obeliſks for the uſe of the churches ; and from this circumſtance the great work itſelf was neglected and loſt.

About the year 300 two new editions of the LXX were publiſhed; the one by Heſychius an Egyptianbiſhop, and the other by Lucian a preſbyter of Antioch. But as theſe authors did not mark with any note of diſtinction the alterations which they had made, their edition does not poſſeſs the advantages of Origen’s.

The beſt edition of the LXX is that of Dr Grabe, which was publiſhed in the beginning of the preſent century. He had acceſs to two MSS, nearly of equal antiquity, the one found in the Vatican library at Rome, the other in the Royal library at St James’s, which was preſented to Charles I. by Cyril, patriarch of Alexandria, and hence is commonly called the *Alexan­drine MS.* Anxious to diſcover which of theſe was according to the edition of Origen, Dr Grabe collected the fragments of the Hexapla, and found they agreed with the Alexandrian MS. but not with the Vatican where it differed with the other. Hence he concluded that the Alexandrine MS. was taken from the edition of Origen. By comparing the quotations from ſcripture in the works of Athanaſius and St Cyril (who were pa­triarchs of Alexandria at the time St Jerome ſays Heſychius’s edition of the LXX was there uſed) with the Vatican MS. he found they agreed ſo well that he juſtly inferred that that MS. was taken from the edition of Heſychius.

This version was in uſe to the time of our bleſſed Saviour, and is that out of which moſt of the citations in the New Teſtament, from the Old, are taken. It was alſo the ordinary and canonical tranſlation made uſe of by the Chriſtian church in the earlieſt ages ; and it ſtill ſubſiſts in the churches both of the eaſt and west.

Thoſe who deſire a more particular account of the Septuagint tranſlations may conſult Hody *de Bibliorum Textibus,* Prideaux’s Connections, Owen’s Inquiry into the Septuagint Verſion, Blair’s Lectures on the Canon, and Michaelis’s lntroduction to the New Teſtament, laſt edition.

*Septuagint Chronology,* the chronology which is formed from the dates and periods of time mentioned in the Septuagint tranſlation of the Old Teſtament. It reckons 1500 years more from the creation to Abraham than the Hebrew bible. Dr Kennicot, in the diſſertation prefixed to his Hebrew bible, has ſhown it to be very probable that the chronology of the Hebrew ſcriptures, ſince the period juſt mentioned, was corrupted by the Jews, between the years 175 and 200, and that the chronology of the Septuagint is more agreeable to truth. It is a fact, that during the ſecond and third centuries the Hebrew ſcriptures were almoſt entirely in the hands of the Jews, while the Septuagint was con­fined to the Chriſtians. The Jews had therefore a very favourable opportunity for this corruption. The following is the reaſon which is given by oriental writers : It being a very ancient tradition, that the Meſſiah was to come in the ſixth chiliad, becauſe he was to come in the laſt days (founded on a myſtical application of the six days creation), the contrivance was *to shorten the age of the world from about 5500 to* 3760 ; *and thence to prove that Jeſus could not be the Meſſiah.* Dr Kennicot adds, that ſome Hebrew copies having the larger chro­

nology were extant till the time of Euſebius, and ſome till the year 700.

SEPTUM, in anatomy, an incloſure or partition ; a term applied to ſeveral parts of the body, which ſerve to ſeparate one part from another ; as, *ſeptum narium,* or partition between the noſtrils, &c,

SEPULCHRAL, ſomething belonging to ſepulchres or tombs : thus a ſepulchral column is a column erected over a tomb, with an inſcription on its ſhaft ; and ſepulchral lamps, thoſe ſaid to have been found burning in the tombs of ſeveral martyrs and others. See Lamp.

SEPULCHRE, a tomb or place deſtined for the interment of the dead. This term is chiefly uſed in ſpeaking of the burying-plates of the ancients, thoſe of the moderns being uſually called *tombs.*

Sepulchres were held ſacred and inviolable ; and the care taken of them has always been held a religious duty, grounded on the fear of God, and the belief of the soul’s immortality. Thoſe who have ſearched or violated them have been thought odious by all na­tions, and were always ſeverely puniſhed.

The Egyptians called ſepulchres *eternal houſes,* in contradiſtinction to their ordinary houſes or palaces, which they called *inns,* on account of their ſhort ſtay in the one in compariſon of their long abode in the other. See Tomb.

*Regular Canons of St Sepulchre,* a religious order, formerly inſtituted at Jeruſalem, in honour of the holy ſepulchre, or the tomb of Jesus Chriſt.

Many of theſe canons were brought from the Holy Land into Europe, particularly into France, by Louis the Younger ; into Poland, by Jaxa, a Poliſh gentle­man ; and into Flanders, by the counts thereof ; many alſo came into England. This order was, however, ſuppressed by pope Innocent VIII. who gave its reve­nues and effects to that of our Lady of Bethlehem : which alto becoming extinct, they were beſtowed on the knights of St John of Jeruſalem. But the ſuppreſſion did not take effect in Poland, where they ſtill ſubſiſt, as alſo in ſeveral provinces of Germany. Theſe canons follow the rule of St Auguſtine.

*Knights of the Holy Sepulchre,* a military order, eſtabliſhed in Paleſtinc about the year 1114.

The knights of this order in Flanders choſe Phi­lip II. king of Spain, for their maſter, in 1558 and afterwards his ſon ; but the grand-maſter of the order of Malta prevailed on the laſt to reſign ; and when afterwards the duke of Nevers aſſumed the same qua­lity in France, the same grand-maſter, by ħis intereſt and credit, procured a like renunciation of him, and a confirmation of the union of this order to that oſ Malta.

SEQUANI, a people anciently forming a part of Gallia Celtica, but annexed to Belgica by Auguſtus, ſeparated from the Helvetii by mount Jura, with the Rhine on the eaſt (Strabo), bordering on the Ædui, and Seguſtiano to the ſouth, and Lingones to the west (Tacitus). Now Franche Comte.

SEQUESTRATION, in common law, is ſetting aſide the thing in controverſy from the poſſeſſion of both the parties that contend for it. In which ſenſe it is either voluntary, as when done by the consent of the parties ; or necessary, as where it is done by the