and how should I proceed?" He entered a city where he sold his sword and purchased some food for himself, and continued on his way. But then his horse dropped dead on the road and everything he had was lost, excepting his last three dirhems.

43.3 The devil then began to cast him into despair and cut off his hope. He purchased for one dirhem a bag into which he put two dirhems’ worth of provisions, and he traveled on until he reached the village of Tizin, all the while eating of the two dirhems. When the devil saw the great faith of this man, he whispered in his heart, saying: "I suspect that when you’ve entered into the presence of the saint and told him what happened to you on the road and

106 This seems an odd expression. It would be tempting to emend the text but for the parallel at S45.1.
107 S’s account differs significantly from P’s. See the note to P36.1.
108 "al-Furs" and "Bilad Fāris" are synonymous.
فانه يقول لك عند ذلك لا محالة: لو كنت على آمنين، لعوفي ابني؛ ولما لم تكن على ديننا، فلن بイラ ابني». فلما وسوس له المعون هذه الأفكار، قال في نفسه: «فلعل بقي ابني ولا بイラ، لما اخلي ديني وأمانتي». وقال اراد العودة الي خلفه، ثم أنه عاد الي فكره أيضاً وقال: «فلعل الرجل لا يسالم لي عن شيء من هذا ولا يذكرو لي اليهودة».

43.4 فعند ذلك وصل إلى الظهير وصلاة فقاضبه البار بكل ما جرى له في طريقه من أهلائه الي اخوه، حتى كأنه اما كان حاضراً، وكيف خرج عليه القروض قطاع الطريق واخذوه منه الثمان مائة دينار والصبي والبلع بما عليه. وكيف نفقوه، وكيف باع سيفه ولم يبق معه غير الثلثة الدرام، وكيف كان كله منها الى تيزين، وحيث فكر في الرجوع في طريقه. وقال له ليس دين النصارى محتاج إليه وعرفه أن المسجى لم يستره شياً من أمر طريقه.

43.5 ثم قال له: «وجبت ابضاً إلى تيزين وووسوس لك المعون واشار عليك بأن ترجع وقال لك بابي اريدك ان تخلي امانتك، ولكن اعلم أن الله لا يلزم احداً؟»، ولبصدد إلى الله بديعاً والي بعده، فقد قيل لله امانتك وقد قبلت صلاتك قدام الله في ابنك وعوفت سائر اعضايك وهو اليوم صحيح الجسم. كما تعب. وعند عودتكم الى بلدكم بلقاك ابنك وهو مع عبيدكم في الحق، ولن ينقص زادك هذا الى ان تصل الى بلدكم. فلا تخز وطيب نفسك وتق بالله وتقولي هذا لك».

43.6 وان البار اخرج له فرصة من الخبر ودفعه اليه. فلما قال له هذا وخرج من عنته، قال له: «اذا كان في السنة الإثناه، جنيبولدك الى هاهنا». فخرج ذلك الرجل وسار في طريقه ولم يعوزه شيء حتى دخل الى بيته. كما قال له القديس؛ ووجد ولده مع عبدي الحرامين وقد عوفي من سقمه، كما ذكر له المعوي. فسأبهم عن بروه فذكروا له الوقت فذاك هو الوقت الذي قاله له البار عارف الأسرار الالهية من ان ولده بيرا فيه. فنهض وقام ولم يعلموا ما كان سبب بروه. فلما صح معه هذا، شكر الله ومجده. وما كان في السنة الداخلية، سار هو وولدته الى عند البار مختار الله ووصلا اليه ودخلوا تبأرا منه واخرجا الهداية التي كانت

2 add. بعادته
given him the whole story about your son, he’ll surely say to you: If you
shared our faith, your son would be cured; but since you’re not a member of
our religion, your son will not be healed.” When the accursed one had whis-
erpered these thoughts to him, the man said to himself: “Even if my son is to
stay as he is and not be healed, I’ll not leave my religion and my faith.” He
wished to turn back, but again thought: “Perhaps the man will not ask me
anything about this and will not even mention it to me at all.”

43.4 At this point he came to the pure one and prayed. The righteous one
conversed with him about all that had happened on the road, from its begin-
ing to its end — it was almost as if he himself had been present at it: how
robbers and bandits attacked him and took from him eight hundred dinars, as
well as his child and the mule with what was on it; how his horse died: how
he sold his sword and had only the three dirhems left; how he ate oit until
he reached Tīzīn; how he thought about going back. The saint then told him
that there was no need for him to convert to Christianity and he informed him
that Christ had hid nothing from him about what had transpired on the road.

43.5 The saint then said: “And again, you came to Tīzīn and the accursed
one whispered to you, advising you to return and saying to you that I would
desire you to leave your faith; know, rather, that God compels no one. In that
you took refuge with God firstly and with me after him, God has received
your faith, and your prayer has been received before God concerning your
son: all his members have been cured and he this day is sound of body, even
as you wish. On your return to your land, your son will meet you and he will
be with your slaves in the field; and these your provisions will not fail you
until you arrive at your land. Be not sad but make your soul glad, believing in
God and in these my words to you.”

43.6 The righteous one then brought out for him a furnah\textsuperscript{109} of bread.
which he gave to him. After the saint had said these things to him and the
man had [begun to] leave his presence, the saint said to him: “Next year,
bring your son to me, to this place.” That man then left and traveled on his
way, lacking nothing until he entered his own house, even as the saint had
said to him. He found his son with his slaves, the plowmen, and he had been
cured of his illness, even as the blessed one had told him. He asked them
about his healing, and they recounted to him the time. And behold, it was the
time spoken of by the righteous one, he who knows divine secrets — that in
it his son would be cured. [It was at that very moment that] he arose and
stood, nor did they know why he had been cured. When the man learned of
this, he gave thanks to God and glorified him\textsuperscript{110}. The following year, he and
his son went to the righteous one, God’s chosen one. He prayed for him, and

\textsuperscript{109} This word appears to be unattested in the standard dictionaries of classical Arabic.
Seemingly derived from furn (“oven”), it may refer to a measure of bread, as much as can be
cooked in an oven at one time.

\textsuperscript{110} S originally began a new section here. See the discussion in the Introduction.
معهما له ودفعها اليه وكانتا ممسكتاً وطيباً وبخوراً وغير ذلك. فقبلها منهما وصلى عليهما. وانصرفا وكانا يقصدان الطوبان في كل سنة ابضاً ومعهما سائر البخورات الطبية من عود وكافور ومسك وعنبر وغيرها من اصناف العنب ليلكون يبخر به موضعه المقدس.

وافتق ايضاً في بعض الاوقات ان المسلمين غزوا الى بلد الروم، كما كتب لهم في قوايلهم، وكان معهم قائد وهو رئيس الجيش. فلما دخلوا بلد الروم وجدوا موضعاً فيه رجل حبيس طبان وله على رأس عمود عدة من السنين وكانت بقعته كثيرة المال. وأنهم نزلوا حوله لاجل المال وحبايبه منه. وكانت سرااهم تخرج على مسيرة يوم ويومن وثلاث الى كل ناحية وباخذون كل ما يجدونه.


فقال له: اعلم انك لما وافيت إلى البلد لتقفوا وتخربوا، فزعت منكم واني طلت من الله ان يوفق لي من يونسي فبعث الى الملبوب نيوتاوس الذي هو حبيس في كايشتا من اقليم بلد انتاكياً. فأمرا الامير غلمانه من ينصبوا سلمًا طبيعيًا على الحبس ويطالعوا اليه ليصروا من عنده. فلما طلعوا اليه، ابصروا أنه ليس له موضع واسع لنفسه، فصلى عن ان يسع اختر معه، وان حبيسه لن يسعه وحده، لانه لم يكن موضعاً بيد فيه رجليه.

فقال له الامير: كن عالماً انتي قد كنت انتهى عن اذه الرهبان والكهنة والزهاء، ولكن لاجلك انك قد حدثتني بشي فقير الفعل وقتلت ان طبان كايشتا كان يجاوبك وهو بعيد من هاينا مسيرة عشرين يوماً، وتريد ان تسرح نباً وتظن انك تجدنا بذلك الى امانك، ها انا ارسل سبعة من فرساني ثلاثات ليضموا الى الموضع الذي قلت لنا عنه. فان بدرهم الرجل وانباهم عما قلت لي انت من قبل ان يسلوا.
they entered and received his blessing. They then brought out the gift that they had brought along for him and gave it to him: musk, perfume, incense, and some other things. The saint received these from them and prayed for them. They then departed, but continued to visit the blessed one every year, bring along all [sorts of] precious incense: aloe, camphor, musk, ambergris, and other sorts of aromatics. They brought these that the saint might burn them in his holy place of residence.

His Miraculous Journey to Byzantine Territory

44.1 Again, it happened once that the Muslims made forays into Greek territory — following the dictates of their [sacred] readings. With them was a commander, and he was the leader of the army. When they had entered Greek territory, they found a place in which was a blessed recluse who had lived for many years atop a pillar. He dwelt in a place with abundant water. They alighted about him because of the water, which they needed. Their raiding parties would go out in every direction, traveling for one, two, or three days, and seizing everything they found.

44.2 When it was night, the righteous one arose to pray during the night. He was reciting the psalms, while another with him gave the answer [in the recitation]. When it was morning, the commander in charge of the army said to the recluse: "Is there someone else with you in your enclosure, up there on the pillar?" He answered: "I've no one with me." He then said: "Who then was answering you [in the recitation of the psalms]?" The monk replied: "I am telling you [the truth]." He then said to him: "Come on, out with it!"

44.3 The monk answered: "You should know [this] — when you came to [this] land to kill and pillage, I was afraid of you and asked God to provide me with someone to give me solace. He sent me the blessed Timothy, who is a recluse in Kākhushṭā, in the region (かかり) of Antioch." [The commander] then ordered his servants to set up a long ladder to his enclosure and go up to him, to see who was with him. When they had gone up to him, they saw that there was not even enough room for him, let alone for somebody else with him: indeed, his enclosure did not even hold him, for he did not have room to stretch out his feet.

44.4 The commander then said to him: "You should know that I've forbade the harming of monks, priests, and ascetics; nonetheless, because you've told me something that surpasses the [human] intellect, saying that a blessed man of Kākhushṭā was answering you [in the recitation], while he is far from here, twenty-days distant, and you wish to mock us, reckoning that you will in this way attract us to your faith — behold, I shall dispatch seven of my horsemen, trustworthy men, to go to the place about which you've told us. If the man preemptively tells them about what you've

111 Presumably, the Koran.
112 The narrator uses a number of different terms to refer to this person, calling him some-
عنه، فعند ذلك يصح قولك عندي وتجوا مني أنت وكل من ألقاه هاهنا من الزهد. وإن صبح عندي أنك قد كذبيت واردت بذلك أن تعجبنا بدينك وأمانتك، فاني ساجعل على نفسي أني لا أترك احدا منكم في الحياة وأيدهكم باصناف العذاب.

44.5، ثم أنه أرسل فرسانًا سبعة وامراهم بمسيرهم إلى سرعة وان يقطعوا المرحلتين في مرحلة، وان يوصلوا سير الليل بسير النهار. فساروا كما أمرهم، حتى وصلوا إلى المبعوث تيموثاوس. فقال لتهاميه: "اخترووا فافتحوا الباب لهوا الفرسان الذين قد وافوا اليتنا من بلد الروم. فافتحوا لهم ودخلوا وجلسوا.

44.6، فقال لهم البار: "لماذا لم يصدق أميركم باني أنه هو الذي كنت ازمر مع ذلك الطوبان الذي وجدك في بلد الروم؟" ثم أنه بدأ يقرأ من الرامير، كما كان يقرأ مع الحبيس، باللهج الذي كان يقرأ فيه. فعند ذلك، لما سمعوه، عرفوا نغمه وحلوه وشهد بعضهم في بعض وحرفوا ايمانًا عظيمة بان هذا هو الذي كان يقراه معه وانه هو الصحيح بينهم بلا محالة.

44.7، وقال لهم أيضاً البار: "ما خفني عنكم حيث طلعت الحبسه انكم لم تجدوا موضعًا يسع الا جسده وحده ومرة الاما لا غير". وبدأ يقرأ على كلما صنعوه هناك. وانهم نزلوا بالليل واخذهم العجب في الطريق كله والرعدة وعادوا إلى صاحبهم فاخبروه بذلك اجمع فتعجب وسبح له.

45.1، ومن عجائب هذا الحبيس تيموثاوس إضافةً ان رجلً ساحقاً حسه الشيطان، فلما لم يكن قد جرب ولا عرف قتال الشيطان، وافاه العدو بصورة المسح ومعه اجند الملابكة ونور عظيم. فقال له: "أعلم انك قد حظيت عندي في هذا العالم وأرضيتي كثيراً ونيحتني بتدابر وقرأت في هذا السراير" وتنزلت من علو قدسي لأعلمناك أنه اتعم ثمانين يوماً يجوز العالم كله وبطل؛ ولكن ادخل الى المدينة والبلدان والقرى ونادي في الناس وأكنك وعرفهم ما قد ارت به."

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S

1 add. F — 2 om. F —
told me, before they ask him about it, at this I’ll be convinced by your words and you will be safe from me, you and every other ascetic whom I meet here. But if I’m convinced that you’ve lied to me and that you wished in this way to make us marvel at your religion and your faith, I’ll resolve not to leave a single one of you alive and I’ll destroy you all with a variety of torments.”

44.5 He then sent seven horsemen, commanding them to travel to him in haste, to cover every day a distance that would normally take two days, and to travel by night as well as by day. They traveled as they had been ordered, until they reached the blessed Timothy. He said to his disciples: “Go out and open the gate for these horsemen who’ve come to us from Greek territory.” They opened it for them, and they entered and sat down.

44.6 The righteous one said to them: “Why didn’t your commander believe that it was I who was reciting with that blessed one whom you found in Greek territory?” He then began to recite from the psalms as he had recited with the recluse, with the same tone he had used. At this, when they heard him, they recognized his style and tone. And they testified to one another and swore a great oath, that this is what he was reciting with him and that he himself is the actual one himself, without doubt.

44.7 Again the righteous one said to them: “You’re not unaware that when you went up to his enclosure, you found a place wide enough for his body alone, a jar of water, and nothing else.” And he began to describe to them everything they had done there. They spent the night, and the whole way back wonder and terror seized them. They returned to their commander and told him about everything, and he marveled and gave glory to God.

An Abortive Apocalyptic Movement

45.1 [37] Again, another miracle of this recluse Timothy is as follows. There was a wandering solitary whom the devil envied. Since he was untried and knew not the devil’s attacks, the enemy came to him in the form of Christ, accompanied by hosts of angels and magnificent light. To him he said: “Know that you have won my favor in this world and have pleased me much. You have comforted me with your manner of living and have thus merited that I reveal to you now my secrets and that I come down from the heights of my holiness to inform you that in eighty days the whole world will pass away and be brought to an end. As for you, enter the city, the towns, and the villages. Proclaim among the people, preach, and inform them what you have been commanded.”

113 For the idiom, cf. the parallel at S42.4.
114 For the form, see Wright, GAL, I, 69c–d, and Blau, GCA, I, 168.
115 Presumably, Antioch.
45.2 وانه قام لوقته وخرج وطاف في البلاد بنادي ويكزر فيها بكل ما قاله له
الشيطان. فلما سمع تيموثاوس الخبيس به، حزن جداً وعرف دغل الشيطان وانه قد
اعطى ذلك الاخ وسل من الله ان يهدى ذلك الاخ السايع الله. وبعد ثلاثة ايام
ارشف من حباه ونظر الى ذلك السايع وقد وافاه. فقال له تيموثاوس القديس: «ان
رايت، يا ابنا، ان تدخل الى الدير وتاخذ قرآنا وسند قلبك بشيء من الحبر والماء،
وافعل، فانى اراك قد تتبع». فقال له: «اعفر لي، يا ابانا، فان لي مدة خمسين
سنة ما دخلت فيها تحت سقف». فقال له القديس: «وما انت؟» فقال له: «أنا
سمعت بفلان السايع الذي كشف الله له كل شيء، فانى هو ذلك. ان الله قد
كشف لي كل شيء ولم يست عنى ما سيكون. وقد قال لي ان من يؤمن هذا الى تمام
ثمانين يوماً يجوز العالم وينحل. وارسلني الله لاندي وأكرز في الناس واندرهم
بذلك». فقال له القديس: «اولنت هو فلان؟ فقال له: «نعم، انا هو...»
153r وان البار دعا بتلاحجه فقال لهم: «عليكم كلمة الله الحي ان تصنعوا به
كل ما امركم به. فاخرجو ثم ادخلوا معمك هذا السايع الذي هو خارج الدير. وإن
لم يجيبكم الى الدخول، فاسحبوا مجرياً وهاتوه». وان الاخوة خرجوا اليه. فماذا
بان يصبح ويلقول: «اني ما ادخل تحت سقف». وانهم ادخلوا السايع، كما لا
يريد، واتوا به الي القديس. فقال لهم القديس: «اكتفوو واتقاوا كاتبه على
العمود». وانهم صنعوا به كما امرهم المغضوب.
45.3 فيدا القديس يعده ويلقول له: «هل قرات الانجيل المقدس والكتب
الالاهية؟» فقال لهم: «نعم». فقال له: «فمن كلامك يجب ان يتعاقد، لانك، لو
لم تكن قد قرات، لقد كان لك عذر ولكان لنذكك رحمة. وقد كان يبنيك لك، لما
وافاك العدو ولقنكن ان تقول هذا القول، ان تستقصي عليه فان لا تقول له: قد قال
ربنا في انجيله المقدس: اما ذلك اليوم وان تلك الساعة، فلن يعرف ذلك احد ولا
الملياقة. وقال: كم مثل البرق الذي يبرق من السماء من المشرق وبرى في الغرب،
فهاكذا قد تكون موافقة ابن البشر. ولن يجي المسيح إلا بعلامه الصليب. وحيث اتاك
المعلوم ووقفت امامك، فقد كان يجب ان تكون قد رستت رسم الصليب عليه,
فكان قد انضحل بين يديك وانحل كمثل الدخان أو كالشمع اذا ذاب».
45.2 He arose immediately and went forth. He wandered among the towns, proclaiming and preaching in them everything that the devil had said to him. When Timothy the recluse heard of him, he was greatly saddened. Recognizing that this was the devil's deception and that he had overcome that brother, he asked God to guide that brother, the wandering solitary, to him. After three days, he looked down from his enclosure and saw that that wandering solitary had come to him. To him saint Timothy said: "If you would\(^{116}\), father, come into the monastery, receive the Eucharist, and support your heart with some bread and water. Do this, for I can see that you're tired." He replied: "Forgive me, our father, but for fifty years I haven't entered under a roof." The saint then said to him: "And who are you?" He replied: "Haven't you heard of so-and-so, the wandering solitary to whom God has revealed everything? It's I, for God has revealed everything to me and hasn't hidden from me what will happen. He said to me that from this day, after eighty days the world will pass away and be dissolved. God sent me to proclaim and preach among the people, to warn them of this." The saint answered: "So you're so-and-so?" He replied: "Yes, I am."

45.3 The righteous one called his disciples and said to them: "The living God has told you to do to him everything that I command you. Go out and bring in with you that wandering solitary outside the monastery. If he does not agree to come in, drag him along and bring him." The brethren went out to him. He began to shout: "I'll not enter under a roof!" They thus brought the wandering solitary in against his will and brought him to the saint. To them the saint said: "Shackle him and fasten his shackle to the pillar\(^{117}\). They did to him as the blessed one bade.

45.4 The saint then began to rebuke him, saying: "Have you read the holy Gospel and the divine scriptures?" He replied: "Yes." He then said to him: "Based on your own words, it is thus necessary that you be punished, for if you had not read them, you would have an excuse and there would be mercy for your misdeed. When the enemy came to you and suggested to you that you say these words, you should have questioned him and said: Our Lord has said in his holy Gospel: As for that day and that hour, no one will know that, not even the angels\(^{118}\). He also said: Like the lightning that flashes from heaven, from the east, and is seen in the west, so also will be the coming of the Son of Man\(^{119}\). Christ will not come except with the sign of the cross\(^{120}\). When the accursed one came to you and stood in front of you, you should have made the sign of the cross against him, for he would have disappeared from you and vanished like smoke or wax when it has melted."

\(^{116}\) For the construction here, see BLAU, GCA, III, 517a.

\(^{117}\) See the discussion at P34.2.

\(^{118}\) Mt 24.36.
فسمكت ثم قال له: "هنا أنا الآن أودبك كمثّل التلميذ اللاخفف لمعلمه الذي لم يقبل منه علمه فله السحاب. فليأخذ كل أحد منكما يده قضيّاً وبيضه به بكل قوته وخيله أربعين قضيّاً من كل واحد منكما. حتى يقبل العلم قبولًا جيدًا مستويًا وينفهم ما يقرأ فهماً مستقيماً." وان الرهبان اخذوا في ان يضريموه بغير رحمة. واغفل الحبيس المغبوط طاقة الحبيس ورفع يديه إلى السماء وقال: "يا ربّي والأهي، ارحم هذا الآخ السكين، فها هو يعاقب على ذنبه ولأنه قد سمي عليه اسم الراهبانية، فحتى لا يقول العدو إنه قد غلبه؛ ولكن أنا إسلك، يا ربّي والأهي، إن تصرف عليه قوة العدو وان تخلصه منه وتعد العدو عنه.

فلما صلى القديس وتم التلميذان الرهبان ما رسمه لهما الطريان من ضرب الصبي، رأى القديس روح الضلال خارجة عنه كمثل الدخان. فامرأها عند ذلك بحالة. وعند ذلك سجد للقديس وقال له: "يا أبي، بالحقيقة لقد كنت كمثل السكين من الحفيز ولقد كنت سكرت من ضلال العدو أعظم السكر، ولان فقد أحسنت بنفسك أنه قد خرج مني الحفيز الذي اسكوني به اللعين بطيغاني. وانا الآن شاكر لنعمة الله التي لم تبتدني؛ وأهديت إلى عندك حتى نبرت من شيطان العظمة." 

وإقام عند المغبوط ثلاثة أيام والقديس يعلمه ويعفره قتال الشيطان وكيف يكون. وبعد ثلاثة أيام كتب ذاته عند الناس كلههم وقال لهم: "اعملوا ان الشيطان أطغياء واغوايات وإن انكوا العالم هو شيء لا يدركه العقل؛ ومضات إلى القديس تيموثاوس وإبراني من العدو الذي طغائيوهو الابليس وشيطان العظمة والافتخار؛ وهذا شيء خفي عن معرفة الناس.

ومن بعد ذلك رفع إلى الآكما وقدم لله توبة بالسهر والصوم على مر الأوقات. وكان يقصد مصباوس فيكشف له قتال العدو وبراء؛ وهاكذا تم حياته في طريق الفضائل. فكل من سمع أو رأى عجب وشكر الله ومجده.

وافتق لرجل من اهل حلب أنه لم يكن يرقع ولدًا وقد كان موسرًا غنيًا جداً وكان يفرق على المساكن ويتفقد الديارات والكنائس. وأنه سمع بالبار 3 add. 3 ثم امر البار تلاميذه وقال لهم.
45.5 The saint fell silent and then said: "Behold, I shall now punish you, treating you like a disciple who disobeys his teacher by not receiving his knowledge. To God be the glory! Now then, let each of you two 121 take a rod in his hand and beat him with it with all his might and strength — forty times from each of you two — until he receives knowledge in a becoming and proper fashion and comes to understand what he reads in an upright manner." The monks began to beat him without mercy. As for the blessed recluse, he locked the window of his enclosure and lifted his hands to heaven, saying: "My Lord and God, have mercy on this poor brother. For behold, he is being punished for his misdeed. [Have mercy] in that he bears the name of the monastic order and so that the enemy not say he conquered him. And yet, I ask you, my Lord and my God: turn the power of the enemy from him, and rescue him from him and remove the enemy from him."

45.6 When the saint had prayed and the two disciples, the monks, had completed beating the wandering solitary according to the blessed one's command, the saint saw the spirit of error come forth from him, like smoke. At this he ordered them to release him. He then prostrated himself to the saint and said: "My father, in truth I have been like one drunk on wine; I've been drunk on the error of the enemy in the worst of ways. But now I sensed in myself that the wine has gone forth from me, the wine by which the accursed one made me drunk with his oppression. I now give thanks to the grace of God, which did not cast me aside. I was guided to you until I was freed from the devil of pride."

45.7 He stayed with the blessed one for three days, and the saint taught and instructed him in the attacks of the devil and how they take place. After three days, he declared himself a liar in the presence of all the people, saying: "Know that the devil oppressed and led me astray. The consummation of the world is something that no mind knows. I went to saint Timothy and he freed me from the enemy who had oppressed me. that is, Ibfîs and the devil of pride and self-importance. This is something hidden from the knowledge of all people."

45.8 After this, he returned to al-Ukkâm and continually offered God repentance with vigils and fasting. And he would come to Timothy. reveal to him the attacks of the enemy, and be cured. Thus did he complete his life in the way of virtue. Everyone who heard or saw this marveled and gave thanks and praise to God.

A Man Gets a Son

46.1 It happened once that there was a man from Aleppo who had not been blessed with a son. He was wealthy and very rich. He would distribute his money to the poor and visit the monasteries and churches. He came to hear of the righteous one, Timothy, and made his way to him. After being

121 That is, Michael and Daniel, on whom, see S22.2.
46.2 وانزل امراً وصدقت كلمة الظاهر ومضى الى بيته. منصرفًا فجعلت زوجته وولدت ابنًا، كقول القديس له. فلما كان في السنة الأثنتا، اتى الى الطولان ومعه زوجته وابنه. فصلى وتبارك منه وقال له: "قد جبتكم، يا بنتاه، بثمرة صلالة فتصلي عليه". وان البار صلى عليهم وصحح اماناتهم ومضوا من عند هم مسيرين وله والده شاكرين.

47.1 واتفق أيضاً ان التلوج العظيم وقع بانتاكية وخرج قوم صيادون يتصدون. ففيما هم يطلبون الصيد، اخذوا أثراً أسدًا: وانهم افتقروا اثره حتى دخلوا ووقفوا تحت حبس القديس. ثم انهم نزلوا الى النهر الجامع عند دير الطولان ووجدوا الادس رابطاً هناك؛ وانهم داروا به وهجموا عليه ليقتلوه. وان البار اشتر من حبسه ونهام عنه وقال لهم: "امضوا بسلام ولا تذوا الادس، فإنه قد قدصدني واستجار بي".

47.2 فقال بعضهم لبعض: "فلنقم هنا الى ان ننظر ما الذي يكون من خبر هذا الادس". فقويهم يرصدون، ايسروا وقد خرج من طاقة الحبس القبلية شبه ساجد؛ فقام إليه ذلك الادس وركبه ذلك الشخص وسار يطلب الغرب. فكل من ابص ذلك عجب ومجد الله.

48.1 وبعد هذا كله أعلن الله للطولان انه قد قرب يوم نقلته من العالم. وان البار بعث فجمع كل اهل القرية كاشترا وحاطبهم وقال لهم: "قد عرفتم كيف كان تدبير الله لي حتى رضيت الليم وتمتعت شهودن في هذا الدير الظاهر، وكان ذلك من حسن تدبير الله لي وارادته بي من انه في الموضع الذي وقعت فيه ثم يكون وفا جحيتا وشرق كأس الموت المتعو على كافه اولاد ادم.

48.2 والذي اسلم بحب الله ان تفظوا هذا الموضع الذي احبته في حياتي. فان اتم تمتم شهوتي بذلك، فاني اذركم. وتخفوهم الموضع الذي يكون فيه عظامي، لان هذا المكان انا عملته ديرًا لسح الله، وصار لي مسكنًا في حياتي وهو يكون لي موطناً لوفاتي.
blessed by him, he said: "I ask your holy self to beseech God to bless me with a son, by whom I might be consoled before my death." He replied: "I have hope in Christ that he will grant you what you ask by reason of your faith and that next year you will come to me carrying the joyful fruit of your loins."

46.2 He took faith and believed in the word of the pure one, and returned to his house. And his wife conceived and bore him a son, as the saint had told him. The next year he came to the blessed one, with his wife and son. After he had prayed and been blessed by him, he said: "Father, I've come to you with the fruit of your prayers, that you might pray for him." The righteous one prayed for them and confirmed their faith, and they left him with joy, giving thanks to God and to him.

Help for a Lion

47.1 Again, it happened that a great snow fell in Antioch. Certain hunters went out to hunt, and while they were hunting, they came on the tracks of a lion, which they followed until they entered and stopped below the enclosure of the saint. They then went down to the river that runs by the monastery of the blessed one and found the lion lurking there. They encircled it and attacked it so as to kill it. The righteous one looked down from his enclosure and forbade them from it, saying: "Go in peace! Don't harm the lion, for he has come to me and sought my protection."

47.2 To one another they said: "Let's wait here until we see what becomes of this lion." While they were watching, they saw the likeness of a wandering solitary come out from the southern window of the enclosure. That lion went up to it and that specter rode it, traveling away toward the west. Everyone who saw this was amazed and gave praise to God.

A Farewell Discourse

48.1 After all of this had taken place, God revealed to the blessed one that the day of his departure from the world had drawn near. The righteous one sent and gathered all of the people of the village of Kākhushṭā. He addressed them, saying: "You know how God provided for me until he brought me back to you and I fulfilled my desire in this pure monastery, and that was from the goodness of God's providence for me and his desire for me, that in the place where I was born, there also would be the completion of my life, when I would drink the cup of the death decreed for all the sons of Adam.

48.2 "I ask you by the love of God that you preserve this place that I loved during my life. If you fulfill my desire in this, I shall remember you [before God]. Preserve the place where my bones are, for I made this place a monastery only for the glory of God. It was for me a place of rest during my life, and it will be the place in which I die."
فان انتم اهتممت بمهم هذه السنة، فاني، اننا اصبت دالة

48.3 عند المسيح وتدخل صلاتي قدم كرسي مجده، فاسمه الا يكون لاحق منكم ولد
فيه فساد ولا اعيون ولا شيء من امور الظمان ولا يلقاه احداً منكم حزن من احزان
المحن والتجارب ولا يتنمل عليكم اعداكم ولا يكون لضياعكم هذه مالك غيركم.
واعن اسل الله ان يخلص حياتكم وينجيكهم من الشرير وينح ماواتكم غيرفاف الخطايا.
48.4 وكل من صدق كلامي وامن به، فيحسب الله له ذلك براً كمثل ايمان
ابرهيم. وكل من هو في العقادات والحرووم والعملات التي عقد بها وطبع في هذا
العالم، فيحلها الله ويصبح بسعة رحمة. ولتكن راحة الله وتحته على هذا البلد
وسائر سكانه وكل شعب النصارى.
48.5 وهذا عامما ما قاله الطوبان القديس تيموثاوس الحبيس، صلواته تعالى.
وأنه استناد عند ذلك ومضى متناقاً من سكنى هذا العالم الى فرسوس الله السماوي.
48.6 والله اشهد ان قوام في جهاده وما يبدو الله به من أعمال الفضائل. فاباه
نسل ان يجعل لنا معه النصيب الصالح بحسب امانتنا به وان لم نستوجب ذلك
بالعمال كمثله وان يخلصتنا النفس والابدان بشفاعة السيدة ام الثور والقديس
تيموثاوس الان وداياً ولي دهر الداهين. امين!
48.3 "If you take care of it and lay not on it any heavy burden, then, if I obtain freedom of access with Christ and my prayers enter before the throne of his glory, I shall ask him that none of you have a child in whom there is a fault, nor anything corrupt, nor any devilish matter, that there not come on any of you any sadness arising from trials and temptations, that your enemies not have power over you, and that this your village have no proprietor other than yourselves. And I shall ask God to preserve your lives, deliver you from the evil one, and grant forgiveness of sins to your dead.

48.4 "Everyone who believes in my words and has faith in them, God will reckon that to him as righteousness. It will be like the faith of Abraham. Everyone who is subject to execrations, curses, and bans, by these execrated and banned in this world, God will undo these, and he will be forgiven through his expansive mercy. May the mercy of God and his compassion be on this land and all its inhabitants, and on all Christian people!"

48.5 This is the sum of what was said by the blessed saint, Timothy the recluse. May his prayers preserve us! At this he died and was transferred from the dwelling of this world to the heavenly paradise of God.

48.6 To God be the glory, for it was he who strengthened him in his struggles and endorsed him with virtuous deeds. Him do we ask to grant us with him a good portion, in accordance with our faith in him — though we do not deserve that through having done deeds like his — and to rescue us body and soul, through the intercession of the lady, the mother of light, and of saint Timothy, now and always and for ever and ever. Amen!

122 Cf. Rom 4.3.
123 For the sense, cf. the parallel at S21.2.
GAZETTEER

In drawing up the following notes on the places mentioned in the Life of Timothy of Kākhushā, I have utilized most of the standard studies of the historical topography of late antique and medieval Syria. These include, most importantly, the works of Howard C. Butler, Claude Cahen, René Dussaud, Friedrich Hild and Hansgerd Hellenkemper, Ernst Honigmann, and I. Peña. As will be seen, however, I have been unable to find parallels for a number of the toponyms mentioned in the Life. While in part this is a result of the relative paucity of literary sources on the villages and hamlets of the Limestone Massif, in part it may also stem from errors in the mss. of the Life. This caveat should be kept in mind whenever in the following a toponym is said to be otherwise unattested.

Aleppo — That is, Ḥalab. This well-known city is mentioned once, at S46.1. From it a man comes to visit Timothy. The parallel passage in P is lacking. The parallel in G (KEKELIDZE, ed., 403.19) instead reads: ḥalab ʿalām ʿalām ḥalab ʿalām (“in the city of the Heliopolites”).

Alexander — At P26 reference is made to two holy friends of Timothy, who are called “the blessed one who is in Bābisqā” and “the blessed Alexander,” or slight variants on those forms. The latter is transformed in S from a person to a place, from “the blessed Alexander” to “the blessed one who is in Alexander.” See S32.2–3, 32.6–8. As for G, it follows the pattern of S. See KEKELIDZE, ed., 356–62. I am inclined to take P’s version as the more reliable, in part because it is probably the more primitive. Regardless, if the version of S and G is to be preferred, no suitable candidates for this locality are readily available.

al-ʿAmq — This locality is mentioned once in both P (32.1) and S (38.1). It is from there that a certain person comes to visit the saint. al-ʿAmq is the large alluvial plain of northern Syria, to the northeast of Antioch, in which is located the lake of Antioch (Aş Deniz). See CAHEN, Syrie, 133–34; HONIGMANN, “Historische Topographie,” 157; DOWNEY, Antioch, 19-20, 46, 52-53; DUSSAUD, Topographie, 228; Mu’jam al-Buldān, 4:156; LE STRANGE, Palestine, 391.

Antioch — The metropolis of Antioch is mentioned on numerous occasions in both versions of the Life, enough times to suggest that the villages located
to the east of it were fully within its sphere of influence. See P1.1, 8.1, 22.2, 23.1–2, 25.5, 27.1, 28.1, 34.1, as well as S’s title and S1.1, 1.3, 2.1, 13.1–2, 14.1, 18.2, 27.2, 28.1–2, 31.5, 33.1–3, 34.1, 44.3, 47.1.

Bāb Isqā — See Bābisqā.

Bāb al-Jinān — Mentioned in S’s colophon (see the Introduction), this locality is not a gate, but a suburb of Antioch. This is suggested by the anonymous Arabic Description of Antioch (147.20–21), which states that Bāb al-Jinān, which is also called Bāb al-Nakhl, is among the mudun sighār (lit. “small cities”) of Antioch, and that it is “on the bank of the river” (the Orontes).

Bābisqā — This village is mentioned on numerous occasions in P and S, where it is the home of a recluse who was a companion of Timothy. See P25.6, 26.2–4, 26.6–8; S31.6, 32.2–4, 32.6–8. (It should be noted, however, that S writes the name as “Bāb Isqā.”) This locality was a prosperous little town located about thirty miles to the east of Antioch, just off the old Roman road passing between Antioch and Aleppo. A description of this town’s ruins, both secular and ecclesiastical, as well as a plan of the town, can be found in Butler, Northern Syria, 163–76, cf. the map between pp. 149 and 150. See also Peña, Jébel Baricha, 27–32, Cahen, Syrie, 217, and cf. SAUDET, Premières recherches, 421 n. 2.

B.s.n.s (vocalization uncertain) — This village (di’ah) is mentioned just once, at S40.1. (It should be noted that the scribe of S was quite careful in his execution of the nuqat in the name of this village.) One of its inhabitants is said to have visited Timothy frequently. The corresponding portion of P is lacking, while G (KEKELIDE, ed., 387.11ff.) dropped the name from his version. No village by this name appears to be otherwise attested.

B.š.y.dūn (vocalization uncertain) — This locality is mentioned once in P (22.1) and once in the parallel in S (27.1). G (KEKELIDE, ed., 344.36) reflects a slightly different form of the name: ܕܘܙܐ ܘܛܘܢ or Bazat’un. This locality is mentioned in the context of a story about a rich man who commits adultery. Both P and S imply that B.š.y.dūn, seemingly a village, was located in the territory of al-D.q.s (see below). No locality by this name would appear to be otherwise attested.

Daphne — Located about six miles to the south of Antioch, this well-known town is mentioned once in both P and S, at 28.1 and 34.1 respectively.

al-D.q.s (vocalization uncertain) — This place is mentioned three times in P. At P20.1, Timothy sends two disciples to a man “of the people of al-D.q.s.”
while at P22.1 it is a question of a certain rich man who is said to live in al-D.q.s. Thirdly, at P30.1, it is said that the priests of al-D.q.s (and the patriarch and clergy of Antioch) came to Kakhushā for the funeral of one of Timothy’s disciples. S has the same three accounts with no significant variants (S25.1, 27.1, 36.1). S also mentions it on three other occasions, each time to specify the location of the village of Kakhushā. In the title to S, we read that Kakhushā is in the territory (‘amal) of al-D.q.s. The same is found at S1.1. And again, at S2.1, the narrator states that Kakhushā is in the region (κλίμα) of al-D.q.s in the territory (‘amal) of Antioch. (Nowhere in G do we find mention of al-D.q.s.) This name would appear to be otherwise unattested. It is unlikely that it is to be identified with the locality known in Greek as τὸ Δουξ and in Syriac as Dūqšā. From the little evidence there is, it seems likely that τὸ Δουξ is the valley of the Orontes, downstream from Antioch. Kakhushā, to the contrary, was located to the east of Antioch. For τὸ Δουξ, see CAHEN, Syrie, 132, HONIGMANN, “Historische Topographie,” 182–83, and DUSSAUD, Topographie, 428–29.

Homs — This well-known town, located some sixty miles south of Antioch, is mentioned once in both P and S, at 34.1 and 41.1 respectively.

’Imm — This town (modern day Yeni Şehir) is located roughly halfway between Antioch and Aleppo. It is mentioned once, in S at 2.2: Kafra R.m.wā (see below) is said to have been located near it.

Jabal al-A’lā — P mentions the Jabal al-A’lā once, at 13.1: Kafra Zūmā (see below) is said to be located near it. About thirty miles to the east of Antioch are located two parallel mountain ranges. These run roughly north and south. The western range is the Jabal Bārīshā, while the eastern one is the Jabal al-A’lā. See Duassaud, Topographie, 216, 218–19.

Jabal al-Am.ḥān (vocalization uncertain) — This mountain is mentioned three times in S (2.2, 12.5, 18.1). In each instance it is a question of S specifying where the village Kafra R.m.wā (see below) is located. Once, at 2.2, S further states that both this mountain and this village were near ’Imm (see above). The standard works on the historical topography of northern Syria do not mention a mountain by this name, whether near ’Imm or elsewhere. One can compare, however, Ḫīsā b. Qustantin’s Life of Palladius. According to this work’s introduction, Palladius was a recluse on الامهال, which is further described as a mountain near the village of ’Imm. See Saugé, Premières recherches, 321 n. 8. Perhaps we are to understand by the name Jabal al-Am.ḥān the small hills immediately to the south of ’Imm, which Peña (Jébel Baricha, passim) treats as the northwestern portion of the Jabal Bārīshā. This supposition is in part supported by Macarius III b. al-Zaṭīm’s statement (cited
by TūMā, al-Qiddīsīn al-Mansīyūn, 485) that this same Palladius dwelt in the جبل الأمهات اعني جبل باريشا (Jabal al-Arnāṭ, that is, the Jabal Bārīshā).

Jabal al-Lukkām — This locality is mentioned three times in P (25.5, 26.8, 28.3). In each instance, it is a question of Timothy miraculously going to visit holy men living there. The same three episodes are found in S (31.5, 32.8, 34.3), as well as yet another (45.8), which mentions this place as the home of a wandering solitary who came to visit Timothy. By Jabal al-Lukkām, the Arab geographers understood the eastern and northern portions of Mt. Amanus, conceiving of it also as the border separating Muslim and Christian territory, with Antioch on one side and Tarsus on the other (see Le Strange, Palestine, 60, 78–82, 377–78). Christian authors, however, tended to use the name (or its equivalent Black Mountain) to refer to the Amanus mountains as far south as or even at times beyond the Orontes, such that Daphne, for example, could be said to be located on it (see DuSaudo. Topographie, 440, especially note 3, as well as Hild/Hellenkemper, Kittikien und Isaurien, 174–76, and Honigmann, “Historische Topographie,” 156–57). It is the latter usage that is implied by both P and S, for they each once refer to it as being “inside Antioch” (P25.5/S31.5). Note that there are orthographic differences between P and S in the spelling of this toponym. P always writes الأكام, whereas S writes الطور الذي يدعا or اللطاف الأكام, اللطاف الأكام. Both spellings are attested elsewhere. See, e.g., Muʿjam al-Buldān, 1:239, cf. 5:22.

Jabal al-Ukkām — See Jabal al-Lukkām.

Jerusalem — Jerusalem is mentioned frequently in both P and S, most often under the form Bayt al-Maqdis (P6.1, 10.4, 13.2, 26.2, 26.9; S5.1, 5.1, 11.1, 15.4, 18.2, 32.8). It is also occasionally called al-Bayt al-Muqaddas (P3.1, 3.3, 26.8; S32.9). Once it is called al-Quds (S32.2).

Kafr Zūmā — This is the name that P gives (7.1, 13.1, 17.2) to the village in which Timothy lived after fleeing Kākhusṭā and to which he returned before being reunited with his family. (In that zāy and ḏāl are often quite similar in P, it may be that the name should be read Kafr Dhūmā.) This same locality S calls Kafrā R.m.wā (6.2, 9.1, 12.5, 18.1, 36.1), vocalization uncertain. On one occasion, however, S refers to it as ‘k.f.rā R.m.wā (2.2), which I have emended to read Kafrā R.m.wā. On two other occasions (12.1, 22.2), S initially wrote ‘k.f.rā R.m.wā, but then either he or a later scribe erased the initial alif. Whether in P’s form or S’s, no village by this name would appear to be otherwise attested. Sufficient details are given, however, to allow some measure of confidence as to the rough location of this village. Most importantly, S specifies (2.2) that this village was near ‘Imm (see above), a modest
town on the road between Antioch and Aleppo, roughly halfway between them, very near the northern edge of the Jabal Bārishā.

Kafra R.m.wā — see Kafr Zūmā.

Kākhushṭā — For the vocalization of Timothy’s native village, I have followed the form supported by the Georgian version, which transliterates it as ḥwst or K’axust’a, and by the title of F, which calls him Timothy al-Kākhushṭā. This locality appears to be otherwise unknown. If one puts confidence in the narrative of P13.1, Kākhushṭā was no more than a day’s journey from Kafr Zūmā (see above), which was itself located near ’Imm (see above). P8.1–2/S13.1–2 would suggest that it was on the road leading from Kafr Zūmā to Antioch. There would also seem to have been a river located nearby. See P18.2/23.2. There was a church dedicated to St. George in Kākhushṭā. See P15.2/S20.2. There may also have been a chapel dedicated to St. Dometius. See P16.2, but cf. S21.2. Yet another chapel dedicated to St. George seems to have been located immediately to the west of Kākhushṭā. See P16.3/S21.3.

Qinnasrīn — Qinnasrīn, ancient Chalcis, located some twelve miles to the southwest of Aleppo, is mentioned once in S, at 24.1, where it is said that its bishop came to visit Timothy. (The parallel in P is lacking.)

Q.r.f.īl (vocalization uncertain) — This place is mentioned once in S (35.1). P (29.1) offers no parallel. The context of S suggests that Q.r.f.īl is not a village, but a region or district of some sort. G (379.5ff.) bears a different version of the name. The parallel reads as follows: ṭhāli ṭōla ṭāla ṭāli ṭāla ṭāla ṭāla ṭāla ṭāla ṭāla ... ("A certain two men went forth to the mountain called K’ark’ul..."). Evidently, G’s version reflects the reading قرتل. Whether in the form Q.r.f.īl or Q.r.q.īl, no such place would appear to be otherwise attested.

Shayzar — Located roughly twelve miles northwest of Hama, this well-known town is mentioned once in S, at 12.1, in the context of Timothy’s visit to Dayr Mārūn.

Tizīn — This place is mentioned in both P and S, at 36.6 and 43.3–5 respectively; a Persian stops there on his way to visit Timothy in Kākhushṭā. Tizīn is well known from other sources. It was a small town located about twenty-five miles due east of the lake of Antioch, on the southern edge of the plain of al’Amq (see above). See Mu’jam al-Buldān, 2:66; Gaudefoy-Demombynes, Syrie, 92; Cahen, Syrie, 134–35; Dussaud, Topographie, 225–28, 435; cf. Peña, Jébel Baricha, 144–46.
al-Ukkām — See Jabal al-Lukkām.

Z.m.r.y.nā (vocalization uncertain) — This locality is mentioned twice in P. In the first instance (P21.1), it is called a region (κῆνα): there one of the saint’s disciples gets into a spot of trouble. In the second instance (P28.1), some folks are said to travel “by way” of this locality as they were leaving Antioch and beginning the ascent from Daphne. The text further implies (P28.3) that the Jabal al-Lukkām or at least a part of it was located there: as noted above (s.v. Jabal al-Lukkām), Christian authors sometimes use that name to refer to the Amanus mountains as far south as or even at times beyond the Orontes, such that Daphne, for example, could be said to be located on it. The same two accounts are found in S (26.1, 34.1, cf. 34.3), which adds nothing of significance to the evidence of P. G offers no parallels, as it does not try to reproduce the name. See Kekelidze, ed., 341.14ff. and 375.17ff. No place or region by this name would appear to be otherwise attested. From the internal evidence of the text, it can be inferred that Z.m.r.y.nā was a region in the mountains to the west or southwest of Antioch.
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