SYMPHONY, in muſic, properly denotes a conſenance or concert of ſeveral sounds agreeable to the ear, whether vocal or inſtrumental, called alſo *harmony.* See Harmony.

SYMPHYSIS, in anatomy, one of the kinds of junc­tures or articulation of the bones. See Anatomy, n⁰ 2.

*Cutting the S*ymphysis *of the Pubes.* See Midwifery, Part II. Chap. VII.

SYMPHYTUM, comfrey, in botany ; A genus of plants belonging to the class of *pentandria,* and order of m*οnogynia ;* and in the natural ſyſtem, ranging under the 41st order *aſperiſoliae.* The limb of the corolla is tubular and ventricoſe, and the throat is ſhut with awl ſhaped rays. There are three ſpecies ; the officinale, tuberoſum, and ori­entale.—The officinale is a Britiſh plant. The ſtem is about two feet high, round, branched, green, and rough. The radical leaves are very large and rough ; thoſe on the ſtalk are decurrent, and alternate. The flowers grow on looſe ſpikes, and are either of a yellowiſh or purple co­lour. It grows on the banks of rivers, and flowers from May to October.

SYMPLOCE, συμπλοϰη, in rhetoric, a figure, where the ſame word is repeated ſeveral times in the beginning and end of a ſentence, including the anaphçra and epitrophe: thus, *Quis legem tulit ? Rullus. Quis majorem populi partem suffragiis privavit ? Rullus. Quis comitiis praeſuit ? Idem Rullus.*

SYMPLOCOS, in botany : A genus of plants belong­ing to the claſs of *polyadelphia,* and to the order of *polyan­dria ;* and in the natural ſyſtem ranging under thoſe the order of which has not been determined. The calyx is quinquefid and inferior : the corolla is pentapetalous : the ſtamina are attached to the tube of the corolla in a fourfold ſeries. Only one ſpecies, the martinicenſis, is men­tioned by Linnæus ; but l’Heritier of the Academy of Sci­ences at Paris had added four more, the ciponima, arechea, tinctoria, and alſtonia.

SYMPOSIARCH, in antiquity, the director or ma­nager of an entertainment. This office was ſometimes per­formed by the perſon at whoſe charge the entertainment was provided ; ſometimes by another named by him ; and at other times, eſpecially in entertainments provided at the common expence, he was elected by lot, or by the ſuffrages of the gueſts.

SYMPTOM, in medicine, any circumſtance which indi­cates the exiſtence, nature, or ſtage of a diſeaſe. Pain, waking, drowſineſs, convulsions, ſuppression of urine, diffi­culties of breathing and ſwallowing, coughs, diſtaſtes, nauſeas, thirſts, swoonings, faintings, looſeneſs, coſtiveneſs, dryneſs and blackneſs of the tongue, are the principal *ſymptoms* of diſeaſes. See Medicine, n⁰ 41. and 58.

SYMPTOMATICAL, in medicine, is a term often uſed to denote the difference between the primary and ſecondary cauſes in diſeaſes : thus a fever from pain is ſaid to be ſymptomatical, becauſe it riſes from pain only.

SYNÆRESIS, Contraction, in grammar, a figure whereby two ſyllables are united in one ; as *vemens* for *ve­hemens.*

SYNAGOGUE, among the Jews, was a place where people met to worſhip God. Authors are not agreed about the time when the Jews firſt began to have ſynagogues : — Some will have them as old as the Ceremonial Law, and others fix their beginning to the times after the Babyloniſh captivity. They erected ſynagogues not only in towns and cities, but alſo in the country, eſpecially near rivers, that they might have water for their purifications and ceremo­nious washings. No ſynagogue was built in any town, unleſs there were ten perſons of leiſure in it ; but there might be many in one town, or in one quarter of a town, pro­vided it was very populous. Jeruſalem is ſaid to have contained 480. The chief things belonging to a ſynagogue were, 1. The ark or cheſt, made after the model of the ark of the covenant, containing the *Pentateuch.* 2. The pulpit and deſk in the middle or the ſynagogue, in which he that was to read or expound the law stood. 3. The ſeats or pews for the people. 4. The lamps to give light at evening ſervice, and the feaſt of dedication. 5. Rooms or apartments for the utensils and alms cheſts. The ſynagogue was governed by a council or assembly, over whom was a preſident, called *The Ruler of the Synagogue.* Theſe are ſometimes called *Chiefs of the Jews, The Rulers, The Priests* or *Elders, The Governors, The Overseers, The Fathers of the Synagogue.* Their buſineſs was to puniſh the diſobedient by cenſures, by excommunication, or by penalties, ſuch as fines and ſcourging ; to take care of the alms, which are frequently called by the name of righteouſneſs. The chief ruler, or one of the rulers, gave leave to have the law read and expounded, and appointed who ſhould do it. In every ſynagogue, there were ſeveral mimſters who had different offices aſſigned to them. Service was performed three times a day, viz. in the morning, in the afternoon, and at night ; at the time of morning ſacrifice, evening ſacrifice, and after the evening ſacrifice on Mondays, Thurſdays and Satur­days, there was a more forcible obligation upon the people to attend than upon the other days. There are ſynagogues at London, Amſterdam, Rotterdam, Avignon, Metz, &c.

SYNALŒPHA, in grammar, a contraction of ſyllables, performed principally, by ſuppreſſing ſome vowel or diph­thong at the end of a word, on account of another vowel or diphthong at the beginning of the next. As, *ill ego,for ille ego,* &c.

*Conticuer' omnes intentiqu' ora tenebant.* Virg.

It is called by the Latins *collisio.*

SYNARTHROSIS,

SYNCHONDROSIS, See Anatomy.

SYNCELLUS, or Sincellus, an ancient officer in the family of the patriarchs, and other prelates of the eastern church. The word, in the corrupt Greek, συγϰηλλος, signifies a person who lies in the chamber with another ; a *chamber-fellow,* or *chum.* The ſyncellus was an eccleſiaſtic, who lived with the patriarch of Conſtantinople, to be a witneſs of his conduct ; whence it is, that the ſyncellus was also called the *patriarch’s eye,* becauſe his buſineſs was to obſerve and watch. The other prelates had alſo their ſyncelli, who were clerks living in the houſe with them, and even lying in the ſame chamber, to be witnesses of the purity of their manners. Afterwards the office degenerated into a mere dignity ; and there were made ſyncelli of churches.— At laſt it became a title of honour, and was beſtowed by the emperor on the prelates themſelves ; whom they called *pontifical ſyncelli,* and *ſyncelli Augustales.*

SYNCHRONISM denotes the happening of ſeveral things at the ſame time. See Chronology.

SYNCOPATION, in muſic, denotes a ſtriking or beat­ing of time, whereby the diſtinction of the ſeveral times or parts of the meaſure is interrupted. However, it is more properly uſed for the connecting the laſt note of any meaſure, or bar, with the firſt of the following mea­ſure, ſo as only to make one note of both. A ſyncope is ſometimes alſo made in the middle of a meaſure. Syn­copation is alſo uſed when a note of one part ends or ter­minates on the middle of a note of the other part. This is otherwiſe denominated *binding.* It is likewiſe uſed for a driving note ; that is, when ſome ſhorter note at the be­ginning of a meaſure, or half meaſure, is followed by two, three, or more longer notes before another ſhort note oc-