Count Domenico Rivarola, who acted as Corsican plenipo­tentiary in Tuscany, and he gave for answer, that if Theo­dore brought the assistance which he promised to the Cor­sicans, they would very willingly make him king. With­out loss of time he set sail, and landed at Tavagna in the spring of the year 1736. He was a man of a very stately appearance, and the Turkish dress, which he wore, added to the dignity of his mien. He had a few attendants with him ; and his manners were so engaging, and his offers so plausi­ble, that he was proclaimed king of Corsica before Count Rivarola’s despatches arrived to inform the chiefs of the terms upon which he had agreed. He brought with him about 1000 zequins of Tunis, besides some arms and am­munition, and made magnificent promises of foreign assist­ance ; whence the Corsicans, who were glad of any sup­port, willingly gave in to his schemes. Theodore instantly assumed every mark of royal dignity. He had his guards and his officers of state ; he conferred titles of honour, and struck money both of silver and copper. The silver pieces were few in number, and can now hardly be met with ; the copper coins have on one side T. R., that is, “ Theodoras Rex,” with a double branch crossed, and round it this in­scription, Pro bono publico Re. Co., that is, “ For the public good of the kingdom of Corsica on the other side is the value of the piece, *cinque solidi,* or five sous.

The Genoese were not a little confounded with this un­expected adventure. They published a violent manifesto against Theodore, treating him with great contempt ; but at the same time showing they were alarmed at his appear­ance. Theodore replied in a manifesto, with all the calm­ness and dignity of a monarch ; but after being about eight months in Corsica, perceiving that the people began to cool in their affections towards him, he assembled his chiefs, and declared he would keep them no longer in a state of uncertainty, being determined to seek in person the sup­port which he had long expected. He settled an adminis­tration during his absence, recommended unity in the strongest terms, and left the island with reciprocal assur­ances of fidelity and affection. He proceeded to Holland, where he was so successful as to obtain credit from several rich merchants, particularly Jews, who trusted him with cannon and other warlike stores to a great value, under the charge of a supercargo. With these he returned to Cor­sica in 1739 ; but by this time the French, as auxiliaries to the Genoese, had become so powerful in the island, that though Theodore threw in his supply of warlike stores, he did not incline to venture his person, the Genoese having set a high price on his head. He therefore again departed ; and after many unavailing attempts to recover his crown, at length chose for retirement a country where he might enjoy the participation of that liberty which he had so vainly endeavoured to give his Corsicans ; but his situation in England by degrees grew wretched, and he was reduced so low as to be several years before his death a prisoner for debt in the King’s Bench. At length, to the honour of some gentlemen of rank, a charitable contribution was set on foot for him in the year 1753. Mr Boswell observes, that Horace Walpole generously exerted himself for the unfortunate Theodore, and wrote a paper in *The World* with great elegance and humour, soliciting a contribution for the unhappy monarch in distress, to be paid to Mr Robert Dodsley, bookseller, as lord high treasurer. This brought him a very handsome sum, and he was set at liberty. The same writer adds, that Mr Walpole had the original deed by which Theodore made over the kingdom of Corsica in se­curity to his creditors, and that he also had the great seal of the kingdom. Theodore died on the 11th of December 1756, and was buried in St Anne’s churchyard, Westminster, where, in 1757, a simple unadorned monument of marble was erected to his memory.

THEODORETUS, or, as he is frequently called, Τηeodoritus, was bom at Antioch towards the close of the fourth century. According to his own account, his birth was preceded by divers miracles. He received his educa­tion in the neighbouring monastery of Euprepius, where he had Chrysostom for one of his instructors. About the year 420 he became bishop of Cyrus in Syria. His con­nection with Nestorius involved him in a charge of heresy ; and in 449 the council of Ephesus deposed him from his bishopric; but in 451 the council of Chalcedon recalled him from exile, and restored him to his office. He survived till 457 or the following year. His works, compared with those of the other Greek fathers, are of very considerable value. He has written commentaries on most of the books of the Old Testament, and on the epistles of Paul. His ecclesiastical history, divided into five books, prosecutes the narrative from the year 322 to the year 427. It is printed with different editions of Eusebius, and the other Greek historians of the church. A collective edition of his works, with a Latin version, was published by Sirmond, Lutet. Paris. 1642, 4 tom. fol. A supplementary volume was added by Garnier in 1684. Another edition was long afterwards published by J. L. Schulze, Hate Sax. 1769-74, 5 tom. 8vo. Each volume is however divided into two parts. Dr Gaisford has very recently published a valuable edition of his “ Græcarum Affectionum Curatio,” Oxon. 1839, 8vo. This treatise is important as a contribution to the history of philosophy, and its merits have been fully discussed by Luzac.

THEOGONY, from Θ*εὸς*, *God,* and *γονη*, *seed, off­spring,* that branch of the heathen theology which taught the genealogy of their gods. Hesiod gives us the ancient theogony in a poem under that title. Among the most an­cient writers, Dr Burnet observes that theogony and cos­mogony signified the same thing. In effect, the genera­tion of the gods of the ancient Persians, fire, water, and earth, is apparently no other than that of the primary ele­ments.

THEOGNIS, a Greek poet of a singular character, flourished in the 59th Olympiad, or about 544 years before the Christian era. According to Plato, who is followed by Suidas, he was a native of Megara in Sicily, but Harpocratio contends for Megara in Greece ; and Corsini has satis­factorily shewn that the latter statement is much more pro­bable.@@1 Theognis commonly uses the Ionic dialect, and not the Doric of the Sicilians ; and his verses afford several other indications of an Achaian origin. He speaks of himself as a person of superior birth. From his fellow-ci­tizens, whoever they were, he experienced harsh treatment ; and having been driven into exile with his wife Argyris, he found a place of refuge at Thebes. As he survived the Median war, b. c. 490, he must have reached a very ad­vanced age;@@\* but how or where he terminated his career, we find no information. His remaining work consists of a series of Γ*νωμαι*, or moral sentences, written in elegiac verse, and containing many pointed and striking sentiments, though some of them are not strictly moral. The name of the au­thor’s friend Cyrnus is very frequently introduced. Of this work there are many separate editions. It is likewise to be found in Brunck’s “ Gnomici Poetæ Græci,” and in the first volume of Gaisford’s “ Poetæ Minores Græci.” In the edition of Bekker (Lipsiæ, 1815, 8vo), one hundred and fifty-one verses are printed for the first time, and the total number is thus raised to 1389. A more recent edition, with a critical commentary and notes, was published by F. Th. Welcker, Francof. 1826, 8vo.

@@@, Corsini Fast Attici, tom. iii. p. 109.

@@@, Clinton's Fasti Hellenici, vol, ii. p. 9.