18 acres, and in it is the original exhibition building, now much used for concerts and festive gatherings. Belmore Park occupies 10 acres, and Cook and Phillip Parks each about the same area. The Fort Phillip reserve is a sort of acropolis, two of its rocky sides being escarped. Here, at an elevation of 146 feet, stands the astronomical observatory. Grose Farm, on the south-west of the city, was the site of one of the earliest attempts at Government farming. It is an undulating and elevated piece of land, and is divided amongst the university and the affiliated colleges of St Paul, St John, and St Andrew, the Prince Alfred Hospital, and Victoria Park.

The city started from the banks of the Tank stream at the head of Sydney Cove, and the chief business part is still in the limited area lying between Darling Harbour and the Domain and Hyde Park. The streets are irregular in width, some of them narrow and close together, while those leading down to Darling Harbour have a steep incline. Sydney has consequently more the look of an Old-World city than any other in Australia, and in its lack of spacious promenades and open squares and places, and in its poor opportunity for displaying its public buildings, it contrasts unfavourably with the more symmetrically planned sister cities of Australia. On the other hand, it has a charm which is all its own, as the glimpses of the harbour and the shipping obtainable from so many points give a delightful variety to the street vistas. The principal business street is George Street, 2 miles long, flanked with handsome commercial buildings. In this street are the post-office, the town-hall, the cathedral, and the main railway station. Only second in importance is Pitt Street, which runs nearly parallel with it as far as the railway station.

The public and private buildings of Old Sydney are of a primitive order of architecture, but they are rapidly disappearing as the city is being rebuilt. With the exception of Government House, the university and affiliated colleges, and the registrar-general's office, all the non-ecclesiastical public buildings are in a classical style. Of the modern public buildings the museum, the post-office, the offices for the colonial secretary, the minister for public works, and the minister for lands, and the custom-house are the finest. The town-hall is a fine building, but a little too florid; the great hall, when finished, will be the largest in Australia. The Anglican cathedral in George Street is small. A Roman Catholic cathedral, on the east side of Hyde Park, replaces an earlier one that was burnt down, and will, when completed, be the finest ecclesiastical edifice in the city. The mint (an adaptation of an old hospital) is an imperial establishment, the cost of which is defrayed by the colonists. The annual value of the coinage from local gold is about £500,000, and this coinage has imperial currency. All the large public buildings are constructed of Sydney sandstone, which is abundant in quantity, though variable in quality. The best comes from the quarries in Pyrmont.

The length of streets, lanes, and public ways is about 100 miles. These are mostly macadamized, but wood paving has lately come much into favour. The saleyards for cattle and sheep (area 40 acres) are 7 miles off, at Homebush. The gross city revenue from all sources is about £376,000. For municipal purposes the city is divided into eight wards, each returning three aldermen, and for parliamentary purposes into three electorates—east, west, and south—each returning four members. In 1881 the city population was 105,000. It was in 1886 officially estimated at 125,000. The population of the suburbs was officially estimated in 1884 at 150,000, making a total metropolitan population of 275,000. Communication with the suburbs[1] is maintained to a large extent by steam tramways, entirely in the hands of the Government. The whole district between Sydney and Parramatta is practically suburban for 2 miles on each side of the railway. The fashionable suburbs lie to the east of Sydney, the business extension of the city being more to the westward. The southern side is largely devoted to manufacturing operations, and population is rapidly extending in the direction of Botany Bay. The north shore of the harbour is outside the city limits, and the communication is by steam ferries. The north shore has deep water close in shore, but little level ground, the land rising rapidly to an elevation of 300 feet. Up this ascent the Government has constructed a cable tramway, and from the railway between Newcastle and Sydney, which crosses the Parramatta river 2 miles below the head of the navigation, there is to be a branch line of railway to the north shore, opposite the city.

Water was at first obtained from the so-called Tank stream; afterwards recourse was had to a lagoon on the southern slope of the dividing ridge between Port Jackson and Botany Bay, from which an artificial tunnel, known as Busby's Bore, brought the water into the city at the level of Hyde Park. When a further supply was wanted the same watercourse was utilized, the works being constructed at the point where it flowed into Botany Bay. A scheme is now (1886) in course of execution to bring water from the Upper Nepean, at a point 63 miles from Sydney. Two streams running in deep sandstone gorges are connected by a tunnel, and their united waters are brought in an open conduit. From the nature of the ground no large reservoir is possible near its source; but about 15 miles from Sydney, at Prospect, near Parramatta, a dam thrown across a valley makes a storage reservoir that will hold a year's supply. From that point the water is taken by open canal and piping to the existing reservoir in Crown Street, the limited area at a higher level being supplied by pumping. The delivery into the city will be over 150,000,000 gallons daily, and the cost of the whole works will exceed £1,500,000.

The old system of sewerage having several outfalls along the city front proved so objectionable that a new system has been designed, and is in course of execution, whereby the harbour will be preserved from all pollution. A great drain is carried from the city to the ocean at a projecting headland north of Bondi Bay known as Ben Buckler, where the sewage will go at once into deep water with a southerly current. The mouth of the sewer, though exposed to the beat of the ocean in very heavy weather, is 6 feet above high-water mark, and from that point it rises with a uniform inclination of 1 in 109, and in a nearly straight line, for a distance of 4 miles 25 chains. This main sewer, which throughout is one continuous monolith in concrete, passes in tunnels under the rocky ridges, and on concrete arches across the intervening flats. It diminishes in size from 8¾ by 7½ feet to 5 feet 1 inch by 4 feet 1 inch, and at the upper end it bifurcates to accommodate two separate districts. It is of an oblate, oviform section, as nearly circular as is consistent with a minimum velocity of 2½ feet a second. It drains an area of 4282 acres, and is calculated to discharge all the sewage when this area is populated as thickly as London, together with half an inch of rain per day. The bulk of the storm water is to pass off by surface drains. The sewage of the zone of land along the foreshore is to be lifted into the main sewer. From the southern slope of Sydney another large sewer runs southwards, and, crossing the mouth of Cook's River by a siphon, discharges its contents upon a sandy peninsula well suited for the purpose of a sewage farm.

The jurisdiction of the port of Sydney is in the hands of a marine board, of which three members are elected by the shipping interest, and three others and the president are nominated by the Government. They have the control of the pilot service, which is entirely a Government department. A new lighthouse has recently been erected on the South Head cliff, fitted with a powerful electric light, which is visible 27 miles off. The quarantine ground on North Head is isolated from the adjacent watering-place of Manly Beach by a fence and a broad belt of unoccupied land. Ships in quarantine anchor in a sheltered position off the beach, where a hospital ship is also stationed.

Port Jackson being the chief naval depot of Australasia and the headquarters of the admiral's station, the fortifications of the harbour have engaged the attention of successive Governments. The inner line of defence constructed by Sir William Denison has been superseded by more elaborate works. On the north side of the harbour Middle Head, George's Head, and Bradley's Head have powerful guns which cross fire with those on the South Head, completely commanding the entrance to the channel. There is also a very effective torpedo service. Garden Island, off the mouth of Woolloomooloo Bay, has been handed over to the imperial Government as a naval depôt; the man-of-war anchorage is close under its lee, and the colonial Government has constructed all necessary wharfs and store-houses. There is a Government dock at Cockatoo Island capable of accommodating the largest vessels, with a machine-shop close by. Adjoining this a new dock is being hewn out of the sandstone 600 feet in length and 108 feet wide; the depth of water over the sill at spring tide is to be 32 feet, and at neap tide 29 feet 6 inches, and the width at the entrance 84 feet. Mort's Dock and Engineering Company have a large dock at Waterview Bay capable of taking in all the ordinary mail steamers. There is also a patent slip, which can take up vessels of 1000 tons, and a second is in course of construction for vessels of 1500 tons. The graving-dock is 410 feet long. Besides this, there are other smaller patent slips, and a floating dock for the accommodation of smaller craft.

Sydney is in the centre of a great coal-basin, the eastern part of which is supposed to be under the sea; whether a workable seam exists under the city itself, and, if so, at what depth, is at present undetermined, borings of 2000 feet having as yet failed to strike the coal. The seams crop out at Lake Macquarie, north of Sydney, and dip to the south; they also rise to the surface at the south of Sydney, where they dip to the north. Twenty-four miles south of Sydney the seam has been found at a depth of 850 feet, and at about the same distance to the north at a depth of 600 feet. Coal is also brought into the city by railway from the Blue Mountains and from the Mittagong district, but it is inferior in quality to that mined on the coast.

[1] Paddington forms practically an eastern suburb of Sydney, with which there is constant omnibus communication. Victoria barracks are situated within its boundaries. Paddington is inhabited chiefly by the better classes, and possesses a number of public and private schools. A municipal constitution was granted it in April 1860. The population of the borough in 1881 was 9608.

The abundance and cheapness of coal, as well as the natural and commercial advantages of Sydney, have been favourable to certain lines of manufacturing industry, notwithstanding the high price of labour. In addition to the industries connected with shipping, those connected with the pastoral industry have also been developed, such as tanning, glue-making, meat-preserving, &c. The large railway works have, under the patronage of the Government, led to the manufacture of locomotives, and nearly all the rolling stock is made in the colonies. Omnibuses, cabs, carriages, buggies, drays, and carts are made in every variety and of excellent quality, as is also harness. Bootmaking is an extensive business; there are also manufactories of tobacco, sugar, kerosene, spirits, beer, tweed, paper, furniture, glass, pottery, and stoves, as well as a great variety of minor industries.

Public schools abound, with merely nominal fees. There is a high school for boys and girls. The grammar-school, with an attendance of 400 boys, receives from Government £1500 a year, with the free use of the buildings. To the handsome university buildings a medical school is now being added. The great hall is the finest Gothic building in Australasia. The university is a teaching as well as examining institution, degrees being given in the four faculties of arts, medicine, law, and science. The university, which is governed by a senate elected by the graduates, has a Government endowment of £12,000 a year, and has been enriched by several donations and bequests (amounting to £250,000, of which about £180,000 by Mr Challis). To it are attached three denominational affiliated colleges, one belonging to the Anglican Church, one to the Roman Catholic, and one to the Presbyterian; to each the Government contributed the land, £10,000 towards the building fund, and an annual stipend of £500 a year for the principal. Technical education is conducted under the auspices of a board supported entirely at the cost of the Government. The pupils already number more than a thousand, and the attendance at the classes is steadily increasing. There is a good school of arts, with 400 members, and a good circulating library. The public free library is supported by the Government, and to it is attached a lending branch. The Royal Society has a roll of 500 members, meets periodically for the reading and discussion of scientific papers, publishes its transactions, and has a small library. The Linnæan Society is also well supported, and a Geographical Society has lately been started. The museum, in College Street, is managed by trustees and supported wholly at the cost of the Government. There is a small museum attached to the university, to which Mr Macleay has bequeathed his collection, which is especially rich in natural history.

Sydney has many charitable institutions. It has three hospitals, the newest and largest, which is close to the university, having been built after the best European models. There are three large lunatic asylums in the suburbs; the latest is on the pavilion principle. The benevolent asylum, which is mainly supported by the Government, gives a large amount of outdoor assistance, takes in all waifs and strays, and acts as a lying-in hospital. Old men are provided for in an institution at Liverpool. At Randwick is an asylum for destitute children, which receives a large amount of Government support; and there are two orphan asylums at Parramatta; but the state children are now being boarded out under the auspices of a Government board. There are two soup-kitchens and refuges, supported by private contributions, and also a charity organization society. There is a home visiting and relief society, intended principally for those who have known better days, and a prisoners' aid society, besides numerous friendly societies. All the churches are well represented, and to each is attached one or more charitable agencies.

The climate of Sydney is mild and moderately equable. It resembles closely the climate of Toulon. The mean temperature is 62°·6 Fahr. and the extreme range of the shade thermometer is from 106° to 36° Fahr. The sea-breeze which prevails during the summer comes from the north-east, and, while it tempers the heat, makes the air moist and induces languor. In winter the prevailing wind is from the west, and the air is dry and bracing. The annual rainfall is 50 inches. The hot north-west wind of summer sometimes sends the humidity down below 30°, and once it has been as low as 16°. In the cool westerly winds of winter it seldom falls to 55°, and never below 45°. The average humidity for the year is 74°. The mean tide is 3 feet 3 inches. (A. GA.)

SYENE (ASWÁN). See EGYPT, vol. vii. p 783.

SYENITE. See GRANITE, vol. xi. p. 49.

SYLBURG, FRIEDRICH (1536-1596), an eminent Greek scholar, and one of the greatest figures in the annals of German philology, was the son of a farmer, and was born at Wetter near Marburg in 1536. Wetter had then an excellent school, taught by J. Foenilius and Justus Vulteius, and Sylburg also got help in his studies from the preacher J. Pincier, whose daughter he subsequently married. His studies were continued at Marburg and Jena, and then at Geneva (1559) and at Paris. Here his teacher was Henry Estienne (Stephens), to whose great Greek *Thesaurus* Sylburg afterwards made important contributions. Returning to Germany, he was for a time a schoolmaster at Neuhaus near Worms, and then head of a new gymnasium at Lich, where he edited a useful edition of Nicolas Cleynart's *Greek Grammar* (Frankfort, 1580), which was thrice reprinted during his lifetime. But the period of his important literary labours began when (having previously, in 1581, declined a call to the Greek chair at Marburg) he resigned his post at Lich and moved to Frankfort to act as corrector and editor of Greek texts for the enterprising publisher J. Wechel. To his Frankfort period belong the editions of Pausanias (1583), Herodotus (1584), Dionysius of Halicarnassus (2 vols., 1586—one of his best pieces of work), Aristotle (5 vols., 1587—dedicated to the landgraves of Hesse, from one of whom, Louis IV., he received a pension), the Greek and Latin sources for the history of the Roman emperors (3 vols., 1589-90), and the Περὶ συντάξεως of Apollonius. In 1591 he was attracted to Heidelberg by the treasures of the library, not yet scattered by the Thirty Years' War. Here he became librarian to the elector palatine, and was untiring in collecting further MS. treasures. At the same time the series of editions, which Wechel had begun to find too costly, was continued by the Heidelberg publisher Hieronymus Commelinus. At Heidelberg were printed Clement of Alexandria (1592), Justin Martyr (1593), the *Etymologicum Magnum* (1594), the *Scriptores de Re Rustica* (1595), the Greek gnomic poets (1596), Xenophon (1596), Nonnus (1596), and other works. All Sylburg's editions show great critical power and indefatigable industry. Indeed he wore himself out with work, and died on 16th February 1596, "nimiis vigiliis ac typographicis laboribus consumptus," as his tombstone in the churchyard of St Peter's in Heidelberg has it. There is a careful notice of his life by K. W. Justi in Strieder's *Hessische Gelehrten-Geschichte*, xviii. 481 *sq.*

SYLHET, a British district of India, in the province of Assam, lying between 25° 12′ and 23° 59′ N. lat. and 91° and 92° 38′ E. long., with an area of 5381 square miles. It is bounded on the N. by the Khási and Jaintia Hills district, on the E. by Cachar, on the S. by the state of Hill Tipperah and the district of Tipperah, and on the W. by the district of Maimansinh. Sylhet consists of the lower valley of the Surma or Barak river, and for the most part is a uniform level, broken only by scattered clusters of sandy hillocks called *tilás*, and intersected by a network of rivers and drainage channels. In the south eight low ranges of hills, spurs of the Tipperah Mountains, run out into the plain, the highest range being about 1500 feet above sea-level. There is also a small detached group in the centre of the district called the Ita Hills. Entering the district from Cachar, the Surma bifurcates into two branches: the main branch flows beneath the hills bordering the north-east part, while the minor branch, the Kusiára, flows in a south-westerly direction across the district; they again unite on the south-western boundary and fall into the Meghna under the name of Dhaleswari. Both branches are navigable by large boats and support a busy traffic. The wild animals of the district comprise elephants, tigers, buffaloes, bison, and several varieties of deer. The climate of Sylhet is extremely damp and the rainfall is heavy, reaching an annual average of over 150 inches; the rainy season generally lasts from April to October.

In 1881 the population was returned at 1,969,009, of whom 999,785 were males and 969,224 females. Hindus numbered 949,353, Mohammedans 1,015,531, and hill tribes 3708. The only places with a population exceeding 5000 are Sylhet town (14,407) and Kashba Baniachang, a large village (24,061). Sylhet town, the administrative headquarters of the district, is situated on the right or north bank of the Surma, and besides the usual public offices contains a handsome church and the mosque of Sháh Jalál (a fakir whose miraculous powers contributed greatly to the Mussulman conquest of the country), which attracts pilgrims from great distances. Out of the total area 3080 square miles were returned as under cultivation in 1882-83 and 654 as cultivable. The staple crop is rice, which yields three harvests during the year. There are immense forest tracts in the south-eastern parts of Sylhet. The chief industries are the weaving by Manipuri women of cotton cloths called *Manipuri khesh*, also handkerchiefs and mosquito curtains tastefully embroidered with silk. The manufacture of mats, ivory and shell carving, and other ornamental work are also pursued with much skill and elegance.

Sylhet with the rest of Bengal passed into the hands of the British in 1765. Previous to 1874 Sylhet formed an integral part of Bengal, being included in the Dacca division; but in September of that year it was annexed, together with the adjoining district of Cachar, to the chief-commissionership of Assam.

SYLT (probably from the Old Frisian *Silendi*, *i.e.*, "sea-land") is the largest German island in the North Sea, being 40 square miles in area and nearly 23 miles long. It is, however, very narrow, generally about half a mile in width, except in the middle, where it sends out a peninsula 7 miles across. It belongs to the province of Schleswig-Holstein, and lies from 7 to 12 miles from the Schleswig coast. Its long and slender outline is highly suggestive of its former position as part of a continuous line of coast, now in great part swept away. The invasion of the sea has made considerable progress even within a comparatively recent period, and several hamlets were swallowed up in the 13th and 14th centuries. The process of gradual waste is still going on, though it is now obviated to some extent by the exertions of the Prussian Government, and counterbalanced by deposits of mud on the landward side. The central peninsula contains some "marshland" and moorland pasture, on which a few thousand sheep are grazed, but the rest of the island consists merely of dunes or sand-hills, which at places attain a height of from 100 to 150 feet. The inhabitants, about 3000 in number, are of Frisian origin, though a few in the extreme north of the island speak Danish. Their occupations are fishing, oyster-dredging, seamanship, and wild-duck catching; the women make large quantities of woollen jackets. The chief places are Keitum (850 inhabitants), Westerland, which is annually visited by about 1500 sea-bathers, and Morsum. Some very interesting pagan tombs have been found on the island.

SYLVESTER. See SILVESTER.

SYMBOL. See CREEDS.

SYME, JAMES (1799-1870), surgeon, was born at Edinburgh on 7th November 1799. His father was a writer to the signet and a landowner in Fife and Kinross, who lost most of his fortune in attempting to develop the mineral resources of his property. James was sent to the High School at the age of nine, and remained there until he was fifteen, when he entered the university. For two years he frequented the arts classes (including botany), and in 1817 began the medical curriculum, devoting himself with particular keenness to chemistry. His chemical experiments led him to the discovery that "a valuable substance is obtainable from coal tar which has the property of dissolving india-rubber," and could be used for waterproofing silk and other textile fabrics,—an idea which was patented a few months afterwards by Macintosh of Glasgow. In the session of 1818-19 Syme became assistant and demonstrator in the dissecting room of Liston, who had started as an extra-mural teacher of anatomy in competition with his old master Barclay; in those years he held also resident appointments in the infirmary and the fever hospital, and spent some time in Paris practising dissection and operative surgery. In 1823 Liston handed over to him the whole charge of his anatomy classes, retaining his interest in the school as a pecuniary venture; the arrangement did not work smoothly, and a feud with Liston arose, which did not terminate until twenty years later, when the latter was settled in London. Syme's next venture was the Brown Square school of medicine, which he started in 1824-25 in conjunction with Dr Macintosh, Dr Fletcher, and others; the partnership was again inharmonious, and soon came to an end. Announcing his intention to practise surgery only, Syme started a surgical hospital of his own, Minto House hospital, which he carried on from May 1829 to September 1833, with great success as a surgical charity and school of clinical instruction. It was here that he first put into practice his method of clinical teaching, which consisted in having the patients to be operated or prelected upon brought from the ward into a lecture-room or theatre where the students were seated conveniently for seeing and taking notes. His private practice had become very considerable, his position having been assured ever since his amputation at the hip joint in 1823, the first of the kind in Scotland. In 1833 he succeeded Russel as professor of clinical surgery in the university. Syme's accession to the clinical chair was marked by two important changes in the conditions of it: the first was that the professor should have the care of surgical patients in the infirmary in right of his professorship, and the second, that attendance on his course should be obligatory on all candidates for the medical degree. When Liston removed to London in 1835 Syme became the leading consulting surgeon in Scotland. On Liston's death in 1847 Syme was offered his vacant chair of clinical surgery at University College, London, and accepted it. He began practice in London in February 1848; but early in May the same year difficulties with two of his colleagues at Gower Street and a desire to "escape from animosity and contention" led him to throw up his appointment. He returned to Edinburgh in July, and was re-instated in his old chair, which the crown authority had meanwhile found a difficulty in appointing to. The judgment of his friends was that "he was always right in the matter, but often wrong in the manner, of his quarrels." In 1849 he broached the subject of medical reform in a letter to the lord advocate; in 1854 and 1857 he addressed open letters on the same subject to Lord Palmerston; and in 1858 a Medical Act was passed which largely followed the lines laid down by himself. As a member of the General Medical Council called into existence by the Act, he made considerable stir in 1868 by an uncompromising statement of doctrines on medical education, which were thought by many to be reactionary; they were, however, merely an attempt to recommend the methods that had been characteristic of Edinburgh teaching since Cullen's time,—namely, a constant reference of facts to principles, the subordination (but not the sacrifice) of technical details to generalities, and the preference of large professorial classes and the "magnetism of numbers" to the tutorial system, which he identified with "cramming." In April 1869 he had a paralytic seizure, and at once resigned his chair; he never recovered his powers, and died on 26th June 1870.

Syme's surgical writings are numerous, although the terseness of his style and directness of his method save them from being bulky. In 1831 he published *A Treatise on the Excision of Diseased Joints* (the celebrated ankle-joint amputation is known by his name). His *Principles of Surgery* (often reprinted) came out a few months later; *Diseases of the Rectum* in 1838; *Stricture of the Urethra and Fistula in Perineo* in 1849; and *Excision of the Scapula* in 1864. In 1848 he collected into a volume, under the title of *Contributions to the Pathology and Practice of Surgery*, thirty-one original memoirs published in periodicals from time to time; and in 1861 he issued another volume of *Observations in Clinical Surgery*. Syme's character is not inaptly summed up in the dedication to him by his old pupil, Dr John Brown, of the series of essays *Locke and Sydenham*: "Verax, capax, perspicax, sagax, efficax, tenax."

See *Memorials of the Life of James Syme*, by R. Paterson, M.D., with portraits, Edinburgh, 1874.

SYMEON OF DURHAM was the author of two works of great importance in English history, especially in that of northern England, viz., the *Historia Dunelmensis Ecclesiæ* and the *Historia Regum*. Very little is known of his life. There is no record of the date of his birth or death. He was at Jarrow about 1080, before the monastic community moved thence to Durham (1083). He probably did not become a professed monk till some time after that event. In 1104 he was present at the opening of the coffin and the examination of the remains of St Cuthbert. Between 1104 and 1108 he composed his *History of the Church of Durham*, bringing it down to the death of William of St Carilef (1096). Many years later he compiled his *Historia Regum*, which is a chronicle of Northumbrian affairs from the date at which Bede stops (731). He was also probably the author of a letter *De Archiepiscopis Eboraci*, but not of the treatise *De Miraculis et Translationibus* sometimes attributed to him. Selden, in his introduction to Twysden's *Decem Scriptores*, attributes the *Historia Dunelmensis Ecclesiæ* to Turgot, prior of that church; but Mr Arnold, in the preface to his edition of Symeon's works, successfully disproves Selden's assertions. This work is original and of great value; the *Historia Regum*, on the other hand, is a compilation from various sources, brought down by Symeon to 1121 or 1129. Both works were continued by other hands.

See Twysden, *Decem Scriptores*, and prefaces to Symeon's works, by Mr Hodgson Hinde (Surtees Society edition, 1868) and by Mr T. Arnold (Rolls Series edition, 1882-85).

SYMEON, surnamed METAPHRASTES, Byzantine hagiographer, according to Leo Allatius (*De Symeonum Scriptis*, Paris, 1664), lived during the first half of the 10th century under Leo the Philosopher and his successor at Constantinople, where he successively held the positions of secretary, grand logothete, and master of the palace. This view, subsequently adopted by Cave, Fabricius, and others, was afterwards disputed, but not convincingly, by Oudin (*Comm. de Scriptt. Eccles. Antiq.*, vol. ii., 1722), who identified Metaphrastes with another Symeon who also held the offices of logothete and master of the palace under John Comnenus, and published a still extant *Epitome Canonum* in 1160. Symeon's *Metaphrases*, as his legends are called (whence his name Metaphrastes), occur in MS. in many European libraries; many of them are also to be found in the *Acta Sanctorum* and similar collections; but others remain unprinted. Allatius and Cave recognize only 122 of the hundreds of lives assigned to him as genuine. The titles of other writings of Symeon, with references to further authorities, will be found in the article "Metaphrastes," by Gass, in Herzog-Plitt's *Encykl.*, vol. ix.

SYMMACHUS, pope from 498 to 514, had Anastasius II. for his predecessor and was himself followed by Hormisdas. He was a native of Sardinia, apparently a convert from paganism, and was in deacon's orders at the time of his election. The choice was not unanimous, another candidate, Laurentius, having the support of a strong Byzantine party; and both competitors were consecrated by their friends, the one in the Lateran church and the other in that of St Mary, on 22d November 498. A decision was not long afterwards obtained in favour of Symmachus from Theodoric, to whom the dispute had been referred; but peace was not established until 505 or 506, when the Gothic king ordered the Laurentian party to surrender the churches of which they had taken possession. An important incident in the protracted controversy was the decision of the "palmary synod" (see vol. xix. p. 492). The remainder of the pontificate of Symmachus was uneventful; history speaks of various churches in Rome as having been built or beautified by him.

SYMMACHUS, QUINTUS AURELIUS, consul in 391, and one of the most brilliant representatives in public life and in literature of the old pagan party at Rome, was educated in Gaul, and, having discharged the functions of prætor and quæstor, rose to higher offices, and in 373 was proconsul of Africa. His public dignities, which included that of pontiff, his great wealth and high character, added to his reputation for eloquence, marked him out as the champion of the pagan senate against the measures which the Christian emperors directed against the old state religion of Rome. In 382 he was banished from Rome by Gratian for his protest against the removal of the statue and altar of Victory from the senate-house, and in 384, when he was prefect of the city, he addressed to Valentinian a letter praying for the restoration of these symbols. This is the most interesting of his literary remains, and called forth two replies from St Ambrose, as well as a poetical refutation from Prudentius. After this Symmachus was involved in the rebellion of Maximus, but obtained his pardon from Theodosius, and appears to have continued in public life up to his death.

Of the writings of Symmachus we possess (1) ten books of *Epistles*, published after his death by his son. The model followed by the writer is Pliny the Younger, and from a reference in the *Saturnalia* of Macrobius (bk. v., i. § 7), in which Symmachus is introduced as one of the interlocutors, it appears that his contemporaries deemed him second to none of the ancients in the "rich and florid" style. The first edition of the *Epistles* by Bart. Cynischus (*s. l. et a.*, but published under Pope Julius II.) is very incomplete, and the collection was only gradually completed by subsequent editors. (2) Fragments of nine *Complimentary Orations* from a palimpsest, of which part is at Milan and part in the Vatican, were discovered by Mai, who published the Milan fragments in 1815, the Roman ones in his *Scriptorum Veterum Nova Collectio*, vol. i. (1825), and the whole in 1846. The work was not well done, and many corrections are given in a new collation by O. Seeck (*Commentationes in Honorem Th. Mommseni*, Berlin, 1877, p. 595 *sq.*), which has been followed by an edition of the works of Symmachus in the *Monumenta Germaniæ Historica*, Berlin, 1883.

SYMPHONY. See MUSIC, vol. xvii. p. 95.

SYNAGOGUE (συναγωγή), literally "assemblage," is the term employed to denote either a congregation of Jews, *i.e.*, a local circle accustomed to meet together for worship and religious instruction, or the building in which the congregation met. In the first sense the word is a translation of כנסת, *keneseth*, in the second of בית הכנסת, *bêth hakkeneseth*. The germ of the synagogue, that is, of religious assemblages dissociated from the ancient ritual of the altar, may be found in the circle of the prophets and their disciples (see especially Isa. viii. 16 *sq.*); but the synagogue as an institution characteristic of Judaism arose after the work of Ezra, and is closely connected with the development of that legal Judaism to which his reformation gave definite shape. From the time of Ezra downwards it was the business of every Jew to know the law; the school (*bêth hammidrāsh*) trained scholars, but the synagogue, where the law was read every Sabbath (Acts xv. 21), was the means of popular instruction. Such synagogues existed in all parts of Judæa in the time of Psalm lxxiv. 8 (probably a psalm of the Persian period); in Acts xv. 21 it appears that they had existed for many generations "in every city." This held good not only for Palestine but for the Dispersion; in post-Talmudic times the rule was that a synagogue must be built wherever there were ten Jews. And, though the name "synagogue" varies with προσευχή ("place of prayer"), it appears that everywhere the assemblage was primarily one for instruction in the law: the synagogue, as Philo puts it, was a διδασκαλεῖον. A formed institution

of this sort required some organization: the general order of the service was directed by one or more "rulers of the synagogue" (ἀρχισυνάγωγοι, Luke xiii. 14; Acts xiii. 15), who called on fit persons to read, pray, and preach; alms were collected by two or more "collectors" (*gabbâê ṣedākā*); and a "minister" (*ḥazzân*, ὑπηρέτης, Luke iv. 20) had charge of the sacred books (preserved in an "ark") and of other ministerial functions, including the teaching of children to read. The discipline of the congregation was enforced by excommunication (*ḥērem*) or temporary exclusion (*niddûy*), and also by the minor punishment of scourging (Matt. x. 17), inflicted by the *ḥazzân*. The disciplinary power was in the hands of a senate of elders (πρεσβύτεροι, γερουσία), the chief members of which were ἄρχοντες. The principal service of the synagogue was held on Sabbath morning, and included, according to the Mishnah, the recitation of the *shema'* (Deut. vi. 4-9, xi. 13-21; Numb. xv. 37-41), prayer, lessons from the law and prophets with Aramaic translation, a sermon (*derāshah*) based on the lesson (Acts xiii. 15), and finally a blessing pronounced by the priest or invoked by a layman. On Sabbath afternoon and on Monday and Thursday there was a service without a lesson from the prophets; there were also services for all feast-days. Synagogues were built by preference beside water for the convenience of the ceremonial ablutions (comp. Acts xvi. 13); and remains of very ancient buildings of this class exist in several parts of Galilee; they generally lie north and south, and seem to have had three doors to the south, and sometimes to have been divided by columns into a nave and two aisles.

Jewish tradition has a great deal to say about a body called "the great synagogue," which is supposed to have been the supreme religious authority from the cessation of prophecy to the time of the high priest Simeon the Just, and is even said (by modern writers since Elias Levita) to have fixed the Old Testament canon (cp. vol. v. p. 3 *sq.*). But Kuenen in his essay "Over de Mannen der Groote Synagoge" (*Verslagen* of the Amsterdam Academy, 1876) has shown that these traditions are fiction, and that the name *keneseth haggādôla* originally denoted, not a standing authority, but the great convocation of Neh. viii.-x.

Compare in general Schürer, *Geschichte des jüdischen Volkes*, § 27, where the older literature is catalogued. For the usages of the synagogue in more recent times, see Buxtorf, *Synagoga Judaica*, Basel, 1641.

SYNEDRIUM (συνέδριον), a Greek word which means "assembly" and is especially used of judicial or representative assemblies, is the name by which (or by its Hebrew transcription, סנהדרין, *sanhedrin*, *sanhedrîm*) that Jewish body is known which in its origin was the municipal council of Jerusalem, but acquired extended functions and no small authority and influence over the Jews at large (see vol. xiii. p. 424 *sq.*). In the Mishnah it is called "the sanhedrin," "the great sanhedrin," "the sanhedrin of seventy-one [members]," and "the great court of justice" (*bêth dîn haggādôl*). The oldest testimony to the existence and constitution of the synedrium of Jerusalem is probably to be found in 2 Chron. xix. 8; for the priests, Levites, and hereditary heads of houses there spoken of as sitting at Jerusalem as a court of appeal from the local judicatories does not correspond with anything mentioned in the old history, and it is the practice of the Chronicler to refer the institutions of his own time to an origin in ancient Israel. And just such an aristocratic council is what seems to be meant by the gerusia or senate of "elders" repeatedly mentioned in the history of the Jews, both under the Greeks from the time of Antiochus the Great (Jos., *Ant.*, xii. 3, 3) and under the Hasmonean high priests and princes. The high priest as the head of the state was doubtless also the head of the senate, which, according to Eastern usage, exercised both judicial and administrative or political functions (comp. 1 Mac. xii. 6, xiv. 20). The exact measure of its authority must have varied from time to time, at first with the measure of autonomy left to the nation by its foreign lords and afterwards with the more or less autocratic power claimed by the native sovereigns.

As has been shown in vol. xiii. p. 424 *sq.*, the original aristocratic constitution of the senate began to be modified under the later Hasmoneans by the inevitable introduction of representatives of the rising party of the Pharisees, and this new element gained strength under Herod the Great, the bitter enemy of the priestly aristocracy.[1] Finally under the Roman procurators the synedrium was left under the presidency of the chief priest as the highest native tribunal, though without the power of life and death (John xviii. 31). The aristocratic element now again preponderated, as appears from Josephus and from the New Testament, in which "chief priests" and "rulers" are synonymous expressions. But with these there sat also "scribes" or trained legal doctors of the Pharisees and other notables, who are simply called "elders" (Mark xv. 1). The Jewish tradition which regards the synedrium as entirely composed of rabbins sitting under the presidency and vice-presidency of a pair of chief doctors, the *nāsî* and *āb bêth dîn*,[2] is quite false as regards the true synedrium. It was after the fall of the state that a merely rabbinical *bêth dîn* sat at Jabneh and afterwards at Tiberias, and gave legal responses to those who chose to admit a judicature not recognized by the civil power. Gradually this illegal court usurped such authority that it even ventured to pronounce capital sentences,—acting, however, with so much secrecy as to allow the Roman authorities to close their eyes to its proceedings (Origen, *Ep. ad Afr.*, § 14). That this was possible will appear less surprising if we remember that in like manner the synedrium of Jerusalem was able to extend an authority not sanctioned by Roman law over Jews beyond Judæa, *e.g.*, in Damascus (Acts ix. 2; xxii. 5).

The council-chamber (βουλή) where the synedrium usually sat was between the Xystus and the temple, probably on the temple-hill, but hardly, as the Mishnah states, within the inner court. The meeting in the palace of the high priest which condemned our Lord was exceptional. The proceedings also on this occasion were highly irregular, if measured by the rules of procedure which, according to Jewish tradition, were laid down to secure order and a fair trial for the accused.

Of the older literature of the subject it is enough to cite Selden, *De Synedriis*. The most important critical discussion is that of Kuenen in the *Verslagen*, &c., of the Amsterdam Academy, 1866, p. 131 *sq.* A good summary is given by Schürer, *Geschichte des jüdischen Volkes*, 2d ed., § 23, iii.

SYNESIUS, bishop of Ptolemais in the Libyan Pentapolis from 410 to *c.* 414, was born of wealthy parents, who claimed descent from Spartan kings, at Cyrene about 375. While still a youth (393) he went with his brother Euoptius to Alexandria, where he became an enthusiastic Neoplatonist and disciple of Hypatia (*q.v.*). Returning to his native place some time before 397, he was in that year chosen to head an embassy from the cities of the Pentapolis to the imperial court to ask for remission of taxation and other relief. His stay in Constantinople, which lasted three years, was wearisome and otherwise disagreeable; the leisure it forced upon him he devoted in part to literary composition (see his *De Providentia*). The oration he delivered when at last admitted to the presence of Arcadius is also extant (*De Regno*). Returning abruptly to Cyrene in 400, he spent the next ten years partly in that city, when unavoidable business called him there, but chiefly on an estate in the interior of the province, where

[1] The name *synedrium* first appears under Hyrcanus II. (Jos., *Ant.*, xiv. 9, 4).

[2] The former word properly means the sovereign and the latter the president of the tribunal. The false traditional application is post-Mishnic.

he was able to enjoy the literary leisure that was most congenial to him, varying his studies with gardening and hunting and the quiet pleasures of domestic life. His marriage took place at Alexandria in 403; in the previous year he had visited Athens. In 409 or 410 Synesius, whose Christianity had until then been by no means very pronounced, was popularly chosen to be bishop of Ptolemais, and, after long hesitation on personal and doctrinal grounds, he ultimately accepted the office thus thrust upon him, being consecrated by Theophilus at Alexandria. One personal difficulty at least was obviated by his being allowed to retain his wife, to whom he was much attached; but as regarded orthodoxy he expressly stipulated for personal freedom to dissent on the questions of the soul's creation, a literal resurrection, and the final destruction of the world, while at the same time he agreed to make some concession to popular views in his public teaching (τὰ μὲν οἴκοι φιλοσοφῶν, τὰ δ' ἔξω φιλομυθῶν). His tenure of the bishopric, which was comparatively brief, was troubled not only by domestic bereavements but also by barbaric invasions of the country, and by conflicts with the prefect Andronicus, whom he excommunicated for interfering with the church's right of asylum. The date of his death is unknown, but he died probably not later than 414.

His extant works are—(1) a speech before Arcadius, *De Regno*; (2) *Dio, sive de suo ipsius Instituto*, in which he signifies his purpose to devote himself to true philosophy; (3) *Encomium Calvitii*, a literary *jeu d'esprit*, suggested by Dio Chrysostom's *Praise of Hair*; (4) *De Providentia*, in two books; (5) *De Insomniis*; (6) 157 *Epistolæ*; (7) 12 *Hymni*; and several homilies and occasional speeches. The *editio princeps* is that of Turnebus (Paris, 1553); it was followed by that of Morell, with Latin translation by Petavius (1612, greatly enlarged and improved 1633; reprinted by Migne, 1859). The *Epistolæ*, which for the modern reader greatly exceed his other works in interest, have been edited by Demetriades (Vienna, 1792) and by Glukus (Venice, 1812), the *Calvitii Encomium* by Krabinger (Stuttgart, 1834), the *De Providentia* by Krabinger (Sulzbach, 1835), the *De Regno* by Krabinger (Munich, 1825), and the *Hymns* by Flach (Tübingen, 1875).

See Clausen, *De Synesio Philosopho* (Copenhagen, 1831); Volkmann, *Synesius von Cyrene* (Berlin, 1869); and Miss Alice Gardner's monograph in "The Fathers for English Readers" (London, 1886).

SYNOD. See Council and Presbyterianism.

SYPHILIS. See Pathology, vol. xviii. pp. 404, 405, and Surgery, p. 686 above.

SYRA, or Syros, a Greek island in the middle of the Cyclades, which in the 19th century has become the commercial centre of the Archipelago, and is also the residence of the nomarch of the Cyclades and the seat of the central law courts. In ancient times this island was remarkably fertile, as is to be gathered not only from the Homeric description (*Od.* xv. 403), which might be of doubtful application, but also from the remains of olive presses and peculiarities in the local nomenclature. The destruction of its forests has led to the loss of all its alluvial soil, and now it is for the most part a brown and barren rock, covered at best with scanty aromatic scrub, pastured by sheep and goats. The length of the island is about 10 miles, the breadth 5, and the area is estimated at 42½ square miles. The population is now estimated to number about 33,700, of whom about 20,500 are in the chief town. Commerce is the main occupation of the islanders, though they also build ships, have extensive tanneries, large steam flour-mills, a steam weaving and rope factory, and a handkerchief factory, and grow vegetables for export.

Hermopolis, as the chief town is called, is built round the harbour on the east side of the island. It is governed by an active municipality, whose revenue and expenditure have rapidly increased. Among the public buildings are a spacious town-hall in the central square, a club-house, an opera-house, and a Greek theatre. Old Syra, on a conical hill behind the port town, is an interesting place, with its old Roman Catholic church of St George's still crowning the summit. This was built by the Capuchins, who in the Middle Ages chose Syra as the headquarters of a mission in the East. Louis XIII., hearing of the dangers to which the Syra priests were exposed, took the island under his especial protection, and since that time the Roman Catholic bishops of Syra have been elected by the pope. About the beginning of the 19th century the inhabitants of Syra numbered only about 1000; whenever a Turkish vessel appeared they made off to the interior and hid themselves. On the outbreak of the war of Greek independence refugees from Chios, after being scattered throughout Tenos, Spezia, Hydra, &c., and rejected by the people of Ceos, took up their residence at Syra under the protection of the French flag. Altogether about 40,000 had sought this asylum before the freedom of Greece was achieved. The chief city was called Hermopolis after the name of the ship which brought the earlier settlers. Most of the immigrants elected to stay, and, though they were long kept in alarm by pirates, they have continued steadily to prosper. In 1875 1568 sailing ships and 698 steamers (with a total of 740,731 tons) entered and 1588 sailing ships and 700 steamers (with a total of 756,807 tons) cleared this port; in 1883 3379 sailing and 1126 steam vessels (with a total of 1,056,201 tons) entered and 3276 sailing and 1120 steam vessels (with a total of 960,229 tons) cleared. Most of the sailing vessels were Greek and Turkish, and most of the steamers were Austrian, French, and Turkish.

SYRACUSE (Συράκοσαι, Συράκουσαι, Συρήκουσαι; Lat. *Syracusæ*; It. *Siracusa*), the chief Greek city of ancient Sicily and one of the earliest Greek settlements in the island (see Sicily, p. 15 above). The foundation legend takes several shapes (Thuc., vi. 3; Strabo, vi. 4, p. 269); but there is no reason to doubt that Syracuse was founded by Archias of Corinth as part of a joint enterprise together with Corcyra, and the received date 735 B.C. may pass as approximate.[1] The first settlement was on a small island, parted from the coast by a very narrow channel (for map, see pl. II.). It points southward, in front of a deep bay, which, with the opposite headland (Plemmyrium), it helps to shelter from the sea. This formed the Great Harbour; the Lesser Harbour of Laccius lay to the north of the island, between it and a peninsula of the mainland, with the open sea to the east and north. The peninsula consists of part of a hill which almost everywhere leaves some space between itself and the sea. To the west of the Great Harbour a marshy plain lies on each side of the river Anapus. On the south side of the river is a smaller hill. The coast of the island and of the peninsula is rocky. That of the harbour is for the most part flat, except part of the west and south sides and the headland opposite the island. From the island the city spread over the whole peninsula, while a detached suburb (Polichne) arose on the outlying hill beyond Anapus. The marshy ground between the two was not fit for building. All these additions have been gradually forsaken, and the modern town is confined to the island.

Topography.

Island of Ortygia.

The island was called Ortygia, a name connected with the Delian legend of Artemis (see Holm, *Gesch. Sic.*, i. 886), but often simply the Island (Liv., xxv. 24, 30). Though the lowest part of the city, its position and strength made it the citadel, and it is therefore often spoken of by Diodorus and Plutarch as if it had been a real acropolis. It is famous for the fountain of Arethusa, connected in Greek legend with the river Alpheus in Peloponnesus.[2] The sweet water perished when an earthquake brought in the sea in 1170.[3] At the time of the first settlement the island was held by Sicels; some have thought that a Phœnician element lingered on under both Sicels and Greeks. It is certain (Herod., vii. 166) that Syracuse and Carthage stood in relations to one another which were not usual between Greek and barbarian cities. It has also been thought from some legendary hints that Polichne was the original Syracuse, and that the plural form (Συράκουσαι) arose from the union of Ortygia and Polichne. But the plural form is common enough in other cases. The chief evidence for the belief is that the

[1] See Plut., *Amat. Narr.*, 2.

[2] See Pind., *Nem.*, i. 1, and the scientific discussions in Strabo, vi. 2, p. 270; also Pausanias, v. 7, 2-4.

[3] Hugo Falc., ed. Murat., vii. 362; Lumia, *Sicilia sotto Guglielmo il Buono*, 117.