Several works have been compoſed for the expreſs pur­poſe of explaining ſynonymous words. In 1777 a work was publiſhed on the Latin ſynonyma at Paris by Μ. Gardin Dumeſnil. The abbé Girard publiſhed one on the ſynonymous terms of the French language many years ago. Ano­ther was publiſhed on the ſame ſubject in the year 1785 by the abbé Roubaud. An account of the Engliſh ſynonyma was publiſhed by an anonymous author in 1766 ; which is a cloſe imitation, and in ſome parts a literal tranſlation, of the abbé Girard's *Synonymes François.* We recollect, too, of seeing ſome eſſays of Mrs Piozzi on the ſame ſubject.

SYNOVIA , in medicine, a term uſed by Paracelſus and his ſchool for the nutritious juice proper and peculiar to each part. Thus they talk of the ſynovia of the joints, of the brain, &c.

SYNTAX, in grammar, the proner conſtruction or due diſpoſition of the words of a language into ſentences and phraſes. See Grammar and Language.

SYNTHESIS, in logic, denotes a branch of method, op­poſite to analyſis.

In the ſyntheſis or ſynthetic method, we purſue the truth by reaſons drawn from principles before eſtabliſhed or affir­med, and propositions formerly proved ; thus proceeding by a regular chain, till we come to the concluſion. Such is the method in Euclid’s Elements, and moſt demonſtrations of the ancient mathematicians, which proceed from defini­tions and axioms, to prove propoſitions, &c. and from thoſe propoſitions proved to prove others. This method we alſo call *composition,* in oppoſition to ana*lysis* or *reſolution.* See Analysis.

SYPHILIS. See Medicine, n⁰ 350.

SYPHON. See Hydrostatics, n⁰ 25, 26. Some uncommon phenomena in nature may be accounted for upon the principles of the ſyphon ; as for inſtance, that of reci­procating ſprings. See Pneumatics, n⁰ ,73.

SYRACUSE, once a celebrated city of Sicily, and the capital of the island. It was built, according to Thucydides and Strabo, by Archias, one of the Heraclidæ, who came from Corinth into Sicily in the ſecond year of the 11th Olympiad, deriving its name from a neighbouring marſh na­med *Syraco.* What form of government firſt prevailed in the city is not known. Many have suppoſed it originally to have been governed by kings : but if this was the case, the monarchical government muſt have continued only for a very ſhort time ; ſince Aristotle, Diodorus Siculus, and Juſtin, mention it as being very early ſubject to a democra­cy. The hiſtory, however, is obſcure and unimportant till the time of Gelon, when it firſt began to make a conſpicuous figure.

Gelon was born in the city of Gela in Sicily, of the fa­mily of Telines, who had been created prieſt of the infernal gods. He ſignalized himſelf in a war carried on by Hip­pocrates tyrant of Gela againſt the Syracuſians, whom he defeated in a pitched battle, and had well nigh taken their city afterwards. Having thus become very powerful among his countrymen, he ſoon found means to ſeize on the ſovereignty for himſelf. In a ſhort time, having put himſelf at the head of ſome Syracuſian exiles, he marched towards that place, where he was received with loud acclammations by the section to which they belonged ; and by their means ob­tained poſſeſſion of the city.

Gelon, in order to people the capital of his new dominions, firſt demoliſhed the neighbouring city of Camarina, and tranſplanted the inhabitants to Syracuſe. Soon after, enter­ing into a war with the Megareans, he defeated them, took and raſed their cities, and in like manner tranſplanted the people. Syracuſe thus became very powerful, and full of inhabitants ; and the friendſhip of Gelon was courted both by Athens and Lacedraemon at the time of the Perſian in vaſion. His aſſistance, however, was afterwards rejec­ted, as he insisted upon being made commander in chief either of the fleet or the army. In the mean time the Carthaginians had entered into a treaty with the Persians ; by which it was agreed, that the former ſhould attack thoſe of the Greek name in Sicily and Italy, in order to divert them from aſſiſting one another. Sicily was accordingly invaded by the Carthaginians with a vaſt army; but they were utterly overthrown by Gelon, as is related under the article Carthage, n⁰ 7 — 9. After this victory, the people out of gratitude obliged him to take upon himſelf the title of king ; which till that time he had refuſed. A decree alſo passed without oppoſition, by which the crown was settled on his two brothers Hiero and Thraſybulus after his death.

The new king, inſtead of keeping his ſubjects in greater awe, ſtudied the more to make them happy as he found his power increaſed ; and, according to Diodorus Siculus, was the firſt man who became more virtuous by being raiſed to a throne. He was particularly famous for his honeſty, truth, and ſincerity ; is ſaid never to have wronged the meaneſt of his ſubjects, nor ever to thave promiſed a thing which he did not perform.

Gelon died in the year 471 B. C. after having reigned three or four years; and was ſucceeded by his brother Hiero, whoſe character is differently drawn by different historians. He was twice en and in a war with the Agrigentines, and drove from their habitations the people of Catana and Naxus, settling in their room a colony of Syracuſians and Peloponneſians. He is highly celebrated in the odes of Pindar ; and it is certain that His court was the reſort of men of wit and learning, to whom he behaved in the moſt courteous manner and with the greateſt liberality.

In 459 B C. Hiero was ſucceeded by Thraſybulus ; who proving a tyrant, was in ten months driven out, and a po­pular government reſtored ; which continued for the space of 55 years. Several persons continued for ſome time to aſpire at the ſovereign power ; and to rid themſelves of theſe aſpiring geniuſes, the inhabitants made a law not unlike that of the oſtraciſm at Athens. By this law they were to write on a leaf the names of thoſe whom they supposed to be powerful enough to aſpire at the crown ; and when the leaves were counted, he who had the moſt suffra­ges againſt him was, without further inquiry, banished for five years. This method of weakening the intereſts of the overgrown citizens was called *petalism,* from the Greek word πεταλον, signifying a leaf ; but being found to be pro­ductive of great inconveniences, by driving out of the coun­try all thoſe who were moſt capable of governing the com­monwealth, the law was repealed ſoon after it had been enacted.

About this time the Syracuſians entered into a war with the Siculi, which terminated in the total ſubjection of the latter ; after which Syracuſe became ſo powerful, that it in a manner gave law to the whole iſland. The Greek cities indeed enjoyed a perfect liberty ; but they all acknowledged Syracuſe as their metropolis : by degrees, however, the latter began to assume ſuch an authority over them as was to­tally inconſiſtent with liberty ; and this occasioned many wars, which involved them in much diſtreſs and danger. They began with the Leontines, whoſe territory they laid waste, and reduced their city to great ſtraits. Leontini was an Athenian colony ; and this furniſhed the Athenians, who had already meditated the conqueſt of Sicily, with a pre­tence to attack the Syracuſians with their whole force. Un­der colour of aſſiſting their countrymen, therefore, they ſent a fleet of 250 ſail to Sicily : but the Leontines, ſensible