|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| ■ | Mellowness of tone. | Sprightly  notes. | Plaintive notes. | Compass. | Execution. |
| Nightingale | 19 | 14 | 19 | 19 | 19 |
| Sky-lark | 4 | 19 | 4 | 18 | 18 |
| Wood-lark | 18 | 4 | 17 | 12 | 8 |
| Tit-lark | 12 | I 2 | 12 | 12 | 12 |
| Linnet | *12* | 16 | 12 | 16 | 18 |
| Goldfinch | *4* | 19 | 4 | 12 | 12 |
| Chaffinch | 4 | 12 | 4 | 8 | 8 |
| Greenfinch | 4 | 4 | 4 | 4 | 6 |
| Hedge-ſparrow | 6 | 0 | *6* | 4 | 4' |
| Aberdavine or fiſkin | 2 | 4 | 0 | 4 | 4 |
| Red-poll | 0 | 4 | 0 | 4 | 4 |
| Thruſh | 4 | 4 | 4 | 4 | 4 |
| Blackbird | 4 | 4 | 0 | 2 | *2* |
| Robin | 6 | 16 | 12 | 12 | 12 |
| Wren | 0 | 12 | 0 | 4 | 4 |
| Reed ſparrow | 0 | 4 | 0 | 2 | *2* |
| Black-cap, or Norfolk |  |  |  |  |  |
| mock nightingale | 14 | 12 | 12 | 14 | 14 |

SONNA, a book of Mahometan traditions, which all the orthodox muſſulmen are required to believe.

SONNERATIA, in botany ; a genus of plants belonging to the claſs of *icoſandria,* and to the order of mon*οgynia.* The calyx is cut into six ſegments ; the pe­tals are six; the capſule is multilocular and ſucculent ; and the cells contain many ſeeds. The only ſpecies is the *acida.*

SONNET, in poetry, a compoſition contained in 14 verſes, viz. two ſtanzas or meaſures of four verſes each, and two of three, the eight firſt verſes being all in three rhimes.

SONNITES, among the Mahometans, an appella­tion given to the orthodox muſſulmen or true believers ; in oppoſition to the ſeveral heretical sects, particularly the Shiites or followers of Ali.

SOOJU, or Sov. See Dolichos.

SOONTABURDAR, in the Eaſt Indies ; an at­tendant, who carries a ſilver bludgeon in his hand about two or three feet long, and runs before the pa­lanquin. He is inferior to the Chubdar ; the propriety of an Indian newaury requiring two Soontaburdars ſor every Chubdar in the train. The Chubdar proclaims the approach of viſitors, &c. He generally carries a large ſilver ſtaff about five feet long in his hands : and among the Nabobs he proclaims their praiſes aloud as he runs before their palanquins.

SOOT, a volatile matter ariſing from wood and other fuel along with the ſmoke ; or rather, it is the ſmoke itſelf condenſed and gathered to the ſides of the chim­ney. Tho’ once volatile, however, soot cannot be again reſolved into vapour ; but, if diſtilled by a ſtrong fire, yields a volatile alkali and empyreumatic oil, a conſider­able quantity of fixed matter remaining at the bottom of the diſtilling veſſel. If burnt in an open fire, it flames with a thick ſmoke, whence other foot is pro­duced. It is uſed as a material for making ſal am­moniac, and as a manure. See Chemistry, n⁰ 796.; and Agriculture, n⁰ 20.

*Sοοt-Black.* See *Colour-Making.*

SOPHI, or SOFI, a title given to the emperor of

Persia ; importing as much as wiſe, ſage, or philoſo­pher.

The title is by ſome ſaid to have taken its riſe from a young ſhepherd named *Sοphi,* who attained to the crown of Persia in 1370 ; others derive it from the *ſophoi* or ſages anciently called *magi.* Voſſius gives a dif­ferent account of the word : sophi in Arabic, he ob­ſerves, ſignifies *wool* ; and he adds, that it was applied by the Turks out of deriſion to the kings of Perſia ever ſince Iſhmael’s time; becauſe, according to their ſcheme of religion, he is to wear no other covering on his head but an ordinary red woollen fluff; whence the Persians are alſo called *hetzelbaſchs,* q. d. *red-heads.* But Bochart assures us, that sophi in the original Perſian language, ſignifies one that is pure in his religion, and who prefers the ſervice of God in all things : and de­rives it from an order of religious called by the ſame name. The ſophis value themſelves on their illuſtrious extraction. They are deſcended in a right line from Houſſein, ſecond son of Ali, Mahomet’s couſin, and Fa­tima, Mahomet’s daughter.

Sophis, or *Sofees.* a kind of order of religious among the Mahometans in Perſia, anſwering to what are otherwiſe called *dervises,* and among the Arabs and Indians *faquirs.* Some will have them called ſophis from a kind of coarſe camblet which they wear called *ſouf,* from the city Souf in Syria, where it is principally manufactured. The more eminent of thoſe ſophis are complimented with the title s*chiek,* that is, *reverend,* much as in Romiſh countries the religious are called *reverend fathers.* Schiek sophi, who laid the foundation of the grandeur of the royal houſe of Perſia, was the founder, or rather the reſtorer of this order: Iſhmael, who conquer­ed Perſia, was himſelf a sophi, and greatly valued him­ſelf on his being ſo. He choſe all the guards of his person from among the religious of this order; and would have all the great lords of his court ſophis. The king of Perſia is ſtill grandmaſter of the order; and the lords continue to enter into it, though it be now fallen under ſome contempt.

SOPHISM, in logic, a ſpecious argument having the appearance of truth, but leading to falſehood. Sophiſms are reduced by Ariſtotle into eight claſſes, an arrangement so juſt and comprehenſive, that it is equally proper in preſent as in former times. 1. *ignoratio elenchi,* in which the ſophiſt ſeems to determine the queſtion, while he only does it in appearance. Thus the queſtion, “ Whether excels of wine be hurtful?” ſeems to be de­termined by proving, that wine revives the ſpirits and gives a man courage: but the principal point is here kept out of sight ; for ſtill it may be hurtful to health, to for­tune, and reputation. 2. *Petitio principii,* a begging of the queſtion, or taking for granted that which remains to be proved, as if any one ſhould undertake to prove that the soul is extended through all the parts of the body, becauſe it reſides in every member. This is af­firming the ſame thing in different words. 3. Reaſoning in a circle ; as when the Roman Catholics prove the Scriptures to be the word of God by the authority of the church, and the authority of the church from the Scriptures. 4. *Non causa pro cauſa,* or the aſſigning of a falſe cauſe to any effect. Thus the ſuppoſed prin­ciple, that nature abhors a vacuum, was applied to explain the riſing of water in a pump before Galileo diſcovered that it was owing to the preſſure of the