men, but very well skilled in the laws. Kenulph king of the Mercians granted a charter, which ran thus : *consilio et consensu episcoporum et senatorum gentis suce largitus fuir dicto monasterio.,* &c. In Scotland the lords of session are called senators of the college of justice.

SENATUS **CONSULTUM,** a part of the Roman law. When any public matter was introduced into the senate, which was always called *referre ad senaturn,* any senator whose opinion was asked was permitted to speak upon it as long as he pleased ; and on that account it was often usual for the senators to protract their speeches until it was too late to determine. When the question was put, they passed to the side of that speaker whose opinion they approved, and a majority of votes was easily collected, with­out the trouble of counting the numbers. When the ma­jority was known, the matter was determined, and a *sena­tus consultum* was immediately written by the clerks of the house, at the feet of the chief magistrates, and it was signed by all the principal members of the house. When there was not a sufficient number of members to make a senate, the decision was called *senatus auctoritas ;* but it was **of** no force if it did not afterwards pass into a *senatus consultum.*

The *senatus consulta* were at first left in the custody of the kings, and afterwards of the consuls, who could suppress or preserve them ; but about the year of Rome 304 they were always deposited in the temple of Ceres, and after­wards in the treasury by the ediles of the people.

SENDWAH, a town of Hindustan, in the Mahratta ter­ritories, and province of Khandesh, eighty-two miles from Boorhanpoor. Long. 75. 8. E. Lat. 21. 48. N.

SENECA, Lucoius Annæus, a Stoical philosopher, was born at Cordoba, in Spain, about the beginning of the Christian era, of an equestrian family, which had probably been transplanted thither in a colony from Rome. He was the second son of Marcus Annæus Seneca, commonly called the Rhetorician, whose remains are printed under the title of *Suasoria et controversia, cum Declamation urn Ex­cerptis ;* and his youngest brother Annæus Mela, for there were three of them, had the honour of being father to the poet Lucan. He was removed to Rome, together with his father and the rest of his family, while he was yet in his in­fancy. There he was educated in the most liberal manner, and under the best masters. He learned eloquence from his father ; but his genius rather leading him to philosophy, he put himself under the stoics Attalus, Sotion, and Papi­rius Fabianus, men famous in their way, and of whom he has made honourable mention in his writings. It is pro­bable, too, that he travelled when he was young, since we find him, in several parts of his works, particularly in his *Quastiones Naturales,* making very exact and curious ob­servations upon Egypt and the Nile. But this, though en­tirely agreeable to his own humour, did not at all corre­spond with that plan of life which his father had drawn out for him ; and therefore he forced him to the bar, and put him upon soliciting for public employments, so that he af­terwards became quaestor, prætor, and, as Lipsius will have it, even consul.

In the first year of the reign of Claudius, when Julia the daughter of Germanicus was accused of adultery by Mesgalina, and banished, Seneca was also banished, being charged as one of the adulterers. Corsica was the seat of his exile, where he lived eight years, “ happy in the midst of those things which usually make other people miser­able” *(inter eas res beatus qua solent miseros facere);* and he wrote his books of consolation, addressed to his mother Helvia, and to his friend Polybius, and perhaps some of those tragedies which go under his name. Agrippina being married to Claudius upon the death of Messalina, she pre­vailed with the emperor to recall Seneca from banishment, and afterwards procured his appointment as tutor to her son Nero, whom she designed for the empire. Africanus Bur­

rhus, a prætorian præfect, was joined with him in tills im­portant charge ; and these two preceptors, who were in­trusted with equal authority, had each his respective de­partment. By the bounty and generosity of his royal pu­pil, Seneca acquired that prodigious wealth which rendered him in a manner equal to kings. His houses and walks were the most magnificent in Rome. His villas were in­numerable ; and he had immense sums of money placed out at interest in almost every part of the world. The his­torian Dio reports him to have had L.250,000 sterling at interest in Britain alone, and reckons his calling it in all at once as one of the causes of a war with that nation.

All this wealth, however, together with the luxury and effeminacy of the court, does not appear to have had any ill effect upon the temper and disposition of Seneca. He continued abstemious, exact in his manners, and, above all, free from the vices so commonly prevalent in such places, flattery and ambition. “ I had rather,” said he to Nero, “ offend you by speaking the truth, than please you by ly­ing and flattery” *(maluerim veris offendere, quam placere adulando).* How well he acquitted himself in quality of preceptor to his prince, may be known from the first five years of Nero’s reign, which have always been considered as a perfect pattern of good government ; and if that em­peror had but been as observant of his master through the whole course of it as he was at the beginning, he would have been the delight, and not, as he afterwards proved, the curse and detestation, of mankind. But when Poppæa and Tigellinus had got the command of his humour, and hur­ried him into the most extravagant and abominable vices, he soon grew weary of his master, whose life must indeed have been a constant rebuke to him. Seneca, perceiving that his favour declined at court, and that he had many ac­cusers about the prince, who were perpetually whispering in his ear the great riches of Seneca, his magnificent houses and fine gardens, and what a favourite, through the means of these, he was grown with the people, made an offer of them all to Nero. Nero refused to accept them. This, how­ever, did not hinder Seneca from changing his way of life ; for, as Tacitus relates, he “ kept no more levees, declined the usual civilities which had been paid to him, and, under pretence of indisposition, or some engagement or other, avoided as much as possible appearing in public.”

In the mean time Nero, who, as it is supposed, had de­spatched Burrhus by poison, could not be easy till he had also rid himself of Seneca ; for Burrhus was the manager of his military concerns, and Seneca conducted his civil affairs. Accordingly, he attempted, by means of Cleonicus, a freed- man of Seneca, to take him off by poison ; but as this did not succeed, he ordered him to be put to death, upon an infor­mation that he was privy to Piso’s conspiracy against his person. Not that he had any real proof of Seneca’s being concerned in this plot, but only that he was glad to lay hold of any pretence for destroying him. He left Seneca, how­ever, at liberty to choose his manner of dying ; and the latter caused his veins to be opened immediately. His wife Pau­lina, who was very young in comparison of himself, had yet the resolution and affection to bear him company, and there­fore ordered her veins to be at the same time opened ; but as Nero was not willing to make his cruelty more odious and insupportable than there seemed occasion for, he gave or­ders to have her death prevented. Her wounds were there­fore bound up, and the blood stopped, just in time enough to save her ; though, as Tacitus says, she looked so miser­ably pale and wan all her life afterwards, that it was easy to read the loss of her blood and spirits in her countenance. In the mean time, Seneca, finding his death slow and linger­ing, desired Statius Annæus, his physician, to give him a dose of poison, which had been prepared some time before in case it should be wanted ; but this not having had its usual effect, he was carried to a hot bath, where he was at length