and the injustice of his dismissal drove him into the arms of the popular party. In 103 he was elected tribune. He entered into an agreement with C. Marius, and in order to gain the favour of his soldiers proposed that each of his veterans should receive an allotment of 100 jugera of land in Africa. He was also chiefly instrumental in securing the election of Marius to his fourth consulship (102). An opportunity of retaliating on the nobility was afforded him by the arrival (101) of ambassadors from Mithra- dates VI. of Pontus, with large sums of money for bribing the senate; compromising revelations were made by Saturninus, who insulted the ambassadors. He was brought to trial for violating the law of nations, and only escaped conviction by an *ad 'miseri- cordiam* appeal to the people. To the first tribunate of Saturninus is probably to be assigned his law on *majestas,* the exact provi­sions of which are unknown, but its object was probably to strengthen the power of the tribunes and the popular party; it dealt with the *minuta majestas* (diminished authority) of the Roman people, that is, with all acts tending to impair the integrity of the Commonwealth, being thus more comprehensive than the modern word “ treason.” One of the chief objects of Saturninus’s hatred was Q. Caecilius Metellus Numidicus, who, when censor, endeavoured to remove Saturninus from the senate on the ground of immorality, but his colleague refused to assent. In order to ingratiate himself with the people, who still cherished the memory of the\* Gracchi, Saturninus took about with him Equitius, a paid freedman, who gave himself out to be the son of Tiberius Gracchus. Although the mother of the Gracchi refused to acknowledge him, the people stoned Metellus because he would not admit his claim to citizenship. Equitius was afterwards elected tribune. Marius, on his return to Rome after his victory over the Cimbri, finding himself isolated in the senate, entered into a compact with Saturninus and his ally C. Servilius Glaucia, and the three formed a kind of triumvirate, supported by the veterans of Marius and the needy rabble. By the aid of bribery and assassination Marius was elected (100 consul for the sixth time, Glaucia praetor, and Saturninus tribune for the second time. Saturninus now brought forward an agrarian law, an extension of the African law already alluded to. It was proposed that all the land north of the Padus (Po) lately in possession of the Cimbri, including that of the inde­pendent Celtic tribes which had been temporarily occupied by them, should be held available for distribution among the veterans of Marius. This was unjust, since the land was really the property of the provincials who had been dispossessed by the Cimbri. Colonies were to be founded in Sicily, Achaea and Macedonia, on the purchase of which the “ Tolosan gold,” the temple treasures embezzled by Q. Servilius Caepio (praetor 110), was to be employed. Further, Italians were to be admitted to these colonies, and as they were to be burgess colonies, the right of the Italians to equality with the Romans was thereby partially recognized. This part of the bill was resented by many citizens, who were unwilling to allow others to share their privileges. A clause provided that, within five days after the passing of the law, every senator should take an oath to observe it, under penalty of being expelled from the senate and heavily fined. All the senators subsequently took the oath except Metellus, who went into exile. Saturninus also brought in a bill, the object of which was to gain the support of the rabble by supplying corn at a nominal price. The quaestor Q. Servilius Caepio@@1 declared that the treasury could not stand the strain, and Satuminus’s own colleagues interposed their veto. Saturninus ordered the voting to continue, and Caepio dispersed the meeting by violence. The senate declared the proceedings null and void, because thunder had been heard; Saturninus replied that the senate had better remain quiet, otherwise the thunder might be followed by hail. The bills *(leges Appuleiae)* were finally passed by the aid of the Marian veterans.

Marius, finding himself overshadowed by his colleagues and compromised by their excesses, thought seriously of breaking with them, and Saturninus and Glaucia saw that their only hope

of safety lay in their retention of office. Saturninus was elected tribune for the third time for the year beginning the 10th of December 100, and Glaucia, although at the time praetor and therefore not eligible until after the lapse of two years, was a candidate for the consulship. M. Antonius the orator was elected without opposition; the other government candidate, Gaius Memmius, who seemed to have the better chance of success, was beaten to death by the hired agents of Saturninus and Glaucia, while the voting was actually going on. This produced a complete revulsion of public feeling. The senate met on the following day, declared Saturninus and Glaucia public enemies, and called upon Marius to defend the State. Marius had no alternative but to obey. Saturninus, defeated in a pitched battle in the Forum (Dec. 10), took refuge with his followers in the Capitol, where, the water supply having been cut off, they were forced to capitulate. Marius, having assured them that their lives would be spared, removed them to the Curia Hostilia, intending to proceed against them according to law. But the more impetuous members of the aristocratic party climbed on to the roof, stripped off the tiles, and stoned Saturninus and many others to death. Glaucia, who had escaped into a house, was dragged out and killed.

Bibliography.—Aρρian, *Bell. civ.* i. 28-33; Diod. Sie. xxxvi. 12; Plutarch, *Marius,* 28-30; Livy, *Epit.* 69; Florus iii. 16; Vell. Pat. ii. 12; Auctor ad Herennium i. 21; Aurelius Victor, *De υiris illustribus,* 73; Orosius v. 17; Cicero, *Pro Bαlbo, 21,* 48, *Brutus,* 62, *De oratore,* ii. 49, *De haruspicum responsis,* 19, *Pro Sestio,* 47, *Pro Rabirio,* passim ; Mommsen, *Hist. of Rome (Eng.* trans.), bk. iv. ch..6∙, G. Long, *Decline of the Roman Republic,* ii. ch. 10; E. Klebs in Pauly-Wissowa's *Realencydopadie,* ii. 1 (1896); see further Rome: *History,* II., “ The Republic, Period C.

SATYRS (SATYRI),in Greek mythology, spirits, half-man half­beast, that haunted the woods and mountains, companions of Pan and Dionysus. They are not mentioned in Homer; in a fragment of Hesiod they are called brothers of the mountain nymphs and Curetes, an idle and worthless race. Fancy represented them as strongly built, with flat noses, pointed ears, small horns growing out of the forehead, and the tails of horses or goats. They were a roguish but faint-hearted folk, lovers of wine and women, roaming to the music of pipes and cymbals, castanets and bagpipes, dancing with the nymphs or pursuing them and striking terror into men. They had a special form of dance calles *Sikiwnis.* In earlier Greek art they appear as old and ugly, but in later art, especially in works of the Attic school, this savage character is softened into a more youthful and graceful aspect. There is a famous statue supposed to be a copy of a work of Praxiteles, representing a graceful satyr leaning against a tree with a flute in his hand. In Attica there was a species of drama known as the Satyric; it parodied the legends of gods and heroes, and the chorus was composed of satyrs. Euripides’s play of the *Cyclops* is the only extant example of this kind of drama. The older satyrs were called Sileni, the younger Satyrisci. By the Roman poets they were often confounded with the Fauns. The symbol of the shy and timid satyr was the hare. In some districts of modern Greece the spirits known as Calicantsars offer points of resemblance to the ancient satyrs; they have goats’ ears and the feet of asses or goats, are covered with hair, and love women and the dance. The herdsmen of Parnassus believe in a demon of the mountain who is lord of hares and goats.

In the Authorized Version of Isa. xiii. 21, xxxiv. 14 the word “ satyr ” is used to render the Hebrew *sĕīrīm,* “ hairy ones.” A kind of demon or supernatural being known to Hebrew folk-lore as inhabiting waste places is meant; a practice of sacrificing to the *sĕīrīm* is alluded to in Lev. xvii. 7, where E. V. has “ devils.” They correspond to the “ shaggy demon of the mountain-pass ” *(azabb al-'akaba)* of old Arab superstition.

SAUCE, flavouring or seasoning for food, usually in a liquid or semi-liquid state, either served separately or mixed with the dish. The preparation of suitable sauces is one of the essentials of good cookery. The word comes through the Fr. from the Lat. *salsa,* salted or pickled food *(satire,* to season or sprinkle with *sal,* salt). The same Latin word has also given “ saucer,” properly a dish for sauce, now a small flat plate with a depressed centre to hold a cup and so prevent the spilling of liquid, and

@@@1 According to some, the son of the Caepio mentioned above. But chronological reasons make the relationship doubtful.