

the feathers. Judging from their general structure, and from the habits of their nearest living allies, these great wingless birds may be supposed to have inhabited the plains and hillsides rather than the forests of New Zealand, and to have been omnivorous, feeding indiscriminately on seeds and roots, lizards and insects. Crop-stones are often found in little heaps beside their skeletons, and as these are generally such stones as occur in the neighbourhood, it has been inferred that the Dinornis was comparatively stationary in its habits. New Zealand has been so thoroughly explored in recent years as to render it highly improbable that the moa, as the Dinornis is called by the Maoris, will yet be found alive, but there seems sufficient reason for believing that its final extinction may have taken place since the arrival of the Maori race in New Zealand. The Maoris have only been settled there for about five centuries, yet they have traditions regarding moa hunting, its bones are found in ancient cooking ovens, and many specimens have been obtained in which portions of the skin with feathers attached are still preserved. An egg has also been recently found containing the bones of the chick, and another measuring 10 inches long and 7 inches broad was taken from a grave, where it rested in the hands of a human skeleton. There is evidence of the coexistence in New Zealand of about 20 species of moas during post-Pliocene times, and this, as A. R. Wallace remarks, points to the conclusion that New Zealand was at one time a much more extensive land than it now is; while the fact, that recently remains of the Dinornis have been found in a post-Pliocene deposit in Queensland strengthens the supposition that when the moa flourished Australia and New Zealand formed portions of one continent.

**DINOTHERIUM**, an extinct mammal, fossil remains of which occur in the Miocene beds of France, Germany, Greece, and Northern India. These until lately consisted exclusively of teeth and the bones of the head. An entire skull, obtained from the Epplesheim beds of Hesse Darmstadt in 1836, measured  $4\frac{1}{2}$  feet in length and 3 feet in breadth, and thus indicated an animal exceeding the elephant in size. Its upper jaw was destitute of incisor and canine teeth, but possessed 5 molars on each side, with a corresponding number in the jaw beneath. Its most remarkable feature, however, consisted in the front part of the lower jaw being bent downwards and bearing two tusk-like incisors also directed downwards and backwards. Judging from these remains Professor Owen placed the Dinotherium among the proboscidean mammals; De Blainville, on the other hand, regarded it as an aquatic animal, destitute of legs, and somewhat resembling the manatee,—its reversed tusks having probably been used to moor the creature to the bank of the streams it frequented, or to assist it in leaving the water. The recent discovery, however, of limb bones, decidedly proboscidean in type, and supposed to belong to the Dinotherium, supports the view that these creatures were more akin to the elephant and mastodon than to the manatee.

**DIocese**, from the Greek *διοίκησις*—primarily meaning administration, then the territorial circumscription in which administration was exercised—was first used to denote the Greek provinces of the Roman empire, or more properly the portion of a province ruled by a *proprætor*. Thus Cicero had, besides Cilicia, three "dioceses" in Asia. Bingham (lib. ix. c. 1) says that the division of the empire into clerical dioceses was in the time of Constantine, whereas the division into provinces was much anterior. He goes on to show that the primitive church followed exactly the example of the empire in her territorial arrangements. As in every metropolis of each province there was a magistrate with authority over the magistrates of each city, so in every metropolis there was a bishop, whose

authority extended over the entire province, who was thence called "metropolitan," or "primate," as being the first or principal bishop of the province. And everywhere the episcopal sees were under the authority of the bishop of the civil metropolis, except in Africa, where the primate was usually the senior bishop of the province. The term "diocese," however, was sometimes used in the more comprehensive, and the term province in the less comprehensive sense, as appears from the *Notitia dignitatum Imperii*, drawn up, as it would seem, in the time of the emperors Arcadius and Honorius (see Bingham, *loc. cit.*) The territorial division, however, as given in the *Notitia*, was purely civil. But Bingham tells us that, though we have no equally ancient account of the ecclesiastical division of the empire, yet if we compare the fragmentary bits of information which may be picked out of the acts and subscriptions to the earlier councils with later notices, it will be seen that the ecclesiastical very exactly followed the civil distribution.

It may be mentioned that, before the 4th century, the term "parish"—*παροικία*—was often used indiscriminately with the word "diocese," a circumstance which has caused ecclesiastical antiquarians to expend much erudition in showing that, despite the confusion of terms, the thing intended corresponded to our idea of a diocese, and not to our idea of a parish.

The uncertainty with regard to the number and circumscription of the English ecclesiastical dioceses under the Romans is great, and the information attainable fragmentary. At the council of Arles, held in the year 314, the bishop of York, the bishop of London, and the bishop "de colonia Lindi," probably Lincoln, are recorded to have been present. But the changes in the number and territorial circumscription following the Saxon invasion—and not yet finally completed—were so great that volumes of minute antiquarian investigation would be needed to trace—in so far as it may be still possible to trace—the progress of nomenclature and delimitation of the various dioceses of Britain from the first establishment of them to the present day.

The division of dioceses found to be too large to be conveniently administered by one bishop was practised from very early times, as may be seen by the decrees of a council held in Portugal about the middle of the 6th century. Another reason for dividing a diocese, and establishing a new see, has been recognized by the church as duly existing "if the sovereign should think fit to endow some principal village or town with the rank and privileges of a city" (Bingham, lib. xvii. c. 5). But there are canons for the punishment of such as might induce the sovereign so to erect any town into a city, solely with the view of becoming bishop thereof. Nor could any diocese be divided without the consent of the primate.

In the countries more immediately subjected to the Roman pontiff the multiplication of dioceses has been excessive, the number of them in the apostolic dominions being no less than 68, while the Roman Church reckons in the whole of Europe (exclusive of the English, but inclusive of the Irish sees) 578 sees.

**DIocLETIAN**. VALERIUS DIocLETIANUS (245–313), Roman emperor, was born of obscure parents near Salona, in Dalmatia, and reigned from 284 to 305 A.D. He entered the army and served with high distinction, held important commands under the emperors Probus and Aurelian, and accompanied Carus to the Persian war. After the death of Numerianus he was chosen emperor by the troops at Chalcedon, and slew with his own hands Arrius Aper, the prefect of the prætorians. His advent to the throne marks the commencement of the era of Diocletian, August 29, 284. Having been installed at

Nicomedia, he received general acknowledgment after the murder of Carinus. He appointed Maximian Augustus in 286, and Constantius Chlorus and Galerius, Cæsars in 292. Each of the four rules was placed at a separate capital—Treves, Sirmium, Milan, Nicomedia. This amounted to an entirely new organization of the empire, on a plan commensurate with the work of government which it now had to effect. At the age of fifty-nine, exhausted with labour, he abdicated his sovereignty on May 1, 305, and retired to Salona, the place of his birth, where he died eight years afterwards. His reign was memorable for the persecution of the Christians.

**DIODATI**, GIOVANNI (1576–1649), a Swiss theologian of the Reformed Church, was born at Geneva on the 6th June 1576 of a noble family originally belonging to Lucca, which had been expatriated for the profession of Protestantism. In his youth he distinguished himself as a biblical scholar, and at the age of twenty-one he was nominated Professor of Hebrew at Geneva on the recommendation of Beza. In 1608 he became a pastor, or parish minister, at Geneva, and in the following year he succeeded Beza as professor of theology. As a preacher he was eloquent, bold, and fearless, with his full share of the intolerance that prevailed among his party at Geneva. He held a high place among the reformers of Geneva, by whom he was sent on a mission to France in 1614. He had previously visited Italy, and made the acquaintance of Sarpi and Fulgenzio, whom he endeavoured unsuccessfully to engage in a reformation movement. In 1618–19 he attended the Synod of Dort, and took a prominent part in its deliberations, being one of the six divines appointed to draw up the account of its proceedings. He was a thorough Calvinist, and entirely sympathized with the condemnation of the Arminians. In 1645 he resigned his professorship, and he died at Geneva on the 3d October 1649. Diodati is chiefly celebrated as the author of the translation of the Bible into Italian which appeared in 1603. Another edition with notes was issued in 1607. As a translator he possessed the primary qualification of a competent knowledge of the original, but his work was rather a paraphrase than a translation, and his notes were those of a theologian rather than of a critic. He also undertook a translation of the Bible into French, which appeared with notes in 1644. Among his other works were his *Annotationes in Biblia* (1607), of which an English translation was published in London in 1648, and various polemical treatises, such as *De fictitiis Pontificiorum Purgatorio*, 1619; *De justa Seccessione Reformatorem ab Ecclesia Romana*, 1628; *De Antichristo*, &c. He also published French translations of Sarpi's *History of the Council of Trent*, and of Edwin Sandys's *Account of the State of Religion in the West*.

**DIODORUS**, named **SIcULUS**, a Greek historian, born at Agyrium in Sicily. Of his life we know nothing except what he himself has narrated, that, in prosecution of his historical researches, he undertook frequent and dangerous journeys, and studied Latin at Rome. His history occupied thirty years in writing, and was at last completed in forty books. From internal evidence it is certain that it was written after the death of Julius Cæsar; but the passages which show him to have survived the alteration of the calendar by Augustus are generally regarded as spurious. His history, to which, from its comprehensive plan, he has given the title of *Bibliotheca*, is divided into three parts. The first treats of the mythic history of the non-Hellenic, and afterwards of the Hellenic tribes; the second section ends with Alexander's death; and the third continues the history as far as the beginning of Cæsar's Gallic war. Of this extensive work there are still extant only the first five books, treating of the mythic history of the Egyptians,

Assyrians, Æthiopians, and Greeks; and also from the 11th to the 20th book inclusive, beginning with the second Persian war, and ending with the history of the successors of Alexander, previously to the partition of the Macedonian empire. The rest exists only in fragments which have been collected by Photius. The faults of Diodorus arise principally from the gigantic nature of the undertaking, the cumbrous nature of the materials, and the awkward form of annals into which he has thrown his narrative. He has been at little pains to sift his materials, and hence frequent repetitions and contradictions may be found in the body of the work. As a critic, he seems to have been altogether ignorant of the ethical advantages of history, and shrinks from administering praise or blame to the persons whose history he writes. In the chronology of the strictly historical period he is occasionally inaccurate; and the poetical myths which take the place of the early history are related with all the gravity of historical detail. His narrative is without colouring, and monotonous; and his simple and clear diction, which stands intermediate between pure Attic and the colloquial Greek of his time, enables us to detect in the narrative the undigested fragments of the materials which he employed. The particulars, however, which he has handed down are valuable, as enabling us in several points to rectify the errors of Livy.

The best editions of Diodorus are Wesseling's, 2 vols., Amstel. 1745; that printed at Deux-Ponts, 11 vols., 1795–1801; Eichstadt's (to book xiv.) 2 vols., Halle, 1802–4; and Dindorf's, 5 vols., Leips. 1828–31.

**DIoGENES**, of Apollonia in Crete, a celebrated natural philosopher who flourished at Athens about 460 B.C. He was a pupil of Anaximenes and a contemporary of Anaxagoras. The fragments of his writings have been collected together by Panzerbieter. He believed air to be the source of all being, and all other substances to be derived from it by condensation and rarefaction. His chief advance upon the doctrines of his master is that he asserted air, the primal force, to be intelligence—"the air which stirred within him not only prompted but instructed. The air as the origin of all things is necessarily an eternal, imperishable substance, but as soul it is also necessarily endowed with consciousness." Mr Lewes and Mr Grote assign to him a higher place in the evolution of philosophy than either Hegel or Schwegler.

**DIoGENES** (about 412–223 B.C.), the famous Cynic philosopher, was the son of Icesias, a money-changer of Sinope in Pontus. Having been detected in adulterating coin, his father and he were compelled to leave their native city. According to another account, however, Icesias died in prison, and Diogenes fled to Athens with a single attendant. On his arrival in that city he dismissed his attendant with the piquant question, "If Manes could live without Diogenes, why not Diogenes without him?" and on the same principle he denuded himself of all superfluous dress, furniture, and even ideas. A wooden bowl, which, with his clock and wallet, formed his only movables, is said to have been immediately discarded when he saw a boy drinking water from the hollow of his hand. The fame of Antisthenes soon attracted him to Cynosarges, and the pertinacity with which, for the sake of wisdom, he not only endured the scoffs but volunteered to submit to the blows of the great teacher, soon procured him a favourable reception from the whole Cynical school. The favourite pupil, however, soon outstripped his master in the extravagancies of his life, and the pungent keenness of his sarcasms. That he took up his abode in a cask belonging to the temple of Cybele is a circumstance liable to suspicion, from being more frequently alluded to by the satirists than by the biographers of Diogenes. That he

used to inure himself to the vicissitudes of the weather by rolling himself in hot sand in summer, and in winter by embracing statues covered with snow, are facts resting on the authority of all the ancient historians. His numerous witty apophthegms are preserved by Diogenes Laertius. After his voyage to Ægina, during which he fell into the hands of pirates, who sold him as a slave in Crete, the conduct of Diogenes appears in a much less ridiculous light. With characteristic boldness he proclaimed to his captors that he knew no trade except "to govern men," and wished to be sold "to a man that wanted a master." Such a purchaser he seems to have found in Xenias, who took him to Corinth to superintend the education of his children. There he spent the rest of his life; and he is said to have reached an extreme old age. There at the Isthmian games he taught the assembled concourse in the Kraneion; and thither he attracted a crowd of disciples when Antisthenes had ceased to tickle their ears in Cynosarges. There, too, in all probability, his famous interview with Alexander took place, in which the only favour he had to beg of the prince was that he would not stand between him and the sun,—when Alexander is said to have exclaimed, "If I were not Alexander, I would be Diogenes." To Athens Diogenes seems never to have returned. Of his death, which is said to have taken place on the same day with that of Alexander the Great, there are various conflicting accounts. That he perished by the bite of a dog, or from the immoderate use of raw flesh, or by his own hand, is now generally disbelieved. It is more probable that his death was calm and peaceful; and in spite of his desire to be thrown to the beasts of the field, he received from Xenias an honourable interment. In the days of Pausanias the Corinthians pointed with pride to his grave; and on the isthmus there was a pillar erected to his memory, on which, as the self-chosen symbol of his life, there rested a dog of Parian marble. His alleged connection with Lais, and the open indecencies of which he is said to have been guilty, have thrown a shade upon his character. The former is, however, it must be confessed, exceedingly improbable; and the latter charge was undoubtedly exaggerated, if it was not originated by the shameless excesses of the later Cynics. The Cynics answered arguments by facts. When some one was arguing in support of Zeno of Elea's notion respecting the impossibility of movement, Diogenes rose and walked. Definitions might prove that there was no motion, but definitions were only verbal, and could be answered by facts. This appeal to common sense, the *argumentum ad bacillum*, was of more value and importance in ethical than in speculative philosophy.

DIOGENES LAERTIUS, the biographer of the Greek philosophers, is supposed by some to have received his surname from the town of Laerte in Cilicia, and by others from the Roman family of the Laertii. Of the circumstances of his life we know nothing. The date at which he wrote—probably the reign of Septimius Severus (193–211)—is known only from conjecture. His own opinions are equally uncertain. By some he was regarded as a Christian; but it seems more probable that he was an Epicurean. The work by which he is known professes to give an account of the lives and sayings of the Greek philosophers. Although it is at best an uncritical and unphilosophical compilation, its value, as giving us an insight into the private life of the Greek sages, justly led Montaigne to exclaim that he wished that instead of one Laertius there had been a dozen. In the commencement of the work he divides philosophers into the Ionic and Italic schools. The biographies of the former begin with Anaximander, and end with Clitomachus, Theophrastus, and Chrysippus; the latter begins with Pythagoras, and

ends with Epicurus. The Socratic school, with its various branches, is classed with the Ionic; while the Eleatics and sceptics are treated under the Italic. The whole of the last book is devoted to Epicurus. From the statements of Bursarius, the text of Laertius seems to have been much fuller than that which we now possess; and hopes have been entertained of obtaining a more complete copy.

The best modern edition is that of Hübner, Leipzig, 2 vols. 8vo, 1828–31.

DIOMEDES, son of the impetuous Tydeus, is a hero of the Ætolian and Argo-Theban legends. He is in the *Iliad* the leader of the tribes which belong to the government of the Amythoniæ. A favourite of Athene, from whom he received the gift of immortality, he does not spare even gods if she is standing by his side. He carried off the Trojan Palladium and brought it to Argos, where it was preserved by his descendants. He was known in many other places as a devotee of Athene and a supporter of her worship. In Argos his shield was carried through the town as a relic on the festival of Athene. A temple of Athene Anemotis (the storm ruler) was said to have been founded by him. He was worshipped in several parts of Italy, and in Salamis in Cyprus. Indeed he may be said generally to belong to the worship of Athene in so far as she is the goddess of storm and war.

DION, of Syracuse (408–353 B.C.), was the son of Hipparchus, and brother-in-law of Dionysius the Elder. In his youth he was an ardent admirer and diligent pupil of Plato, whom Dionysius had invited to Syracuse; and he used every effort to promote the carrying out of his master's maxims in the administration of the kingdom. His near relationship to the despot gave him great influence at court, and also enabled him to amass considerable wealth. Accordingly, on the accession of the younger Dionysius, the stern morality of the philosopher stood in marked contrast to the dissolute character of the prince. An antagonism thus silently sprung up between the two; and the proposal of Dion to invite Plato again to Syracuse was made the occasion of an open rupture. To counteract the influence of that distinguished philosopher, the enemies of Dion obtained the recall of the historian Philistus, who had already signalized himself as a faithful supporter of despotic power. This artful courtier quickly regained his ascendancy over the mind of Dionysius, and was at length successful in procuring the banishment of Dion. The exiled philosopher retired to Athens, where he was at first permitted to enjoy his revenues in peace; but the intercessions of Plato served to exasperate the tyrant, and at length provoked him to confiscate the property of Dion, and give his wife to another. This last outrage roused Dion to seek the liberation of his country by force of arms. Assembling a small force at Zacynthus, he sailed to Sicily, and, in the absence of Dionysius, was received with demonstrations of joy. He succeeded in defeating the forces of the tyrant, but was himself soon after supplanted by the intrigues of Heraclides. Again he was banished; but the incompetency of the new leader soon led to his recall. He had, however, scarcely made himself master of Sicily when the people began to express their discontent with his tyrannical conduct, and he was assassinated by Calippus, an Athenian who had accompanied him in his expedition.

DION CASSIUS COCCEIANUS, the celebrated historian of Rome, was born at Nicæa in Bithynia, 155 A.D. His father's name was Cassius Apronianus, and by his mother's side he was the grandson of Dion Chrysostom, who also obtained the surname of Cocceianus. When a young man he accompanied his father to Cilicia, of which he had the administration; and on his father's death he went to Rome, where in the last year of the reign of Marcus Aurelius, or immediately after the death of that

emperor, he was received into the senate. During the reign of Commodus, Dion continued to practise as an advocate at the Roman bar, and held the offices of *edile* and *questor*. He was raised to the *prætorship* by Pertinax, but did not assume office till the reign of Septimius Severus, with whom he was for a long time on the most intimate footing. By Macrinus he was intrusted with the administration of Pergamus and Smyrna; and on his return to Rome he was raised to the *consulship* about 220. After this he obtained the *proconsulship* of Africa, and again on his return was sent as *legate* successively to Dalmatia and Pannonia. He was raised a second time to the *consulship* by Alexander Severus, in 229; but under pretext of suffering from a diseased foot, he soon after retired to Nicæa, where he died. The date of his death is unknown. Previous to writing his history Dion Cassius had inscribed to the Emperor Severus an account of various dreams and prodigies which had presaged his elevation to the throne, and had also written a biography of the Emperor Commodus, which was afterwards incorporated into his larger work. The history of Rome, which consisted of 80 books,—and, after the example of Livy, was divided into decades,—began with the landing of Æneas in Italy, and was continued as far as the opening of the reign of Alexander Severus. The first 24 books exist only in fragments; from the 36th to the 54th, the work is extant complete; from the 55th to the 60th, it is probably an abridgment, and besides these, parts of the 71st and 75th books have also been recovered. The diligence of Dion as an historian is undoubted, and the various important offices which he held under the emperors gave him valuable opportunities for historical investigation. Although more philosophical than the compilers of the mere annals, his work is not remarkable for vigour of judgment or critical acumen. His style is far clearer than that of Thucydides, whom he took as his model; but his diction is full of Latinisms.

His history was first published in a Latin translation by N. Leoniceus, Venice, 1526. The best modern edition is that of Sturz, Leipzig, 1824–43, which contains the *Excerpta Vaticana*. Various other writings, such as a *History of Persia*, *Enodia* or *Itineraries*, a *Life of Arrian*, *Getica*, and a work on the Emperor Trajan, are attributed to Dion Cassius, but in all probability without foundation. The substance of his history is reproduced in the annals of Zonaras.

DION CHRYSOSTOM (*i.e.*, golden mouthed), (c. 50–117), was born at Prusa, in Bithynia, about the middle of the 1st century. He visited Egypt with his father at an early period of his life, and went to Rome during the reign of Domitian. Being implicated in a plot against the tyrant, Dion fled from the capital, and wandered about in Thrace, Mysia, Scythia, and the other countries of the Getæ, with only Plato's *Phædo* and Demosthenes *On the Embassy* in his possession, till the accession of Nerva, when he was allowed to return. With Nerva and Trajan he continued on the most friendly footing. He retired to Prusa for a short time; but having been accused of speculation and treason, he returned to Rome, where he remained till his death. Eighty orations of his are extant entire, and there are fragments of about fifteen others. They are written in a lucid and elegant style, and treat mostly of political, ethical, and mythological subjects.

DIONYSIA, or BACCHANALIA, were festivals in honour of Dionysus (*q.v.*) generally, but in particular the term refers to the festivals celebrated in Attica and by the branches of the Attic-Ionic race in the islands and in Asia Minor. In Attica there were two festivals annually. (1) The *lesser* Dionysia, or τὰ κατ' ἄγρους, were held in the country places where the vine was grown in the month of December. This was a vintage festival, and was accompanied by songs, dance, phallus processions, and the impromptu performances of itinerant players, who with others from the city thronged

to take part in the excitement of the rustic sports. (2) The *greater* Dionysia, or τὰ ἐν ἀστυ, were held in the city of Athens in the month of March. This was a festival of joy at the departure of winter and the promise of summer, Dionysus being regarded as having delivered the people from the wants and troubles of winter. The religious act of the festival was the conveying of the ancient image of the god, which had been brought from Eleuthera to Athens, from the ancient sanctuary of the Lenææ to another sanctuary, with a chorus of boys and a procession carrying masks and singing the *dithyrambus*. The culmination of the festival was in the production of tragedies, comedies, and satiric dramas in the great theatre of Dionysus. Besides the Dionysia strictly so called, there were also the *Lenææ* and *Anthesteria*, both held in honour of this god the former in January and the latter in February.

DIONYSIUS, the Elder (c. 430–367 B.C.), tyrant of Syracuse, was born about 430 B.C. He began life as a clerk in a public office and first took part in political affairs during the dissensions that followed the destruction of the Athenian expedition. He was wounded in the attempt of Hermocrates to seize upon Syracuse; and, during the disasters inflicted by the Carthaginians who had invaded the island, he succeeded, along with Philistus and Hipparchus, in procuring the deposition of the Sicilian generals, and was himself included in the number appointed in their stead. By intriguing with the inhabitants of Gela, which he had been sent to relieve, and spreading insinuations of treachery in regard to his colleagues, he was ultimately invested with the supreme command; and by the help of a large body-guard he soon made himself independent of the popular opinion. Pestilence having thinned the Carthaginian army, Dionysius, in spite of his ill success, found no difficulty in procuring peace (405 B.C.). In the stronghold of Ortygia he defied the machinations of his enemies, until, partly from defeats and partly from dissensions, the opposition died away. After a successful expedition against Naxos, Catania, and Leontini, his efforts were directed against Carthage. (See *CARTHAGE*.) He also carried an expedition against Rhegium and its allied cities in Magna Græcia. In one campaign, in which he was joined by the Lucanians, he devastated the territories of Thurii, Croton, and Locri. After a protracted siege he took Rhegium, 387 B.C., and sold the inhabitants as slaves. He joined the Illyrians in an unsuccessful attempt to plunder the temple of Delphi, and also pillaged the temple of Cære on the Etruscan coast. In the Peloponnesian war he espoused the side of the Spartans. Not content with his military renown, Dionysius aspired also to poetical glory. His poems were hissed at the Olympic games; but having gained a prize for tragic poetry at Athens, he was so elated that he engaged in a debauch which proved fatal (367 B.C.) His life was written by Philistus, but the work has unfortunately perished.

DIONYSIUS, the Younger, ascended the throne of Syracuse at his father's death, in 367 B.C. He was driven from the kingdom by Dion, and fled to Locri; but during the commotions which followed the assassination of that leader, he managed to make himself master of Syracuse. On the arrival of Timoleon he was compelled to surrender and retire to Corinth (343 B.C.), where he spent the rest of his days in poverty.

DIONYSIUS, of Halicarnassus, was born about the middle of the first century B.C. His father's name was Alexander. From the introduction to his great work we learn that he went to Italy after the termination of the civil wars, and spent twenty-two years in preparing materials for his history, which is entitled *Archæologia*, and embraced the history of Rome from the mythical period

to the beginning of the first Punic war. It was divided into twenty books,—of which the first nine remain entire, the tenth and eleventh are nearly complete, and the remaining books only exist in fragments. In the first three books of Appian, and in the Camillus of Plutarch, much of Dionysius has undoubtedly been embodied. As an historian he is minute and painstaking; but his attempts to Grecianize the early history of Rome, that the Greeks might in some measure be reconciled to a foreign yoke, render his accuracy more than suspicious. Dionysius was also the author of a treatise on rhetoric, which, with his criticisms on Thucydides, Lysias, Isocrates, Isæus, Dinarchus, Plato, and Demosthenes, have been preserved. The best editions of his works are those of Hudson and Reiske. The rhetorical works have been edited separately, by Gros and by Westermann.

DIONYSIUS, the Areopagite, according to Suidas, was an Athenian by birth, and eminent for his literary attainments. He studied first at Athens, and afterwards at Heliopolis in Egypt. While in the latter city, he beheld that remarkable eclipse of the sun, as he terms it, which took place at the death of Christ, and exclaimed to his friend Apollonphanes, ἢ τὸ θεῖον πάσχει, ἢ τῷ πασχόντι συμπάσχει, "Either the Divinity suffers, or sympathizes with some sufferer." He further details that, after Dionysius returned to Athens, he was admitted into the Areopagus, and, having embraced Christianity about 50 A.D., was constituted bishop of Athens by the apostle Paul (Acts xvii. 34). Aristides, an Athenian philosopher, asserts that he suffered martyrdom—a fact generally admitted by historians; but the precise period of his death, whether under Domitian, Trajan, or Adrian, is not certain. A writer in later times attempted to personate the Areopagite, and contrived to pass his productions on the Christian world as of the apostolic age, thereby greatly influencing the spirit of both the Eastern and Western Churches. These writings consist of a book called *The Celestial Hierarchy*; another *Of the Ecclesiastical Hierarchy*; *A Treatise on the Divine Names*; another *Of Mystical Divinity*; and *Ten Epistles*. Different opinions have been held as to the real author of these productions. They were ascribed, at an early period, to Apollinaris, bishop of Laodicea, in the 4th century. The resemblance between the *Areopagitica* and the writings of Proclus and Plotinus is so great that it is probable the Pseudo-Dionysius did not write much earlier than the 5th century. The first uncontroverted occasion on which these supposititious writings are referred to, is in the conference between the Severians (a sect of Eutychians) and the Catholics, held in the emperor Justinian's palace, 532 A.D., in which they are quoted by the heretical party.

DIONYSIUS, surnamed Periegetes, from his being the author of a *περιήγησις τῆς γῆς*, containing a description of the whole earth in hexameter verse, and written in a terse and elegant style. This work enjoyed a high degree of popularity in ancient times, and two translations or paraphrases of it were made by the Romans, one by Rufus Festus Avienus, and the other by the grammarian Priscian. The best edition of the original is that by Bernhardy (Leipsic, 1828). Great differences of opinion have been entertained as to the age and country of this Dionysius. All, however, are agreed in placing him in the time of the Roman emperors, and it seems highly probable that he flourished in the latter part of the 3d or the beginning of the 4th century. Eustathius says that he was by descent a Libyan.

DIONYSIUS EXIGUUS, one of the most learned men of the 6th century, and especially distinguished as a chronologist, was, according to the statement of his friend Cassiodorus, a Scythian by birth, "*Scythia natione.*" This

may mean only that he was a native of the region bordering on the Black Sea, and does not necessarily imply that he was not of Greek origin. Such origin is indicated by his name and by his thorough familiarity with the Greek language. His surname "Exiguus" is usually translated "the Little," and is supposed to refer to his stature; but it appears to be at least as probable that his known humility led him to assume the designation. He was living at Rome in the first half of the 6th century, and is usually spoken of as abbot of a Roman monastery. Cassiodorus, however, calls him simply "monk," while Bede calls him "abbot." But as it was not unusual to apply the latter term to distinguished monks who were not heads of their houses, it is uncertain whether Dionysius was abbot in fact or only by courtesy. He was in high repute as a learned theologian, was profoundly versed in the Holy Scriptures and in canon law, and was also an accomplished mathematician and astronomer. We owe to him a collection of ecclesiastical canons, comprising the apostolical canons and the decrees of the councils of Nicea, Constantinople, Chalcedon, and Sardis, and also a collection of the decretals of the Roman pontiffs from Siricius to Anastasius II. These collections were published by Justel in 1628. Dionysius did good service to his contemporaries by his translations of many Greek works into Latin; and by these translations some works, the originals of which have perished, have been handed down to us. His name, however, is now perhaps chiefly remembered for his chronological labours. It was Dionysius who introduced the method of reckoning the Christian era which we now use. (See CHRONOLOGY.) His friend Cassiodorus depicts in glowing terms the character of Dionysius as a saintly ascetic, and praises his wisdom and simplicity, his accomplishments and his lowly-mindedness, his power of eloquent speech and his capacity of silence. He died at Rome, probably about the year 545.

DIONYSUS, in Greek Mythology, is principally the god of the vine; and in the myths concerning him it is clear that the effects of wine and the spread of vine growing have both been kept in view. No sooner had the god grown up than he started on distant expeditions to teach men to cultivate the vine, and on these occasions his followers were known for their ecstatic ceremonies. It would seem also as if the story of his birth was only a mythical representation of the growth and ripening of the grape. Thebes in Bœotia was originally the local centre of his worship in Greece; and he was a son of Semele, a daughter of Cadmus, the king of Thebes, his father being Zeus, who among other divine functions exercised also that of god of the fertilizing spring showers. Before the child was mature, Zeus appeared to Semele at her request in his majesty as god of lightning, by which she was killed, but the infant was saved from the same fate by cool ivy which grew up suddenly around him. Zeus took him up, inclosed him within his own thigh till he came to maturity, and then brought him to the light, so that he was twice born; and it was to celebrate this double birth that the *dithyrambus* was sung. He was now conveyed by Hermes to be brought up by the nymphs of Nysa, from which place it is probable his name Dionysus, or "god of Nysa," is derived; but among the many places of this name claiming to have been the true one it is impossible to decide. In his journeys to teach the cultivation of the vine he met with opposition in some cases, as in that of Lycurgus, a Thracian king, from whose attack Dionysus saved himself by leaping into the sea, where he was kindly received by Thetis. Lycurgus was blinded by Zeus and soon died, or, according to another story, became frantic and hewed down his own son, mistaking him for a vine; while in a third story Ambrosia, who was changed

into a vine, clung so closely round him that, failing to escape, he died. A similar incident is that of Pentheus, king of Thebes, who opposed the orgiastic ceremonies introduced by Dionysus among the women of Thebes, and, having been present watching one of these ceremonies, was mistaken for some animal of the chase, pursued, and slain by his own mother. At Orchomenus, the three daughters of Minyas refused to join the other women in their nocturnal orgies, and for this were transformed into birds. It was in accordance with this tradition that in after times, at the festival of the *Agrionia*, the priests of Dionysus pursued the women of the race of Minyas with drawn swords, and if they captured them, killed them, which incident, it will be seen, also justifies the title of *ὄμωστῆς* applied to Dionysus. On the other hand, when the god was received hospitably he repaid the kindness by the gift of the vine, and of this the chief instance is that of Icarus of Attica, who lived in the time of King Pandion. But Icarus, instead of keeping secret the use of the vine, spread it among the herdsman and labourers, who, becoming intoxicated with the wine, slew him and threw him into a well or buried him under a tree, where his daughter Erigone found his grave, and in her despair hanged herself on the tree. In recollection of this it was the custom to hang small figures and masks on trees at the ceremony in her honour. The district of Icaria, though in Attica, was on the borders of Bœotia, which latter was the earliest and chief seat of the worship of Dionysus in Greece, with its famous festival on Mount Cithæron. Festivals of the same ecstatic kind spread to Attica, to Mount Parnassus, and north to Thrace. But in Bœotia Dionysus was personally associated with so many festivals and incidents that he has more the appearance of a hero or demigod than of a god, and it may have been from a sense of this that Herodotus (ii. 52) calls him the most recent of the gods. In Homer also he has a secondary character. To what extent the idea of his functions may have been derived from the Vedic god Soma cannot be determined, but the similarity between the two deities becomes the more striking when we remember how actively the worship of Dionysus was conducted in Asia Minor, particularly in Phrygia and Lydia, where he was styled Sabazius, with the epithet also of *βασιλος*, from which it is supposed his Greek name of Bacchos was derived. As Sabazius he was associated with the Phrygian goddess Cybele, and was followed in his expeditions by a *thiasos* of Centaurs, Pan, Satyrs, and Silenus. In Lydia his triumphant return from India was celebrated by an annual festival on Mount Tmolus, and it was in Lydia that he assumed the long beard and long robe which were afterwards given him in his character as the "Indian Bacchus." The other incidents in which he appears in a purely triumphal character are his transforming the Tyrrhene pirates who attacked him into dolphins, as told in the Homeric hymn to Dionysus, and as represented on the monument of Lysicrates at Athens, and his part in the war of the gods against the giants. The adventure with the pirates occurred on his voyage to Naxos, where he found Ariadne when she had been abandoned by Theseus. At Naxos Ariadne was associated with Dionysus as his wife, and their marriage was annually celebrated by a festival. (See ARIADNE.) Another phase in the myth of Dionysus originated in observing the decay of vegetation in winter, to suit which he was supposed to be slain and to join the deities of the lower world, in which connection he figured in the mysteries of Eleusis. This phase of his character was developed by the Orphic poets, he having here the name of Zagreus, and being no longer the Theban god, but a son of Zeus and Persephone. The child was brought up secretly, watched over by Kuretes; but the jealous Hera discovered where he was, and sent Titans to

the spot, who, finding him at play, tore him to pieces, and cooked and ate his limbs, while Hera gave his heart to Zeus. To connect this with the myth of the Theban birth of Dionysus, it is said that Zeus gave the child's heart to Semele, or himself swallowed it and gave birth to the Theban god. Altogether there were, it was said, five different gods "Dionysus," each having different parentage. The conception of Zagreus, or the winter Dionysus, appears to have originated in Crete, but it was accepted also in Delphi, where his grave was shown, at which sacrifice was secretly offered annually on the shortest day. This feature of going away in the winter and returning at spring, which was common to Dionysus and Apollo, would commend the former god to the priests of Apollo at Delphi. Dionysus had further, in common with Apollo, the prophetic gift. Like Hermes, he was a god of the productiveness of nature, and hence Priapus was one of his regular companions, while not only in the mysteries but in the rural festivals his symbol, the phallus, was carried about ostentatiously. His symbols from the animal kingdom were the bull, panther, ass, and goat. His personal attributes are an ivy wreath, the thyrsus (a staff with pine cone at the end), a drinking cup (*cantharus*), and sometimes the horn of a bull on his forehead. Artistically he was represented mostly either as a youth of soft nearly feminine form, or as a bearded and draped man, but frequently also as an infant, with reference to his birth or to his bringing up in Nysa. The earliest images were of wood with the branches still attached in parts, whence he was called Dionysus Dendrites. He was figured also, like Hermes, in the form of a pillar or term surmounted by his head.

The Greek colonists of Southern Italy (Magna Græcia) had taken with them the worship of Dionysus, and so successfully had it spread there that Sophocles (*Antig.* 1106) speaks of him as the god who rules in Italy. From Campania the joint worship of Dionysus (Liber), Demeter (Ceres), and Kore (Libera) was introduced into Rome, and a temple was erected to them 495 B.C., in obedience to the Sibylline books. But the mysteries which were held in connection with this worship were suppressed by the senate, 186 B.C. In Campania Dionysus was styled Hebon, and conceived in the form of a bull with a human head. Libera, usually identified with Kore, corresponds rather to the goddess Hebe as worshipped at Phlius. (A. S. M.)

DIOPHANTUS. See ALGEBRA, vol. i. p. 511.

DIPHTHERIA (from *διφθέρα*, a skin or membrane), the term applied to an acute infectious disease, which is accompanied by a membranous exudation on a mucous surface, generally on the tonsils and back of the throat or pharynx. Although popularly believed to be a newly discovered disease, there is distinct evidence that diphtheria was known to the ancient physicians as a malady of great virulence. Under the name of the *Malum Egyptiacum*, Aretæus in the 2d century gives a minute description of a disease which in all its essential characteristics corresponds to diphtheria. In the 16th, 17th, and 18th centuries epidemics of diphtheria appear to have frequently prevailed in many parts of Europe, particularly in Holland, Spain, Italy, France, as well as in England, and were described by physicians belonging to those countries under various titles; but it is probable that other diseases of a similar nature were included in their descriptions, and no accurate account of this affection had been published till M. Bretonneau of Tours in 1821 laid his celebrated treatise on the subject before the French Academy of Medicine. By him the term *Le Diphthérie* was first given to the disease. The subject has since been largely investigated both in Britain and on the Continent, where epidemics more or less extensive have been of common occurrence in recent times; but while many important facts have been made out

regarding the pathology of diphtheria, the real nature of the malady still appears to be undetermined. By some it is regarded as primarily a blood poison, the local manifestations being secondary and not essential, while others hold, and this is the view now largely maintained by Continental authorities, that diphtheria is at first a local disease, the constitution becoming secondarily affected or poisoned from the local affection. This latter view receives support both from experiments on inoculation of the disease in animals, and from the discovery in the diphtheritic membranes and surrounding tissues, as well as in the blood and other fluids of persons suffering from diphtheria, of the lower forms of vegetable organism (bacteria, micrococci, &c.), which are supposed to be the infecting agents both in the local affection and in its general constitutional effects. Whether this be the correct explanation of the disease, or whether as is held by many, these organisms are to be looked upon merely as accompaniments or complications of the affection, not present in all cases, the following facts appear to be made out respecting diphtheria:—

1. That it is a disease communicable both by infection and by contagion.

2. That grave constitutional disturbance is a constant and prominent symptom of diphtheria.

3. That certain important consequences or, as they are termed, sequelæ are apt to follow diphtheria, particularly some forms of paralysis.

These points, moreover, serve to distinguish this disease from croup, which, although in some cases presenting certain features of resemblance to diphtheria, differs from it in being a merely local inflammatory affection. See *CROUP*.

As already observed, diphtheria has frequently appeared as an epidemic. It is probably more common in a sporadic form (single cases). It is sometimes endemic in certain localities where the hygienic conditions are bad; and there is ample evidence to show that air or water contaminated with decomposing animal matter may readily cause an outbreak of diphtheria. The influence of climate, weather, and condition of soil appear to be inappreciable. When the disease has broken out in a dwelling it is apt to spread not merely by direct contagion, but apparently also through the air of apartments, this being notably the case in overcrowded habitations. The contagiousness of diphtheria is very marked, and has unhappily been often exemplified in the case of physicians, who have fallen victims to the disease from inoculation with its morbid products when cauterizing the throats or performing tracheotomy in those suffering from it. Children appear to be on the whole rather more liable to diphtheria than adults; and although the most robust people may be attacked, those whose health is weakened by any cause are specially predisposed. One attack of diphtheria appears to afford no immunity from others.

It must be observed, however, that the mere existence of a sore throat accompanied with some amount of membranous exudation does not constitute diphtheria, as is often erroneously supposed by non-medical persons, who are apt to fancy they have had diphtheria several times from having suffered from what is a comparatively simple complaint. The diagnosis can only be reliably made by a medical man.

Cases of diphtheria differ as to their intensity from the mildest forms, which resemble an ordinary catarrhal sore throat, to those of the most severe character (such as the gangrenous form), where the disease is hopelessly intractable from the first.

In general the symptoms at the commencement of an attack of diphtheria are comparatively slight, being those commonly accompanying a cold, viz., chilliness and depression. Sometimes more severe phenomena usher in the attack, such as vomiting and diarrhoea. A slight feeling of

uneasiness in the throat is experienced along with some stiffness of the back of the neck. When looked at the throat appears reddened and somewhat swollen, particularly in the neighbourhood of the tonsils, the soft palate, and upper part of pharynx, while along with this there is tenderness and swelling of the glands at the angles of the jaws. The affection of the throat spreads rapidly, and soon the characteristic exudation appears on the inflamed surface in the form of greyish-white specks or patches, increasing in extent and thickness until a yellowish-looking false membrane is formed. This deposit is firmly adherent to the mucous membrane beneath or incorporated with it, and if removed leaves a raw, bleeding, ulcerated surface, upon which it is reproduced in a short period. The appearance of the exudation has been compared to wet parchment or washed leather, and it is more or less dense in texture. It may cover the whole of the back of the throat, the cavity of the mouth, and the posterior nares, and spread downwards into the air passages on the one hand and into the alimentary canal on the other, while any wound on the surface of the body is liable to become covered with it. This membrane is apt to be detached spontaneously, and as it loosens it becomes decomposed, giving a most offensive and characteristic odour to the breath. There is pain and difficulty in swallowing, but unless the disease has affected the larynx no affection of the breathing. The voice acquires a snuffing character. When the disease invades the posterior nares an acrid, fetid discharge, and sometimes also copious bleeding, takes place from the nostrils. Along with these local phenomena there is evidence of constitutional disturbance of the most severe character. There may be no great amount of fever, but there is marked depression and loss of strength. The pulse becomes small and frequent, the countenance pale, the swelling of the glands of the neck increases, which, along with the presence of albumen in the urine, testifies to a condition of blood poisoning. Unless favourable symptoms emerge death takes place within three or four days or sooner, either from the rapid extension of the false membrane into the air passage, giving rise to asphyxia, or from a condition of general collapse, which is sometimes remarkably sudden. In cases of recovery the change for the better is marked by an arrest in the extension of the false membrane, the detachment and expectoration of that already formed, and the healing of the ulcerated mucous membrane beneath. Along with this there is a general improvement in the symptoms, the power of swallowing returns, and the strength gradually increases, while the glandular enlargement of the neck diminishes, and the albumen disappears from the urine. Recovery, however, is generally slow, and it is many weeks before full convalescence is established. Even, however, where diphtheria ends thus favourably, the peculiar sequelæ already mentioned are apt to follow, generally within a period of two or three weeks after all the local evidence of the disease has disappeared. These secondary affections may occur after mild as well as after severe attacks, and they are principally in the form of paralysis affecting the soft palate and pharynx, causing difficulty in swallowing with regurgitation of food through the nose, and giving a peculiar nasal character to the voice. There are, however, other forms of paralysis occurring after diphtheria, especially that effecting the muscles of the eye, which produces a loss of the power of accommodation and consequent impairment of vision. There may be, besides, paralysis of both legs, and occasionally also of one side of the body (hemiplegia). These symptoms, however, after continuing for a variable length of time, almost always ultimately disappear.

In the treatment of diphtheria regard must be had both

to the local and general nature of the disease. Difference of opinion exists among physicians as to the utility of topical applications in the form of caustics applied to the affected parts, some attaching great importance to their use as tending to arrest the progress of the disease, while others hold that the irritation so produced favours the spread of the false membranes. Probably at the outset, when the local manifestations are but slight, the use of such a caustic as nitrate of silver, either in the solid form or in strong solution, may be of service; but after any considerable surface has been invaded by the false membrane little good, it is to be feared, can be done in this way. The forcible removal of the false membrane is generally condemned, as by this means a raw bleeding surface is left, upon which the deposit is reproduced with great rapidity. The exudation, however, tends to be cast off spontaneously by a process of suppuration, and, as favouring this, and at the same time acting as a soothing remedy, the inhalation of steam is recommended. The employment, in the form of spray or of washes or gargles, of solutions of carbolic acid, Condy's fluid, perchloride of iron, chlorine water, or chlorate of potash, is valuable in the way of disinfecting the parts, and subduing the fetid exhalations which are always present. When the disease has spread into the larynx and the breathing is embarrassed, an emetic may be of use in aiding the expulsion of the false membrane. It is, however, in great measure to the constitutional treatment that the physician's attention must be directed in diphtheria. The effect of the disease upon the patient's strength is so marked that from the very beginning there is an urgent demand for strong nourishment, which should be freely administered in the form of milk, soup, &c., as long as there exists the power of swallowing, and when this fails nutrient enemata should be resorted to. Large doses of quinine and of the tincture of the perchloride of iron are recommended, and stimulants will in almost all cases be called for from an early period. The question of tracheotomy has to be considered when the false membrane has spread into the air passages and threatens death by asphyxia; and although the operation in such circumstances affords but a feeble chance of success, the cases of recovery by this means have been sufficiently numerous to justify its employment as a last resort. The paralysis which follows diphtheria usually yields in the course of time to tonics and good nourishment.

It should be mentioned that in all cases of diphtheria means should be taken by isolation of the patient and the use of disinfectants to prevent as far as possible the spread of the disease in a household; while the attendants ought to be scrupulously careful to avoid inoculation with the products of the disease, and should frequently use gargles of some of those substances above mentioned. (J. O. A.)

DIPLOMACY is the art of conducting the intercourse of nations with each other. The word obviously owes its origin to the source subsequently explained in the article *DIPLOMATICS*. It is singular that a term of so much practical importance in politics and history should be so recent in its adoption that it is not to be found in Johnson's dictionary. There has, indeed, ever been a reluctance in the English nature to acknowledge the art of transacting international business as a pursuit worthy of a British statesman, or as one entitling its adepts to honourable fame. It is popularly looked on as the art of carrying into the business of nations a morality condemned in the intercourse of men with each other, and as a means of employing subtlety where force is insufficient to accomplish some statesman's object. Hence the term has been colloquially used to express a modified degree of cunning; and conduct which is wily and subtle, without being directly false or fraudulent, is styled "diplomatic."

The subject has been usually treated under the head of the Law of Nations, or, as it is now more properly termed, international law. But a little examination will show that diplomacy, though closely associated with international law, is a separate sphere of intellectual exertion. The diplomatist undoubtedly requires to be acquainted with international law, and to observe its general injunctions. He often finds it necessary to appeal to the rules, or supposed rules, of that code; but it would be a confusion of terms to count him an officer engaged in the execution of international law. He has to accomplish objects which are not achievable through any law real or fictitious, but are achieved solely through the art of diplomacy. Questions in which private rights and obligations are concerned are a perpetual source of diplomatic exertion. In England, and to some extent in the other states called the great powers, the administration of justice is pursued on rules so absolute that there is no chance of their being relinquished to favour a friendly or to injure a hostile nation. Further, diplomacy, besides the larger operations connected with great treaties or alliances, keeps a vigilant eye on the ordinary details of international law, for the purpose of seeing that it is equitably administered. In this sense the diplomatist is like a law-agent, whose duty it is to see that his client receives justice at the hands of other nations under this code.

Diplomacy, as a science, has arisen out of the development of the European powers, and their rise on the ruins of the Roman empire. As a uniform system, following principles nearly as well established as those of many codes of law, it exists solely among the European powers, partly embracing those nations, such as Turkey and Persia, which have been brought into close association with them. The difficulty, however, of getting those Eastern states to understand and obey the laws of diplomacy, and submit to its restraints, has ever been an object of anxious comment to Wickefort and the other systematic writers on diplomacy. To submit to be bound in the moment of power by a theoretical system not enforced by the strong hand of any judge, spiritual or temporal, is not consistent with the Oriental mind; and the great civilized powers, in dealing with the Eastern states, as in their intercourse with barbarous tribes, have relied on their own strength, exercised with cruelty or with mildness as the case might be. Alliances and leagues, declarations of war and treaties of peace, have taken place, it is true, among those states, but it would be an historical absurdity to suppose diplomatic relations connecting together China, Burmah, and Japan, as they connect the great European powers.

In the same manner the ancient world had its treaties and leagues, but no systematic diplomatic relations. The pretensions of Rome during the empire, indeed, superseded every kind of international engagement, since she would permit of no relation between the empire and any other state, save that of predominance on her part and subjection on the other. Yet it is evidently from this system of centralization that the diplomatic relations of the European states arose. Freed from the temporal jurisdiction of the empire, and no longer mere dependencies, the European states were still subject in a modified shape to an influence radiating from the old centre of imperial authority. The bishop of Rome, in claiming a spiritual authority at least co-extensive with the geographical area of the temporal authority of the departed emperors of Rome, created a sanction, though an imperfect one, for the execution of justice among nations, and acted in some measure as a controlling influence over their diplomatic operations. A memorable instance of the influence of the Pope is found in the relations between John of England and Philip of France. The semi-judicial authority of the court of