by Sabellius. His party continued to subsist in Rome for a considerable time afterwards,@@1 and withstood Calixtus as an unscrupulous apostate. In the West, however, the influence of Sabellius seems never to have been important; in the East, on the other hand, after the middle of the 3rd century his doctrine found much acceptance, first in the Pentapolis and afterwards in other provinces.@@2 It was violently controverted by the bishops, notably by Dionysius of Alexandria, and the development in the East of the philosophical doctrine of the Trinity after Origen (from 260 to 320) was very powerfully influenced by the opposition to Sabellianism. Thus, for example, at the great synod held in Antioch in 268 the word ■*μοo■σιοs* was rejected, as seeming to favour Unitarianism. The Sabellian doctrine itself, however, during the decades above mentioned underwent many changes in the East and received a philosophical dress. In the 4th century this and the allied doctrine of Marcellus of Ancyra were frequently confounded, so that it is exceedingIy difficult to arrive at a clear account of it in its genuine form. Sabellianism, in fact, became a collective name for all those Unitarian doctrines in which the divine nature of Christ was acknowledged. The teaching of Sabellius himself was very closely allied to the older Modalism (“ Patripassianism ’’) of Noetus and Praxeas, but was distinguished from it by its more careful theological elaboration and by the account it took of the Holy Spirit. His central proposition was to the effect that Father, Son and Holy Spirit are the same person, three names thus being attached to one and the same being. What weighed most with Sabellius was the monotheistic interest. The One Being was also named by him *νίοπάτωρ*—an expression purposely chosen to obviate ambiguity. To explain how one and the same being could have various forms of manifestation, he pointed to the tripartite nature of man (body, soul, spirit), and to the sun, which manifests itself as a heavenly body, as a source of light and also as a source of warmth. He further maintained that God is not at one and the same time Father, Son and Spirit, but, on the contrary, has been active in three apparently consecutive manifestations or energies—first in the *πρ■σωπov* of the Father as Creator and Lawgiver, then in the *πρόσωπσν* of the Son as Redeemer, and lastly in the *πp■σωποv* of the Spirit as the Giver of Life. It is by this doctrine of the succession of the *πρόσωπα* that Sabellius is distinguished from the older Modalists. In particular it is significant, in conjunction with the reference to the Holy Spirit, that Sabellius regards the Father also as merely a form of manifestation of the one God— in other words, has formally put Him in a position of complete equality with the other Persons. This view prepares the way for Augustine’s doctrine of the Trinity. Sabellius himself appears to have made use of Stoical formulas *(πλατ■v■σθαι,σνστ■λλ■σθαι*)*,* but he chiefly relied upon Scripture, especially such passages as Deut. vi. 4; Exod. xx. 3; Isa. xliv. 6; John x. 38. Of his later history nothing is known; his followers died out in the course of the 4th century.

The sources of our knowledge of Sabellianism are Hippolytus *(Philos. bk.* ix.), Epiphanius (*Haer.* lxii.) and Dionys. Alex. (*Epp*.); also various passages in Athanasius and the other fathers of the 4th century. For modern discussions of the subject see Schleiermacher *(Theol. Ztschr.* 1822, Hft. 3) ; Lange *(Ztschr.f. hist. Theol.* 1832, ii. 2); Döllinger *(Hippolyt u. Kallist.* 1853), Zahn *(Marcell υ. Ancyra,* 1867) ; R. L. Ottley, *The, Doctrine of the Incarnation* (1896) ; various histories of Dogma, and Harnack (*s.v.* “ Monarchianismus,” in Herzog- Hauck, *Realencyk. für prot. Theol. und Kirche,* xiii. 303). (A. Ha.)

SÄBIANS. The Sãbians (*aṣ-Sābi'ūn*) who are first mentioned in the Koran (ii. 59, v. 73, xxii. 17) were a semi-Christian sect of Babylonia, the Elkesaites, closely resembling the Mandaeans or so-called “ Christians of St John the Baptist,” but not identical with them. Their name is probably derived from the Aramaic ■■■ a dialectical form of ■■■, and signifies “ those who wash themselves ”; the term *al-mughtasila,* which is sometimes applied to them by Arab writers, has the same meaning, and they were also known as *ήμϵροβαπτισται.* How Mahomet understood the

@@@1 In the 18th century there was discovered in one of the catacombs of Rome an inscription containing the words “ qui et Filius diceris et Pater inveniris.” This can only have come from a Sabellian.

@@@2 Whether Sabellius himself ever visited the East is unknown.

term “ Sãbians ” is uncertain, but he mentions them together with the Jews and Christians. The older Mahommedan theo- logians were agreed that they possessed a written revelation and were entitled accordingly to enjoy a toleration not granted to mere heathen. Curiously enough, the name “ Sãbian ” was used by the Meccanidolaters to denote Mahomet himself and his Moslem converts, apparently on account of the frequent ceremonial ablutions which formed a striking feature of the new religion.

From these true Sãbians the pseudo-Ṣābians of Ḥarrān *(Carrhae)* in Mesopotamia must be carefully distinguished. In λ.d. 830 the Caliph Ma’mūn, while marching against the Byzan­tines, received a deputation of the inhabitants of IJarrãn. Astonished by the sight of their long hair and extraordinary costume, he inquired what religion they professed, and getting no satisfactory answer threatened to exterminate them, unless by the time of his return from the war they should have embraced either Islam or one of the creeds tolerated in the Koran. Con- sequently, acting on the advice of a Mahommedan jurist, the Ḥarrānians declared themselves to be “ Ṣābians,” a name which shielded them from persecution in virtue of its Koranic authority and was so vague that it enabled them to maintain their ancient beliefs undisturbed. There is no doubt as to the general nature of the religious beliefs and practices which they sought to mask. Since the epoch of Alexander the Great IJarrãn had been a famous centre of pagan and Hellenistic culture; its people were Syrian heathens, star-worshippers versed in astrology and magic. In their temples the planetary powers were propitiated by blood-offerings, and it is probable that human victims were occasionally sacrificed even as late as the 9th century of our era. The more enlightened Ḥarrānians, however, adopted a religious philosophy strongly tinged with Neoplatonic and Christian elements. They produced a brilliant succession of eminent scholars and scientists who transmitted to the Moslems the results of Babylonian civilization and Greek learning, and their influence at the court of Baghdad secured more or less toleration for Sãbianism, although in the reign of Harūn al-Rashïd the Ḥarrānians had already found it necessary to establish a fund by means of which the conscientious scruples of Moslem officials might be overcome. Accounts of these false Sãbians reached the West through Maimonides, and then through Arabic sources, long before it was understood that the name in this application was only a disguise. Hence the utmost confusion prevailed in all European accounts of them till Chwolsohn published in 1856 his *Ssabier und der Ssabismus,* in which the authorities for the history and belief of the Ḥarrānians in the middle ages are collected and discussed.

See also “ Nouveaux documents pour l’étude de la religion des Harraniens,” by Dozy and De Goeje, in the *Actes* of the sixth Oriental congress, ii. 281 f. (Leiden, 1885). ' (R. A. N.)

SABICU WOOD is the produce of a large leguminous tree, *Lysiloma Sabicui* a native of Cuba. The wood has a rich maho- gany 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), English astronomer and geodesist, was born in Dublin on the 14th of October 1788, a scion of a family said to be of Italian origin. He was educated at the Royal Military Academy, Woolwich, and obtained a commission in the royal artillery at the age of fifteen, attaining the rank of major-general in 1859. His only experience of warfare seems to have been at the siege of Fort Erie (Canada) in 1814. In early life he devoted himself to astronomy and physical geo- graphy, 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. He was associated with Henry Williams Chisholm and others as a member of the Royal Commission of