About the year 300, two new editions of the Septuagint were published ; the one by Hesychius, an Egyptian bishop, 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 Septuagint is that of Dr Grabe, which was published in the beginning of the last cen­tury. He had access to two manuscripts 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 Alexandrian Manuscript. Anxious to discover which of these was according to the edition of Origen, Dr Grabe collected the fragments of the Hexapla, and found that they agreed with the Alexandrian Manuscript, but not with the Vatican where it differed with the other. Hence he concluded that the Alexandrian Manuscript 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 Septua­gint was used there, with the Vatican manuscript, he found they agreed so well that he justly inferred that the manu­script 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 the west.

(Those who desire a more particular account of the Sep­tuagint translation may consult Hody *De Bibliorum Texti­bus,* Prideaux’s Connections, Owen’s Inquiry into the Sep­tuagint Version, Blair’s Lectures on the Canon, and Michae- lis’s Introduction to the New Testament, last edition.)

Septuλgint *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 does 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 the 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, 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 chronology were extant till the time of Eusebius, and some till the year 700.

SEPULCHRE, a tomb or place destined for the inter­ment of the dead. This term is chiefly used in speaking of the burying-places 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 the short stay in the one in comparison with their long abode in the other.

*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 ; into Flanders, by the counts of that country ; and 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 Bethlem ; and this also 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 Augustin.

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

The knights of this order in Flanders, in 1558, chose Philip II. king of Spain for their master, and afterwards his son ; but the grand-master of the order of Malta prevailed on him to resign ; and when afterwards the Duke de Nevers assumed the same quality in France, the same grand-master, by his interest and credit, procured a like renunciation by him, and a confirmation of the union of this order to that of 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, bordering on the Ædui and Segustiani to the south, and Lingones to the west ; now Franche Comté.

SEQUESTRATION, in *common Law,* is setting aside the thing in controversy from the possession of both the parties that contend for it. In this sense it is either volun­tary, as when done by the consent of the parties ; or ne­cessary, as where it is done by the judge, of his own autho­rity, whether the parties are inclined or the reverse.

Sequestration is also used for the act of gathering the fruits of a benefice void, to the use of the next incumbent.

Sometimes a benefice is kept under sequestration for many years, when it is of so small value that no clergyman fit to serve the cure will be at the charge of taking it by institution ; in which case the sequestration is committed either to the curate alone, or to the curate and church­wardens jointly. Sometimes the profits of a living in con­troversy, either by the consent of the parties, or by the judge’s authority, are sequestered, and placed for safety in a third hand, till the suit is determined, a minister being appointed by the judge to serve the cure, and allowed a certain salary out of the profits. Sometimes the profits of a living are sequestered for neglect of duty, for dilapida­tions, or for satisfying the debts of the incumbent.

SEQUIN, a gold coin, struck at Venice, and in several parts of the grand signior's dominions. In Turkey it is called *dahob,* or piece of gold, and, according to Volney, is in value about 6s. 3d. sterling. It varies, however, consi­derably in its value in different countries. At Venice it is equal to about 9s. 2d. sterling.

SERA, a town of the south of India, in the province of Mysore, and capital of a district of the same name. The climate is subject to drought, and there seldom falls as much rain as is required to raise a full crop. Rice is the most beneficial product, and in favourable years the greater part of the watered land is sown with it ; but in dry seasons coarser grains are sown. The trade carried on is to the nizam’s country, the Mahrattas, and Bednore, Seringapatam, and Bangalore, and the article of exportation is the dried kernel of the cocoa-nut. This place, which was first conquered by the Bejapoor Mohammedan government in 1644, was afterwards the seat of an independent principali­ty, which was at its greatest prosperity under Delawar Khan,