*denties, quam tum in vi facienda cessit audaciae.* An inſtance in a more complex ſentence we have in Cicero : *Res familiaris primum bene parta sit, nulloque turpi quaestu: tum quam plurimis, modo dignis, ſe utilem praebeat; deinde augeatur ratione, diligentia, parsimonia ; nec libidini potius luxuriaeque, quam liberalitati et beneficentiis pareat·*

But though the proper uſe of the ſemicolon be to diſtinguiſh conjunct members, it is not neceſſary that all the members divided hereby be conjunct. For upon dividing a ſentence into great and equal parts, if one of them be conjunct, all thoſe other parts of the ſame de­gree are to be diſtmguiſhed by a ſemicolon.—Sometimes alſo it happens, that members that are oppoſite to each other, but relate to the ſame verb, are separated by a ſemicolon. Thus Cicero : *Ex hαc parte pudor, illinc petulantia ; hinc fides illinc fraudatio ; hinc pietas, illinc scelus*, &c. To this likewiſe may be referred ſuch ſentences, where the whole going before, the parts follow: as “ The parts of oratory are four ; invention, diſpoſition, elocution, and pronunciation.”

Semicubium, in medicine, an half-bath, wherein the patient is only placed up to the navel.

Semidiameter, half the diameter, or a right line drawn from the centre of a circle or ſphere to its cir­cumference ; being the ſame with what is otherwrſe called the *radius.*

Semiflosculus, in botany, a term uſed to expreſs the flowers of the ſyngeneſia claſs. Theſe ſemifloſculi are petals, hollow in their lower part, but in their up­per flat, and continued in the ſhape of a tongue.

Semitone, in mulic. See Interval.

SEMINAL, ſomething belonging to the ſemen or ſeed.

SEMINARY, in its primary ſenſe, the ground where any thing is ſown, to be afterwards tranſplanted.

Seminary, in a figurative ſenſe, is frequently ap­plied to placets of education, whence ſcholars are tranſ­planted into life.—In Catholic countries it is particu­larly uſed for a kind of college or ſchool, where youth are inſtructed in the ceremonies, &c. of the ſacred miniſtry. Of theſe there are great numbers; it being ordained by the council of Trent, that there be a ſeminary belonging to each cathedral, under the direc­tion of the biſhop.

SEMINATION, denotes the manner or act of ſhedding and diſperſing the ſeeds of plants. See Semen.

SEMIPELAGIANS, in eccleſiaſtical hiſtory, a name anciently, and even at this day, given to ſuch as retain ſome tincture of Pelagianiſm. See Pelagians.

Caſſian, who had been a deacon of Conſtantinople, and was afterwards a prieſt at Marſeilles, was the chief of theſe Semipelagians ; whoſe leading principles were,

1. That God did not diſpenſe his grace to one more than another in conſequence of predeſtination, i. e. an eternal and abſolute decree, but was willing to ſave all men, if they complied with the terms of his goſpel.

2. That Chriſt died for all men. 3. That the grace purchaſed by Chriſt, and neceſſary to ſalvation, was of­fered to all men. 4. That man, before he received grace, was capable of faith and holy deſires. 5. That man was born free, and was conſequently capable of re­fitting the influences of grace, or of complying with its fuggeſtion. The Semipelagians were very numerous ; and the doctrine of Caſſian, though variouſly explained, was received in the greateſt part of the monaſtic ſchools in Gaul, from whence it ſpread itſelf far and wide thro'

the European provinces. As to the Greeks and other eaſtern Chriſtians, they had embraced the Semipelagian doctrines before Caſſian, and ſtill adhere to them. In the 6th century, the controverſy between the Semipe­lagians and the diſciples of Auguſtin prevailed much, and continued to divide the weſtern churches.

SEMIRAMIS (fab. hiſt.), a celebrated queen of Aſſyria, daughter of the goddeſs Derceto, by a young Assyrian. She was expoſed in a deſert ; but her life was preſerved by doves for one whole year, till Simmas, one of the ſhepherds of Ninus, found her and brought her up as his own child. Semiramis, when grown up, married Menones, the governor of Nineveh, and accom­panied him to the siege of Bactria ; where, by her ad­vice and prudent directions, ſhe haſtened the king’s ope­rations, and took the city. Theſe eminent ſervices, to­gether with her uncommon beauty, endeared her to Ni­nus. The monarch aſked her of her huſband, and offered him his daughter Soſana in her ſtead; but Menones, who tenderly loved Semiramis, refused ; and when Ninus had added threats to entreaties, he hanged himſelf. No ſooner was Menones dead, than Semiramis, who was of an aſpiring ſoul, married Ninus, by whom ſhe had a son called *Pliny as.* Ninus was ſo fond of Semiramis, that at her requeſt he reſigned the crown, and commanded her to be proclaimed queen and ſole empreſs of Aſſyria. Of this, however, he had cauſe to repent : Semiramis put him to death, the better to eſtabliſh herſelf on the throne ; and when ſhe had no enemies to fear at home, ſhe began to repair the capital of her empire, and by her means Babylon became the most ſuperb and mag­nificent city in the world. She viſited every part of her dominions, and left every where immortal monuments of her greatneſs and benevolence. To render the road paſſable and communication eaſy, ſhe hollowed moun­tains and filled up valleys, and water was conveyed at a great expence by large and convenient aqueducts to barren deſerts and unfruitful plains. She was not leſs diſtinguiſhed as a warrior: Many of the neighbour­ing nations were conquered ; and when Semiramis was once told as ſhe was dreſſing her hair, that Babylon had revolted, ſhe left her toilette with precipitation, and though only half dreſſed, ſhe refuſed to have the rest of her head adorned before the ſedition was quelled and tranquillity re-eſtabliſhed. Semiramis has been accuſed of licentiouſneſs ; and ſome authors have obſerved that ſhe regularly called the ſtrongeſt and ſtouteſt men in her army to her arms, and afterwards put them to death, that they might not be living witneſſes of her incontinence. Her paſſion for her ſon was alſo unnatu­ral ; and it was this criminal propenſity which induced Ninyas to deſtroy his mother with his own hands. Some ſay that Semiramis was changed into a dove after death, and received immortal honours in Aſſyria. It is ſuppoſed that ſhe lived about 11 centuries before the Chriſtian era, and that ſhe died in the 62d year of her age and the 25th of her reign. Many fabulous reports have been propagated about Semiramis, and ſome have declared that for ſome time ſhe diſguiſed herſelf and pasſed for her ſon Ninyas. *Lempriere's Bibliotheca Claſfica.*

SEMPERVIVUM, house-leek, in botany: A genus of plants belonging to the order of dodecagynia, and to the claſs of dodecandria ; and in the natural method ranking under the 13th order, *Succulentae.* The calyx is divided into 12 parts ; the petals are 12, and the capſules