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Universal Etymological  
English Dictionary:

CONTAINING

An Additional Collection of Words (not in the first Volume) with their Explications and Etymologies from the *Ancient British, Teutonic, Dutch, Saxon, Danish, French, Italian, Spanish, Latin, Greek, Hebrew, Chaldee, &c.* each in its proper Character.

ALSO

An Explication of hard and technical Words, or Terms in all *ARTS* and *SCIENCES*; with *ACCENTS* directing to their proper Pronunciation, shewing both the *Orthography* and *Orthoepia* of the *English Tongue*.

Illustrated with above Five Hundred *CUTS*, giving a clearer Idea of those Figures, not so well apprehended by verbal Description.

LIKEWISE

A Collection and Explanation of *WORDS* and *PHRASES* us'd in our ancient Charters, Statutes, Writs, Old Records and Processes at Law.

ALSO

The *Theogony, Theology, and Mythology* of the *Egyptians, Greeks, Romans, &c.* being an Account of their Deities, Solemnities, Divinations, Auguries, Oracles, Hieroglyphicks, and many other curious Matters, necessary to be understood, especially by the Readers of *English POETRY*.

To which is added,

An additional Collection of proper Names of Persons and Places in Great Britain, &c. with their Etymologies and Explications.

The Whole digested into an Alphabetical Order, not only for the Information of the Ignorant, but the Entertainment of the Curious; and also the Benefit of Artificers, Tradesmen, Young Students and Foreigners.

A *WORK* useful for such as would UNDERSTAND what they READ and HEAR, SPEAK what they MEAN, and WRITE true ENGLISH.

The Second Edition with many Additions,  
By N. BAILEY, Philologist.

L O N D O N :

Printed for THOMAS COX at the Lamb under the Royal-Exchange.  
MDCCLXXXI.

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*College of St. William*





158.C.27  
*Illustrissimis* PRINCIPIBUS,

FREDERICO LUDOVICO,

WALLIÆ PRINCIPI,

WILHELMO AUGUSTO,

A N N Æ,

AMELIÆ SOPHIÆ • ELEONORÆ,

ELIZABETHÆQUE CAROLINÆ,

GEORGII AUGUSTI

ET

WILHELMINÆ CHARLOTTÆ,

Magnæ Britanniae Regis & Reginae.

PROPAGINI *Clarissimæ.*

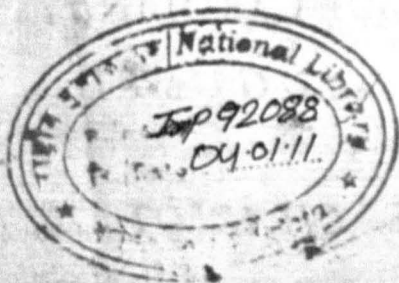
# D E D I C A T I O .

PRINCIPES Serenissimi,



UM decennio abhinc elapso illust-  
rissimo patrocínio vestro prius hujus  
dictionarii volumen committere fuerim  
ausus, nunc denuo fretus indole per-  
quam humanâ vestrâ, hocce mei pri-  
oris operis qualis supplementum, serenas in ves-  
tras manus & patrocínio tradere sustineo, id ali-  
quid saltem adminiculi studiis vestris Anglicanis  
adferre posse sperans. Quod ut sit, etiamque ut  
vos vita diuturna, felicitateque in terris hacten-  
interruptâ, & in cælis quamvis serò sempæternâ  
fruamini, cordatè optat precaturque,

Humillimus vestrer cliens;



N. BAILEY.

THE



158.C.27 57  
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PREFACE



THE *English* Tongue, the present Speech of *Great Britain*, and the Subject Matter of this Dictionary, is a compound of ancient Languages, as *British*, (*Welsh*) *Saxon*, *Danish*, *Norman* and modern *French*, *Latin* and *Greek*. From the five first of which, the Bulk or conversable Part is derived, and from the two last, the Technical Words or Terms of Art and Science. The *British* Tongue, tho' originally the native Language of the Country, makes, however, but the smallest Part of the Composition. For the *Britains* having been gradually weakened by their Wars with the *Picts*, *Romans*, *Saxons*, *Danes*, &c. for the Space of one thousand Years, were at last oblig'd to retire over the *British Alps*, carrying with them their Language into that Part of *Britain* call'd *Wales*, where they have preserv'd it to this Day. Mean while their victorious Oppressors, having outed the proper Owners of their Country, not only occupied their Lands, but industriously disseminated their own Languages.

THE *Roman* Legions, tho' they resided some hundreds of Years in *Britain*, made no extraordinary Alteration in the *British* Tongue, so tenacious were the *Britains* of their native Language at that Time.

NOR did the *Danes* make much more, by reason of the Shortness of their Reign, which was but about twenty seven Years, except in some of the *Northern* Countries, where they made their first Settlements, about 200 Years before they arriv'd at the supreme Power. To this may be added, the Aversion that their Barbarity to the *Britains* had wrought in them, to their Government, Persons and Speech.

THE *Saxons*, by a longer Possession, did more suppress the *British* Tongue, then mix'd with some *Latin* and *Danish*, and cultivated their own Tongue universally throughout the Kingdom.

To them succeeded the *Normans*, who industriously laboured to eradicate the *Saxon* Language, and establish the *French* in its stead; and by this means, the present common Speech of *England* is for the greatest part of a *Saxon* and *French* Original.

BUT as for our Technical Words or Terms of Art and Science, we, like the rest of the Nations of *Europe*, have fetch'd them from the *Greeks* and *Latins* together, with the Arts and Sciences them-  
selves.

## The P R E F A C E.

WE have likewise by Commerce and Converse, introduced many Words from the *French, Dances, Germans, Italians, &c.*

By this Coalition of Languages, and by the daily Custom of Writers to introduce any emphatical and significant Words, that by Travels or Acquaintance with foreign Languages they find, has so enrich'd the *English* Tongue, that it is become the most Copious in *Europe*; and I may (I believe) venture to say in the whole World: So that we scarce want a proper Word to express any Thing or Idea, without a Periphrasis, as the *French, &c.* are frequently obliged to do, by Reason of the Scantiness of their *Copia verborum*.

THIS Copiousness of the *English* Tongue, rendring it not possible to be compriz'd in the first Volume, has been the Occasion, and the general Acceptance that my Labours therein have met with, the Encouragement, for my proceedure in it, and presenting the World with this second, in order to make my Dictionary as compleat as I am capable.

BUT besides what I would before have inserted in the first Volume, had there been Room, I have since found many Words and Terms of Art, and have had others communicated to me by some Persons of generous and communicative Dispositions, and have also added to this much other useful Matter, not at all in the former.

AND whereas bare verbal Descriptions and Explications of many Things, especially in Heraldry and the Mathematicks, produce but a faint and imperfect Idea of them in the Mind, I have here given Cuts or engraven Schemes for the more clear apprehending them.

AND it being so common with our modern Poets to interperse the *Grecian* and *Roman* Theology, Mythology, &c. in their Works, an Unacquaintance with which renders their Writings either obscure, or at least less intelligible and tasteful to the Readers, I have in this Volume taken Notice of the most material Parts of the Accounts we have of their Gods, Goddesses, Oracles, Auguries, Divinations, &c.

AND as there has been among the Ancients, and is not yet grown out of Use, a sort of Language call'd *Hieroglyphical*, i. e. expressing Matters by the Forms of Animals, Vegetables, &c. in Painting or Sculpture, I have interspersed in their proper Places the most material Remains we meet with in Authors of those mysterious Characters, for Assistance of such as desire to be acquainted with the Dialect of such speaking Pictures, as our *Oxford Almanacks* were wont to be, and such Histories in Sculpture, as that on the North Side of the *Monument* near *London-bridge*.

AND again, for the better understanding of History Painting, I have here described in what Forms, Postures, Dresses, and with what Insignia, Statuaries, Carvers and Painters, ancient and mo-

## The P R E F A C E.

dera, have and do represent the heathen Gods, Goddesſes, Nymphs, Heroes, Virtues, Vices, Paſſions, Arts, Sciences, Months, &c. and thro' the Whole there are inſerted various Curioſities too many here to be inſerted.

AND forasmuch as many Perſons of a ſmall Share of Literature and not very converſant in Books, are frequently apt to Accent Words wrong; eſpecially thoſe that are Technical, and ſuch as are not the moſt common, I have placed an Accent on the Syllable, on which the Streſs of the Voice ſhould be laid in pronouncing: And here I would deſire the favourable Cenſure of Criticks, in that I have not confin'd my ſelf to the placing it always on the Syllable that the *Greeks* have; becauſe they would, if ſo accented, frequently ſound very uncouth and harſh to *Engliſh* Ears, and very diſſonant to the Genius of the *Engliſh* Tongue.

As to the Method of this Volume, it is exactly the ſame as the firſt, and as to the Etymology, where I could not find any Original, I have in their ſtead writ [*Incert. Etym.*] i. e. the Etymology is uncertain. Tho' I am perſuaded that many, nay moſt of our common Words (excepting ſuch as are humorous or canting) do owe their Original to the *Saxon* Language. But the *Saxons* having been a warlike People, who minded Fighting more than Writing, and the Art of Printing being not then found out, has been the Occaſion that there were few Books in the World in thoſe Times, and the greateſt Part of them probably deſtroy'd by the *Normans*; and the Iron Teeth of Age having been gnawing the Remains of them for now near ſeven hundred Years, it is no Wonder, that what is left is ſo imperfect.

BUT having in the Introduction to the firſt Volume given an Account more at large by what Steps and Gradations our *Engliſh* Tongue is come to be what it now is, from what it anciently was; and not having Room here to expatiate, I ſhall deſiſt, hoping that theſe my Labours may be both as acceptable and ſerviceable to my Country-men as they have been laborious to me in the Compiling.

SINCE the Publication of the firſt Edition of this ſecond Volume, my Buſineſs having call'd me to the Peruſal of a great Number of Authors treating of all *Arts* and *Sciences*, it has given me an Opportunity of collecting a conſiderable Number of Words not in the two firſt Volumes in *Octavo*; whereupon, in order to render this Work as compleat as I poſſibly can, I have entirely left out the *Engliſh*, *French* and *Latin* Dictionary, deſign'd chiefly for the Uſe of Foreigners, to make Room for theſe additional Improvements. As for thoſe who would have this Work compleat in one Volume, I recommend to them my *Dictionarium Britannicum in Folio*, which I hope will give them entire Satisfaction.

N. BAILEY.

ALPHABETS of the English, Saxon, Greek; and  
 Hebrew Characters, parallel'd for the Use of those  
 who would acquaint themselves with the Etymological

English Capitals,	A	B	C	D	E	F	G	H	I	K	L	M
O. English Capitals,	α	β	γ	δ	ε	ϛ	Ϟ	ϟ	ι	κ	λ	μ
Saxon Capitals,	A	B	C	D	E	F	G	H	I	K	L	M
Greek Capitals,	Α	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ
English small,	a	b	c	d	e	f	g	h	i	k	l	m
O. English small,	α	β	γ	δ	ε	ϛ	Ϟ	ϟ	ι	κ	λ	μ
Saxon small,	a	b	c	d	e	f	g	h	i	k	l	m
Greek small,	α	β	γ	δ	ε	ζ	η	θ	ι	κ	λ	μ
Hebrew,	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל

English Capitals,	N	O	P	Q	R	S	T	V	U	W	X	Y	Z
O. English Capitals,	η	θ	ι	κ	λ	μ	ν	ξ	ο	π	ρ	σ	τ
Saxon Capitals,	N	O	P	Q	R	S	T	V	U	W	X	Y	Z
Greek Capitals,	Ν	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	Α	Β
English small,	n	o	p	q	r	s	t	v	u	w	x	y	z
O. English small,	η	θ	ι	κ	λ	μ	ν	ξ	ο	π	ρ	σ	τ
Saxon small,	n	o	p	q	r	s	t	v	u	w	x	y	z
Greek small,	ν	ο	π	ρ	σ	τ	υ	φ	χ	ψ	ω	α	β
Hebrew,	נ	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ

Greek,	Ch X	Ph Φ	Pi Π	Th Θ	Si Σ	O	Ω
Hebrew,	Ch כ	Ga ג	Ph פ	Sa ש	Th ת	Ta ט	
Saxon,	Th D	S	F	Tha F			
Hebrew Vowels,	a	e	i	o	u		

# THE Universal Etymological English Dictionary

Being also an  
Interpreter of hard Words.

A B

A B

**A** a Roman Character, *Aa* Italic, *Aa* a Old English, *A* a Greek, *A* Hebrew, are the first letters of the alphabet; and in all languages, ancient and modern, the character appropriated to the same sound is the first letter, except in the *Alphabets*.

**A** [among the *Ancients*] was a numeral letter, and signified 500.

**A** or **a** with a dash, signified 5000.

**A** [among the *Romans*] was used as an abbreviation of the word *Abfolve*, i. e. *I acquit*. The Judges being wont to give their sentence upon persons, by calling tables into a box or urn, on which were the letters **A**, **C** or **N L**. If they acquitted the person try'd, they cast into the urn a table with the letter **A** marked on it; If they condemned, with the letter **C**, for *Condemno*, i. e. *I condemn*; if the matter was hard to be determined, with the letters **N L**, for *Non liquet*, i. e. *It does not appear plain*. Hence *Cæro* calls the letter **A** *Littera folutaris*, i. e. *the solving letter*. **A** was also used by the *Romans*, as the first letter of the *Litteræ Numinales*, in imitation of which, the *Dominical letters* were introduced.

**A** is used in the *Julian calendar*, as the first of the seven *Dominical letters*. It was in use among the *Romans* long before the establishment of Christianity, as the first of the 8 *Numinal letters*, in imitation of which, the *Dominical letters* were first introduced.

**A** [among *Logicians*] is us'd to denote an universal affirmative proposition; according to the verse

*Præter A, negat E, verum generaliter ambo.*

PART I.

Thus, in the first mood, a syllogism consisting of three universal affirmative propositions, is said to be in *Bar-bar-a*. The **A** thrice repeated, denoting to many of the propositions to be universal, &c.

**A** or **AA** or **Æ** [with *Physicians*] is used in prescriptions, and denotes simply equal parts of the ingredients therein mentioned.

**AAA** [with *Chymists*] is sometimes used to signify *Amalgama* or *Amalgamation*.

**A B**, at the beginning of *English Saxon* names, is generally a contraction of *Abbot*, i. e. an *Abbot* or *Abby*; so that as to the names of places, it may be generally concluded, that the place belonged to a monastery elsewhere, or that there was one there.

**A'BACUS** [*Abaqus*, Gen. of *Abaq*, Gr. which some derive from *ABN*, Heb. to be elevated or raised, and thence take it to signify a high shelf, &c.] it was used among the ancients for a cupboard or buffet.

**ABACUS** [*Abaqus*, Gr.] a counting-table anciently used in calculations; This was sometimes a board cover'd with sand, dust, &c. fitted evenly upon it, on which *Geometricians*, &c. used to draw their schemes.

**ABACUS Pythagoricus** [i. e. *Pythagoras's table*] a table of numbers contrived for the more easy learning the principles of arithmetic, and supposed to be the multiplication table, and thence it has been used to signify an alphabet or *ABC*.

**ABACUS** [in *Architecture*] is the uppermost member or capital of a column, which serves as a sort of crowning both

B

to

to the capital and column, tho' some erroneously make it to be the capital itself.

The ABACUS [according to Vitruvius] was originally designed to represent a square tile laid over an urn or basket. The original or stile of this first regular order of architecture, is said to be as follows. An old woman of Athens having placed a basket covered with a tile over the tomb of an Acanthus [Bears-foot] the plant shooting forth the following spring, encompassed the basket all round, till having met the tile, it curled back in a kind of scrolls, which being observ'd by an ingenious sculptor, he formed a capital upon this plan; representing the tile by the *Abacus*, the basket by the vase or body of the capital, and the leaves by the volutes.

The ABACUS is something different in different orders. It is a flat square member in the *Tuscan*, *Doric*, and ancient *Ionick* orders. In the richer orders, the *Corinthian* and *Composite*, it loses its native form; having its four sides or faces arch'd or cut inward, with some ornament, as a rose, some other flower, a fish's tail, &c.

But there are other liberties taken in the *Abacus*, by several architects. Some make it a perfect *Ogee* in the *Ionick*, and crown it with a fillet. In the *Composite*, some place a *Cymatium* over it, and so do not make it the uppermost member: In the *Tuscan* order, where it is the largest and most massive, and takes up one third part of the whole capital, they sometimes call it the *Die* of the capital, and *Scamozzi* uses the name *Abacus* for a concave moulding in the capital of the *Tuscan* pedestal.

ABA'DDIR, a name given to the stone that *Saturn* is fabled to have swallow'd instead of his son *Jupiter*: For the poets feign, that *Saturn*, having been forewarned, that he should be expelled his kingdom by one of his sons, to prevent it, as soon as ever his wife *Rhea* was deliver'd of a male child, sent for it in order to devour it; but having served his wife so once, the afterwards instead of the child sent him a stone, wrapped up in swaddling cloaths, and so deceived him, and preserved the child. See *Saturn*.

ABA'GION, a proverb, a circumlocution.

ABALIENATION [in the Roman law] a giving up one's right to another person, or a making over an estate, goods or charters by sale, or due course of law.

ABA'RCY [*abartia*, L. of *Abartia*, Gr.] insatiableness.

To ABA'RE [*abapian*, Sax.] to make bare, uncover or disclose.

ABARNA'RE [of *abapian*, Sax.] to detect or discover any secret crime.

TO ABA'SE [See term] to lower or take in, as to lower or take in a flag.

ABA'SED [in *Heraldry*] a term used of the vol or wings of eagles, &c. when the top or angle looks downwards towards the point of the shield; or when the wings are shut: The natural way of bearing them being spread with the tip, pointing to the chief or the angles.

A Bend, a Chevron, a Pale, &c. are said to be abased, when their points terminate in or below the centre of the shield.

An Ordinary is said to be abased, when below its due situation.

To ABA'TE [of *abbatre*, F.] properly to break down or destroy (in a common sense) is to diminish, to make or grow less.

To ABATE [in *Common Law*] to be qualified or made of none effect, as

To ABATE a writ [in *Law*] is to destroy it for a time, thro' want of good ground, or some other defect; as the appeal abateth by collusion, i.e. the accusation is made void, or defeated by deceit.

ABA'TEMENT [*abaufement*, F.] a lessening; also that which is abated in a reckoning or account.

ABATEMENT [in *Law*] the act of abating; also signifies the entering upon an inheritance, by stepping in between the former possessor and his next heir.

ABATEMENT of honour [with *Heralds*] is sometimes an absolute reversion or overturning of the whole escutcheon, or else only a mark of diminution, as a *Pall* dexter parted tenne, a *Goar* sinister, a *Delf*, &c. These marks must be either tawney or murrey; otherwise, instead of diminutions, they become additions of honour.

An ABA'TOR [in a *Law* sense] one who intrudes into houses or land, that is void by the death of the former possessor, as yet not entered upon or taken up by his heir.

A'BESS [of *Abbatissa*, Gr. *Abubiyre*, Sax.] a governess of nuns.

A'BEEY [of *Abbatia*, Gr. *Abbot*, A'BBY] place, Sax.] a convent or monastery, a house for religious persons.

A'BIES, anciently one third of the best benefices in England, were by the pope's grant appropriated to abbies, and other religious houses, which when they were dissolved by K. Henry VIII. and become lay-tees, there were 190 dissolved, whole

whose revenues were from 200 to 3500 *l.* per annum, which at a medium amounted to 2853000 *l.* per annum.

**ABBOT** [of Abbot, Sax.] the chief ruler of an abbey; of which some in England were mitres, others were

**Bishop ABBOTS**, abbots, whose abbeys have been erected into bishopricks.

**Cardinal ABBOTS**, abbots, who are also called cardinals.

**Commentary ABBOTS**, or **Abbots in Commendam**, are seculars, and do not perform any spiritual offices, nor have any spiritual jurisdiction over their monks, altho' they have undergone the tonsure, and are obliged by their bulls to take the orders when they come of age.

**Crozier'd ABBOTS**, are such as bear the crozier or pastoral staff.

**Mixed ABBOTS**, are so called, because they wear a mitre when they officiate, and are independent upon any person but the pope, being free from the bishop's jurisdiction, and having the same authority within their bounds, that the bishop has; these mixed abbots in England were also lords of parliament.

**Regular ABBOTS**, are real monks or religious, who have taken the vows and wear the habits.

**ABBREVIATED** [*abbreviatus*, L.] made shorter.

**ABBEVOIR**, a watering place, Fr.

**ABBEVOIR** [with *Maisons*] the joint or juncture of two stones, or the interstice of space left between two stones to put the mortar in as they are laying.

**ABBUTTALS** [of *aboutir*, F. to limit or bound, or of *butan* or *onbutan*, Sax.] the buttings and boundings of lands, highways, &c. either towards the east, west, north or south.

**ABDICATIVE** [*abdicativus*, L.] belonging to abdication; also negative.

**ABDITIVE** [*abditivus*, L.] hidden.

**A'EDOMEN** [of *abdo*, L. to hide, and *amentum* the caul]

**ABDOMEN** [with *Anatomists*] the lower belly, that part of the belly which is between the navel and the privities; the lowermost of the 3 *Venters*, or great cavities, which contains the stomach, liver, bladder, spleen, guts, &c.

**AEDUCTIO** [of *ab* from, and *duco*, L. to lead or draw] a term used by anatomists when the ends of the bones stand at a great distance in a fracture, L.

**ABDUCTOR minimi digiti** [with *Anatomists*] a muscle of the little finger, which draws it from the rest. It takes its rise from the *Ligamentum transversale*, and 4th and 3d bone of the *Carpus*, and from the superior part of the *Os Metacar-*

*pi*. The first of these originations ends at the superior part of the first bone of the little finger inwards; the second at the same part of the said bone, laterally; the third is inserted with the tendon of the *Extensor minimi digiti*, to the upper end of the third bone of the little finger.

**ABDUCTOR minimi digiti pedis** [with *Anatomists*] a muscle of the little toe, that arises from the external part of the *Os calcis*, as also from the external side of the *Os metacarpi* of the little toe, and forms one tendon at its insertion to the superior part of the first bone of the little toe externally and laterally. Its Use is to draw it off from the rest.

**ABDUCTOR Indicis** [with *Anatomists*] a muscle of the fore-finger, arising fleshy from the *Os metacarpi*, that sustains the fore-finger, and having joined one of the *Lumbrical* muscles, is inserted with it together with the tendon of the *Abductor Pollicis*. The Use of it is to draw the fore-finger from the rest.

**ABDUCTOR Oculi** [*Anatomy*] a muscle of the eye, which draws it from the nose. It is also called *Indignatundus*, because it is made use of in scornful References.

**ABDUCTOR Pollicis** [*Anatomy*] a muscle of the thumb, which arising broad and fleshy from the internal part of the *Ligamentum transversale carpi*, and descending becomes tendinous at its implantation to the upper and external part of the second bone of the thumb, and laterally lessens it self. Its use is to draw the thumb from the fingers.

**ABDUCTOR Pollicis pedis** [*Anatomy*] a muscle of the great toe. It takes rise fleshy internally and laterally, from the *Os calcis*, and in half its Progress becoming tendinous, joins with another fleshy beginning, which springs from the *Os cuneiforme majus*, which sustains the *Os metatarsi* of the great toe, till lastly they both making one tendon, are implanted to the external part of the *Os Sesamoides* of the great toe laterally.

**ABELITION**, Abolition, the licence granted to a criminal secular to forbear or desist from further Prosecution.

**A'BEL-tree** [with *Botanists*] a finer kind of white poplar.

**ABEO'NA** [of *abeo*, L. to go away] a goddess of the *Romans*, who, as they imagin'd, had the power of making their going forth happy or unhappy.

**A'BER** [Old *British*] the fall of a lesser water into a greater, as of a brook into a river, a river into a lake or sea. The mouth of a river; as *Aberconway*, &c.



# A B

**ABSOLUTION** [in the *Canon-Law*] a judicial act, whereby a priest as a judge, and by virtue of a power delegated to him from Christ, remits sins.

**ABSOLUTION** [in the *Civil Law*] signifies a definitive sentence, whereby a man accused of any crime is acquitted.

**ABSOLUTION** [in the *Reformed Churches*] is usually understood of a sentence by which a person standing excommunicated is freed or released from the current excommunication.

**ABSOLUTORIUM** [with *Physicians*] an absolute remedy, or most effectual medicine; also a certain cure or perfect recovery. *L.*

**ABSOLUTEENESS** [of *absolu*, *F. absolutus*, *L.*] arbitrariness, freedom from conditions, &c.

**TO ABSORB** [with *Gardiners*, &c.] is a term apply'd to those greedy branches, that growing on fruit-trees, do drink up and rob the other branches of the nutritious juice, that they stand in need of for their nourishment and augmentation.

**ABSQUE HOC** [*i. e.* without this] words of exception made use of in a traverse. *L.*

**ABSTERSIVE Medicines**, such as are used to clear the skin and outward parts of the body from filth.

**ABSTRACT** [in *Philosophy*] that which is separated from some other thing by an operation of the mind called abstraction.

An **ABSTRACT Idea**, is some simple idea, detach'd and separated from any particular subject or complex idea, for the sake of viewing and considering it more distinctly, as it is in itself, its own nature, &c.

**ABSTRACTED Mathematicks**, is used in opposition to mix'd mathematicks; the former signifying pure arithmetick, geometry or algebra.

**ABSTRACTED Nouns Substantives** [with *Grammarians*, &c.] are such nouns as denote a thing; the existence of which is real, and in the nature of the thing; but subsist only in the understanding; as *Humanity*, *Truth*, *Vigilance*, &c.

**ABSTRACTEDLY** [of *abstractus*, *L.*] by way of abstraction.

**ABSTRACTIVE** [*abstractivus*, *L.*] that may be abstracted or drawn from.

**ABSTRACTED** [*abstractus*, *L.*] loosened, unbound.

**TO ABSTRINGE** [*abstringere*, *L.*] to unbind or loosen.

**ABSTRUSE** [*abstrusus*, *L.*] far remov'd from the common apprehensions or ways of conceiving.

**ABSURDNESS** [*absurditas*, *L.*] disagreeableness to reason, impertinence

# A C

folly; an error or offence against some generally allowed truth or principle.

**ABUNDA'NTIA**, an allegorical divinity, which was represented under the figure of a young virgin amidst all sorts of good things, in good plight of body, having a fresh lively colour, holding in her hand a horn said to be that of *Abundant*.

**ABUSE**, the crime called otherwise, self-pollution.

**ABUSIO**, The abusing or misusing of a thing. *L.*

**ABUSIO** [in *Rhetorick*] a figure, the same as *Caecobresis*. *L.*

**ABUSIVENESS**, Offensiveness, affronting &c. &c.

**ABUTTI'LION** [with *Botanists*] yellow mallows.

**ABYSSMAL**, Pertaining to an abyss.

**ABYSS** [*Abysse*, *Gr.*] a bottomless pit or gulf, or any prodigious deep, where no bottom can be found, or is supposed to have no bottom; a vast unfathomable depth of waters, such as is supposed to be inclosed in the bowels of the earth.

**ABYSSINES**, a people of *Ethiopia*, who are christians of the *Greek church*.

**AC** } at the beginning or end of a

**AK** } name of a town or place is the

**AKE** } Saxon word (ic) which signifies an oak, and generally denotes the place to take its Name of oak, as *Austin* is as much as to say Oak Town, and *Austin's acy* as for the names of persons of the same form, they are for the most part derived from the places of their birth, or some achievement there.

**ACA'CIA** [with *Botanists*] the name of a shrub, or the gum of *Acacia*, called also the binding bean-tree.

**ACA'CIA**, conserve of floss, which is used instead of the true *Acacia*.

**ACA'CIA** [with *Medallists*] a kind of roll resembling a bag, seen on medals in the hands of several of the consuls and emperors, after *Antyllus*.

**A'CACY** [*Acacia*, *Gr.*] innocence, a being free from malice.

**ACADEMICKS** } a name now used for  
**ACADEMISTS** } members of modern  
academies, or instituted societies of learned persons.

**ACADEMY**, is also now used for a sort of collegiate school or seminary, where young persons are instructed in a private way, in the liberal arts and sciences, as those of the *Nonconformists*.

**ACADEMY** [of *Horsemanship*] is also used to signify a riding school, a place where persons are taught to ride great horse, and other exercises, as fencing, &c.

**ACALYPHE** [*Acacyphe*, *Gr.*] the sea nettle, or great stinging nettle. *L.*

**ACAL**

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**ACALTA** [with Botanists] the wall-flower. *L.*

**ACANTHA** [*Ἀκανθα*, Gr.] a thorn, brier or branch. *L.*

**ACANTHA EUCE** [*Ἀκανθαεύς*, Gr.] the white thorn. *L.*

**ACANTHON** [*Ἀκάνθων*, Gr.] the oat-thistle.

**ACANTHOCYPIARIA**, fragrant or dragant. *L.*

**ACANTHICE** [*Ἀκάνθις*, Gr.] a sweet and pleasant juice, contained in the top of pellitory or ivy. *L.*

**ACANTHIS** [with Botanists] the herb groundsel. *L.*

**ACANTHUS** [*Ἀκάνθος*, Gr.] the herb bears-breech, bears-foot or brankurine.

**ACARON** [*Ἀκρίν*, Gr.] the plant wild-myrtle or gow; also butcher's-broom.

**ACARUS** [*Ἀκάρ*, Gr.] a mushroom or toad-stool.

**ACARPY** [*acarpia*, *L.* of *Ἀκαρία*, of *ἀκαρπία*, and *καρπός*, Gr. Fruit] unfruitful, barren.

**ACATALEPTICK** [of *Ἀκατάληπτος*, Gr.] incomprehensible.

**ACATALLIS** [*Ἀκατάλλης*, Gr.] the lesser kind of juniper. *L. Botan.*

**ACATEIRA** [*Ἀκατεΐρα*, Gr.] the greater juniper.

**ACATERY** [in the kitchen] a sort of check between the clerk of the king's kitchen, and surveyor.

**ACATHARSA** [*Ἀκαθάρσια* of *ἀκαθάρσις*, Gr. to purge or cleanse] that itch or impurity in a diseased body, which is not yet purged off.

**ACATALLIS** } [with Botanists] a term  
**ACAULOS** } used of plants that seem to want stalks, whose flower creeps on the ground.

To **ACCEDE** [*accedere*, *L.*] to come to, to draw near to, to enter into.

**ACCELERATED Motion** [in Mechan.] a motion which receives continual increments or accessions of velocity.

**ACCELERATION** [with Philosophers] a continual increase of motion in any heavy bodies tending towards the center of the earth, by the force of gravity.

**ACCELERATION** [with the ancient Astronomers] a term used in respect to the fixed stars, and signified the difference between the revolution of the *Primum Mobile*, and the solar revolution, which was computed at 3 minutes and 56 seconds.

**ACCELERATOIRES** [Anatomy] certain muscles called *accelerandi*, i. e. hastening.

To **ACCEND** [*Accendere*, *L.*] to kindle, to set on fire.

**ACCENSION** [Philosophy] the in-

## A C

kindling or setting any natural body on fire.

**ACCENT** [with Rhetoricians] a tone or modulation of the voice, used sometimes to denote the intension of the orator or speaker, to give a good or ill qualification to his words.

Grave **ACCENT** [with Gram.] is this mark ( ` ) over a vowel, to shew that the voice is to be depressed.

Acute **ACCENT** is this mark ( ´ ) over a vowel, to shew that the voice is to be raised.

Circumflex **ACCENT** is this mark ( ^ ) over a vowel, in Greek, and points out a kind of union of the voice.

The Long **ACCENT** [in Grammar] shews that the voice is to stop upon the vowel that has that mark, and is expressed thus ( ¨ ).

The Short **ACCENT** [in Grammar] shews that the time of pronouncing ought to be short, and is marked thus ( ´ ).

To **ACCENTUATE** [*accentuare*, *L.*] to pronounce in reading or speaking according to the accent.

**ACCENTUATION**, a pronouncing or marking a word, so as to lay a stress of the voice up in the right vowel or syllable.

**ACCEPTABLENESS**, agreeableness, pleasantness, &c.

**ACCEPTANCE** } [in Law] a tacit  
**ACCEPTATION** } agreement: Thus a man and his wife, seized of land in right of his wife, do join in making a lease by deed, reserving rent, the Husband dying, the wife receives or accepts of the rent, the lease shall be made good by this acceptance in her, and shall bar her from bringing the writ *Cui in vita*, against the tenant.

**ACCESSION** [with Physicians] the time or time of being worst in any Intermitting the same as *Paroxysmus*.

**ACCESSORY** [by Statute] a Person, who encourages, advises, or conceals an offender, who is guilty of felony by Statute.

**PER ACCIDENS** [with Philosophers] that which does not follow from the nature of the thing, but from some accidental quality of it. *L.*

**ACCIDENT** [*accident*, *L.*] a contingent effect, or something produced casually and without any fore knowledge or destination of it in the agent that produced it, or to whom it happens.

A thing is also frequently styled an *Accident*, in reference to its cause, or at least as to our knowledge of it, and by this an effect either casually produced, or which appears to have been so to us, is commonly understood.

Common **ACCIDENTS** [with Logicians] is the fifth of the universal ideas, and

and are when the object is a true mode, which may be separated at least by the mind, from the thing of which it is said to be an accident, and yet the idea of that thing shall not be destroy'd; as round, hard, just, prudent, &c.

Entire ACCIDENTS [in *Metaphysics*] are either primary or secondary.

Primary entire ACCIDENTS, are such as are absolute, as *Quantity* and *Quality*.

Respective entire ACCIDENT [with *Logicians*] is relation.

Modificative entire ACCIDENTS [with *Metaphysicians*] are *quando* (when), *ubi* (where), *situs* (situation), *habitus* (habit).

Predicable ACCIDENT [with *Logicians*] implies a common quality, which may be, or may not be in the subject, as a particular colour, as redness in a wall, &c.

Predicamental ACCIDENT [with *Logicians*] is when it is in its essence or nature to subsist in, inhere or cleave to some substance, and cannot be alone.

ACCIDENT [with *Physicians*] is such as does not flow immediately from the first cause, but from casual interpositions: Some use the expression in much the same sense as symptom.

Absolute ACCIDENT [with *Roman Catholics*] is an accident which does, or may possibly subsist, at least miraculously, or by some supernatural power, without a subject.

ACCIDENTS [in *Heraldry*] are the principal points in an escutcheon.

ACCIDENTALNESS [of *accidentalists*, L.] the happening by chance.

ACCIDITY [aciditas, L.] stochful.

ACCIDIOUS [acidius, L.] stochful.

ACCINCT [accinctus, L.] girded, prepared, ready.

ACCIPIENT [accipiens, L.] receiving; also a receiver.

ACCIPITRINA [in *Botany*] the herb hawk-weed.

ACCLAM, acclamation. *Milton*.

ACCLIVIS [in *Anatomy*] a muscle called also *Obliquus ascendens*.

ACCLIVITY [acclivitas, L.] is a steepness reckoned upwards on a slope, declivity is a steepness downwards; thus B A is an acclivity, and A B a declivity.

ACCLIVOUS [acclivus, L.] rising upwards, steep up.

A'CCOLA, an husbandman that comes from other w<sup>o</sup> is to till the land.

A'CCOLENT [accolens, L.] dwelling hard by.

ACCOLLE' [in *Heraldry*] collared, or wearing a collar, F.

ACCOMMODATION, the composure or putting an end to a difference, quarrel, &c. also convenient.

ACCOMMODATION [in *Philosophy*] the application of one thing by analogy to another.

ACCOMPANIMENT, something attending or added as a circumstance to another, either by the way of ornament, or for the sake of symmetry, or the like.

ACCOMPANIMENTS [in *Heraldry*] are all such as are applied about the shield, by way of ornament, as the belt, mantlings, supporters, &c.

To ACCOMPANY [accompagner, F.] to go or come with, to wait on, to keep company with.

ACCOMPLISHMENT [accomplishment, F.] the entire execution, achievement, or fulfilling of something proposed or undertaken.

ACCOMPLISHMENTS, acquirements in literature, art, science, good behaviour, &c.

A'CCORD [in *French Musick*] is the production, mixture and relation of two sounds, of which the one is grave, and the other acute.

ACCO'RPOATED [accorporatus, L.] joined, or put to, imbodyed.

ACCRETION, growing, or sticking to, F.

ACCRETION [with *Naturalists*] is frequently apply'd to the increase of such bodies as are without life, and it is also called *Apposition* or *Juxta-position*.

ACCRETION [with *Civilians*] a A'CCREMENT, vague or vacant portion of ground, joined or united with grounds held or possessed by another.

To ACCROA'CH [accrocker, F.] to hook or grapple unto; also to invade another man's right; to encroach upon.

ACCROCHE' [in *Heraldry*] is when one thing hooks into another, F.

ACCUBATION, a sitting down, or lying at table, L.

ACCUBITION, a sitting down, L.

A'CCURATELY [accurate, L.] with exactness and nicety.

ACCUSABLE [accusabilis, L.] that may be, or deserves to be accused.

ACCUSATIO [in the *Civil Law*]

ACCUSATION, is the intending a criminal action against any one, either in one's own name, or that of the public.

ACCUSERS, according to *Cornelius Agrippa* the 8th order of the devils, whose prince is called *Asteroth*, &c. &c.

These two are called *Alcaick Dactyls*; the three species has the first an *Epistrophe*, the second and third *Choriambus's*, and the fourth *Bacchius*, as

*Cur limet florum liberan tangeat? cur*  
*olivum*

An **ALCAICK Ode** consists of four *Strophes*, each of which consist four verses, the two first are *Alcaick* verses of the same kind; the third an *Anticathemeter*; *Hypercatalectic*, i. e. of four feet and a long syllable; the fourth is an *Alcaick* of the first kind. The *Alcaick Strophe* consists as follows.

*Omnis eodem cogitur, omnium*  
*Versatur urna, serius ocyus*  
*Sors exitura, sed nos in aeternum*  
*Exilium impoſitura cymba.*

An **ALCA'ID** [in *Barbary*] the governor of a city.

**ALCALIZATION** [with *Chymists*]

**ALKALIZATION** the act of impregnating a liquor with an alkaline salt.

**ALCALIOUS**, of or pertaining to *Alkali*.

**AL'CHYMY** [of *al* an *Arabick* participle and *khymia* of *χῆμα*, of *χῆμα* to melt metals] that sublime part of *chymistry* that teaches the transmutation of metals, and making the *Grand Elixir* or *Philosopher's stone*, according to the cant of *Alchemists*. The word signifies no more than base *chymistry* without the addition of the *Arabick* particle *al*, which will needs have to signify a wonderful virtue here; some have defin'd this study of *Alchymy* to be *ars fine arte, cujus principium est mentiri, medium Laborare, & finis mendicare*, i. e. an art without art, which begins with lying, is carried on with labour, and ends in beggary. And thus it was found to his sorrow by *Pennus*, who having spent his whole life and fortune in this art in vain, died in an *Alms-house* at *Therdon* in *Switzerland*, and was us'd to say, that had he an enemy he did not dare openly to attack, he would recommend the study of *alchymy* to him.

**ALCOCHO'DON** [with *Astrologers*] i. e. the giver of life or years, the planet which bears rule in the principal places of an *astrological* figure when a person is born; so that his life may be expected longer or shorter according to the position, &c. of this planet.

**ALCMANIAN Verse**, a sort of verse composed of three *dactyls* and a long syllable.

*Alcmantianum Dei.*

**ALCOLETA**, the tartarous sediment of urine.

**ALCO'RAD** [with *Astrologers*] a conjunction of light in the planets. *Arab.*

**ALCORAN**, the *Turk's* book of their law, or gospel, for the revelations and prophecies, &c. Written by their false prophet *Mahomet*.

**ALDER tree** [*alder*, Sax. *altus*, L.] a tree well known, delighting to grow in watery, boggy places.

**ALDER**, first, or chief, as *alder-best* is the best of all.

**ALB-COST**, an herb.

**ALE-DRAPER**, a victualler, or ale-house keeper.

**ALE STAKE**, a may-pole, because the country people drew much ale there; but not properly the common may-pole; but rather a long stake drove into the ground with a sign on it that ale was there to be sold.

**ALECENARIUM**, a sort of hawk called a *hanner*.

**ALE'CTO** [*Ἀλκτω*, of *α* and *λκτω* to cease, *q. d.* without repulse] the daughter of *Acheron* and *Night*, or *Pluto* and *Proserpine*, and one of the furies of hell.

**ALECTORIA** [*Ἀλεκτορία*, Gr.]

**ALECTORIOUS** the cock-stone, or capon-stone; a stone about the bigness of a bean and of a crystal colour, found in the maw or gizzard, or rather gall-bladder of a cock. *L.*

**ALECTOROLOPHUS** [*Ἀλεκτορολόφος*, Gr.] an herb that has green leaves like those of feathers on the crown of a cock; cocks-comb, rattle-grass or louse-herb.

**ALECTO'ROMANCY** [*Ἀλεκτορομαντία*, L. of *Ἀλεκτορομαντία*, or *Ἀλκτω* a cock and *μαντία*, Gr. divination] an ancient divination, in which they made use of a cock in discovering secret and unknown transactions of future events. The method was this; they first wrote on the dust the twenty-four letters of the alphabet, and laid a grain of wheat or barley upon every one of them; then having prepared a cock magically, they let him loose among them, and those letters out of which he picked the corns being put together, were thought to declare whatever they had a mind to know.

**ALECTRYOMACHY** [*Ἀλεκτρομαχία*, of *Ἀλκτω* a cock and *μαχία* a fight] the sport of cock fighting.

**ALEMBICK** [with *Chymical Writers*] is express'd by this character

**ALEMBOT** [with *Paracelsians*]  
**ALEMBROTH** the philosophers

salt, the key of art.  
**ALEOPHANG'NA** [with *Physicians*]  
**ALEPHANG'NA** powders of sweet

spices.

B

AL'EN-

# A I

AL'E'NTOIS, see *Allantois*.

AL'E'RT [of *alerte*, *L.* of *ala*, *L.* a wing] upon the wing, brisk, cheerful, per.

AL'E'RTNESS [of *alc*, *F.* *ala*, *L.* a wing] p'ernels, liveliho.

A'LE'TUDE [*aleto*, *L.*] fatness of the body.

ALEXA'NDRI'NE [with *Poets*] a metre that consists of two syllables more than the common Heroick or Pentameter has.

*The same the fate of arms and arts you'll find,*

*They rose with equal pace, with equal pace declin'd.*

ALEXI'ACON [*Ἀλεξικακόν*, of *ἀλεξω* to expel or drive out and *κακόν* evil] a medicine to expel any ill humours out of the body.

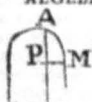
ALEXITE'RICUM [with *Physicians*] a preservative against poison or infection.

A'LGA, a weed or herb that grows on the sea shore, sea-weed or reets. *L.*

ALGA [with *Botanists*] the sea-oak. *L.*  
ALGA *saccharifera* [with *Botanists*] sugar bearing sea weed. By hanging in the air, this plant will afford repeated effluences of white sugar, as sweet as any prep'ed from sugar cures. *L.*

A'LGAROT [*rhymist*] a preparation of butter of antimony, wash'd in a large quantity of warm water till it turns to a white powder. It is otherwise called *Mercurius vitæ*.

ALGEBRA'ICAL Curve [in *Geometry*]



is a curve of such a nature, that the abscisses of it will always bear the same proportion to their respective ordinates; thus if the product of any *Abcisse* A. P. x. multiplied into the same quantity, P. be always equal to the square of the corresponding ordinate, P. M. z. yy, the equation expressing the nature of the curve will be  $p \times = yy$ , and the curve is the common parabola.

A'LGIDNESS, [*algiditas*, *L.*] coldness, chillness.

A'LGOL [in *Astronomy*] a fixed star of the first magnitude in the constellation *Perseus*, in longitude 51 degrees 37 minutes, latitude 22 degrees 22 minutes, called also *Medusa's head*.

A'LGOR, great cold or chillness. *L.*

A'LGORISM [with *Mathematicians*] the practical operations in the several parts of species *Arithmetick*; also the practice of common *Arithmetick*, by ten numerical figures.

ALGO'S [*algosus*, *L.*] full of weeds or reets called *Alga*.

# A L

ALHA'NDAL [in *Pharmacy*] the Arabian name of *Colocynthis*, as *Trochifera Albandalis* are Trochees composed of *Colocynthis*, *Bdellium* and Gum *Tragacanth*.

A'LIAS, a second or further writ issued from the courts at *Westminster*, after a *Capias* issued out without effect.

ALIAS *Dist.* is to ascertain the name and condition of the defendant in declarations for debt on bond, &c.

A'LIBLE [*alibilis*, *L.*] nourishable, nourishing.

ALIENA'TION, a making over, or giving the right and property of a thing to another; also the drawing away or estranging the affections of one person from another.

ALIENATION Office, an office to which all writs and covenants and entry, upon which fines are levied and recoveries suffered, are carried, to have fines for alienation set and paid thereon.

ALIEN'LOQUY [*Alienloquium*, *L.*] a talking wide from the purpose, or not to the matter in hand.

ALI'FEROUS [*alifer*, *L.*] bearing or having wings.

A'LFRED [*alfreð*, *Sax.*] showed or performed.

ALI'GEROUS, [*aliger*, *L.*] bearing, carrying or having wings.

To ALI'GHT [*alihan*, *Sax.*] to get on the back of an horse; also to settle upon a subject.

ALIMA [of a privative and *limo*, Gr. hunger] medicines which either prevent or assuage hunger. *L.*

A'LIMENT [in a *Medicinal sense*] all that which may be dissolved by the ferment or natural heat of the stomach, and converted into the juice call'd *Succus*, to repair the continual wasting of the parts of the body.

ALIME'NTAL [*alimentalis*, *L.*] pertaining to nourishment.

ALIMENTA'LIS *Ductus* [with *Anatomists*] the gullet, stomach and bowels, which make but one continued duct or canal.

ALIMENTARINESS [of *alimentarius*, *L.*] nourishing quality.

ALIMENTARY Duct [*Anatomy*] that part of the body through which the food passes, from its reception into the mouth to its exit at the anus, including the gullet, stomach and intestines, Dr *Tyson*; also it is sometimes us'd for the *Thoracick Duct*.

ALIPE'NA [*Alipena*, *Gr.*] plasters that have no fat in them.

ALIPA'SMA [*Alipasma*, *Gr.*] a thing that fattens; a sort of fine powder, mixt with

with oil in order to be soak'd into the body to hinder sweating. *L.*

**ALPEDE** [*alpes*, *L.* of *ales* a bird, and *pes* a foot, nimble, swift of foot.

**ALIPHTERY** [*aliphterium*, *L.* or *aliphterius*, *Gr.*] a place belonging to, or an apartment in baths, where perfumes were anointed.

**ALISA'NDERS**, the herb Lovage.

**ALITU'RGESY** [*Aliturgesia*, *L.* of *alitur*, *Gr.*] a franchisement, or exemption from any publick office or charge.

**ALKALI** [so called from the Arabic particle *al* and *Kali*] an herb, called otherwise *Salt-wort* or *Glass-wort*, which is a kind of sea-blite, and one of the principal ingredients in making glass, and affords a great quantity of this kind of salt, and is either fixed or volatile.

**ALKALI Salts**, are only acids concentrated in little molecules of earth, and united with certain particles of oil by the means of fire.

**Fixt ALKALIES** [with *Chymists*] are made by burning the plant *Kali*, &c. and having made a lixivium, or lee of the ashes, filtering that lee, and evaporating the moisture of it by a gentle heat, so that the fixt salt may be left at the bottom of the vessel. This fixt salt being render'd very porous by the fire having pass'd so often through it in its calcinations and probably by fixing there some of its essential salt: and because that many of the fiery particles do also stick in those pores, when any acid liquor is mingled with it, causes a very great effusion or effervescence.

**Volatile ALKALIES** [*Chymistry*] are the volatile salts of vegetables, which are so call'd because they will ferment with acids.

**ALL** [*al*, *Sax.*] the whole.

**ALL** [in names proper or common] seems to be derived from *Eald*, *Sax.* old according to the custom of the Normans (1) being liquidated into *u* makes *au*, as *Auburn*, anciently written *Albbynn*, and *Aldington*, *Auston*.

**ALLABORATION**, a labouring strenuously. *L.*

**ALLA'BORATENESS**, a being well wrought.

To **ALLATRATE** [*allatratum*, *L.*] to bark at or assault.

**ALLA'DABLE** [*allaudabilis*, *L.*] praise-worthy.

**ALLSLED**, a plant so called from its abounding with seed.

**ALL'GORY**, the herb Mercury, or Good Henry.

**ALL'AZ**, the tempering and mixture of other metals with gold and silver.

**ALLEGORICALNESS** [of *allegorice*, *F. allegoricus*, *L.* of *ἀλληγορεῖν*, *Gr.*] being an allegory.

**ALLEGORY** [*ἀλληγορία*, of *ἀλλος* another, and *ᾠροία* II y, *Gr.*] a saying one thing, and meaning another. It is a continued metaphor, in which words there is something couch'd, different from the literal sense, and the figurative manner of speech is carried on through the whole discourse: or it may be defined to be a series or continuation of metaphors, as that allegory in Horace, *Lib. 1. Ode 14.*

*O navis referent in mare te novi fluctus*, &c.

Where by the *ship* is meant the commonwealth; by the *waves* the civil war, by the *port* peace and concord, by the *oars* soldiers, by the *mariners* magistrates, &c.

**ALLELU'JAH**, the herb wood-forrel, or French forrel.

**ALLER** [with ancient Writers] a word used to exalta the superlative degree, as *aller good* the greatest good.

**ALLER SANS JOUR** [*Law phrase*] i. e. to go without a day] it signifies to be finally dismiss'd the court; another day of appearance being appointed.

**ALLERIONS** [in *Heraldry*] are small birds painted without beak or feet, like a martlet or martinet. Others say, they are like eagles without beak or feet, so called, because they have nothing perfect but the wings; that they differ from martlets, in that their wings are expanded and the martlets are close; and also that they are not represented facing as the *Allerions* are, as in the figure.



**ALLEY** [in a Garden] a strait parallel walk, bordered or bounded on each hand with trees, shrubs or other low plants, as box, &c. some distinguish an alley from a path, in that an alley must be wide enough for two persons to walk abreast.

**ALLEY**, in a *Compartment*, is an alley which separates the squares or a *parterre*. *Counter ALLEY*, a little alley by the sides of a great one.

A *Diagonal ALLEY*, is one that cuts a square, *parterre*, thicket, &c. from angle to angle.

*Front ALLEY*, is one which runs strait from the front of a building.

**ALLEY** in *Perspective* is that which is larger at the entrance than at the issue, in order to make the length appear greater.

**Transverse ALLEY**, an alley which cuts a front alley at right angles.

An **ALLEY** in *Zic Zac*, an alley which has too great a descent, and by reason of that is liable to be injured by floods, to prevent the ill effects of which it has usually platbands of turf running across it from space to space, which are of service to keep up the gravel; also an alley in a labyrinth or wilderness is so called, which is tormented by several returns of angles, in order to render it more solitary and obscure, and to conceal its issue.

**ALLIARIA** [with *Anatomists*] an herb whose taste is like that of garlick; called sauce alone, or *jack* by the hedge, *ramsons*. L.

**ALLIED** [*allid*, F.] matched, united, also joined by tie.

To **ALLIGATE** [*alligatum*, L.] to bind to.

**ALLIGATOR**, a binder. L.

**ALLIGATOR**, a kind of a *West Indian* crocodile, an amphibious creature, living both on land and water; they grow as long as they live, and some are eighteen feet in length, and proportionably large, they have a musky smell so strong, that the air is tainted for an hundred paces round them, and also the water they live in.

**ALLIGATURE** [*alligatura*, L.] binding or tying to.

**ALL'OTH** [*Navigation*] a star in the tail of *Ursa major*, of much use to navigators in finding out the latitude, the height of the pole, &c.

**ALLIOTICUM** [*in Pharmacy*] a medicine that alters and purifies the blood by its cleansing quality.

**ALLIUM** [with *Botanists*] garlick. L.

**ALLO'DIUM** [*Civil Law*] a freehold, every man's own land or estate that he possesses, merely in his own right, not yielding any services to another, and is opposed to *feodum*.

**ALLOE'THETA** [with *Grammarians*] a figure that varies from the common rules of *Syntax*; as *para abiere*.

**ALLONGE** [*in Fencing*] a thrust or pass at the enemy.

**ALLIQUY** [*alloguim*, L.] talking with another.

**ALLOWABLENESS** [of *allow*, F.] being allowable.

**ALLOY** [*aloy*, F.] a certain quantity or proportion of some

baser metal mixed with a finer or purer, and so the quantity of copper or silver that is mixed with gold, to make it of a due hardness for coining, is called the *alloy* of it; and if metal have

more of this than it ought to have, it is said to be of a greater or coarser alloy.


To **ALLOY** [*alloyer*, F.] to mix a baser metal with a finer or purer.

**ALLUBE'SCENCY** [*alubescencia*, L.] a willingness; also content.

**ALLUM** [*alumen*, L.] a mineral well known.

**Saccharine ALLUM**, a composition of allum, rose-water, and whites of eggs, boiled to the consistence of a paste.

**Plumose ALLUM**, a sort of saline mineral stone, most commonly white, inclining to green, which rises in threads and fibres, resembling a feather.

**ALLUM** [with *Chymical Writers*] is expressed by one of these characters. 

**ALLU'RINGNESS** [of *ad* and *lure*] enticingness.

**ALLU'SION**, a speaking a thing with reference to another; and so an allusion is made to a custom, history, &c. when any thing is spoken or written that has relation to it.

**ALLUSION** [*in Rhetorick*] a dalliance or playing with words alike in sound, but unlike in sense, by changing, adding or taking away a letter or two.

**ALLU'SIVENESS** [of *alluso*, L.] the having an allusion to.

**ALLU'VIA**, the matters thrown up by the violence of the stream.

**Alluvion** [*in the Civil Law*] an accession or accretion along the sea-shore, or the banks of large rivers, by tempests or inundations.

**ALLU'VIOUS** [*alluvius*, L.] overflowing.

**A'LMA** [of *almus* of *alendo*, nourishing, &c.] nourishing, softening, che- rishing, *Psalm* water *Cantabrigia*, the fostering mother *Cambridge*.

**ALMACA'NTORS** [with *Astronomers*] circles of altitude parallel to the horizon, the common pole of which is in the Zenith. *Arab*.

**ALMICA'NTERAHS** } the same.

**ALMICANTU'RAHS** }

**ALMACA'NTOR Staff** [with *Mathe- maticians*] an instrument of box or pear wood, with an arch of 15 degrees, for taking observations of the sun at his rising or setting, to find the amplitude, and thereby the variation of the compass.

**ALMA'DE**, an *Indian* boat made of one entire piece of timber.

**A'LMANACK**, distribution or number. *ing. Arab*.

**ALMERIO'LA**, *See Almanion*.

**A'LMNER**. *See Almoner*.



**ALMODA'RII** [*Law term*] lords of free manours, lords paramount.

**ALMOI'N.** See *Frank Almon.*

**ALMONARY** } the office or lodgings  
**AUMRY** } of the almoner, also the place where alms are given.

**A'LMOND** [*amygdala, L.*] a sort of nut well known.

**ALMOND Furnace** [with *Reyn.*] a furnace for separating all sorts of metals from cinders, pieces of melting pots, and other refuse things.

**ALMONDS** of the *Throat*, are the glandulous substance, placed on each side the *Uvula* at the root of the tongue, resembling two kernels; these receive the *Saliva* or spittle from the brain, and disperse it to the tongue, jaws, throat and gullet, to moisten them, and make them slippery. The'se being inflam'd and swell'd by a cold, *lyc.* straighten the passage of the throat, and render it painful and difficult to swallow even the spittle. This is called a *fore Throat*, and by some the *falling of the almonds of the ears*.

**ALMOND Tree**, a pretty tall tree resembling a peach-tree, one of the first trees that bloom; its flowers are pentapetalous, and ranged in the same manner are very beautiful, of a purple red colour, and make a fine shew in a garden. These trees grow frequently in *Germany, France*, and the neighbouring countries, also in the eastern countries, especially in the Holy Land near the river *Jordan*, and the *Jordan Almonds* are esteemed the best; the pistil of the flower becomes a fleshy fruit, which contains a seed, which is the *Almond*, and which drops out when it comes to maturity; it is of two sorts, the sweet and the bitter.

**ALMONER** } an ecclesiastical officer  
**ALMNER** } of the king, *lyc.* whose office is to take care of the distribution of alms to the poor, to visit the sick, to receive all things given in alms; also forfeitures by misadventures, and the goods of self-murderers, *lyc.*

**ALMO'ST** [*Al-meyt, Sax.*] for the most or greatest part.

**ALMS** [*ἐλεημοσύνη, Gr.*] that which is freely given to the poor.

**A'LMSEFOH** [*Almefyeh, Sax.*] alms money, *Peter pence*, anciently paid in *England* to *Rome*, by our Saxon ancestors on the first of *August*, called also *Rome-foot, Romefoob* and *Heortpenny*.

**ALMUCANTERS.** See *Almucantars*.

**ALMUG Tree**, a sort of fine wood growing in *Arabia, Lebanon*.

**ALNETUM**, a grove of alder trees, *Old Record*.

**A'LNUS** [with *Botanists*] the alder tree. *L.*

**A'LOES** [*ἄλως Gr.*] the gum or juice of a tree growing especially in *Egypt*.

*Hepatick ALOES*, is so called from being of the colour of the liver.

*Succotrine ALOES*, is so called from *Socotra*, an island near *Tamquebar* in *Ethiopia*.

*Caballine ALOES*, is so called because used by farriers on horses; it is the coarser sort.

**A'LO'GH** [of a neg. and *λόγος, Gr.* the word] hereicks who deny'd that *Jesus Christ* was the eternal word.

**A'LOGY** [*ἄλογος, Gr.*] unreasonable, especially in eating.

**A'LOPECIA** [*ἀλωπεκία, of ἀλός a fox, Gr. the fox-evil*] a disease called the scurf, when the hairs fall from the head by the roots.

**A'LOPECUROI'DES Gramen** [of ἀλός a fox, ἄρα a tail, and εἶδος form, *Gr.*] the herb fox-tail grass.

**A'LOPE'CURUS** [*ἀλωπεκῦρος, Gr.*] tailed wheat, fox-tail.

**A'LOU'D** [of *loub, Sax.*] loudly, with a strong and audible voice.

**A'LPHABET** [in *Polygraphy*] a duplicate of the key of a cypher, which is kept by each of the parties who correspond together.

**ALPHE'TA** [*Astronomy*] a star of the second magnitude; also called *Lucida Corona*.

**ALPHI'TIDON** [of ἀλφίτας, *Gr.* bran or meal] an epithet which surgeons give to a fracture when the bones are small'd or crumbled to pieces.

**A'LPHOS** [*ἄλφος, Gr.*] a sort of morpew or white speck on the skin, differing from the *Leuce*, in that it pierces not so deep as the *Leuce*.

**ALRA'TICA** [*Arabick Term*] those whose genitals, either male or female, are not performed.

**ALSI'NE** [*ἄλσις, Gr.*] chickweed.

**ALT** [in *Musick*] high, see *Alto*.

**A'LTARS** [*altaria, of altus high, or altitudo, L.* height, because they were usually erected in high places] the ancient heathens, when they offered sacrifice to the celestial deities, erected their altars on the brows or tops of mountains; and when they sacrificed to the terrestrial deities, to whom they ascribed the care and tuition of the earth, they erected their altars on the plain superficies of the earth; but when they sacrificed to the infernal deities, they did it in groves, caves, and other gloomy recesses.

**A'LTAR** of *Prothesis* [among the *Greeks*] a small preparatory altar, where-

on they ble's the bread before they carry it to the altar, where they perform the liturgy.

**ALTERABLENESS** [of *alterare*, L.] liability to be altered.

**ALTERNANT** [*alternans*, L.] a property or power in certain medicines, by which they induce an alteration in the body, and dispose it for health and recovery, by correcting some indisposition without causing any sensible evacuation.

**ALTERATION** [with *Naturalists*] that motion whereby a natural body is changed or varied in some circumstances from what it really was before, tho' as to the nature and bulk, they appear to sense the same.

**ALTERCUM** [with *Botanists*] herbane.

**ALTERN** [*alternus*, L.] by changes.

To **ALTERNATE** [*alternare*, L.] to do by course or turns, as an *alternate office*, i.e. an office which is discharged by turns.

**ALTERNATE Leaves** [of *Plants*] are those where there is a correspondence between the sides of a branch; the leaves of the one following those of the other.

**ALTERNATE Angles** [in *Geometry*] two equal angles made by a line cutting two parallels, and makes those parallel the one on one side and the other on the other, as *x* and *u*, *z* and *y* are alternate angles.

**ALTERNATE Proposition** [with *Geometricians*] is when in any set of proportionals the antecedents are compared together, and the consequents together.

**ALTERNATION** [by some *Mathem.*] is used for the different changes and alterations of order in any number of things, as the changes rung on bells, &c.

**ALTERNATENESS** } [*alternatio*,  
**ALTERNATIVENESS** } L.] a succession by course.

**ALTERNATIVELY** [*alternativement*, F.] by turns.

**ALTERNITY** [*alternitas*, L.] interchangeableness.

**ALTHERA** [*adhera* of *adherere*, Gr.] to heal) wild or marsh-mallows. L.

**ALTIGRADE** [*altigradus*, L.] going on high, ascending aloft.

**ALTILLOQUENCE** [of *altiloquens*, L.] talking loud or high.

**ALTILLOQUIOUS** [*altiloquus*, L.] talking aloud; also of high matters.

**ALTILLOQUE** [*altiloquium*, L.] loud talk; also of high things.

**ALTIMETRY** [of *alta* high things, and *metiri*, L. to measure] a part of geometry that teaches the method of measuring

king and measuring heights, whether accessible or inaccessible.

**ALTITON** [of *alere*, L. to nourish] nourishing.

**ALTISONOUS** [*altisonus*, L.] sounding high, loud, shrill, clear, &c.

**ALTITUDE of the Pole** [in *Astronomy* and *Geography*] is the height or number of degrees, that the pole in any latitude is rais'd or appears above the horizon.

**ALTITUDE of a Triangle** [in *Geometry*] is the length of a right line let fall perpendicular from any of the angles on the side opposite to that angle from whence it falls, and may be either within or without the triangle, as is marked by the prick'd lines in the figure annex'd.

The **ALTITUDE of a Rhombus** [in *Geometry*] or of a *Rhomboides*, is a right line let fall perpendicularly from any angle on the opposite side to that angle, and it may be either within or without the figure, as the prick'd lines in the figure annex'd.

**ALTITUDE** [with *Astronomers*] the height of the sun, moon, planets, or point of the heavens comprehended between the horizon and parallel circle of altitude, or between the star or assumed point in the heavens and the horizon.

**ALTITUDE** [in *Cosmography*] is the perpendicular height of a body or object, or its distance from the horizon upwards.

**Meridian ALTITUDE of the Sun**, an arch of the meridian, contained between the sun and the horizon, when the sun is in the meridian.

**Apparent ALTITUDE of the Sun**, &c. [in *Astronomy*] is what it appears to our observation.

**Real ALTITUDE** [in *Astronomy*] that **True ALTITUDE** from which the refraction has been subtracted.

**ALTITUDE of the Equator** [in *Astron.*] the complement of the altitude of the pole to a quadrant of a circle.

**ALTITUDE of the Nonagesimal** [in *Astronomy*] is the altitude of the 19th degree of the ecliptick reckoned from the east point.

**ALTITUDE** [in *Opticks*] is the perpendicular space of place betwixt the base and the eye, or height of the visual point above the base.

**ALTITUDE of a Figure** [with *Geometricians*] the perpendicular distance between the vertex and the base.

**ALTITUDE of Motion** [in *Opticks*] the measure of any motion reckoned according to the line of direction of the moving force.



**ALUDELS** [with *Chymists*] a sort of pots used in sublimations; they have no bottom, and are fitted into one another, as many as there is of others. At the bottom in the furnace, there is a pot holding the matter that is to be sublimed, and at the top there is a head to receive the flowers that sublime up thence.

**ALVE'OLUS**, any wooden vessel made hollow, as a tray. *L.*

**ALVE'OLI** *Dentium* [with *Anatomists*] the holes of the jaws in which the teeth are set. *L.*

**ALVI FLUXUS** [with *Physicians*] a looseness.

**A'LUM** [Botany] the herb comfrey.

**A'LUMEN**, alum, a mineral salt.

**ALU'MINATED** [aluminatus, *L.*] some with alum.

**AL'UTTA**, le ther. *L.*

**A'LVUS** *Anatomy* is sometimes used for the intestinal tube from the stomach to the Anus. *L.*

**A'LVUS** [with *Physicians*] is used for the state and condition of the secretions contained within the hollows.

**ALY'SSON** [αλυσσος, *Gr.*] comfrey.

**ALYTA'RCHA** [αλυσταρχη, *Gr.*] a chief officer of the public games and sports among the Greeks, and particularly the priest of Antioch in Syria, who was to see good order kept at such times.

**AM** [Eom, *Sax.*] as I am.

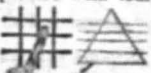
**AMABI'LITY** [amabilitas, *L.*] amiableness, loveliness.

**AMAFRO'SE**, the *Gutta Serena*, a disease in the sinews of the sight.

To wave a naked sword **AMAIN**, is as much as to command another ship to lower her top-sail.

**AMA'LGAM** } [of *Am* together,

**AMA'LGAMA** } and *Yama's* to join, *Gr.*] a mass of mercury united and incorporated with some metal.



**AMA'LGAMA** [with *Chymical Writers*] is expressed by one of these characters.

To **AMA'LGAMATE**, is to mix mercury with gold, silver, &c. to reduce it into a kind of paste, to be used in painting, &c. or to change it to an insoluble powder; also to melt any thing into a

softness, especially for a medicinal use; this operation is denoted by chymists by the letters AAA.

**AMANDA'TION**, a commanding or sending out of the way. *L.*

**AMA'RACUM** } [Amara, *Gr.* of a  
**AMA'RACUS** } priv. and *marjoram*, *Gr.*] the herb sweet marjoram.

**AMA'RA-DULCIS**, the herb bitter-sweet. *L.*

**AMARA'NTUS luteus** [Botan.] flower maddin, or baltazar with a yellow flower. *L.*

**AMARANTUS purpureus** [Botan.] flower gentle with a purple flower. *L.*

**AMARE'LLA** [with *Botanists*] privet or milk-wort. *L.*

**AMARULENCE** [amarulentia, *L.*] bitterness.

**AMATO'RCULIST** [amatorculus, *L.*] a trifling sweet-heart, a general love.

An **A'MATORY** [amatorium, *L.*] a philter to cause love.

**AMAXO'BIAHS** [of αμαξα a chariot] a people who had neither houses nor tents, but dwelt in chariots. *Anc. Geogr.*

**AMAZ'EDNESS** [of a and *Waye*, *Sax.*] the being amazed, astonishment.

**A'MBAGES**, a circumvolution or long detail of words remote from the true scope of the matter; a compals or lurch about of words; a tedious lengthening out of a story.

**AMBA'GIOUS** [ambagiosus, *L.*] full of far-fetch'd speeches.

**AMBER** [αμβρο, *Gr.*] a sort of hard gum of a bright yellow colour, of which there is good store in *Prussia*. It is said to grow like coral on a rock in the *North-Sea*, and being broken off by the waves is cast up on the shores and into the harbours. *Pliny* and others will have it a resinous juice issuing from old pines and firs, and being discharged into the sea, and having undergone there some alteration is thrown on the shores. Others suppose it a bitumen trickling into the sea from subterraneous sources.

**AMBER GREASE** } a fragrant drug,

**AMBER GRIS** } which melts almost like wax, of an ash or greyish colour; it is used both by apothecaries as a cordial, and by perfumers as a scent.

**Liquid AMBER**, is a sort of native balsam or resin, resembling turpentine, clear, of colour reddish or yellowish, of a pleasant scent, almost like that of amber-grease.

**Oil of AMBER**, is a fine yellow transparent, ponderous oil, procured after the spirit, by augmenting the degree of fire.

**Spirit of AMBER**, is an acid liquor drawn from amber, by pulping and distilling.

distilling it in a sand bath, &c.

A'MBIDENS, a sheep that has teeth on both sides, both upper and lower, a hog-reel, a cheese. *L.*

AMBIDEXTER, a prevaricator, a Jack on both sides. *L.*

AMBIDEXTEROUSNESS [of ambidexter, *L.*] the using of both hands alike.

A'MBIENT air [with Naturalists] the encompassing air, so called by way of eminency, because it surrounds all things on the surface of the earth.

AMBIENT Bodies [with Philosophers] the same as circumambient bodies; natural bodies that happen to be placed round about, or encompass other bodies.

A'MBIFORM [ambiformis, *L.*] having a double form.

AMBIGU' [Cookery] several sorts of meat and pulse serv'd up in the same dish; also a banquet of meat and fruit serv'd together.

AMBIGUITY } [ambiguum, *L.*  
AMBIGUOUS } [ambiguum, *L.*  
double speaking.

AMBIGUOUS [ambiguus, *L.*] double-tongued, speaking doubtfully.

A'MBIT of a figure [with Geometricians] the sum of all the bounding or encompassing lines that enclose it.

AMBITIOUSNESS [ambitiositas, *L.*] ambitiousness.

AMBITIOUSNESS [of ambitieux, *Fr.* ambitiosus, *L.*] ambition, aspiring mind, disposition or quality.

A'MBLE [with Horsemen] is the pace or going of a horse; the motion of which is two legs of a side, raised and set down together, after which the two legs of the other side rise, and come down in the same manner; each side observing an alternate course.

AMBLE free [with Horsemen] a horse is said to amble free, that goes a good amble when led by the halter in a man's hand.

AMBLO'SIS [Ἀμβλωσις, *Gr.*] an abortion or miscarriage.

AMBLYGONAL, pertaining to an amblygon.

AMBLYOPIA [of ἀμβλωπία, *Gr.*] dulness or dimness of sight, when the object is not clearly discern'd, at what distance forever it be placed.

A'MBO [of ἀμβών, *Gr.* I mount] a kind of pulpit or desk anciently used in churches, where the priests and deacons stood to read and sing part of the service and preach to the people.

A'MBRA [ambra, *Sax.* ambora, *L.*] a vessel among the Saxons. It contained a certain measure of salt, butter, meal, beer, &c.

AMBRO'SIA [Botany] the herb Oak of Jerusalem.

AMBRO'SIACK [ambrosiacus, *L.*] belonging to or of the quality of Ambrosia.

AMBRO'SIAN Office [of St. Ambrose Bishop of Milan] a torquella of worship used in the church of Milan.

A'MBRY, a cupboard or safe for keeping victuals to be given to the poor; also a place where the arms, vessels, plate, and all things belonging to house-keeping are preserv'd.

AMBS A'CE [q. d. ambo, i. e. acet, ambesa, *F.*] two acets thrown at one time by dice.

AMBULA'TION, a walking. *L.*  
AMBULATORY [ambulatorius, *L.*] going or moving up and down, not being fixed to any place; as Ambulatory Courts in opposition to Sedentary.

AMBU'RRIAL Sacrifices [among the Romans] a solemnity of leading the beasts round the city before they are sacrificed.

AMBU'ST [ambustus, *L.*] burnt round about.

AME [of Antwerp] a vessel containing 50 hooops, each hooop 7 pints English measure.

A'MEL, enamel, which see.

AME'NABLE [of amener, *F.*] tractable, that may be led or governed.

AME'NDABLENESS [of amendement, or emendabilis, *L.*] capableness of being amended.

AME'NDÉ [in French Customs] a mulct or pecuniary punishment, imposed by the sentence of the judge for any crime, false prosecution, or groundless appeal.

AMENDE honorable, is where a person is condemned to come into court, or into the presence of some person injured, and make an open recantation; also an afflictive pain, carrying with it some note of infamy or disgrace; as when the person offending is sentenced to go naked to his shirt, a torch in his hand, and a rope about his neck, into a church or before an auditory, and there beg pardon of God, or the king, or the court for some delinquency.

AME'OS [with Botanists] the herb bishops-weed.

AME'RIMNON [Ἀμείμων, *Gr.*] the herb sizoon. *L.*

AMERI'NA Satix [of Ameria in Italy] the twig withy.

A'METHYST [in Heraldry] is the purple colour in the coats of nobility, which is called purple in the coats of lower gentry, and *Porpora* in those of sovereign princes. See *Porpure*.

AMETHYETIZON'TES [of Ἀμυθητιζόντες, *Gr.*] the best sort of carbuncles or red stones.

fly, and in Latin *Diabolus* of *δαιμόλιος*, Gr. to accuse falsely, who in the Revelations is called the accuser of the brethren, &c.

ACCUSTOMABLY [of *accoutumé*, F.] customarily, according to custom.

ACE'PHAL *Verfus* [Poetry, Greek and Latin] verses, that begin with short syllables, and end with a long one.

ACE'PHALOUS [*ἀκεφαλος*, Gr.] without a head.

ACE'RE [*acerbus*, L.] of a compound taste, which consists of sour, and a degree of roughness or of a taste between sour and bitter, such as most unripe fruits have.

A'CER [with *Botanists*] a maple-tree.

ACE'RBA } [with *Botanists*] ligni-

ACE'RBUM } hes sour with a rough-

ACE'RBUS } nels in the taste like unripe fruit, L.

To ACE'RBA'RE [*acerbation*, L.] to make sour or harsh-tasted; also to molest or trouble.

ACE'RBITUDE [*acerbitudo*, L.] sourness, harshness in taste; bitterness.

ACE'RIDES [of a neg. and *αἶψα*, Gr.] wax) plasters without wax.

ACERO'SE [*acerosus*, L.] chaffin, full of or mixed with chaff.

ACE'RRRA [among the Romans] a kind of altar erected near the gate of a person deceased, wherein his family and friends did daily offer incense till the time of his burial, L.

ACE'RRVAL [*acervus*, L.] belonging to a heap.

ACERVATION, a heaping up together, L.

ACERVO'SE [*acervosus*, L.] full of heaps.

ACE'TA'BULA [*Antiqui*] certain Glandules in the Chorion, one of which covers a child in the womb.

ACE'TA'BULUM [with *Botanists*] the herb Navelwort.

ACE'TARS [*acetaria*, L.] saffers and vinegar.

AC ETIAM BILLE, the words of a writ where the action requires good bail.

ACETO'SA [with *Botanists*] sorrel.

ACETO'SE [*acetosus*, L.] eager, sour, full of sourness.

ACETOSE'LLA [with *Botanists*] wood-sorrel.

ACE'TOUS [*acetosus*, L.] vinegary, or being something like vinegar.

A'CHAT [Com. Law] a contrast or bargain.

ACQUA'TES [*ἀκῦατες*, Gr.] a precious stone, called an Agate, of several colours, the veins and spots of some of which represent various figures, as of trees, shrubs, &c.

ACHE [with *Horists*] a disease in horses, causing a numbness in the joints.

ACHERNER [in *Astronomy*] a bright fixed star of the first magnitude in *Eridanus*, whose longitude is 10. 31 degrees, and latitude 39. 13.

A'CHERON [*Ἀχέρων* of *ἄχος* sorrow, and *ῥήδω* flow, or of a private and *ῥαίσις*, Gr. to *torj* flow, i. e. a sorrowful river] a river of *Epirus*, over which the poets feigned departed souls were ferried. The reason why the ancients placed hell in *Epirus*, seems to be, because the mines of that place had destroyed abundance of men.

ACHERSET, an ancient measure of corn, supposed to be the same as our quarter or eight bushels.

To ACHIE'VE [*achevere*, Fr.] to achieve, to accomplish, to perform or finish some notable act or exploit.

ACHIE'VEMENT [*achievement*, Fr.] a notable performance.

ACHILLE'A [*Ἀχιλλεύς*, Gr.] so called of *Ἀχιλλεύς*, who is said to have cured *Telephus* of a dangerous ulcer with it; the herb Milfoil or Yarrow.

ACHILLE'S [with *Antonomasi*] a tendon torqued by the *Osculus*; it takes its name from the action in conducting to the touch of pain.

ACHILLES, a name which the school-divines give to the principal argument advanced by each sect or philosophers in their behalf.

ACHIMENIS [*ἀχίμητις*, Gr.] the herb Poley.

A'CHOLITE, see *Acolyte*.

ACHO'RES [of a neg. and *ῥοή* space, because these eruptions have but a small vent, as *Galen* supposes, but others derive them of *ἄχος* of *ἄχρη*, any light and itching] ulcers of the head running from a small orifice.

ACHRE'STY [*achrestia*, L. of *ἄχρη* *gratia*, Gr.] unprofitableness.

ACHRO'GELIST [*αχρόγελος*, L. of *ἀχρος* *ῥαίσις*, Gr.] a great laughter, one that laughs at nothing, or at every trifle.

ACHRO'NICAL [*achronicus*, L. of a

ACHRO'NICK } *privatus* and *ῥαίσις* time, Gr.] out of, or without time.

AC'CU'LA [with *Botanists*] the herb Shepherd's Needle or Wild Chervil, L.

A'CIDS, are kinds of salts, all whose little particles are long, pointed and sharp at their extremities, and make the tongue feel a sharpness, as citrons, lemons, oranges, tamarinds, &c. the most sensible effect of them is the coagulation of those liquors, with which they are mixed. The manner how these coagulations are effected, is by the *Acids* stopping the pores of the

the liquor, upon which they are poured, in such sort, that the subtil matter cannot pass more into it, and so they grow thick and lose their motion.

**Natural ACIDS** [with Physicians] are such as have a proper sharpness of their own, as juice of lemons, &c.

**Artificial ACIDS** [with Chymists] are such as are prepared by the fire, in chymical operations.

**Manifest ACIDS**, such things as affect the tongue, with a sense of sharpness and sourness.

**Obscure ACIDS**, such things which have not enough of the acid nature, to give sensible marks to the taste; but yet agree with the manifest acids in other properties.

**ACIDITY** [with Chymists] the acidity or sharpness of any liquor that consists in keen particles of salts dissolved, and put into a violent motion by the means of fire.

**ACIDULA** [Botany] an herb, a kind of sorrel.

**ACINI** [with Botanists] are taken for those grains that grow thick, or small grains growing in bunches after the manner of grape-stones, of which the fruits of the Elder-tree, Privet, and other plants of the like kind are composed.

**ACINI** [with Physicians] the seed that is within a fruit, and thence they in their prescriptions frequently use *seva exacinata*, i. e. the Acini or seeds being taken out, L.

**ACINOS** [*ἀκινος*, Gr.] the herb Wild Basil.

**A'CME** [*ἀκμή*, of a neg. and *μέγεθος* to be weary, Gr.] the prime of a thing, the flower of age, the vigour of constitution; also the utmost top or height of any thing; the point of a weapon.

**ACME** [with Physicians] is used to denote the third degree or height of distempers, of which many have four periods, 1st, the *Arche* or beginning; 2d, *Anabasis*, the increase or growth; 3d, the *Acme*, when the moribund matter is at the height; 4th, the *Paracme* or declension of the disease.

**ACONTIAS** [*ἀκόντισ*, Gr.] a sort of comet or blazing star, in form resembling a javelin or dart.

**A'CORNED** [in Heraldry] bearing acorns.

**A'CORNA** [*ἀνδροσανον*, Gr.] the thistle called *Androsamon*, or Man's blood.

**A'CORUS** [*ἀκός*, Gr.] the greater Gallinule, the sweet cane, the sweet Garden flag.

**ACOSMI'A** [*ἀκοσμία*, of a priv. and *κόσμος* adorned] an ill state of health, with the loss of the natural colour in the face,

**ACOU'STICKS** [*ακουστικά*, L. *acustica*, Gr.] either instruments or medicines which help the sense of hearing.

To make **ACQUAINTED** [of acquaintance, F.] to give intelligence or notice of, to make known to, to inform or tell one of any matter.

**ACRAPULA** [*ἀκραπυλία*, Gr.] a remedy by way of prevention of drunkenness and surfeiting. L.

**A'CRE**, an act of parliament made in the time of king Edward I. ordained, that an acre of land should contain 160 perches or poles to be made out square, or 4840 yards square, or 43560 feet square, but in divers places in this kingdom this has been altered by custom, by varying perches in the number of feet, as 18, 20, 24, and sometimes 28 feet to the perch.

**ACRIE'A** [*ἀκρίεια*, Gr.] an exquisite or delicate accuracy.

**ACRIDOPHAGI** [of *ἀκρίς* locusts, and *φαγέω*, Gr. to eat] people of Ethiopia, that fed principally on locusts, which they took and laid in the spring of the year for their standing food the rest of it.

**ACRON** [*ἀκρον*, with Botanists] the herb Milfoil or Yarrow.

**A'CROPS** [of *ἀκρότης* the highest pitch or tip, and *φωνή*, Gr. the voice] an articulation of the voice arising from an imperfection in the end of the tongue.

**ACROSTHIA** [*ἀκρόστις* and *τρυφή* the produce, Gr.] the extremity of the prepice or skin of the yard.

**ACROPSILON** [of *ἀκρότης* and *πύλος*, Gr. naked] the extremity of the Glans.

**ACROSPIRED** [with Masters] a term used of barley, which in maiting, sprouts at the upper or blade end.

**ACROTHERES** [*ἀκρότηρες*, Gr.]

**ACROTHERIA** [with Anatomists] the utmost parts of a man's body; as his fingers ends, &c.

**ACROTHERIA'SMUS** [of *ἀκρότης* and *σμός*, Gr. to cut off the extreme parts] the amputation or cutting off any of the extreme parts.

To **ACT** [*ἄγω*, sup. of *ἔγω*, L.] to do, operate or perform.

**ACT** [in Physics] an effective exercise, or application of some power or faculty.

**ACT of Faith** [in the inquisition in Spain] a solemn day held by the inquisitors for the punishment of such as they declare Heretics, and the absolution of the innocent accused, called by them *Auto de Fe*.

**ACT** [with Metaphysicians] is that by which a being is in real actions; so running is an act, not as it is in the power.

of any one, but as it is really performed.

**ACTÆA** [with Botanists] the herb wall-wort, or thrubby elder, *L.*

**ACTÆON**, the poets tell us, that *Actæon* was transformed into a buck (and torn in pieces by his own dogs) by *Diana*; because he happened to see her naked bathing herself. The truth of this fable is, *Actæon* was a man of *Arcadia*, a great lover of dogs and hunting, and by keeping many dogs, and spending his time in hunting on the mountains, he entirely neglected his domestic affairs. For at that time men did their work themselves, not depending on servants, but till'd their own land themselves, and he was accounted the richest man, and most commended, who was the most laborious: But *Actæon* being intent upon hunting, neglected his family affairs, and consumed what should have maintained him, and when all he had was wasted, he was every where called wretched *Actæon*, who was devoured by his own dogs, as we call a rake a wretched man, who is brought to poverty by harlots. *Palephatus.*

**ACTE** [with Botanists] the elder-tree.

**ACTING** [with Logicians] is the fifth of the Categories, either in itself, as dancing, walking, knowing, loving, &c. or out of itself, as beating, calling, breaking, warming, &c.

**Spontaneous ACTION** [with Philosophers and Physicians] an action that does not depend on the will, as the beating of the pulse, the circulation of the blood, &c.

**Voluntary ACTION** [with Philosophers] that which is directed by reason, as handling, going, running, &c.

**ACTION** [in Law] the process or form of a suit given to recover a right.

**Preparatory ACTION** [in Law] is **Prejudicial ACTION** that which grows from some doubt in the principal; as suppose a man sues a younger brother for land, descended from his father, and objection is made that he is a bastard, the *bastardy* must be first try'd, and thence the action is called *Prejudicial*.

**Mixed ACTION** [in Law] is when the action is in part real, and in part personal; and likewise a suit given by the law, to recover a thing detained, and damages for the wrong sustained, as an action for clothes, &c.

**Real ACTION** [in Law] such as aims at some penalty or punishment to be laid on the party sued, either corporal, or by a fine on his estate.

**Civil ACTION** [in Law] is one that

tends only to the recovery of that which by contract, &c. is due, as money lent, &c.

**Personal ACTION** [in Law] is an action which one man may have against another for any wrong done to his person, or any bargain, or money for goods.

**Popular ACTION** [in Law] one given upon the breach of some penal statute, by which any man that will, may sue for himself, and the king by information, &c.

**Real ACTION** [in Law] such an one, whereby one claims a title to lands and tenements, &c. in fee-simple, &c. or for term of life.

**ACTION** [of a Writ] is a term made use of when a person pleads some matter, by which he shews that the plaintiff had no cause to have the writ that he brought.

**ACTION Ancestral** [in Law] is an action which we have by some right descending from our ancestors.

**ACTION upon the case** [in Law] a writ brought for an offence done without force against any man; as for defamation, non-performance of promise, or some other misdemeanour.

**ACTION upon the case for words**, is brought where a person is injured and defamed, or for words spoken which affect a person's life, office or trade, or to his loss of preferment in marriage, service, or which occasion any particular damage.

**ACTION upon the statute** [Law term] an action brought upon the breach of a statute, as where perjury is committed to the prejudice of another.

**ACTION of a horse** [Horsemanship] is the agitation of the tongue or mandible, by clamping on the bridle, which is a token of mettle.

**ACTION** [with Painters and Carvers] the posture of the figure, or that is expressed by the disposition of its parts, or the passion that appears in the face of it.

**ACTION** [in Poetry] is an event, either real or imaginary, which makes the subject of a Dramatick or Epick poem.

**ACTION** [in an Epick Poem] is reckoned the second part; and this action, which is presented by the recital, must be universal, imitated, feigned, and the allegory of a moral truth.

**ACTION** [in Commerce, or of a Company] is a part or share in the stock of a company; the same in France, as shares or subscriptions in England, &c. also the obligation, instrument or bill, which the directors of such companies deliver to those, who pay money into their stock.

**ACTION**



**ACTION** [with *Orators*] is the orator's accommodating his person to his subject; or the management of his voice and gesture suitable to the matter he delivers.

**ACTION** [in *Orators*] some give directions.

1. To hold out the hand when you speak of begging; up when you speak of praying.
2. To beat down the hand when anger spoken of or display'd.
3. To clasp the hands together in speaking of any thing wonderful.
4. To open one or both hands when you would make any thing plain.
5. To draw the arms back close to the sides when any thing is requested.
6. To put forth the fore-finger in demonstrating.
7. To turn down the first finger in urging.
8. To put up the same for threatening.
9. To put out the middle finger for reproaching.
10. To touch the left thumb with the index of the right hand, in reasoning and disputing.
11. To touch a finger with the other hand in distinguishing and numbering.
12. To bring the hand towards one in speaking of himself.
13. To move the hand towards the head in speaking of understanding; towards the breast when speaking of the will, soul or affection.
14. To fold the arms when sadness is imitated.

**ACTION** [in *Metaphysics*] is an accident, by which a thing is said to act.

**ACTION** *Immanent* [in *Metaphysics*] is an action that does not pass from the agent to another subject, as *understanding, thinking, &c.*

**ACTION** *Transient* [in *Metaphysics*] is that which passes from one subject to another, as *striking*.

**Necessary moral ACTIONS** [in *Ethicks*] are when the person, to whom the law or command is given, is bound absolutely to perform it by virtue of the law of the superior.

**ACTIONS morally good** [in *Ethicks*] are such as are agreeable to the law.

**ACTIONS morally evil** [in *Ethicks*] are such as are disagreeable to the law.

**ACTIONARY** are proprietors of an **ACTIONIST** action or actions or shares of a company's stock.

**ACTIVENESS** [*actīvitas*, L.] nimbleness, readiness or propensity to act.

**Sphere of ACTIVITY** of a body, is that space which surrounds it, so far as the virtue or efficacy of it extends and produces any sensible effect.

**A'CTUAL Fire** [with *Surgeons*] that which burns at first touch, as fire itself, or searing irons.

**ACTUOSE** [*agustus*, L.] very busy.  
To **A'CUATE** [*acutatio*, L.] to sharpen.

**ACUTE** *accent*, see *accent*.

**ACUTE angle** [in *Geometry*] any angle less than a right angle; or consisting less than 90 degrees.

**ACUTE angled triangle** [in *Trigonometry*] a triangle which has all its angles acute, as



**ACYROLOGIA** [*axurologia*, Gr.] an improper way of speaking; a bull.

**AD**, at the beginning of English proper names, signifies the same with *ad* or *apud* with the *Latins*, and *Ad* signifies at some place, *Ad* hill near or at some hill.

**A'DAD** [*Adad*, Syr. i. e. the one] a deity of the *Assyrians*, the sun, they reckoned the earth to be his wife, which they call'd the goddess *Adarpat*.

**ADADUMPHROS** [of *Adad* and *phros*, Gr. a kidney] a precious stone resembling a kidney.

**ADA'LIDES**, Spanish military officers.

**ADANIMATED** [*adanimatus*, L.] heartened, encouraged.

**ADAPERTILE** [*adapertilis*, L.] easy to be opened.

To **ADAPTATE** [*adaptatio*, L.] to fit.

**ADDER's** *grass*, an herb.

**ADDER's** *Wort*, an herb.

**ADDITAMENT** [*additamentum*, L.] a thing added; an advance, an increase.

**A group of ESTATE or quality** [in a *manor*] are yeoman, gentleman, esquire, &c.

**ADDITIONS** [of *Degree*] the same as names of dignity, as duke, earl, &c.

**ADDITIONS** [of *Place*] as such a person of London, Bristol, &c.

**ADDLE** [of *abel*, Sax. a disease, or of *ablan*, Sax. to be sick] empty or rotten, commonly said of eggs, *q. d.* a sick egg.

**ADDLE**, the dry lees of wine.

**ADDLE-headed**, empty-scul'd, silly, stupid.

To **ADDOULCE** [*addoucir*, F. of *ad* and *dulcis*, L.] to sweeten; also to soften.

**ADDUCENT** [*adducens*, L.] drawing or leading to.

**ADDUCENT** *Muscles*, see *Adductores*.

**ADDUCTOR** *Oculi* [with *anatomists*] a muscle of the eye, so called from the drawing the pupil or apple of the eye towards the nose; the same is also called *Bibitorious*, because it directs the eye towards

11-10-40 40 88069 11-10-40 40 88069

towards the cup when a person is drinking.

**ADDUCTOR Pollicis** [*Anatomy*] a muscle arising is common with the *Abductor Indici*, ascending obliquely to its insertion, at the upper part of the first bone of the thumb. Its use is to bring the thumb nearer to the fore-finger. *L.*

**ADDUCTOR Pollicis Pedis** [*Anatomy*] a muscle of the great toe arising from the lower parts of the *Oscutiforme tertium*, and is inserted to the *Oss Sesamoides* of the great toe, being opposite laterally to the *Abductor Pollicis pedis*. Its use is to bring the great toe nearer to the rest.

**ADELPHIDES** [*Adelphus, Gr.*] a kind of palm tree, whose fruit has the taste of figs.

**ADENOIDES** [of *ad* and *id*, *Gr.*, shape] epithet applied to the *Prostate*.

**ADE'ON** [among the *Romans*] a goddess to whom they ascribed the care and nurture of young children; whose charge was, that when the child could go well, it should go to the mother and make much of her. *Mammae* the mother of the emperor *Antoninus* built her a sumptuous temple at *Rome*.

**ADEONA** [among the *Romans*] a goddess worshipped for liberty of access, i. e. for going to a person or place. *L.*

**ADEPHAGIA** } [*Adaphia, Gr.*]  
**ADEPHAGIA** } meaning to the  
neediness.

**A'DEPS**, fat, tallow, grease. *L.*

**ADEPS** [with *Anatomists*] a smaller part of the body differing from *pinguedo*, in that it is a substance thicker, harder, and more earthy. It flows from the blood through peculiar vessels into bags or bladders which receive it.

**A'DEQUATE** [*adequatus, L.*] something equal to or co-extended with another, and filling the whole measure and capacity of it.

To be **A'DEQUATE**, is to be every way equal, as to capacity, extent of power, and all other properties; neither falling short of it, nor exceeding it in any part.

**A'DEQUATENESS** [of *adequatus, L.*] equality.

**A'DES** [*des* of a *privat.* and *id*, *Gr.* to see, because of its darkness] the god of hell, or hell itself; so called on a king of *Epirus*, who employed a great many men in digging mines, where most of them dying, he was called the god of hell and riches.

**ADESPO'TICE** [*adespoticus, L.*] without master, lord or governor.

**ADFE'CTED** [*adfectus, L.*] compound.

**ADHES'ION** [*adhesio, L.*] a cleaving or sticking unto.

**ADHES'ION** } [in *Natural Philoso-*  
**ADHERENCE** } *phy*] signifies the state

of two bodies, which are joined or fastened to each other, either by the mutual interposition of their own parts, or the compression of external bodies.

**ADI'ANTUM** [*adiantes, Gr.*] the herb maiden-hair, so called, because its leaves take no wet. *L.*

**ADIAPHORA** [*Adiaphora, Gr.*] things indifferent, neither commanded nor forbidden, which, while they are such persons are at liberty to do, or not to do.

**ADIATHORIST** [of *a* and *diathesis, Gr.*] a moderate or indifferent person.

**ADIAPHORISTS**, a name given to those *Lutherans*, who adhered to the sentiments of *Melancthon*, and afterwards to those who subscribed the interim of *Charles V.*

**ADIAPHORY** [*Adiaphoria, Gr.*] a sort of easiness or cool inclination, as to the choice of one thing before another; cool assiduity or behaviour towards another person.

**ADJE'CTION**, a casting to. *L.*

**ADJOURNMENT** in *Eyre* [*Law Term*] an appointment of a day, when the justices in *Eyre* meet to sit again.

**A'DIPSA** [*Adipsa, Gr.*] medicines or juleps to quench thirst.

**ADIPSA'THEON** [*Adipsatheon, Gr.*] a kind of brachy shrub full of thorns and prickles.

**ADDITION**, a going or coming nigh to.

To **ADJU'DICATE** [*adjudicatum, L.*]

to adjudge, to award.

To **ADJU'GATE** [*adjugatum, L.*] to yoke or couple to.

**ADJUNCT** [*adjunctum, L.*]

**ADJUNCT** [*adjunctus, L.*] joined to.

**ADJUNCT** [in *Civil Concerns*] a colleague or fellow officer, associated to another, to assist him in his office, or to oversee him.

**ADJUNCT** [with *Philosophers*] whatever does not naturally and essentially belong to a being, but is *adjoined* or *added* to it over and above.

**ADJUN'CTION**, a coupling or joining to. *L.*

**ADJUN'CTIVE** [*adjunctivus, L.*] substantive.

**ADJUTOR**, a helper or assister. *L.*

**ADJUTO'RUM** [in the *Medicinal Art*] a means of cure, subservient to others of more importance.

**ADJUTORY** [*adjutorius, L.*] aiding, assisting, helping.

**ADJU'TRIX**, a she-helper. *L.*

**AD LARGUM** [*Law Term*] at large. *L.*

**ADM'NICLE** [*adminiculum, L.*] aid, help, support, succour.

**ADMINISTRATIVE** [*administrativus, L.*] pertaining to administration.

**ADMINI-**

**ADMINISTRATOR** [*in Polity*] one who has the management of publick affairs, instead of a sovereign prince.

**ADMINISTRATORSHIP** [*of Administrator and Ship*, a termination signifying office] the office of an administrator.

**ADMIRABILITY** [*admirabilitas, L.*] admiration.

**ADMIRABLENESS**, marvellousness, wonderfulness.

**ADMIRAL**, the admiral of the third squadron in a royal fleet, who carries the flag with the arms of his country in the top of his ship.

**Vice ADMIRAL**, another of the three principal officers of a royal navy, that commands the second squadron, and carries his flag in his ship's fore-top.

**ADMIRALTY Court**, the chief court at London of the lord high-admiral, erected for deciding maritime controversies, trial of malefactors for crimes committed on the high-sea, &c.

**ADMIRATIVE**, of or pertaining to admiration.

**ADMO'TION**, a moving to. *L.*

**ADMO'VENT** [*admoveo, L.*] moving to.

**ADMURMURA'TION**, a murmuring at.

**ADNASCE'NTIA** [*with Anatomists*] branches that sprout out of the main stock, as the veins and arteries.

**ADNASCENTIA** [*with Botanists*] those excrescences, which grow under the earth, as in the Lily, Narcissus, Hyacinth, &c. which afterwards become true roots.

**ADNATA Tunica** [*Anatomy*] the common membrane or coat of the eye, which arising from the skull, adheres to the external part of the Tunica Cornea, leaving a round hollow space forward, that the visible species may pass there. To which another nameless coat, made up of the tendons of those muscles which move the eye, is joined. It is called also *albuginea* and *conjunctiva*.

**ADNI'HIATED** [*adnihilatus, L.*] made void, frustrated.

**ADNU'HIATED** [*adnubilatus, L.*] darkened or clouded.

**ADONIA**, festivals celebrated in honour of Adonis; wherein the women imitated the lamentation of Venus, for the death of Adonis, and when they were tired with this, they changed their notes, sung his praises, and made rejoicings, as if he were raised to life again.

These festivals were held at Athens, and likewise at Alexandria, where his image used to be carried about the city in great state; but the greatest solemnity was in Syria, where were mighty lamen-

tations for one day for the loss of him, and as much rejoicing the next, when it was pretended that letters came that he was alive and taken up into heaven.

**ADO'NICK Verse** [*so called on account of its being a kind of Verse first composed for bewailing of Adonis*] this sort of verse consists only of a *Dactyl* and a *Spondee*; and is rarely used, but at the end of every strophe or strain in *Sapphicks*; as *Terruit Urben, Hor.*

**ADO'NIS** was a beautiful young shepherd, the son of Cynarus king of Cyprus, and his daughter *Myrrha*, who used to be much upon the mountain *Libanus*, whither *Venus* is said often to descend to meet him; *Mars* envying him, being his rival, and therefore turning himself into a wild boar, one day as *Adonis* was hunting, struck him into the groin with his tusk and kill'd him. *Venus* hearing his dying voice hastened to his assistance, and by the way prick'd her foot with a thorn, and the blood falling upon a rose, turned it from a lily colour to a carnation; the goddess laid his body in soft lettuce, and bewail'd his death after an unusual manner, and chang'd his blood which was shed on the ground, into the flower called the anemone. *Venus* after this went herself into hell, where she obtain'd of *Proserpine*, that *Adonis* might be with her 6 months in the heavens, and he should remain the other 6 months in the infernal regions.

By *Adonis*, mythologists mean the sun, who during the summer signs is with *Venus*, that is, with the earth we inhabit; but during the other 6 is in a manner absent from us; or else they by *Adonis* understand corn which is hid 6 months under ground before the coming of the time of harvest. And by the Boar that killed *Adonis*, they understand the winter, when his beams are of no force to expel the cold, which is the enemy of *Adonis* and *Venus*, i.e. of beauty and procreation.

**ADO'NIUM**, an herb which the poets feign to have sprung up from the blood of *Adonis*.

**ADONIUM** [*with Botanists*] southern-wood.

**ADOPTIVI** } an ancient fest so cal-  
**ADOPTIA'NI** } led, on account of the  
manner wherein they conceived our Saviour to be the son of God.

**A'DOR**, a kind of pure bearded wheat, which the ancients used in sacrifices.

**ADO'RABLENESS** [*of adorabilis, L.*] worthiness to be adored.

**ADO'RNM'ENT**, adorning, ornaments, beautifying.

**ADOSCUATION** [in *Botany*] a joining or insertion of one part of a plant into some cavity, as it were mouth to mouth.

**ADDRAGANT**. See *Tragacanth*.

**ADRASTIA**, otherwise called *Erymis*, according to the poets the daughter of *Jupiter* and *Necessity*, the revenger of impieties, that laid hold of all souls, notwithstanding their various turns and sufferings, and brought them to justice and punishment, and sunk them into the most profound, unheard of, and eternal darkness.

**ADRY** [a and *by*, *see*, *Sax.*] thirst.

**ADSTANTES**. See *prostita*.

**ADVANCE**, *Rijs* [Fortification] a ditch of water round the esplanade or glacis of a place to prevent its being surprized by the besiegers.

**ADVANTA'GEOUSNESS** [of *avantageux*, F.] prohibitions.

**ADVENTITIA**, a dowry, or portion given to a woman by some other friend, besides her parents. L.

**ADVENTITIOUS** [in the *Civil Law*] is applied to such goods as fall to a person either by mere fortune, or the liberality of a stranger, or by collateral succession, in opposition to *Professitious*, i. e. such goods as descend in a direct line, from father to son.

**ADVENTITIOUS Glandules** [Anatomy] those kernels which are something under the arm-holes in the neck, as the *King's Evil*, &c.

**AD VENTREM inspicendum** [Law] a certain writ in the statute of *Essoins*.

**ADVENTURESOM**, bold, daring, hazardous.

**ADVENTURESOMNESS** [of *aventureux*, F.] venturesomeness.

**ADVERSABLE** [adversabilis, L.] that is adverse or contrary to.

**ADVERSARIA**, a common-place-book. L.

**ADVERTENCE** [of *advertere*, L.] attention, heedfulness, mindfulness.

**ADVI'GILANCE** [advigilantia, L.] a diligent watching.

**ADVI'SABLENESS** [of *avisable*, F. and *nefs*, Eng. termination] fitness to be advised, done, &c. expediency.

**ADVI'SEDNESS** [of *avisier*, F.] consideration.

**ADVI'SEMENT**, consultation.

**ADULATION**, fawning, flattery. L.

**ADULTNESS** [of *adultus*, L.] the being grown to ripeness of years.

**ADULTERANT** [adulterans, L.] adulterating.

**ADULTERATED** [adulteratus, L.] corrupted, marred, spoiled, counterfeited, made of a baser alloy or mixture.

**ADULTERATENESS**, baseness or counterfeiteness.

**ADULTERINE** [in *Civil Law*] a child issued from an adulterous amour or commerce.

**ADULTERY** [with some whimsical *Astronomers*] a term used of an eclipse of the moon, which (as they suppose) happens in an unusual and irregular manner, as horizontal eclipses, where though the sun and moon are diametrically opposite, yet by reason of the retraction, they appear as if above the horizon.

**ADUMBRANT** [adumbrans, L.] shadowing.

**ADUMBRATION** [in *Heraldry*] is when any figure in a coat-armour is born so shadowed or obscured, that nothing is visible but the bare purple, or (as the painters call it) the out-line; when this happens, it is said to be *adumbrated*.

**ADUNATION**, an uniting or gathering together. L.

**Lord A'DVOCATE** [in *Scotland*] an officer of state, appointed by the king to advise about the making and executing Law; to defend his right and interest in all public assemblies, to prosecute capital crimes, &c.

*College of Faculty of* } **ADVOCATES** [in *Scotland*] a college consisting of 180, appointed to plead in all actions before the lords of sessions.

**A'DVOCATESHIP** [of *avocat*, F. *advocatus*, L. and *Ship*] the office of an advocate.

**ADVOLATION** a flying towards, or **ADVOLUTION** to. L.

**ADVOLUTION**, a rolling towards. L. To **ADVO'W** [avouer, F.] thus he is To **AVO'W** [said to *avow*, who having taken a distress for rent, &c. justifies or maintains the act, after the party distrained has sued a replevin to have his goods again.

**ADU'ST** [in a *Medicinal Sense*] the blood, when by reason of its excessive heat, the thinner parts of it steam through in vapours, the thicker remaining black, and full of dregs, as if parch'd or burnt, when so, it is said to be *adust*.

**ÆACÆA**, solemn feasts and combats celebrated in *Ægina*, in honour of *Æacus*.

**ÆACUS** [of *ἄϊακος* to beat, or *ἀιδέω* to lament] according to the poets, was the son of *Jupiter* and *Europa*, or *Ægina*. The *Painims* supposed him to be of such justice, that he was appointed by *Pluto* to be one of the judges of *Hell*, with *Minos* and *Rhadamanthus*, to discuss the transgressions of dead men, and to assign to them punishment according to their merits.

It was said to be decreed by *Jove*, that *Aacus* should judge the *Europeans*, *Rhadamanthus*, the *Asiatics*, and that the office of *Minos* should be, when any thing was difficult, to take the matter into his cognizance and give the decisive sentence: And therefore *Aacus* and *Rhadamanthus* had only plain rods: But *Minos* sat above them in a throne by himself, and held a golden scepter.

When the dead were entred *Pluto's* palace, they were brought before these three severe and just judges, who examining the actions of their lives, might allow them rewards and punishments according to their demerits.

The place of judicature is represented to be a large meadow called the *Field of Truth*, out of which were two passages, one leading to the *Elysian Fields*, and the other to *Tartarus*.

**ÆCHMALOTARCHA** [*Æχμηλοτορχα*, of *Æχμηλός*, *Gr.* to lead captive, and *αρχα* a chief] the chief or leader of captives.

**ÆDOICA** *Ulcers* [with *Surgeons*] ulcers of fores about the privy parts; buboes, shankers.

**ÆGLOPS** [*Æγλωπ*, of *αἴγλις*, *Gen.* of a goat, and *ὄψ* an eye, *Gr.*] darnel, wild oats.

**ÆGIPYROS** [*Æγίπυρος*, of *αἴξ* and *πῦρ*, *Gr.* fire] the herb buck-wheat, rest-harrow or cammock.

**ÆGIRINON** [*Æγίρινον*, *Gr.*] an ointment made of the black poplar tree.

**ÆGLH**, one of the daughters of *Hesperus*, who were called *Hesperides*, who according to the poets had gardens, called from them the *Hesperian gardens* in which grew golden apples, that were guarded by a watchful dragon.

**ÆGOCERAS** [*Æγγοκέρως*, *Gr.*] the herb kangreek.

**ÆGOCERAS** [*Æγγοκέρως*, *Gr.*] the fign capricorn.

**ÆGOLETHRON** [*Æγγολεθρον*, *Gr.*] a flower, a sort of crow-foot. *L.*

**ÆGONICHON** [*Æγγονίχον*, *Gr.*] the herb gromwel. *L.*

**ÆGOPHTHALMOS** [*Æγγοφθαλμος*, *Gr.*] a precious stone resembling the eye of a goat.

**EGYPTIACA** } [with *Botanists*]  
**EGYPTIACUM** } of the product or  
**EGYPTIACUS** } growth of Egypt.

**ÆL** } in compound names, is a Saxon  
**AL** } particle, and signifies all or altogether, as was does in Greek. *Alpin* signifies altogether conqueror, *Albetr* all-illustrious, *Aldred* altogether revereend, *Afred* altogether peaceful.

**ÆL** } a Saxon particle, according to *ÆLF* } the different dialects is pronounced *Ulf*, *Wulf*, *Half*, *Helf* of *Half*, and signifies the same that we pronounce *Help*: so *Alain* is victorious help; *Aldowd* an auxiliary governor; *Aelfgiva*, a giver of aid or assistance.

**ÆELLO** [*Æελλο*, *Gr.* a whirlwind or storm] one of the harpies or monstrous birds, mentioned by the poets. *L.*

**ÆENIGMA** [*Æνίγμα*, *Gr.*] an intricate or difficult question, a riddle. *L.*

**ÆENIGMATICAL** [*Æνιγματικός*, *Gr.*] pertaining to or full of riddles, &c.

**ÆOLUS** [according to the Poets] was the son of *Jupiter* and *Aestia*, who being god of the winds, had his residence in one of the islands near *Sicily*, called *Strongyle*, where he is said to have kept the winds close prisoners in a cave, giving them liberty when he thought convenient.

The moral of this is, *Aeolus* was once lord of the seven islands on the west part of *Sicily*, and being well skill'd in dividing from what coasts the winds would blow, which he conjectured from smook ascending from the *Aeolian* islands, and of the fiery eruptions, could forestall storms and tempests, and what winds would rule for such a season; for before the fourth wind blew, the island *Lipara* would be covered with a thick cloud; and before the north, the life would find forth clear flames, with exceeding great noise and roaring. Some said that *Strongyle* others that *Lipara* was the habitation and work-house of *Vulcan*, and this they thought confirmed by the stones that were thrown out upon it by fiery eruptions. The ancients us'd to lay down rough iron, and the reason for working it into swords or other necessary utensils, and are reported to find them ready made upon the shore the next morning. This gave the Poets a handle to make him king of the winds.

**ÆOLH SCLOPE**, a wind musket, which will shoot bullets with wind and air, as forcibly as with powder.

**ÆON** [*Αἰών*, *Gr.* age] the duration of a thing.

**ÆONS**, from the *Ideas* which are imagined to be in God, some hereticks personifying them, and seignioring them distinct from God, and to have been produced by him, some male and others female, of an assemblage of these they have composed a deity, which they called *Illympus*. *Gr.* i. e. tallest.

**ÆQUILIBRIUM** [in *Mechanicks*] is when equal weights at equal distances, or unequal weights at unequal distances, mutually

mutually proportionable to the center, cause the arms of any balance to hang even, so that they do not outweigh one another; even weight and poise.

**AQUIPO'NDERANT** [*equiponderans*].  
1. weighing equally; being of an equal weight.

**ÆRA** is said originally to have signified a number stamped on money, to denote the current value of it; and in so, it may come from *Æs* brass, from which plural *Æra* came the feminine singular *Æra*, and that because they put the word *Æra* to each particular of an account, as we now do *Bem*, or else because the Romans anciently marked down the number of years in tables with little brass nails; and so in reference to the last mentioned custom the word *Æra* came to signify the same with *Epocha*, viz. a certain time or date from whence to begin the new year; or some particular way of reckoning time and years.

And in this sense the word is thought to be composed of these initial letters A. E. R. A. for *Annus erat regni Augusti*, the Spaniards having begun their *Æra* from his reign. There are many *Æra's* used by chronologers, the most eminent of which are

1. The *Æra* of the creation of the world, which began, according to the *Julian* computation, on the twenty fourth day of the month of *Obaber*, which some place 3551 years before the birth of Christ, others reckon 3583, and *Keplar* 3593.

The *Christian Æra*, from the birth of Christ, begins December 25.

The *Roman Æra*, from the building of the city of Rome, begins April 21, and is 152 years before Christ's time.

The *Turkish Æra* or *Hegira*, with the account from Mahomet's flight, begins the 16th of July, A. D. 622.

The *Æra* of the *Olympiads* begins from the new moon in the summer solstice 777 years before the birth of Christ. This *Æra* and that of *Iphitus* is chiefly used by Greek historians.

**ÆRIAL Perspective**, is that which represents bodies weakened and diminished in proportion to their distance from the eye.

**ÆRIE**, an airy or nest of goshawks.

**ÆRIZUSA** [*Ærízusa*, Gr.] a jalper-stone, resembling the air or sky in colour.

**ÆROMANCY** [*æromancy*, of *æro* the air, and *mantra* prophecy, Gr.] a foretelling future events from certain vapours or other appearances in the Air, and sometimes thus; they folded their habits in a napkin, and having placed a

bowl full of water in the open air, they proposed their question in a small, whispering voice, at which time if the water boil'd or fermented, they thought what they had spoken of was approved and confirmed.

**ÆROMELI** [of *Æro* and *melis*, Gr.] manna, honey-dew.

**ÆROMETRIA** [*ærometria*, Gr.] the art of measuring the air, its powers and properties; it includes the laws of the motion, gravitation, pressure, elasticity, rarefaction, condensation, &c. of that fluid.

**ÆS U'STUM**, calcined copper.

**ÆSCULAPIUS** [*Æσκαλαπίος*, of a privative, and *τε* *εσκαλας*, because he suffers not to die] the poets make him the son of *Apollo* by the nymph *Coronis*, whom *Apollo* kill'd with an arrow while she was big with child, because she had admitted another to her bed, but preserv'd the child by cutting it out of her womb, and afterwards 'twas suckled by a goat.

Others say, that *Æsculapius* was a poor infant, whom his cruel parents being ashamed to own, laid in a wood near *Epidaurus*, and was fortunately found by some hunters, who observing a lambent flame about his head, they accounting it a prognostick that the child would prove in time an eminent person, put him to nurse to a woman named *Trigo*. Being grown up, he studied physick under *Chiron* the Centaur, and proved to great a proficiency in the art, that he obtained the title of the god of physick.

He had a temple built to him in a city of the Romans named *Tetrapolis*, which was enrich'd with noble presents, offered by persons, who ascrib'd their recovery out of dangerous sicknesses to *Æsculapius*. And the walls of this temple were hung, and in a manner hid, with memorials of miracles done by him.

The *Grecians* celebrated plays to him every five years, nine days after the *Obsequies* in the woods near the city *Epidaurus*. *Æsculapius* was worshipped under the form of a serpent by the Romans, who, when the city of Rome was grievously afflicted with the plague, sent ambassadors to *Epidaurus* to fetch the god *Æsculapius* to their assistance, and they say, the serpent that was worshipped there for *Æsculapius*, follow'd the ambassadors of its own accord to the ship that carried it to Rome. The Romans built a temple for it in the isle call'd *Tiberina*. Sick people us'd to lye in this temple for recovery of their health, and circumstances, when

when they found themselves no better, reviv'd *Æsculapius*.

To *Æsculapius* were dedicated the serpent, the goat, the raven, the dog and the dragon.

The ancients painted him in the form of an old man with a long beard, having on his head a crown made of the branch of a bay tree, and in his hand a staff surmount'd with a serpent twisted itself, and at his feet was either a dog or an owl.

These things were design'd as hieroglyphicks of the qualities of a good physician, intimating that he ought to be as cunning as a serpent, as vigilant as a dog, as experienced as a person of great age, to be capable of managing a concern so difficult as physicks.

It is reported that *Dionysius* the Scythian tyrant coming into a temple, where the statues of *Apollo* and *Æsculapius* were standing together, *Æsculapius* having a grave beard of massy gold, he took away the beard, colouring his sacrilege by putting a jest upon *Æsculapius*, saying, it was not just that he should have a beard, when *Apollo* his father had none.

*ÆSCULUS* [with *Botanists*] the medicinal-tree. *L.*

*ÆSTABLE* [*æstabilis*, *L.*] belonging to summer.

*ÆSTIFEROUS* [*æstifer*, *L.*] ebbing and flowing as the tide.

*ÆSTIMATIO Capitis* [Old Saxon Law] the price or value set on o-e's head. In a great assembly of the estates of the realm held at Exeter, king *Alfred* declared what fines should be paid *pro æstimatione capitis*, for offences committed against several persons, according to their degrees of honour: thus the estimation of the king's was 30000 *Tryms*'s.

*ÆSTIV'ALIS* { [with *Botanists*] flowering in summer-time.  
*ÆSTIVUS*

*ÆSTIVATION*, a dwelling or residence in a place for the summer time.

*ÆSTUATION*, a fervent desire, a great heat. *L.*

*ÆSTUOSE* [*æstuosus*, *L.*] full of heat, boiling with heat.

*ÆTAS* age; hence *anno ætatis sue*, under the effluies of persons, signifies in the year of their age. *L.*

*ÆTERNABLE* [*æternabilis*, *L.*] possible to be or to become eternal.

*ÆTHEL* [*Æthel*, *Æthel*, *Æthel*] noble or famous as *Æthelred*, famous counsel, &c.

*ÆTH'ER* [*Æth'er*, of *æth'ra*, I run always, or of *æth'ra* shining bright, or of *æth'ra*, always warming, *Gr.* or of *Æth'ra*, illustrious] is most common-

ly used to signify a very fine, thin, diaphanous, fluid, which, as some suppose, surrounds the earth up to as far as the interstellar world, and which easily penetrates and runs through all things, and permits all things to run as easily through it. Dr. Hook calls that medium or fluid body, in which all other bodies do as it were swim and move, *Æther*. But this some disapprove of, as favouring too much of the Cartesian Doctrine of an absolute *Plenum*, which has been proved an impossibility by many infallible reasons and experiments. Therefore as we call the *Medium*, in which we breathe and live, the *Air*, by which we mean an elastic, fluid body, which *æther* has very large interstices devoid of all matter, or else is in part fill'd with a fluid, very easily moving out of them by compression, and returning as readily into them again, when that compression is taken off: for we also do agree to call that finer fluid *Æther* (if it be a body) which is extended round our air and atmosphere, above it and beyond it up to the planets, or to an indefinite distance, tho' we scarce well understand what we mean by the word *Æther*.

*ÆTH'EREAL World*, all that space above the upper element, viz. *Fire*, which the ancients imagined to be perfectly homogeneous, incorruptible, unchangeable, &c.

*ÆTH'EREAL Oil* [*chymistry*] a fine subtil oil, approaching nearly to the nature of a spirit.

*ÆTHIO'PICUS* } [with *Botanists*]  
*ÆTHIO'PICA* } of the product of  
*ÆTHIO'PICUM* } the southern parts of *Africa*. *L.*

*ÆTHIO'LICES* [of *αἴθερ*, *Gr.* to burn] very hot places.

*ÆVITERNI* [among the *Romans*] certain deities, so called, because they remained to perpetuity, to whom they always offered red oxen in sacrifice.

*ÆFFABLENESS* [*æffabilis*, *L.*] easiness to be spoken to or of address, gentleness, courteous or kind behaviour.

*ÆFFA'BROUS* [*æffaber*, *L.*] cunning, artificial.

*ÆFFABUL'ATION*, the moral of a fable. *L.*

*ÆFFECTION* [with *Naturalists*] a quality or property of some natural being.

*ÆFFECTION* [in a *Legal Sense*] signifies a making over, pawning or mortgaging a thing, to assure the payment of a sum of money, or the discharge of some other duty or service.

*ÆFFECTIONATENESS*, fulness of affection.



**AFFECTIONS** [with *Humanists*] are distinguished into

**Primary AFFECTIONS of Being** [in *Metaphysics*] are *Unity, Truth* and *Goodness*.

**United AFFECTIONS of Being** [in *Metaphysics*] are such as are predicated of *Being*, singly and solely, and are convertible with it, without any conjunction, as *every Being is good*, and *all good is a Being*.

**Disjoined AFFECTIONS of Being** [in *Metaphysics*] are predicated of it with a disjunctive term, and by taking in both parts of the sentence are convertible with it, as *Being is either necessary or contingent*, and *vera fover is either necessary or contingent is a Being*.

**AFFECTIONS of Body** [with *Naturalists*], certain modifications of a body or altered or induced by motion, by means of which the body comes to be lost and dissipated.

**AFFECTIONS of the Mind**, are what are commonly called passions.

**AFFECTUOUS** [*affectuosus*, L.] much desired or affected.

**AFFECTUOSITY** [*affectuositas*, L.] affection.

**AFFEURER** [*Old Rec.*] to set the price of a thing.

**AFFIANCE** [with *Druides*] signifies an acquiescence of the mind, by which it is supported against all unnecessary doubts and fears, upon account of the divine assistance in general; but with a more special eye to knowledge, wisdom and providence.

**AFFIDATION** a mutual fidelity between one person and another. L.

**AFFIDATURE** [*affidatura*, L.] mutual contract.

**AFFIDAVIT** [*i. e.* he has plighted his faith or sworn] a deposition, or the witnessing a thing upon oath.

To make **AFFIDAVIT** [*Law Term*] to swear to the truth of a thing before a magistrate.

**AFFIRMATIVE Heretick** [in the *Pope's Law*] one who owns the errors he is charged withal, and maintains the same in his examination with himself and resolution.

**AFFIXION**, a fixing or fastening to. L.

**AFFLATION**, a blowing or breathing upon. L.

**AFFLATUS**, a blast or inspiration, a blowing or breathing upon. L.

**AFFLUENTNESS** [of *affluus*, L. and *afflu*] affluence.

**AFFLUENCY** [*affluentia*, L.] abundance, great store, plenty, wealth.

**AFFLUENT** [*affluens*, L.] abounding, flowing to, increasing.

**AFFLUENTNESS** [*affluentia*, L.] great plenty.

**AFFODILUS** [with *Botanists*] the daffodil, a flower.

**AFFORCIARE** [*Law Word*] to add, increase or make stronger.

**AFFORCIAMENT** [*Old Rec.*] a fort or strong hold.

**AFFRAY** probably of *affray*, a fray, a skirmish, a fight between two or more parties.

**AFFRAY** } [in *Common Law*]

**AFFRAIMENT** is an affrightment put upon one or more persons; which may be done by an open view of violence only, without either a blow given, or a word spoken; as if a man should appear in armour, or with weapons not usually worn, it may strike a fear in such as are unarmed, and therefore is a common wrong, and is cognizable in a *Court-Law*, but differs from an assault, because that is a particular injury.

**AFFREIGHTMENT** [of *freement*, hiring or freighting, F.] the same as *affricamentum*.

**AFFRA** } [*Old Rec.*] bullocks or beasts

**AFFRE** } of the plough.

**A false AFFER** [*Northumberland*] a

flow in dull horse, also hence the term *After-Blast*.

**AFFRESH** [*i. e.* *afrais*, F.] freshly, anew, newly, over again.

To **AFFRICATE** [*affricare*, L.] to rub against, to rub into powder, to crumble.

**AFFRONITRE** [*affronitrum*, L. of *Afric* troch, and *nitre*, Gr. nitre] the sulphureous troch or nitre.

An **AFFROUNT**, an abuse, an injury done either by words, bad usage, or blows. F.

**AFFROUNTE** [in *Heraldry*] facing, or fronting one another.

**AFFROUNTIVENESS**, abusiveness, offensiveness.

**AFFUSION**, a shining upon.

**AFRICANS** [with *Gardeners*] *African marigolds*.

**AFTER Birth** } a skin or membrane

**AFTER Burden** } in which the *Fetus* or child is wrapped in the *Matrix*, and comes away after the birth of the child.

**AFTER Pains**, pains felt in the loins, groin, &c. after the birth is brought away.

**AGAT** [in *Holland*, &c.] a term used in merchandise, which signifies the difference in *Holland* or *Venice* of the value of current money and bank notes, which in *Holland* is often 3 or 4 per Cent. in favour of the note.

**AGALAXY** [*agalaxia*, L. of *Agala* -

*Jeta*, Gr.] want of milk to give suck with.

AGA'LLACHUM [*Ἀγάλλωχος*, Gr.] wood-aloes.

A'GAMIST [*agamus*, L. of *ἀγαμέμνων*, Gr.] an unmarried person; a bachelor.

AGA'PH [*Ἀγάπη*, Gr.] charity, kindness, love; also alms-giving.

AGAPET [*ἀγαπᾷ*, Gr. and *peto*, L. to hunt after] a whore-master; one who hunts after women.

AGA'RICON [*Ἀγάρικον*, Gr.] agaric, a sort of large mushroom, which grows on the trunks of trees, especially the larch-tree.

AGASYLLIS [*Ἀγασύλλης*, Gr.] the herb *Erula*, or fennel-giant, out of which comes the gum called *Ammoniack*.

AGATHITES [with *Botanists*] the herb *marjoram*.

AGE [probably of *αἶς*, *Sax.* i. e. always] the whole continuance of a man's life; also the space of an hundred years complete; also a certain state or portion of the life of man, which is divided into four different ages, as *Infancy*, *Youth*, *Manhood*, *Old Age*. F.

*Infancy* or *Childhood*, extends from the birth to the fourteenth year.

*Youth*, or the age of puberty commences at fourteen, and ends at about twenty-five.

*Manhood*, terminates at fifty.

*Old Age*, commences from fifty, and extends till the time of death.

Old AGE [*Hieroglyphically*] was represented by a raven, because that bird lives a great while, and therefore to represent a man dead in a very old age, the Egyptians painted a dead raven.

AGES [*of the World*] are certain periods or limits of time, which for the convenience of chronology and history are distinguished, by those accidents and revolutions that have happened in the world; the generality of chronologists agree in making seven ages or periods.

I. From the creation of the world to Noah's flood, which contains 1656 years.

II. From Noah's flood to the birth of Abraham, which contains 382 years.

III. From Abraham's birth to the departure of Moses and the children of Israel out of Egypt, which contains 550 years.

IV. From the Israelites going out of Egypt to the building of Solomon's temple, which contains 479 years.

V. From the laying the foundation of the temple to the reign of Cyrus in Babylon, which contains 493 years.

VI. From the reign of Cyrus to the coming of Christ, which contains 538 years.

VII. From the birth of Christ to the present year 1730, the whole from the creation of the world, to this year 1730, makes 5783 years.

The chronologists do pretty generally agree, as to the dividing the time from the creation into seven periods or ages; yet they differ as to the time contained in these periods: so that *Chevereau* in his history of the world reasons more than thirty different opinions.

Again, the poets distinguish the age of the world into four periods; the *Golden*, the *Silver*, the *Brass*, and the *Iron* age; the *Golden Age* was in the reign of Saturn; the *Silver*, that of the beginning of Jupiter; the *Brass* Age, was when men began to depart from their primitive simplicity and honesty, and to fall to injustice and rapine; and the *Iron* Age, when they grew not only covetous and unjust, but added cruelty, rapine, and barbarities to their vices.

It is not improbable, but that this notion of the four ages was taken from the history of the golden image, seen by *Nebuchadnezzar* in a dream, mentioned in *Daniel*, by which the first monarchy was denoted the golden one, the second silver, the third brass, and the fourth iron, and that the Greeks, who of a long time had commerce with the Egyptians, had it from them.

A'GENCY [*agence*, F.] acting, management.

AGENFRIDA [*Old Records*] the true lord or owner of any thing.

AGENHINE [or third Night, *αγνηνη*, *Sax.*] a person that comes to a house as a guest, and lies there the third night, after which time he is looked upon as one of the family, and if he breaks the king's peace, his host was to be answerable for him. See *Hogenbine*.

A'GENT [*In Physics*] that by which a thing is done or effected, or which has a power by which it acts on another; or induces some change in another by its action.

Natural } AGENTS [with *Scholasticks*]  
Physical } are such as are immediately determined by the author of nature to produce certain effects; but not the contrary thereto, as fire which only heats, but does not cool.

Free } AGENTS [with *Scholasticks*]  
Voluntary } ticks] are such as may equally do any thing, or the contrary opposite of it; as acting not from any predetermination but from choice, such the mind is supposed to be, which may either will or will the same thing.

Univocal AGENTS [with *Naturalists*] are such agents as produce effects of the same

same kind and denomination with themselves.

**Figurative AGENTS** [with *Naturalists*] are such agents whose effects are of a different kind from themselves.

**AGOMETRESIA** [*αγομετρησις*, Gr.] want or defect in point of geometry.

**AGE'RATION** [*αγειρις*, Gr.] the herb Everlasting, Cotton-weed, Motherwort or Mandarin.

**AGERO'NIA**, a goddess that was supposed to cure agues, &c.

**AGGERO'SE** [*aggerosus*, L.] full of heaps.

**AGGLOMERATION**, a winding into a bottom. *L.*

**AGGLUTINANTS** [in *Medicine*] strengthening remedies, whose office and effect is to adhere to the solid parts of the body, and by that to recruit and supply the place of what is worn off and wasted by the animal's organs.

**AGGLUTINATION**, a glueing together. *L.*

**AGGRA'NDIZEMENT** [*aggrandiscent*, F.] a making great; but more especially in worldly condition or estate, a making honourable.

**A'GGREGATE** [*aggregation*, L.] the whole mass arising from the joining or collecting several things together.

**A'GGREGATED Flowers** [with *Botanists*] a flower which consists of many little flowers, meeting together to make one whole one, each of which has its *Stylus*, *Stamina*, and stinking food, and contained in one and the same Calix.

**AGGREGATION** [in *Physics*] a species of union, by which several things which have no natural dependence or connection with another, are collected together so as to form one to constitute one.

**AGGRESS**, assaulting, setting upon. *L.*

**AGGRIEVANCE** [probably of *ad* and *grief*, Fr.] affliction, great trouble, wrong, injury.

**A'GILENESS** [*agilitas*, L.] nimbleness, activity.

**AGIO** [in *Holland*] 2 or sometimes 4 per Cent. in favour of the bank notes.

**AGITATIO animalium in foresta** [*Forest law*] the drift of beasts into the forest. *L.*

**AGITATION** [of beasts in the forest] anciently signified the drift of beasts into the forest.

**AGITATORS** [in the time of the civil wars in England, A. D. 1647] persons chosen out of every regiment to sit in Council, and manage the affairs of the Parliament army.

**AGLAOMOTIS** [*αγλαομοτις*, Gr.]

a certain herb of a glorious colour, with which magicians used to call forth devils; some call it *Pliny*.

**AGLOSSOSTOMOGRAPHIA** [of a neg. *γλωσσα* the tongue, *εσσω* the mouth, and *γραφω* a description, Gr.] the title of the book of a German author, who describes a mouth without a tongue.

**A'GMINAL** [*agminalis*, L.] belonging to a troop.

**AGNA'TI** [*Civil law*] the male descendants of the same father in different lines.

**AGNATION** [*Civil law*] that line of consanguinity or kindred by blood, which is between such males as are descended from the same father.

**AGNIGLO'SSA** [*αγνιγλωσσα*, Gr.] the herb Plantain. *L.*

**AGNINA LINGUA** [with *Botanists*] the herb Lamb's-tongue, or Ribwort's Plantain. *L.*

**AGNOMINATION**, a nick-name. *L.*

**AGNOPHAGITES** [*agnophagita*, of *agnos*, L. a lamb, and *φαγειν*, Gr. to eat] feeders on lamb's flesh.

**AGO'NEA**, sacrifices offered for good success in business.

**AGO'NES Capitolini** [among the Romans] festivals held to *Jupiter*, as protector or guardian of the capitol. At this festival poems were sung or recited in honour of him by the poets.

**AGONIA** [of a neg. *αγων*, Gr. a struggle] a violent passion or agony.

**AGONIA** [of a neg. *αγων*, Gr.] a defect of the food.

**AGONISTA** [*αγωνιστης*, Gr.] a wrestler, a champion, or a person who strives in matters.

**TO AGONIZE** [*agonizare*, L. of *αγωνισμα*, Gr.] to strive valiantly, to play the champion.

**AGONOCLETES** [of a neg. *αγων* the knee, and *κλειν* to celebrate, Gr.] heretics in the seventh century, whose distinguishing tenet was, never to kneel, but to deliver their prayers standing.

**AGONOTHETA** [*αγωνοθιτης*, Gr.] an overseer of activity, the judge in such games, the master of the revels. *L.*

**AGONOTHE'TICK**, belonging to the masteries of activity.

**AGORONOMUS** [*αγορωνομος*, Gr.] the clerk of a market. *L.*

**AGO'UTY** [in *America*] a little beast of the shape and size of a rabbit, which has no more than two teeth in each jaw, and feeds like a squirrel. But is a fierce creature, and when irritated, will stamp with its hind feet, and erect its hair.

**AGRA'MMATIST** [*agrammatist*, L. of *αγραμμα*]

*ἀγέμαρτος*, Gr.] an unlearned, illiterate man.

AGREE'ABLENESS [*qualitas agreeable*, F.] suitableness, pleasantness, &c.

AGREEMENT [in *Common Law*] a joining together or consent of two or more minds in any thing already done, *see* done heretofore.

AGREE'SSES, *see* *Agrees*.

AGRE'ST [*agrestis*, L.] belonging to fields, rustic, clownish.

AGRE'STY [*agrestis*, L.] clownishness.

AGRI'A [with *Botanists*] the shrub Holly. L.

AGRIA [with *Surgeons*] a scurvy scab hard to cure; a rebellious ulcer. L.

AGRIACA'NTHA [*ἀγριακὰ ἀνθή*, Gr. wild] a sort of wild thistle. L.

AGRIAMPELOS [*ἀγριαμπελός*, Gr.] a plant called Wild Vine.

AGRICULTURE [*agricultura*, L.] the art of husbandry, or the improvement of land, in order to render it fertile.

AGRIEL'E'A [*ἀγριαελή*, Gr.] the wild olive.

AGRIMONI'A [*ἀγριμόνιον*, Gr.] agrimony. L.

AGRIMONIA [*Silvestris* [Botany] silver weed, or wild ransey. L.

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AGROUND [*ἀγρονδ*, Scr.] upon the ground; also nonplus'd, obstructed.

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ACUTREE, *salutaris*.

AGUILANEU'F, the name of a certain ceremony of the French Druids, who, when they were to go to gather mischief against New Year's Day, walked about the fields adjoining to their forest, crying out, *Agui l'an neuf*, i. e. to the mischief the new year, to the mischief the new year. Also the same name was apply'd to a sort of begging which was used in some bishopricks for the tapers in churches, but this custom was put down, Anno 1592.

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AIE'L' [in *Law*] the name of a writ, AILE' the same as *Ayel*.

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AIGRE DE CEDRA, lemon and sugar, a cooling liquor used in France. F.

AIGUE Marine, *see* *Aqua marina*.

AIGUI'SCE } [in *Heraldry*] a term applied to a cross, with

AIGUI'SSE } its four ends are sharpened, but so as to terminate in obtuse angles. F.



**ALGUISCE** [in *Heraldry*] signifies as a *Croix* *Alguise*, signifies a cross having two angles at the ends, cut off, so as to terminate in points; but it is notable the Cross fleury, that goes tapering away by degrees to a sharp point, for this Cross fleury has only an obtuse point made by taking off the angles.

**AJOURE** [in *Heraldry*] signifies some part of an ordinary that is so taken away that the field appears. It is a *French* term, and is derived of *jour* a day or light, and signifies that the part which should be conveyed by the ordinary is so far exposed to view.

**AIR** [see, L. of *āp*, Gr. of *αἴρ* and *αἴρ*, because it is always flowing, or as others from *ἀσπ* to breathe, or as others say of *ἄν*, *ἄν*, high] is generally understood to be that fluid in which we breathe, and the earth is enclosed, and it were wrapped up.

AIR is found to have these six properties following.

1. It is liquid, and cannot be congeal'd like water.
2. It is much lighter than water, but yet it is not without its gravity.
3. It is diaphanous, that is, it transmits the light.
4. It can easily be condens'd and rarified.
5. It has an elastic force.
6. It is necessary for flame and respiration.

I. It is much more liquid than water is, and cannot be congeal'd, and that for the reasons following.

1. Because it seems to have pores much larger, full of finer matter, of a very quick motion, whereby the particles of air are continually driven about, as it appears by this experiment, that if air be pent up in a vessel, it is easily condensed; whereas no person yet, by any invention, has been able to condense water.

2. The particles of air are very fine and branched, so that they leave interstices between one another, and can never be formed into a compact body.

II. Water has been prov'd by experiment to be 840 times heavier than air, from whence it will follow, that a certain bulk of air contains in it 840 times less homogeneous matter than an equal bulk of water does; and this is the reason why air may be condens'd, but not water.

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AIR [in *chymical writers*] is expressed by one of these characters  $\Delta \Delta$

AIR [in *Horsefanship*] is a cadence and liberty of motion that is accommodated to the natural disposition of a horse, that makes him work in the manage, and rise with obedience, measure and justness of time. Others use the word air in a strict sense, to signify a manage that's higher, slower and more artfully designed than the *terra a terra*. The walk, trot and gallop

*ἀγένητος*, Gr.] an unlearned, illiterate man.

AGREE'ABLENESS [*qualitas agreeabilis*, F.] suitability, pleasantness, &c.

AGREEMENT [in Common Law] a joining together or consent of two or more minds in any thing already done, not yet done hereafter.

AGREESSES, *see* *Agrestes*.

AGRESTY [*agrestis*, L.] belonging to fields, rustic, clownish.

AGRESTY [*agrestis*, L.] clownishness.

AGRI'A [with *Botanists*] the shrub Holly. L.

AGRIA [with *Surgeons*] a scurvy scab hard to cure; a rebellious ulcer. L.

AGRIACANTHA [*ἀγριακάνθα*, Gr.] a sort of wild thistle. L.

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AIGUISE



**AIGUISSE** [In Heraldry] **EIGUISSE** as a *Croix Aiguille*, signifies a cross having two angles at the ends, cut off, so as to terminate in points; but it is not like the

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are not in the general accounted air; others again use the word air, for the motion of a horse's legs upon a gallop.

**AIRINESS** [of air] briskness, liveliness.

**High AIRS**, are the motions of a horse rising higher than *terra a terra*, and without *Curvets, Balotades, Croupades* and *Capriols*.

**AIR** [with Physicians] makes one of the six non-naturals.

**Innate AIR** [with Anatomists] is supposed to be a fine, aerial substance, inclosed in the labyrinth of the inward ear, and to minister to the due conveyance of the sounds in the sensory.

**AIR** [with Musicians] signifies the melody or the inflection of a musical composition.

**AIR PUMP**, a machine or instrument contrived to extract or draw the air out of proper vessels. See *Pump*.

**AIRY Meteors** [with Astronomers] such as are bred of flatulents and spirituous exhalations or vapours; as winds, &c.

**AISE**, the herb ax-weed.

**AISLE** [in Heraldry] signifies winged, or having wings. *F.*

**AISTHALES** [αἰσθάλεις, Gr.] fengreen or houlleek.

**AISTHERIUM** [of αἰσθηριον, Gr. to perceive] the sensory of the brain.

**AIZOON** [αἰζών, Gr. i. e. ever-green] fengreen or houlleek.

**To AKE** } of ace pain or grief, or  
**To ACHE** } acian, *Sax.*] to be painful, to be pained.

**To have an AKING tooth at one**, to be angry at, to have a mind to rebuke or chastise one.

**A'LA**, the wing of a fowl.

**ALA** [in Anatomy] a term used for several parts of the body, which bear a resemblance to the figure of a wing, as the top of an auricle, &c.

**ALABA'NDICA Rosa** [so named of *Alabanda* in *Asia Minor*] a sort of damask rose with whitish leaves; some take it for the province rose.

**ALABA'STRITES**, the alabaster stone. *L.*

**ALABA'DICAL**, of or pertaining to *Alabanda*.

**ALABU'NDY**, the same as *Alatandica Rosa*.

**ALABA'STRUM** } [αλαβαστρον, Gr.]

**ALABA'STRUS** } an alabaster box of ornament.

**ALABA'STRUM** [with Botanists] the bud or green leaves of plants which inclose the bottom of flowers before they are spread.

**A'LE**, is used to signify the lobes of the liver, and the nymphs, the sponge-

bodies in the *puendum mulieris*; also the cartilages of the nose which form the nostrils.

**ALÆ** [in Military Affairs] signifies the two extremes of an army ranged in line or battle.

**ALÆ ECCLESIASTICÆ**, the wings or file-stiles of a church. *L.*

**ALAMO'DE** [à la mode, *F.* i. e. after the fashion] a sort of silk for women's hoods and scarves.

**ALA'RM** } Metaphorically] any man-

**ALA'RUM** } re of sudden noise, &c. causing fear, fright or trouble; also a chime set in a clock or watch.

**ALA'SS** [probably *q. d.* *O me lassum*, *O* tired me, *L.* or *betas*, *F.*] an interjection of complaint, grief, &c.

**ALATE'RNUS** [with Botanists] the most beautiful shrub for hedges, of a lovely green colour and sweet-scented blossoms.

**Albæthina** [Botany] the white thorn. *L.*

**ALBE**, see *Alba*.

**ALBE'RGES**, [Botany] a small forward peach of a yellow colour.

**ALBIFICA'TION**, a making white, a whitening. *L.*

**ALB'NUM** [with Botanists] the herb chaff-weed or cud wort.

**ALBU'CUM** [in Botany] the white daffodil.

**ALBUM GRÆCUM** [in Pharmacy] white dogs-turd.

**ALBUM Oculi**, the white of an eye. *L.*

**ALBUM Ovi**, the white of an egg. *L.*

**A'LEURN Colour**, a brown. See *Auburn*.

**ALBU'RNUM** [with Botanists] is esteemed by some to be the fat of trees, that part of the trunk that is between the bark and timber, or the most tender wood, to be hardened after the space of some years.

**ALCA'DE** a sort of judge or minister

**ALCA'ID** } of justice among the Spaniards, the same as a provost.

**ALCA'ICK Verses**, Latin verses that consist of two dactyls and two trochees, so named of *Alcaeus* the first inventor.

**ALCAICKS**, are of three species; the first consists of two dactyls and two trochees.

*Exilium impostura cymbæ.*

The second consists of five feet; the first of which is a spondee of iambick, the second an iambick; the third a long syllable; the fourth a dactyl; the fifth a dactyl or amphimacer; as *Horace*,

*Omnis eodem cogitur, omnium*

*Versatur urna, serius ocyus*

*Sors exitura.*

To AMEUBLE [*ameuble*, F. to render, moveable] a term used by French gardeners concerning the culture of earth which has indurated by length of time, or has a sort of crust formed upon it by great rains, storms, waterings, &c. and it signifies to render the earth loose and moveable, that waterings may penetrate it.

AMFRACTUOSITY } [of *amfractus*, L.]  
AMFRACTUOUSNESS }  
fulness of turnings and windings.

AMIALE Numbers [in *Arithmetick*] are numbers that are mutually equal to the whole sum of one another's aliquot parts, as the number 284 and 220; for the first number 284 is equal to the sum of all the aliquot parts of the number 220. The aliquot parts of which are 110, 55, 44, 22, 11, 10, 5, 4, 2, 1; and 220 is equal to all the aliquot parts of 284, viz. 142, 71, 4, 2, 1.

AMICALENESS [*amicalis*, L.] love-fulness; also friendliness.

AMICTUS [in ancient *Writ*] the uppermost of the six garments worn by priests, tyed round the neck, covering the breast and the heart.

AMITTERE legem terra [in *Law*] i. e. to lose the law of the land; to be deprived of the liberty of exercising in any court; in ancient times, it was the punishment of a champion, who was either overcome or yielded in fight; as also of jurors who were found guilty in a writ of attainder and of persons attainted or outlaw'd.

AMMI } [of *ammi*, Gr. sand] the  
AMMIUM } herb Bishops weed.

AMMIRAL, an admiral.

AMMO'NIUM [*ammoniacus*, Gr.] a sort of salt with nitre and sand mix'd together.

AMNYCOLIST [*amnicola*, L.] one that dwells by a river.

AMNIGENOUS [*amnicenus*, L.] born or bred in, of, or near a river.

AMOMUM [with Botanists] the herb Our Lady's Rose, or Rose of Jerusalem.

AMORGINE [*amoryna*, Gr.] pellitory of the wall.

AMORIST [*amorusus*, L.] an amorous person.

AMOROUSNESS [of *amorusus*, L.] lovingness, &c.

AMORPHOUS [*amorphus*, L. *amorphos*, Gr.] without form or shape, ill-shaped.

AMORTIZATION } [in *Law*] the  
AMORTIZEMENT } act of turning  
into mortmain, i. e. of alienating  
or transferring them to some corporation, guild or fraternity, and their suc-

cessors. See Mortmain.

To AMORTIZE [in *Law*] to make over lands or tenements to a corporation, &c.

AMPELITES [*ampelites* of *ampelle*, Gr. a vine] a kind of black or bituminous earth, used about vines to keep them alive the better; also a ticken the eye-brows and the hair with.

AMPELODESMOS [of *ampelodes* and *desmos*, Gr. a bond] an herb that the Sicilians used to tie their vines.

AMPELOLEUCHE [of *ampelodes* and *leukos*, Gr. white] the white vine or herb briony.

AMPELOMELANA [of *ampelodes* and *melantra*, Gr.] black briony.

AMPELOS AGRIA [of *ampelodes* and *agria*, Gr. wild] the wild vine an herb.

AMPELOPRA'SON [of *ampelodes* and *prason*, Gr. a leek] leek vine, bears garlic or rampion.

AMPHIARTHROSIS [of *amphi* and *arthros* a joint] a neutral or dubious kind of articulation, distinguished from the *Diarthrosis*, in that it has no apparent motion, and from the *Synarthrosis* in that it is not absolutely devoid of motion.

AMPHIBIOUSNESS [of *amphibios*, L. of *amphibios*, Gr.] amphibious nature, living on land and in water.

AMPHIBRA'HIUS [of *amphi* and *bros*, Gr. a foot in a verse either Greek or Latin, that has a short syllable before and after, and a long one in the middle.

AMPHIDROMIA [*amphidromia* of *amphi* and *dromos*, Gr. to run round] a festival observed in Athens by private families upon the 5th day after the birth of a child, it being the custom for the gossips to run round the fire with the infant in their arms; and then having delivered it to the nurse, they were entertained with feasting and dancing.

AMPHI'LOGY [*amphologia*, Gr.] an ambiguity of speech.

AMPHIMETRON [of *amphi* about and *metra* the womb, Gr.] the neighbouring parts of the womb.

AMPHIPROSTYLUS } [*amphiprostylos*, Gr.]

AMPHIPROSTYLE } a term in Architecture, used of those temples in ancient times which had four columns or pillars in the front, and the same number behind.

AMPHI'SMILE [of *amphi* about and *smile*, Gr. a scraping knife] an instrument used in dissections of human bodies, &c.

AMPHITANE [*amphitane*, Gr.] a precious

eous stone of a gold colour, having the same quality with the lead-stone, attracting gold, as that does iron.

AMPHYCTIONES [so called of *Amphyctio* the son of *Helenus*, who first instituted them] magistrates of the supreme council of Greece, or the parliament of Greece, being the presidents of the members, which were sent from the seven principal cities of Greece, who determined both private and public disputes.

A'MPLENESS [amplitudo, L.] largeness of extent.

To AMPLIFICATE [amplificatum, L.] to amplify, augment or enlarge.

*Eastern* AMPLITUDE, is the distance between the point wherein the star rises, and the true point of east in which the equator and horizon intersect.

*Western* AMPLITUDE, is the distance of the point wherein the sun sets, and the true point of west in the equinoctial.

AMPLITUDE, of the range of a projectile, is the horizontal line, subtending the path in which it moved.

AMPLIVA'GIOUS [amplivagus, L.] that wanders wide, or far and near, that stretches out far, having a large scope.

To A'MPUTATE [amputare, L.] to cut off; in gardening, to lop or prune.

AMSDORFIANS [of *Amsdorf* their leader] a sect in the sixteenth century, who maintained that good works were not only unprofitable, but even opposite and pernicious to salvation.

AMURCA, the mother, dregs or lees of oil. L.

AMURCO'SITY [amurcofitas, L.] the having lees, dregginess. L.

AMYGDALA [Amygdalē, Gr.] the almond-tree or its fruit.

AMYGDALÆ [with *Anatomists*] the almonds of the ears; the same as *parotidæ* and *tonsille*.

AMYGDAL'INE [amygdalinus, L.] the same as amygdalicious, i. e. of or pertaining to almonds.

AMYGDALIT'ES [Amygdalites, Gr.] an herb of the spurge kind, having leaves like those of the almond-tree.

AMY'ON [of α priv. and μῶν a muscle, Gr.] a limb so emaciated that the muscles scarce appear.

A'NA [in *Physicians* bills] is used to signify that an equal quantity of each ingredient is to be taken in compounding the medicine.

ANA [with *Schoolmen*] as books in *ana* are collections of the memorable sayings of persons of wit and learning, much of the same kind with what we usually call *table-talk*.

AN JOUR and WASTE. See *Tear and*

ANABA'PISTON. \* See *Abaptiston*.

ANABA'SII, couriers among the ancients, who travelled either on horseback or in chariots.

ANABA'SIS [ἀναβῆσις of ἀναβαίνω, Gr. to ascend] an ascending or getting up, an ascent or rise.

ANABA'SIS [Botany] the herb horse-hair or horse-tail. L.

ANABASIS [with *Physic.*] the growth or increase of a disease.

ANABROSIS [ἀναβρωσις of ἀναβρῶναι, Gr. to eat through] a corroding or eating away.

ANABROSIS [in *Surgery*] a consuming or wasting away of any part of the body by sharp humours.

ANACALYPT'ERIA [of ἀνακαλύπτειν, Gr. to reveal] a feast kept a day after a wedding, when the bride goes off her veil, that all may see her face, which till then was covered. L.

ANACA'MPSEROS [ἀνακαμψέρος, Gr.] an herb, which being touch'd is said to be efficacious in reconciling lovers or friends that are fallen out.

ANACARDIUM, a bean in *Malacca*, growing in the form of a sheep's heart.

ANACATH'RSIS [ἀνακαθάρσις of ἀνά above and καθάρω, Gr. to purge] a medicine that purges or discharges nature by some of the upper parts. L.

A'NACHIS [among the *Romans*] one of the four *Fenates* or household-gods, who (they believ'd) from their birth attended every body; whose names were *Dymon*, i. e. power; *Tyche*, i. e. fortune; *Heros*, i. e. love; *Anancie*, i. e. necessity.

ANACHITES [of ἀνά and κίνη, Gr. to move] a diamond, a sort of precious stone, said to have the virtue of driving away distempers of the mind, and to defend against poison.

ANACHORE'TA [Ἀναχωρετής, Gr.] a monk who retires from company, and leads a solitary life by himself.

ANACLETERIA [of ἀνά and κλέω, Gr. to call] festivals in honour of kings and princes, when they took upon them the administration of the state.

ANACTO'RION [Ἀνακτόριον, Gr.] the herb *Sword-grass*.

ANADENDROMA'LATHE [Ἀναδενδρόμαλα, Gr.] the rose *Mallow-tree*.

ANA'DOSIS, [ἀναδωσις, Gr.] a bubbling forth, a bubbling as water does.

ANAGA'LLIS [ἀναγallis, Gr.] herb *Pimpernel*.

ANAGALLIS *aquatica* [Botany] *puftain* or *brook-lime*.

**ANAGALLIS** *Sylvestris* [Botany] the herb Calves-foot.

**ANAGLYPTICE** [*Anaglyptis*, Gr.] the art of engraving, chasing of iron.

**ANAGOGETICAL** [*anagogeticus*, L.] pertaining to mysteries, mystical, mystic, that has an exalted or uncommon signification; also that exalts the mind to divine contemplations.

**ANAGYRIS** [*Anagyris*, Gr.] Beanzefoli, an herb.

**ANAITIS**, a goddess of the Armenians; the same as *Succoth* Beneath of the *Babylonians*, the *Venus* of Armenia, who had a temple erected to her, in which virgins prostituted themselves before marriage. See *Venus*. The like custom was in *Lydia*.

**ANAISTHESIA** [*of* ἀνὰ and ἀίσθησις, Gr.] a loss of, or defect of sense, as in frost, where the sense of cold is blunted.

**ANALEMMA** [with *Astronomers*] an orthographical projection of the sphere, on the plain of the meridian, the eye being supposed to be at an infinite distance, and either in the east or west points of the horizon.

**ANALEMMA** [*Astronomy*] an instrument, a kind of altrolabe made either of brass or wood, consisting of the furniture of the same projection, with an horizon or cursor fixed to it, used for finding the sun's rising and setting, &c.

**ANALGESY** [*analgesia*, L. ἀναλγησις, Gr.] an insensibility, a being free from pain and grief.

**ANALOGICALNESS** [*of analogy*, F. *analogicus*, L. of ἀναλογιστής, Gr.] the being proportional.

**ANALOGOUS** [*analogus*, L.] pertaining to analogy, answerable in proportion, resembling or bearing relation to.

**ANALOGY** [*ἀναλογία*, of ἀνὰ and λόγος, Gr.] like reason, proportion, correspondence; relation which several things in other respects bear to one another.

**ANALOGY** [with *Grammarians*] the declining of a noun, or the conjugation of a verb according to its rule or standard.

**ANALYSIS** [with *Chymists*] the decomposing of a mixt body, or the reducing any substance into its first principles.

**ANALYSIS** [with *Logicians*] is the method of finding out truth, and *Synthesis* is the method of convincing others of the truth already found out. It is the attraction the mind gives to what it knows by a question, which helps to resolve it, in which the *analysis* principally consists: All the art lying in extracting a

great many truths, which lead us to the knowledge of what we seek after.

**ANALYSIS** [with *Mathematicians*] is the art of discovering the truth or falsehood of a proposition, by supposing the question to be always solved, and then examining the consequences. All some known or eminent truth is found out; or else the impossibility of the present proposition is discovered.

**ANALYSIS** of finite quantities [*Mathematicks*], that which is called *Specious Arithmetick* or *Algebra*.

**ANALYSIS** of infinites, is the method of fluxions or differential calculus called the *New Analysis*.

**ANALYSIS**, a table or syllabus of the principal heads or articles of a continued discourse, disposed in their natural order and dependency.

**ANALYTICAL Method** [in *Logick*] is the method of resolution, shewing the true way by which the thing was methodically or primarily invented.

**ANALYTICALLY** [*of analytique*, F. *analytica*, L. of ἀναλυτικῶς, Gr.] by way of analysis.

**ANALYTICKS** } [*ἀναλυτικῶς*, Gr.] a name

commonly given to *Algebra*, as being nothing else but a general analysis of pure *mathematicks*; or else because it teaches how to solve questions and demonstrate theorems by searching into the fundamental nature and frame of the thing; which to that end is as it were resolved into parts, or taken all to pieces, and then put together again.

**ANAMNESIS** [*ἀνάμνησις*, Gr.] remembrance.

**ANAMNESIS** [with *Rhetoricians*] a figure, when the orator mentions or calls to mind what is past.

**ANAMNETICKS** [in *Pharmacy*] medicines proper to restore a decay'd memory.

**ANAMORPHOSIS** [*of* ἀνὰ and μορφή, of μορφή, Gr. form or shape] a monstrous projection in perspective and painting; or the representation of some figure or image either upon a plane or curv'd surface in a deform'd shape, which at a proper distance shall appear regular and in proportion.

**ANANA** [with *Botanists*] a fine Indian fruit commonly called the pine-apple, because of its likeness to the cone of a pine. This fruit grows on a plant like the fig-tree, and is about the size of an artichoke. It is adorned on the top with a kind of crown, and small bunch of red leaves resembling a flame of fire; the pulp or flesh of it is fibrous, but dissolves

lives in the mouth, and has the delicate taste of the peach, the quince, and the muscadine grape. These are brought to a very great perfection in the garden of Sir Matthew Decker.

**ANACELE'ON** [*ἀνακέλεται*, Gr.] a figure in Rhetoric that makes out the necessity of a matter.

**ANANTOPO'DOTON** [*ἀναντοπόδωτον*, Gr.] a figure in Rhetoric, when an oration wants some parts.

**ANAPÆSTUS** [with *Grammarians*] a foot or measure in Greek or Latin verses that have the two first syllables short, and the last long, as *anapaests*.

**ANAPHORA** [*ἀνάφορα*, Gr.] a relation, a reiteration. *L.*

**ANAPHORA** [with *ancient Astronomers*] an ascension or rising up of the 12 signs of the zodiac, from the east, by the daily course of the heavens.

**ANAPLEOTICALNESS** [of *ἀναπλεωσις*, Gr.] the quality of filling up.

**ANAPLEOTIKS** [*ἀναπλεωτικά*, Gr.] medicines proper to fill up ulcers and wounds with new flesh.

**ANARETA** [probably of *αναίρεσις*, Gr.] to destroy; a killer or moulderer.

**ANARRH'NON** of *ἀνὰ καὶ τὴν* the nostril, Gr.] an herb like Pimpernel, Calves foot.

**ANASARCA** [*ἀνασάρκα*, of *ἀνὰ* and *σάρξ* flesh, Gr.] a certain sort of dropsy, being a white, soft, yielding swelling of some parts or of the whole body, that densifies when pressed.

**ANASTASIS** [*ἀνάστασις*, Gr.] a stretching or extension.

**ANASTASIS** [in *Surgery*] the stretching out of the body towards the upper part.

**ANASTOECHIO'SIS** [*ἀναστοιχίωσις*, Gr.] a resolution of mixt bodies into their first principles by chymical operations.

**ANATASIS** [*ἀνάτασις*, Gr.] a stretching, reaching out, extension upwards.

**ANATASIS** [with *Surgeons*] an extension of the body towards the upper parts.

**ANATHEMATICALY** [of *anathema*, F. *anathema*, L. *ἀνάθεμα*, Gr.] in a cursing manner.

**ANATHYMIA'SIS** [of *ἀνὰ* and *θυμία*, Gr.] a perfume, vapour or exhalation.

**ANATOMICALLY** [*anatomicè*, L. of *ἀνατομή*, Gr.] according to the rules of anatomy.

**ANATRI'PSIS** [of *ἀνὰ* and *τριβω* to wear, Gr.] a rubbing against or upon, a bruising.

**ANATRIPSIS** [in *Surgery*] the bruising or breaking of a bone, the breaking the bone in the kidneys or bladder.

**ANATRON** [*ἀνατρον*, Gr.] a sort of salt extracted from the water of the river Nile. Also a vitriol juice which condenses in vaults, arches, and subterranean places, also a volatile salt skimmed off the composition of glass when in fusion, also a compound salt made of quicksilver, alum, vitriol, common salt and nitre.

**ANAXYRIS** [*ἀναξυρίς*, Gr.] the hebf Sorrel.

**A'NBURY** [with *Farriers*] a sort of wen or spongy wart full of blood, growing in any part of the body of an horse.

**A'NCESTOR** a forefather. *L.*

**ANCESTOR** [in *Common Law*] the difference between ancestor and predecessor is this, ancestor is applied to a natural person, as A B and his ancestors, and predecessor may be used of any persons that were prior in time as to a corporation or body politic, as a bishop and his predecessors.

**ANCHOR** [Hieroglyphically] represents hope, hope being as it were the anchor that holds us firm to our faith in adversity.

To *Boat the ANCHOR*, to put it into the Boat.

The **ANCHOR** is foul [Sea Phrase] is when the cable by the turning of the ship is hitched about the fluke.

The **ANCHOR** is a Cock-bell [Sea Phrase] used when the anchor hangs right up and down by the ship's side.

The **ANCHOR** is a Peek [Sea Phrase] is when it is just under the haule or hole in the ship's stern, through which the cable runs out that belongs to it.

To *shoot an ANCHOR* [Sea Term] is to take or put it into the Boat.

To *let fall an ANCHOR* [Sea Phrase]

To *drop an ANCHOR* } is to put or let it down into the sea, in order to make the ship ride.

The **ANCHOR comes Home** [Sea term] used, when it cannot hold the ship, but that it drives away by the violence of the wind or tide.

To *fetch home the ANCHOR* } [Sea To *bring home the ANCHOR* } term] is to weigh or take it up out of the river, &c.

To *shoot an ANCHOR* [Sea term] is to cast the flook of it with boards, that it may better take hold in soft ground.

**A'NCHORAGE** [in *Law*] a duty paid to the King for the privilege of calling anchor in a pool of a haven.

**ANCHORALIS Processus** [with *Anatomists*] the process or shooting forth of the shoulder bones like a beak called *Coracoides* and *Corniculæ*.



**ANCHORED** [in *anchora*, dry as a cross anchor, is so called, because the four extremities of it resemble the flukes of an anchor.]

**ANCHORITE**, an hermit, *etc.* who leads a solitary life in a desert, to be farther out of the reach of the temptations of the world, and to be more at leisure for meditation.

**ANCHUSA** [*ἄνθησα*, Gr.] a kind of bugloss or orchanet.

**ANCHYLE** [*ἄνχyla*, Gr.] the back part of the knee; also the contraction of a joint, esp. cially of the ham.

**ANCIENTLY** [*anciennement*, F.] in ancient times.

**ANCIENTNESS** [*ancienneté*, F.] oldness.

**ANCIENTS** [in *Gray's Inn*] the society consists of *ancients*, *Barristers*, *Benchers*, and *Students* under a *chancellor*.

**ANCONIUS MUSCULUS** [*Anatomy*] the sixth muscle of the elbow, arising from the lower and back part of the *Oss. humeri*, and is inserted to the lateral part of the *Brachii externus*, a little below the *Olecranon*; it helps to stretch the elbow.

**ANCYLOGLOSSUM** [*ἄνχyλoγλoσσoν*, of *ἄνχyλoς* and *γλoσσa*, Gr. the tongue] a being tongue tied, when the small string which is under the tongue is too short, which causes it to be difficult to utter words.

**ANCYLOMELE** [*ἄνχyλoς* crooked, and *μέλα* a probe, Gr.] a crooked probe.

**ANCYLOSIS**, the same as *Ancyloglossum*.

**ANCYLOTONNUS** [of *ἄνχyλoς* and *τομή*, Gr.] a small knife to cut the string under the tongue.

**ANDARATÆ** [among the *Ancients*] a sort of gladiators who fought hood-wink'd.

**ANDENA**, a swathe in mowing; also as much ground as a man could stride over at once.

**ANDRACHNE** [*ἄνδpάχνη*, Gr.] purslain.

**ST. ANDREW**, was taken to be the patron of Scotland, on account of a vision where a battle, supposed to be won by his assistance to the *Picts* against the *English* or *Norman* Danes.

**ANDREW**, as knights of St. Andrew, an order of knighthood established by James king of Scotland, A. C. 809, also knights of the *Thistle*.

**ANGARIAS** [*ἀνδpάpιας*, of *ἄνδpα* and *ἄρiα*, i. e. of taming men,] a kind of hard, heavy blood-stone, is said to bleed when rubb'd on a stone; also a precious stone, bright

as silver, like a diamond, in many squares. **ANDROGYNUS** [*Ἀνδpόγυνος*] such a planet as is sometimes hot, and sometimes cold.

**ANDROIDES** [of *ἄνδpα* of a man, and *ειδoς* form, Gr.] an automaton in the form of a man, which by means of certain springs, *etc.* jolly contrived, walks, speaks, *etc.*

**ANDROLEPSY** [*Ἀνδpόρληψις*, of *ἄνδpα* a man, and *λήψις* of *λαμβάνω*, Gr. to take] a custom among the *Athenians*, by which, if an *Athenian* were kill'd by a citizen of some other place, and such city refus'd to deliver up the criminal to punishment, it was held lawful to take three inhabitants of such city and punish the homicide in them.

**ANDROMEDA** [*Astronomy*] a northern constellation consisting of 27 stars.

**ANDROSÆMON** [*ἄνδpοσαίμων*, Gr.] St. John's wort or tuisan.

**ANDROTOMY** [of *ἄνδpα*, gen. *ἀνδpῶν*, and *τομή* a dissection, Gr.] an anatomical dissection of human bodies.

**ANECDOTE**, a secret history, such as relates the secret affairs of kings and princes; speaking with too much freedom or too much sincerity, of the manners and conduct of persons in authority.

**ANECDOTON** } [*ἀνέκδοτον*, Gr.] a thing not given forth, produced, or made publick.

**ANELACIUS**, a short knife or dagger.

**ANEMOMETER** [of *ἄνεμος* the wind, and *μέτρον*, Gr. measure] an instrument or machine for measuring the strength of the wind.

**ANEMONE** [*ἄνεμων*, Gr.] the emony or wind-flower.

**ANETHUM** [*ἄνηθον*, Gr.] the herb dill.

**ANEYRISM** [of *ἀνεύρω* to dilate, Gr.] a stretching or bursting of the arteries, so that they beat and swell continually, till they sometimes become as large as an egg; the swelling yields if it be pressed with the finger, but quick'y recoils.

**ANFELDTHYDE** } [*ανφέλδθυδε*, a simple or single accusation. Thus it was among the Saxons, when the oath of the criminal and two more was sufficient to discharge him; but his own oath, and the oath of five more, were required to free him from the *Triplex Accusatio*.

**ANFRACTUOUSNESS** [*anfraftus*, L.] the being full of turnings and windings.

**ANGARIA** [*Old Records*] any vexatious or troublesome service or duty, done by a tenant to his lord.

**ANGEOGRAPHY** [of *ἄγγειον* a vessel, and *γραφία* a description, Gr.] a description.



friction of vessels in the human body, i. e. the nerves, veins, arteries and lymphatics.

**ANGEL SHOT**, chain-shot, being a cannon bullet cut in two, and the halves being joined together by a chain.

**ANGELICA** [Botany] an herb.

**ANGELICA** [*αγγελική*, Gr.] a famous dance among the Greeks.

**ANGELICALNESS** [of *angelique*, F. *angelicus*, L.] the being angelical, angelical nature, &c.

**ANGERONA** [among the Romans, so called of *Angina*, the squinsey, as having cur'd the Romans of that distemper] the goddess of patience or silence; her statue was placed on the altar of pleasure.

**ANGERONA/LIA**, feasts celebrated to *Angerona* the goddess of patience and silence.

**ANGICLOSSI** [of *αγγισσος* and *γλωσσος* the tongue, Gr.] persons who stammer in their speech and tongue, especially such as with great difficulty pronounce the letters, K, L and R.

**ANGINA** [with *Surgeons*] the squinsey; an inflammation of the jaws and throat attended with a continual fever, and a difficulty of breathing and swallowing. L.

**ANGI'NA LINI** [Botany] dodder.

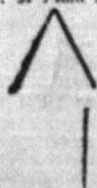
**ANGIOMONOSPERMEOUS Plants** } such plants as have one seed succeeding to one single flower. L.

An **AN'GLE** [*angulus*, L.] a corner; also a rod with a line and hook for fishing.

**ANGLE** [in *Geometry*] a space comprehended between the meeting of two lines, which is either greater or less, as those lines incline towards one another, or stand farther distant asunder; these angles are either plain or spherical.

**A Plain ANGLE** [in *Geometry*] is the distance or opening of two lines that touch one another in the same plane; but so as not to make one straight line, and the lines that form it are called legs, as in the figure above; or it is a space bounded by the meeting of two lines which cut one another on a plane, as in the figure, and are either right lined, curvilinear, or

mixed, the first of which are the angles above.



**Curvilinear ANGLE** [Geometry] of crooked lines.

angle is made by the intersection or mutual cutting one another of two crooked lines, as in the figure.

**Mixt ANGLE** [Geometry] is made by the meeting of a right line with a crooked or curved line, as in the figure.



**A Spherical ANGLE**

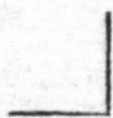
[Geometry] is an angle made by the meeting of two angles of great circles, which intercept or mutually cut one another on the surface of the globe or sphere, as the figure ABC.



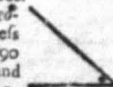
**ANGLES**, whether plain or spherical, may be considered as right, acute and obtuse.

**A Right ANGLE** [Geo-

metry] is an angle made by a line falling perpendicularly on another, or that which subtends an arch of 90 degrees, or a fourth part of a circle as in the figure, all circles being commonly divided into 360 parts, called degrees.



An **Acute ANGLE** [Geometry] is an angle that is less than a right angle, or than 90 degrees, as in the figure, and is so called, because the angular point is sharp.



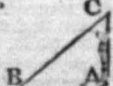
An **Obtuse ANGLE** [Geo-

metry] is one which has its angular point blunt or broad, and is greater than a right one, its angular point consisting of more than 90 degrees, as in the figure A, which is so much more than 90 degrees, as B is less than 90, both together making a semi circle or 180 degrees.



**Right ANGLED Triangle**,

is one which has one right angle, as the angle A in the figure, the other two B and C being both acute, and making both together but 90 degrees.



**Oblique ANGLE**, is a name common to both acute and obtuse.

**ANGLES** have also several other names according to their different position, the relations to the respective figures they in, and the lines that form them, as



**Adjacent Contiguous ANGLES**

[Geometry] which have one leg common to both angles, and both taken together are equal to two right ones, as in the figure the angles  $\angle ABC$ ,  $\angle CBD$ ;  $\angle CBD$ ,  $\angle DBE$ ;  $\angle DBE$ ,  $\angle EBA$  are contiguous angles.

**Opposite Vertical ANGLES**

[Geometry] are such as are made by two right lines crossing each other, and which only touch in the angular point; they are called vertical on account of their being opposed *ad verticem*, or at the top, as the angles  $A$  and  $B$  are vertical or opposite angles, as likewise  $C$  and  $D$ .

An ANGLE also in a triangle is said to be opposite to the side that subtends it, as the angle  $A$  is opposite to the side  $BC$ , and the angle  $C$  to the side  $AB$ , and the angle  $B$  to the side  $AC$ , as in the figure.

**Internal Opposite ANGLES**

[Geometry] If a line cut two others that are parallel, the angles  $C$  and  $D$  are called internal and opposite, in respect to the external ones  $A$  and  $B$ , to which they are respectively equal as in the figure.

**Alternate ANGLES** [Geom.] are the angles  $E$  and  $D$ , and  $F$  and  $C$ , which are respectively equal to one another.

**External ANGLES** [Geometry] are the angles of any right-lined figure without it, when all the sides are severally produced and lengthened; and all being taken together, are equal to four right angles.

**Internal ANGLES** [Geometry] are all angles made by the sides of any right-lined figure within.

**ANGLE** at the centre of a circle, is an angle whose vertex is at the center of the circle, and whose legs are two Radii of a circle, as in the figure.

An **ANGLE** in the Segment of a circle, is that which is contained between two chords that flow from the same point in the periphery, as in the figure.

**Solid ANGLE** [Geometry] is contained under more than two planes or plain

angles, not being in the same place and meeting in a point.

**Equal solid ANGLES** [Geometry] are such as are contained under plain angles, equal both in multitude and magnitude.

**ANGLE of Contact** [Geometry] is that which a circle or other curve makes with a tangent at the point of contact.

**Horned ANGLE** [Geometry] an angle made by a right line, either a tangent or a secant with the periphery of a circle.

**Homologous ANGLES** [Geometry] are such as are in two figures, and retain the order from the first in both figures  $O X$ .

**ANGLE at the Periphery**

**ANGLE at the Segment** [Geometry] is comprehended between the two chords  $AB$  and  $BD$ , and stands on the arch  $AB$ .

**Cuspid ANGLE** [Geometry] the inner angle which is made by two convex spirical lines intersecting each other.

**Peleoid ANGLE** [Geometry] an angle in the shape or figure of an hatchet.

**Sifroid ANGLE** [Geometry] an angle in form of a Sistrum.

**ANGLES** [in Anatomy] are understood of the corners of the eye or *Canthi*, where the upper eye-lid meets with the under.

**ANGLE of a Wall** [Architecture] is the point or corner, where the two faces or sides of a wall meet.

**ANGLES** [Astrology] certain houses of a scheme of the heavens, the first house or horoscope is called the angle of the East, the seventh the angle of the West, the fourth house the angle of the North, the tenth house the angle of the South.

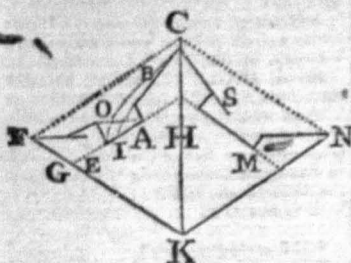
**ANGLE of Longitude** [Astronomy] is the angle which the circle of a star's longitude makes with the meridian at the pole of the ecliptic.

**ANGLE of Elongation** [Astronomy] is the difference between the true place of the sun, and the geocentrick place of the planet.

**ANGLE of Commutation** [Astronomy] is the difference between the true place of the sun, seen from the earth, and the place of a planet reduced to the ecliptic.

**ANGLE of Incidence** [in Dioptricks] is an angle made by an incident ray with a lens or other refracting surface.

**ANGLE of or at the Center** [in Fortif.] is the angle G K F, which is formed by the concurrence of two straight lines drawn from the angles of the figure F C.



**ANGLE of the Circumference** [in Fortification] is the next angle made by the arch, which is drawn from one gorge to the other.

**ANGLE of the Courtin** [in Fortification] or the angle of the flank B A E is formed by or contained between the courtain and the flank in any piece of fortification.

**Diminished ANGLE** [in Fortification] is the angle B C P which is formed by the meeting of the outermost sides of the polygon, and the face of the bastion.

**ANGLE of the exterior Figure** [in Fortification] is the same as the angle of the Polygon, and is the angle F C N form'd at the point of the bastion C, by the meeting of the two outermost sides or bases of the polygon F C and C N.

**ANGLE of the interior Figure** [in Fortification] is the angle G H M, which is formed in H the center of the bastion by the meeting of the innermost sides of the figure G H and H M.

**ANGLE Flanking** [in Fortification] is the angle which is made by the two salant lines of defence, viz. the two faces of the bastion prolonged.

**ANGLE flanking upwards** [Fortification] is the angle G L H formed by the flanking line and the courtain.

**Flanked ANGLE** [in Fortification] is the angle B C S, which is made by the two faces B C, C S, and is the utmost part of the Bastion, most expos'd to the enemy's batteries, and is therefore called by some the angle of the bastion, or the point of the bastion.

**ANGLE forming the Flank** [Fortification] is that which consists of one flank and one Demi gorge: or it is composed by the flank and that side of the polygon, running from the flank to the angle or the

polygon, and were it extended 'cross the bastion.

**ANGLE of the Epau** } [Fortif.]  
**ANGLE of the Shoulder** } *use*

the angle A B C, which is formed by the lines of the face B C and the flank A B.

**ANGLE of Elevation** [in Mechanicks] an angle comprehended between the line of projective, and a horizontal line.

**ANGLE of Direction** [Mechanicks] an angle comprehended between the lines of direction of two conspiring forces.

**ANGLE of Incidence** [Mechanicks] an angle made by the line of direction of an impinging body in the point of contact.

**ANGLE of Reflection** [Mechanicks] an angle made by the line of direction of a reflected body, in the point of contact from which it rebounds.

**Front ANGLES** [Military Affairs] the two last men of the front rank.

**Rear ANGLES** [Military Affairs] the two last men of the rear rank.

**ANGLE of the East** [in Navigation] is that point of the compass that the ship falls upon.

**Optick ANGLE**, is that which is contained or included between two rays drawn from the extreme points of an object to the center of the pupil.

**ANGLE of Inclination** [Opticks] is the angle made by a ray of incidence, and the axis of incidence.

**ANGLE of Reflection** [in Opticks] is an angle formed by the reflected ray, at the point of reflection, with the other part of the tangent line.

**ANGLE refracted** [in Opticks] is an angle between the refracted ray and the perpendicular.

**ANGLE of Refraction** [Opticks] is an angle made by the ray of incidence, extended through another medium (as out of the air into the water) and the ray of refraction.

**Optick ANGLE** } [in Opticks] is an-  
**Visual ANGLE** } gle included between two rays, drawn from the two extreme points in an object to the center of the pupil, as A B C, which is comprehended between the rays A B and B C.



**ANGLE** [in Sciagraphy, i.e. Dialing] an angle that is made by the straight line proceeding from the sun to the dial plane.

**ANGLER** [of angl, Sax.] one who fishes with an angle.

ANGLER

ANGU'BER, a sort of pear.

ANGUI'GENOUS [*anguineus*, L.] colored or begotten of serpents.

ANGUI'NEAL [*anguineus*, L.] pertaining to an eel.

ANGUI'NEAL Hyperbola, an hyperbola of an eel like figure, which cuts its asymptote with contrary flexions, and is produced both ways into contrary legs.

ANGULARNESS [*angularis*, F. *angulatus*, L.] having corners.

ANGULAR Motion [*Mechanicks*] a compound sort of motion, wherein the movable both slides and revolves at the same time.

ANGULAR Motion [with *Astronomers*] is the increase of the distance of any two planets, revolving round any body as the common center of motion.

ANGULO'SITY [with *Philosophers*] the quality of that which has several or many angles.

ANGU'STNESS [*angustus*, L.] narrowness, straitsness.

ANGU'STITY [of *angustitas*, L.] straitsness or narrowness of place; also straitsness of circumstances, poverty, &c.

ANHAL'TINA [with *Physicians*] medicines that promote respiration.

ANHELATION, a panting, a difficulty of breathing; shortness of breath. &c.

ANHELITUS, a shortness and thickness of breath, as in an *Asthma*. L.

ANHELOSE [*ambulosus*, L.] fetching breath quick and short; puffing and blowing.

ANICE'TUM [*aniseum*, Gr.] aniseeeds.

ANIL, the plant from which Indigo is procured.

ANILENESS [*anilitas*, L.] the being a very old woman.

A'NIMA, the breath, also the principle of life in the *rational*, *sensitive* or *vegetative* soul. L.

ANIMA Gummi, an Ethiopian and Indian gum like frankincense.

ANIMA Articularum [with *Physicians*] hermodactyls, so called because of their efficacy in disorders of the joints.

ANIMA Pulmonum [with *Physicians*] crocus or saffron, so called on account of its being good for the lungs. L.

ANIMA Saturni [*i. e.* the soul of lead] the extract of lead. L.

ANIMA Mundi, called by Plato  $\psi\chi\eta$   $\tau\epsilon$   $\sigma\alpha\upsilon\tau\alpha$ , the soul of the world or of the universe [with *Naturalists*] is a certain pure, ethereal substance or spirit, which is diffused through the mass of the world, which informs, actuates and

unites the divers parts of it into one great, perished, organical or vital body.

The modern *Platonists* explain the *anima mundi* to be a certain ethereal, universal spirit; which exists perfectly pure in the heavens, but pervading elementary bodies on earth, and intimately animating with all the minute atoms of it, assumes somewhat of their nature, and thence becomes of a peculiar kind.

Some again define it to be a certain ignislike virtue or vislike heat infused into the chaos and disseminated through the whole frame of it, for the conservation, nutrition and vivification of it.

A'NIMABLENESS [of *animabilis*, L.] the having life.

ANIMADVER'SIVENESS [of *animus advertere*, L.] the animadversive faculty.

A'NIMAL, *i. e.* a living creature is by some defined to be a being, which besides the power of growing, increasing and producing its like (which vegetables also have) is further endowed with sensation and spontaneous motion.

ANIMAL Motion, is the same that is called muscular motion.

ANIMAL Part of Man [with *Moralists*, L.] the sensible, fleshy part in opposition to the rational part, which is the understanding.

ANIMAL Spirits, a fine subtil juice or humour in animal bodies, supposed to be the great instrument of muscular motion, sensation, &c.

A'NIMALNESS [*animalitas*, L.] the animal faculty.

A'NIMATE [*animatus*, L.] animated, endowed with life, in contradistinction to inanimate, or such things as have no life.

ANIMATE Power [*Mechanicks*] is used to signify a power in man or brute in contradistinction to an inanimate one, as that of springs, weights, &c.

A'NIMATENESS [of *animatus*, F. *animatus*, L.] the being animated.

ANIMA'TION, the informing, furnishing or supplying an animal body with a soul. As a larva or child in the womb is said to be come to its animation, when it begins to act like a true living creature, or after the mother (according to the usual expression) is quick.

ANIME' [in *Heraldry*] is when the eyes, &c. of any rapacious creature are born of a different tincture from the creature itself.

ANIMO'SE [*animosus*, L.] courageous; also stomachful.

ANIMO'SENESS [*animositas*, F. *animositas*, L.] the having an animosity.]

**AN JOUR and WAST** [*Law term*] a forfeiture when a man has committed petty treason and felony, and has lands held of some common person, which shall be seized for the king, and remain in his hands a year and a day, next after the attainder, and then the trees shall be pulled up, the houses razed and pulled down, and the pasture and meadows ploughed up; except he, to whom the lands should come by escheat or forfeiture, redeem it for the king.

**ANISCA'LPTOR**, i. e. the *scrape-  
scraper*

**ANISCA'LPTORIS** *Musculi par* [*Anatomy*] a muscle called also *latissimus dorsi*, from its largeness, *q. d.* the broadest of the back, a pair of muscles, so called from that action that is performed by the help of it, it serving to draw the arm backwards and downwards.

**ANISUM** [*Anise*, Gr.] anise, a fragrant herb. *L.*

**ANKER** [*at Amsterdam*] a liquid measure, the 4th part of the *Aim*, containing two *Stekans*, each *Stekan* containing sixteen *Mingles*, the *Mingle* two *Paris* pints.

**ANKRUD** [*Heraldry*] a sort of cross born in coats of arms, the ends of which are in the shape of the flukes of an anchor.

**ANKY'LOSIS** [*αγκυλωσις* of *αγκυλη*, Gr. a *Callus* in a juncture] a disease in the junctures of an human body, where the nervous liquor, which should lubricate the bones, growing too thick clog them up, and as it were cement them within one another.

**ANNALES**, histories or chronicles of things done, from year to year. *L.*

**ANNALES** [*Old Records*] yearlings or young cattle of the first year. *L.*

**ANNALIST**, a writer of annals.

**ANNIVERSARY** Days [*with the ancient Anglo-Saxons*] days at the return of the year, people used to pray for the souls of their friends deceased; which custom the *Romanists* still retain.

**ANNOI'SANCE** [*in Law*] nuisance, a hurt or offence either to a publick place, as a high way, bridge or common river, or to a private one by laying any thing that may breed infection; by encroaching or the like.

**ANNOISANCE**, the name of a writ brought upon this transgression.

**ANNO'LIS** [*in America*] an animal about the bigness of a *Lizard*, whose skin is of a yellowish colour. It continually probes about the cottages for food in the day time, and lies under ground at night, making a loud noise.

**ANNUAL Pension** [*in Law*] a yearly stipend which the king, having an annual pension, gave to him from an abbey or prior for one of his chaplains, used to demand it, *2d.*

**ANNUAL Equation** [*Astronomy*] is the equation of the mean motion of the sun and moon, and of the apogee and nodes.

**ANNUALIA**, a yearly stipend, anciently assigned to a priest for observing the anniversary or laying continued masses one year for the soul of the deceased person.

**ANNUALS** [*with Botanists*] plants that are to be raised year by year; such as die in the winter.

**ANNUATES** *Musculi* [*with Anatomists*] a pair of muscles so called, because they cause the head to nod directly forward, they are seated at the root of the transverse vertebra of the back.

**ANNU'ITY** [*of annuus*, *L.* yearly] a yearly income or rent that is to be paid for term of life; an annuity is different from a rent only in this, that the former only charges the grantor or his heirs, whereas a rent is payable out of land.

*Dr. Halley*, in his observations on the *Breslaw* bills of mortality, shews that it is 80 to 1 a person of 25 years of age does not die in a year; that it is 5 and a half to one that a man of 40 lives 7 years; and that one of 30 may reasonably expect to live 27 or 28 years: So great a difference there is between the life of man at different ages; that it is 100 to 1 if one of 20 lives out a year; and but 38 to 1, that one of 50 does so.

When and from some other observations he has constructed the following tables, shewing the value of annuities from every 5th year of life to the 70th.

Age	Y. Pur.	Age	Y. Pur.
1	10, 28	40	10, 57
5	13, 40	45	9, 94
10	13, 44	50	9, 21
15	13, 33	55	8, 51
20	12, 78	60	7, 64
25	12, 27	65	6, 54
30	11, 72	70	5, 32
35	11, 12		

**ANNULAR** [*annularis*, *L.*] pertaining to a ring.

**ANNULAR Ligament** [*Anatomy*] a strong ligament encompassing the *Carpus* or wrist after the manner of a bracelet.

**ANNULARIS** *Digiti*, the ring finger, that which is betwixt the middle finger and the little finger. *L.*

**ANNULARIS Proccesus** [*with Anatomists*] a certain bunch or knob made

meeting of the *Procyon* of the *Mid. 13*  
*longata*, under its side. L.

**ANNULET** [in *Heraldry*] a small ring, which, being a mark of distinction, the 5th brother of any family ought to bear in his coat of arms.

**ANNULETS** [with *Architects*] are small square parts, turned about in the *Corinthian* capital, under the quarter round or *Echinus*; others define an *annulet* to be a narrower flat moulding, which is common to other parts of a column, the *bases*, &c. as well as the capital; and is the same member which sometimes is called the *Fillet*, a *Liflet*, a *coiffure*, a *Lisse*, a *Tince*, a *Square*, a *Rabit*, and a *Super cilium*.

**ANNUMERATION**, a putting to the number. L.

**ANNUNCIADA**, as knights of the *Annuciada*, an order of knighthood in *Savoy*, instituted in memory of the annunciation of the *Virgin Mary*, instituted by *Amadeus*, duke of *Savoy*, Anno Dom. 1350.

To **ANNUNCIATE** [annunciation, L.] to bring tidings to.

**ANNUNTIATE** } a denomination  
**ANNUNTIADA** } that is common to several orders, both religious and military among the *Roman Catholics*, so named on account of the annunciation of the *Virgin Mary*.

The *Fest* of the **ANNUNTIATION**, *Lady-day*, the 25th of *March*.

**ANNOISANCE** } [of nuisance, F.] any  
**NOISANCE** } injury, damage or  
**MUSANCE** } hurt done to a public place, bridge, highway, &c. or to a private one by encroachment, by laying in it any thing that may breed infection, &c.

**ANOMALISTICAL Year** [Astronomy] is the space of time wherein the earth passes through her orbit.

**ANOMALY** [in *Astronomy*] the distance of a planet from the *Aphelion* or *Apogee*; or an irregularity in the motion of a planet, whereby it deviates from the *Aphelion* or *Apogee*.

**ANOMALY of a Planet mean or equal** [in the *New Astronomy*] is the *Area*, which is contained under a certain line drawn from the sun to the planet.

**Mean ANOMALY of the Sun or Planet** [with *Astronomers*] is an arch of the ecliptic, between the mean place of it, and its *Apogee*. In the *modern Astronomy* it is the time wherein the planet moves from the *Aphelion* to the mean place or point of its orbit.

The **true ANOMALY of the Center** [with *Astronomers*] is an arch of the zodiac bound-

ed by the true motion of the center, in the *New Astronomy* it is an arch of the eccentric circle, included between the *Aphelion*, and a right line, drawn through the center of the planet perpendicular to the line of the *Aphides*.

**ANOMALY of the Eccentric** [New *Astronomy*] an arch of the eccentric circle included between the *Aphelion*, and a right line drawn through the center of the planet perpendicular to the line of the *Aphides*.

**True or equated ANOMALY** [Astronomy] is the angle at the sun which a planet's distance from the *Aphelion* appears under; or it is the angle at the *Area* taken proportional to the time in which the planet moves from the mean place to its *Aphelion*.

**ANO'MEANS** [of a and *anōmōs* similar or like, *g. d.* dissimilar, *Gr.*] a name by which a sect of pure *Arians* were called.

**ANOMOEOMERES** [of a neg. *anōmōs* and *meros*, *Gr.* a particle] that which consists of several and different particles.

**ANO'NIS** [in *Botany*] the herb cammock, or rest harrow. L.

**ANO'NIUM**, archangel, or dead nettle, in herb. L.

**A'NSA**, the handle of a cup or other vessel. L.

**ANSERI'NA** [Botany] wild tansey.

**A'NSCOTE** [in ancient *Law* books] the same as *Angild*.

**ANSPESA'DES** [of *anspa* *spezanda*, Ital. i. e. a broken lane] in the *French* foot-foldiery, a sort of inferior officers above common centinels, yet below corporals.

**ANTACHA'TES** [of *anti* and *chaites*, *Gr.*] a precious stone of the agaric kind, which being burnt, sends forth the scent of myrrh.

**ANTA'GONIST** } [with *Anatomists*]  
**ANTAGONISTA** } a muscle that has an opposite situation to another, or a contrary function, as the *Abductor* of the *Cubitus*, which serves to pull the arm back, and the *Abductor* that stretches it out.

**ANTANA'CLASIS** [of *anti* and *anakhai*, of *anti* and *anakhai*, to strike back again, *Gr.*] a retelling or hearing back.

**ANTA'POCHA** [of *anti* and *apocha*, *Gr.*] the counterpart of a deed or writing; a counter-bond.

**ANTAPO'DOSIS** [of *anti* and *podosis*, of *anti* against, *anti* from, and *podosis*, *Gr.* to give] a returning or paying on the other side, or by turns.

**ANTARES** [with *Astronomers*] the scorpion's heart, a fixt star of the first magnitude in the constellation *Scorpio*, in longitude 45 degrees 13 minutes, latitude 4 deg. 27 min.

**ANTARTHRITICKS** [of *ἀντι* and *ἀρθρίτις*, Gr.] remedies good against the gout.

**ANTASTHMA'TICKS** [of *ἀντι* and *ἀσθματική*, Gr.] remedies against the phthick or shortness of breath.

**ANTECEDENCE** [*antecedens*, L.] a going before. *L.*

**ANTECEDENT** *Decree*, a decree preceding some other decree, or some action of the creature, or the provision of that action.

**ANTECEDENTS of the Ratio** [with *Mathematicians*] is the first term of comparison in a proportion, or that which is compared to another. Thus if the ratio or proportion were of B to C, or 13 to 16, B or 8 is the antecedent, and C or 16 the consequent.

**ANTECEDE'NTIA** [*Astronomy*] when a planet appears to move westward contrary to the order or course of the signs, it is said to move in *Antecedentia*.

**A'NTECHAMBER** } [of *ante camera*  
**A'NTICHAMBER** } *L.*] an outer chamber of an apartment, where servants wait, and strangers stay, till the person is at leisure to whom they would speak.

**ANTEHILUVIAN EARTH**, is the earth that then was, before it was destroyed by the flood, and which the ingenious and learned Dr. Thomas Burnet conceives to have been very different from ours in form, constitution, figure, and situation, that it was round, smooth, even and uniform.

But Dr Woodward, on the contrary, in his *Natural History of the Earth*, undertakes to prove,

1. That the face of the earth was not as Dr. Burnet imagines, smooth, even and uniform, but as it now is, unequal, distinguished into mountains and dales, and having a sea, lakes and rivers; that the sea was then salt as ours is; that it was then subject to tides, and possess'd nearly the same space that it now does; that the antehiluvian earth was stock'd with animals, metals, minerals, &c. that it had the same position with respect to the sun that our earth now hath, and that of consequence there was the same succession of weather, and the same vicissitudes of seasons that are at present.

**ANTEJURAMENTUM** [in *Old Times*] an oath which the accuser was obliged to take before the trial to prosecute the accused, and that the accused was obliged to make oath on the very day he was to undergo the ordeal, that he was innocent of the fact he was charged with. If the accuser failed, the criminal was set at liberty; if the accused, he was supposed to be guilty.

**ANTEMU'NDANE** [of *ante* and *mundanus*, L.] before the beginning or creation of the world.

**ANTENDEI'XIS** [of *ἀντι* and *ἐνδεξις*, Gr.] a contrary indication, sign or symptom of a disease, forbidding that to be used which before seem'd to be proper by a former indication.

**ANTEPAG'MENTA** } [with *ancient*  
**ANTIPAG'MENTA** } *Architects*] the jambs of a door, the lintels of a window.

**ANTE'RIDES** [*ἀντίρρις*, Gr.] a name given by ancient architects to buttresses against walls, to bear up the building.

**ANTE'RIOUR**, something before another, especially in respect of place.

**A'NTEROS** [probably of *ἀντερσος*, Gr.] the best sort of amethyst, a precious stone.

**A'NTES** [*Husbandry*] the foremost or uttermost ranks of vines. *L.*

**ANTHE'DON** [*ἀνθιδων*, Gr.] a kind of medlar-tree, which bears a flower like that of an almond-tree, and is delicious fruit.

**ANTHE'LIX** [of *ἀντι* and *ἑλξ*, Gr.] the protuberance or knob of the ear, or the inner circle of the auricle, called thus on account of its opposition to the outer circle, called the *Helix*.

**ANTHELMINTHICKS** [of *ἀντι* and *ἑλμινθες*, Gr. a worm] medicines which destroy worms in human bodies.

**A'NTHEM** [*anthema*, Ital. *q.* of *ἀνθυμνός*, Gr.] a church song, performed in a cathedral, &c. by the choristers, divided into two choruses, who sing alternately.

**A'NTHEMIS** [*ἀνθίμις*, Gr.] the herb chasmomil.

**A'NTHERA** [in *Pharmacy*] the yellow part that is in the middle of a rose; also a salve of a bright orient colour; also a kind of medicine for a sore.

**ANTHESPHO'RIA** [of *ἀνθος*, a flower, and *φέρω* I carry, Gr.] a festival celebrated in *Sicily* in honour of *Proserpine*, in memory of the goddess being forced away by *Pluto* while she was gathering flowers in the fields.

**ANTHES'TERIA** [*ἀνθίστηνα*, Gr.] a festival celebrated by the *Athenians* in honour of *Bacchus*.

**ANTHOLO'GION** [*ἀνθολόγιον*, of *ἀνθος* a flower, and *λόγος*, Gr.] a church book; also a breviary or mass book, with the offices for *Christ*, the *Virgin Mary*, saints and martyrs.

**ANTHO'LOGY** [*ἀνθολογία*, of *ἀνθος* a flower, *λόγος* a word, or *λίπος* to gather, Gr.] a treasure of flowers, or a collection of flowers; also a collection of Greek epigrams.

**St. ANTHONY'S FIRE**. See *Erysipelas*.

**ANTHO'RA**



**ANTHORA** [with *Botanists*] the  
**ANTITHORA** plant healing Woll's

**ANTHOS** [ἀνθος, Gr.] a flower,  
but appropriated by way of excellency to  
rosemary flowers.

**ANTHOPHYLLI** [in *Botany*] a large  
sort of leaves.

**ANTHRACITES** [ἀνθράξ, Gr.]  
precious stones, in which appears as it  
were sparks of fire.

**ANTHRA COTHEWOSALENITRUM**  
[of ἀνθράξ a coal, σίφης sulphur, ἅλα salt,  
and νίτρε nitre, Gr.] all the ingredients  
of gunpowder.

**ANTHRAX** [ἀνθράξ, Gr.] a live  
coal; a carbuncle swelling surrounded  
with fiery, sharp and painful swellings,  
which as it were burns the skin.

**ANTHROPOLOGY** [in *Theology*] a  
way of speaking of God after the man-  
ner of men, by attributing to him hu-  
man parts, as hands, eyes, &c.

**ANTHROPOMANCY** [of ἀνθρωπος a  
man and μαντεία divination, Gr.] di-  
vination performed by inspecting the vis-  
cera of a deceased person.

**ANTHROPOMORPHUS** [ἀνθρωπο-  
μορφος, Gr.] the mandrake, a kind of  
plant.

**ANTHROPOPHAGY**, the act of eat-  
ing man's or human flesh.

**ANTHYNOTICS** [of ἀντι and ὕπνος,  
Gr. sleep] medicines that prevent sleep.

**ANTHYPOCHONDRIACA** [of ἀντι  
ὕψος, Gr.] medicines good against  
diseases of the hypochondria.

**ANTI** [in *affairs of Literature*] pic-  
tures written by way of answer to others,  
whose names are commonly annexed to  
the *Anti*.

**ANTIBALLO'MENE** [of ἀντι and βάλλω,  
Gr.] medicines that are of alike or  
equal strength.

**ANTICHAMBER**. See *Antechamber*.

**ANTICHEIR** [of ἀντι instead of and  
χερς of the hand] the thumb, so called  
because it is of as much use as the rest  
of the hand.

**ANTI'CHRESIS** [in the *Civil Law*] a  
covenant or convention between the  
debtor and the creditor, as to a loan  
of money upon a mortgage or pawn.

**ANTICHRISTIANITY** [of ἀντι a  
contrary]

**ANTICHRISTIANNESS** [of ἀντι a  
contrary, Gr. Christ] opposition to the  
doctrine of Christ, or the principles, &c.  
of Christians.

**ANTI'CHTHONES** those people  
which inhabit countries opposite to each  
other; now the *Antipodes*.

**ANTICNEMION** [of ἀντι against, and  
κνήμη, Gr.] the tibia, or great bone

of the leg] the skin or forepart of the  
tibia.

**ANTIDIAPHORISTS** [of ἀντι and  
διαφορά, Gr. to differ] those who are  
opposite to the diaphorists.

**ANTIDI'NICA** [of ἀντι and δίκη, Gr.  
a whirlwind] remedies against dizziness  
in the head.

**ANTIDYSENTE'RICA** [of ἀντι and  
δυσεντερία, Gr.] medicines that are ef-  
ficacious against the dysentery or bloody  
flux.

**ANTILOGOMENA** [ἀντιλογία, Gr.]  
contradictions

**ANTILOBIUM** [of ἀντι against and  
λόβη, Gr.] the bottom of the ear.

**ANTILOE'MICA** [of ἀντι and λοιμία,  
Gr. the pestilence] medicines against the  
plague.

**ANTILOQUIST** [antiloquist, L.] a  
contradictor.

**ANTILOPE**, a murelet creature, en-  
gender'd by a hart and a goat.

**ANTIME'NSIA**, a sort of consecrated  
table-cloth, occasionally used in the Greek  
church, in lieu of a proper altar.

**ANTIMETASTASIS** [of ἀντι and  
μετάστασις, Gr. a mutation] a transiting  
or changing to the contrary part.

**ANTIMONARCHICALNESS** [of ἀντι  
and μοναρχία, Gr.] the being against  
government in a single person.

**ANTIMONIALS**, preparations of an-  
timony, or such medicines wherein anti-  
mony is the basis or principal ingredi-  
ent.

**ANTIMONY** [antimonium, L.] a mi-  
neral which consists of a sulphur like  
common brimstone, and of a substance  
that comes near that of metals. *Alchy-  
mists* call it the *Red Lion*, because it  
turns red, and also the *Philosophers' wolf*,  
because it consumes all metals except  
gold; or, as others define it, a semi-  
metal, being a fossil globe, composed of  
some undetermined metal, combined with  
a sulphureous and stony substance.

**ANTIMONY**

[*Chym. Writers*]

is expressed by

one of these char-  
acters.



*Calx of ANTIMONY* } is a white  
*Ceruss of ANTIMONY* } powder pro-  
duced of the regulus, distilled with spi-  
rits of nitre in a sand furnace.

*Cinnabar of ANTIMONY*, is prepared  
of a mixture of sulphur, mercury and an-  
timony, sublimed in a luted bolt head,  
and a naked fire.

*Crocus of ANTIMONY* } See *Crocus*

*Liver of ANTIMONY* } *Metallicum*.

*Butter of ANTIMONY*, a white,  
gumous



gumous liquor, prepared either of crude, or regulus of antimony, and corrosive, sublimate, pulveriz'd, mixt, and distilled by a gentle heat.

**Golden sulphur of ANTIMONY** } is  
**Precipitate of ANTIMONY** } prepared from the scoria arising in preparing the regulus, by boiling, filtration, and adding distill'd vinegar.

**Magistery of ANTIMONY**, is a yellowish powder prepared from crude antimony, digested in aqua regia, which becomes an insipid matter, by many repeated ablutions in water.

**Crude ANTIMONY**, is the native mineral antimony, melted down and cast in cones; called also *Antimony in substance*.

**Prepared ANTIMONY**, is that which has pass'd under some chymical process, by which the nature and power of it have been altered and abated.

**Regulus of ANTIMONY**, a ponderous, metallick powder, which, upon fusing some of that mineral in its crude state, sinks to the bottom, leaving the scoria or impurities on the top.

**Glass of ANTIMONY**, is the crude antimony and calcined by a very vehement fire in an earthen crucible, till it leaves off fuming, and then vitrified in a wind furnace.

**Flowers of ANTIMONY**, are the volatile parts that stick to the subliming pot, after having been pulveriz'd and sublimed in aludels.

**ANTINOMIA** [*Ἀντινομία* of *ἀντι* and *νόμος*, Gr.] the repugnance or contrariety between two laws.

**ANTINUS** [*Astronomy*] a part of the constellation, names *aquila* or the eagle.

**ANTIPAGMENTA** [with *Architects*] the garniture of posts and pillars.

**ANTIPATHETICALNESS**, the having an antipathy, or antipathetical quality.

**ANTIPATHY** [*antipathia*, L. of *ἀντιπαθεῖν*, of *ἀντι* against and *πάσκειν* the passion] some say the reason of antipathy between animals is, that by the sight of such objects certain impressions are transmitted thro' the fibres of the nerves into the brains, which convey the animal spirits into the nerves; which, up on the blood being rarified after another manner than is usual, sends into the brains those spirits, which are adapted to the fomenting or cherishing of terror. And again as effluvia and spirituous steams proceed from the bodies of all creatures, some of which disagree with others, they do excite anger and hatred in each other.

**ANTIPELARGY** [*antipelargia*, L. of

*ἀντιπελάρια* of *πύλαρις*, Gr. a *flank* because of the gratitude of storks, who feed their fish or dams when old] mutual thankfulness or requital of a benefit; but especially a child's nourishing a parent in old age.

**ANTIPE'NDIUM**, a large silver screen that hides the front of an altar in Polish countries.

**ANTIPE'NDIUM** [with the *Romanists*] a silver screen, which covers the front of an altar, which is hanged on with screws upon a festival day.

**ANTIPERISTA'LTI'CK**, belonging to Antiperistasis.

**ANTI'PHRA'STICALLY** [of *antiphrasis*, L. of *ἀντιφρασις*, Gr.] by way of *Antiphrasis*.

**ANTI'PODES** [in *Geography*] such inhabitants of the earth, who dwell in opposite parallels of latitude, and under the opposite half of the same meridian, and walk with their feet directly opposite one to another. The antipodes have the same length of day and night, but at contrary times; when it is noon with the one, it is midnight with the other; and the longest day with the one is the shortest with the other; they have likewise the same degree of heat and cold; they have likewise their summer and winter, the rising and setting of the stars quite contrary one to another.



**ANTIPYRETICUM** [of *ἀντι* and *πύρεξ* a fiery heat] a medicine that allays the heat of fevers.

**ANTIQUARTIUM**, a remedy against quartan or fourth day agues inclusive from fit to fit.

**ANTIQUATEDNESS** [of *antiquatus*, L.] the being grown out of use or date.

**ANTI'QUE** [*antiquus*, L.] ancient. *Antique* is chiefly used by architects, carvers, painters, &c. and is apply'd to such pieces of work as were performed at the time when those arts were in the greatest perfection among the *Greeks* and *Romans*, or after the time of *Alexander the Great* to the irruption of the *Goths*, and also the *Intagli's* within that time, and is used in opposition to *Modern*.

**ANTI'QUE**, is sometimes used in contradistinction to *ancient*, which latter is used to signify a less degree of antiquity, when the art was not in its utmost purity.

ANTI-

**ANTICHO** modern, a term used of the Greek buildings to distinguish them from the Roman and Greek ones.

**ANTI'RHINON** [*Antirrhinos* Gr.]

**ANARKHINON** the herb calve-sinor or snap-dragon.

**ANTISCION SIGNS** [*in Astrology*]

signs, which with reference to each other, are equally distant from the tropical lines Cancer and Capricorn; so that when a planet is in such a station it is said to be in antiscion, i. e. to give a virtue or influence to another star or planet that is in the opposite sign.

**ANTISCO'RODON** [*of anti and scirodo, Gr.*] a sort of garlick call'd *Allium Cyprium*.

**ANTI'SPASM** [*of anti against and spasma, Gr.*] the revulsion of any humour into another part.

**ANTI'SPASTOS** [*Antispastos* Gr.] a foot in Greek or Latin verse, which has the first syllable short, the second and third long, as *Alexander*.

**ANTI'SPODA** [*of anti and spodo, Gr.*] certain drugs that have the same quality, and perform the same operation that *Spodium* does, and are used instead of it; also a sort of medicinal ashes made of certain herbs.

**ANTISTE'RNON** [*of anti opposite to and sternon the breast*] the back-bone.

**ANTISTIT'UM** [*Old Writings*] a monachery.

**ANTI'STROPHE**, a counter-turn. In stage plays among the ancients, a term us'd to signify the turning of the chorus or the choir the contrary way; the *Strophe* or first turn of the singers being on one side of the stage, and the *Antistrophe* or counter-turn on the other.

**ANTI'STROPHE** [*in Lyrick Poetry*] is used of an ode which is generally divided into its *Strophe* and *Antistrophe*, and is a kind of echo or replication to the *Strophe*.

**ANTITA'CTÆ** [*of anti and tacta, to oppose or be contrary to*] a sort of sect of Gnosticks, who held that God the Creator of the universe was good and just; but that one of his creatures had created evil, and engaged mankind to follow it, in opposition to God; and that it is the duty of mankind to oppose this author of evil, in order to avenge God of his enemy.

**ANTITA'SIS** [*of anti and tasis, Gr.*] an exerting on the contrary side, resistance, rebultery.

**ANTITASIS** [*from Anatomia*] an opposing placing of parts in the body, as, that of the river and spine, &c.

**ANTITHENAR** [*of anti and thena, Gr.*] one of the muscles which extend the thumb; it is also a muscle of the great toe, arising from the inferior part of the third *Or cuneiforme*, and passing obliquely is inserted into *Ossa Scaphoidea*.

**ANTITHETA'RIOUS**, one that endeavours to discharge himself of a fact of which he is accus'd by charging the accuser with the same fact.

**ANTITYPICAL** [*of antitypon, L.* *antitypos, Gr.*] pertaining to a type.

**ANTYENE REALNESS** [*of anti, Gr.* and *Yenerous, L.*] the being useful against venereal distempers.

**Bes ANTLER**, the part or branch next above the brow antler.

**Brow ANTLER**, the part or branch next the head.

**ANTOCOW** [with *Harfe-dollors*] a round swelling about half as big as a man's fist, breaking out in the breast of a horse directly against his heart.

**ANTOR'CI** [*of anti over against*]

**ANTIO'CI** or opposite to, and *antio, Gr.* to dwell] a name given by geographers to those inhabitants of the earth, who dwell under the same meridian, but under opposite parallels; so that they inhabit in the same zone and the same climate, but under different poles, and have their noon and mid-night at the same time, but at different seasons, it being summer with the one while it is winter with the other.

**ANTRUM**, a cave or den, *L.*

**ANT**, an emmer, a pismire, a small insect well known.

**ANTS** [*hieroglyphically*] were used by the ancients to represent laborious persons, diligent and industrious in their callings. For ants are very laborious, industrious creatures, and also ready to give assistance to their fellows. And the Egyptian priests, in order to signify a country destroy'd by sickness or war, put a few ants near the herb *Origanum*, the scent of which they cannot endure. And it is related of the eastern farmers, that in order to preserve their corn from ants, they were wont to cover it with *Origanum*.

**ANUBIS** [*anista, of a privative and nubere to marry, L.*] call'd also *Im*, a goddess of the Egyptians, who, the poets say, was *Im*, the daughter of *Inachus*, whom *Jupiter* having laid with, transform'd into a white cow to screen her from the rage and jealousy of his wife *Juno*; after her death she was ador'd by the Egyptians, her hair was preserv'd as a sacred relic in her temple at Memphis, he was honour'd as the goddess of navigation and the

the weather. Her statue was a cow with horns, or, as some say, an image with the head of a dog, holding a palm in one hand, and a caduce in the other. Her priests were initiated with blood and water, had their heads and beards shaven, and wore all white linen garments. At the entrance of her temple was the statue of a *Sphinx*, to signify that she was a mysterious goddess. For her sake the *Egyptians* kept in the corner of her temple a white cow, which when it dy'd they all mourned as for a prince, till another was put in the place of the dead beast. The same is said of *Apis*. See *His* and *Isis*.

**A'NVIL** [an'vil, Sax.] a small iron instrument on which smiths, &c. hammer their Work.

**A Rising ANVIL**, an anvil having two nooks or corners, for rounding any piece of metal.

**A'NXIOUSNESS** [of anxieté, F. of *anxius* L.] Anxiety.

**A'NY** [an'y, Sax.]

**AP'ERESIS** [with *Rhetoricians*] a figure when some matter is cal'd in question, which we willed the judge to remember.

**APAGO'REUSIS** [ἀπαγόρευσις, Gr.] a figure in Rhetorick called an interdiction or forbidding, L.

**APAR'INE** [ἀπαρίνη, Gr.] clivers or goose-grass.

**APANAGE**, see *Appannage*.

**APA'RTHROSIS** [of ἀρθρον, and ἀρθρῶν, Gr. a joint] the same as *abarticulation*.

**APATHE'TICALNESS** [of *apatbia*, L. of ἀπάθεια, Gr.] a freedom from passion, an insensibility of pain.

**APATISA'TIO**, an agreement or contract made with another. *Old Rec.*

**APATU'RIA** [ἀπαύγια Gr.] festivals held in *Athens* in honour of *Bacchus*. *Ætbra* having made an ordinance, that the *Troacsenian* virgins should before marriage offer up their girdles to *Pallas Apaturia*.

**APA'UME** [in *Heraldry*] signifies an hand opened or extended, with the full palm appearing, and the thumb and fingers at full length, F.

**A'PE** [apa, Sax.] a monkey.

**APE** [Hieroglyphically] was used by the *Egyptians*, frequently to express the vices of men; and they painted an ape pissing and covering his excrements, to represent a dissembler or crafty fellow, that would conceal the vices and weaknesses of his person: For this animal is very careful to hide and bury his excrements. An ape is also a symbol of an impudent and wicked fellow, and one who admires himself.

**APECHEM** [A of ἀπε and χε, L. of ἀποχο, Gr.] a contra-fisture, when a bone is given on one side, and the fracture made on the other.

**APE'RIENS** [ἀπέρειον rectus with *Anatomy*] a muscle arising in the orbit of an eye near the entrance of the optic nerve which passes over the attollent muscle of the eye, and at last is inserted to the whole superior part of the upper eye-lid; the use of it is to open it.

**APE'RIENTIA** [in *Medicine*] aperient medicines, aperitives, such as open the obstructed passages of the small vessels, glands and pores, and by that means promote a due circulation of the contained juices.

**APE'RIENT seeds** [in *Medicines*] are galls, madder, eryngo, capers and camemock, called the lesser; smallage, fennel, asparagus, parsley and butcher's broom, called the five greater.

**APE'RT** [aperitus, L.] open.

**APE'RTURE** { *apertura* the opening of  
**APE'RTION** { any thing, or a hole left in some subj-ct, otherwise void, or contiguous.

**APERTU'RA Tabularum**, [Law term] the breaking up of a last will and testament, L.

**A'PERTURE** [with *Geometricians*] the space left between two lines, which mutually incline towards each other to form an angle.

**APE'TALOUSNESS** [of ἀ priv. and πτελος, Gr. a leaf] being without leaves.

**A'PEX** [in *Geometry*] the top of a cone, or any such like figure, ending in a sharp point.

**APH'ELION**

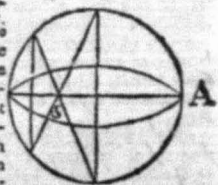
**APH'E'LUM**

[Ἀφελιον of ἀπο and ἥλιος, Gr. the sun, Gr.] a name given by astronomers to that point of the orbit of the earth or a planet, in which it is at the farthest distance from the sun that can be; thus a planet A in the figure, is in its utmost distance or *Aphelion*, S.

**APHONIA** [ἄφωια of ἀ and φωνή, Gr. the voice] a loss of speech or voice.

**APHRODIS'US morbus**, the venereal disease, L.

**APHRODIS'ARIUM** [with *Physicians*] a dry medicine made of an equal part of frankincense, pomegranate, maul and scales of brail.



**APNROGEDA** [with Physicians] milk  
**APPHRON** [of ἀπρον, Gr.] a sort of  
 poppy.

**APHROSCRODON** [ἀφροστροδόν, Gr.] a sort of large black L.

**APHRONITRON** [ἀφρονίτρον, Gr.] a kind of nitre appo-  
 sed by the ancients to be spume or the subli-  
 mated and lightest part of it, emerging at  
 the top.

**APHYNA** [of ἀφύνα, Gr.] to draw  
 out] a cell of a pulse thro' the whole  
 body, being the highest degree of swoon-  
 ing next to death.

**APHTHARDOCITES** [ἀφθάρδοιτες in-  
 corruptible, and δαίμων to think] *hyc.* He-  
 reticks who held that the body of *Jesus*  
*Christ* was incorruptible and impassible.

**APIASTRUM**, balm-gentle, mint, L.

**APICIAN** *art* [so called of *Apicius* a  
 famous voluptuary] voluptuousness, or vo-  
 luptuous cookery.

**APIOS**, the horse-radish root, L.

**APIS** was a god of the Egyptians. The  
 head of the image is said to be that of a  
 bull, or, as some say, the whole of the  
 image was that of a bull, bearing upon  
 his side some particular marks.

And the golden calf which the *Israelites*  
 made, is said to be the image of this idol  
*Apis*; and the manner of their worshipping  
 it was much the same as was that of  
*Apis*, for they mightily joyed, feasted  
 and danced round it.

Some *Hebrew* writers relate, that  
 the generation of those that were so  
 profane as to worship this image were  
 stigmatized with yellow beads.

The greatest solemnities of the *Egypti-  
 ans* were to the god *Apis*. This deity  
 was to live a certain number of years  
 and at the expiration of them, the priests  
 drowned him in the river Nile, and all  
 the land mourned and lamented for his  
 death till there was another ox found that  
 had the same marks upon him, and then  
 there was an universal rejoicing all over  
 the country, expressed by all manner of  
 sports and banquets.

**ATISH** of *Apia*, *Lat.* an *Ape*] given  
 to mimic, ridiculous.

**ATISHNEES**, mimicalness, *hyc.*

**APIUM** [Botany] the herb parley, L.

**APIUM pulvis** [Botany] smallage, L.

**APOBATERION** [of ἀποβάτην to de-  
 scend, Gr.] a farewell speech or poem  
 upon a person's going out of his own  
 country, or some other place, where he  
 had been kindly entertained.

**APOCALYPTICALLY** [of ἀποκαλύπτειν  
 to reveal, Gr.] by way of revelation.

**APOCAPNIS** [of ἀποκαπνίσκειν  
 to smoke] fumigation.

**APOCATHARSIS** [ἀποκαθάρσις, Gr.]  
 a purging both upwards and downwards.

**APOCOMETRY** [of ἀπομετρέω, Gr.]  
 to measure] the art of measuring things  
 at a distance.

**APOCROUSTICKS** [ἀποκροστικά L.]  
 Medicines which obstruct the flowing of  
 the Humours into any particular part of  
 the body, and repel them that are begin-  
 ning to flow.

**APOCRYPHALNESS** [of ἀποκρυφία,  
 Gr.] hiddenness, mysteriousness.

**APOLYNON** [ἀπολύνω, Gr.] dog's-  
 bane.

**APODICTICALLY** [of ἀποδεικνύω, Gr.]  
 by the rhetorical figure *Apodictis*.

**APOGRAPHY** [ἀπογράφω, Gr.] an  
 inventory of goods, a copy or transcript of  
 some book or writing, a pattern or  
 draught.

**APOLEPSY** [Ἀποληψία, L. of Ἀπολείπειν  
 Gr.] a receiving or recovering] an inter-  
 cept or preventing.

**APOLLINARIANS** } [so called of  
**APOLLINARISTS** } *Apollinaris* of  
*Laodicea*, their leader] an ancient sect of  
*Hereticks* who denied that *Jesus Christ*  
 assumed true flesh; but a strange kind of  
 flesh, which they fancied existed from  
 all eternity.

**APOLLINARIAN Games** [with the Ro-  
 mans] solemn games held annually in ho-  
 nour of *Apollo*, on account of a shower of  
 darts and arrows that (as the tradition  
 goes) fell on their enemies, who suddenly  
 invaded them, at the first celebration of  
 these games, and by this means the Ro-  
 mans being victors, soon returned to their  
 sports.

**APOLLO** [according to the poets] was  
 the son of *Jupiter* and *Latona*, born in  
 the island *Delos*, which lay under wa-  
 ter, floating in the *Aegean* sea: *Juno* being  
 enraged at her husband's amours, had  
 covenanted with the earth to allow *her*  
 no other place; but *Neptune* out of pity  
 raised it up and fixed it. When *Apollo*  
 came of age, remembering to what shifts  
 and extremities the serpent *Pyrhon*, had  
 put his mother, he slew him. After this,  
*Apollo* begat *Esculapius* who restored  
*Hippolytus* to life, for which *Jupiter* struck  
 him with a thunder-bolt. *Apollo*, because  
 he could not be revenged of *Jupiter* him-  
 self, slew the *Cyclops* that made the thunder-  
 bolt, for which *Jupiter* being incensed, ba-  
 nished him out of heaven, and deprived  
 him of the privileges of his divinity for  
 a time: upon which he entered himself  
 into the service of *Admetus*, king of *The-  
 ssaly*, and was his shepherd, and thence  
 came to be esteemed the God of shepherds.  
 Afterwards falling under another misfor-  
 tune

tune, by accidentally killing his boy *Hyalanthus*, he fled to *Troy*, and there meeting with *Neptune*, under the like misfortune, they assisted *Laomedon* in building his city, who having perfidiously denied them the reward of their labours, *Neptune* in revenge almost drowned the city, and *Apollo* sent a pestilence among the people. But at length *Apollo* re-assumed his divinity, and became one of the most noted of all the Gods, not only by the great number of oracles he is said to have given in several parts of the world, but also by the several functions attributed to him. See *Delfos*, *Cortina*, *Tripes*.

*Apollo* was one of the most gentlest of the heathen Gods, of whom they do not relate such filthy stories as of the other. They make him the god of wisdom, physic, music, learning, &c.

The ancients represented him as a young man, without a beard, and rays of light about his head, having in one hand a harp and three graces, and in the other a shield and arrows.

He was also represented with long curled hair, crown'd with laurel, in a purple robe, a silver bow in his hand, placed on a throne of Emeralds.

**APOLOGE'TICALLY** [of ἀπολογητικός, Gr.] by way of apology.

**APOMECOMETRY** [of ἀπό and μέτρον, Gr. to measure] an art shewing how to measure things at a distance, or to find how far they are off from us.

**APONEU'ROSIS** [Ἀπονευρωσις, Gr.] an enervation.

**APHLEGMATICK Medicine** [of ἀφρολεγματικός, to purge the head of phlegm] medicines to be chewed that have the faculty to purge the head and brain of cold phlegmatick humours by the nose, mouth, &c.

**APHOPHYGE'** [ἀποφυγή, Gr.] a flight or escape.

**APHOPHYGE** [in Anatomy] a protuberance at the end of a bone.

**APHOPHYGE** [Architectur] that part of a column where it begins to spring out of its base, and shoot upwards, but this apophyge originally was really no more than the ring or ferril anciently fastened at the extremities of wooden pillars to keep them from splitting, and which afterwards was imitated in its use-work.

**APHOPHYSES Mammillares** [Anatomy] are the beginnings of the olfactory nerves, as far as the *Os cribrosum*, where they divide into small fibres which pass through those bones, and spread throughout the upper part of the nose.

**APHOPHYSIS mammillaris** [Anatomy] **APHOPHYSIS nasalis** } one of the

external emittances of the *Os petrosum*.  
**APOPLE'CTICAL** [of ἀποπληκτικός, Gr.]  
**APOPLE'CTIC** } pertaining to or sub-  
ject to the apoplexy.

**A'POPLEXY** [Ἀποπληξία or ἀποπληκτική, to strike or smother] a disease which is a sudden privation of all the senses, and sensible motions of the body, those of the heart and lungs being excepted, and is attended with a deprivation of the principal faculties of the soul, by reason that the passages of the brain are stopp'd, and the course of the animal spirits hindered.

**A'PORON** [Ἀπὸρον of a privat. and πόρος a passage, Gr.] a problem in the mathematics, which, though it is not impossible, is nevertheless very difficult to be resolved, and has not actually been resolved, such as the squaring of the circle, &c.

**APORI'A** [ἀπορία, Gr.] an intricate business, perplexity of mind, doubtfulness.

**APORIA** [with Rhetoricus] a figure where the orator is at a stand what to do, as, *shall I speak out, or be silent?*

**APORIA'RE** [Old Records] to be brought to poverty, also to turn or avoid.

**APOSCA'SIS** [of ἀπό and σκαίζω, Gr. to scarify] a slight wound in the skin.

**APOSIOPE'SIS** [Ἀποσιωπασίς of ἀποσιωπάω, to hold one's peace, Gr.] reticency.

**APOSPHACE'LIS** [of ἀπό and σφακέω, Gr.] a mortification.

**APOSPHARNIDOSIS** [Ἀποσφαρνίδωσις, Gr.] a punishment inflicted by the Greeks on adulterers, by thrusting a horseradish root up the *Anus*.

**APOSPA'SMA** [ἀποσπάσμα, Gr.] part of a thing drawn or pulled off, L.

**APOSPA'SMA** [with Surgeons] the drawing of one part from another, which naturally stuck to it; as when the skin is separated from a membrane, a membrane from a muscle, one muscle from another, &c.

**APOSTAT'ICALLY** [of ἀποστάτης, L. of ἀποστατέω, Gr.] after the manner of an apostate.

**APOSTUME** [of ἀποστέμα of ἀποστέμας, Gr. to depart] a preter-natural tumour or swelling, caused by corrupt matter collected together in any part of the body commonly called an *Imposthume*.

**APOSTO'LICALY** [apostoliquement, F. or ἀποστολικά, Gr.] after the manner of an apostle.

**APOSTO'LICALNESS**, the being of apostolical appointment.

**APOSYRMA** [ἀποσύρμα of ἀποσύρω, Gr.]

that which is drawn, shaved, or shaved off.

**APOTRYMA** [with *Surgeons*] a shaving of the skin or of a bone.

**APOTACTIC** [with *Surgeons*] a shaving of the skin or of a bone. **APOTACTICI** [with *Surgeons*] a shaving of the skin or of a bone. I re-nounce Gr.] a sect, who anciently refused to follow the evangelical counsels of poverty and the examples of the apostles and primitive christians, by retaining all their effects and possessions.

**APOTELISM** [*Apotelesma*, L. *Ἀποτελεσμα*, Gr.] a calculation of the signification of the stars in a nativity; a calculation of a nativity.

**APOTELSMATICKS** [*Apotelesmatici*, L. of *Ἀποτελεσματικοὶ* of *ἀποτελεσμα*, Gr. to period] mathematicians who calculate nativities by the stars, and hold all things subject to the power of the planets.



**APOTHECARIES**, having separated themselves from the ancient society of *Grocers*, grew so much in favour with king *James I.* that he used to call them his company, and gave them a charter of incorporation, in the sixteenth year of his reign.

Their arms are argent. *Apollo* arm'd with a bow and arrow surmounting a *trident*. Their supporters two unicorns, the crest a rhinoceros surmounting a torse and helmet. The motto, *Opifer per urbem ditor*.

**APOTHEOSIS** [*ἀποθεωσις* Gr.] or a consecration of emperors, the manner of their performing which was as follows: when the body of an emperor had been buried according to the custom, his effigies of wax was placed at the entry of the palace, upon a large bed of ivory, sumptuously adorn'd, and the physicians visited it for seven days, treating it as if it had been alive in a fit of sickness. In the mean while all the senate and nobility of *Rome* were present in mourning habits. After the expiration of these seven days, he was held for dead, and then they removed him to a public place, where the magistrates quired their offices.

Then the new emperor ascend upon a high pulpit call'd *Rostia*, because it was adorn'd with the arms of *Augustus* from the enemies in sea-fights; and thence he made a funeral oration in praise of the deceased.

When this was ended, they carried the image of the deceased emperor out of the city to the tomb of *Mars*, where there

was erected a stately pile of aromatick wood to burn it; the Roman pentry having rid round the pile several times in order, the new emperor with a torch set fire to the pile of wood; and then an eagle was let fly from the top of it, which was imagin'd to carry the soul of this new God into heaven: when an emperors was thus burnt, they let fly an eagle instead of an eagle.

**APOTHEOSIS**, of an emperor, was allegorically represented on a medal, by an eagle ascending up to heaven out of the flame of the funeral pile.

**APOTHE'RAPY** [*apothetrapia*, L. of *Ἀποθεραπειν* Gr.] that part of physick that cures or prevents weariness from too much labour.

**APOTHE'SIS** [of *ἀρθή* and *πίδναι* Gr. to place] the reduction of a dislocated bone.

**APOTOME** [in *Mathematics*] is the remainder or difference of two incommensurable quantities, an irrational residue as DC, when from a rational line BD, call'd *B*, you cut off a rational part BC, call'd *c*, only commensurable in power to the whole line BD.

To **APPA'LE** [of *appall*, F.] to daunt, astonish or discourage.

**APPA'LEMENT**, consternation, astonishment.

**APPA'NAGE**, See *Appenage*.

**APPARATUS** is used to signify the utensils pertaining to a machine, as the apparatus of a *Microscope*, *Air-pump*, &c.

**APPARATUS** [with *Surgeons*] the bandages, medicaments and dressings of a part.

**APPARA'TUS major and minor** [with *Lithotomists*] the greater and lesser preparation, two different methods of cutting for the stone, *L.*

**High APPARATUS** [with *Lithotomists*] is performed by making an incision above the groin along the *urethra* into the fund of the bladder, thro' that they extract the stone.

The **small or low Apparatus**, is formed by thrusting the two fingers up the undament till they cold or come against the stone, and then drive it to the neck of the *urethra*, and extract it from thence, in an incision in the *Perineum*.

**APPA'RENT** *Heir*, one whose title is clear beyond dispute or contradiction.

**APPA'RENT Conjunction** [*Astronomy*] is when the right line supposed to draw thro' the centers of two planets

B

C

D



does not pass thro' the center of the earth, but thro' the spectator's eye.

**APPA'RENT Declination.** See *Declination*.

**APPA'RENT Horizon** [*Astronomy*] is that great circle which limits our sight; or that place where the heavens and earth seem to us to meet.

**APPA'RENT Colours** [according to the old natural philosophy] those colours that are often seen in clouds, before the rising or after the setting of the sun; or visible in the rainbow, &c. But these they will not allow to be true colours, because they are not permanent or lasting. These are called also *emphatical colours*.

**APPA'RENTNESS** [*apparentia*, L.] plainness to be seen.

**APPARITION** [with *Astronomers*] is the becoming visible of a star or other luminary which before was hid.

**APPARITOR** [in the *University*] a sort of beadle, who carries the mace before the masters, faculties, &c.

**APPAR'LEMENT** [in *Common Law*] likelihood, likeness or resemblance, as *appar'lement of war*.

**APPARU'RA** *Carrucarum* [*Old Law*] plough-tackle, all manner of implements belonging to a plough. L.

To **APPE'ACH**, the same as to impeach, i. e. to accuse one of any crime.

**APPE'AL** [of *appellatio*, L. whence *appel*, F.] the removing a cause from an inferior judge or court to a superior, in order to rectify something amiss in a sentence pass'd by an inferior judge; it is also an accusation or declaration of the crime of any person; particularly the accusing of a murderer by a person who is interested in the party murdered.

**APPEAL by Bill** [in *Law*] is where a man of himself gives up his accusation in writing, offering to undergo the burden of appealing the person therein named.

**APPEAL by Writ** [in *Law*] is when a man is purchased out of chancery by one other, to the intent he appeal a third of some felony committed by him, pledges that he shall do it.

**APPA'RANCE** [*apparentia*, L.] the surface of a thing; or that which strikes the sense or the imagination.

**APPA'RANCE** [in *Prospective*] is the situation of a figure, body or the object, upon the perspective plain.

**APPA'RANCE** [in *Law*] is the demand's engaging to answer to a cause action enter'd against him in some court of judicature.

**APPA'RANCES** [with *Astronomers*] more usually call'd *Phenomena*.

To **save APPA'RANCES**, is seemingly to discharge one's duty, or to acquit himself of the formalities or externals of it, so as to save his character and avoid giving offence or scandal.

**APPEA'SABLE** [of *appeal*, F.] that may be pacified.

**APPEA'SABLENESS**, capableness of being pacified.

**APPELLATIVELY** [of *appellatif*, F. *appellatio*, L.] by way of appellation.

To **APPE'AL** [*appellare*, L.] to hang up or to.

**APPE'NDANT** [*appendens*, L.] hanging to.

**APPE'NDED Remedies** [in *Medicine*] are such as are outwardly applied by hanging about the neck.

**APPENDICULA**, a little appendix. L.

**APPE'NNAGE** } the fortune, or portion  
**APPA'NNAGE** } tion which a sovereign prince gives to his younger son or children.

The younger sons of England have no certain appennages, but only what the king is pleas'd to bestow upon them; but in France the king's younger sons have (by virtue of the law of *appannage*) duchies, counties, or baronies granted to them and their heirs, the reversion reserved to the crown, and all matters of regality, as coinage, levying taxes, &c. F.

**APPE'NSA**, things hanged up or weighed out. L.

**APPENSU'RA** [*Old Records*] the payment of money at the scale or by weight.

**APPETIBleness** [of *appetibilis*, L.] worthiness to be desired.

**APPETITE** [by *Philosophers*] is defined a desire of enjoying something wanted, or a complacency in the enjoyment of a thing present. It is distinguish'd into *voluntary* and *natural*.

**Voluntary APPETITE** [with *Schoolmen*] is the will itself acting under a competent knowledge or information of the matter in hand, as the desire of *Happiness*.

**Natural APPETITE** [with *Schoolmen*] a sort of instinct, whereby we are mechanically push'd on to consult our own preservation.

**APPETITION**, an earnest desire, or eager pursuit after.

**APPLICABLE** [with *Geometricians*] is a right line drawn across a curve, so as to bisect the diameter. In a conic section it is call'd the *ordinate* or *semi ordinate*.

**APPLICATIO**, the act of applying one thing to another, by approaching or bringing them together; also the making an address to a person, also attention of mind, diligence, study.

**APPLI-**



**APPLICATION** [with *Divines*] is said for the gift whereby our Saviour transfers or makes over to us what he had purchased by the faculty of his life and death.

To **APPLY** [with *Geometricians*] is used in several senses to its quantities, the areas of which are equal; but the figures different, so that they shall conform to another. Again,

To **APPLY**, is used for to transfer or inscribe a line given into a circle or any other figure, so that it may be fitted or accommodated there, so that its extremities may touch the circle.

To **APPLY** [with *Geometricians*] is used to express division, and thus they say, *applies 8 ad 24*, when they would have 24 divided by 8. And also,

**APPLY**, is used for to multiply by the same writers. Thus they say, *duc 9 in 12*, when they would have 12 multiplied by 9.

**APPOINERE** [Old Records] to pledge or pawn.

To **APPORT** [apportare, L.] to bring or carry to.

**APPORTIONMENT** [apportionmentum, *Law Lat.*] a dividing of rent into two parts or portions, according as the land whence it issues is divided among two or more: Thus if a man have rent for service issuing out of land, the rent shall be apportioned according to the value of the land.

**APPOSITION** [with *Philosophers*] an addition of matter to any body outwardly; but it is usually applied to the increase of bodies without life; and is call'd also accretion, and *juxta-position*.

**APPOSITENESS** [of *appositus*, L.] fitness for the purpose.

**APPRAISEMENT**, the valuation of any thing.

**APPREHENSIVENESS** [of *apprehensivus*, L.] aptness to apprehend, to discern.

**APPRENTICESHIP**, the time of an apprentice's service.

To **APRICATE** [apricari, L.] to set abroad in the sun.

**APPROACHABLENESS** [of *approcher*, F.] easiness of being approached.

To **APPROPERATE** [approperatum, L.] to come high to, to approach.

**APPROPRIATE** [appropriatus, *APPROPRIATED* L.] a term used by philosophers of something which is indeed common to several; yet in some respects is peculiarly attributed.

**APPROPRIATE** [in *Law*] signifies a church or benefice, the patronage of which is annexed to some church dignity,

so that the parson receives the tithes.

**APPROPRIATENESS** [of *appropriatus*, F. *appropriation*, L.] fitness to some other thing, &c.

**APPROVABLE** [of *approbar*, F. *approbare*, L.] that may be approved.

**APPROVEMENT** [approvementum, *Law Lat.*] is used for improvement by ancient writers.

**APPROXIMATION**, a coming or putting near to. L.

**APPROXIMATION** [in *Natural Magic*] is one of the methods of transmutation or the removing a disease from one creature to another, or from an animal to a plant.

**APPUI** [with *Horsemen*] is the stay upon the horse-man's hand, or the reciprocal sense between the horse's mouth and the bridle hand; or the horse's sense of the action of the bridle in the horse-man's hand.

A full **APPUI** [in *Horsemanship*] is a firm stay without relying very heavy, and without bearing upon the horse-man's hand.

A more than full **APPUI** [with *Horsemen*] a term they use of a horse that is flaps with some force, but still so that he does not force the horse-man's hand.

**APRIL** [of *aperiendus*, L. opened, because the pores of the earth are then opened] the fourth month from *December*. The ancients painted this month like a young man clothed in green with a garland of myrtle, and hawthorn buds, winged, holding in one hand primroses and violets, and in the other the celestial sign *Taurus*.

**ATSIDES** [of *Atis*, Gr. a vault or arch] so called because vaulted over, a kind of private oratories or chapels in great churches; also called *Doxalia* or *Doxologia*, and is used in the *Low-Countries* for a kind of choir or place beyond the altar, where the religious sit and sing the office without being seen by the people.

**ATSYCHY** [apsychia, L. of a privy and *ψυχη*, Gr. the soul, &c.] a swooning or fainting away.

**APSYCTOS** [of a and *ψυγος* cold, Gr.] a precious stone, which, when hot, will keep so 7 days.

**APSYCTOS** [with *Physicians*] the cold or shaking fit of an ague.

**APT** [aptus, L.] fit, proper, meet, convenient, propense, or forwardly inclined to.

To **APTATE** [aptatum, L.] to make fit.

To **APTATE** a Planet [with *Astrologers*] is to strengthen the planet in position of house and dignities to the greatest advantage,

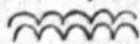
advantage, in order to bring about the desired end.

**APYROTOS** [*ἀπυρρός*, Gr.] the best sort of a carbuncle which glows as tho' burning, yet cannot be hurt by fire.

**APYRUM** [*Sulphur* in Medicine] sulphur that has not felt the fire, or has not been burnt.

**AQUA**, water, rain; also waterish humour.

**AQUA Calidis** [with Chymists] heat-venly water, i. e. rectify'd wine.



**AQUA Communis** [in Chymical Writers] is expressed by these characters.

**AQUA DISTILLATA**, distilled Water, a water drawn by the distilling any kind of herbs and drugs.



**AQUA Distillata** [in Chymical Writings] is express'd by this character.

**AQUA onium florum** [with Physicians] i. e. water of all flowers; the water distilled from the dung of cows when they go to grass.

**AQUA FORTIS** [i. e. Strong Water] a corrosive liquor serving as a menstruum wherewith to dissolve silver, and all other metals, except gold. It is made of a mixture of purify'd nitre or salt-petre, vitriol calcin'd white, and potter's earth or clay, distilled in a close reverberatory, the fumes condensing in the receiver are the *Aqua fortis*.



**AQUA FORTIS** [in Chymical Writers] is expressed by this character.

**AQUA intercus** [with Physicians] the dropsy. L.

**AQUA Marina**, a precious stone of a sea-green colour. L.

**AQUA Pericardii** [with Physicians] that liquor or humour that is collected about the heart, serving to cool it.

**AQUA Regia** } [i. e. Royal Water]  
**AQUA Regalis** } a liquor made by dissolving sal ammoniac in spirit of nitre, and so called because it dissolves gold.



**AQUA REGALIS** [in Chymical Writings] is expressed by one of these characters.

**AQUA Secunda** [with Surgeons] a liquor made of common water, and the powder or precipitate of silver; it is used to cause an etar to fall off in bladders, and to consume proud flesh. L.

**AQUA Chrysalis**. See *Aqua Regia*.

**AQUA Sygia**. See *Aqua Regia*.

**AQUA VITÆ** [i. e. water of life] sort of cordial liquor formerly made of brew'd beer strongly hopped, and well fermented; now it is commonly understood of spirits, geneva, and the like.

**AQUA VITÆ** [in Chymical Writings] is expressed by this character.

**AQUA VITÆ** [of aqua water, and bibe- to drink, L.] a water-drinker.


**AQUA DUCT** [*aqueductus*, L.] a conveyance or passage by pipes or conduit of water; is a conduit of stone or timber made on uneven ground, to preserve the level of the water, and convey it by a canal from one place to another.

**AQUA DUCT** [with Anatomists] a passage or perforation, partly membranous, and partly cartilaginous, leading out of the bony passage of the internal ear into the palate.

**AQUAGE** [*aquagium*, L.] a water-course.

**AQUALICULUS** [with Anatomists] the lower part of the belly or paunch, called also *Hypogastrium*. L.

**AQUARIANS**, sect of Christians who used nothing but water in the sacrament.

**AQUARIUS** [with Astronomers] a constellation of the zodiac marked thus , and consists of 99 stars.

**AQUARIUS** [the Water-Bearer] this seems to be called *Aquarius* from its form. He stands holding a basin in one hand, and seems to pour out much water. Some will have it, that this is *Ganymede*, and suppose that it is sufficient ground for that conjecture, because the picture bears some resemblance to one pouring out wine, and they bring the poet for an evidence, that says, that *Ganymede* was snatch'd up to *Jupiter* to be his cup-bearer, and was by the gods accounted worthy of the office on account of his great beauty, and because he gave to men immortality, which was unknown to them before. That pouring forth is supposed to resemble *Nectar* (and that is the drink of the Gods) and that this is the resemblance of that drink, the constellation has two obscure stars on the head, one great one on each shoulder, one on each elbow, one bright one on the extreme part of his right hand, one on each pap, one on the left hip, one on each knee, upon his right leg ones in all seventeen. The pouring out of water is on the left hand. It has thirty stars, of which two are bright, the rest obscure.

**AQUATICÆ**, trees or plants which grow on the banks of rivers, in marshes and watery places.

**AQUA**

**AQUATYLES** [in *Botany*] such plants as grow in water.

**AQUEO-MERCURIAL**, consisting of water and mercury.

**AQUEOUS DUCTS** [in *Anatomy*] certain ducts whereby the aqueous humor is supplied to be conveyed into the inside of the membranes which inclose the vitreous.

**A'QUEOUSNESS** } [of *aquas*, L.]  
**AQUO'USNESS** }

**AQUIFOLIUM** [with *Botanists*] a kind of holly-tree with prickly leaves; the holly tree. L.

**A'QUILA** [in *Astronomy*] the eagle, a constellation consisting of 70 stars, according to the *British* catalogue. This is the eagle (according to the poets) that carry'd *Ganymedes* up to heaven, and presented him to *Jupiter* to be his cup-bearer, although he was placed among the stars upon another account, i. e. when the gods made a distribution of the stars among themselves, *Jupiter* chose the eagle, and also because he of all other birds can fly against the sun, and is not oppressed by his rays, and therefore obtains the first place among them. It is represented with expanded wings, as tho' it were flying. *Agnostobenes* relates, that *Jupiter* was brought up in *Crete*, and when he was diligently taught after there, he was caught up, and carried to *Naxos*, and after he came to the age of manhood, took upon him the kingdom of the gods; and that going from *Naxos* on the expedition against the *Titans*, he had the eagle for his companion, and it proving fortunate to him, he made the eagle sacred, and placed it among the stars. And this is the reason of the honour that it obtained in heaven. It has four stars, the middlemost is a bright one.

**AQUILE'GIA** } the plant Colum-  
**AQUIL'IA** } bine. L.

**A'QUILO**, the north, or north east wind. L.

**AQUOSI DUCTUS** [with *Anatomists*] the watery passages, the channels of the veins that carry the watery humours, called *Lymphæ*. L.

**AQUO'SITY** [*aquositas*, L.] waterishness.

**AQUILA** [in *Medicine*] a small watery bladder in the liver, spleen, or some other bowel. L.

**ARA** [with *Astronomers*] an altar, a constellation containing 8 stars.

**ARABANT** *ad curiam Domini* [Old Records] a phrase used of those who held by the tenure of ploughing and tilling the lord's lands without the right. L.

**ARABESK** [so called from the *Arabs*, who used this kind of ornaments, their religion forbidding them to make any images or figures of men or animals] a term apply'd to such painting, ornaments of trees, &c. which consisted wholly of imaginary foliages, plants, stalks, &c. without any human or animal figures.

**ARA'BIA** [of ארבי, Heb. black, or of ארבי, Heb. a thief or robber] the one outward count of their swarthy complexion, and the other on account of their thievish disposition. The *Arabians* having in all ages been so addicted to this vice, that, as *Martin del Rio* observes, it was as usual with the *Jews* to call a thief an *Arabian*, as it was to call a merchant a *Cananite*, and a mathematician a *Chaldean*.

**A'RABICK Figures** } [so called be-  
**ARABICK Characters** } cause bor-

rowed from the *Arabs*] are the numerical characters commonly made use of in large computations, as 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, not used in *England* till the 12th century.

**ARA'SICUM Gummi**, a transparent kind of gum being brought from *Arabis*, a gum which distills from a species of *Acacia*. L.

**ARA'RIC** [*Arabicus*, L.] belonging to the *Arabians*.

**A'RABIS** [in *Botany*] an herb called Candy Thistle.

**A'RABISM**, an idiom or manner of speaking peculiar to the *Arabs* or *Arabians*.

**ARABUS Lapis**, a stone white as ivory, the powder of which is a dentifrice.

**ARA'HNE** [*aranea*, Gr.] the spider, an insect; also a cobweb.

**A'RACK** } a spirit procured by di-  
**A'RRACK** } stilling from a vegetable juice called *Todd*, which flows from the cocoa-nut tree, having incisions made in it, like as in our birch juice.

**ARÆO'METER** [of *aræos*, Gr. thin, and *metron* measure, Gr.] an instrument to measure the density or gravity of fluids.

**ARÆO'STYLOS** [of *aræos* thin, and *stylos* a column, Gr.] a sort of building where the pillars are set at a great distance one from another.

**ARÆOTICKS** [with *Physicians*] medicines which tend to open the pores of the skin, and render them large, for the morbid matter's being carry'd off by sweat or insensible perspiration.

**ARA'HO**, as in *Arabo conjurare* [Old Law] to make oath in the church or some other holy place.

**ARAIGNE'E**, a spider. F. **ARAIG-**

ARAI GNEE [in Fortification] the  
branch, return, or gallery of a mine.

ARATORY [aratorius, L.] belonging  
to tillage.

ARATUM terra [Old Records] as  
much land as can be tilled with one  
plough.

ARATUNE [aratura, L.] ploughing  
tillage.

ARAY } [probably of array,  
ARAYING } Old French] dress,  
garb, payment.

ARBITRAL [arbitralis, L.] of or per-  
taining to an arbitrator or arbitration.

ARBITRARILY [ex arbitrio, L.] ac-  
cording to one's own will.

ARBITRARINESS [of arbitrius, L.]  
acting merely according to will and plea-  
sure.

ARBITRATOR [with Civilis] is  
understood differently from an arbiter.

An arbitrator being left wholly to act  
according to his own discretion, with-  
out solemnity of process or course of  
judgment; whereas an arbiter is obli-  
ged to act according to law and equity.

ARBOR, a tree. L.

ARBOR Diana, Diana's tree. L.

ARBOR Martia [with Chymists] coral,  
it being supposed to grow like a tree  
or plant under the water of the sea. L.

ARBOR [in Mechanicks] the principal  
part of a machine which serves to sus-  
tain the rest; also a spindle or axis on  
which a machine turns. L.

ARBOR Genealogica, i. e. the tree of  
consanguinity; is used to signify a line-  
age drawn out under the form or resem-  
blance of a root, stock, branches, &c. L.

ARBOR Porphyriana, otherwise called  
Scala pradicamentalis [with Schoolmen]  
a scale of beings, or a figure that con-  
sists of three rows or columns of words,  
the middlemost of which contained the  
series of Genera and Species, bearing  
some analogy to the trunk, and the ex-  
tremes contain the differences to the  
branches of the tree thus. L.

#### SUBSTANCE

Thinking Extended

#### BODY

Intimate Animate

#### ANIMAL

Irrational Rational

#### MAN

This That

#### P L A C E

ARBORARY [arborarius, L.] belong-  
ing to trees.

ARBORETS, little harbours. Milt.

ARBOROUS [of arbor, L.] full of  
trees or arbours.

ARBORIST one that is skilled in  
trees.

ARBOREOUS [arborescens, L.] of or like,  
or pertaining to trees.

ARBU'TEUS [arbutus, L.] of crab-  
trees.

ARBUTUS, the crab-tree.

ARCA Cyrographica, a common chain  
with three locks and keys, kept by cer-  
tain Christians, &c. wherein all  
the contracts, mortgages and obligations  
belonging to the Jews, were kept to  
prevent fraud, by order of king Richard  
the first.

ARCA'NUM Joviale [with Chymists]  
is an amalgama made of equal parts of  
tin and mercury, powdered and digested  
with good spirit of nitre: the dry mafs  
being powdered again, after the spirit  
has been drawn off in a retort, and last-  
ly digested in spirit of wine, till the  
powder is become tasteless.

ARC BOUTANT [of arc and bouter,  
F. to abut] in Architecture signifies a  
flat arch abutting against the pier of a  
vault in order to support it, and prevent  
its giving way.

ARCEO'NIS [Old Records] a saddle-  
bow.

ARCEU'THOS [Botany] the juniper-  
tree.

ARCH [probably of ἀρχή, Gr.] ar-  
rant or notorious, as an arch-roguer, an  
arch traitor, an arch-wag.

ARCHNESS, waggishness, dexterous-  
ness in management, craft, craftiness.

ARCHAL [with Botanists] Derby-  
shire liver-wort.

ARCHANGELICA [Botany] the herb  
Water-angelica. L.

ARCH CHANTER, the chief or pre-  
sident of the chanters of a church.

ARCH CHYMICK, as arch chymick  
fun, the chief chymist the fun. Milt.

ARCH DRUID, the chief or pontiff  
of the ancient Druids.

An ARCH [of arcus, L. a bow] a  
bending in form of a bent bow.

ARCH [in Astronomy] as the diurnal  
arch of the sun, is part of a circle paral-  
lel to the equator, which is described  
by the sun in his course between rising  
and setting.

ARCH of Direction [in Astronomy] is  
an arch of the Zodiac, which a planet  
seems to pass over, when the motion  
it is according to the order of the signs.

ARCH of Retrogradation [in Astron-  
omy] is an arch of the Zodiac, describ-  
ed while a planet is retrograde, mo-  
ving contrary to the order of the signs.

ARCH

**ARCH** of *Vision* [*Archimetry*] is the depth of the sun below the horizon, at which a star begins to rise again, which before was hid in the rays.

**Similar ARCHES** [*Geometry*] are such as contain the same number of degrees of unequal circles.

**Semicircular ARCHES** [*Archibure*] are those which make an exact semicircle, and have their centre in the middle of the chord of the arch.

**Schemic ARCHES** [*Archibure*] arches that are less than a semicircle, and of consequence are flatter, containing 90, 70 or 60 degrees.

**ARCHES of the third and fourth point** [*in Archibure*] are such as consist of two arches of a circle ending in an angle at the top, and are drawn from the division of a chord into 3 or 4 parts at pleasure.

**Elliptical ARCHES** [*Archibure*] consist of a semi-ellipse, and have commonly a key stone, and chaprels or imposts, they were formerly much in use for mantelpieces in chimneys.

**Scalped ARCHES** [*Archibure*] are arches, the upper and under edges of which are straight, as they are curved in others, and also those two edges parallel, and the ends and joints all pointing to a centre; they are used over windows, doors, &c.

**ARCHIE** [*Ἀρχή*, Gr.] the beginning, an entrance.

**ARCHE** [*in Medicine*] the beginning of a distemper.

**ARCHED Legs** [*with Farriers*, &c.] an impertection in a horse, when being in his natural position he has his legs bent forward, and the whole leg makes a kind of arch or bow.

**ARCHETYPAL World** [*with the Platonists*] the world as it existed in the divine mind, or in the idea of God before the creation.

**ARCHEUS** [*Ἀρχή*, Gr.] the principle of life and vigour in any living creature; the ancient chymists used by this term to express some certain principle of life and motion; as the cause of all the effects observable in nature, and it has been applied by them to very different things; some use it to signify the fire lodged in the centre of the earth, and ascribe to it the generation of metals and minerals, and suppose it also to be the principle of life in vegetables; others understand by it a certain universal spirit, which (as they imagine) is diffused through the whole creation, and is the active cause of all the phenomena of nature; others give it the

name of *anima mundi*, i. e. the soul of the world; and some call it the *calcas* or heat of the earth; they suppose there is a share of this *Archeus* in all bodies, which when it is corrupted, produces diseases, which they call *Archeal Diseases*.

**ACHEZO'STIS** [*in Surgery*] the barb white vine.

**ARCHIACO'LUTHOS** [*Ἀρχιεραδούτης*, Gr.] the chief of the *Acolythi*, or those certain ministers in cathedral churches.

**ARCHIALOG'ICK** [*archiologicus*, L. of *ἀρχαιολογία*, Gr.] treating of or belonging to *Archialogy*.

**ARCHIA'LOGY** [*archiologia*, L. of *ἀρχαιολογία*, Gr.] a discourse or treatise of antiquities.

**ARCHIEU'NUCH** [*ἀρχιεὺς οὐνοῦ*, Gr.] the chief of the eunuchs.

**ARCHIGA'LLUS**, the chief of the priests of *Cybele*.

**ARCHIGEN'II Morbi** [*with Physicians*] acute diseases.

**ARCHIGRAMMATE'US**, the principal secretary or chief clerk of an office. L.

**ARCHI'GRAPHY** [*archigraphia*, L. of *ἀρχιγραφία*, Gr.] secretarship.

**A'CHIPOTE** [*archipota*, L.] the chief or master drinker.

**ARCHILO'QUIAN Verses**, a sort of verses whereof *Archilochus* was the inventor.

**ARCHIMA'NDRITE**, the superior of a monastery, much the same as is now called an abbot.

**ARCHIMI'ME**, an arch buffoon.

**ARCH-PRIOR**, the master of the order of the knights templars.

**ARCHISYNAGO'GUS** [*ἀρχισυναγωγός*, Gr.] the chief ruler of a synagogue.

**ARCHITECTO'NICK**, that builds a thing up regularly according to the nature and properties of it.

**Naval A'CHITECTURE**, an art that teaches the construction of ships, galleys and other floating vessels for the water; with ports, moles, docks, &c. on the shore.

**Counterfeit ARCHITECTURE**, is that wherein the proportions are painted either with black or white, or coloured after the manner of marble; also called scene work in the painting of columns, &c. that seem to stand out in relieve, in theatres.

**ARCHITECTURE** [*in Perspective*] a sort of building, the members of which are of different measures and modules, and diminish in proportion to their distance to make the building appear longer and larger to the view than it really is.

**A'CHITRAVE** [of ἀρχή, Gr. chief, and τράβη, L. a beam] that part of a column of order of columns that is above or lies immediately upon the capital. It is the lowest member of the frieze, and even of the whole entablature; it is supposed to represent the principal beam in timber buildings. It is sometimes called the *Reason-piece*, as in portico's, cloisters, &c., the *Messer-piece* in chimneys, and *Hyperthyron* over the jambs of the door or lintels of windows.

**ARCHITRAVE Doors** [with *Architraves*] such as have an architrave on the jambs and over the door, upon the cup-piece, if straight, or if the top be curved on the arch.

**ARCHITRAVE Windows** [with *Architraves*] are commonly an ogee raised out of the solid timber, with a lift over it.

**ARCHIVAU'LT** [archivolte, F.] the inner contour of an arch; or a frame set off with mouldings, running over the faces of the arch stones, and bearing upon the impost.

**ARCHON'TES** [Ἀρχόντες, Gr.] the chief magistrates of the city of Athens, after the kingly government had been abolished.

**ARCO'NICUM**, arsenick, a mineral L.

**AR'CTOS MINOR** [in *Astronomy*] the lesser bear.

**ARCTOPHY'LAX** [Ἀρκτηφύλαξ, of ἀρκτάρ a constellation called the Bear, and φύλαξ a keeper] the poets tell us, that *Arctophylax* was the son of *Jupiter* and *Calisto*, an *Arcadian*, whom *Lycæon* cut in pieces and set before *Jupiter* to eat at a banquet; and that *Jupiter* overthrew the table, and out of abhorrence to *Lycæon's* cruelty, burnt his house with a thunderbolt, but joining together the *Arcadian's* divided limbs, placed him among the stars. *Eratosthenes*.

**ARCTOSCO'RODON** [with *Botanists*] the herb *Ranunculus*.

**ARCTOSTAPHY'LOS** [with *Botanists*] the bilberry.

**ARCUATILE** [arcuatilis, L.] bowed or bent.

**ARCUA'LIA ossa** [Anatomy] the bones of the fœtus, or as some will have it of the temples. L.

**ARCUATION** [with *Gardeners*] the raising of trees by layers.

**A'RCULUS** [among the Romans] a deity who opposed thieving, whereas the goddess *Laverna* was an encourager of it.

**ARCUATURE** [arcatura, L.] the bowing or bending of an arch.

**A'RDENTNESS** [of ardens, L.] heat; also eagerness of desire, warmth of affection.

**A'RDENTLY** [ardement, F. ardentes, L.] with warmth or passion.

**A'RDOR**, vehemence, fervency, earnest desire. L.

**A'RDOR Ventriculi**, a pain in the stomach usually called heart-burning. L.

**A'RDOR Urinæ**, a sharpness of urine. L.

**A'RIU'ITY** [arduitas, L.] height, steepness; and difficulty.

**A'ROUOUSNESS** [of arduitas, L.] difficulty.

**A'REA** [with *Gardeners*] a bed or quarter in a garden.

**AREA** [with *Astronomers*] a circle about the moon and some stars, otherwise called *Halo*. L.

**AREA** [in *Fortification*] the superficial content of any rampart or other work.

To **A'READ**, to dedicate to, to inform. *Milton*.

To **A'REFY** [arefacere, L.] to make dry.

**A'RE'NA** [sand, so called because the place was strewn with sand to hide from the view of the people the blood spilt in the combats] the pit or space in the middle of the circus or amphitheatre of the Romans, where the gladiators had their combats, and sometimes it was used for the circus or amphitheatre itself, and sometimes for the camp of the soldiers and army.

**A'RENA'CEOUS** [arenaceus, L.] sandy, or like sand.

**A'RENA'RIA** [Botany] an herb, a sort of buckthorn. L.

**A'RE'NARY** [arenarius, L.] of or belonging to sand or gravel.

**A'RENA'TION** [with *Physicians*] a sort of dry bath, when the patient sits with his feet upon hot sand.

**A'RENO'SE** [arenosus, L.] full of sand or gravel.

**A'RENTA'RE** [Old Records] to rent out, or let at a certain rent.

**A'RE'OLA**, a little bed in a garden, a small court-yard. L.

**A'REO'METER**

of ἀήρ the air, and μέτρον, Gr. to measure

an instrument usually made of fine thin glass,

which having had as much running quicksilver put into it, as will serve

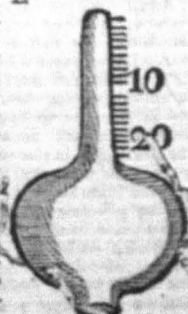
to keep it upright,

is sealed up at the top: so that the

stem or neck being divided into

degrees, the heat

is







**ARGYRA'SPIDES** [of ἀργυρῆς and ἀσπίς, Gr. a buckler] soldiers arm'd with silver bucklers.

**ARGYROCO'MES** [ἀργυροκόμοι, Gr.] a comet of silver colour, differing very little from the solar comet, except that it is of a brighter colour, and shines with so great a lustrous to dazzle the eyes of beholders.

**ARGYRITIS** [ἀργύρις, Gr.] the sum or foam which rises from silver or lead, that is mixed with silver in the refining furnace.

**ARGYROCO'ME** [with Botanists] the herb cud-weed.

**ARGYROLYTHOS** [of ἀργύρεον silver and λίθος a stone] talk, a sort of mineral stone.

**ARGYROPE'A** [of ἀργύρεον and ποίω, Gr. to make] the art of making silver.

**A'RIA** *Theophrasti* [with Botanists] the wild service tree with ash leaves. *L.*

**ARICI'NUM** [Botany] the headed leek.

**A'RIDNESS** [ariditas, *L.*] dryness.

**A'RIES**, a ram. *L.*

**ARIES** [in Astronomy] the first sign of the zodiac which the sun enters in the beginning of March; it is described on globes by the figure of a ram, and is a constellation of nineteen stars, and is commonly express'd by this character  $\Upsilon$ .

The poets feign that this ram carried *Phryxus* and *Helle* through the sea. That was also given to them by their mother *Nephele*. It had a golden fleece as *Hesiod* and *Pbercydes* write. But when it carried them over that narrow sea, the ram threw her into the sea, and lost his horn. But *Helle* was saved by *Neptune*, who on her begot a son called *Paon*, and *Phryxus* escaping to the *Euxine* sea came to *Aetes*, to whom he gave the golden fleece which he placed in the temple of *Jupiter*, that the memory of it might be preserved. But he ascended up among the stars, and is beheld but obscurely.

To **ARI'ETATE** [arietatum, *L.*] to push or but like a ram.

**ARISTALTHE'A** [with Botanists] the herb marsh-mallows, or white mallows.

**ARISTI'FEROUS** [aristifer, *L.*] bearing ears of corn.

**ARISTOCRATICALNESS** [of aristocratie, *F.* aristocraticus, *L.* of ἀριστοκρατίας, of ἀριστος the best, and ἀρχή dominion, *Gr.*] the being aristocratical or governed by the nobility.

**ARISTOLOCHI'A** [of ἀριστος best, and λοχός, *Gr.* bringing forth young] the herb birth-wort or hart-wort.

**ARISTOTE'LIAN**, of or pertaining to Aristotle.

**ARISTOTE'LIANISM**, Aristotle's philosophy, or the dogmas and opinions of that philosopher, which are contained in his four books *De Caelo*, and his eight books of *Physick*.

**ARISTOTE'LIANS**, a sect of philosophers following Aristotle, otherwise called *Peripateticks*.

**ARITHMETICK** [ars arithmetica, *L.* of ἀριθμητική, *Gr.*] a science which teaches the art of accounting by number, and shews all the powers and properties of numbers, &c.

**Theoretical ARITHMETICK**, is the science of the properties, relations, &c. of numbers considered abstractly with the reasons and denominations of the several rules.

**Practical ARITHMETICK**, is the art of computing; that is, from certain numbers given of finding certain others whose relation to the former is known.

**Instrumental ARITHMETICK**, is that where the common rules are performed by the means of instruments contrived for ease and dispatch, as *Napier's Bones*, &c.

**Logarithmetical ARITHMETICK**, is that which is performed by tables of logarithms.

**Numerous ARITHMETICK**, is that which gives the calculus of numbers, or is determinate quantities, by the common numeral quantities.

**Specious ARITHMETICK**, is that which gives the calculus or quantities, by using letters of the alphabet instead of figures.

**Decadal ARITHMETICK**, is that which is performed by a series of ten characters, so that the progression is from ten to ten.

**Dyadic ARITHMETICK**, is that where only two figures, 1 and 0 are used.

**Tetradic ARITHMETICK**, is that wherein only the figures 1, 2, 3, are used.

**Vulgar ARITHMETICK**, is that which is conversant about integers and vulgar fractions.

**Sexagesimal ARITHMETICK**, is that which proceeds by sixties, or the doctrine of sexagesimal fractions.

**Decimal ARITHMETICK**, is the doctrine of decimal fractions.

**Political ARITHMETICK**, is the applying of arithmetick to political subjects, as the strength and revenues of kingdoms, births, burials, the number of inhabitants, &c.

**ARITHMETICK of Infinites**, is the method of summing up a series of numbers consisting of infinite terms, or of finding the ratio's thereof.

AR

**ARITHMOMANCY**, a kind of divination, or method of foretelling future events by means of numbers.

**ARK** [*for arcus*, L.] a part of a bowed or curved line or figure.

**ARM** [*figuratively*] is used to signify power, as the secular arm.

**ARM** [with *Gardeners*] is used for branch, in speaking of cucumbers, melons, &c.

To **ARM** [in the *Mane*] is said of a horse when he endeavours to defend himself against the bit, to prevent obeying or being check'd by it.

**ARM** [with *Geographers*] a branch of a sea or river.

**ARMA REVERATA**, inverted arms, as when a man is found guilty of treason or felony. L.

**ARMAMENTARY** [*armamentarium*, L.] an armoury or store-house where war furniture is kept, a magazine, an arsenal.

An **ARMARY** [*armaria*, L.] a tower.

**ARME'NIAN Stone**, a kind of precious stone, which nearly resembles the *Lapis Lazuli*, except that it is tinter, and intermixed with veins of green instead of gold.

**ARMENIAN Bole**, a native bole or earth brought from *America*, commonly called *bole armoniack*.

**ARME'NIANS** [so called of *Armenia*, the country which they anciently inhabited] they are of two sects; the one *Catholics*, who have an archbishop in *Perfia*, and another in *Poland*; the other make a peculiar sect, and have two patriarchs in *Nepolis*.

**ARME'NTAL** [*armentalis*, L.] of or belonging to a drove or herd.

**ARME'NTINE** [*armentinus*, L.] belonging to a herd of great cattle.

**ARMENTO'SE** [*armentosus*, L.] full of great cattle; abounding with herds or herds.

**ARMERIA**, [with *Botanists*] the herb *Sweet-williams*.

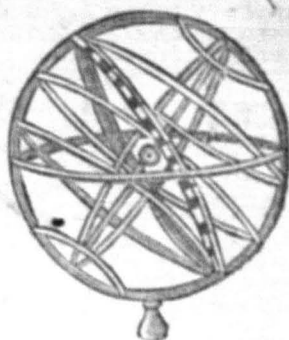
**ARMIGEROUS** [*armiger*, L.] a bearing arms or weapons.

**ARMI'LLA**, a bracelet or jewel worn on the arm or wrist; and also a ring of iron, a hoop in a brace, in which the gudgeons of a wheel move.

**ARMI'LLAR** [*armillaris*, L.] of or like a hoop or ring.

**ARMI'LLARY Sphere** is when the greater and lesser circles of the sphere being made of *brass*, *wood*, *past-board*, &c. are put together in their natural order, and placed in a frame, so as to represent the true position and motion of those circles. See the figure following.

AR



**ARMI'LLATED** [*armillatus*, L.] wearing bracelets.

**ARMILU'STRIUM** [among the *Romans*] a tent wherein they sacrificed armed at all points.

**ARMI'NIANS**, those that embrace the doctrines of *James Arminius*, &c.

**ARMI'POTENCE** [*armipotens*, L.] puissance at arms.

**ARMISA'LII** [among the *Romans*] a sort of dancers in armour who danced the *Pyrrhick* dance, keeping time by striking their swords and javelins against their buckles.

**ARMISCA'RE** [*Old Records*] any sort of punishment.

**ARMI'SONOUS** [*armifonus*, L.] sounding or rustling with arms or armour.

**ARMLET**, a little arm, as of the sea, &c.

**ARMOMANCY** [of *armus*, L. a shoulder, and *mantra*, Gr. divination] divination by shoulders of beasts.

**ARMO'NIACK** } a sort of volatile  
**AMMO'NIACK** } salt, of which there are two sorts, ancient and modern.

**Volatile Sal ARMONIACK**, is made by subliming it with salt of tartar.

**Flowers of Sal ARMONIACK**, are made of it with sea salt decrepitated.

**ARMORA'CIA** [among *Botanists*] crown-flower. L.

**ARMORA'RIA** [*Botany*] horse-radish. L.

**ARMORIST** [with *Heralds*] a person well skill'd in the knowledge of armory or coats of arms.

**Coat ARMOUR**, there being as it were a kind of sympathy between the arms and the persons to whom they belong, he who uses or bears the arms of any person, that do not of right belong to him, seems to affront the person of the bearer.

ARMOR

# A R

**ARMOR** } [in *Law*] any thing that  
**ARMOUR** } a man either wears for his  
defence, or that he takes into his hand in  
his fury or rage to strike or throw at ano-  
ther.



The **A'RMOURERS** were incorporated in the beginning of the reign of Henry VI. the king himself being pressed to be free of their company, their arms *argent* on a chevron *gules* a gantlet between four swords in saltire, on a chief *sable* a buckler *argent*, charged with a cross, *gules* between two helmets of the first. Their crest is a man demi-armed at all points, surmounting a torse and helmet. Their motto, *Make all sure*.

**A'RMOURY**, a branch of heraldry, being the knowledge of coat armour, as to their blazons and various intendment.

**ARMS of Courtesy** } those arms anciently used in jousts and tournaments, as swords without edge or point, and sometimes wooden swords, and also canes; lances not thod, &c.

**Poss of ARMS** [among the ancient Cavaliers] a kind of combat so named.

**ARMS** [in *Heraldry*] so named, because they are borne chiefly on the buckler, cuirass, banners, &c. are used for marks of dignity and honour, being composed regularly of certain figures and colours given or authorised by sovereign princes to be borne in coats, shields, banners, &c. for the distinction of persons, families and States.

**CHARGED ARMS** [in *Heraldry*] are such as retain their ancient integrity, with the addition of some new honourable charge or bearing.

**Intire ARMS** } [in *Heraldry*] are such  
**Full ARMS** } as retain their primitive purity, integrity, and value, without any alterations, diminutions or abatements.

**Vocal ARMS** [in *Heraldry*] such wherein the figures bear an allusion to the name of the family.

**ARNO'DI** [of *apricot*] a lamb, and *ard* a song, Gr.] the same with *Rhapsodi*.

**ARNO'GLOSSUM** [*apricot*, Gr.] the plant rima-tongue, or rib-wort. *L*.

**ARNO'LDISTS**, a sect so called of *Arnold of Brigg*, who declaim'd against the great wealth and possessions of the church, and preached against baptism and the eucharist.

**A'ROCUM** [with *Botanists*] an artichoke. *L*.

**AROMATICA** *Nux*, a nutmeg. *L*.

# A R

**AROMATICALNESS** } [*aromatique*,  
**AROMAT'ICNESS** } *F. aromaticus*,  
*L*] spiciness.

**AROMAT'ICUM** *Rosatum* [in *Medicine*] a compound, officinal powder made of red roses, aloes, liquorice, spikenard, ambergrace, musk, and other ingredients used in cordial and cephalick prescriptions. *L*.

**AROMAT'ITES** [*aromatites*, Gr.] Hippocras, or a wine brew'd with spices; also a sweet stone smelling like spices. *L*.

To **AROMAT'IZE** [*aromatizo*, *L*] to spice, to season with spices, to perfume.

**A'RON** [with *Botanists*] the herb wake-robin.

**A'ROT** and **MA'ROT**, two of *Mabomet's* admonitory angels, whom the *Mabometans* believe to be the dissuaders of men from murder, violence and excess. But these two being invited to supper by a young lady, drank wine to excess, and would have proceeded to dishonesty with her; and therefore God forbid wine to the *Mabometans*; but the lady resisting their amorous attempts was turned into the morning star.

**AROMATO'POLA** [of *ἀρωμα* and *πωλῶ*, Gr. to sell] a seller of spices, a grocer, a druggist.

**A'RON** } [*ἀρὼν*, Gr.] the herb wake-

**A'RUM** } robin, cuckoo-pint or ramp.  
**AROUND** [of *a* and *ron*, *Dan.*] in a round, round about.

**A'RPAGUS** [in *ancient Inscriptions*] a child that died in the cradle.

**ARQUEBU'SS** a croc, a sort of small fire-arm, which carries a ball of about an ounce and a half.

**Dog's ARRACH** } stinking arrach, or  
**Goat's ARRACH** } mother-wort.

**A'RRAND** } a message, as a sleeve-  
**E'RRAND** } less errand, i. e. a trifling message.

**ARRA'NGEMENT**, the rangement or disposition of the parts of the whole into a certain order.

**ARRA'NGES**, ranges or arrangements, ranks.

To **ARRA'Y** a *Pannel* [*Law phrase*] is to rank, order, or set forth a jury empannelled upon a cause.

To *quash* an **ARRAY** [*Law phrase*] is to set aside the pannel of the jury.

**Commissioners of ARRAY** [of *arrazadores*, *F.*] certain officers whose business it is to take care of the arms of the soldiery, and to see that they are duly accounted.

**ARREA'RANCES** } [of *arresta*, *F.* be-  
**ARRE'ARS** } hind] are the remainders of any rents or moieties unpaid as

the one time; the remainders of a debt as reckoning.

**ARREARAGES** [in *Law*] is the remainder of an account or a sum of money in the hands of an accountant.

**ARRECTA'RIA** [in *Architecture*] beams, posts, pillars, or stones in buildings, which stand erect or upright to bear the weight among them. *L.*

**ARRE'NDARE** [in the practice of Scotland] signifies to let lands to any one for a yearly rent.

**Saving the ARRENTATIONS** [Law-Phrase] signifies the reserving a power to grant licenses to one who owns lands in a forest to inclose them with a low hedge and a little ditch, paying an annual rent. *Forrest Law.*

**ARRE'ST** [*arreste*, *F.*] a stop or stay.

**ARREST** [in *Law*] a judgment, decree, or final sentence of a court.

**ARRE'STS** [with *Farriers*] mangey humours upon the sinews of the hinder-legs of a horse between the ham and the pastern.

**ARRHA** [*ἀρραβών*, *Gr.*] an earnest, money given in part.

**ARRHABONARI'** [of *ἀρραβών*, *Gr.* a Pledge] a sect who held that the eucharist was neither the real flesh and blood of Christ, nor yet the sign of them, only the pledge or earnest of them.

**ARRHEPHORI'A** [*Ἀρρηφορία*, *Gr.* of *ἀρρηφωσις*, of bearing mysterious things] a solemnity in honour of *Minerva*, when four select noble virgins not under seven or above eleven years of age, apparelled in white, and set forth with ornaments of gold, had a ball court appropriated for their use in the *Acropolis*, wherein stood a brazen statue of *Isochrates* on horseback. It was the custom to choose out of these two to weave a veil for *Minerva*, which they began on the 30th Day of *Panopseon*.

**ARRI'ERE**, behind, or the posterior part of any thing. *The Rear.*

**ARRIERE BAN** [in the *French Customs*] is a general proclamation, whereby the king summons to the wars all that hold of him; both his own vassals, *i. e.* the *Noblesse*, or nobility, and their vassals.

**ARRIER Vassal** or *Tenant*, the vassal or tenant of another vassal or tenant.

**ARRIERE FEE** a Fee dependent on some other inferior fee.

To **ARRO'DE** [*arrodere*, *L.*] to gnaw about.

**ARROGANTNESS** [*arrogantia*, *L.*] haughtiness, pride, presumption; self-conceit.

**ARROGATION** a claiming to one's self. *L.*

**ARRONDIE'** [in *Heraldry*] as a *Crofs arondie*, *i. e.* rounded. Is a cross, whose arms are compos'd of sections of a circle not opposite to each other so as to make the arms bulge out thicker in one part than another, but both the sections of each arm lying the same ways, so that the arm is every where of an equal thickness, and all of them terminating at the end of the escutcheon, like the plain cross. *F.*

**ARRO'SED** [*arrosus*, *L.*] gnawed or pilled.

**ARRO'SION**, a gnawing. *L.*

**ARROW** [*Hieroglyphically*] signifies speed or dispatch.

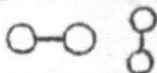
**A'RROR-HEAD**, a water-plant so called, because the leaves of it resemble the head of an arrow.

**ARRURA** [*Old Records*] days works of ploughing.

**ARSEFOOT**, a kind of water-fowl.

**ARSEVERSE** [*i. e.* *avertere ignem*; for in the dialect of *Tuscany*, *Ars* is used for *avertere* and *verse* signifies *ignem*, *i. e.* fire, or of *arsus* of *ardere*, *L.* to burn] a spell written upon an house to preserve it from being burnt.

**ARSENICK** [in *Chymical Writers*] is express'd by one of these characters.



**Yellow ARSENICK** } is of a yellow  
Native } colour, chieflly found in copper mines in a sort of glebes or stones; it is found to contain a small portion of gold, but so little, that it will not quit the cost of separating it; it is then called *Auripigmentum*.

**Red ARSENICK**, the native yellow arsenick rubified by fire, called *Realgal*.

**White ARSENICK**, is drawn from the yellow by subliming it with a proportion of sea-salt, *Crystalline Arsenick*.

**Caustick Ore of ARSENICK**, is a butyrous liquor prepared of arsenick and corrosive sublimate; it is like butter of antimony.

**ARSENICAL**, of or pertaining to arsenick.

**ARSENICAL Magnet** [with *Chymists*] is a preparation of antimony with sulphur and white arsenick.

**ARSENOGO'NON** [*αρσενόγον*, *Gr.*] an herb, which being steep'd in wine and drank, is said to procure the getting of a male-child.

**ARSENOTHE'LYS** [of *ἀρσεν* a male, and *θηλυς* a female] an hermaphrodite, a beast which is both male and female.

**A'RSIS** [*ἀρσις* of *ἀρση* *Gr.* to lift up] the

the raising of the voice in pronunciation.

**ARSON** [of *ardere*, *L.* to burn] house-burning.

**ART** [of *Arts*, *L.* of *ars* a virtue, *Gr.* or, as others say, from *age* profit] is variously defined. The schoolmen define it to be a habit of the mind operative or effective, according to right reason; or a habit of the mind prescribing rules for the production of certain effects. Others define it a proper disposal of the things of nature by human thought and experience, so as to make them answer the designs and uses of mankind; as that which is performed by the wit and industry of man; also a collection of rules, inventions and experiments, which being observed, give success to our undertakings in all manner of affairs; or it is that to which belongs such things as mere reason would not have attained to.

**ARS notoria**, a way of acquiring science (as is pretended) by infusion, without any other application than a little fasting and the performance of a few ceremonies.

*St. Anselm's* **ART**, a superstitious art, or (pretended) method of curing wounds by only touching the linen wherewith these wounds had been covered.

A **Term of ART**, a word that has a meaning beyond its general or scientific one.

**Transcendent ART**. This is also call'd *Raymond Lully's* art, an art by which a man may dispute whole days on any topic in nature, without understanding the least title of the thing in dispute. This art chiefly consists in disposing the several sorts of beings into divers scales or climaxes, to be run down in a descending progression. As let the subject be what it will, he will say, it is *being true, good, perfect*, and then it is either *created or uncreated*, and so on.

**Angelick ART**, a method of coming to the knowledge of any thing desired by the means of *angel, spirit*, or rather a *Demon*.

**Active ARTS**, such as leave an external effect after their operation, as carving, graving, painting, &c.

**Passive ARTS**, such as leave no external effect behind them after their operation, as piping, fiddling, dancing.

**ARTERIA venosa** [*Anatomy*] the vein of the Lungs. *L.*

**ARTERIALIA medicamenta** [in *Pharmacy*] medicines good against diseases of the wind-pipe; and which help the voice. *L.*

**ARTHA'MITA** [with *Botanists*] the short sow-bread. *L.*

**ARTHE'TICA** [*Botany*] the cowslip or *ox-lip*, or *primrose*, a flower. *L.*

**ARTHRE'MBOLOS** [of *Arthro* a joint is in, and *bolos* to cast, *Gr.*] the reduction of a dislocation.

**Definitive ARTICLE** [*Grammar*] the article (*the*) so called, as fixing the sense of the word it is put before to one individual thing.

**Indefinite ARTICLE** [*Grammar*] the article (*a*) so called because it is applied to names, taken in their more general signification.

**ARTICLE** [with *Anatomists*] a joint or juncture of two or more bones of the body.

**ARTICLE** [with *Arithmeticians*] signifies 10, with all other whole numbers that may be divided exactly into 10 parts, as 20, 30, 40, 60, &c.

**ARTICLE of Faith** [*Theology*] some point of Christian doctrine, which we are obliged to believe, as having been revealed by God himself, &c.

**ARTICLE of death**, the last pangs or agony of a dying person.

**ARTICULATENESS**, distinctness.

**ARTICULUS**, a joint in the body of an animal; a joint or knot in plants, or vegetables, also a knuckle of the fingers. *L.*

**ARTICULUS**, an article or condition in a covenant, &c. also a chief head in a discourse. *L.*

**ARTICULUS** [in *ancient Writ*] an article or complaint presented by way of libel in a spiritual court.

**ARTICULO'SE** [*articulosus*, *L.*] full of joints.

**ARTIFICIAL day**. See *day*.

**ARTIFICIAL ARGUMENT** [with *Rhetoricians*] all those proofs or considerations that proceed from the genius, industry or invention of the orator.

**ARTIFICIALNESS** [*artifice*, *F.* *artificium*, *L.*] artfulness.

**ARTILLERIES**, warlike engines.

**ARTILLERY** [*artillerie*, *F.*] the heavy equipage of war, comprehending all sorts of great fire-arms, with what belongs to them, as cannons, mortars, &c. the same that is called ordnance.

**Park of ARTILLERY** [in a *Camp*] that place set apart for the artillery or large fire-arms.

**Train of ARTILLERY**, a set or number of pieces of ordnance mounted on carriages with all their furniture, fit for marching.

**ARTILLERY**, is also used for what is called *Pyrotechnia*, or the art of fireworks.

works, with all the appurtenances of it.  
**ARTI-NATURAL** [of *ars* and *naturalis*, L.] of or pertaining to nature imitated by art.

To **ARTUATE** [*artutum*, L.] to divide by joints, to quarter, to dismember.

**ARTOTYRITES** [of *artotus*, Gr. bread, and *tyrus*, Gr. cheese] a sect of heretics of the second century, who used bread and cheese in the eucharist.

**ARTUOSE** [*artuosus*, L.] strong made, well jointed or limbed.

**ARVAL** [*arvalis*, L.] belonging to land, land that is sowed.

**ARVAL BROTHERS** [among the old Romans] 12 priests, who besides their office of performing sacrifices, were appointed judges of land-marks.

**ARULA** [with *Astronomers*] i. e. a little altar, a constellation (according to the poets) this is that by which the gods swore when *Jupiter* went his expedition against *Saturn*, and gaining their point, placed it among the stars, in perpetual remembrance of it, also men are wont to have this in their drinking clubs, and to perform solemn rites to it, who engage in societies, they touch it with their right-hands and imagine that to be a token of remembrance. It has two stars in the fire-hearth, two on the basin, in all four. *Erato* *Stibes*.

**ARUM** [*Aegyptus*, Gr.] the herb wake-robin.

**ARUNDINACEOUS** [*arundinaceus*, L.] of or belonging to reeds.

**ARUNDINETUM** [*Dooms-Day Book*] a ground or place where reeds grow.

**ARUNDINOSE** [*arundinosus*, L.] full of or abounding with reeds.

**ARUSPICE** [*arspicium*, L.] a soothsaying or divination by inspection into the entrails of beasts.

**ARUSPICES** [of *avis inspicendi*, i. e. inspecting the altars] soothsayers who predicted from the entrails of beasts, offered in sacrifice, and from the several circumstances of them divined the will of their gods, and what might be hoped for; the superstition was first invented by the *Hebræans*; but *Romulus* first instituted a college of *Aruspices*.

**AR'ZEL** [with *Hörsamen*] a name or title they give to a horse, that has a white mark upon the far-foot behind. Some are so superstitious as to fancy, that by an unavoidable fatality such horses are unfortunate in battles, and therefore some cavaliers are so biased with prejudice, that they do not care to use them.

**AS** [in *proper names*] at the beginning shews, that the name owes its original to the Saxon word *Æt*, an ash-tree, or indeed generally any sort of tree, as, *Albion*, *Alton*, &c.

**A'SA Dulcis**, the gum Benzoin or *Benz* *Jamin*.

**ASAPHIA** [*Ἀσαφία*, Gr.] obscurity, uncertainty. L.

**ASA'PPI** } [among the Turks] soldiers

**ASAPPES** } who are exposed to the first shock of the enemies, for this purpose, that being fatigued, and their swords blunted by them, the *Spahis* and *Jamizaries* may fall on, and gain the easier conquest; they are made so little account of, that they are often made to serve as bridges, for the cavalry to pass over, in bad roads, and for fascines to fill up ditches; they are for the most part natural Turks, and serve without pay, only for what plunder they can get.

**ASAROTUM** [*Ἀσάρωτον*, Gr.] a sort of pavement in the dining-rooms of the Romans, made of small tiles of several colours, so artfully contrived and inslaid, that the room look'd as if it were swept, but that the scraps were left on the floor.

**ASESTINUM** [*Ἀσέστινον*, of a privative and *ἄσινον*, Gr. to extinguish] a sort of linnen or cloth made of a stone, called *Caristites*, fit to be spun as wool or flax, of which the ancients made napkins which when they were torn, they cast into the fire, and they became as white as they were before; but received no injury by the fire, and little or no diminution. When the Romans burnt the bodies of their dead, to preserve their ashes they wrapt them in this sort of cloth; which transmitted the fire to the bodies, and preserved the ashes by themselves.

**ASCALONIA** [of *Ascalon* a city of *Palestine*] a scallion, a sort of onion.

**ASCAUNCE**. See *Askaunce*.

To **ASCE'ND** [*ascendere*, L.] to go, get or climb up; also to rise or fly upwards.

The **ASCE'NDANT** [*ascendens*, L.] as to gain the ascendancy of a person, is to obtain a power over him, &c. to have an over-riding or powerful influence over a person.

**ASCENDANT Line** } [with *Genealogy*  
**ASCENDANT** } *signis*] signifies such relations as have gone before us, or those that were or are nearer the root of the family.

**ASCENDANT** [in *Architecture*] an ornament in masonry and joiners work, which borders the three sides of doors, windows, and chimneys. It differs according to the several orders of architecture, and consists of three parts, the top, which is called the traverse, and the two sides, which are called the ascendants. The same at *Chimbrante*.

**ASCENDING** [with *Astronomers*] *Ascensio*  
*Ascensio*

lines those flats or degrees of the heavens, &c. which are rising above the horizon in any parallel of the equator.

**ASCENDING Latitude** [*Astronomy*] the latitude of a planet when going towards the poles.

**ASCENDING Node** [*Astronomy*] is that point of a planet's orbit wherein it passes the ecliptic to proceed to the northward.

**AS-ENDING Signs** [*Astrology*] are those signs which are upon the ascent or rise, from the nadir to the zenith.

**ASCENDING** [by *Anatomists*] a term apply'd to such vessels as carry the blood upwards, or from the lower to the higher parts of the body.

**ASCENSION**, rising, going, or getting up *L.*

**ASCENSORIUM**, those steps by which a person ascends.

**ASCENT of Fluids** [with *Philosophers*] is their rising above their own level between the surfaces of nearly contiguous bodies, or in slender capillary glass tubes, &c.

**ASCETICS** [*Aσκησις*, Gr.] persons who in the primitive times devoted themselves to the exercises of piety and virtue, in a retir'd life, and especially to prayer and mortification.

**ASCESTERIUM** [of *ασκησις*, Gr.] a monastery.

**ASCHYNO'MENE** [of *Ασχυνομένης*, Gr.] to be ashamed] a plant or herb that takes its name from blushing; because when any person comes near it, it gathers in.

**ASCI'TÆ**. See *Acodrigites*.

**ASCLEPIAS** [with *Botanists*] swallow-wort, or filken Cicely.

**ASCLEPIA'DEAN Verse**, a sort of verse either *Greek* or *Latin*, that consists of 4 feet, a spondee a choriambus, and 2 anæstys, vs *Horat. Lib. 1 Od. 1.*

*Mecænas atavis edite regibus.*

**ASCO'LIA** [*Ἀσκώλια*, Gr.] festivals which the *Attick* peasants celebrated to *Bacchus*, in which they sacrificed a buck as the destroyer of their vines, &c. they made a bottle of the victim's skin, and filling it with oil and wine, endeavour'd to leap upon it with one foot, and he that first fixed himself upon it, had the bottle for his reward. *L.*

**ASCODROUTES**, a sect in the second century, who rejected the use of all sacraments, on this notion, that incorporeal things cannot be communicated by visible and corporeal things.

**ASCY'RON** [*Botany*] the herb *St. Peter's Wort*.

**ASH** [*Acye*, Sax. *aske*, Dan.] a tree well known.

**ASH** [in *proper names*] at the begin-

ning generally denotes that the name was derived from the ash-tree, *Ashby*, *Ash-ton*, &c. See *As*.

To **ASHA'ME** [of *ycarmian*, Sax.] to put to shame, to cause to be ashamed.

**ASHES** [of *axen* Sax.] the terrene or earthy part of wood or other combustible bodies, remaining after they are burnt; in chymical writers they are express'd by this character. **E**

**A'SHLERING** [with *Builders*] is a name given to quartering, to tack to in garrets, in height above 2 and a half or 3 foot perpendicular to the floor, up to the inside of rafters.

**A'SHTAROTH** [עשתרות *Heb.* or as the septuagint *Asdeta*, or, as the *Phœnicians* called her, *Astarche*] was the chief goddess of the *Sidonians*; some take *Luna* [the moon] to be meant, and some *Venus*.

That *Luna* is meant is probable, because the *Pagans* talked of the sun and moon as husband and wife, and in *Jeremiah* she is call'd the queen of heaven.

*Philo Biblius* relates, that this *Astarche* having taken upon her the shape of a bull, travelled all over the world, and upon her return landed at *Tyre* in *Phœnicia*, and there consecrated a star, that she found in her way, that had fallen from the sky to the earth; though some say she was worshipped in the shape of an ewe. The manner of worshipping her was after the manner of that of *Venus*, by committing fornication in her temple. It should seem that the *Heathens* thought, as she had a visible influence in the generation of children, and upon the humours and affections of women, so they ought in her adoration to perform those actions, unto which she incited them.

**ASHWEED**, an herb.

**A'SIMA** [אשמה *Heb.*] a deity of some of the ancient eastern people, who was worshipped, as some say, under the image of an ape, or, as others say, of a goat or a ram. They were wont to worship the sign in the Zodiac called *Aries*, and on this account the *Egyptians* abhorred the other nations, who killed those creatures that they adored.

**A'SINARY** [*asynarius*, L.] of or belonging to an ass.

**ASK** [of the *Saxon* *Æsc*] as some writers say, was the name of the first man, and thence signifies mankind, as *Æscwine* signifies a friend to man, *Æscing* a courageous man, or a leader to an army.

**ASINESIA**, See *Asinella*.



ASKAU'NT } i. e. to look  
ASKAUNSE } sideways.

ASATO'GRAPHY [of *ἀσμα* a song, and *γράφω*, Gr. to write] the composition of songs.

ASMODE'US, an evil spirit mentioned in the apocryphal writings, a friend to lechery.

ASO'MATOUS [*asomatous*, L. *ἀσώματος*, Gr.] incorporeal or without a body.

ASOTIA [*ἀσωτία*, Gr.] riotousness, temperance, prodigality. L.

ASP, the aspen-tree, a kind of white poplar, the leaves of which are small, and always tremble.

ASPA'LATHUM [*ἀσπλάθυμ*, Gr.]

ASPA'LATHUS } the wood of a prickly tree, heavy, oleaginous, somewhat sharp and bitter to the taste, of a strong scent and a purple colour.

ASPA'RAGUS [*Asparagus* (Botany)] wild sperage. L.

A'SPECT [*aspectus*, L.] looks, the air of one's countenance.

To ASPE'CT [*aspicere*, L.] to look upon earnestly or often, to look towards, to behold steadfastly.

A'SPECT [with *Astrologers*] is when two planets are joined with or behold each other; or when they are placed at such a distance in the zodiac, that they (as it is said) mutually help or assist one another, or have their virtues or influences increased or diminished.

ASPECT [with *Astronomers*] signifies the situation of the stars or planets in respect to each other; or certain configurations or mutual relations between the planets arising from their situation in the zodiac.

Partile ASPECTS [*Astrolog.*] are when planets are distant just such a number of degrees, as 30, 36, 45, &c.

Platic ASPECTS [*Astrolog.*] are when the planets do not regard each other from these very degrees; but the one exceeds as much as the other wants.

ASPE'CTABLE [*aspectabilis*, L.] worthy to be look'd upon.

A'SPEN Tree. See *Asp.*

To A'SPERATE [*asperatum*, L.] to make rough.

ASPERIFO'LIOS [*asperifolius*, L.] having rough leaves.

ASPERIFO'LIOSNESS [*foliorum asperitas*, L.] roughness of leaves.

A'SPERA ARTE'RIA [with *Anatomists*] the rough artery, the wind-pipe, a gristly vessel, which consists of several rings and parts the office of which is to take in the breath, to form and convey the voice. L.

ASPE'RITY [with *Philosophers*] the

roughness of the surface of any natural body; so that some parts of it stick out so far above the rest, as to hinder the finger or hand from passing over it easily and freely.

ASPERNA'TION, a despising. *Igc.* L.

ASPE'RULA [with *Botanists*] the herb Wood-row or Wood-root, Liver-wort, or Scare. L.

ASPHA'LITES [of *ἀσπ* and *πλάττω*, Gr. I supplant] the fifth *Vertebra* of the loins.

ASPHA'LITOS [*ἀσφαλτίς*, Gr.] a sort of bitumen or pitch gathered off the lake *Asphaltites*, a lake in *Judea* of so pestilential a quality, that the vapours that rise out of it kill any birds that fly over it. This lake is 580 furlongs long, and 150 broad, and the river *Jordan* falls into it. It is surrounded by hills, and is the place where *Sodom* and *Gomorrah* are said to have been situated.

ASPHA'LITUM, a sort of bituminous stone found near the ancient *Babylon*, which, mixed with other matters, makes an excellent cement, impenetrable by water, and incorruptible by air, supposed to be that celebrated mortar of which the walls of *Babylon* were built.

ALPHO'DELUS [with *Botanists*] the flower called *Daffodil*, or vulgarly, *Daisy* down dilly. L.

Oil of ASPIC [of *spica*, L. an ear of corn] is an inflammable oil drawn from a plant resembling *Lavender*.

ASPILA'TES [*ἀσπιλάτης*, Gr.] a precious stone of a silver colour, good against lunacy.

A'SPIS [*ἀσπίς*, Gr.] an asp or asp, a most venomous serpent, whose eyes are not in the forehead, but in the temples; one kind of them kills by thirst; another by sleep; and a third by bleeding; the parties bitten by them dying either of thirst, sleeping or bleeding. L.

ASPLE'NION [*ἀσπληνιον*, Gr.] the herb *Ceterach*, *Milwaste* or *Spleen-wort*.

ASPLENE'LLA [Botany] the herb Great Shave-grass or Horsetail. L.

ASPS [Hieroglyphically] were used as an emblem of seducers; and accordingly the kings of *Egypt* had them on their crowns to intimate the sacredness of their persons; that none might presume or attempt to dishonour or injure them, expecting a signal punishment; as tho' they signified that he that rose up against his prince, did encounter with a serpent, and was like to meet with nothing but deadly and venomous repulses.

ASS [*asinus*, L. *āyal*, *Sax.*] a beast of burden well known.

An ASS [Hieroglyphically] was used by the ancients to represent a stupid and ignorant

arrant fellow, an enemy to piety and religion.

**A'SSES Head and ASSES Ears**, on a human body represented an ignorant fellow, who was unacquainted with the world. For the Egyptians were wont to put the heads of animals on human bodies, to express the inclinations and dispositions of those persons who were like those beasts.

**ASS-HERD**, a keeper or feeder of asses; also a company of asses.

**A'SSA Dulcis**, gum benzoin.

**ASSAPA'NICK**, a little creature in America, a sort of flying squirrel.

**A'SSART** [*assartum*, L.] a tree pulled up by the roots.

To **ASSART** [of *assartir*, F. to make plain, which *Spelman* derives of *exertum*, F.] to pluck up by the roots.

**ASSART**, a parcel of land assarted.

**ASSART Rents**, rent paid to the crown for lands assarted.

To **ASSART**, to grub up trees, bushes, &c.

**ASSASIA'RE** [*ancient Deeds*] to take assessors or fellow-judges.

**ASSATION** [in Pharmacy] the preparing or dressing of medicaments in their own juices, without the addition of any foreign moisture.

An **ASSASSINATE** } an assassinator.

An **ASSASSIN**

**ASSASSINATOR** [*assassinatus*, F.] an assassin.

**ASSASSINIANS**, a petty government or body of Mahometan thieves, or military knights, who call'd their king the *Ancient of the Mountains*, who taught their youth to assassinate whom they commanded; they had six cities in their possession, and were about 40000 in number, and inhabited *Antaradus* in Syria. At the command of their chief master they would refuse no pain or peril, but slay any prince he commanded them. They were subdued and their king put to death by the *Chan of Tartary*, An. 1257. Hence those that are ready to execute bloody designs are called *Assassins*.

**A'SSATURE** [*assatura*, L.] a roast, or roasted meat.

To go **ASSAU'LY**, to grow proud as bitches do.

**ASSECURA'RE** [*Old Records*] to make secure by pledges or any solemn interposition of faith.

**ASSE'MBLAGE**, an uniting or joining of things together, or the things so united or joined. F.

**ASSE'MBLEE** [in Heraldry] a distaff or more to hold the two parts of the escutcheon together, where the partition line is being counter-changed, some of

the metal and some of the colour of the escutcheon. F.

**ASSE'MELY** [*assemblée*, F.] a contour or meeting together of people.

**Unlawful ASSEMBLY** [in a Law Sense] is the meeting together of three or more persons for the committing of an unlawful act, altho' they do not effect it.

**ASSEMBLY** [with Military Men] is particular beat of the drum or sound of the trumpet, and is an order for the soldiers to repair to their colours.

**ASSEMBLY** [with the Beau monde] a stated and general meeting of persons of both sexes, for conversation, gaming, gallantry, &c.

**Actual ASSENT**, is a judgment whereby the mind perceives a thing to be true.

**Habitual ASSENT**, consists of certain habits induced in the mind by repeated acts.

**ASSENTATOR**, a flatterer. L.

**ASSENTATORY** [*assentatorius*, L.] belonging to a flatterer or flattery.

**ASSENTATRIX**, a woman flatterer. L.

**ASSE'TIVE** [of *asserere*, L.] affirmative.

**ASSE'RTION** [with *Scholastics*] a proposition which is advanced, which the advancer avows to be true, and is ready to maintain in publick.

To **ASSE'ERVE** [*asservire*, L.] to serve to.

**ASSE'SSION**, a sitting down, at or by, or together, an assitting.

**ASSE'SSOR** [*assessor*, F.] one who sits by and assists another in office and authority; a judge lateral or assistant; also one who makes the assessment or rate for the payment of publick taxes; also an officer in the presbyterian assemblies. L.

**ASSE'SSORY** [*assessorius*, L.] belonging to assistance; sitting at or by.

**ASSE'SSURE** [*assessura*, L.] a sitting by, or being continually at.

**Real ASSETS** [in Law] are where a man dies possessor of lands in fee simple.

**Personal ASSETS** [in Law] are where a man dies possessor of any personal estate.

**ASSETS per Descend** [in Law] are where a man enters into bonds, and dies seized of lands in fee simple, which descend to his heirs, and are therefore chargeable as assets in his hands.

**ASSETS entre mains** [in Law] is when a man dies indebted, leaving to his executors sufficient wherewith to discharge his debts and legacies. F.

To **ASSE'VERATE** } [*assereratum*, L.]

**ASSE'VEER**

} to avouch, to affirm boldly, to avow, to assure.

**ASSI'DEANS** [a sect among the Jews] divided into **Pharisees** the merciful, and **Sadducees** the just the fathers and predecessors of the *Pharisees* and *Essenes*; they preferred their traditions before the written word, and set up for a sanctity and purity that exceeded the law; but at last fell into the error of the *Sadducees*, in denying the resurrection, rewards and punishments after this life.

**ASSIDE'RE** [Old Records] to tax **ASSIDA'RE** equally.

To **ASSIE'GE** [affieger, F.] to baffle.

**ASSIE'NTO**, a contract between the kings of Great Britain and Spain, for furnishing the Spanish West Indies with negro slaves.

To **ASSI'GN** *the offer* [Law phrase] to shew how the plaintiff has celled or given over.

To **ASSIGN Waste** [Law phrase] is to shew especially wherein the waste is committed.

**ASSI'GNABLE** [of assigner, F.] that may be assigned.

**ASSI'MILATENESS** [of *assimilis*, L.] likeness.

**ASSIMILATION**, an act whereby things are render'd similar or like to one another. L.

**ASSIMILATION** [in *Philosophy*] a sort of motion by which some bodies are changed into other bodies, apply disposed into a nature like or homogeneous to their own; the operation of nature, by which the nutritious juice is rendered like the substance of that animal body, into which it is to be changed and united; the mutation of the chyle into blood.

**ASSIMULA'RE** [Old Records] to put together. L.

**ASSISA cadit in Juratum** [Law phrase] is where the thing that is in controversy is so doubtful, that it must of necessity be try'd by a jury.

**ASSISA de iurum** [in Law] lies for a person against a layman, or *e contra*, for lands or tenements, doubtful whether they be in lay fee or free alms.

**ASSISA capi in modum Affise** [Law phrase] is when the defendant pleads to the affize without taking any exception, to either the court, declaration, or writ. L.

**ASSI'SOR**, the same as *Affisor*.

**ASSI'STATA** [with *Logicians*] arguments or assertions impossible to be true; as to accuse an infant of adultery; to say a person holds his peace, and yet that he is talking.

**ASSI'SUS Lapis** [of *Assus* a town of *Myas* where they were digged] a sort of Stone wherewith coffins were made by

the ancients that waited the dead body.

**ASSI'ZE** } a writ directed to the the-  
**ASSISE** } rief for the recovery of pos-  
session of things immovable, of which  
yourself or ancestors have been dispossessed.

**ASSIZE** [of *Bread, Ale, &c.*] a Nature or ordinance relating to the price, weight, measure or order of several commodities; also the measure or quantity itself; thus it is said, when wheat, &c. is of such a price, the bread shall be of such assize.

**ASSIZE** [in Law] a fourfold writ for the recovering of lands, tenements, &c. of which one has been dispossessed; also the jury summoned upon such writs.

To **ASSIZE** [of *assise*, F.] to adjust weights and measures.

**ASSIZES** were originally used for extraordinary sittings of superior judges in the inferior courts depending on their jurisdiction, to enquire whether the subaltern judges and officers did their duty.

**Special ASSIZE**, a particular commission granted to several persons, to take cognizance of some one or two cases, as a disseizin or the like.

**Clerk of the ASSIZE**, an officer of the court who sets down all things judicially done by the justices or assize in their circuits.

**ASSOCIABLE** [of *associare*, L.] sociable.

**ASSOCIABLENESS**, socialness, fineness or agreeableness for company or conversation.

**ASSOCIATION of Ideas** [Philosophy] is where two or more ideas constantly and immediately succeed one another in the mind, so that one shall almost infallibly produce the other; whether there be any natural relation between them or not.

**A'SSONANCE**, an echoing.

**A'SSONANCE** [in *Rhetorick and Poetry*] is used where the words of a phrase or verse have the same sound or termination, and yet make no proper rhyme.

**A'SSONANT** [assonans, L.] agreeing in sound.

**ASSONANT Rhymes** [Poetry] a kind of verses common to the Spaniards, where the resemblance of sound serves instead of natural rhymes.

**ASSUMPTION** [with *Roman Catholics*] a festival observed by them in honour of the Virgin Mary's being taken up into heaven.

**ASSUMPTIVE**, taken. L.

**ASSUMPTIVE Arms** [with *Heralds*] are such as a man hath a right to assume to himself by virtue of some action; as if a man, who is no gentleman by blood, and has no coat of arms, shall in war take

take a lord, *lyc.* prisoner, he is entitled to bear the shield of such prisoner, and to enjoy it to him and his heirs.

**ASSURANCE**, the same as *Insurance*.

**Policy of ASSURANCE**, is a contract whereby one or more persons oblige themselves to make good any damages that goods, a house, ship, *lyc.* may sustain by fire or the sea, pirates, *lyc.*

**ASSURER**, a person who assures.

**ASTATI** [of a privat, and *istatus*, Gr.] to stand firm, *q. d.* unshakable; a sect of hereticks in the 9th century, who received the heresy of the *Manichees*.

**ASTER** [Botany] the herb Star-wort, Share-wort or Cod-wort. L.

**ASTERAMIUM** [Botany] the herb Master-wort or Pellitory of Spain. L.

**ASTERIAS** [*αστερις*, Gr.] a precious stone that shines like a star.

**ASTERICUM** [Botany] the herb Pellitory of the wall.

**ASTERION** [*Αστειον*, Gr.] the herb Cow-parisip.

**ASTERISM** [*Αστροπισ* of *αστη* a star Gr.] a constellation or cluster of fixed stars, which on globes is commonly represented by some particular figure of a living creature, *lyc.* in order to the more easily distinguishing of their places, as *Aries* the ram, *Taurus* the bull, and the rest of the signs of the zodiac; as also *Urfa Major* and *Urfa Minor*, the two bears.

**ASTERITES** [*Ασταριτης*, Gr.] a precious stone, a kind of oval, which sparkles with beams like a star.

To **ASTIPULATE** [*astipulatum*, L.] to assent, to agree to, to accord.

**ASTHMATICAL** [*ασθματικος*, Gr.] pertaining to or troubled with an asthma; purty.

**ASTONISHINGNESS** [*etonnement*, F.] surprizing nature or quality.

**ASTREA**, the daughter of *Jove* and *Themis*, the goddess of justice, who came from heaven to dwell upon the earth; but the impieties and injustice of that age forced her to return to heaven, and become the sign *Virgo* (or, as others will have it, *Libra*) so justice fled to heaven. This goddess was painted by the ancients in a crimson mantle, trimmed with silver, a pair of scales in one hand, and a sword in the other.

**ASTRAGAL** [with *Architectis*] a member or round moulding like a ring or bracelet; serving as an ornament on the tops and at the bottoms of columns, or a ring that incircles the bases, cornices or architraves of pillars, according to the several orders; the French call it *Talco*, and the Italians *Tondino*.

**ASTRAGAL** [*Αστρογαλον*, Gr.] the *Astragal* is also used to separate the *capitula* of the architrave; in which case it is wrought in chaplets of beads and borders. It is also used both above and below the lists, adjoining immediately to the square or eye of the pedestal.

**ASTRAGALUS** [Botany] pease-earth-nut.

**ASTRAGALUS Sylvaticus** [Bot.] wood-peas or heath-peas.

**ASTRAL Year**. See *Solar year*.

**ASTRAPIAS** [*αστραπις*, Gr.] a precious stone, whose lustre resembles flashes of lightning.

**ASTARIUS bares** [of *astre* the hearth of a chimney] is where the ancestor by conveyance hath set his heir apparent and his family in a house in his life-time. *Old Records*.

**ASTRICTORY** [*astriCTORIUS*, L.] binding, apt to bind.

**ASTRIDES** } [of *Υπασβε*, Sax.]

**ASTRADDLER** } astraddle, straddling, one leg on one side of a horse, *lyc.* and the other on the other.

**ASTRIGEROUS** [*astriger*, L.] bearing or carrying stars.

**ASTRINGINGNESS** [of *astringens*, L.] bindingness.

**ASTROBOLAS**, a precious stone resembling the eye of a fish, taken by some to be the *Asterias*.

**ASTROITES** [*Αστροιτης*, Gr.] a precious stone, a kind of tocolite; also the star-stone, so named because it is set off with little blackish stars on all sides.

**ASTROLOGE** [Botany] the herb Birth-wort or Hartwort.

**Natural ASTROLOGY**, is the art of predicting natural effects from the stars or heavenly bodies as *weather*, *winds*, *storms*, *floods*, *earthquakes*, *thunder*, *lyc.*

**ASTRONOMICAL Year**. See *Year*.

**ASTRONOMY** [*Αστρονομια*, Gr.] a science which treats concerning the heavenly bodies or stars; shewing the magnitudes, order, and distances of them; measuring and shewing their motions, the time and quantities of eclipses, *lyc.* In a more extended sense it is understood to signify or comprehend the doctrine of the system of the world, or theory of the universe and primary laws of nature; but this seems rather a branch of *Physics*, than of the *Mathematics*.

**ASTRONOMY**, the ancients used to paint Astronomy like a goddess with a silver crescent on her forehead, clothed in an azure mantle, and a watch-tower, spangled with golden stars.

**ASTRONOMICALLY** [*astronomique*, F. of *astronomicus*, L. of *αστρονομια*, of *αστρο*

the law or rule, Gr.] by as-  
sessment.

ASTROE [*αστρος*, L. born under an  
fixed planet.

ASTROTHEOLOGY, a demonstra-  
tion of the being and attributes of God  
from the consideration of the heavenly  
bodies.

ASTRUM [of *astre*, i. e. the hearth  
of a chimney] in *Old Records* was used  
for an house, habitation or place of a-  
bode.

ASTURCO, an ambling nag, a *Spanish*  
genner.

ASTY'NIS [*αστυς*, Gr.] a kind of let-  
tice that restrains venery.

ASUNDER [of *αυνοῦν*, Sax.] in  
two parts.

ASYMBOLUS [*ασύμβολος*, Gr.] one  
that goes shot-free without paying his  
reckoning.

ASYMPTOTES [*ἀσύμπτωτες* of a  
priv. *σύν* and *πίπτω*, Gr. to fall or coin-  
cide] *q. d.* that do not fall together; they  
are lines which continually draw near to  
each other; but if they were continued  
infinitely, would never meet. There are  
several sorts of these, as the curves of the  
conchoid or cissoid are the asymptotes in  
convex sections.

ASYMPTOTICAL [in *Mathematicks*]  
pertaining to an asymptote.

ASYSTATON [*ἀσύστατον*, Gr.] repug-  
nant or contradictory, *lyc.*

ASYSTATON [with *Logicians*] a tri-  
fling inconsistent story, that does not hang  
together, but contradicts itself.

AT, in the proper name of places has  
the same signification as *apud* with the *La-  
tins*, as *At-bill*, such a place near or on a  
hill; *At wood*, near or in a wood, and firm  
names of persons are frequently taken from  
places.

ATARAXIA } [*Ἀταξία*, of *ἀτάρ*  
ATARAXY } and *τάξις*, Gr. or-  
der] a Stoical term used to signify that  
calmness and tranquillity, and that firm-  
ness of judgment, which sets us free from  
any agitations or emotions of mind, pro-  
ceeding from self-opinion, and that know-  
ledge we imagine our selves possess'd of.

ATCHIEVEMENT [*Heraldry*] which  
is corruptly called hatchment, is the coat  
of arms of a nobleman, gentleman, *lyc.*  
duly marshalled with supporters, helmet,  
wreath and crest, with mantles and hoods.  
Such as are hung out on the fronts of  
houses, after the death of noble per-

SONY [*atechnia*, L. of *ἀτεχνία*,  
ignorance, unskillfulness, inartificial-  
ty.

ATEGAR [of *αἶψα*, Sax. to sling or

throw] a weapon, a sort of hand-dart.

ATERA'MNA [of a privat. and *τερεῖν*,  
Gr.] a kind of pulse that requires much  
boiling.

ATERA'MNES, a weed in fat ground,  
that grows among beans and kills them.

AT GAZE [of *γέζαν*, Sax. to look  
upon] a gazing, staring at or looking ear-  
nastly.

ATHANASTA [*ἀθανασία* of a privat.  
and *θάνατος*, Gr. death] immortality.

ATHA'NATI [*ἀθανάτοι*, Gr.] immor-  
tal] a body of *Persian* cavalry, consisting  
of 10000 men, always compleat, because  
when any one of them died, another was  
immediately put in his place.

ATHA'NATOS [*ἀθανάτος*, Gr.] the  
herb Rose-campion.

ATHANOR [*ἄθανωρ*, of *ἄθω* *Arab.*  
and *נור*, *Heb.* an oven, others derive  
it from *ἀθάνατος*, Gr. immortal] because  
of its durable fire; a large digesting fur-  
nace, built with a tower, and so con-  
structed as to keep a constant heat for near a  
month, *lyc.* or that the heat may be either  
increased or slackened at pleasure, by o-  
pening or shutting the register.

ATHA'RER [with *Astrologers*] a term  
used of the moon, when it is in the same  
degree and minute with the sun.

ATHE [of a *θε* or *οθε*, Sax. an oath]  
a privilege of administering an oath in  
some cases of right and property.

ATHEISTICALNESS [of *atheis*, F. of  
*atheia*, L. of a privat. and *θεός*, Gr. God]  
atheistical notions.

ATHENÆUM [*Ἀθηναιον*, Gr.] a  
place in *Athens* in *Greece*, consecrated  
to *Minerva* the goddess of wisdom, where  
the *Greek* poets used to make an offer-  
ing of their works; the *Rhetoricians* de-  
claimed, and the poets rehearsed their ver-  
ses.

ATHE'ROMA [*ἀθήρομα* of *ἀθήρ*,  
pulse or pap, Gr.] a swelling contained  
in its own coat, proceeding from a thick  
and tough humour, like foddren barley,  
which neither causes pain nor changes  
the colour of the skin, nor yields easily  
to the touch, nor leaves any dent, when  
it is pressed.

ATHLETICK Crown, one appointed for  
the crowning victors at the publick games.

ATIA *Atria*, Gr.] a writ of Inqui-  
ry, whether a person be committed to  
prison on just cause of suspicion.

ATILIA [*Old Records*] utensils or  
country implements.

AT'NIA [of *Ating* in *Italy*] a kind of  
lofty elm tree.

ATIZO'ES, a precious stone found in  
*Judea* and *Persia*, that shines like silver.

ATLA'NTES, of *Atlas*, a king of *Mau-  
ritania*. ATLAN-

**ATLANTE'AN**, of or pertaining to *Atlas*.

**ATLAN'TICK Sisters** [*Astron.*] the stars and constellation called the *Pleiades* or Seven Stars. *Milton*.

**ATLANTIDES**, the seven daughters of *Atlas*, whose names were *Maja*, *Electra*, *Tangeta*, *Asterope*, *Merope*, *Halcyone* and *Caleno*; all which are storied to have had children by heroic princes or the gods themselves. Their sons were the first ancestors of several nations, and builders of many cities. The *Atlantides* were in great reputation for wisdom and justice, and therefore were ador'd as goddesses, and fix'd in the constellation of the seven stars and called *Pleiades*.

**ATLA'NTIS**, an island spoken of by *Plato* and other writers, with extraordinary circumstances, which the controversy among the moderns concerning it have rendered famous.

**ATLAS** [*of τῆρας, Gr. to carry*] the first vertebra of the neck which supports the head.

**ATLAS**, an ancient king of *Mauritania*, who because of his great skill in astronomy the poets have feign'd him to bear up or support the heavens, or whole frame of the world upon his shoulders, and to have been metamorphos'd into a vast mountain of a prodigious height, now call'd *Anchisa* or *Montes claros*. And from him a book of Universal Geography, which contains the maps of the whole world, is called *an Atlas*; as if they were view'd from the top of that celebrated mountain, which the ancients esteem'd the highest in the world; or rather on account of their containing or holding the whole world like *Atlas*.

**ATLASSES** [*in Architecture*] figures or half figures of men used instead of columns or pilasters to support any member of architecture, as a balcony, &c.

**ATMOSPHERE** [*'Ατμοσφαιρα, of ατμος a vapour, and σφαιρα a sphere, Gr.*] that region or space round about the earth, into which exhalations and vapours are raised either by being forced up by subterraneous fires, or, as others define it, an appendage of our earth, consisting of a thin, fluid, elastic substance call'd air, surrounding the terrequeous globe, to a considerable height.

By atmosphere is generally understood the whole mass of ambient air. But more accurate writers restrain atmosphere to that part of the air next the earth, which receives vapours and exhalations, and is terminated by the refraction of the sun's light.

The higher spaces, altho' perhaps not wholly without air, are supposed to be possessed by a finer substance called *æther*, and are thence call'd the *ætherial* region.

The Atmosphere insinuates itself into all the vaguities of bodies and so becomes the great spring of most of the mutations here below, as generation, corruption, dissolution, &c.

**ATMOSPHERE** of consistent Bodies [according to Mr. Boyle] are *effluvia*, particles of matter which exhale or steam out from many, or probably all solid, firm and consistent bodies; as glass, stones and metals, which being rubb'd against one another strongly, emit sensible and often offensive smells.

**ATOCIA** [*of ατὸς τὴτος, Gr. to bring forth*] barrenness, a being without children. *L.*

**ATO'CUM** [*'Ατὸν, Gr.*] any medicament that prevents conception or birth.

**ATO'MICAL Philosophy**, the doctrine of atoms or the method of accounting for the origin and formation of all things from the supposition of atoms endued with gravity and motion, called also *Epipicurean* or *Cartesian*.

**ATONIA** [*ατὸν, Gr.*] a want of tone or tension, a loosening of the nerves and sinews; a falling or decay of strength; infirmity, weakness, faintness.

**ATRABILIA'RIOUSNESS** [*of atrabilarius, L.*] the being affected with a humour called *atra bilis*.

**ATRA BILIS** [with Physicians] a sort of sulphureous, earthy salt, which breeds in the body of animals, and is carried about in the blood, where causing an undue fermentation, it produces melancholy, &c.

**ATRA'MENTOUS** [*of atramentum, L.*] ink; like ink.

**ATRAPHA'XIS** [*Botany*] the herb Orach or Attech.

**ATRIPLEX** [*Botany*] Orach or Golden-herb.

**ATRIPLEX Intifolia** [*Botany*] the herb Goose-foot or Sow-bane.

**ATRIPLEX olida** } [*Botany*] Sinking

**ATRIPLEX fatida** } Orach or North-weed.

**ATRITY** [*atritas, L.*] blackness.

**ATRIUM** [*Old Records*] a court before a house; also a church-yard.

**ATRO'CIOUS** [*atrox, L.*] cruel, barbarous.

**ATRO'CIOUSNESS** [*atrocitas, L.*] heinousness, outrageousness, cruelty.

**ATROPOS** [*ἄτροπος, Gr.*] one of the three changeable or inexorable; one of the three



bellines, who, as the poets feign, cut the field of man's life. See *PARCÆ*.

**ATTACH** a Person to one [in a *Friendship Sense*] to lay him under an obligation, and engage him to one's self by good offices.

**ATTACHMENT of Privilege**, is by virtue of a man's privilege to call another to that court, to which he himself belongs, and in respect whereof he is obliged to answer some action.

**ATTACK** [*Military Art*] the general assault or onset that is made to gain a post or upon a body of troops.

To **ATTACK in Flank** [*Military term*] is in a siege to attack both sides of the bastion.

**Regular ATTACK**, is an attack made in due form according to the rules of art, called also *Right* or *Droit*.

To gain a Place by **right ATTACK**, is to gain the place by formal attack and regular works without a general storm.

**ATTAINABLE**, that may be attained.

**ATTAINDER by Appearance** [in Law] is either by *Battle*, by *Confession*, or by *Verdict*.

**ATTAINDER by Battle**, is when the party appealed by another rather chooses to try the truth by combat than by jury, and is vanquished.

**ATTAINDER by Confession**, is either by pleading guilty at the bar before the judges, and not putting himself upon the trial by the jury; or before the *Coroner* in sanctuary, where in ancient times he was obliged to abjure the realm.

**ATTAINDER by Default** } is when  
**ATTAINDER by Outlawry** } a person flies and does not appear, after he has been five times called into the country court, and is at last pronounced out-lawed.

**ATTAINDER by Verdict**, is when the prisoner at the bar pleads not guilty to the indictment, and is pronounced guilty by the jury.

**ATTAINMENT**, an obtaining; also a thing attained or gotten.

**ATTAL Saxons** [*g. d.* the leavings of the *Saxons*, *Saxins* or *Saxons*] the ancient inhabitants and miners of *Cornwall*, did thus call an old deserted mine given over.

To **ATTAMINATE** [*attaminatum, L.*] to defile.

**ATTE'GIA** [of *adtegender, L.*] a little house. *Old Records*.

**ATTELLA'NÆ** [so called of *attella*, a city of *Tuscany*, where they were first represented] a kind of comick and satyrical pieces, presented on the *Roman* theatres, not so grave and serious as the *Greek* and *Latin* comedies and tragedies, yet less ludicrous than the farces on the *French* stage.

To **ATTEMPERATE** [*attemperatum, L.*] to make fit or meet.

**ATTENTION of Mind** [with *Moralists*] an act of the will, by which it calls off the understanding from the consideration of other objects, and directs it to the thing in hand.

**ATTENTION as to Hearing**, is the straining the *Membrana Tympani*, so as to make it more capable of receiving sounds, and more prepared to catch even a weak agitation of the air.

**ATTENTIVENESS**, [*attention, F.* of *L.*] heedful attention.

**ATTENUA'TIA**, attenuating medicines, *i. e.* such as with their sharp and viscous particles open the pores of the body, cut the thick and viscous humours, so that they can pass easily through the vessels.

**ATTENUA'TION**, a thinning, *etc.* the making any fluid thinner or less consistent than it was before. *F.* of *L.*

**ATTE'RMING** [of *atterminis, F.*] a time or term granted for payment of a debt; the purchasing or gaining a longer time for payment of a debt. *Old Records*.

To **ATTICISE** [*attificatum, L.*] to imitate the speech of the *Athenians*, especially in elegance.

**ATTICK** [in *Architecture*] the name of a basis, which the modern architects have given to the *Doric* pillar.

**ATTICK** [in *Architecture*] a kind of building wherein there is no roof or covering to be seen; used at *Athens*.

**ATTICK Order** [*Architecture*] a sort of small order raised upon another that is larger by way of crowning or to finish the building.

**ATTICK Base** [*Architecture*] a peculiar kind of base, used by ancient architects in the *Ionick* order, and by others in the *Doric*.

**ATTICK of a Roof** [*Architecture*] a sort of parapet to a terrace, platform, *etc.*

**ATTICK continued** [*Architecture*] is that which encompasses the whole peritour of a building, without any interruption, following all jets, the returns of the pavilions, *etc.*

**ATTICK interposed** [*Architecture*] is that which is situate between two tall stories, and sometimes adorned with columns and pilasters.

**ATTICK Salt**, a delicate, poignant sort of wit and humour peculiar to the *Athenian* authors.

**ATTICK Muse**, an excellent one.

**ATTICK Witness**, one incapable of being corrupted.



**ATTIGUOUSNESS** [of *attiguus*, L.] the touching or joining.

**A'TTILA** } [Old Records] the rig-  
**A'TTILE** } ring of a ship; also im-  
plements and tools pertaining to husbandry: It was also sometimes understood of warlike harness or accoutrements.

**ATTILATUS Equus** [Old Law Records] a horse dress'd in his geers or harness for the business of the cart or plough.

**ATTIRE** [with *Botanists*] the third part belonging to the flower of a plant, of which the two former are the empalement and the foliation, and is called either *florid* or *semiform*.

**Florid ATTIRE** [Botany] is commonly call'd thrums, as in the flowers of *Mari-golds*, *Tansy*, &c. these *Thrums* Dr. *Grew* calls *Suits*, which consist of two, but most commonly of three pieces; the outer part of the suit is the *Floret*, the body of which is divided at the top like the *Cowslip* flower into five parts or distinct leaves.

**Semiform ATTIRE** [Botany] this consists of two parts, i. e. the chives (which by some are called *Stamina*) and *Semets* or *Apices*, one upon each attire.

**ATTIRE** [with *Sportsmen*] the branching horns of a buck.

**ATTITUDES** [in *Painting*, *Statuary*, &c.] the posture of a figure or statue; or the disposition of its parts, by which we discover the action it is engaged in, and the very sentiment suppos'd to be in its mind.

**ATTOLLENS**, raising or lifting up. L.

**ATTORNEY General**, is one who is appointed by general authority to manage all affairs or suits of the community.

**ATTORNEY General** [of the King] one who manages all law affairs of the crown, either in criminal prosecutions or otherwise; especially in matters of treason, sedition, &c.

**ATTORNSHIP**, procurator; also the office of an attorney.

**ATTORNEY of the Court of the Dutchy of Lancaster**, the second officer in that court, being for his skill in law placed there as assessor to the chancellor of that court.

**ATTORNMEN** } [in Law] is

**ATTORNMEN** } when the tenant attorns to or acknowledges a new lord; or a transferring those duties he ow'd to his former lord to another.

**ATTRACTION** [in *Mechanicks*] the act of a moving power, whereby a moveable is brought nearer to the mover. The power opposite to *Attraction* is called *Repulsion*.

**ATTRACTIVE Force** [in *Physics*] is a natural power inherent in certain bodies,

whereby they act on other distant bodies, and draw them towards themselves. This by *Peripateticks* is call'd the *Motus per Attrahendum*, and sometimes *Suction*, which modern philosophers do generally express in the notion of attraction, asserting that no body cannot act where it is not, and that all motion is performed by mere impulsion.

**ATTRACTIVE Power** [according to Sir *Isaac Newton*] is a power or principle whereby all bodies and the particles of all bodies mutually tend towards each other. Or *Attraction* is the effect of such power whereby every particle of matter tends towards every other particle.

**ATTRACTIVENESS** [of *attrahens*, F. of *attrahivus*, L.] the drawing or attracting quality.

**ATTRAHENTIA** } [in *Physick*] at-  
**ATTRAHENTS** } tracting or draw-  
ing medicines, such as by their minute particles open the pores of the body, so as to disperse the humours, cause the parts to draw blisters in the skin. L.

**ATTRIBUTE** [*attributum* of *attribuo*, L.] a property which agrees to some person or thing; or a quality which determines something to be after a certain manner.

**ATTRIBUTES** [with *Divines*] certain properties or glorious excellencies, ascribed to God, to render us the more capable to conceive of him, as that he is *Eternal*, *infinitely Wise*, *Good*, *Almighty*, &c.

**ATTRIBUTE** [with *Logicians*] an epithet given to any subject, or it is any predicate thereof; or whatever may be affirmed or denied of any thing.

**Positive ATTRIBUTE**, such as gives a thing somewhat, as when we say of man, that he is *animate*.

**Negative ATTRIBUTE**, that which denies or takes away somewhat, as when we say of a stone, that it is *inanimate*.

**Common ATTRIBUTE**, is that which agrees to several different things as animal.

**Proper ATTRIBUTE**, such as agrees to one kind only, as *Reason* to mankind.

**ATTRIBUTES communicable** of God, [with *Divines*] belonging to the divine faculties of acting, are *Power* and *Dominion*.

**ATTRIBUTES communicable** of God [belonging to the divine will] are *Justice*, *Goodness*, *Faithfulness*.

**ATTRIBUTES communicable** of God, [belonging to the divine understanding] are *Knowledge*, *Wisdom*, *Providence*.

**ATTRIBUTES incommunicable** of God, are *Simplicity*, *Unity*, *Immutability*, &c.

Attrib.

**ATTRIBUTES** [in *Painting and Sculpture*] are Symbols added to several figures to make their particular office and character; as an eagle to *Jupiter*, a peacock to *Venus*, a caduceus to *Mercury*, a club to *Hercules*, and a palm to *Victory*.

**ATTRITENESS** [of *attritus*, L.] the being much worn.

**ATTRITION** [with *Divines*] a sorrow or regret for having offended God, arising from the sense of the odiousness of sin, and the apprehension of having incurred the loss of heaven and punishment; or, as others define it, the lowest degree of repentance, a slight and imperfect sorrow for sin.

**ATTRITION** [in *Philosophy*] a *Tristite* or *Fridition*, such a motion of bodies against one another, as strikes off some superficial particles whereby they become less and less.

**ATTORNEY**. See *Attorney*.

To **AVAIL** [of *ad* and *valere*, L. *valoir*, F.] to be profitable, serviceable, or advantageous to.

**AVAILABleness** [of *valoir*, F. of *ad* and *valere*, L.] conduciveness, &c.

**AVANT**, before, forward.

**AVANTAGEUM**, profit or advantage. *Old Records*.

**AVARICIOUSNESS**, covetousness.

**AVAROUS** [*avarus*, L.] covetous, pinching, miserable.

**AVAU'NCHERS** [with *Hunters*] the second branches of a hart's horn.

**AUBADE**, morning musick, such as is play'd at break of day, before a door or window, a serenade.

**AUBAIN** [in *France*] the act of inheriting after a foreigner, dying in a country where he is not naturaliz'd.

**AUBIN** [with *Horsemen*] a broken going or pace of a horse between an amble and a gallop.

**AUCTION**, an increasing. L.

**AUCTORATION**, a binding one's self an apprentice or servant. L.

**AUCUPABLE** [*aucupabilis*, L.] fit for birding and fowling.

**AUDIBLENESS** [of *audibilis*, L.] capableness of being heard.

**AUDIENCE** [in *Polit. Affairs*] the ceremonies practis'd at court at the admitting ambassadors and publick ministers to a hearing.

**AUDIENTES** [catechumens or penitents] sons newly instructed in the mysteries of the Christian religion, and not yet admitted to be baptiz'd.

**AUDIT** an Account, to examine it.

**AUDITION**, hearing. L.

**AUDITOR** [in *Law*] an officer of the law or some other great person, who

yearly examines the accounts of under-officers accountable, and makes up a general book with the difference between their receipts and charges, and their allocations or allowances; also an allowance paid by each merchant, according to his cargo, to a master of a ship upon special occasions when he suffers damages.

**AUDITORIOUS** [*Anatomy*] the passage which conveys the air to the auditory nerve.

**AUDITORY**, the seat or bench where a magistrate or judge sits to hear causes.

**AUDITRESS** [*auditrix*, L.] a female-hearer.

**AVELLA'NA**, the filbert, a nut. L.

**AVE MARIA** [i. e. *Hail Mary*] a salutation to the Virgin Mary.

To **AVENGE** [*avenger*, F.] to take vengeance on an offender.

**AVEN'GERS** [according to *Cornelius Agrippa*] the 4th order of angels, whose prince is *Asmodeus*, the executioner of justice.

**AVENS** [*Botany*] an herb.

**AVENTURE** [in *ancient Writings*] voluntary feats or trials of skill at arms, tournaments, or military exercises on horseback.

**AVE'NUE** [*military Art*] a space left for a passage into a camp, garrison or quarter; an opening or inlet into any fort, bastion or other work.

**AVER Land**, such land as the tenant did plough and manure, *cum averiis suis*, for the use of a monastery or the lord of the soil.

**AVER Silver**, a custom or rent formerly so called. *Old Records*.

**A'VERAGE** [in *Common Law*] that service which the tenant owes the lord to be performed by horses or carriages.

**A'VERAGE** [with *Husbandmen*] pasture or fodder for cattle, especially the *Eddish* or grafs after mowing or reaping.

**AVERIA** [of *avoir*, F. to have, or *aver* cattle] in law signifies oxen and horses for the plough; also sometimes any cattle or personal estate, as *Catalla* all goods and chattels.

**A'VERAGE** [in *Navigation and Commerce*] signifies the damage which the vessel or the goods or loading of it sustains, from the time of its departure to its return; and also the charge or contributions towards defraying such damages; also the quota or proportion which each merchant or proprietor in the ship or loading is adjudge'd upon a reasonable estimation to contribute to a common average; also a small duty, which those merchants who send goods in another

ther man's ship, pay to the master for his care of them over and above the freight.

**AVERDUPPOISE.** See *Avoirdupoise*.

**AVERMENT**, an assertion of a thing to be true, an affirming, &c.

**General AVERMENT** [in Law] is the conclusion of every plea to the writ, or in bar of replications or other pleadings.

**Particular AVERMENT** [in Law] is when the life of a tenant for life, or a tenant in tail is averred; and the *Averment* contains as well the matter as the form.

**AVERNI** [with ancient Naturalists] lakes, grottoes, and other places which infect the air with poisonous steams and vapours.

**AVERRU'NCI** [among the Romans] a certain order of deities whose office was to avert dangers and evils.

**AVERSION** } *aversio*, L.] a being  
**AVERSENESS** } averse from, or having no inclination for; also a turning or driving away from.

**AVERSATION**, a hating, abhorring, refusing; a turning away from. L.

**AVERSABLE** [*aversabilis*, L.] to be or that may be turned away from.

**AVERSENESS**, dislike to.

To **AVE'RT** [*avertere*, L.] to turn away from, to drive or keep back.

**AVE'RTI** [in *Horsefanship*] a French word us'd in the manage, as applied to the pace or motion of a horse, that's enjoined, regulated and required in lessons.

**AU'GB** [with *Astronomers*] the *Apo-geum*, or that point of the orbit of a planet, in which a planet being, is farthest distant from the central body, about which it rolls, and is then slowest in its motion.

**AU'GELOT** [with *Vine-dressers*] as to plant vines *a la angelot*, is to dig small trenches in the form of a little trough, to place there the slips or shoots, which are afterwards covered with earth. F.

**AUGES** [*Astronomy*] two points in a planet's orbit, otherwise called *Aphides*.

**AUGMENTATIONS** [in *Heraldry*] are additional charges frequently given as a particular mark of honour, and generally borne either on an escutcheon or canton.

**AUGME'NTUM** [*Syllabicum*] [in Gram.] is when a letter or syllable is added at the beginning of a word, so that the number of syllables is increased, as *trivium*, *trivium*, *trivium*.

**AUGME'NTUM** [*Syllabicum*] [in Gram.]

is when a short vowel is changed into a long one, or a diphthong into a long one.

**AU'GURAL** [*auguralis*, L.] relating to an augur or soothsayer.

To **AU'GURE** [*augurare*, L.] to conjecture, to conjecture or guess.

**AU'GURS**, *Augurs* were so called either of *avium gestu*, the gesture or flying of birds, or *avium garritu*, the chirping and chattering of birds. *Romulus* the founder of Rome was himself a great proficient in the art of *Augury*, and as he divided the city into three tribes, so he appointed three augurs, one for each tribe. The principal order of their priests, who divined by the sight of birds, their manner was to stand on an high tower, holding their *lituus* or divining staff in their hand, and with that they by a motion as it were, dividing the heaven into several quarters, made their observations from which of these quarters the birds appeared, and on that quarter offered sacrifice and made prayers, and afterwards gave their judgment; they were at first but three, but afterwards were augmented to fifteen, their persons were inviolable, and their character unimpeachable on any crime or cause whatsoever.

**AU'GUST**, the seventh month in the year, so called from the emperor, who having conquered *Egypt*, and put an end to the civil war, entered that month into his second consulship.

**AUGUST**, the ancients painted *August* like a young man, with a fierce countenance, dress'd in a flame-colour'd robe, having his head adorn'd with a garland of wheat, and having a basket of summer fruits on his arm, and a sickle at his belt, bearing a victim.

**AUGUSTA'LIA**, festivals instituted in honour of *Cæsar Augustus*, on the 12th of *October*, because in this month he returned to Rome, adorned with laurels of victory and conquest having left all the provinces of the empire in peace.

**AUGU'STNESS** [of *auguste*, F. *augustus*, L.] royalness, majestickness, veneration.

**AUGUSTA'NIS** [among the Romans] a title given to the pontiff or priest, who directed or superintended the games performed in honour of *Augustus*.

**AUGUSTA'NIS**, a title given by the Romans to all the officers of the emperor's palace; also to certain magistrates in cities, also to the leader of the first ranks in an army.

**AVI'SO**, advice, intelligence, verification of something to be known.

**AU**

**AUREUS** [aureus, L.] that which is yellow or golden, ancient, of gold.

**AUSENTUM**, advice, counsel. *Old Rec.*

**AUDULOUS** [audulus, L.] somewhat greedy.

**AU'KWARD** [αυστο, Sax.] untoward or unhandy.

**AU'KWARDNESS** [of αυστο, Sax.] unhandiness, &c.

**AULETICK** [auleticus, L.] belonging to pipes.

**AU'LA**, a court baron. *Old Rec.*

**AU'LICK** [in some foreign universities] an art which a young divine maintains upon the admission of a new doctor of divinity.

**AULN** [in *Fraunce*] a measure, at Rouen is equal to an ell *English* at Lyons, 2. 016. at Calais to 2. 52. and at Paris to 0. 95.

**AU'MBRY**, a cupboard for victuals.

**AUNE** } a German measure of Rhe-  
**AUME** } nish wine, containing 40 gallons *English*.

**AU'MELET** } a pancake made of eggs  
**A'MELET** } after the *French* way. *F.*

**AU'MONE** [Law word] for alms.

**AU'MONER**, a distributor of alms, an almoner.

**AUNCIAT'US**, antiquated, *Old Rec.*

**AVOI'DANCE** [in *Faith*] is by the death of the incumbent.

**AVOIDANCE** [in *Law*] may be by cession, plurality, deprivation, designation, &c.

**AVOIR DU' POIS** [in *Law*] such merchandises as are weigh'd by this weight, and not by *Troy* weight.

**AVOSE'TTA**, a bird, called a Scoper.

To **AVO'W** [avouer, *F.*] to own, confess or acknowledge, to grant.

**AVOWEE** } [Law term] he to whom  
**ADVOWEE** } the right of advowson of any church belongs, so that he may present thereto in his own name; and is distinguish'd from those who present in another's name, as a guardian for his ward, &c.

**AVOW'SAL**, a confession.

**AU'RA**, a gentle gale or blast of wind; an airy exhalation or vapour, a gentle breeze, a cool air.

**AURA'NTIUM** [of aurum, L. gold] an orange so called from its colour.

**AU'REA Alexandrina** [in *Medicine*] a sort of opiate or antidote.

**AURELIA** [Botany] the herb golden anchor or gold *Stachados*.

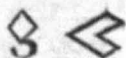
**AURIA** [with *Naturalists*] the first stage of the *Eras* of any in-

**AU**

**AURE'OLA** [with *Romish Schoolmen*] a special reward bestowed on martyrs, virgins, doctors and other saints, on account of their having performed works of supererogation.

**AUREOLA** [with *Painters*, &c.] a crown of glory with which saints, martyrs and confessors are adorned, on account of their having obtained victory.

**AURICHA'LCUM** [ἀυρηχάλλου, Gr.] a fictitious metal commonly called brass made of copper and *Lapis calaminaris*.

**AURICHALCUM** [in *Chymical Writings*] is expressed by one of these characters. 

**AURES**, an ancient punishment among the Saxons, of cutting off the ears of church-robbers and other felons.

**AU'RICLE** [Anat.] the external ear, or that part of it that is prominent from the head.

**AURI'COMUM** [Botany] a kind of Crow-foot. *L.*

**AURI'cula**, a little ear, the outside of the ear. *L.*

**AURICULA** [with *Botanists*] the herb Borage; also the flower called Bear's-ear, or commonly *Riccolus*.

**AURICULA Jude** [Pharmacy] Jew's-ear, a sort of substance that grows on the trunk of the elder-tree. *L.*

**AURICULA Leporis** [Botany] Hare's-ear or Scorpion-wort.

**AURICULA Maris** [Botany] the herb Moule-ear. *L.*

**AURI'cula Urfi** [Botany] the herb Bears-ear. *L.*

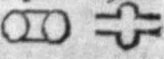
**AURICULÆ cordis** [with *Anatomists*] the two auricles of the heart, seated at the basis, over the ventricles, their use is to receive the venal blood from the *vena cava* and *pulmonaria*, and as it were to measure it into the ventricles.

**AURICULA'RIS digitus**, the little finger, so called because it is used commonly to pick the ear. *L.*

**AURICULA'RIOUS**, a secretary. *Old Records.*

**AURI'GO** [with *Physicians*] the yellow jaundice. *L.*

**AURIPIGME'NTUM**, a sort of arsenick of a gold colour, yellow orpiment or orpine. *L.*

**AURIPIGMENTUM** [with *Chymical Writers*] is expressed by one of these characters. 

**AU'RIS**, an ear. *L.*

**AURO'RA** [of aura, L. or αὐρ, Gr.] the morning twilight, the dawn or break of day; which begins to appear when the sun is some within 18 degrees of the horizon,

horizon, and ends when it is risen a  
bove it.

AURORA, according to the poets, was  
the daughter of *Hyperion* and *Theia*, whom  
*Orpheus* calls the fore-runner of the god  
*Titan*; because she is that light that gives  
notice of the rising of the sun above our  
hemisphere. Others say, she was the  
daughter of *Titan* and the earth, because  
to such as sail on the water or travel on  
the plain, the light of the morning seems  
to rise out of the earth, and proceeds  
from the sun, who immediately follows  
it.

*Aurora* is represented by the poets, as  
rising out of the ocean, riding in a golden  
chariot, having her fingers of a violet  
or a rosy or a saffron colour, dropping  
with a gentle dew, by this denoting  
the colours we see in the morning, caused  
in the air by the light and vapours. *Virgil*  
describes her ascending with horses  
of a flame colour; *Theocritus* with  
white with respect more to the nature  
of light itself, than to the vapours which  
arise with it.

*Aurora* is said to be the mother of  
the stars and winds, *Argestes*, *Zephyrus*,  
*Boreas* and *Notus*. The mythologists say  
she is mother of the winds, because after  
a calm in the night, the winds rise in  
the morning as attendants upon the sun,  
by whose heat and light they are be-  
gotten.

AUROSE [*aurosus*, L.] full of gold.

AURULENT [*aurulentus*, L.] flowing  
with gold.

AURUM, gold. L.

AURUM *Reginae* [i. e. queen's gold] a  
certain revenue peculiar to a queen con-  
fessor of Great Britain. L.

AUSPEX, a diviner by birds; the man-  
ner of his performing his divination was  
thus; the *auspex* stood upon a tower  
with his head covered with a gown pec-  
uliar to his office, which was called  
*Lena*, and turning his face towards the  
*East*, holding a short staff rod in his  
hand, only a little turning at one end,  
called *Litus*; he marks out the hea-  
vens into 4 quarters, having done this,  
he stays and waits for the omen, on  
which quarter the birds fly.

AUSPICIA [of *avis* a bird, and *con-*  
*spicio* to behold or observe] observations  
and predictions taken from birds.

Some of these *auspicia* or omens were  
taken from the chattering or singing of  
birds and others from their flying: The  
former they called *Oficines*, the latter *Pre-*  
*peter*; of the first sort were crows, pies,  
owls, &c. of the second, eagles, vultures  
and the like.

These *Auspicia* were also taken from  
chickens in a coop or *strut*, the man-  
ner of divining from them was as fol-  
lows: The *Auspex* or *Mugur* made his ob-  
servation early in the morning, and com-  
manding a general silence, ordered the  
coop to be opened, and threw down a  
handful of corn or crumbs to them, and  
by their actions afterwards took the o-  
mens.

If the chickens immediately ran flut-  
tering to the meat, if they scatter'd it  
with their wings, if they pass'd by it  
without taking notice of it, or if they  
flew away; they accounted the omen to  
be unfortunate, and to portend nothing  
but danger or mischief.

But if they leaped immediately out of  
the coop, and fell to picking up the meat  
so greedily, as to let some of it drop out  
of their mouths upon the pavement, they  
looked upon it as an omen of assured hap-  
piness and success.

AUSPICIAL [*auspicialis*, L.] pertain-  
ing to soothsaying or divination.

AUSPICIAL [*auspicialis*, L.] fortune,  
happily begun, prosperous, favourable,  
lucky.

AUSPICIOUSNESS [of *auspice*, F. *au-*  
*spicium*, L.] prosperousness, happiness.

AU'STER, the south-wind, also the  
south part of the world. L.

AUSTERE Taste [*austerus*, L.] a taste,  
which leaves some roughness on the mouth  
and tongue, as vitriol, &c.

AUSTEROUS [*austerulus*, L.] some-  
what harsh.

AU'STRAL Signs [*Astronomy*] are the  
six southern signs of the zodiac, viz. *Li-*  
*bra*, *Scorpio*, *Sagittarius*, *Capricornus*, *A-*  
*quarius* and *Pisces*.

AUSTRI'NE [*austrinus*, L.] southern,  
southerly.

AUSTURCUS a Goshawk, hence a  
falconer, who keeps these kind of hawks,  
is called an *Ofspringer*.

AUTER DROIT [Fr. *Law Term*] is  
where persons sue or are sued in ano-  
ther's right, as executors, administrators,  
&c.

AUTERFOITS *Acquit*, a plea by a cri-  
minal that he was heretofore acquitted  
of the same treason or felony F.

AUTHE'NTICALNESS, genuineness,  
the being supported by good authority.

AUTHE'TICKS, the name or title of  
the third volume of the *Roman* civil law,  
so termed because it has its authority  
from itself; as proceeding from the  
mouth of the emperor. It is a collection of  
new constitutions appointed by the em-  
peror *Justinian* after the code, and the

of the law under one

**AUTHORITY** [of *authoritas*, acting by authority *authoritas*, Gr.]

**AUTHOR** [of *author*, his own, and *authos*, Gr. head] one who is his own master.

**AUTOCHTHONES** [*αὐτόχθονες* of *αὐτός* itself, and *χθών* the earth, Gr.] the original and first inhabitants of any country, *q.* sprung out of the very earth itself, and particularly the most ancient people of *Athens* in *Greece* were so named.

**AUTOCRASY** [*αὐτοκρατία* of *αὐτός* self, and *κράτος* power, Gr.] having power in himself, supremacy.

**AUTOCRACY** [*αὐτοκρατία* of *αὐτός* self, and *κράτος* power, Gr.] self-powerful, supreme.

**AUTOGRAPHY** [*αὐτογραφία* of *αὐτός* self, and *γράφω*, Gr. to write] the peculiar or own hand writing of any particular person; also the original of any treatise or discourse in distinction from a copy of it.

**AUTOKINESIS** [*αὐτοκίνησις* of *αὐτός* self, and *κίνησις* to move, Gr.] a free moving of itself to and fro.

**AUTOMATON** [*αὐτοματός* of *αὐτός* self, and *μαίνομαι* or *αὐτοματός* spontaneous, Gr.] a self-moving engine; a machine which has the principle of motion within itself, going either by a vice, screw, spring or weight; any piece of mechanism that seems to move of itself, as clock, jack, watch, &c.

**AUTOMATON** [with *Physic Writers*] the motion of the heart, the working of the bowels.

**AUTOMATORY** [*αὐτοματός* L.] the art or science of making clocks, watches, &c. and such machines as move of themselves.

**AUTOPHOROS** [*αὐτοφόρος*, of *αὐτός* self, and *φέρω* to bear, Gr.] in the *Civil Law* a thief taken in the very fact, or having the thing he stole about him.

**AUTOTHEIST** [*αὐτοθεός* of *αὐτός* self, and *θεός*, God, Gr.] one who believes God's self-subsistence.

**AUTUMN** [*autumnus*, L.] harvest, the time from the sixth of *August* to the sixth of *November*. The *Egyptians* used to express autumn [*Hieroglyphically*] by a serpent distilling venom into the body of a man.

**AUTUMN** [with *Achymists*] the time when the operation of the philosophy is brought to maturity.

**AUTUMNAL** Point [with *Astronomers*] the equinoctial points; being that

from which the sun begins to descend towards the north pole.

**AUTUMNAL** Equinox [*Astron.*] the time when the sun is in the autumnal point.

**AUTUMNAL** Signs [*Astron.*] are those thro' which the sun passes during the autumn season; they are *libra*, *scorpius*, and *sagittarius*.

**AUTUMNALIA**, those fruits of the earth that are ripe in autumn or harvest, L.

**AUTUMNITY** [*autumnitas*, L.] the time of harvest.

**AUTURGY** [*auturgia*, L. of *αὐτός* self, and *εργα*, Gr. work] self-working.

**AUXESIS** [*αὐξίσις*, Gr.] increase.

**AUXILIATION**, help, aid, succour.

**AUXILIUM** [with *Physicians*] any medicine that is good against a disease L.

**AUXILIUM** *facere alicui in curia regis* (i. e. to be the assister and solicitor for another in the king's court) an office in ancient times solemnly undertaken by some courtiers for their dependants. L.

**AUXILIUM** *petere* [Law Term] to pray aid or suit in a cause; as when an inferior tenant is impleaded, and is incapable to defend the right in his own name, he prays aid of the superior lord to assist and justify his plea, L.

**AUXILIUM** *Regis*, money raised for the king's use, and service. L.

**AUXILIUM** *vicecomitum*, the aid or customary duties paid to the sheriff for the better support of his office. L.

To **AWAIT** [of *ache*, *Tent*.] to wait for, attend upon; also ready to befall one (spoken of ill)

**AWFULLNESS**, reverence, terror-bringing quality.

**AWN** [with *Husbandmen*] the spine

**ANE** [or beard of barley, or other bearded grain; also the beard that grows out of the husk of corn, or grass.

**AX VETCH**, an herb.

**AXILLA** [in *Anatomy*] the cavity under the upper part of the arm, commonly called the arm-pit. L.

**AXI'NOMANCY** [*αξινμαντία*, L. of

*αξίνομαντος*, Gr. of *αξίς* a hatchet, and *μαντεία*, Gr.] divination by an ax or hatchet, which they fixed so exactly upon a round fluke, that neither end might outpoise or weigh down the other; then they prayed and repeated the name of those they suspected, and the person, at whose name the hatchet made any the least motion, was pronounced guilty.

**AXI'OMA** [with *Logicians*] is the disposing one argument with another where a thing is said to be or not to be.

**AXIOMATICKS** [*Axiomatici*, L. of *αξιοματικός*, Gr.] persons worthy of some dig-



# A X

aligny or publick office.

**AXIS**, properly signifies a line or long piece of iron or wood, passing through the center of a Sphere, which is moveable upon the same.

**AXIS** [with *Botanists*] (by a metaphor taken from the axis of a wheel, which is that smooth part about which it turns) is the smooth part in the center of some fruits about which the other parts are disposed.

**AXIS of the earth** [*Geography*] is a right line upon which the earth performs its daily rotation.

**AXIS of a planet** [*Astron.*] is a right line drawn thro' the center of the planet, and about which it revolves.

**AXIS of a circle** } [*Af-*  
**AXIS of a Sphere** } *tron.*] is a strait line passing thro' the center from one side to another, and is the same as diameter.

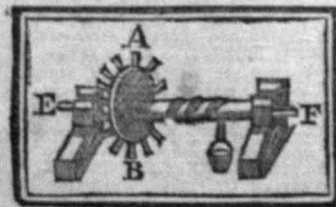
**AXIS** [*Architecture*] is otherwise called *Cabetus*.

**AXIS** [of the *Ionick Capital*] is a line passing perpendicular through the middle of the eye of the volute.

**Spirit AXIS** [*Architct.*] is the axis of a twisted column drawn spirally, in order to trace the circumvolutions without.

**AXIS of a Magnet**, is a line passing through the middle of a magnet lengthwise, in such manner that however the magnet is divided, the loadstone will be made into two loadstones, if the division be according to a plane wherein such line is found.

**AXIS** [in *Peritrochio*] a machine for the raising of Weights consisting of a cylindrical beam which is the axis lying horizontally, and supported at each end by a piece of timber, and somewhere about it it hath a kind of tympanum or wheel which is called the peritrochium, in the circumference of which are made holes to put in staves (like those of a windless or capstan, in order to turn the axis round the more easily, to raise the weight by a rope that winds round the axis.



**AXIS** [in *Conick Sections*] is a line that goes thro' the middle of the figure, and cutting all the ordinates at right angles.

**Transverse AXIS** [of an *Ellipsis* or *Hyperbola*] is the axis A P last defined. It is also the first or principal axis, in contradistinction to the conjugate or secondary axis.

**Conjugate AXIS** }  
**Second AXIS** } [of an *Ellipsis*] is the line F E drawn from the center of the figure C, parallel to the ordinate M N, and perpendicularly to the transverse axis A P.

**AXIS determinate** [in an *Hyperbola*] is a right line drawn between the vertices or tops of the opposite sections.

**AXIS indeterminate** [of an *Hyperb.*] is a right line which divides into two equal parts, and at right angles, an infinite number of lines drawn parallel to one another within the hyperbola.

**AXIS** [in *Mechanicks*] as the axis of a balance, is the line upon which it turns or moves.

**AXIS of a Conick**, is the right line or side upon which the triangle turns or makes its motion in forming the cone.

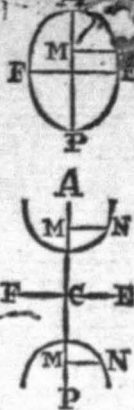
**AXIS of a Lens** [*Opticks*] is a right line passing along the axis of that solid whereof the *Lens* is a segment.

**AXIS of any Glass** [*Opticks*] is a right line drawn perpendicularly through the center of the glass, and if it be a convex glass, thro' the thickest part; or if it be a concave glass thro' the thinnest part (which in each of them is termed the pole of the glass) directly on the center of the sphere, of which the glass figure is a segment.

**AXU'NGIA** a kind of fat, the softest of any that is in the bodies of animals; also the swart or grease in the axle-tree of a wheel; boar's grease.

**AXUNGIA** [of *Glass*] called also the salt or gall of glass, is a scum which is taken off from the top of the matter of glass before it is vitrified.

**AZAPES** [in the *Turkish army*] are the old *Musketmen* bands more ancient, than the *Jannizaries* themselves; but much despis'd; they are made of *Promoters*, and are sometimes used as a bridge to the horse in marshes.





many fascines to fill up the ditches  
and be besieged.

**A'EROLE** [with Botanists] a kind  
of medlar-tree, the leaves of which are  
like parsley, the flowers grow in clusters,  
and have several leaves, which appear  
rosewife, the fruit is smaller than a med-  
lar, red, and of an agreeable taste.

**A'ZIMUTH Dial**, one whole style or  
gnomon is at right angles to the plane  
of the horizon.

**Magnetical AZIMUTH** [in Astronomy]  
is the apparent distance of the sun from  
the north or south point of the com-  
pass.

**A'ZONES** [of a privative, and *Zona*,  
Gr. a zone or country] with *Mytho-  
logists*, such gods as were not private di-  
vinites, of any particular country, but  
were acknowledged as gods in every  
country, and were worshipped by every  
nation.

**A'ZURE** [of *azurro*, Ital. or *azul*, Sp.  
which signifies blue, or of *Lazulus lapis*.  
L.] the colour of the sky.

**A'ZURE** [in Heraldry] i. e.  
blue; this colour, *Guillem*  
says, consists of much red  
and a little white, and re-  
presents the colour of the  
sky in a clear, sun-shiny day,  
and in engraving is express'd  
by lines drawn across the shield, as in  
the escutcheon.

This colour signifies justice, chastity,  
humility, loyalty, and eternal felicity;  
of worldly virtues, beauty, praise, meek-  
ness, humility, victory, perseverance, riches,  
vigilance, and recreation; of the planets,  
*Venus* and *Jupiter*; of metals, tin; of  
precious stones, the Turkey stone; of the  
months of the year, *September*; of the  
days of the week, *Wednesday*, and *Friday*;  
of trees, the poplar; of flowers, the vi-  
olet; of four-footed animals, the came-  
leon; of fowls, the peacock; of human  
constitutions, the sanguine; and of the  
ages, youth.

**AZYMITES** [*αζυμιται*, Gr.] persons  
who communicate of the eucharist with  
unleavened bread.

## B

**B** Roman, **Bb** Italic, **Bb** English,  
**BC** Greek, **ב** Hebrew, are the se-  
cond letters of their alphabets.

**B**, in English words, is not heard or  
sounded after *m*, as *climb*, *dumb*,  
*comb*, &c.

**B** is used as an abbreviation of *seve-  
veral*, as *B. Baccalaureus Artium*,

a bachelor of arts; *B. V. Beata virgo*,  
i. e. the Blessed Virgin, &c. *Maria*.

**B** [with the Ancients] a numeral de-  
noring 300.

**B**, with a dash, over it, signifies 3000.

**BA'AL** [in Heb. בעל, signifies lord  
or mighty] an idol of the *Moabites* and  
*Phœnicians*, called also *Bet*, and is thought  
to have been the first of idols.

When the scripture mentions *Baal*  
without any other addition, we are to  
understand the God, who by the *Pagans*  
was esteemed the chief Deity, or *Ju-  
piter*. So that in the language of the  
*Hebrews* *Baal* imports as much as *Je-  
hovah* and *Adonai* in the sacred writings.

**BAAL BE'RITH** [בערית, Heb.  
i. e. the lord of the covenant] this was  
another god of the *Phœnicians*.

**BAAL GAD** [בעל גדי, i. e. the lord  
of a troop] was the God from who's  
providence and will all worldly felicity  
did proceed.

**BAALIM** [בעלים, Heb. i. e. lords]  
some learned writers understand by *Baa-  
lim* the deified souls of men, and some  
apply it to the *Semones* or *Semidei*, i. e.  
to the half gods of the *Pagans*: It is  
more probable, that they worshipped  
the sun and stars, of which they did dai-  
ly experience their goodness and power.

**BAALPE'OR** [בעל פעור, Heb.  
*Βαλπεωρ*, Gr.] was an obscene deity  
of the *Moabites* at mount *Peor* beyond *Jor-  
dan*. Some think this to be *Jupiter*  
*Tonnant*, i. e. *Jupiter the Thunderer*; others  
take it for *Saturn* or the sun; but others  
are of opinion that it was *Prisapus* the  
lascivious and obscene deity; for that  
the *Jews* worshipped him after the same  
manner, that the *Greeks* worshipped *Pris-  
apus* by committing fornication in his  
temple. And this deity was chiefly wor-  
shipped by women, and therefore he was  
named the God of women.

**BAA'LEZEBUB** [בעל זבוב, Heb.  
*Βαλ Ζεβυβ*, Gr. i. e. the lord of flies]  
was the God of *Ekron*, a city of the *Phi-  
listines*. Some have been of opinion that  
the *Israelites* gave him this name; be-  
cause in the performance of sacrifices that  
were offered unto him, his priests were  
tormented with swarms of flies; where-  
as several of the learned *Jewish* rabbies  
say, and *Scaliger* from them, there was  
not a fly to be seen in performing the  
sacrifices to the true God.

**BA'EL** [בבל, Heb. i. e. confusion] a  
huge tower in the land of *Shinar* in *Me-  
sopotamia*, said to have been built 5146  
paces high, having an equal basis; the  
passage was round the side, and had many  
apartments and rooms for people, cat-

rie, horses, carts, &c. Inclosed within it. The hands of all or most of the inhabitants of the earth were employed in it after the flood, before they were separated; supposed to be begun by the order of *Nimrod*, to secure them against a second flood. It was render'd famous upon the account of the confusion of languages, which caused them to desist from their attempts.

To **BA'BLE** [*habiller*, F.] to prate or talk foolishly.

**BA'BLE** [*habile*, F.] simple talk.

**BA'BLE** [*un babillard*] a prater, &c.

**BA'BLER**, an enemy to good manners, and a profane person [*Herootypically*] was represented by a grunting hog, the filthy disposition of which caused it to be hated by all the eastern people, inasmuch that it was a great crime for some priests who waited upon the altars of their gods, to touch a hog.

**BA'BYLON**, anciently the metropolis of *Chaldaea*, founded either by *Nimrod* or *Belus*, and by *Ninus* and *Semiramis* improv'd so as to be accounted one of the seven wonders of the world for its extraordinary walls and gardens. The river *Euphrates* ran through the middle of the city, the two shores being joined by a bridge of stupendous architecture: some authors write, that the city, when in its greatest grandeur, was in compass 46 miles. The walls were built by queen *Semiramis* so large and high, that some write they were 200, others 250, and others 300 feet high; but the most common receiv'd measure is, that they were fifty cubits high, and so broad that three chariots might go upon them without danger. *Diodorus Siculus* writes, that they were 300 or 350 stadia in compass, that is, above twenty two English miles, and five stadia high, having pleasant gardens on them.

**BA'CA**, a hook or Link of iron, *Old Records*.

**BACCA'TED** *baccatus*, L.] beset with pearls, also having many berries.

**BACCHANA'LIA**, a festival in honour of *Bacchus*, celebrated with much solemnity by the ancient *Greeks* and *Romans*; these feasts were also called *Orgies* of *Orgy* fury or transport, by reason of the madness and enthusiasm that the people seem'd to be possess'd with at the time of their celebration.

**BACCHAN'TES**, the priestesses and **BA'CCHANALS**, priests of *Bacchus*, who celebrated his festivals with cymbals, drums, timbrels, noise and shouts, running about in a frantic manner, crowned with ivy, vine-twigs, &c. and

carrying in their hands a thyrsus wreathed with the same plants.

**BAOCHAR** [*Botany*] the herb Lad, glove, L.

**BA'CCHARACH** [*q. Bacchi arach*] **BACCHARAG** [*the altar of Bacchus*] a small town in the lower *Palatinate* on the *Rhine*, about twenty four miles west of *Metz*, famous for excellent wines call'd by that name.

**BA'CCHUS**, some derive *Bacchus* of בַּר, a son, and צִי, *Cbus*, *q. d.* the son of *Cbus*, and so they will have it that *Bacchus* and *Nimrod* are the same persons; but (according to the *Heathen theogony*, he was the son of *Jupiter*, and the nymph *Semele*. The poets relate that *Juno* being acquainted with the amours of her husband *Jupiter*, out of revenge to the rival of her bed, disguis'd herself, and came to *Semele* in the form and habit of an old woman, telling her that it was for her honour, that *Jupiter* should visit her in the same manner that he did his wife *Juno*, i. e. in his glory and majesty with his thunderbolts in his hand, advising her the next time he came to desire the favour of him. She did so, *Jupiter* granted her request, but it prov'd fatal to her, she being kill'd by that means according to *Juno's* desire. But *Jupiter* immediately separated the child from his dead mother, and inserted him into his thigh, doing thereby the office of a mother till the time was expired that he should be born, and then committed him to *Silenus* and the nymphs, to be brought up by them, or, as others say, to *Ceres*; for which good service they are said to have been received up into heaven, and to have been turn'd into the stars called *Hyades*.

He is said to have been the inventor of the use of wine, which he giving the *Indians* to drink, they at first thought he had given them poison, because it not only made them drunk, but mad too.

He was usually painted with a mitre upon his head, or a garland of roses, or else with a bald pate, which was to intimate the effect of the excess of wine. In the one hand he held a sickle, in the other a pithier; he was always represent'd young, because the moderate use of wine warms the blood and keeps the body in a youthful strength and colour.

His chariot was drawn by tigers; his habit was the skin of a deer, his quarter was a lance adorn'd with branches of ivy, and of vine.

His temple was next to that of *Antinous*, the intent of which was to *fringe*