and virtuous of the Greek and Roman philosophers, it was considered as a crime by the laws, and treated with igno­miny. By the law of Thebes suicides were to have no ho­nours paid to their memory. The Athenian law ordained the hand which committed the deed to be cut off, and burnt apart from the rest of the body. The body was not buried with the usual solemnities, but was ignominiously thrown into some pit. In Cea and Massilia (the ancient *Marseille),* it was considered as a crime against the state ; and it was therefore necessary for those who wished to destroy them­selves to obtain permission from the magistrates. Plutarch acquaints us, that an unaccountable passion for suicide seized the Milesian virgins ; from indulging which they could not be prevented by the tears and entreaties of parents and friends : but what persuasion and entreaty could not effect was accomplished by very different means. A decree was issued, “ that the body of every young woman who hanged herself should be dragged naked through the streets by the same rope with which she had committed the deed.” This wise edict put a complete stop to the extraordinary phrensy, and suicide was no longer committed by the virgins of Mi­letus.

In the early part of the Roman history there seems to have been seldom occasion for framing any laws against suicide. The only instance recorded occurs in the reign of Tarquinius Priscus. The soldiers who were appointed to make drains and common sewers, thinking themselves disgraced by such servile offices, put themselves to death in great numbers. The king ordered the bodies of all the self- murderers to be exposed on crosses, and this put an effec­tual stop to the practice. It is doubtful whether there was any standing law against suicide during the existence of the republic ; but during the reign of the emperors it was thought proper to lay it under certain regulations, though not absolutely to condemn it its a crime. In Justinian’s Pandects there is a law, by which it was enacted, “ that if persons accused, or who had been found guilty, of any crime, should make away with themselves, their effects should be confiscated.” But this punishment only took place when confiscation of goods happened to be the penalty appointed by the law for the crime of which the self-murderer was ac­cused or found guilty, and was not inflicted for suicide com­mitted in any other circumstances.

When the Christian church had extended its jurisdiction in the Roman empire, it was decreed in the sixth century, that no commemoration should be made in the eucharist for such as destroyed themselves; neither should their bo­dies be carried out to burial with psalms, nor have the usual service said over them. This ecclesiastical law continued till the reformation, when it was admitted into the statute law of England. As an additional punishment, however, confiscation of land and goods seems to have been adopted from the Danes, as we learn from Bracton.l At present the punishment consists in confiscating all the personal pro­perty of a *felo de se* for the use of the crown, and in exclud­ing his body from interment in consecrated ground.

SUIDAS, a Greek lexicographer, is supposed by Fabri­cius to have lived during the latter part of the eleventh century ; but other writers are disposed to believe that he must have belonged to a more recent period. His country and his personal history arc alike unknown. From authors of various denominations he compiled an ample dictionary, which, with all its imperfections, has been found a most va­luable repository of ancient erudition ; and no scholar, inti­mately acquainted with the Greek language and literature, is unacquainted with the Lexicon of Suidas. The first edition, which is very elegantly printed, was published by Demetrius Chalcondylus, Mediol. 1499, fol. He had access to several manuscripts. The text of Aldus has some ap­pearance of being derived from a different source, Venet. 1514, fol. A third edition, with various interpolatione, fol­lowed after a longer interval, Basil. 1544, fol. It was suc­ceeded by the Latin version of Wolfius, Basil. 1564, fol. Basil. 1581, fol. An edition of the Greek text, accompa­nied with a Latin version, was published by Æmilius Por­tus, Colon. Allobrog. 1619, 2 tom. fol. A splendid and valuable edition was at length produced by Küster, Cantab. 1705, 3 tom. fol. Here the version of Portus has received innumerable corrections ; and from the collation of manu­scripts, as well as by the aid of his own critical sagacity, he effected a great reformation of the text. He was a man of superior talents, and of profound erudition ; but it is admit­ted that he ought to have devoted a greater portion of time to so formidable an undertaking. His edition was assailed by J. Gronovius in three different publications; and to this virulent critic Küster replied in a *Diatribe Anti- Gronoviana,* of which a second edition was printed at Amsterdam, 1712, 8vo. The text of Suidas was afterwards illustrated by many other writers, nor must we fail to mention the elaborate work of Toup, *Emendationes in Suidam,* Lond. 1760-6, 3 tom. 8vo. Oxon. 1790, 4 tom. 8vo. The la­bours of these learned men prepared the way for a most valuable edition, recently published under the following title: “ Suidæ Lexicon post Ludolphum Kusterum ad codices manuscriptos recensuit Thomas Gaisford, S.T.P. Ædis Christi Decanus, necnon Græcæ Linguæ Professor Regius.” Oxon. 1834, 3 tom. fol. The third volume is very thin, and merely includes three Indices. By his edi­tion of Suidas, Dr Gaisford has made a great accession to his former reputation in a department of learning in which he has no living rival in Great Britain.

SUIT, in *Law,* the same with action. The Romans, at an early period, introduced set forms for actions into their law, after the example of the Greeks ; and made it a rule, that each injury should be redressed by its proper re­medy only. “ Actiones (say the Pandects) composite sunt, quibus inter se homines disceptarent, quas actiones ne popu­lus prout vellet institueret, certas solemnesque esse volue­runt.” The forms of these actions were originally preserv­ed in the books of the pontifical college, as choice and ines­timable secrets, till one Cneius Flavius, the secretary of Appius Claudius, stole a copy and published them to the people. The concealment was ridiculous : but the esta­blishment of some standard was undoubtedly necessary to fix the true state of a question of right, lest, in a long and arbitrary proceeding, it might be shifted continually, and be at length no longer discernible ; or, as Cicero expresses it, “ sunt jura, sunt formulae, de omnibus rebus constitute, ne quis aut in genere injuriæ, aut in ratione actionis, errare possit. Expressæ enim sunt ex uniuscujusque damno, dolore, incommodo, calamitate, injuria, publicæ a pretore formulas, ad quas privata lis accommodatur.” And in the same man­ner Bracton, speaking of the original writs upon which Eng­lish actions arc founded, declares them to be fixed and im­mutable, unless by authority of parliament. And all the modern legislators of Europe have found it expedient, from the same reasons, to fall into the same or a similar method.

SUKANA, or Sukna, a village of the Syrian desert, near which is a warm sulphureous spring, 140 miles south-south­east of Aleppo.

SUK el Harf, a town of Yemen, in Arabia, twenty-eight miles south-south-east of Saade.

SUKI, a town of Anatolia, in Asiatic Turkey, governed by an aga. It is twelve miles north-north-east of Milets.

SULIAGO, or Suriago, a chain of small islands in the Pacific Ocean, extending about ninety miles in length by