SARAPILLY, a town of Hindustan, in the Carnatic, thirteen miles south from the town of Nelloor. Long. 79. 58. E. Lat. 14. 14. N.

. SARATOV, a large province or government, partly in the south-east of Europe, and partly in Asia. Its form is that of a triangle on both sides of the Volga, having on the one side the country of the Don Cossacks, and on the other that of Astracan. It is very thinly peopled, containing an area of 91,000 square miles, and the population not exceed­ing 1,000,000, in consequence of the barrenness of the soil and the unpropitious climate. Great part of the soil is of a saline quality, and unfit for the growth of vegetables. There are several salt lakes, the most productive of which is that of Elton or Ulton. The country lying to the west of the Volga is less level, but has no hills of any great height. The ground is partly arable and partly pastoral. German colonists have been settled in the country, but with little success. The capital is of the same name, and is situated on the Volga. It is neatly built, and has wide, straight streets ; but the houses are mostly of wood. The position of the place between Moscow and Astracan is favourable to trade, and it has, besides, the command of water-carriage on the Volga. The principal articles of its trade, which are not derived from the two cities already named, are fish, comar, and salt. The population is 5000. It is 374 miles north by west of Astracan, and 465 south-east of Moscow. Long. 46. 0. E. Lat. 51. 31. N.

SARAWAN, the most northerly division of Beloochistan, composed entirely of vast mountains and deserts, and divided into districts, each of which furnishes its military quota to the Mahommedan armies.

SARBATCHOU SAHA, a small island in the Sea of Ja­pan, near the coast of Corea. Long. 131. 37. E. Lat. 42. 54. N.

SARBO, an island in the Red Sea, near the coast of Abys­sinia. Lat. 15. 8. N.

SA RCASM, in *Rhetoric,* a keen and bitter expression, which has the true point of satire, by which the orator scoffs and insults his enemy. Such was that which the Jews said to our Saviour : “ He saved others, himself he cannot save.”

SARCHAD, a town of Syria, in the district beyond Jor­dan.

SARCOPHAGUS, in *Antiquity,* a sort of stone coffin or grave, in which the ancients deposited the bodies of the dead which were not intended to be burned. The word, as derived from the Greek, literally signifies *flesh-eater,* because originally a kind of stone was used for tombs, which quickly consumed the bodies. One of the most ce­lebrated specimens of antiquity is the great sarcophagus, which is commonly called the tomb of Alexander the Great. It fell into the hands of the British at the capitulation of Alexandria in Egypt in 1801, and is now deposited in the British Museum.

Sarcophagus, or *Lapis Assitis,* in the natural history of the ancients, a stone much used amongst the Greeks in their sepultures, is recorded to have always perfectly consumed in forty days the flesh of human bodies buried in it. This property it was much famed for, and all the ancient natu­ralists mention it. There was also another very singular quality in it, but whether in all, or only in some peculiar pieces of the stone, is not known ; that is, its turning into stone any thing that was put into vessels made of it. This is recorded only by Mutianus and Theophrastus, except that Pliny had copied it from these authors, and some of the later writers on these subjects from him. The account Mu­tianus gives of it is, that it converted into stone the shoes of persons buried in it, as also the utensils which it was in some places customary to bury with the dead, particularly those which the person while living most delighted in. The utensils this author mentions are such as must have been made of very different materials ; and hence it appears that

this stone not only had a power of consuming flesh, but its petrifying quality extended to substances of very different kinds. Whether it ever really possessed this last quality has been much doubted.

SARDANAPALUS, the last king of the Assyrians, was the thirtieth from Ninus, of whom Herodotus merely men­tions that he concealed his treasure in subterranean vaults. The character usually ascribed to him is that of a luxurious and slothful prince, who spent the greater part of his time in the harem among his women. But it is difficult to re­concile this statement with the brave and obstinate resist­ance he made to the attack of the rebel Arbaces, prince of Media. He defeated Arbaces twice, but at last was shut up within Ninus (Nineveh), where he destroyed himself and treasures on a funeral pile. There was, however, an­other Sardanapalus, the son of Anacyndaraxes, who is said to have founded Tarsus and Anchialë in one day, and whose epitaph is frequently quoted, and it is not unlikely that Ctesias, from whom Diodorus quotes, has mixed up the events that happened to these two. The second is thought to be the Esarhaddon of the Scriptures, and the

first to be the Saracus of Abydenus.

SARDINIA. This kingdom is composed of two por­tions. One is the island bearing that name, which has long been entitled to the distinctive title of a kingdom ; and the other consists of portions of the north-west of Italy, which at different periods had been distinguished as feudal or in­dependent sovereignties under various forms of government as well as titles.

The existence of the island of Sardinia is noticed casual­ly in the ancient writers, so as to justify the opinion of some authors on its antiquities, that it was peopled about 1700 years before our era, by a party of Etruscans ; but others have contended for an origin 500 years later, and for its first colonists having been Libyans under Sardis, a descend­ant of the Theban Hercules, who gave his name to the island. Without entering on the dark subject of the first peopling of this island, the high antiquity of its settlement is attested by durable monuments, the materials, height, and construction of which are different from almost any other that are to be found. These Cyclopean structures are very numerous, between five and six hundred of them being to be seen on the island. They are called *nuraggis,* both by an­cients and moderns, being in height about fifty feet, and in diameter at the base about ninety feet. They are strong build­ings, in the form of a truncated cone, composed of masses of stone from two to five or six feet square, arranged in layers, without cement. The materials are lava, freestone, porphyry’, or such other substances as the respective sites afford ; and they generally crown the summits of hills, commanding plains where they are seen in every state, some being nearly com­plete, and others a mere heap of rubbish. On entering these edifices, which is effected by a low door, the structure is found to extend below the surface of the surrounding earth. The in­terior space is almost invariably divided into two floors, each consisting of a vaulted room, to which access is gained from a ramp between two concentric walls, and leading to the summit, where a flight of steps completes the ascent. The nuraggis are of two distinct kinds. Those which are the most common have no marks of the chisel, and are con­structed of massive blocks, with irregular faces, and smaller stones in the interstices ; the materials of the others ex­hibit exteriors formed by tools, though the stones are not exactly square, but are placed with a stricter regard to keeping the horizontal layers, and gradually diminish in size towards the summit.

There have been various conjectures respecting the pro­bable object of these buildings. The darkness of their in­terior, and the fragments of terracotta found in them, would indicate their having been monuments for the dead, a be­lief so general that they have obtained in their neighbour-