and breadth of effect, Haydn’s symphonies still remain un­rivalled.

SYMPLOCE, *συμπλoxη,* in *Rhetoric,* a figure, where the same word is repeated several times in the beginning and end of a sentence, including the *Anaphora* and *Epirtophe.* Thus, “ Quis legem tulit ? Rullus. Quis majorem po­puli partem suffragiis privavit? Rullus. Quis comitiis præfuit ? Idem Rullus.”

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 expense, he was elected by lot, or by the suffrages of the guests.

SYNÆRESIS, Contraction, in *Grammar,* a figure by which two syllables are united in one ; as *vemens* for *ve­hemens.*

SYNAGOGUE, among the Jews, is a place where that people met to worship God. Authors are not agreed about the time when the Jews first began to have synagogues. Some suppose 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 ceremo­nial 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 of 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-chest. 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 permission to read and ex­pound the law, and appointed who should do it. In every synagogue there were several ministers, who had different offices assigned to them. Service was performed three times a day, namely, in the morning, in the afternoon, and at night. At the time of morning sacrifice, evening sacrifice, and after the evening sacrifice on Monday, Thursday, and Saturday, there was a more forcible obligation upon the people to attend than upon the other days.

SYNALOEPHA, 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, *ilΓ ego,* for *ille ego,* &c.

Conticuer' omnes intentiqu’ ora tenebant. Virgil.

lt is called by the Latins *collisio.*

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, *συγχελλος*, 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 syn- celli, 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. The office afterwards 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.

SYNCOPATION, in *Music.* See Slur.

SYNCOPE, Fainting; a deep and sudden swooning, during which the vital functions are suspended.

Syncope, in *Grammar,* an elision or retrenchment of a letter or syllable out of the middle of a word, as *cαldus* for *calidus.*

SYNDIC, an officer, in divers countries, intrusted with the affairs of a city or other community, who calls meetings, makes representations and solicitations to the ministry, ma­gistracy, &c. according to the exigency of the case.

SYNECDOCHE, in *Rhetoric,* a kind of trope frequent among orators and poets.

SYNECPHONESIS, in *Grammar,* a coalition, by which two syllables are pronounced as one ; being much the same as Synaloepha and Synæresis.

SYNOD, in *Astronomy,* a conjunction or concourse of two or more stars or planets, in the same optical place of the heavens.

Synod signifies also a meeting or assembly of ecclesias­tical persons to consult on matters of religion.

SYNODALS, or Synodies, were pecuniary rents (com­monly of two shillings), paid to the bishop, or archdeacon, at the time of their Easter visitation, by every parish priest. They were thus called, because usually paid in synods. For the same reason, they are sometimes also denominated *sy- nοdalica ;* but more usually, *procurations.*

SYNODICAL, something belonging to a synod. Thus, synodical epistles are circular letters written by the synods to the absent prelates and churches ; or even those general ones directed to all the faithful, to inform them of what had passed in the synod.

SYNOECIA, in Grecian antiquity, a feast celebrated at Athens in memory of Theseus’s having united all the petty communities of Attica into one single commonwealth, the seat of which was at Athens, where all the assemblies were to be held. This feast was dedicated to Minerva ; and, ac­cording to the scholiast on Thucydides, it was held in the month *Metagition.*

SYNONYMOUS is applied to a word or term that has the same import or signification with another. Several works have been composed for the express purpose of ex­plaining synonymous words. In 1777 a work was published on the Latin synonymes at Paris by M. 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 synonymes was pub­lished by an anonymous author in 1766. This work is a close imitation, and in some parts a literal translation, of Girard’s “ Synonymes François.” A rambling work, abound­ing with errors, was published by Mrs Piozzi, under the title of “ British Synonymy.” Lond. 1794, 2 vols. 8vo. A much better book, more recently published, by Mr Crabb, is entitled “ English Synonymes explained.” Lond. 1816, 8vo. Lond. 1826, 4to.

SYNTAX, in *Grammar,* the proper construction or due disposition of the words of a language into sentences and phrases.

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 assumed, and propositions formerly proved;