including the territories of Cheribon, and the greater part of the island. It is now much fallen from its ancient gran deur, and in the last century was divided into two parts. The prince, embarrassed by the rebellion of a powerful nobleman, made a cession of his territory to the Dutch, who in return granted him half back again, under the title of Sultan. Prior to 1740 this sovereign was proprietor of all the territory to the east of Cheribon ; but he lost part of his dominions in a new contest with the Dutch. The dynasty, however, still continues; and in 1813 the capital was visited by Sir Stamford Raffles, the British governor, who was graciously received.

SOOT, a volatile matter arising from wood and other fuel along with the smoke ; or rather it is the smoke itself con densed, and gathered to the sides of the chimney. Though once volatile, however, soot cannot be again resolved into vapour, but, if distilled by a strong fire, yields a volatile al kali 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 soot is produced. It is used as a material for making sal ammoniac, and as a manure.

SOOTY, a town of Bengal, in the province of Raujeshy, where an action was fought in 1763, between the British troops and those of Meer Cossim, in which the latter were defeated. Long. 88. 2. E. Lat. 24. 36. N.

SOPHI, or Son, a title given to the emperor of Persia, importing as much as wise, sage, or philosopher.

SOPHIS, or Sofees, a kind of religious order among the Mahommedans in Persia, answering to what are otherwise called *dervises,* and among the Arabs and Indians *faquirs.* Some writers suppose them to be called sophis from a kind of coarse camblet which they wear, called *souf,* from the city Sonf in Syria, where it is principally manufactured. The more eminent of those sophis are complimented with the title *schiek,* that is, *reverend,* much as, in Romish coun tries, 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 so phi, and greatly valued himself on that character. 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 or der, and men of rank 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 does it only in appearance. Thus the question, Whether the excess of wine be hurtful ? seems to be determined by prov ing, that wine revives the spirits and gives a man courage ; but the principal point is here kept out of eight, 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 Romanists prove the Scriptures to be the word of God by the authority of the church, and the authority of the church from the Scrip tures. 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 atmosphere. In this way the vulgar ascribe accidents to divine vengeance ; and the heresies and

infidelity of modern times are said to l>e owing to learning. 5. *Fallacia accidentis,* in which the sophist represents what is merely accidental as essential to the nature of the sub ject. 6. By deducing a universal assertion from what is true only in particular circumstances, and the reverse : thus, some men argue, “ transcribers have committed many errors in copying the Scriptures, therefore they are not to be de pended on.” 7. By asserting any thing in a compound sense which is only true in a divided sense. So, when the Scriptures assure us that the worst of sinners may be saved, it does not mean that they shall be saved while they remain sinners, but that if they repent they may be saved. 8. By an abuse of the ambiguity of words. Hume reasons thus, in his Essay on Miracles : “ Experience is our only guide in reasoning concerning matters of fact ; now we know from experience, that the laws of nature are fixed and invariable. On the other hand, testimony is variable, and often false ; therefore, since our evidence for the reality of miracles rests solely on testimony which is variable, and our evidence for the uniformity of the laws of nature is invariable, miracles are not to be believed.” The sophistry of this reasoning depends on the ambiguity of the word *experience,* which in the first proposition signifies the maxims which we form from our own observation and reflection ; in the second it is confounded with testimony ; for it is by the testimony of others, as well as our own observation, that we learn whether the laws of nature are variable or invariable. The Essay on Miracles may be recommended to those who wish to see more examples of sophistry ; as we believe most of the eight species of sophisms which we have mentioned are well illustrated by examples in that essay.

SOPHIST, an appellation assumed in the early periods of Grecian history, by those who devoted their time to the study of science. This appellation appearing too arrogant to Pythagoras, he declined it, and wished to be called a *philosopher ;* declaring that, though he could not consider himself as *a* wise man, he was indeed a lover of wisdom. True wisdom and modesty are generally united. The example of Pythagoras was followed by every man of eminence, while the name *sophist* was retained only by those who with a pomp of words made a magnificent display of wisdom upon a very slight foundation of knowledge. Those men taught an artificial structure of language, and a false method of reasoning, by which, in argument, the worse might be made to appear the better reason. In Athens they were long held in high repute, and were supported, not only by contributions from their pupils, but by a regular salary from the state. They were among the bitterest enemies of the illustrious Socrates, because he embraced every opportunity of exposing to contempt and ridicule their vain pretensions to superior knowledge, and the pernicious influence of their doctrines upon the taste and morals of the Athenian youth.

SOPHOCLES, the famous tragic poet, was the son of Sophilus, an Athenian, and was born in the year 495 before Christ. Although the father was only a mechanic, the son enjoyed the advantage of a good education. Superior vigour and address in the exercises of the palæstra, and skill in music, were the great accomplishments of young men in the states of Greece. In these Sophocles excelled ; nor was he less distinguished by the beauty of his person. He was also instructed in the noblest of all sciences, civil polity and religion : from the first of these he derived an unshaken love of his country, which he served in some embassies, and in high military command with Pericles; from the latter he was impressed with a pious reverence for the gods, manifested by the inviolabIe integrity of his life. But his studies were early devoted to the tragic muse; the spirit of Æschylus lent a fire to his genius, and excited that noble emulation which led him to contend with, and sometimes to bear away the prize from, his great master. He wrote forty-three