Malwah, situated on a plain surrounded by a range of low hills. Long. 78. 50. E. Lat. 23. 50. N.

SANGARA, a town of Hindustan, in the province of Nandere, belonging to the nizam. It is situated at the junction of the Manzora with the river Godavery, forty- three miles from the town of Nandere. Long. 78. 12. E. Lat. 18.49. N.

SANGBARAH, a town of Hindustan, tributary to the Mahrattas, in the province of Gujerat, 112 miles north-west from Ahmedabad. Long. 74.13. E. Lat. 23. 37. N.

SANGIR, an island in the Eastern Seas, thirty miles in length by ten in average breadth. It is high land, well wooded, and the coast has better harbours, and is less dan­gerous from hidden rocks and shoals, than most of the east­ern islands. The country is populous, and affords refresh­ments of various kinds to ships, such as bullocks, hogs, goats, and poultry. Cocoa-nut oil is exported, and spices are also procured. About the middle of the west coast of the island is the town, bay, and harbour of Taroona. This island was formerly under the dominion of the Dutch, who had a small garrison here. It is situated between the 3d and 4th de­grees of north latitude, and the l25th and l26th degrees of east longitude. The population is estimated at 12,000.

SANGUR, a town and fortress of Hindustan, in the province of Allahabad, and district of Bundelcund. It is tributary to the Mahrattas. It is a hundred miles south-west from Chatterpoor. Long. 78. 50. E. Lat. 23. 50. N.

SANHEDRIM, or SaNHEDRIN, from the Greek word Σ*υvεδϑιov*, which signifies a council or assembly of persons sitting together, was the name by which the Jews called the great council of the nation, assembled in an apartment of the temple of Jerusalem to determine the most import­ant affairs 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 was built without, for the senators to sit 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 at his left. The other senators were ranged in order on each sidc.

The rabbin 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 wilderness, some time after the people departed from Sinai, 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 seventy 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 w ill 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 prophesy, and have not ceased ever since. The sanhedrim was composed of seventy counsellors, or rather seventy- two, being six out of each tribe ; and Moses, as president, made up the number to seventy-three. 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 et pacis* (c. iii. art. 20), and Selden *De Synedriis veterum Hebrttorum ;* also Calmet’s Dissertation concern­

ing the Polity of the ancient Hebrews, printed before his Commentary 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 twenty-three 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 seventy tongues ; that is, they were to know all the tongues, for the Hebrews acknowledged but seventy 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 power ; but others will have it that the kings always presided in the sanhedrim whilst there were any kings in Israel. Lastly, it was re­quired that the members of the sanhedrim should be of a ma­ture age, of a handsome person, and of considerable fortune. We speak now according to the notions of the rabbin, with­out pretending to warrant their opinions.

The authority of the great sanhedrim was very extensive. This council decidcd such causes as were brought before it by way of appeal from the inferior courts. The king, the high priest, and the prophets, were under its jurisdiction. If the king offended against the law, for example, if he married above eighteen 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 discipline over him. The general affairs of the nation were also brought before the sanhedrim. The right of judging in capital cases belonged to this court, and the sen­tence could not be pronounced in any other place, but in the hall called *Lasehat-haggazith,* or the *hall paved with stones,* supposed by some to be the *Λι0oστϑωτoς,* or pavement, mentioned in John xix. 13. Hence 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, forty 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 sandhedrim followed the tabernacle. It was kept successively at Gilgal, at Shiloh, at Kirjath-jearim, at Nob, at Gibeon in the house of Obed-edom ; and, lastly, it was settled at Jerusalem until the Babylonish captivity. During the captivity it was kept up at Babylon. After the return from Babylon, it continued at Jerusalem until the time of the Sicarii or Assassins. Then finding that these profligate wretches, whose number increased every day, sometimes es­caped punishmcnt by favour of the president or judges, it was removed to Hanoth, which were certain abodes situ­ated, as the rabbin 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 Jamia, thence to Jericho, to Uz- zah, to Sepharvaim, to Bethsanim, to Sephoris, last of all to Tiberias, where they continued till 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 Judæa, who, according to Josephus, erect-