Soliman thought nothing impossible which he commanded : A general having received orders to throw a bridge over the Drave, wrote him, that it was impoſſible. The ſultan ſent him a long band of linen with theſe words written on it : “ The emperor Soliman, thy maſter, orders thee to build a bridge over the Drave in ſpite of the difficulties thou mayeſt meet with. He informs thee at the ſame time, that if the bridge be not finiſhed upon his arrival, he will hang thee with the very linen which informs thee of his will.”

SOLIPUGA, or Solifuga, in natural hiſtory, the name given by the Romans to a ſmall venomous infect of the ſpider-kind, called by the Greeks *heliocentros ;* both words ſignifying an animal which ſtings moſt in the country, and ſeaſons where the ſun is moſt hot. Solinus makes this creature peculiar to Sardinia ; but this is contrary to all the accounts given us by the an­cients. It is common in Africa and ſome parts of Eu­rope. Almoſt all the hot countries produce this veno­mous little creature. It lies under the sand to ſeize other insects as they go by ; and if it meet with any uncovered part of a man, produces a wound which proves very painful: it is ſaid that the bite is abſolutely mortal, but probably this is not true. Solinus writes the word *ſolifuga,* and ſo do many others, erroneouſly deriving the name from the notion that this animal flies from the ſun’s rays, and buries itſelf in the fand.

SOLIS (Antonio de), an ingenious Spaniſh writer, of an ancient and illuſtrious family, born at Piacenza in Old Caſtile, in 1610. He was intended for the law ; but his inclination toward poetry prevailed, and he cultivated it with great ſucceſs. Philip IV. of Spain made him one of his ſecretaries ; and after his death the queen-regent appointed him hiſtoriographer of the Indies, a place of great profit and honour : his Hiſtory of the Conqueſt of Mexico ſhows that ſhe could not have named a fitter perſon. He is better known by this hiſtory at leaſt abroad, than by his poetry and dramatic writings, though in theſe he was alſo diſtinguiſhed. He turned prieſt at 57 years of age, and died in 1686.

SOLITARY, that which is remote from the com­pany or commerce or others of the ſame ſpecies.

SOLITARIES, a denomination of nuns of St Peter of lcantara, inſtituted in 1676, the deſign of which was to imitate the ſevere penitent life of that ſaint. Thus they are to keep a continual ſilence, never to open their mouths to a ſtranger ; to employ their time wholly in ſpiritual exercises, and leave their tempo­ral concerns to a number of maids, who have a particu­lar ſuperior in a ſeparate part of the monaſtery : they always go bare-footed, without sandals ; gird themſelves with a thick cord, and wear no linen.

SOLO in the Italian muſic, is frequently uſed in pieces conſiſting of ſeveral parts, to mark thoſe that are to perform alone ; as fiauto s*olο, violino solo.* It is alſo uſed ſor ſonatas compoſed for one violin, one German flute, or other inſtrument, and a baſs ; thus we say, *Corelli's ſolos, Geminiani's solοs,* &c. When two or three parts play or ſing ſeparately from the grand chorus, they are called a *doi soli,* a *tre soli,* &c. Solo is ſome­times denoted bv S.

SOLOMON, the ſon of David king of Iſrael, renowned in Scripture for his wiſdom, riches, and magni­ficent temple and other buildings. Towards the end of his life he ſullied all his former glory by his apoſtacy.

from God ; from which cauſe vengeance was denoun­ced againſt his houſe and nation. He died about 975 B. C.

*Solomon's Seal,* in botany; a ſpecies of ConvallaRIA.

SOLON, one of the ſeven wiſe men of Greece, was born at Salamis, of Athenian parents, who were deſcended from Codrus. His father leaving little patri­mony, he had recourſe to merchandiſe for his ſubſiſtence. He had, however, a greater thirſt after knowledge and fame than after riches, and made his mercantile voyages ſubſervient to the increaſe of his intellec­tual treaſures. He very early cultivated the art of poe­try, and applied himſelf to the ſtudy of moral and civil wiſdom. When the Athenians, tired out with a long and troubleſome war with the Megarenſians, for the re­covery of the iſle of Salamis, prohibited any one, under pain of death, to propoſe the renewal of their claim to that iſland, Solon thinking the prohibition diſhonourable to the ſtate, and finding many of the younger citizens deſirous to revive the war, feigned himſelf mad, and took care to have the report of his insanity ſpread thro’ the city. In the mean time he compoſed an elegy adapted to the ſtate of public affairs, which he committed to memory. Every thing being thus prepared, he ſallied forth into the market-place with the kind of cap on his head which was commonly worn by ſick perſons, and, aſcending the herald’s ſtand, he delivered, to a nume­rous crowd, his lamentation for the deſertion of Sala­mis. The verſes were heard with general applauſe ; and Piſiſtratus ſeconded his advice, and urged the people to renew the war. The decree was immediately repealed ; the claim to Salamis was reſumed ; and the conduct of the war was committed to Solon and Piſiſ­tratus, who, by means of a ſtratagem, defeated the Me­garenſians, and recovered Salamis.

His popularity was extended through Greece in con­ſequence of a ſucceſsful alliance which he formed among the states in defence of the temple at Delphos againſt the Cirrhæans. When diſſenſions had ariſen at Athens be­tween the rich creditors and their poor debtors, Solon was created archon, with the united powers of ſupreme legiſlator and magiſtrate. He ſoon reſtored harmony between the rich and poor : He cancelled the debts which had proved the occaſion of ſo much oppreſſion ; and ordained that in future no creditor ſhould be allow­ed to ſeize the body of the debtor for his ſecurity : He made a new diſtribution of the people, inſtituted new courts of judicature, and framed a judicious code of laws, which afterwards became the baſis of the laws of the twelve tables in Rome. Among his criminal laws are many wiſe and excellent regulations ; but the code is neceſſarily defective with reſpect to thoſe principles which muſt be derived ſrom the knowledge of the true God, and of pure morality, as the certain foundations of national happineſs. Two of them in particular were very exceptionable ; the permiſſion of a voluntary exile to perſons that had been guilty of premeditated mur­der, and the appointment of a less ſevere puniſhment for a rape than ſor ſeduction. Thoſe who wish to see accurately ſtated the comparative excellence of the laws of Moſes, of Lycurgus, and Solon, may consult Prize Diſſertations relative to Natural and Revealed Religion by Teyler’s Theological Society, Vol. IX.

The interview which Solon is ſaid to have had with