



Gunivortus Goos

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This article, as many others by me, are primarily published on my private website "Boudicca's Bard", <https://boudicca.de>

Introduction

Teuta at the center, Boudicca in the west, and Zenobia in the east, three ancient female rulers who defied the male-dominated political power of Rome. Here, the former is the focus. However, this necessitates a comprehensive presentation of the essential backgrounds and the corresponding context, which is why this will be initiated; this could even occupy a significant portion of the article.

In light of the abundance of information regarding the Illyrians and the remarkable Queen Teuta, an article can only present a selection of this information. After reviewing, listening to, processing, and reflecting on all sources, a selection was made—no specific criteria were established beforehand.

Since not all utilized sources were thoroughly examined for their scientific validity, this contribution also does not claim to guarantee this level across all its sections. Moreover, there is not always consensus among ‘specialists’ regarding certain details, such as whether Scodra was initially the capital of the Ardiaean royal house or if Rhizon was the capital at first.

Additionally, there are conflicting accounts; one example concerns Teuta’s marriage. One source states that her marriage to King Agron lasted 18 years, while another author claims they were married for only a few years. The latter is more likely, as at Agron’s death there existed a minor child from Agron’s first marriage.

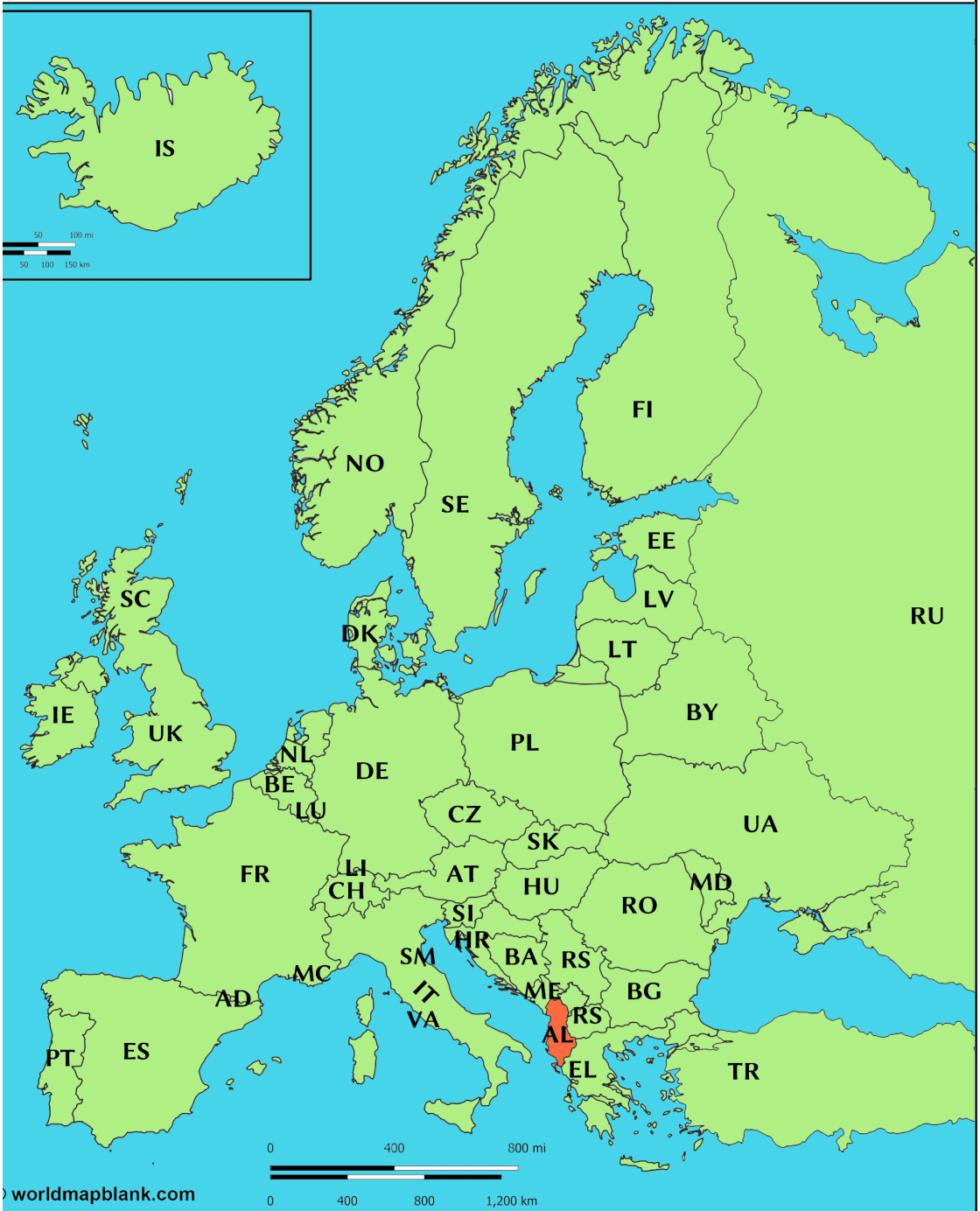
In conclusion, there may be unresolved questions, one of which that has been unsuccessfully addressed is the origin and affiliation of the Illyrian peoples. They are neither Greek, Celtic, Slavic, nor Thracian... moreover, linguistic studies have established that the Illyrian language constituted a distinct branch of the Indo-European languages.

This article primarily focuses on the core area of the Illyrian peoples, specifically the western Balkans along the Adriatic coast and a portion of the adjacent hinterland. Nevertheless, the Illyrians extended as far as the western coast of Italy.

Since Teuta was established as a central theme of the article from the outset and her life unfolded within the Illyrian core area, an expansion beyond this scope was deemed unnecessary.

Finally, in this introduction... the article does not engage at any point in the discussion regarding whether the Albanians are descendants of the Illyrians; while this topic may hold significance for some, it is not relevant to this article.

The following map of Europe is intended solely to show the location of Albania, where Queen Teuta lived.



Source of the map: <https://worldmapblank.com/de/stumme-karte-von-europa/>

Countries and country codes, as visible on the map

(This map of Europe is not complete, but it is sufficient to locate Albania, the main heartland of the Illyrians).

Albania (AL), Andorra (AD), Belarus (BY), Belgium (BE), Bosnia and Herzegovina (BA), Bulgaria (BG), Denmark (DK), Germany (DE), Estonia (EE), Finland (FI), France (FR), Greece (GR), Ireland (IE), Iceland (IS), Italy (IT), Croatia (HR), Latvia (LV), Liechtenstein (LI), Lithuania (LT), Luxembourg (LU), Moldova (MD), Monaco (MC), Montenegro (ME), Netherlands (NL), North Macedonia (MK), Norway (NO), Austria (AT), Poland (PL), Portugal (PT), Romania (RO), Russia (RU), San Marino (SM), Sweden (SE), Switzerland (CH), Serbia (RS), Slovakia (SK), Slovenia (SI), Spain (ES), Czechia (CZ), Turkey (TR), Ukraine (UA), Hungary (HU), Vatikanstadt (VA), United Kingdom (UK)



Abstract

Teuta, known in Illyrian as *Teutana, translates to ‘Lady of the People, Queen’. She was the reigning queen of the Ardiaei tribe in Illyria, ruling approximately from 231 BCE to 228/227 BCE.

It remains somewhat ambiguous whether Teuta was the name bestowed upon her by her parents or if it was an honorific title she received upon ascending to the throne. This observation is particularly pertinent, given that the first wife of King Agron was named Triteuta, and the two names exhibit a notable similarity.

Following the death of her husband King Agron in 231 BCE, she assumed control of the Ardiaean kingdom on behalf of her stepson Pinnes and continued Agron’s expansionist policies in the Adriatic Sea, amidst an ongoing conflict with the Roman Republic concerning the effects of Illyrian piracy on regional trade.

The death of one of the Roman ambassadors, probably ordered by Teuta, provided Rome with the justification to declare war against them in 229 BCE.

These few lines encompass several topics that will be elaborated upon subsequently.

The Mythological Explanation

To begin with, let us delve into Greek mythology, where one of the most renowned tales unfolds, featuring the supreme god Zeus who falls in love with the beautiful Phoenician princess Europa. Disguised as a bull, he abducts her and transports her to Crete. Once Zeus resumes his true form, they marry and have several children.

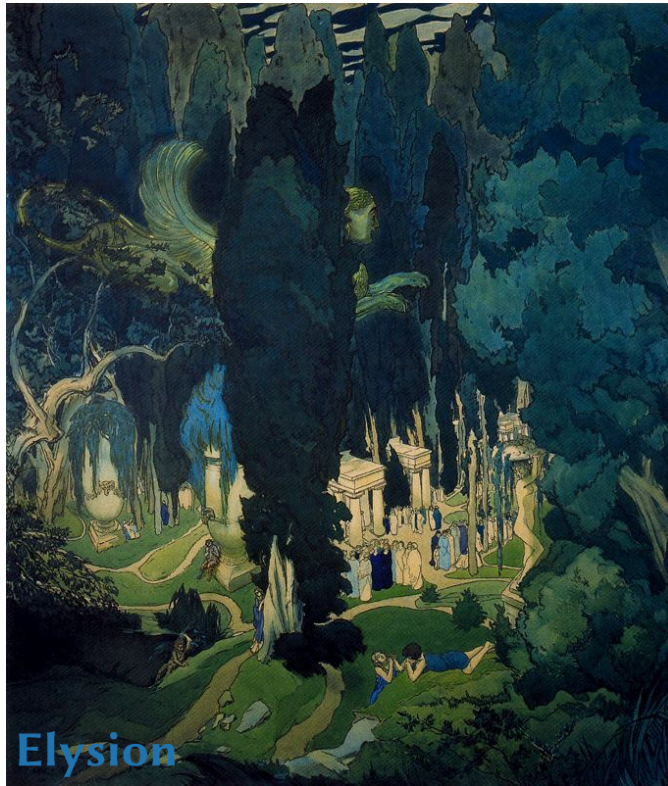
Following Europa's disappearance, her father, King Agenor, is inconsolable and instructs his sons to search for her. One of these sons was Kadmos, Latin: Cadmus. During his quest, Kadmos decides to consult the Oracle of Delphi regarding the whereabouts of his sister. However, the Oracle commands him to cease his search and to look for a cow with a white marking on its hide. He must follow this animal, and where it lies down, he is to establish a city. Indeed, he finds the cow and founds the city of Thebes at the location where the cow rests. After serving the god Ares for eight years due to having slain his son, a dragon, the goddess Athena grants him the throne of Thebes, and Zeus bestows upon him Harmonia, the daughter of the goddess Aphrodite and the god Ares, as his wife.

In a conflict with tribes residing on the eastern side of the Adriatic Sea Kadmos was asked for help by one tribe. He granted the request, defeated the hostile tribes and became their ruler.

The last child of Kadmos and Harmonia was born there and the name of this son was Illyrios. After him the overall name of these tribes became Illyrians.

Later, Illyrios had six sons and three daughters, whose names are linked to those of Illyrian tribes.

After their deaths, Kadmos and Harmonia did not descend



into the underworld ruled by the god Hades; instead, they transformed into snakes or dragons and were received in the Otherworld Elysion, (Latin: Elysium,) a paradisiacal realm accessible only to heroes and those related to the gods.



About the name Illyrians

This narrative above, however, does not provide any information regarding the origins of these Illyrian tribes, what their roots were, or whether there might have been a primordial people from which they emerged.

In Homer's "Iliad," dating back to the 8th century BCE and based on ancient myths and narratives, the Illyrian tribes of the *Dardani* and *Paeones* are mentioned as allies of the Trojans. However, only the names of these tribes are provided, while the overarching term Illyrians, which likely was not in use during this early period, is absent.

The earliest historical references are documented sources from the latter half of the 6th century BCE. Initially, it was the Greek historian and geographer Hecataeus of Miletus (circa 560–480 BCE) who reported on the Illyrians near the Greek colonies of *Epidamnus* and *Apollonia*, located in present-day Albania, as well as in the region of Lake Shkodra, also in Albania, and possibly in the southern part of modern Montenegro.

Not long after, the Greek historian, geographer, and ethnographer Herodotus (circa 485–424 BCE) also mentioned them. He writes that among the *Eneti*, an Illyrian people residing in the border region of Albania and Macedonia, young women would gather once a year at a 'marriage market.' He also notes Illyrians in the northern part of Albania and beyond the border there.

Additionally, the *Pseudo-Scymnus*, a geographical treatise composed in Classical Greek by an unidentified author, likely from the penultimate century BCE, references them by detailing the region inhabited by the Illyrians and identifying several of their tribes.

Regarding the numerous tribes of the Illyrians, it is somewhat analogous to the situation with the Germanic peoples: a listing of tribal names serves as a snapshot in time. This implies that there were tribes that no longer existed at the time of enumeration, and there may have been tribes that emerged after that moment.

Regarding the Name and Territory Illyria

The term Illyria is understood in various ways and is used inconsistently. From the early period until the fall of the Illyrian kingdom, the Illyrians exhibited varying alliances with tribes of common or similar descent and language.

However, only the regions along the Adriatic coast, including the hinterland from approximately Lake Shkodër in the border area of Montenegro and Albania to the southern border with Macedonia, can rightly be referred to as Illyrian.

Situated to the west by the Adriatic Sea and to the east by the Morava River, Illyria encom-

passes regions of present-day Croatia, Bosnia and Herzegovina, Slovenia, Montenegro, Kosovo, Serbia, and Albania.



The term “Illyrians,” as utilized by the ancient Greeks to refer to their northern neighbors, may have pertained to a broad, vaguely defined group of tribes. It has been suggested that the Illyrian tribes never collectively identified themselves as “Illyrians” and that it is unlikely they employed any form of collective nomenclature (here referring to a comprehensive set of names and designations).

Initially, Illyrian appears to have been the name of a specific tribe that was among the first to encounter the ancient Greeks during the Bronze Age. Subsequently, the Greeks extended this term, Illyrians, to encompass all groups of peoples sharing similar languages and customs. In addition, the name “Illyrians” was also applied to neighboring tribes that were only loosely associated with them.

The Roman conquest of the Balkan Peninsula and the establishment of the province of Illyricum accelerated the undifferentiated use of the name Illyria. Furthermore, the term ‘Illyria’ continued to be used in late antiquity to describe the western Balkan Peninsula.

The possible origin

Regarding ethnogenesis, that is, the origin and ancestry of the Illyrians, one can only theorize, as there are no written sources from antiquity on this matter. A prevailing theory states:

In the northwest of the Balkan Peninsula, localized cultures with distinct characteristics, which can be referred to as proto-Illyrian, emerged since the 3rd millennium BCE. The formation of the Illyrians involved pre-Indo-European population groups that united with the earliest Indo-European immigrants. From around 1000 BCE, these local cultures steadily evolved into the Iron Age (approximately 8th to 6th century BCE). The geographical distribution of these regional cultures reflects the differentiation of the Illyrian tribes (see map).

Among the tribes depicted on the map in the designated ‘Illyria’, it cannot be definitively asserted that those residing in the border regions with other peoples, such as the Celts in the north or the Thracians in the east, were indeed Illyrians. This uncertain situation is akin to the Celticized tribes of the Germanic peoples, where here certain tribes had only adopted Illyrian characteristics.

It is also important to note that for administrative reasons, certain tribes and peoples that had no ethnic connection to the Illyrians, such as the *Liburnians* and *Histrrians*, were assigned to Illyricum and referred to as Illyrian solely because they resided in Illyria. Greek and Latin writers from the period of the Roman protectorate of Illyricum, who mentioned Illyria and/or the Illyrians by name, did so exclusively in relation to the administrative organization of the Balkans or in a geographical context, as the northwestern part of the peninsula largely belonged to Illyricum.

Trade and Conflicts

The trade and interactions of the Greeks with the Illyrians, who were regarded as barbaric and piratical, began in the 6th century BCE through the two Greek cities located in the Illyrian region: *Apollonia* and *Epidamnos*. Greek imports from this period, including metal goods, weapons, and ceramics, have been identified in Illyrian burial sites. In South Illyria, an Illyrian kingdom was established in the 5th century BCE.

By the end of the 6th century BCE, powerful kingdoms among the Illyrians have been documented. They were in opposition to the Macedonian kingdom. The Greek historian Thucydides (circa 455–400) provides a detailed account of the wars between these adversaries.

Evidently, the Illyrians initially reached a peak of their military strength under King Bardylis, who succeeded in uniting several tribes under his rule shortly after 400 and defeating the Macedonians multiple times. However, other Illyrian tribes also achieved success in wars in different regions.

It appears that a stable state structure and royal dynasties did not exist among the Illyrians in the 6th and 5th centuries, unlike in the neighboring regions of Macedonia or Epirus—Epirus lay to the south of Illyria along the coast, while Macedonia, which also bordered Illyria, was situated to the east.

The Illyrian kings were likely rulers of individual tribes, who gained the allegiance of other tribes through their victories. Following several devastating defeats of the Macedonians against Bardylis, Philip II, the father of Alexander the Great, managed to decisively defeat the Illyrian king in 358 and, through a series of campaigns, liberated Macedonia from the pressure of the Illyrians. For approximately a century following Philip's successes, Illyria became the battleground for numerous conflicts involving neighboring Macedonians under their kings Alexander the Great and Cassander, as well as Epirotes under King Pyrrhus. From the 3rd century BCE onward, there were also ongoing hostilities between the Illyrians and the Romans.

**Illyrian King
or Noble
warrior**



The Illyrian tribes exhibited a hesitance to assist one another during wartime, often engaging in conflicts among themselves. At times, they formed alliances with neighboring Romans and Greeks. These disputes primarily arose over territory, grazing lands, and regions rich in natural resources like iron and salt. Prior to their conquest of Illyria, the Romans took part in these tribal conflicts, leveraging them to further their own interests.

Culture

Illyrian culture, being the culture of ancient Illyria, begins to exhibit increasingly distinct characteristics during the Middle Bronze Age, particularly towards the conclusion of the Late Bronze Age.

Ceramics, a defining element, are noted for their extensive use of two-handed shapes and decoration featuring geometric patterns.



During this period, the first fortified settlements were established. Local metallurgy produced various weapon types based on Aegean prototypes, showcasing intricate artistic forms. The primary tools included local types of axes known as “Dalmato-Albanian” and “Shkodran,” along with the southern variant of the double axe.

Other specific weaponry was the ‘sica’, a single-edged curved sword, which was developed as early as the Bronze Age.

But they also had longer swords, spears, bow and arrows and more.

Additionally, spiritual culture is reflected in burial practices involving mounds (tumuli), where a wealth of archaeological artifacts has been discovered, that give an insight into Illyrian culture.



Sica sword

In the southern region of Illyria, cities were established based on Greek models. Within these expansive settlements, fortified by substantial walls, the main communities of the Illyrian southern tribes developed gathering places, marketplaces, theaters, and sports facilities.

Temples dedicated to Greek deities were also constructed. At first glance, it may seem that Illyrian gods were absent; however, it is likely that the local gods and goddesses were adapted to align with their Greek counterparts.

Religion

The Illyrians, like many ancient civilizations, practiced polytheism and revered a multitude of deities that were associated with the forces of nature. It appears that the Illyrians did not establish a cohesive cosmology to serve as the foundation for their religious rituals.

Several Illyrian toponyms and anthroponyms (place names and names of people and groups of people) originated from animal names, illustrating their belief in animals as mythological forebears and guardians.

The most abundant evidence of religious practices from the pre-Roman period pertains to religious symbolism. These symbols are illustrated in a wide range of ornaments and indicate that the primary focus of the prehistoric Illyrian cult was the Sun, frequently represented as a geometric shape like the spiral, concentric circle, or sunwheel, or as animal figures such as birds, serpents, and horses.

The representations of waterfowl and horses were predominantly found in the northern regions, whereas the serpent was more frequently associated with the southern areas.

Illyrian gods were referenced in inscriptions found on statues, monuments, and coins dating from the Roman era, with some being analyzed by ancient authors through the lens of comparative religion.

It seems that there is no singularly dominant deity recognized across all Illyrian tribes, and several gods clearly manifest only within particular locales.

A few of the Illyrian deities are:

- Dei-pátrous, the Sky Father.
- Prende, love-goddess
- Perendi, the thunder-god, consort of Prende
- En or Enji, the fire-god,
- (Jupiter) Parthinus, a chief deity of the Parthini.
- Redon, a tutelary deity of sailors appearing on many inscriptions in the coastal towns of Lissus, Daorson, Scodra and Dyrrhachium

Language

The Illyrian language was an Indo-European language or a collection of languages utilized by the Illyrians in Southeast Europe during ancient times. The language remains undocumented, with the exception of personal names and place names that have survived from grave inscriptions and names inscribed on buildings.

Individual words are known from Greek and Roman sources, such as *sabaia* meaning ‘beer-like beverage’, *sybina* referring to ‘hunting spear’, *mantia* denoting ‘mulberry’, *rhi-nos* signifying ‘fog, clouds’, *brisa* which translates to ‘vessel filled with grapes’, *tertigio* meaning ‘merchant’, and *bosona* indicating ‘running water’.

Sufficient information can be inferred from these to conclude that it was part of the Indo-European language family.

In historical texts, the designation “Illyrian” refers to a diverse array of tribes inhabiting a vast region of southeastern Europe, including the *Ardiaei*, *Autariatae*, *Delmatae*, *Das-sareti*, *Enchelei*, *Labeatae*, *Pannonii*, *Parthini*, *Taulantii*, among others.

The extent to which these tribes constituted a unified linguistic group remains uncertain; however, the examination of the recorded eponyms has facilitated the identification of a linguistic core area in the southern part of this region, approximately corresponding to present-day Albania and Montenegro, where it is believed that the Illyrian language was predominantly spoken.

Limited information exists regarding the connections between Illyrian and the languages that border it. Due to the scarcity of data, Illyrian is generally classified as occupying a distinct branch within the Indo-European language family tree.

The Illyrian language became extinct between the 2nd and 6th centuries CE, although it is possible that a limited number of names may have persisted into the Albanian language. That perhaps is one reason why Albanian is frequently hypothesized to be a living descendant of Illyrian, although this assertion also lacks convincing evidence.

The People of the Ardiaei and their King Agron

The Ardiaei tribe has been documented since the 3rd century BCE. They frequently feature in historical narratives concerning the Illyrian and Macedonian Wars. In ancient Greek, their name was recorded as *Ouardaioi*, while in Latin it appeared as *Vardiaei* or *Vardaei*. This nomenclature may have connections to the Latin term *ardea*, which translates to “heron,” an emblem of animal totemism.

Until the 4th century BCE, the Ardiaei were not a maritime society; their previous habitation in the interior can be deduced from the reasons behind the conflict with the *Autariatae*—a protracted struggle for control over salt resources, specifically the mountain salt springs located near their shared boundary.

The Ardiaei's emergence along the coast likely took place sometime after the mid-4th century BCE, during which they either expelled the existing inhabitants or assimilated them.

King Pleuratos of the Ardiaei tribe succeeded around the mid-3rd century in subjugating the Illyrian neighboring tribes, particularly those in the region of Scodra, which included areas such as the *Autariatae*, until he ultimately gained control over the entire Adriatic coast.

He established a significant and enduring dynasty, which was atypical for the previous Illyrian royal houses. Scodra became the capital of this kingdom, and the coastal town of *Lissós*, known in Latin as *Lissus*, served as its most important port.

Agron, the son of Pleuratos (reigned from circa 250 to 231), continued the militaristic endeavors of his father and commanded the most formidable land and naval forces among all previous Illyrian rulers.

Throughout his rule, he successfully reclaimed southern Illyria, which had been dominated by Epirus since the era of Pyrrhus, and expanded Illyrian authority over numerous cities in the Adriatic region, such as Corcyra, Epidamnos, and Pharos.

Agron is particularly renowned for his significant victory against the ‘Aetolian League,’ a political entity located in western Greece.

Around 231 BCE, Agron unexpectedly passed away following his success over the Aetolians. As the tale goes, Agron reveled in his triumph with such excessive drinking and indulgent pleasures that he ultimately succumbed to pleurisy (an inflammation affecting the lungs and chest), leading to his demise.

His son Pinnes, born to his first wife Triteuta, officially took over the kingship in 231 BCE; however, the kingdom was effectively governed by Agron's second wife, Queen Teuta, because Pinnus was still under-age.

Queen Teuta

Beginning with a legend....

The formidable Rome issued a threat to the Queen of the Illyrians, demanding she put an end to the pirate raids in the Adriatic Sea. Yet, Queen Teuta refused and had one of the Roman Empire's ambassadors, who displayed brazen behavior, executed. This act ignited the first Illyrian-Roman war.

According to the myth, during the spring of that year, Queen Teuta recognized the looming possibility of defeat in the war. To safeguard her immense wealth, she commanded that her entire treasure be buried in a distant and secretive location. The treasure was transported along the *Egnatia Road*, which leads to the east, approximately 160 km from the settlements of the Enchelei tribe, to the ancient village of Lunge.

The treasure consisted of a vast quantity of gold, silver, and precious gems, including diamonds and rubies. It was carried by 40 mules and concealed in a secret hollow, excavated by the queen's devoted servants near the *Shkumbin* riverbed.

To ensure the treasure's whereabouts remained a mystery forever, the servants were executed upon their return to the royal palace.



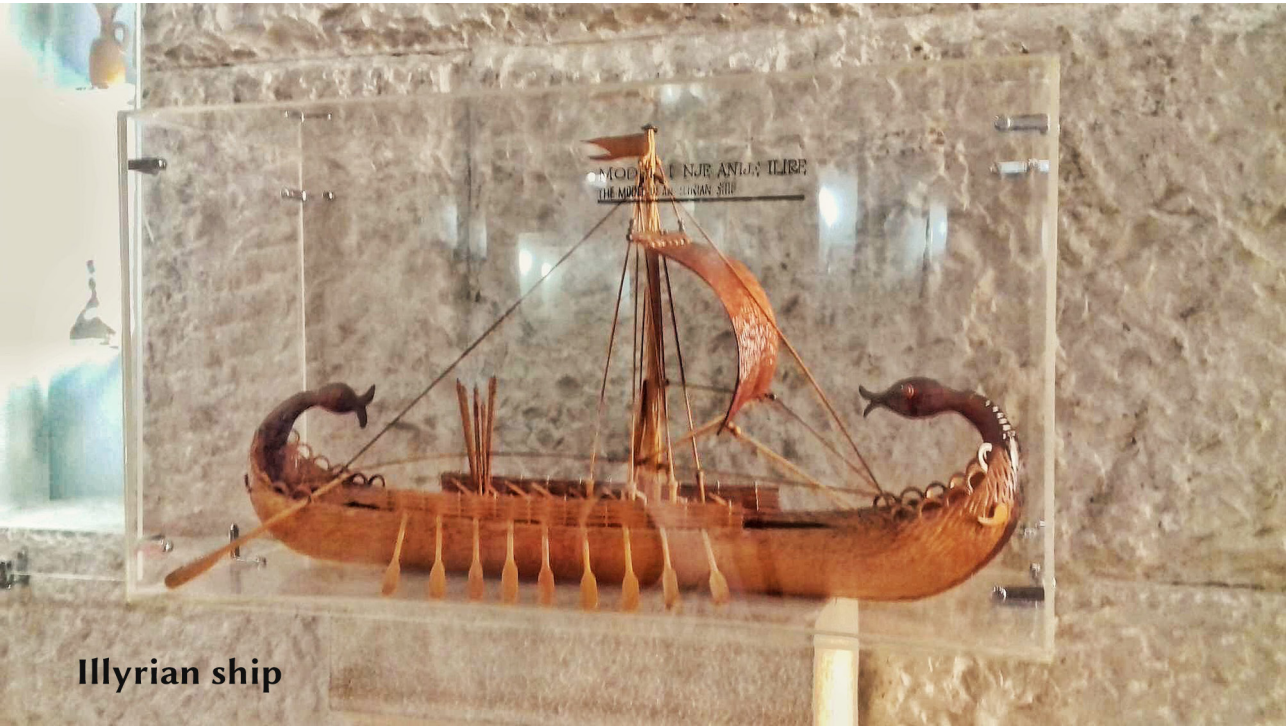
Teuta was the first offspring of a noble Illyrian lineage, born circa 268 BCE. She underwent a conventional education but was also trained in a manner akin to that of boys, acquiring skills in warfare, hunting, horseback riding, and more.

The ancient Illyrians, similar to the Spartans (citizen of the ancient Greek city of Sparta), promoted the education of their women in martial arts and combat techniques. Teuta gained recognition for her exceptional beauty, leading the heir to the throne to select her as his spouse and queen after he had divorced from his first wife Tritaeta.

Teuta's marriage with King Agron encompassed a period marked by significant political, economic, and military progress for the Illyrian realm.

After the death of Agron, Teuta continued the expansionist policies initiated by her deceased husband and his father. She was able to extend her influence far to the south, encompassing all of Epirus and the Greek tribes residing there, as well as northward to the Greek island colonies of *Issa* and *Pharos*, located in present-day Croatia. Despite facing resistance from other Greek colonies, the hinterland extending to Macedonia in the east soon came under the control of this capable and determined ruler, who was often referred to as the 'pirate queen,' and legends suggest that she possessed wisdom surpassing that of a snake, courage exceeding that of a lion, and beauty greater than that of fairies.

The nick name ‘pirate queen ‘she carried, was due to the fact that possibly even more than her formidable navy, the most dreaded forces of Teuta were the Illyrian pirates that traversed the adjacent seas.



Illyrian ship

Notably, piracy was entirely lawful in Illyria and was regarded as a legitimate, if not honorable, occupation. Teuta permitted her vessels to operate freely in the Mediterranean Sea.

Nevertheless, the specific actions of those pirates, who were under the protection of Queen Teuta, led to significant conflicts with the Roman Republic.

Following its victory over its most formidable adversary, Carthage, in the First Punic War, Rome was actively working to expand its influence throughout the Mediterranean, encompassing the Adriatic Sea. Concurrently, it maintained numerous significant trade routes in the Eastern Mediterranean that connected Greece and Italy, while Roman merchants faced ongoing threats from Illyrian pirates who attacked their vessels and appropriated their merchandise.

Initially, the leaders of Rome attempted to resolve the issue through diplomatic means. A Roman delegation appeared for an audience with the queen, striving to put an end to the Illyrian piracy. Teuta responded that she would ensure that Roman citizens would not suffer harm from the Illyrian state. However, regarding private individuals, it was customary for

the royal house not to intervene in private plundering expeditions. One of the envoys countered that the Romans upheld the exemplary legal view of sanctioning such private injustices and intervening on behalf of the victims. With the support of the gods, Rome intended to persuade the queen to alter these royal traditions among the Illyrians.

It is possible that this envoy was the one who caused Teuta to be killed for precisely these words.

It is quite challenging to draw a precise line here. On one hand, the trade routes between Greece and Italy, particularly between Corinth and Brundisium, presented an enticing target for raids, and the Illyrian state could openly benefit from this by issuing letters of marque and granting permissions (similar to what Queen Elizabeth I of England would later do).

On the other hand, the Romans, in their propaganda, labeled everything that was directed against them as piracy, even when it involved the legitimate representation of another state's interests. In this context, we must also not overlook that the written sources from antiquity were composed by Romans or pro-Roman Greeks.



When the news of their ambassador's death reached the Roman Senate, Rome did what it does best: it went to war.

The First Illyrian War

In the year 229, a fleet of 200 Roman ships immediately sailed across the Adriatic Sea, while a land army of 20,000 men and 2,000 cavalry marched towards *Brundisium* (the present-day city of Brindisi located on the Adriatic coast in Southern Italy) for embarkation. Meanwhile, the Illyrians were besieging the last remaining free Greek cities in the region. Previously, they had already captured *Corcyra* (Corfu). However, a single Roman summer campaign was sufficient to halt the advance of the Illyrians. When the Roman fleet appeared off the coast of Corcyra, Demetrius, a fleet commander and relative of Queen Teuta, surrendered the island without a fight. He did not wish to sacrifice himself in a futile battle, betrayed his queen, and offered his services to the Romans. With his assistance, the fleet then proceeded northward. Epidamnus and Issa fell without resistance.





**Statue of the Illyrian queen Teuta with her stepson Pinnes
in Tirana, capital of Albania**

The legions had by then crossed over from Italy, and all the hideouts and strongholds of the Illyrians gradually fell into Roman hands. There were only a few serious battles, as the Roman war machine largely prevailed without significant difficulties.

Some of the tribes that were conquered by the Illyrians allied themselves with the Romans.

Queen Teuta retreated to the fortress of Rhizon in the Illyrian hinterland, where she was safe for the time being. In the autumn, the majority of the Roman army and fleet were able to return home. One consul remained in Illyria with 40 ships and a small number of troops, forming an army from the local tribes and ensuring that the Illyrians remained quiet during the winter.

In the following spring of 228 BCE, Teuta surrendered her resistance and accepted the peace terms set by the Romans. Thereupon Rome proclaimed peace and permitted Teuta to maintain her rule, though over a significantly reduced territory. Additionally, she was required to pay tribute to Rome, thereby recognizing their complete sovereignty. However, rather than endure the disgrace of a constrained realm governed by Roman authority, Teuta abdicated her position as queen.

All conquests made by the Illyrians had to be relinquished, and the defeated tribes regained their independence back. The Illyrians committed to sailing with their armed ships no further south than Lissus (Alessio) and even agreed to pay an annual tribute to Rome.

Thus, the reign of Teuta had come to an end.



**Queen Teuta in a coin from Albania,
January 1926**

The specifics of her life following the events remain ambiguous; however, the majority of accounts suggest that she survived for several additional decades after the defeat by the Romans.

Some oral traditions, which are probably mythical, indicate that Teuta was unable to overcome her sorrow stemming from the loss to the Romans. There exists a captivating narrative suggesting that she leapt from a cliff rather than capitulating to Rome at Rhizon (Risan), located on the Bay of Kotor in present-day Montenegro. Notably, Risan is the sole town on the bay that lacks a maritime tradition, which is attributed to a curse placed upon the city by the Illyrian queen prior to her suicide.

Demetrios von Pharos, who was married to Triteuta, the first wife of Agron, and the mother of Pinnes, was appointed as regent-ruler in 221 BCE, yet remained clearly dependent on Rome until the king's son Pinnes reached maturity.

Once again, Demetrios committed treachery when he felt secure and turned away from Rome. This ultimately led to the Second Illyrian War. However, this is a continuation that does not pertain to this article, as the title already suggests.

Recommended reading

This German book provides extensive information for a deeper engagement with the Illyrians and is certainly highly recommended:

Andreas Lippert, Joachim Matzinger, *Die Illyrer. Geschichte, Archäologie und Sprache*, Stuttgart, 2021

Image directory

Cover image: The cover image was created as a commissioned work for Gunivortus Goos by Ahmed Raafat Abbas via Fiverr.

- p. 2: Source of the map: <https://worldmapblank.com/de/stumme-karte-von-europa/>, with information added by Gunivortus Goos - Countries and country codes, as visible on the map
- This map of Europe is not complete, but it is sufficient to locate Albania as the main core area of the Illyrians.
- p. 4: https://commons.wikimedia.org/wiki/File:File-Elisium_by_Leon_Bakst_2.jpg
- p. 5: Based on the map at: <https://de.wikipedia.org/wiki/Datei:Illyria.jpg>
- p. 7: Based on the map at: https://en.wikipedia.org/wiki/File:Albania_relief_location_map.svg
- p. 9: <https://commons.wikimedia.org/wiki/File:IllyrianKingorNoble.jpg>
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- p. 11: <https://www.cunoastelumea.ro/o-sabie-a-lui-decebal-in-muzeele-vaticanului/>
- p. 15: https://commons.wikimedia.org/wiki/File:Muzeu_i_Krujes,_2021.jpg
- p. 16: https://commons.wikimedia.org/wiki/File:Queen_Teuta_orders_the_murder_of_Roman_ambassadors.jpg?uselang=de - Silvestre David Mirys (1750–1810) The original image was colored by Gunivortus Goos with the help of AI.

p. 17: [https://commons.wikimedia.org/wiki/File:Skanderbeg_Museum_\(8\).JPG](https://commons.wikimedia.org/wiki/File:Skanderbeg_Museum_(8).JPG)

p. 18: <https://de.m.wikipedia.org/wiki/Datei:Teuta.jpg>

p. 20: https://commons.wikimedia.org/wiki/File:Teuta_n%C3%AB_monedh%C3%AB.jpg

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