ſively at Gilgal, at Shiloh, at Kirjath-jearim, at Nob, at Gibeon in the houſe of Obed-edom; and laſtly, it was fettled at Jeruſalem, till the Babyloniſh captivity. During the captivity it was kept up at Babylon. After the return from Babylon, it continued at Jeruſalem to the time of the Sicarii, or Aſſaſſins. Then finding that theſe profligate wretches, whoſe number increaſed every day, ſometimes eſcaped puniſhment by the favour of the preſident or judges, it was removed to Hanoth, which were certain abodes ſituated, as the rabbins tell us, upon the mountain of the temple. From thence they came down into the city of Jeruſalem, withdraw­ing themſelves by degrees from the temple. Afterwards they removed to J amnia, thence to Jericho, to Uzzah, to Sepharvaim, to Bethſanim, to Sephoris, laſt of all to Tiberias, where they continued to the time of their utter extinction. And this **is** the account the Jews themſelves give us of the ſanhedrim.

But the learned do not agree with them in all this. Father Petau fixes the beginning of the ſanhedrim not till Gabinius was governor of Judea, who, according to Joſephus, erected tribunals in the five principal ci­ties of Judea; at Jeruſalem, at Gadara, at Amathus, at Jericho, and at Sephora or Sephoris, a city of Ga­lilee. Grotius places the origin of the ſanhedrim under Moſes, as the rabbins do; but he makes it determine at the beginning of Herod’s reign. Mr Baſnage at firſt thought that the ſanhedrim began under Gabinius; but afterwards he places it under Judas Maccabaeus, or under his brother Jonathan. We ſee indeed, under Jo­nathan Maccabaeus, (1 Macc. xii. 6. ), in the year 3860, that the ſenate with the high-prieſt ſent an embaſſy to the Romans. The rabbins ſay, that Alexander Janneus, king of the Jews, of the race of the Aſmonaeans, appeared before the ſanhedrim, and claimed a right oſ ſitting there, whether the ſenators would or not. Joſephus informs us, that when Herod was but yet governor of Galilee, he was ſummoned before the ſenate, where he appeared. It muſt be therefore ac­knowledged, that the ſanhedrim was in being before the reign of Herod. It was in being afterwards, as we find from the Goſpel and from the Acts. Jeſus Chriſt in St Matthew (v. 22. ) diſtinguiſhes two tribunals. — “Whoſoever is angry with his brother without a cauſe ſhall be in danger of the judgment. ” This, they ſay, is the tribunal of the 23 judges. “And whoſoever ſhall ſay to his brother Raca, ſhall be in danger of the council; ” that is, of the great ſanhedrim, which had the right of life and death, at leaſt generally, and be­fore this right was taken away by the Romans. Some think that the juriſdiction of the council of 23 ex­tended to life and death alſo; but it is certain that the ſanhedrim was ſuperior to this council. See alſo Mark xiii. 9. xiv. 55. XV. 1.; Luke xxii. 52, 66.; John xi. 47.; Act3 iv. 15. V. 21. where mention is made of the ſynedrion, or ſanhedrim.

From all this it may be concluded, that the origin of the ſanhedrim is involved in uncertainty; for the coun­cil of the 70 elders eſtabliſhed by Moſes was not what the Hebrews underſtand by the name of ſanhedrim. Beſides, we cannot perceive that this eſtabliſhment ſubſiſted either under Joſhua, the judges, or the kings. We find nothing of it after the captivity, till the time of Jonathan Maccabæus. The tribunals erected by Gabinius were very different from the ſanhedrim, which was the

ſupreme court of judicature, and fixed at Jeruſalem; where­as Gabinius eſtabliſhed five at five different cities. Laſtly, it is certain that this ſenate was in being in the time of Jeſus Chriſt; but the Jews themſelves inform us that they had no longer then the power of life and death (John xviii. 31. )

SANJACKS, a people inhabiting the Curdiſtan, or Perſian mountains, ſubſiſting chiefly by plunder, and the ſcanty pittance afforded by their own mountainous country. @@“They were much reduced (fays Mr Ives) by the late baſhaw Achmet of Bagdad, who purſued them in perſon to their ſubterranean retreats, and deſtroyed many by the ſword, and carried off great numbers of priſoners, who were ſold for flaves. ” Notwithſtanding this check, in the year 1758, they were again become ſo daring that they would attack caravans of 700 men, and ſometimes carry all off. They are ſaid to be worſhippers of the evil principle.

SAN Juan de Puerto Rico, uſually called *Porto Rico,* one of the Weft India iſlands belonging to Spain, is ſituated in about 18. N. Lat. and between 65. 36. and 67. 45. W. Long, and is about 40 leagues long and 20 broad. The iſland is beautifully diverſifieded with woods, valleys, and plains, and is extremely fertile. It is well watered with ſprings and rivers, abounds with meadows, is divided by a ridge of mountains running from eaſt to weſt, and has a harbour ſo ſpacious that the largeſt ſhips may lie in it with ſafety. Before the arrival of the Spaniards it was inhabited by 4 or 500, 000 people, who, in a few years, were extirpated by its mercileſs conquerors. Raynal ſays, that its whole inhabitants amounts at preſent only to 1500 Spaniards, Meſtoes, and Mulattoes, and about 3000 negroes. Thus one of the fineſt iſlands in the Weſt Indies has been de­populated by the cruelty, and left uncultivated by the indolence, of its poſſeſſors. But it is the appointment of Providence, who ſeldom permits flagrant crimes to paſs unpuniſhed, that poverty and wretchedneſs ſhould be uniform conſequences of oppreſſion.

SANICLLA, SanICLE, or *Self-heal,* in botany: A genus of the digynia order, belonging to the pentandria claſs of plants; and in the natural method rank­ing under the 45th order, *Umbellate.* The umbel's are cloſe together, almoſt in a round head; the fruit is ſcabrous; the flowers of the diſk abortive. There are three ſpecies, viz. the canadenſis, marilandica, and europæa, found in many parts both of Scotland and England. This plant was long celebrated for its healing virtues; but it is now totally diſregarded.

SANIDIUM, in natural hiſtory, the name of a ge­nus of foſſils of the claſs of the ſelenitae, but neither of the rhomboidal nor columnar kinds, nor any other way diſtinguiſhable by its external figure; being made up of ſeveral plain flat plates.

SANIES, in medicine, a ſerous putrid matter, iſſuing from wounds. It differs from pus, which is thicker and whiter.

SANNAZARIUS (James), in Latin *Actius Cincenis Sannazarius,* a celebrated Latin and Italian poet, born at Naples in 1458. He by his wit ingratiated himſelf into the favour of king Frederic; and, when that prince was dethroned, attended him into France, where he ſtaid with him till his death, which happened in 154. Sannazarius then returned into Italy, where he applied himſelf to polite literature, and particularly

@@@ [mu] *Ives's Voyage to India, &c.*