the pseudonym of the “Sieur de Beuil,” a French translation of the *De Imitatione Christi* (1662). He also translated Chrysostom’s *Homilies on Matthew.* See Sainte-Beuve, *Port Royal,* bk. ii. chaps. 17, 18 (ed. 1878).

SADDLERY embraces the industries connected with the harnessing and controlling of all beasts of draught and burden. The materials used in harnessing the various creatures so employed and the modifications of harness necessary to suit their structure, temperament, and duties are, of course, exceedingly varied. In a restricted sense saddlery is principally a leather trade, and has to do with the harnessing of the horse. The craft has been recognized and established in England as a separate trade since the 13th century, when the London Saddlers’ Company received its charter of incorporation from Edward I. There is evi­dence also of its early prosperity at Birmingham, where it grew to an importance which it still retains, the princi­pal seat of the saddlery trade being now at Walsall near Birmingham, which is practically a saddlers’ town. The trade divides itself into two branches, brown saddlery and black saddlery. The former is concerned with saddle-making and the cutting and sewing of bridles, reins, and all other uncoloured leather-work. The saddle is the most important article on the brown saddler’s list. It consists of the tree or skeleton, on which the leather is stretched, the seat, the skirts, and the flaps. The tree is commonly made of beech strengthened with iron plates. The whole leather-work ought to be of pig-skin, but often the seat alone is of that material, the other parts being imitation, cleverly grained by means of electro-deposit copper casts from the surface of real pig-skin. There are many varieties of saddles, such as racing, military, hunting, and ladies’ saddles, &c. A racing saddle may weigh not more than two or three pounds, while a cavalry saddle will be four times heavier. The saddle-maker has to con­sider the ease and comfort of both horse and rider. The saddle must fit closely and evenly to the curvature of the horse’s back without tendency to shift, and it ought to offer as far as possible a soft and elastic seat for the rider. The black saddler is concerned with the harness of carriage, cart, and draught horses generally. The skill of the tradesman in this department is displayed in designing and arranging harness most favourable for the proper dis­tribution of the load, and for bringing into use the muscles of the animal without chafing or fraying the skin. Much of the usefulness and comfort of a horse depends on the accu­rate and proper fit of its harness. The collar and traces and the saddle are the important features of draught harness, the former being the pieces through which the draught is effected, while dead weight is borne through the saddle. The portions of saddlery by which the horseman controls and guides the horse are the bridle and bit and the reins. Into the many devices connected with these and other parts of harness for curbing horses, for breaking them of evil habits, and for adding to the security of the equestrian and carriage traveller, we cannot here enter (compare Horsemanship, vol. xii. p. 198). Saddler’s ironmongery forms an important feature of the trade. It embraces the making of buckles, chains, cart-gearing, stirrups, spurs, bits, hames, &c. The ornamental metal-work of carriage- harness is either electro-plated in silver or of solid polished brass.

SADDUCEES ( צרןקים , *i.e.,* Zadokites), the party of the priestly aristocracy under the later Hasmonaeans. The Sadducees were essentially a political party opposed to the Pharisees or party of the Scribes, and their position and history have therefore already been discussed in Israel, vol. xiii. p. 424 *sq.* The common view that Sadducaeism was essentially a philosophico-religious school is due partly to Josephus but mainly to later Jewish tradition, which

never could realize the difference between a nation and a sect, and fancied that the whole history of Israel was made up of such scholastic controversies as engrossed the attention of later times. The theological tenets of the Sadducees as they appear in the New Testament and in Josephus had a purely political basis. They detested the doctrine of the resurrection and the fatalism of the Phari­sees because these opinions were used by their adversaries to thwart their political aims. The aristocracy suffered a great loss of position through the subjection of Judsea to a foreign power; but it was useless to urge political schemes of emancipation on those who believed with the Pharisees that Israel’s task was to endure in patience till Jehovah redeemed the nation, and the resurrection rewarded those who had lived and died in bondage. In matters of ritual the Sadducees were naturally conservative, and their opposition to the unwritten traditions, from which they appealed to Scripture, is simply one phase of their opposi­tion to Pharisaic innovations; for the traditions were the invention of the Pharisees and the written law represented old practice. When the Sadducees had lost all political importance their opposition to Pharisaism necessarily be­came more and more an affair of the schools rather than of practical life, but the Sadducees of the schools are only the last survival of what had once been a great political party.

SÁ DE MIRANDA, Francisco de (1495-1558), Portu­guese poet, was born of noble family on 27th October 1495, at Coimbra, where also he received his education. He afterwards travelled in Spain and Italy, and held for some time a post at the court of John III. of Portugal. He died on his own property at Tapada near Ponte do Lima on l5th March 1558. Besides eight eclogues (six in Spanish and two in Portuguese), he wrote two comedies in Portuguese, *—Os Estrangeiros* and *Os Vilhalpandos.* See PORTUGAL (Literature), vol. xix. p. 556, and Spain (Literature).

SA'DÍ, generally called Muṣliḥ-uddín, but more cor­rectly Musharrif-iddín b. Muṣliḥ-uddín, the greatest didactic poet and the most popular writer of Persia, was born about 1184 (580 a.h.) in Shíráz, where his father, 'Abdalláh, a man of practical religion and good common sense, who impressed upon his son from early childhood the great maxims of doing good and fearing nobody, was in the service of the Turkoman race of the Salgharides or Atábegs of Fárs. The fifth ruler of this dynasty, Sa'd b. Zengí, who ascended the throne in 1195 (591 a.h.), con­ceived a great affection for young Musharrif-uddín and enabled him, after the premature death of his father, to pursue his studies in the famous medreseh of Baghdad, the Nizámiyyah, where he remained about thirty years (1196-1224). Strict college discipline and severe theo­logical studies repressed for a long time the inborn cheer­fulness and joviality of his nature; but his poetical genius, which rapidly developed, kept alive in him, amid all the privations of an austere life, the elasticity of youth, and some of his “early odes,” in which he praises the pleasures of life and the sweetness of love, were no doubt composed during his stay in Baghdad. At any rate his literary fame had already spread about 1210 (606 a.h.) as far as Kásh- gar in Turkistán, which the young poet (who in honour of his patron had assumed the name of Sa'di) visited in his twenty-sixth or twenty-seventh year. After mastering all the dogmatic disciplines of the Islamitic faith he turned his attention first to practical philosophy, and later on to the more ideal tenets of Sufic pantheism, under the spirit­ual guidance of the famous sheikh Shiháb-uddín 'Umar Suhrawardí (died 1234; 632 a.h.). Between 1220 and 1225 he paid a visit to a friend in Ispahán, went from there to Damascus, and returned to IspahAn just at the time of the inroads of the Mongols, when the Atábeg Sa'd had been deposed by the victorious ruler of Kirmán,