

SABIANS. In three passages of the Koran Mohammed mentions between the Jews and the Christians a sect whom he calls Sabians (*Sābi'āna*). He distinguishes them from the Magians and polytheists (xxii. 17), and appears to say that they believed in God and in the day of resurrection and judgment. It has commonly been supposed that the sect referred to is the MANDÆANS (*q.v.*); but it is more probable that they were some obscure half-Christian body (Elkesaites?), which had representatives in Arabia itself (see MOHAMMEDANISM, vol. xvi. p. 547). The name is derived from the Aramaic ܫܒܝܐ, with a softening of *y* to *s*, such as took place in certain dialects of that speech, and means "Baptists." The older Mohammedan theologians were agreed that the Sabians possessed a written revelation, and were entitled accordingly to enjoy a toleration not granted to mere heathen, and it appears that the Mandæans got the benefit of this, whether they were the sect Mohammed had in view or not. But under Al-Mamūn (830) a body that had certainly no claim to be deemed other than polytheists began to shield themselves under the same name, viz., the Harranians, or remnant of the old heathen of Mesopotamia. Star-worship had a chief place in the religion of the Harranians, as it had had in the older Babylonian and Syrian faiths, but they had partly disguised their polytheism in a fantastic philosophy, so that they were able on occasion to pose as people of enlightened beliefs. Accounts of these false Sabians reached the West through Maimonides, and then through Arabic sources, long before it was understood that, in this application, the name was only a disguise. Hence the greatest confusion prevailed in all European accounts of them till Chwolsohn published in 1856 his *Sabier und Sabismus*, in which the authorities for the history and belief of the Harranians in the Middle Ages are collected and discussed. See also Dozy and De Goeje in the *Actes* of the sixth Oriental congress, ii. 1, 185 *sq.*, Leyden, 1885. It is quite inappropriate to call star-worshippers in general Sabians or Zabians or to speak of a distinct Sabian religion, as older writers do. The religion of the Harranians is simply a modernized form of the old Syrian polytheism.

SABICU WOOD is the produce of a large leguminous tree, *Lysiloma Sabicu*, a native of Cuba, where alone it appears to be found. The wood has a rich mahogany colour; it is exceedingly heavy, hard, and durable, and therefore most valuable for shipbuilding. Sabicu, on account of its durability, was selected for the stairs of the Great Exhibition (London) of 1851, and, notwithstanding the enormous traffic which passed over them, the wood at the end was found to be little affected by wear.

SABINE, SIR EDWARD (1788-1883), astronomer, was born in Dublin on 14th October 1788, a scion of a family said to be of Italian origin. He was educated at Woolwich and obtained a commission in the Royal Artillery at the age of fifteen. He attained the rank of major-general in 1859. His only experience of actual warfare seems to have been at the siege of Fort Erie in 1814; but few men have seen more than he of active and sometimes perilous service. In early life he devoted himself to astronomy and physical geography, and in consequence he was appointed astronomer to various expeditions, among others that of Sir J. Ross (1818) in search of the North-West Passage, and that of Sir E. Parry soon afterwards. Later, he spent long periods on the inter-tropical coasts of Africa and America, and again among the snows of Spitzbergen. Sir Edward Sabine died at East Sheen, Surrey, on 26th May 1883.

Of Sabine's scientific work two branches in particular deserve very high credit—his determination of pendulum data for the investigation of the figure of the earth and his extensive researches connected with terrestrial magnetism. His pendulum observations were the first to show the altogether unexpected amount of accuracy attainable in a matter which, under the most favourable conditions,

is one of great delicacy, but which had to be pursued by him under circumstances often of peculiar difficulty. The establishment of a system of magnetic observatories in various parts of British territory all over the globe was accomplished mainly on his representations; and to the direction of these observatories and to the reduction and discussion of the observations a great part of his life was devoted. His published papers, as shown by the Royal Society's *Catalogue*, amounted in 1872 to 101. While the majority bear on one or other of the subjects just mentioned, others deal with such widely different topics as the birds of Greenland, ocean temperatures, the Gulf Stream, barometric measurement of heights, arcs of meridian, glacier transport of rocks, the volcanoes of the Sandwich Islands, and various points of meteorology. Sabine occupied for ten years (1861-71) the president's chair of the Royal Society, and was made K.C.B. in 1869. Though he cannot be said to have been a man of striking originality, his unflinching devotion to his work deservedly won him an honourable position among the foremost scientific men of the present century.

SABINES. The Sabines (Sabini) were a people of Central Italy, who played an important part in the early history of Rome. According to all old writers they were one of the most ancient nations of Italy, and the parent stock from which many of the other tribes that occupied the central and southern regions of the peninsula derived their origin. Of their own origin and affinities we know very little. Strabo calls them a very ancient race and "autochthonous," which may be taken as signifying that there was no authentic tradition of their immigration, or of the quarter from whence they came. The story of their Laconian descent may be safely rejected as one of those fictions by which a certain class of the later Greek writers sought to derive every people in Italy from a Greek origin. But the evidence concerning their language, scanty as it is, is sufficient to prove that they were a cognate race with the neighbouring Umbrians and Oscans, as well as, more remotely, with the Latins. Cato, the best authority among the Roman writers with respect to the different races of Italy, affirmed that the Sabines originally occupied the country about Amiternum, in the upper valley of the Aternus, at the foot of the loftiest group of the Apennines. From thence they gradually extended themselves into the fertile valleys about Reate, where we find them established in historical times, and occupied the tract from thence to the Tiber and the Anio. But even in its widest extension the region held by the Sabines was of small dimensions, and for the most part of a rugged and mountainous character. Hence it was natural that they should seek a place for their superfluous population by repeated emigrations into the neighbouring districts, and the general tradition among Roman writers ascribed the origin of several of the more powerful and populous nations of the peninsula to such emigrations. This result was especially promoted by a custom which, though not unknown to the other nations of Italy, appears to have been peculiarly characteristic of the Sabines—that of a Ver Sacrum, or "sacred spring," when everything born in that year was consecrated to some local divinity, most frequently to Mamers or Mars. All the cattle were duly sacrificed, while the young men were allowed to grow up to manhood, and then sent forth in a body to seek for themselves new abodes beyond the limits of their native land. To such colonies is ascribed the foundation of the Picentes or people of Picenum, the Samnites, and the Hirpini. Of these the last-mentioned derived their name from *hirpus*, the Sabine name for a wolf, an animal of that description being supposed to have been divinely sent as the leader of the colony, as a woodpecker (*picus*), also sacred to Mars, became that of the Piceni. The Peligni also, as we learn from Ovid, himself a native of the district, claimed a Sabine origin, and the same was probably the case with the smaller kindred tribes of the Marsi, Marrucini, and Vestini. The Samnites, again, in their turn sent forth the Frentani and the Lucanians, who extended their dominion throughout the mountainous regions of

Southern Italy and carried their arms from the Adriatic to the Sicilian Straits.

Meanwhile the Sabines themselves were confined within comparatively narrow limits, and their extension towards the south was checked by the growing power of the Latins. Here their power appears to have attained its highest point about the time of the foundation of Rome, and the legendary history, familiar to every schoolboy, of the contests between Romulus and Tatius, the divided sovereignty at one time established between them, and the peaceful reign and legislation of the Sabine king Numa may be taken as representing the historical fact that the population of Rome really contained an important Sabine element, and that Sabine influences were largely intermixed with those of Latin origin, both in the civil institutions and still more in the religious rites and ceremonies of the rising republic. Beyond this it is impossible to pronounce with certainty as to the real value and significance of the traditions preserved to us in the poetical legends transmitted in the garb of history; and it is impossible in an article like the present to give even an outline of the various theories that have been devised by modern writers to put an historical interpretation upon the records thus preserved to us. It is clear, however, that the power of the Sabines was by no means broken, even by the establishment of the more powerful monarchy at Rome under the Tarquins, and for a period of more than fifty years after the fall of the monarchy we find the Romans engaged in almost perpetual hostilities against the Sabines on the one side and the Æquians and Volscians on the other. At length in the year 449 B.C. the Sabines were defeated by the consul M. Horatius, in an action which appears to have been of so decisive a character that we do not find them again appearing in arms against the Romans for a period of more than 160 years. Their quiescence is the more singular as during this interval the republic was engaged in the long series of the Samnite Wars, in which their adversaries were the direct descendants of the Sabines, and had therefore every claim on their support. Still more unaccountable is it that, after looking on with apparent neutrality for so long, we find the Sabines in the year 290 B.C. once more in arms against Rome, and that at a period when the Third Samnite War had for a time crushed all the hopes of their natural allies. The result was, as might have been expected, that they found themselves wholly unequal to contend single-handed against the power of Rome, and the consul M. Curius Dentatus reduced them to submission in a single campaign. They were severely punished for this defection; and henceforth their national existence was at an end. Those who survived the slaughter of the war were admitted to the position of Roman citizens, though at first without the right of suffrage, but twenty years after this also was granted them, and they were to all intents and purposes incorporated in the Roman state. Thus separated from all the tribes of kindred origin, they never again appear in history, and, like the Campanians and Latins, were content to swell the ranks of the Roman legions even in the fierce struggle of the Social War (91-88 B.C.). Under the arrangements of the Roman empire their very name was lost as a territorial designation, but it always continued in popular use, and was revived in the Middle Ages as that of an ecclesiastical province. Even at the present day every peasant in the neighbourhood of Rome will point to La Sabina as the familiar appellation of the lofty mountain tract to the north of the city.

The limits of the territory occupied by the Sabines do not appear to have varied much from a very early period till the days of Strabo. That geographer describes them as extending as far south as Eretum near the Tiber, on the road to Rome, and a few miles only from Cures, the

reputed birthplace of Tatius and Numa, but which in his time had become a mere village. The principal town of the Sabines was Reate (still called Rieti), in the midst of the beautiful and fertile valley of the Velino, and from thence they occupied the upper valley of that river to its sources in the Monte della Sibilla and the rugged mountain valleys which connected it with that of the Aternus. Here was found Amiternum, the original capital of the tribe, near the modern Aquila, and between that and Reate lay Interocrea (Antrodoco), in a pass that has always formed one of the leading lines of communication through the central Apennines. In the extreme north was Nursia (Norcia), noted for the coldness of its climate, and celebrated in ecclesiastical history as the birthplace of St Benedict. These were the only towns of any importance in the territory of the Sabines; but they lived for the most part scattered in villages about the mountains, a circumstance absurdly alleged by some Roman writers as a proof of their Laconian origin. It was doubtless owing to this habit, as well as to the rugged mountainous character of the country in which they dwelt, that the Sabines owed the primitive simplicity of their manners and the frugal and severe character which distinguished them even in the days of Augustus. All readers of Horace must be familiar with his frequent allusions to the moral purity and frugal manners of the people that surrounded his Sabine villa, which was situated on the reverse of Mount Lucretius, only about 15 miles from the rich and luxurious Tibur (Tivoli). The small town of Varia (Vicovaro), in its immediate neighbourhood, seems to have marked the frontier on this side.

No remains of the Sabine language are extant in the form of inscriptions, but coins struck during the Social War with the inscription "Safinim" show that the native appellation was the same as that in use among the Latins. The form "Sabellus" is frequently found in Latin writers as an ethnic adjective equivalent to Sabine; but the practice adopted by modern writers, of employing the term "Sabellian" to designate all the tribes of Sabine origin, including Samnites, Lucanians, &c., was first introduced by Niebuhr, and is not supported by any ancient authority. (E. H. B.)

SABLE (*Mustela sibirica*). See MARTEN, vol. xv. p. 577, and FUR, vol. ix. p. 838.

SABLES D'OLONNE, a seaport town of France, the chef-lieu of an arrondissement of the department of La Vendée, is situated on the Atlantic seaboard in 46° 30' N. lat., 300 miles south-west of Paris by the railway for Tours and La-Roche-sur-Yon. The town stands between the sea on the south and the port on the north, while on the west it is separated by a channel from the suburb of La Chaume, built at the foot of a range of dunes 65 feet high, which terminates southwards in the rocky peninsula of L'Aiguille (the Needle), defended by Fort St Nicholas. To the north of Sables extend salt-marshes and oyster-parks, stocked from Auray or Cape Breton, and yielding 6,000,000 to 8,000,000 oysters per annum. The port of Sables, consisting of a tidal basin and a wet-dock, is accessible only to vessels of from 350 to 400 tons, and is dangerous when the winds are from the south-west. The entrance is shown by six lights; a seventh lighthouse, that of the Barges, a mile out at sea to the west, has a height of 80 feet and is visible for 17 to 18 nautical miles. In 1882 145 vessels (62,073 tons) entered and 146 vessels (61,037 tons) cleared. The staple articles of trade are grain, wine, cattle, timber, salt, tar, fish, building stone, manures; 400 boats are engaged in the sardine fishery. The beautiful smoothly sloping beach, a mile in length, is much frequented by bathers. It is lined by an embankment which serves as a promenade and drive, and is bordered by hotels, villas, and cafés. The population in 1881 was 9769, that of the commune 10,420.

Founded by Basque or Spanish sailors, Sables was the first place in Poitou invaded by the Normans in 817. Louis XI., who went there in 1472, granted the inhabitants various privileges, improved the harbour, and fortified the entrance. Captured and recaptured during the Wars of Religion, the town afterwards became a nursery of hardy sailors and privateers, who harassed the Spaniards and afterwards the English. In 1696 Sables was bombarded by the combined fleets of England and Holland. Hurricanes have more than once caused grievous damage to town and harbour.

SACCATOO. See **SOKOTA.**

SACCHETTI, FRANCO (c. 1335-c. 1400), Italian novelist, was the son of Benci di Uguccione, surnamed "Buono," of the noble and ancient Florentine family of the Sacchetti (comp. Dante, *Par.*, c. xvi.), and was born at Florence about the year 1335. While still a young man he achieved repute as a poet, and he appears to have travelled on affairs of more or less importance as far as to Genoa, Milan, and "Ischiavonia." When a sentence of banishment was passed upon the rest of the house of Sacchetti by the Florentine authorities in 1380 it appears that Franco was expressly exempted, "per esser tanto uomo buono," and in 1383 he was one of the "eight," discharging the office of "prior" for the months of March and April. In 1385 he was chosen ambassador to Genoa, but preferred to go as podestà to Bibbiena in Casentino. In 1392 he was podestà of San Miniato, and in 1396 he held a similar office at Faenza. In 1398 he received from his fellow-citizens the post of captain of their then province of Romagna, having his residence at Portico. The date of his death is unknown; most probably it occurred about 1400, though some writers place it as late as 1410.

Sacchetti left a considerable number of *sonnets*, *canzoni*, *ballate*, *madrigali*, &c., which have never been printed, but which are still extant in at least one MS. in the Laurentian library of Florence. His *Novelle* were first printed in 1724, from the MS. in the same collection, which, however, is far from complete. They were originally 300 in number, but only 253 in whole or in part now survive. They are written in pure and elegant Tuscan, and, based as they are for the most part on real incidents in the public and domestic life of Florence, they are valuable for the light they throw on the manners of that age, and occasionally also for the biographical facts preserved in them. But in no other respect do they come up to the corresponding compositions of his friend Boccaccio. Some of them, it need hardly be said, are very coarse—a feature not compensated for by the moralizings almost invariably appended—and many more are dull and pointless, leaving the impression, as Sismondi has remarked, that in that century of artistic advance the art of conversation had remained far behind the others.

SACCHI, ANDREA (c. 1600-1661), a leading painter of the later Roman school, was born in Rome in 1600, or perhaps as early as 1598. His father, Benedetto, a painter of undistinguished position, gave him his earliest instruction in the art; Andrea then passed into the studio of Albani, of whom he was the last and the most eminent pupil, and under Albani he made his reputation early. The painter of Sacchi's predilection was Raphael; he was the jealous opponent of Pietro da Cortona, and more especially of Bernini. In process of time he became one of the most learned designers and one of the soundest colourists of the Roman school. He went to Venice and to Lombardy to study Venetian colour and the style of Correggio; but he found the last-named master unadaptable for his own proper methods in art, and he returned to Rome. Sacchi was strong in artistic theory, and in practice slow and fastidious; it was his axiom that the merit of a painter consists in producing, not many middling pictures, but a few and perfect ones. His works have dignity, repose, elevated yet natural forms, severe but not the less pleasing colour, a learned treatment of architecture and perspective; he is thus a painter of the correct and laudable academic order, admired by connoisseurs rather than by ambitious students or the large public. His principal painting, often spoken of as the fourth best easel-picture in Rome—in the Vatican Gallery—is St Romuald relating his Vision to Five Monks of his Order. The pictorial *crux* of dealing

with these figures, who are all in the white garb of their order, has often been remarked upon; and as often the ingenuity and judgment of Sacchi have been praised in varying the tints of these habits according to the light and shade cast by a neighbouring tree. The Vatican Gallery contains also an early painting of the master,—the Miracle of St Gregory, executed in 1624; a mosaic of it was made in 1771 and placed in St Peter's. Other leading examples are the Death of St Anna, in S. Carlo ai Catinari; St Andrew, in the Quirinal; St Joseph, at Capo' alle Case; also, in fresco, a ceiling in the Palazzo Barberini—Divine Wisdom—reckoned superior in expression and selection to the rival work of Pietro da Cortona. There are likewise altar-pieces in Perugia, Foligno, and Camerino. Sacchi, who worked almost always in Rome, left few pictures visible in private galleries: one, of St Bruno, is in Grosvenor House. He had a flourishing school: Nicholas Poussin and Carlo Maratta were his most eminent scholars; Luigi Garzi and Francesco Lauri were others, and Sacchi's own son Giuseppe, who died young, after giving very high hopes. This must have been an illegitimate son, for Andrea died unmarried. This event took place in Rome in 1661.

SACCHINI, ANTONIO MARIA GASPARE (1734-1786), musical composer, of the Italian school, was born at Pozzuoli, 23d July 1734, and educated under Durante at the Conservatorio di San Onofrio at Naples. His first serious opera was produced at Rome in 1762, and was followed by many others, nearly all of which were successful. In 1769 he removed to Venice; and in 1772 he visited London, where, notwithstanding a cruel cabal formed against him, he achieved a brilliant success, especially in his four new operas, *Tamerlano*, *Lucio Vero*, *Nitetti e Perseo*, and *Il Gran Cid*. Ten years later he met with an equally enthusiastic reception in Paris, where his *Rinaldo* was produced under the immediate patronage of Queen Marie Antoinette, to whom he had been recommended by the emperor Joseph II. But neither in England nor in France did his reputation continue to the end of his visit. He seems to have been everywhere the victim of bitter jealousy. Even Marie Antoinette was not able to support his cause in the face of the general outcry against the favour shown to foreigners; and by her command, most unwillingly given, his last opera and undoubted masterpiece, *Edipe à Colone*, was set aside in 1786 to make room for Lemoine's *Phèdre*,—a circumstance which so preyed upon his mind that he died of chagrin, 7th October 1786.

Sacchini's style was rather graceful than elevated, and he was deficient both in creative power and originality. But the dramatic truth of his operas, more especially the later ones, is above all praise, and he never fails to write with the care and finish of a thorough and accomplished musician. *Edipe* was extremely successful after his death, and has since been performed at the Académie nearly 600 times. The last performance of which any record has reached us took place in 1844.

SACHEVERELL, HENRY (1674-1724), an English church and state politician of extreme views, was born in 1674, the son of Joshua Sacheverell, rector of St Peter's, Marlborough, who at his death left a large family in poverty. Henry Sacheverell matriculated at Magdalen College, Oxford, 28th August 1689, and was demy of his college from 1689 to 1701 and fellow from 1701 to 1713. Addison, another Wiltshire lad, entered at the same college two years earlier, but was also elected a demy in 1689; he inscribed to Sacheverell in 1694 his account of the greatest English poets. Sacheverell took his degree of B.A. in 1693, and became M.A. in 1696 and D.D. in 1708. His first preferment was the small vicarage of Cannock in Staffordshire; but he leapt into notice when holding a preachingship at St Saviour's, Southwark. His famous sermons on the church in danger from the neglect of the Whig ministry to keep guard over its interests

were preached, the one at Derby, 14th August, the other at St Paul's Cathedral, 5th November 1709. They were immediately reprinted, the latter being dedicated to the lord mayor and the former to the author's kinsman, George Sacheverell, high sheriff of Derby for the year; and, as the passions of the whole British population were at this period keenly exercised between the rival factions of Whig and Tory, the vehement invectives of this furious divine on behalf of an ecclesiastical institution which supplied the bulk of the adherents of the Tories made him their idol. The Whig ministry, then slowly but surely losing the support of the country, were divided in opinion as to the propriety of prosecuting this zealous parson. Somers was against such a measure; but Godolphin, who was believed to be personally alluded to in one of these harangues under the nickname of "Volpone," urged the necessity of a prosecution, and gained the day. The trial lasted from 27th February to 23d March 1710, and the verdict was that Sacheverell should be suspended for three years and that the two sermons should be burnt at the Royal Exchange. This was the decree of the state, and it had the effect of making him a martyr in the eyes of the populace and of bringing about the downfall of the ministry. Immediately on the expiration of his sentence (13th April 1713) he was instituted to the valuable rectory of St Andrew's, Holborn, by the new Tory ministry, who despised the author of the sermons, although they dreaded his influence over the mob. He died at the Grove, Highgate, on 5th June 1724.

Ample information about his life and trial will be found in Hearne's *Diaries*, Bloxam's *Register of Magdalen*, iii. 98-110, and Hill Burton's *Queen Anne*, vol. ii. Mr Madan of the Bodleian Library has compiled a Sacheverell bibliography.

SACHS, HANS (1494-1576), the most eminent German poet of the 16th century, was born at Nuremberg on 5th November 1494. His father was a shoemaker, and Hans was trained to the same calling. Before beginning his apprenticeship, however, he was educated at the Latin school of Nuremberg. Having finished his "Lehrjahre" as a shoemaker, he began his "Wanderjahre" in 1511, and worked at his craft in many towns, including Ratisbon, Passau, Salzburg, Leipsic, Lübeck, and Osnabrück. In 1516 he returned to Nuremberg, where he remained during the rest of his life, working steadily at his business, and devoting his leisure time to literature. He married in 1519, and after his wife's death he married again in 1561. He died on 19th January 1576.

Sachs was much respected by his fellow-citizens, and acquired great fame as a poet. Early in life he received instruction in the principles and rules of the "Meistergesang," and at Munich in 1513 he completed his study of "the charming art." Afterwards he wrote many poems in the formal manner of the "Meistersinger," but to these efforts he attributed so little importance that he did not include them in his own collection of his works. Among his best writings are his hymns, in which he gave expression to the highest spiritual aspirations of the age of the Reformation. He was one of the most ardent adherents of Luther, and in 1523 wrote in his honour the poem beginning, "Die wittenbergisch Nachtigall, Die man jetzt höret überall." This poem attracted much attention and was of great service to Luther. Sachs also wrote in verse many fables, parables, tales, and dialogues. Of his dramatic poems, the most remarkable are his *Shrove Tuesday Plays*, in each of which he offers a lively representation of an action without any attempt at exact portraiture or at a profound appreciation of motives. Works of this kind were popular before Sachs's time, but he gave them fresh vitality by his humour and fancy. Sachs had extraordinary fertility of imagination, and none of his German contemporaries approached him in his mastery of the forms of literary expression which were then known. He wrote thousands of poems, and in his lifetime a large number of them were printed, in three volumes; after his death two additional volumes appeared; and in recent times many volumes of his works in manuscript have been discovered. From about the middle of the 17th century, when German writers of verse became as a rule mere imitators of foreign models, Sachs was almost forgotten, until interest in his work was revived by Goethe; and many selections from his writings have

since been published. A complete edition, prepared by A. von Keller, has been issued by the Literary Society of Stuttgart. A biography of Sachs by M. Solomon Ranisch was published in 1765, and there are later biographies by J. L. Hoffmann (1847), Weller (1868), and Lützelberger (1874).

SACKING AND SACK MANUFACTURE. Sacking is a stout close-woven fabric, properly of flax, but now very largely made of jute. The chief centres of the manufacture are Dundee and Forfar in Scotland. Sacks, however, are made of many qualities and from different fibres, according to the purposes to which they are devoted. A large proportion of flour sacks, those particularly of American origin, are made of stout cotton. Numerous attempts have been made to manufacture seamless sacks; but none have met with success. The invention of a sewing-machine for the "overhead" seaming of sacks has been successfully solved in the machine of Laing and other inventors.

SACO, a city of the United States, in York county, Maine, on the left or north bank of the Saco river, opposite Biddeford, 9 miles from the sea and 100 from Boston by the Boston and Maine Railroad. The water-power furnished by the river, which here falls 55 feet, is utilized by various cotton-factories, machine-shops, lumber-mills, &c. Originally included in Biddeford, Saco separately incorporated in 1762 as Pepperellborough, Saco received its present name in 1805 and was made a city in 1867. The population was 5755 in 1870 and 6389 in 1880.

SACRAMENT. The Latin word *sacramentum*, meaning "an oath," is most commonly used by classical writers to denote the military oath of allegiance; for its technical application in legal phraseology see **ROMAN LAW**, vol. xx. p. 682. In the earliest ecclesiastical Latin traces of the old military meaning are still present; thus Tertullian (*Ad Mart.*, 3) writes, "We were called to the warfare of the living God in our very response to the sacramental words [in baptism]"; but the main import of the word has entirely changed, it being used simply as the equivalent of the Greek *μυστήριον*. Thus even in the Vulgate we still have the "sacrament of godliness" (1 Tim. iii. 16), "of the seven stars" (Rev. i. 20), "of the woman and the beast" (Rev. xvii. 7); but in earlier Latin versions the word also occurred in numerous other places where "mysterium" is now found (e.g., Rom. xvi. 25; 1 Cor. xiii. 2). In addition to its general sense the word *μυστήριον* not unnaturally soon came to have for Christians a more special meaning as denoting those external rites of their religion, solemn, instructive, and more or less secret, which had most analogy with the **MYSTERIES** (*q.v.*) of paganism. No attempt, however, was at first made to enumerate or to define these. Tertullian speaks of the sacrament of baptism and the Eucharist, Cyprian of "either sacrament," meaning baptism and confirmation, and many others, following Eph. v. 22 (see **VULGATE**), of the sacrament of marriage, but all with the utmost vagueness. Augustine's definition of the word was little more explicit, but for centuries it was all the Western Church had, and for even a longer period it continued to be a sufficiently adequate expression of the Oriental view also. According to him a sacrament is "the visible form of invisible grace," or "a sign of a sacred thing." The sacraments he principally has in view are those of baptism and the Lord's Supper, but with so wide a definition there was nothing to prevent him from using the word (as he freely does) in many other applications. The old **SACRAMENTARIES** or liturgical books, which can in some cases be carried back as far as to the 8th century, in like manner contain prayers and benedictions, not only for the administration of the Eucharist and of baptism, but also for a variety of other rites, such as the blessing of holy water and the dedication of churches. In the *De sacramentis Christianæ fidei* of Hugh of St

Victor (d. 1141), no fewer than thirty sacraments are enumerated, divided into three classes, baptism and the Lord's Supper occupying a first place. What proved to be an important new departure was taken by Peter Lombard (d. 1164), in the 4th book of his *Sentences*, which treats "of sacraments and sacramental signs." There for the first time are enumerated the seven sacraments (baptism, confirmation, the Eucharist, penance, extreme unction, order, matrimony), which were afterwards formally recognized by the Church of Rome at the councils of Florence (1439) and of Trent; and there also for the first time it was expressly recognized that not all signs of sacred things can be regarded as sacraments, but only those which are the form of invisible grace in such a sense as to represent it and bring it about ("ut ipsius imaginem gerat et causa existat"). This "differentia" of the sacrament, properly so called, became the basis of all subsequent scholastic discussion and authoritative decree in the Western church, and even, though of course indirectly, in the Eastern also. The main points in the Tridentine doctrine are these: the sacraments have the power of conferring grace *ex opere operato* on the recipients who do not resist it ("non ponentibus obicem"); for their validity, however, there must be in the minister the intention of doing that which the church does. Though all are in a sense necessary, they are not so with equal directness for each individual, nor are they alike in dignity. The two principal sacraments are baptism and the Lord's Supper. All were instituted by Christ. Three of them (baptism, confirmation, order) impart an indelible "character," and therefore cannot be repeated. For the teaching of the Greek Church compare vol. xi. pp. 158, 159. The churches of the Reformation, while retaining the current doctrine that sacraments were "effectual signs of grace and God's good will" "ordained by Christ," reduced their number to two, the remaining five being excluded partly because direct evidence of their institution by Christ was wanting, and partly because "they have not any visible sign or ceremony ordained of God." For further details on the individual sacraments the reader is referred to the separate articles (BAPTISM, EUCHARIST, &c.).

SACRAMENTO, a city of the United States, the capital of California and the county seat of Sacramento county, 135 miles by rail north-east of San Francisco on the east bank of the Sacramento river, which at this point receives the American river and becomes navigable for large steamboats. The site is only 15 feet above low water of the river, or 30 above sea-level, and as the river sometimes rises 20 feet the city was originally subject to destructive floods. Those of 1850, 1852, and 1853, however, led to the raising of the level of the principal streets and buildings in the business quarter by 5 feet, and to the construction of strong levees or embankments, from 4 to 20 feet high for 2 miles along the Sacramento and 3 along the American river. Further measures of the same kind were adopted after the disaster of 1861, which almost rendered the city bankrupt; and the level of the principal districts is now 8 feet above the river. The shops and stores in the city are mostly of brick, but the dwelling-houses generally only of wood. The State capitol, commenced in 1861 and completed at a cost of \$2,500,000, is one of the finest buildings of its kind in the States; it stands in the heart of the city in the midst of a park of 50 acres. The other public buildings—the State printing-office and armoury, the agricultural hall, the Oddfellows' hall, the hospital, the grammar-school, &c.—are comparatively unimportant. Besides the State library (36,000 volumes) there are two other public libraries in the city. The number of industrial establishments has recently been rapidly increasing; they comprise the extensive workshops of the Central Pacific

Railroad, a woollen-mill, carriage-factories, plough-factories, marble-works, breweries, potteries, glue-works, &c. The population was 6820 in 1850, 13,785 in 1860, 16,283 in 1870 (6202 foreigners, 1370 Chinese), and 21,420 in 1880 (7048 foreigners, 1781 Chinese).

In 1841 John Augustus Sutter (b. 1803), a Swiss military officer, obtained a grant of land at the junction of the Sacramento and American rivers, and made a settlement which he called New Helvetia. The discovery of gold on his property in 1848 changed the whole history of California. Sutter's Fort, as the spot was popularly called, became the site of a mining town, which was made the capital of the State in 1854, and obtained a city charter in 1863. The name of Sacramento was first applied to the place in the advertisement for the sale of ground-lots in 1848.

SACRIFICE. The Latin word *sacrificium*, from which we have the English "sacrifice," properly means an action within the sphere of things sacred to the gods, so that "sacrificial" and "hierurgic" are synonymous, and, strictly speaking, cover the whole field of sacred ritual. By the Romans, as by all ancient or primitive nations, the gods were habitually approached with gifts, and the presentation of the gift, being the central feature in every ordinary act of worship, is regarded as the sacrifice proper. In all parts of the world, moreover, for reasons which will appear by and by, the stated gifts by which the gods are honoured in private worship or public feasts are drawn from the stores on which human life is supported,—fruits, grain, wine, oil, the flesh of animals, and the like. All gifts of this kind, which are not merely presented to the god but consumed in his service, fall under the notion of sacrifice, while permanent votive offerings of treasure, lands, temples, images, or the like, not forming part of any stated ritual, are excluded. But again, where we find a practice of sacrificing honorific gifts to the gods, we usually find also certain other sacrifices which resemble those already characterized inasmuch as something is given up by the worshippers to be consumed in sacred ceremony, but differ from them inasmuch as the sacrifice—usually a living victim—is not regarded as a tribute of honour to the god, but has a special atoning or mystic significance. The most familiar case of this second species of sacrifice is that which the Romans distinguished from the *hostia honoraria* by the name of *hostia piacularis*. In the former case the deity accepts a gift; in the latter he demands a life. The former kind of sacrifice is offered by the worshipper on the basis of an established relation of friendly dependence on his divine lord; the latter is directed to appease the divine anger, or to conciliate the favour of a deity on whom the worshipper has no right to count. The precise scope of sacrifices not merely honorific will appear more clearly in the sequel; for the history of religion this second kind of sacrifice has a very peculiar importance, as may be judged from the fact that the ordinary metaphorical use of "sacrifice" in English answers not to the notion of a "gift" but to that of "reluctant surrender."¹

Honorific Sacrifices naturally hold the chief place in all natural (as opposed to positive) religions that have reached the stage in which orthodox ritual is differentiated from sorcery (comp. PRIEST, vol. xix. p. 724), and in which the relations between the gods and their worshippers are conceived as being of a fixed and habitually friendly character, so that the acts by which a continuance of divine favour can be secured are known by well-established tradition and regularly practised with full confidence in their efficacy. Religions of this type unite the god to a definite circle of

¹ Apart from this metaphorical use the word "sacrifice" in English is often taken as synonymous with "victim," bloodless oblations being called rather by the vague word "offering." This usage corresponds to the practice of the Authorised Version, which commonly renders זָבַח וְנִסְחָה, i.e., "victim and cereal oblation," by the words "sacrifice and offering," and uses the verb "to sacrifice" for the Hebrew זָבַח, "to slaughter a victim."

worshippers forming a natural unity, so that every man's birth or political and social status determines at once what god he is called upon to worship and may confidently look to for help. Religions of this sort, therefore, are mainly tribal or national, and the deity is regarded as a king, or, if there are several gods worshipped by the same circle, they are lords and ladies and are naturally to be honoured in the same way as earthly grandees. Thus among the Hebrews, whose early institutions afford a typical example of a national religion, the fundamental rule is that no one is to appear before Jehovah empty-handed (Exod. xxiii. 15), just as it would be indecent (and in the East is still indecent) to approach a king or great man without some present, however trifling. In like manner Homer teaches that gods and kings alike are persuaded by gifts. A special request will naturally be accompanied by a special gift proportioned to the occasion or by a vow to be fulfilled when the prayer is heard; but apart from this the general goodwill whether of god or king falls to be acknowledged and secured by offerings renewed from time to time by way of tribute or homage. Thus in Hebrew the word *mincha* means alike "gift," "tribute," and "sacrificial oblation," especially an oblation of agricultural produce. For in a simple agricultural society payments in kind, whether to a divine or to a human lord, would naturally consist for the most part of the fruits of the soil; and with this it agrees that not only in Canaan but among the Greeks there is evidence that cereal oblations had a great place in early ritual, though they afterwards became second in importance to animal sacrifices, which yielded a more luxurious sacrificial banquet, and also, as we shall see, derived a peculiar significance from the shedding of the victim's blood. In almost all nations we find that the chief sacrificial feasts are associated with the harvest and the vintage, or, where pastoral life predominates, are regulated by the time at which the flocks bear their young (comp. PASSOVER); at these seasons tribute of firstfruits and firstlings is paid to the gods of the good things which they themselves have given to the inhabitants of their land. This conception of sacrifice may go with very various views of the nature of the gods and of religion. It may go with the idea that the god has need of the worshipper and his gifts just as the worshipper has need of the god and his help, and thus with a matter-of-fact business-like people like the Romans religion may become very much a sort of bargain struck with the gods. But, on the other hand, it is quite possible that sacrifices may continue to be offered by men who have ceased to believe that the deity has any need of what man can give, simply because such gifts are in ordinary life the natural expression of respect and homage and no fitter and more expressive way of giving utterance to the same feelings towards the gods has been devised. Thus the Hebrews continued to offer sacrifices to Jehovah long after they knew that "if He were hungry He would not tell man, for the world was His and the fulness thereof." But when this standpoint is reached sacrifice becomes a merely conventional way of expressing religious feeling; the ritual becomes a simple affair of tradition, which may, as in the Levitical legislation, be based on an express divine command; and those who are not content with the authority of tradition as a sufficient proof that the gods love to be honoured in this way take refuge in some allegorical explanation of the ceremonial. In general, however, we find an extraordinary persistence of the notion that sacrifices do in some way afford a physical satisfaction to the deity. If they do not feed him, he is at least gratified by their odour. Neither the Greek philosophers nor the Jewish rabbins ever quite got rid of this idea.

But in fact the notion that the more ethereal elements

of the sacrifice rise to heaven, the seat of the gods, in the savoury smoke that ascends from the sacrificial flame can in certain instances be shown to be connected with a later development of sacrifice. Among the Semites, for example, sacrifices were not originally burned. The god was not seated aloft, but was present at the place of sacrifice, inhabiting a sacred stone (a *baetylum*, beth-el, or "house of god"), which answered at once to the later idol and the later altar. That the god was thought by the heathen Semites to inhabit the sacred stone, or in other cases a sacred tree, is expressly recorded of several Arabian sanctuaries, and it cannot be doubted that this was the general view wherever there was a *massēba* (sacred cippus) or an *asherah* (sacred pole or tree). And in these cases the gift of the worshipper was not, in the more primitive cults, consumed by fire, but the sacred stone was daubed with oil or blood, libations of milk, of blood, or of wine were poured forth beside it, cereal gifts were presented by being simply laid on the sacred ground, and slaughtered victims were left there to be devoured by wild beasts (Sprenger, *Leb. Moh.*, iii. 457), or even a human sacrifice was offered by burying the victim under the cippus. Sacrifices of this type are found not only throughout the Semitic field but in all parts of the world; they belong to the same category with the Hebrew showbread and the Roman *lectisternia*. In later times the food spread on the tables of the god is eaten by his ministers, the priests, to whom he is supposed to make over the enjoyment of the banquet; but this is a refinement on the original usage. In older times the gods themselves were held to partake of these gifts of food, just as the venerable dead were fed by the meat and drink placed or poured out upon their tombs. In the religions of savages both gods and the dead have very material needs, among which the need of nourishment has the first place; and just as we learn from the story of Periander and Melissa (Herod., v. 92) that among the Greeks of the 7th century B.C. it was a new idea that the dead could make no use of the gifts buried with them unless they were etherealized by fire, so also the fact that among the Greeks, especially in old times, sacrifices to water-gods were simply flung into the river or the sea, and sacrifices to underground gods were buried, indicates that it is a secondary idea that the gods were too ethereal to enjoy a sacrifice through any other sense than that of smell. Even the highest antique religions show by unmistakable signs that in their origin sacrifices were literally "the food of the gods." In Israel the conception against which the author of Psalm I. protests so strongly was never eliminated from the ancient technical language of the priestly ritual, in which the sacrifices are called לֶחֶם אֱלֹהִים, "food of the deity" (Lev. xxi. 8, 17, 21); and among the Greeks we find not only such general expressions as that the gods "feast on hecatombs" (*Il.*, ix. 531) but even that particular gods bear special surnames, such as "the goat-eater," the "ram-eater," "Dionysus the eater of raw (human) flesh" (*αἰγοφάγος, κριοφάγος, ὀμηστής*).

A sacrifice, therefore, is primarily a meal offered to the deity. In some of the cases already noticed, and in the case of holocausts or whole burnt-offerings, the sacrificial gift is entirely made over to the god; but ordinarily the sacrifice is a feast of which gods and worshippers partake together. If all sacrifices are not convivial entertainments, at least the tendency is to give to all feasts, nay to all meals, a sacrificial character by inviting the gods to partake of them (Athenæus, v. 19). Thus the Roman family never rose from supper till a portion of the food had been laid on the burning hearth as an offering to the Lares (Serv., *Ad. Æn.*, i. 730; Ovid, *Fast.*, ii. 633); and a similar practice was probably followed in early Greece.¹ At all events

¹ See the discussion in Buchholz, *Homer. Realien*, II. ii. 213 sq.

the slaughter of an animal (which gave the meal a more luxurious and festal character, animal food being not in daily use with the mass of the agricultural populations of the Mediterranean lands) seems to have been always sacrificial in early Greece, and even in later times St Paul assumes that the flesh sold in the shambles would often consist of *εὐδαλθούρα*. Among the Semites sacrifice and slaughter for food are still more clearly identified; the Hebrews use the same word for both, and the Arabian invocation of the name of Allah over every beast killed for food is but the relic of a sacrificial formula. The part of the gods in such sacrificial meals was often very small, the blood alone (Arabia), or the fat and the thighs (*Il.* i. 460), or small parts of each joint (*Od.* xiv. 427), or the blood, the fat, and the kidneys (*Lev.* iii.). When the sacrifice was offered by a priest, he also naturally received a portion, which, properly speaking, belonged to the deity and was surrendered by him to his minister, as is brought out in the Hebrew ritual by the ceremonial act of waving it towards the altar (*Lev.* vii. 29 sq.). The thigh, which in Homeric sacrifice is burned on the altar, belongs in the Levitical ritual to the priest, who was naturally the first to profit by the growth of a conviction that the deity himself did not require to be fed by man's food.

The conception of the sacrifice as a banquet in which gods and men share together may be traced also in the accessories of sacred ritual. Music, song, garlands, the sweet odour of incense, accompany sacrifice because they are suitable to an occasion of mirth and luxurious enjoyment. Wine, too, "which cheereth gods and men" (*Judges* ix. 13), was seldom lacking in the vine-growing countries; but the most notable case where the sacrificial feast has the use of an intoxicant (or narcotic) as its chief feature is the ancient *soma* sacrifice of the old Aryans, where the gods are honoured by bowls of the precious draught which heals the sick, inspires the poet, and makes the poor believe that he is rich.

The sacrificial meal, with the general features that have been described, may be regarded as common to all the so-called nature-religions of the civilized races of antiquity,—religions which had a predominantly joyous character, and in which the relations of man to the gods were not troubled by any habitual and oppressive sense of human guilt, because the divine standard of man's duty corresponded broadly with the accepted standard of civil conduct, and therefore, though the god might be angry with his people for a time, or even irreconcilably wroth with individuals, the idea was hardly conceivable that he could be permanently alienated from the whole circle of his worshippers,—that is, from all who participated in a certain local (tribal or national) cult. But when this type of religion began to break down the sacrificial ritual underwent corresponding modifications. Thus we find a decline of faith in the old gods accompanied, not only by a growing neglect of the temples and their service, but also by a disposition to attenuate the gifts that were still offered, or to take every opportunity to cheat the gods out of part of their due,—a disposition of which Arabia before Mohammed affords a classical example. But, again, the decline of faith itself was not a mere product of indifference, but was partly due to a feeling that the traditional ritual involved too material a conception of the gods, and this cause, too, tended to produce modifications in sacrificial service. The Persians, for example (*Herod.* i. 132; *Strabo*, xv. p. 732), consecrated their sacrifices with liturgical prayers, but gave no part of the victim to the deity, who "desired nothing but the life (or soul) of the victim." This, indeed, is the Roman formula of piacular as distinct from honorific offerings (*Macrob.* iii. 5, 1),

and might be taken as implying that the Persians had ceased to look on sacrifices as gifts of homage; but such an explanation can hardly be extended to the parallel case of the Arab sacrifices, in which the share of the deity was the blood of the victim, which according to antique belief contained the life. For among the Arabs blood was a recognized article of food, and the polemic of *Ps.* l. 13 is expressly directed against the idea that the deity "drinks the blood of goats." And the details given in *Strabo* make it tolerably clear that Persian sacrifice is simply an example of the way in which the material gift offered to the deity is first attenuated and then allegorized away as the conception of the godhead becomes less crassly material. But on the other hand it is undoubtedly true that under certain conditions the notion of piacular sacrifice shows much greater vitality than that of sacrificial gifts of homage. When a national religion is not left to slow decay, but shares the catastrophe of the nation itself, as was the case with the religions of the small western Asiatic states in the period of Assyrian conquest, the old joyous confidence in the gods gives way to a sombre sense of divine wrath, and the acts by which this wrath can be conjured become much more important than the ordinary traditional gifts of homage. To this point we must return by and by.

It appears, then, that in the old national nature-religions the ordinary exercises of worship take the form of meals offered to the gods, and usually of banquets at which gods and worshippers sit down together, so that the natural bond of unity between the deity and his subjects or children is cemented by the bond of "bread and salt"—salt is a standing feature in the sacrifices of many races (*comp. Lev.* ii. 13)—to which ancient and unsophisticated peoples attach so much importance. That the god is habitually willing to partake of the banquet offered to him is taken for granted; but, if anything has occurred to alienate his favour, he will show it by his conduct at the feast, by certain signs known to experts, that indicate his refusal of the offered gift. Hence the custom of inspecting the *exta* of the victim, watching the behaviour of the sacrificial flame, or otherwise seeking an omen which proves that the sacrifice is accepted, and so that the deity may be expected to favour the requests with which the gift is associated.¹

In the religions which we have been characterizing all the ordinary functions of worship are summed up in these sacrificial meals; the stated and normal intercourse between gods and men has no other form. God and worshippers make up together a society of *commensals*, and every other point in their reciprocal relations is included in what this involves. Now, with this we must take the no less certain fact that throughout the sphere of the purely sacrificial religions the circle of common worship is also the circle of social duty and reciprocal moral obligations. And thus the origin of sacrificial worship must be sought in a stage of society when the circle of commensals and the circle of persons united to each other by sacred social bonds were identical. But all social bonds are certainly developed out of the bond of kindred, and it will be generally admitted that all national religions are developments or combinations of the worship of particular kins. It would seem, therefore, that the world-wide prevalence of sacrificial worship points to a time when the kindred group and the group of commensals were identical, and when, conversely, people of different kins did not eat and drink together.

At first sight it might appear that this amounts to the

¹ Hence in Roman ritual there is no inspection of the *exta* where the sacrifice is piacular, and so does not involve a meal offered to the deity.

proposition that all religious and civil societies of antiquity have the family as their type, and that the type of sacrifice is such a family meal as is found among the Romans. And this view would seem to be favoured by the frequent occurrence among ancient peoples of the conception that the deity is the father (progenitor and lord) of his worshippers, who in turn owe filial obedience to him and brotherly duty to one another. But in the present stage of research into the history of early society it is by no means legitimate to assume that the family, with a father at its head, is the original type of the circle of commensals. It is impossible to separate the idea of commensality from the fact so constantly observed in primitive nations, that each kindred has certain rules about forbidden food which mark it off from all other kindreds. And in a very large proportion of cases kindred obligations, religion, and laws of forbidden food combine to divide a child from his father's and unite him to his mother's kin, so that father and sons are not commensals. It is noteworthy that family meals are by no means so universal an institution as might be imagined *a priori*. At Sparta, for example, men took their regular meals not with their wives and children but in *syssitia* or *pheiditia*; and a similar organization of nations in groups of commensals which are not family groups is found in other places (Crete, Carthage, &c.). The marked and fundamental similarity between sacrificial worships in all parts of the globe makes it very difficult to doubt that they are all to be traced back to one type of society, common to primitive man as a whole. But the nearest approximation to a primitive type of society yet known is that based not on the family but on the system of totem stocks; and as this system not only fulfils all the conditions for the formation of a sacrificial worship, but presents the conception of the god and his worshippers as a circle of commensals in its simplest and most intelligible form, it seems reasonable to look to it for additional light on the whole subject. In totemism and in no other system laws of forbidden food have a direct religious interpretation and form the principal criterion by which the members of one stock and religion are marked off from all their neighbours. For the totem is usually an animal (less often a plant); the kindred is of the stock of its totem; and to kill or eat the sacred animal is an impiety of the same kind with that of killing and eating a tribesman. To eat the totem of a strange stock, on the other hand, is legitimate, and for one totem group to feast on the carcass of a hostile totem is to express their social and religious particularism in the most effective and laudable way, to honour their own totem and to cast scorn on that of the enemy. The importance attached to the religious feast of those who have the same laws about food, and are therefore habitual commensals, is more intelligible on this system than on any other.

Though the subject has not been completely worked out, there is a good deal of evidence, both from social and from religious phenomena, that the civilized nations of antiquity once passed through the totem stage (see *FAMILY* and *MYTHOLOGY*); it is at least not doubtful that even in the historical period sacred animals and laws of forbidden food based on the sacredness of animals, in a way quite analogous to what is found in totemism, were known among all these nations. Among the Egyptians the whole organization of the local populations ran on totem lines, the different villages or districts being kept permanently apart by the fact that each had its own sacred animal or herb, and that one group worshipped what another ate. And the sacrificial feast on the carcass of a hostile totem persisted down to a late date, as we know from *Plutarch (Is. et Osir., p. 380; comp. Alex. Polyh., ap. Eus., Prap. Ev., lx. p. 432:*

Diod. Sic., i. 89). Among the Semites there are many relics of totem religion; and, as regards the Greeks, so acute an observer as Herodotus could hardly have imagined that a great part of Hellenic religion was borrowed from Egypt if the visible features of the popular worship in the two countries had really belonged to entirely different types. To suppose that the numerous associations between particular deities and corresponding sacred animals which are found in Greece and other advanced countries are merely symbolical is a most unscientific assumption; especially as the symbolic interpretation could not fail to be introduced as a harmonizing expedient where, through the fusion of older deities under a common name (in connexion with the political union of kindreds), one god came to have several sacred animals. But originally even in Greece each kin had its own god or in later language its hero; so in Attica the Cricæis have their hero Cricus (Ram), the Butadæ have Butas (Bullman), the Ægidæ have Ægens (Goat), and the Cynidæ Cynus (Dog). Such heroes are real totem ancestors; Lycus, for example, had his statue in wolf form at the Lyceum. The feuds of clans are represented as contests between rival totems: Lycus the wolf flees the country before Ægeus the goat, and at Argos, where the wolf-god (Apollo Lycius) was introduced by Danaus, the struggle by which the sovereignty of the Danaids was established was set forth in legend and picture as following on the victory of a wolf (representing Danaus) over a bull (representing the older sovereignty of Gelanor); see *Paus., ii. 19, 3 sq.* That Apollo's sacrifices were bulls and rams is therefore natural enough; at the sanctuary of the wolf-Apollo at Sicyon indeed legend preserved the memory of a time when flesh was actually set forth for the wolves, as totem-worshippers habitually set forth food for their sacred animals,—though by a touch of the later rationalism which changed the wolf-god into Apollo the wolf-slayer (*Lycocoonus*) the flesh was said to have been poisoned by Apollo's direction in a way that even theological experts did not understand (*Paus., ii. 9, 7*). Such clear traces of the oldest form of sacrifice are necessarily rare, but the general facts that certain animals might not be sacrificed to certain gods, while on the other hand each deity demanded particular victims, which the ancients themselves explained in certain cases to be hostile animals, find their natural explanation in such a stage of religion as has just been characterized. The details are difficult to follow out, partly because most worships of which we know much were syncretistic, partly because the animals which the gods loved and protected were in later times often confused with the victims they desired, and partly because piacular and mystical sacrifices were on principle (as we shall see by and by) chosen from the class of victims that might not be used for the feasts of the gods. A single example, therefore, must here suffice to close this part of the subject. At Athens the goat might not be offered to the Athena on the Acropolis. Now according to legend Athena's worship was made Panathenaic by the Ægidæ or goat clan, and Athena herself was represented clad in the ægis or goat-skin, an attribute which denotes that she too was of the goat kin or rather had been taken into that kin when her worship was introduced among them.¹ Generally speaking, then, the original principle on which a sacrificial meal is chosen is that men may not eat what cannot be offered to their god (generalized in later syncretism to the rule that men may not eat things that can be offered to no god; *Julian, Orat., v. p. 176 C.*); and that,

¹ The religious meaning of wearing the skin of an animal is identification with the animal. Examples will appear below; compare also the were-wolf superstitions (*vol. xv. p. 90*), where the same symbolism occurs. So too *Pausanias (x. 31, 10)* describes a representation of the bear-heroine Callisto reclining on a bear-skin cover.