first book of this work of Theodosius. His work *πepl oίκήσeωv (On Habitations)* also was published by Auria (Rome, 1588). It gives an account of how, for every inhabitant of the earth from the equator to the pole, the starry firmament presents itself in the course of a year. The propositions in it were also given by Dasy- podius in his work mentioned above. (T. L. H.)

**THEODULF,** bishop of Orleans, was born about the middle of the 8th century, of a noble family of Gothic extraction, pro­bably in Spain. He found favour at the Frankish court, was made abbot of Fleury and of Saint-Aignan, and in 781 became bishop of Orleans. He was a staunch supporter of Charle­magne’s principles of government and educational reforms; he established schools, and by his own literary achievements showed himself a worthy member of the learned circle which graced the Carolingian court. He was likewise a good churchman and an able administrator of his diocese; he encouraged the reforma­tion of the clergy and the monasteries. In 798 he was appointed *missis dominicus,* and two years later performed so great services for Leo III. as judge in the cause between the pope and his enemies, that he returned from Rome with the pallium. After the death of Alcuin he became the foremost councillor to the king on theological matters: it was he who made, on Charlemagne’s request, a collection of the opinions of the fathers on the much-disputed point of the procession of the Holy Ghost. Theodulf maintained his influence a short time after the death of Charlemagne, being sent as escort to Pope Stephen V. who came in 816 to crown Louis the Fair. Later, however, he was accused of having taken part in the con­spiracy of Bernard of Italy, and in 818 was deposed from all his dignities and imprisoned in a monastery at Angers. Theodulf asserted his innocence to the end, and no proof of his guilt has come down to us; in fact, from what we know of the bishop’s life and political principles we should presuppose his innocence. He died in prison, probably from poison, in 821.

Theodulf was called Pindar in the palace school of Charlemagne. Fond of Latin literature, whether Christian or pagan, and a friend of the arts, he was himself one of the best writers of the period. His prose works include sermons, treatises on vices and on baptism, a penitential, capitularies and exhortations to bishops, priests and judges. His poems arc his best work, and afford us a vivid picture of the times. Theodulf was the author of at least part of the hymn for Palm Sunday, the *Gloria laus.* The complete works of Theodulf are in J. P. Migne, *Patrol. Lat.,* vol. 105 (Paris, 1851). The best edition of his poetry is that of E. Dümmler in the *Mon. Germ. Hist. Poetae latini aevi carolini,* vol. i. (Berlin, 1881).

See C. Cuissard, *Théodulphe évêque d'Orléans, sa vie et ses œuvres,* (Orleans, 1892) ; and a critical study of the writings by Μ. Manitius in *Neues Archiv der Ges. für ä. deutsche Gesch.* xi. (1886).

**THEOGNIS OF MEGARA** (6th century b.c.), Greek poet. More than half the elegiac poetry of Greece before the Alex­andrian period is included in the 1400 lines ascribed to Theognis. This collection contains several poems acknowledged to have been composed by Tyrtaeus, Mimnermus and Solon; with two exceptions (T. W. Allen in *Classical Review,* Nov. 1905, and E. Harrison) modern critics unanimously regard these elegies as intruders, that is, not admitted into his works by Theognis himself; for this and other reasons they assume the existence of further interpolations which we can no longer safely detect. Generations of students have exhausted their ingenuity in vain efforts to sift the true from the false and to account for the origin and date of the Theognidea as we possess them; the question is fully discussed in the works of Harrison and Hudson- Williams.

The best-attested elegies are those addressed to Cyrnus, the young friend to whom Theognis imparts instruction in the ways of life, bidding him be true to the “ good ” cause, eschew the company of “ evil ” men (democrats), be loyal to his comrades, and wreak cruel vengeance on his foes. Theognis lived at Megara on the Isthmus of Corinth during the democratic re­volution in the 6th century B.C.; some critics hold that he witnessed the “ Persian terror ” of 590 and 580; others, in­cluding the present writer, place his *floruit* in 545 b.c. We know little about his life; few of the details usually given in text-books are capable of proof; we are not certain, for in­stance, that the poem (783-88) which mentions a visit to Sicily, Sparta and Euboea comes from the hand of Theognis himself; but that is of little concern, for we know the man. Whether, with Harrison, we hold that Theognis wrote “all or nearly all the poems which are extant under his name ” or follow the most ruthless of the higher critics (Sitzler) in rejecting all but 330 lines, there is abundant and unmistakable evidence to show what Theognis himself was. However much extraneous matter may have wormed its way into the collection, he still remains the one main personality, and stands clearly before us,- a living soul, quivering with passion and burning with political hate, the very embodiment of the faction-spirit *(stasis)* and all it implied in the tense city-state life of the ancient Greek.

There is neither profound thought nor sublime poetry in the work of Theognis; but it is full of sound common-sense em­bodied in exquisitely simple, concise and well-balanced verse. As York Powell said, “ Theognis was a great and wise man ”; he was an able exponent of that intensely practical wisdom which we associate with the “ seven sages of Greece.” Had he lived a century later, he would probably have published his thoughts in prose; in his day verse was the recognized vehicle for political and ethical discussion, and the gnomic poets were in many ways the precursors of the philosophers and the sophists, who indeed often made their discourse turn on points raised by Theognis and his fellow-moralists. No treatment of the much-debated question “Can virtue be taught?” was regarded as complete without a reference to Theognis 35-36, which appears in Plato, Xenophon, Aristotle, Musonius and Clement of Alexandria, who aptly compares it with Psalm xviii. 26. Another famous couplet is 177-78: “ In poverty, dear Cyrnus! we forego ∣ Freedom in word and deed—body and mind, ∣ Action and thought, are fetter’d and confin’d ” (trans. Frere), discussed by Aristotle, mercilessly criticized by Lucian and the Stoics, and warmly commended by Ammianus Marcellinus, who introduces the author as “ Theognis poeta vetus et prudens.” For many generations Theognis was to the Greeks the moralist *par excellence·,* Isocrates says that Hesiod, Theognis and Phocylides were admitted to be the best teachers of practical morality; and the Emperor Julian in his defence of paganism asks whether “ the most wise Solomon is equal to Phocylides or Theognis or Isocrates.”

Besides the elegies to Cyrnus the Theognidea comprise many maxims, laments on the degeneracy of the age and the woes of poverty, personal admonitions and challenges, invocations of the gods, songs for convivial gatherings and much else that may well have come from Theognis himself. The second section (“ Musa Paedica ”) deals with the love of boys, and, with the exceptions already noted, scholars arc at one in reject­ing its claim to authenticity. Although some critics assign many elegies to a very late date, a careful examination of the language, vocabulary, versification and general trend of thought has convinced the present writer that practically the whole collection was composed before the Alexandrian age.

Editions.—Imm. Bekker (1815, 2nd ed. 1827); F. G. Weicker (1826); both these are epoch-making books which no serious student can ignore; Th. Bergk (1843, 4th ed. 1882; re-edited by E. Hiller, 1890, and O. Crusius, 1897); J. Sitzler (1880); E. Harri­son (1902); T. Hudson-Williams (1910). For further bibliographical references see the two last-mentioned books. There is a prose translation by J. Banks in Bohn’s Classical Library (1856), which also includes verse translations by J. Hookham Frere.

(T. H. W.)

**THEOLOGY,** literally the science which deals with God or the gods. The word is Greek (ϴeós, God; λσγos, theory). But doctrine counted for less in Greek or Roman religion than in Christianity, and forms of worship for more. In the oldest usage *θeoλoyoι* were those who dealt in myths, like Hesiod and like the supposed Orpheus, the *θedλbγos par excellence.* Paul Natorp@@1 contends that 0eoλσγiα in Plato’s *Republic* refers wholly to the control of myths. He further denies that Aristotle identified his First Philosophy with a “ theology,” holding the text of the *Metaphysics* to be out of order and

*@@@1 Philosophische Monatshefte* (1888), Heft I and 2. See also Theism.