

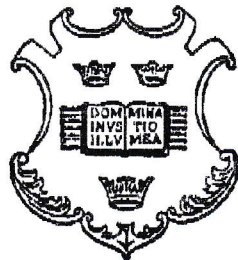
THE OXFORD CLASSICAL DICTIONARY

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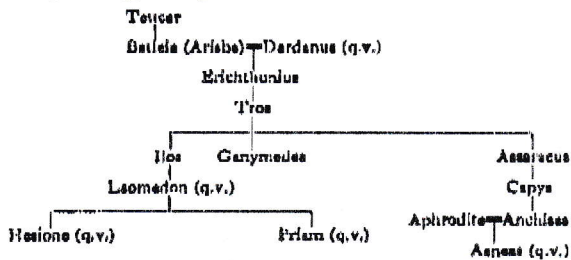
government, but the rapid development of cities towards the end of the fifth century, together with the decay of the *κοινόν*, caused them to lose much of their importance. In 342 B.C. Philip of Macedon, now Archon of Thessaly, revived the tetrarchies in order to overcome the resistance of the cities through tetrarchs who were his partisans. How long this system lasted is unknown.

The term found its way to the Hellenistic East and was applied to the four divisions into which each of the three tribes of the Galatians was subdivided. In Roman times many hellenized princes in Syria and Palestine were styled 'tetrarch', but the number of tetrarchies in any political organization ceased to be necessarily four, the term denoting merely the realm of a subordinate dynast.

A. Momigliano, *Athenaeum* 1932, 47-51; W. Schwahn, *PW*, s.v. 'Tetrarch'. H. D. W.

TETRICUS, GAIUS PIUS EBUVIUS, governor of Aquitania, was made Emperor on the death of Victorinus by Victorinus' mother, Victoria. Ruling from A.D. 270 to 274 he suffered much from his disorderly troops and an insubordinate governor, Faustinus. Despairing of his Empire, he made no move against Rome and, finally, appealed to Aurelian, 'eripe me his, iniuste, malis', and, when Aurelian invaded Gaul, deserted his army at the battle of Châlons. Led in triumph, he was afterwards appointed 'corrector Lucaninae'. His son, Tetricus II, shared his fortunes as Caesar, then for a short time as Augustus, and again as a senator of Rome. H. M.

TEUCER (1) (Τεύχερος), (1) ancestor of the Trojan kings, the genealogy being



For authorities, see Schmidt in Roscher, v. 406. Ramsay, *Asiatic Elements*, 225, identifies him with the Hittite god Tarku. (2) Son of Telamon (q.v.) by Hesione. Throughout the *Iliad* he is a valiant archer, and faithful comrade of his half-brother, the greater Aias. This character is maintained in later works, e.g. the *Ajax* of Sophocles. He was absent at the time of Aias' suicide (*Ajax*, 342-3), but returned (974) in time to take a leading part in the struggle to secure him honourable burial. After his banishment (see TELAMON) he founded Salamis in Cyprus (Horace, *Carm.* i. 7. 27 ff., and often). There is no consistent tradition of the manner or place of his death. H. J. R.

TEUCER (3) of Cyzicus (1st c. B.C.) wrote on the Mithridatic Wars, Tyre, the Arabs, Jewish history, Byzantium, and Cyzicus, his work covering Pompey's settlement of the East, and reflecting the part played by Cyzicus at this time. His *Περὶ χυσοφόρου γῆς* does not necessarily identify him with Teucer of Babylon (q.v.).

PIIG iv. 308.

A. H. McD.

TEUCER (4) of Babylon (probably the Babylon in Egypt), astrologer, is conjectured to belong to the first century A.D. He expounded the traditional astrology of Egypt and united with it Oriental and Greek elements. He had a great influence on Arabian and medieval astrology, through his description of the constellations. Fra. of his works have been preserved.

Ed. F. Boll, *Sphaera* (1903), pp. 16, 31; *PW* v. 4. 1132. W. D. R.

TEUTA, Illyrian queen and regent after Agron's death in 231 B.C., followed up his victory over the Aetolians at Medeon by aggression against Epirus, and directed Illyrian piracy against Italian commerce with Greece. She refused Rome satisfaction for the murder of Italian merchants in 230 and even for an attack on the Roman envoys. In 229 she took Corcyra, defeating the Achaean, and was besieging Issa and Dyrrhachium when Rome intervened, in the First Illyrian War, and forced her to withdraw and submit.

Polyb. 2, 2-12. M. Holleaux, *CAH* vii. 227.

A. H. McD.

TEUTHRAS, see TELEPHUS.

TEUTOBURGIENSIS, SALTUS, the district where, in A.D. 9, the army of P. Quinctilius Varus (q.v.) was destroyed on the march from summer to winter quarters, by the Cheruscan prince Arminius (q.v.). Despite much discussion, the *Saltus Teutoburgensis* has not been located, neither is it certain whether *saltus* here means a forest or a mountain pass. The Teutoburger Wald of modern maps is an archaizing name given in the seventeenth century. The site of the disaster must lie somewhere between the middle Weaer and the upper Ems, between the Lippe and the Dämmer See.

A. Franke, s.v. 'Teut. Saltus' in *PW* v. 1. 1166-71.

O. B.

TEUTONES, a German tribe, first encountered by Pytheas (c. 325 B.C.) on the Holstein coast; Thy, in north Jutland (NW. of Limfjorden), preserves their name. They wandered forth with the Cimbri (q.v.) and after many vicissitudes were annihilated by Marius at Aquae Sextiae (*Aix-en-Provence*) in 102 B.C. With them were the Ambrones, who are thought to have come from the Frisian islands. The name Teuton became a synonym for German, and poets of the Empire still wrote of the 'furor teutonicus' long after the disappearance of the tribe, but for a small group near Miltenberg (if this is a correct deduction from *ILS* 9377) and elements among the Aduatuci of Gaul (Caes. *B.Gall.* 2. 29). O. B.

TEXTUAL CRITICISM. 'Textual criticism, a general term given to the skilled and methodical application of human judgement to the settlement of texts. . . . The aim of the "textual critic" may then be defined as the restoration of the text, as far as possible, to its original form if by "original form" we understand the form intended by its author' (J. P. Postgate in *Enc. Brit.*¹⁴). More briefly: it is the branch of knowledge concerned with the genuineness of texts.

Textual criticism may be divided into (A) statement showing what is the 'transmitted text' (*recensio*); (B) examination of this text concerning its genuineness (*examinatio*); (C) conjectural restoration, as far as possible, of the original text, where the transmitted text is insufficient.

A. *Recensio* may be divided into: (i) collection of witnesses (including extracts, translations, quotations, imitations, etc.); and (ii) statement of the interrelationship between these witnesses ('stemmatics').

B. *Examinatio* may be divided into: (i) choice (*selectio*) between variants, i.e. between two or more readings which have been proved by the recensio to be transmitted ('substantive', 'authoritative'); and (ii) localization of corruptions.

C. Conjectural restoration may be divided into (i) emendation of corrupt passages; and (ii) supplementing of passages that have suffered physical damage.

Some important particular methods and notions may now be explained.

(1) There are several methods of stemmatics (A. ii). The most commonly used is that of 'significant errors' (*errores-significativi*), which are either *separatives* (i.e. showing that one witness is independent of another),

