their gods. The chief deity of Egypt is said to have been Vulcan, who was styled Opas. He was the same as Osiris, the Sun ; and there were pillars sacred to him, with curious hieroglyphical inscriptions bearing the same name, whence, among the Greeks, who copied from the Egyptians, every thing gradually tapering to a point was styled obelos, or obeliscus.

As the worship of the serpent began among the sons of Chus, Bryant conjectures, that from thence they were de­nominated Æthiopians and Aithiopians, from Ath-ope or Ath-opes, the god whom they worshipped, and not from their complexion. The Æthiopes brought these rites into Greece, and called the island where they first established them, *Ellopia, Solis Serpentis insula,* the same with *Eubœa,* or *Oubaia,* “ the serpent island.” The same learned writer discovers traces of the serpent-worship among the Hyper­boreans, at Rhodes, in Phrygia, and upon the Hellespont ; in the island Cyprus, in Crete, among the Athenians ; in the name of Cecrops, among the natives of Thebes in Boeo­tia, among the Lacedæmonians, in Italy, in Syria; and in the names of many places, as well as of the people, where the Ophites settled. One of the most early heresies introduced into the Christian church was that of the Ophitæ. (Bry­ant’s Analysis of Ancient Mythology, vol. i. p. 43 and 473.)

SERPENTARIUS, in *Astronomy,* a constellation of the northern hemisphere, called also Ophiuchus, and anciently Æsculapius. The stars in the constellation Serpentarius are, in Ptolemy’s catalogue twenty-nine, in Tycho’s fifteen, in Hevelius's forty, and in the British catalogue seventy- four.

SERPENTINE, in general, denotes any thing that re­sembles a serpent. Hence the worm or pipe of a still, twist­ed in a spiral manner, is termed a *serpentine worm.*

**SERPENTINE** *Verses* are such as begin and end with the same word ; as,

Ambo dorentes statibus, Arcades ambo.

SERPENTINE, in the *Manège.* A horse is said to have a serpentine tongue, if it is always frisking and moving, and sometimes passing over the bit, instead of keeping in the void space called the liberty of the tongue.

SERPOOR, a town of Hindustan, province of Berar, in the nizam’s territories, 104 miles south from Nagpoor. Long. 80. 2. E. Lat. 19. 41. N.

SERPUCHOW, a city of European Russia, in the pro­vince of Moscow, the capital of a circle of the same name. It stands at the junction of the rivers Nara and Serpeika, which soon after fall into the Oka. It is a place of some trade in corn, tallow, hemp, flax, and wool, which are sent both to Moscow and to St Petersburg. It contains sixteen churches, 780 houses, and 5740 inhabitants. Long. 37. 2. E. Lat. 55. 51. N.

SERRA, a town of Italy, in the Neapolitan province of Calabria Ulteriore I., containing 4830 inhabitants.

Serra **DI** Falco, a town of the Island of Sicily, in the province of Mazzara, situated in a moderately healthy plain, sixty-four miles from Palermo. It contains 3800 inhabi­tants.

SERRAMANNU, a town of the island of Sardinia, in the diocese of Cagliari. It is situated upon the unhealthy plain of Ippis, and contains 1820 inhabitants.

SERRANUS, Joannes, or *John de Serres,* a learned French Protestant, was born about the middle of the six­teenth century. He acquired the Greek and Latin lan­guages at Lausanne, and devoted himself to the study of the philosophy of Aristotle and of Plato. On his return to France he studied divinity, and in 1574 he began to dis­tinguish himself by his writings, but was obliged to forsake his country after the dreadful massacre of St Bartholomew. He became minister of Nismes in 1582, but was never re­garded as a very zealous Calvinist ; he has even been sus­

pected, though without reason, of having actually abjured the Protestant religion. He was one of the four clergymen whom Henry IV. consulted about the Catholic religion, and who returned for answer, “ that Catholics might be saved.” He wrote afterwards a treatise in order to reconcile the two communions, entitled “ De Fide Catholica, sive de Princi­piis Religionis Christianae, communi omnium Christianorum consensu, semper et ubique ratis.” This work was dislik­ed by the Catholics, and received with such indignation by the Calvinists of Geneva, that many writers have affirm­ed that they poisoned the author. It is certain at least that he died at Geneva in 1598, at the age of fifty. His prin­cipal works are, 1. A Latin translation of Plato, published by Henry Stephens ; 2. A treatise on the Immortality of the Soul ; 3. De Statu Religionis et Republics: in Francia ; 4. Mémoire de la Troisième Guerre Civile et derniers Troubles de France sous Charles IX. &c. ; 5. Inventaire Général de l’Histoire de France, illustré par le Conférence de l’Eglise et de l’Empire ; 6. Recueil des Choses Memorables avenues en France sous Henri IL, François II., Charles IX., Henri III. These three historical treatises have been justly ac­cused of partiality and passion ; faults which it is next to impossible for a contemporary writer to avoid, especially if he bore any part in the transactions which he describes. His style is exceedingly incorrect and inelegant ; his mis­takes and mistatements of facts also are very numerous.

SERRATED, in general, something indented or notch­ed in the manner of a saw ; a term much used in the de­scription of the leaves of plants.

SERRA-VALLE, a town of Italy, in the kingdom of Sardinia, in the province of Turin. It is situated on the river Scrivia, has an old castle, four churches, and four mo­nasteries, and a college formerly occupied by the Jesuits. It contains 5420 inhabitants.

SEBRA VALLE, a city of the delegation of Treviso, in the Austrian kingdom of Lombardy. It stands on the river Maschio, between two mountains ; is the seat of a bishop, has a cathcdral and several churches and monasteries, and 5630 inhabitants employed in the silk and woollen manu­factories, and some trade in corn, wine, and oil.

SERRIS, a town of Hindustan, in the province of Bahar, eighty miles south-west by south from Patna. Long. 84. 18. E. Lat. 24. 50. N.

SERT, a town of Kurdistan, in Asiatic Turkey, the ancient capital of Tigranes, which was plundered by the Romans under Lucullus, but retained its consequence till after the Saracen invasion. It is now only a large village, containing about 3000 inhabitants, partly Mahommedans and partly Armenian Christians, for whose accommodation there are three small mosques, a college, and an Armenian church. It is situated in a small plain, surrounded by mountains, and is washed by the river Kabυur. The chief is a powerful feudal lord. It is seventy-five miles south-east of Diarbekir.

SERVANDONI, John Nicholas, a celebrated archi­tect, was born at Florence in 1695. He rendered himself famous by his exquisite taste in architecture, and by his genius for decorations, fetes, and building. He was em­ployed and rewarded by most of the princes in Europe. In Portugal he was honoured with the order of Christ. In France he was architect and painter to the king, and mem­ber of the different academies established for the advance­ment of these arts. He received the same titles from the kings of Britain, Spain, Poland, and from the Duke of Wir- temberg. Notwithstanding these advantages, his want of economy was so great, that he left nothing behind him. He died at Paris in 1766. Paris is indebted to him for many of its ornaments. He made decorations for the theatres of London and Dresden. The French king’s theatre, called *La Salle des Machines,* was under his management for some time. He was permitted to exhibit certain shows, consist-