SUAKIN, or Suwakim, more correctly Sawákin, the chief port of the Soudan on the Red Sea and the starting- place of caravans for Kassala and Berber, occupies a small island, placed in a deep bay in 19° *5'* N. lat. The custom­house and Egyptian Government offices present a good frontage to the sea, and the principal houses are stately white structures, three stories high, not unlike those of Jiddah. With these, however, are intermingled shapeless huts, each with its courtyard walled in with mats. There are also the usual Greek drinking-shops, with their dirty loungers in coats and fez-caps, and a short street of coffee­houses and shops. The mosques are not remarkable. Passing through the bazaar and turning to the right past the tomb of Sheikh 'Ali, one comes to an open space at the head of the recent causeway which unites the island to the mainland town of Al-Kaff (Al-Keif). The main street of Al-Kaff is (or was before the recent war) the busy centre of life and movement, while the side streets are occupied by smiths, forging lance-heads and knives ; leather workers, who drive a brisk trade in the amulets—passages of the Koran sewn up in leather cases—which the natives wear on their arms or round their necks ; and hairdressers, greasing and powdering with the dust of a red wood the bushy locks of the Hadendoa dandies. Beyond the town is a suburb of straw huts with their simple furniture of a bedstead, a few dishes, and a rubbing stone for the millet which with milk forms the chief food of the natives. Here too are the booths of the silversmiths, who make bracelets, anklets, ear and nose rings, for the women. The Hadendoa, a tall stalwart race, picturesquely draped in huge wrappers, to which the women add a petticoat, are most numerous on the mainland. The population of the island is mixed, with a large infusion of Arab blood. The export trade of Suakin before the revolt of the Soudan yielded a customs revenue of £60,000 a year, the chief articles besides the ivory, which was a Government monopoly, being gum, cotton, sesame, senna, and hides. The total yearly trade was estimated at a million sterling.

The environs of Suakin, though not so absolutely desert as the opposite Arabian coast, are less wooded than some points *(e.g.,* Sheikh Barghút) which lie as conveniently for the inland trade. The island is without water and the harbour indifferent ; yet the settlement is ancient. Here as at Massowah traders were presum­ably attracted by the advantages of an island site which protected them from the nomads. The country inland from all this coast belonged in the Middle Ages to the Boja (Bejah), a rude pastoral race who appear to be identical with the Blemmyes of classical writers and of whom Hadendoa, Bishárín, and Abábdah are the modern representatives. The trading places seem to have been always in the hands of foreigners since Ptolemais Theron was established by Ptolemy Philadelphus for intercourse with the ele­phant hunters. After Islam many Arabs settled on the coast and mixed with the heathen Boja, whose rule of kinship and succession in the female line helped to give the children of mixed marriages a leading position (Makrízí, *Khiṭaṭ,* i. 194 *sq.*, translated in Burck- hardt’s *Travels in Nubia,* App. iii.). Thus in 1330 Ibn Batuta found a son of the emir of Mecca reigning in Suakin over the Boja, who were his mother’s kin. Maḳrízí says that the chief inhabitants were nominal Moslems and were called Hadárib. The emir of the Ḥadarib was still sovereign of the mainland at the time of Burck- hardt’s visit (1814), though the island had an aga appointed by the Turkish pasha of Jiddah. The place was settled by the Turks under Selim the Great, but Turkish (or Egyptian) control over the mainland was not effective till the Egyptian conquest of the Soudan. Till the suppression of the slave trade, Suakin was an important slave port ; of late years slaves have been secretly run across the Red Sea from less frequented points on the coast. But legitimate commerce was rapidly growing before the revolt of the Soudan, and the port was visited by English, Egyptian, and Italian steamers.

SUARDI, Bartolommeo, usually known as Braman­tino from his master Bramante, was a distinguished painter and architect of the Milanese school. He was specially famed for his knowledge of perspective, and Lomazzo *(Trott. d. Pitt.,* iii. 1) praises him highly for the deceptive realism of his painting. The dates of his birth and death are unknown, but he was probably quite young when,

about 1495, he visited Rome in company with his master Bramante ; there he is said to have been employed as a painter by the pope, and he evidently spent much time in studying the remains of classical buildings in Rome. A number of measured drawings by his hand are still pre­served in the Brera library at Milan. Vasari mentions that he had seen a book of drawings by Bramantino of the early Lombardic churches of Northern Italy, such as S. Ambrogio at Milan and S. Pietro in Ciel d’Oro at Pavia,— a remarkable thing at a time when these noble structures were usually despised as being barbarous in style. The greater part of Bramantino’s frescos are now lost, partly because he was specially employed to paint the external façades of houses and public buildings, such as the mint at Milan. One, however, still exists over the doorway of S. Sepolcro, a highly foreshortened figure of Christ, with the Madonna and Saints. He also painted some angels which still exist in the church of S. Eustorgio, also in Milan. In 1513 he received eighty gold crowns for a Pietà and Saints painted in the sacristy for the Cistercian monks of Chiaravalle, near Milan. In 1525 he was ap­pointed architect and painter to Francesco II. of Milan, and he was employed as military engineer to reconstruct the walls of the city, which was then threatened by the army of Charles V. The church of S. Satiro in Milan is usually attributed to Bramantino, but it appears to have been mainly designed by Bramante. Bramantino died between 1530 and 1536. He left an able pupil called Agostino di Milano, who worked chiefly as an architect.

SUAREZ, Francisco (1548-1617), Spanish theologian and philosopher, was born at Granada on the 5th of January 1548. After completing his studies at the university of Salamanca, he entered the Society of Jesus in 1564. The accounts of his early years represent him as backward in his development, and it was not without difficulty that he obtained admission to the order. Under the direction of Father Rodriguez, however, he threw off his mental slough and discovered powers of mind of the highest order. He is said to have habitually devoted seventeen hours a day to study, and wonders are reported of his prodigious memory. He was soon appointed to teach philosophy at Segovia, and he afterwards taught theology at Valladolid, at Alcala, at Salamanca, and at Rome successively. After taking his doctorate at Evora, he was named by Philip II. principal professor of theology in the university of Coimbra. Suarez may be considered almost the last eminent representative of scholasticism, and his works in twenty-three folio volumes treat, after the scholastic method and with scholastic comprehensive­ness, all the main subjects of mediæval philosophy and theology. In philosophical doctrine he adhered to a moderate Thomism. On the question of universals he endeavoured to steer a middle course between the panthe- istically inclined realism of Duns Scotus and the extreme nominalism of William of Occam. The only veritable and real unity in the world of existences is the individual ; to assert that the universal exists separately *ex pane rei* would be to reduce individuals to mere accidents of one indivisible form. Suarez maintains that, though the humanity of Socrates does not differ from that of Plato, yet they do not constitute *realiter* one and the same humanity ; there are as many “ formal unities ” (in this case, humanities) as there are individuals, and these individuals do not constitute a factual, but only an essen­tial or ideal unity (“ ita ut plura individua, quæ dicuntur esse ejusdem naturæ, non sint unum quid vera entitate quæ sit in rebus, sed solum fundamentaliter vel per intel­lectum ”). The formal unity, however, is not an arbitrary creation of the mind, but exists “ in natura rei ante omnem operationem intellectus.” In theology, Suarez attached