square miles, and a population in 1881 of 519,207 (males 253,757, females 265,450). This subdivision consists of four thanahs or stations, viz., Sásserám, Khargar, Dhangaon, and Dehree. The thanah of Sásserám has an area of 691 square miles, and a population (1881) of 155,760 (75,031 males, 80,729 females). It contains the tomb of the Afghan Sher Shah, who conquered Humayun, and subsequently became emperor of Delhi.

SATALI, Adalia, or Andaliyeh, one of the principal towns on the south coast of Asia Minor, giving the name of Gulf of Adalia to the great bay which the ancients styled Mare Pamphylicum. Arranged like a Greek theatre round the harbour, it presents an unusually picturesque appearance against its background of mountains; and it is enclosed by a triple wall of modern construction, strengthened by a ditch and square towers. Several of the mosques and churches, seventeen in number, are of interest, and contain remains of Roman work. The population was estimated by Spratt at 13,000, of whom 3000 were Greeks. Though the physical changes produced on this part of the coast by the tufaceous deposits of the rivers render the ancient descriptions quite inapplicable to the present town, there is little doubt that Satali not only preserves the name but occupies the site of Attaleia, which was founded by Attalus II. Philadelphus, king of Pergamum, and became one of the principal cities of Pamphylia. At an early date it was the see of a Christian bishop.

SÁTÁRA, or SATTARAH, a British district in the central division of the Bombay presidency, India, between 16° 50' and 18° 10' N. lat. and 73° 45' and 75° E. long. It has an area of 4988 square miles, and is bounded on the north by the river Nira and the states of Bhor and Phaltan, on the east by Sholapur district, on the south by the Varna river separating it from Kolhapur and Sangli states, and on the west by the Sahyádri mountains, which separate it from the Concan districts of Kolabá and Ratnágiri. The Sátára district contains two main systems of hills, the Sahyádri range and its offshoots, and the Mahádeo range and its offshoots; the former runs through the district from north to south, and the Mahádeo range starts about 10 miles north of Mahabáleshwar and stretches east and south-east across the whole breadth of the district. The Mahádeo Hills are bold and abrupt, present­ing in many cases bare scarps of black rock and looking at a distance like so many hill fortresses. Within the limits of Sátára are two river systems—the Bhima system in a small part of the north and north-east, and the Kistna system throughout the rest of the district. (See Kistna.) The hill forests have a large store of timber and firewood. The whole of Sátára falls within the Deccan trap area; the hills consist of trap intersected by strata of basalt and topped with laterite, while, of the different soils on the plains, the commonest is the black loamy clay con­taining carbonate of lime. This is a very fertile soil, and when well watered is capable of yielding heavy crops. Sátára district contains some important irrigation works,— including the Kistna Canal, open for 35 miles. In some of the western parts of the district the average annual rainfall exceeds 200 inches; but on the eastern side water is scanty, the rainfall varying from 40 inches in Sátára town to less than 12 inches in some places farther east. There is no railway, but the West Deccan Railway, which is in course of construction, will put the district into com­munication with Poona and Belgaum, and will run through Sátára for about 100 miles. The tiger, panther, bear, and sambhar deer are found in the west near the Sahyádris, and the hyaena, wolf, leopard, and smaller game in the east.

According to the last census returns (1881) the population of Sátára district was 1,062,350 (532,525 males and 529,825 females). Hindus numbered 1,008,918, Mohammedans 36,712, and Christians

886. Four towns had more than 10,000 inhabitants,—Satara (see below), Wai 11,676, Karad 10,778, Tasgaon 10,206. About two- thirds of the Hindus consist of Kunbis and Mahrattas, who during the period of Mahratta ascendency furnished the bulk of the armies ; and the Mávlás, who formed Shiváji’s best soldiers, were drawn from the hill tribes of Sátára district. Agriculture supports more than three-fourths of the people ; the soil is fertile, and joar forms the staple food ; rice is grown in the western valleys, and in the south and east cotton is raised. In 1882-83, of 1,384,255 acres held for tillage, 270,244 were fallow or under grass, while of the remaining 1,114,011 acres 39,757 were twice cropped; cereals, consisting chiefly of joar and bajra, occupied 898,206 acres, pulses 159,211 acres, oil-seeds 42,001 acres, and miscellaneous crops the remainder. Besides blankets and coarse cotton cloth the chief exports are grain, tobacco, oil-seeds, chillies, molasses, and a little raw cotton ; the imports are piece-goods, hardware, salt, and dates. The gross revenue of the district in 1883-84 amounted to £268,779, of which the land contributed £228,749.

O11 the overthrow of the Jadhav dynasty in 1312 the district passed to the Mohammedan power, which was consolidated in the reign of the Bahmani kings. On the fall of the Bahmanis towards the end of the 15th century each chief set up for himself until the Bijapur kings finally asserted themselves, and under these kings the Mahrattas arose, and laid the foundation of an independent kingdom with Sátára as its capital. Intrigues and dissensions in the palace led to the ascendency of the peshwas, who removed the capital to Poona in 1749, and degraded the raja of Satara into the position of a political prisoner. The war of 1817 closed the career of the peshwas, and the British then restored the titular raja, and assigned to him the principality of Satara. In conse­quence of political intrigues, he was deposed in 1839, and his brother was placed on the throne. This prince dying without male heirs, the state was resumed by the British Government.

SATARA, chief town and headquarters of the above district, is situated in 17° 41' 25" N. lat. and 74° 2' 10" E. long., immediately below a remarkably strong hill fort on the summit of a small, steep, rocky hill. It takes its name from the seventeen walls, towers, and gates which the Sátára fort was supposed to possess. With a height of 2320 feet above sea-level, Sátára is about 60 miles from the coast, and 69 miles south of Poona. Since the death of the last raja in 1848 the population has con­siderably decreased; still Sátára contained in 1881 some 28,601 inhabitants (14,558 males and 14,043 females).

SATIN-WOOD, a beautiful light-coloured hard wood having a rich silky lustre, sometimes finely mottled or grained, the produce of a large tree, *Chloroxylon Swietenia,* native of India and Ceylon. A similar wood, known under the same name, is obtained in the West Indies, the tree yielding which is said to be *Maba guianensis.* Satin­wood was in request for rich furniture about the end of the 18th century, the fashion then being to ornament panels of it with painted medallions and floral scrolls and borders. Now it is used for inlaying and small veneers, and most largely in covering the backs of hair and clothes-brushes and in making small articles of turnery.

SATIRE. Satire, in its literary aspect, may be defined as the expression in adequate terms of the sense of amuse­ment or disgust excited by the ridiculous or unseemly, provided that humour is a distinctly recognizable element, and that the utterance is invested with literary form. Without humour, satire is invective; without literary form, it is mere clownish jeering. It is indeed exceedingly difficult to define the limits between satire and the regions of literary sentiment into which it shades. The lofty ethical feeling of a Johnson or a Carlyle borders it on the one hand, the witty sarcasm of a Talleyrand, rancorous or good-natured, on the other; but, however exalted the satirist’s aims, or amiable his temper, a basis of contempt or dislike is the groundwork of his art. This feeling may be diverted from the failings of man individual to the feebleness and imper­fection of man universal, and the composition may still be a satire ; but if the element of scorn or sarcasm were entirely eliminated it would become a sermon. That this expression of aversion is of the essence of satire appears from the fact that the literary power which, the more it is exerted upon