roots in different years producing different flowers. — The plant can bear the open air in this country, but ſhould be placed in a looſe Foil and ſheltered ſituation, not too much expoſed to the ſun. It is propagated by the roots; which may be taken up and parted, in Sep­tember, every other year. The Indians paint themſelves yellow with the juice of theſe plants.

SANGUISORBA, **GREATER WILD BURNET, in** botany: A genus of the monogynia order, belonging to the tetrandria claſs of plants; and in the natural me­thod ranking under the 54th order, *Miſcellaneae.* The calyx is diphyllous; the germen ſituated betwixt the ca­lyx and corolla. The moſt remarkable ſpecies is the of­ficinalis, with oval ſpikes. This grows naturally in moiſt meadows in many parts of Britain. The ſtalks riſe from two to three feet high, branching towards the top; and are terminated by thick oval ſpikes of flowers of a greyiſh brown colour, which are divided into four ſegments almoſt to the bottom. Theſe are ſucceeded by four oblong cornered ſeeds. The leaves of this fort are compoſed of five or fix pair of lobes placed along a midrib, terminated by an odd one. Theſe are heart- ſhaped, deeply ſawed on their edges, and a little downy on their under ſides. The cultivation of this plant has been greatly recommended as food to cattle. See Agri­culture, n⁰ 48, &c.

SANHEDRIM, or Sanhedrin, from the Greek word Συνεδριον, which ſigniſies a council or aſſembly of perſons fitting together, was the name whereby the Jews called the great council of the nation, aſſembled in an apartment of the temple of Jeruſalem to determine the moſt important affairs both of their church and ſtate. This council conſiſted of ſeventy ſenators. The room they met in was a rotunda, half of which was built without the temple, and half within; that is, one ſemicircle was within the compaſs of the temple; the other ſemicircle, they tell us, was built without, for the ſenators to fit in; it being unlawful for any one to ſit down in the temple. The Naſi, or prince of the ſanhedrim, ſat upon a throne at the end of the hall, having his deputy at his right hand, and his ſub-deputy on his left. The other ſenators were ranged in order on each fide.

The rabbins pretend, that the ſanhedrim has always ſubſiſted in their nation from the time of Moſes down to the deſtruction of the temple by the Romans. They date the eſtabliſhment of it from what happened in the wilderneſſs, ſome time after the people departed from Sinai (Numb. xi. 16. ), in the year of the world 2514. Moſes, being diſcouraged by the continual murmurings of the Iſraelites, addreſſed himſelf to God, and deſired to be relieved, at leaſt, from ſome part of the burden of the government. Then the Lord ſaid to him, “Ga­ther unto me 70 men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and offi­cers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee: And I will come down and talk with thee there; and I will take of the ſpirit which is upon thee, and will put it upon them; and they ſhall bear the burden of the people with thee, that thou bear it not thyſelf alone. ” The Lord, therefore, poured out his ſpirit upon theſe men, who began at that time to prophecy, and have not ceaſed from that time. The ſanhedrim was compoſed of 70 counſellors, or rather 72, fix out

of each tribe; and Moſes, as preſident, made up the number 73. To prove the uninterrupted ſucceſſion of the judges of the ſanhedrim, there is nothing unat­tempted by the partiſans of this opinion. They find a proof where others cannot ſo much as perceive any ap­pearance or ſhadow of it. Grotius may be conſulted in many places of his Commentaries, and in his firſt book *De jure belli & pacis,* c. 3. art. 20. and *Selden de Synedriis veterum Hebraeorum.* Alſo, Calmet’s Diſſertation concerning the polity of the ancient Hebrews, printed before his Comment upon the Book of Num­bers.

As to the perſonal qualifications of the judges of this bench, their birth was to be untainted. They were often taken from the race of the prieſts or Levites, or out of the number of the inferior judges, or from the leſſer ſanhedrim, which conſiſted only of 23 judges. — They were to be ſkilful in the law, as well traditional as written. They were obliged to ſtudy magic, divination, fortune-telling, phyſic, aſtrology, arithmetic, and lan­guages. The Jews ſay, they were to know to the num­ber of 70 tongues; that is, they were to know all the tongues, for the Hebrews acknowledged but 70 in all, and perhaps this is too great a number. Eunuchs were excluded from the ſanhedrim, becauſe of their cruelty, uſurers, decrepid perſons, players at games of chance, ſuch as had any bodily deformities, thoſe that had brought up pigeons to decoy others to their pigeon- houſes, and thoſe that made a gain of their fruits in the ſabbatical year. Some alſo exclude the high-prieſt and the king, becauſe of their too great power; but others will have it, that the kings always preſided in the ſanhedrim, while there were any kings in Iſrael. — Laſtly, it was required, that the members of the ſan­hedrim ſhould be of a mature age, a handſome perſon, and of conſiderable fortune. We ſpeak now according to the notions of the rabbins, without pretending to warrant their opinions.

The authority of the great ſanhedrim was vaſtly extenſive. This council decided ſuch cauſes as were brought before it by way of appeal from the inferior courts. The king, the high-prieſt, the prophets, were under its juriſdiction. If the king offended againſt the law, for example, if he married above 18 wives, if he kept too many horſes, if he hoarded up too much gold and ſilver, the ſanhedrim had him ſtripped and whipped in their preſence. But whipping, they ſay, among the Hebrews was not at all ignominious; and the king bore this correction by way of penance, and himſelf made choice of the perſon that was to exerciſe this difcipline over him. Alſo, the general affairs of the na­tion were brought before the ſanhedrim. The right of judging in capital caſes belonged to this court, and this ſentence could not be pronounced in any other place, but in the hall called *Laſchat-haggazith,* or the *hall paved with ſstones,* ſuppoſed by ſome to be the ΛιϴοςωדϬ, or *pavement,* mentioned in John xix. 13. From whence it came to paſs, that the Jews were forced to quit this hall when the power of life and death was taken out of their hands, 40 years before the deſtruction of their temple, and three years before the death of Jeſus Chriſt. In the time of Moſes this council was held at the door of the tabernacle of the teſtimony. As ſoon as the people were in poſſeſſion of the land of promiſe, the ſanhedrim followed the tabernacle. It was kept ſucceſ-