

The field; *Sylvanus*, the god of cattle; *Priapus*, of the gardens; *Feronia*, of the woods.

*Pales*, was the goddess of fodder and of shepherds.

*Flora*, the goddess of flowers.

*Pomona*, the goddess of apples and such like fruit.

*Tutullina*, a goddess who had an eye over corn.

*Robigus*, a god that preserved their corn from mildew.

*Populonia* } goddesses that defended their  
*Fulgura* } corn from thunder.

*Pitumnus*, a god of bakers.

*Picumnus*, a god that taught men to improve the ground with dung.

*Bubona*, the goddess of oxen.

*Hippona*, the goddess of horses.

*Mellona*, the goddess of bees.

*Rufina*, a goddess of the country.

*Terminus*, a god of limits.

The Romans had increased the number of their deities to several thousands, every affection of the mind and disease of the body was honoured as a deity, viz. *Pavor* and *Pallor*, *Clacina*, *Rediculus*, *Tempestas*, *Febrix*, *Fugia*, *Fornax*, *Caca*, *Vicepota*, *Volturnus*, &c.

And as the Romans enlarged their dominions, they admitted all the gods and goddesses of other nations into their city, as *Sanctus* or *Deus Fidius*, the god of the *Sabines*; *Jo* or *Jus* and *Osiris*, goddesses of the *Egyptians*; all the other gods of the *Grecians*, *Illyrians*, *Gauls*, *Spaniards*, *Germans* and *Asiatick* people were brought to Rome, and there worshipped.

When *Tiberius* heard of the miracles of our Saviour, by the information of *Pilate*, he desired the senate, that *Jesus Christ* might be introduced amongst the number of their deities; but they did not consent to it; either because the place of his nativity was generally hated by all nations; or rather because he could not be rightly worshipped there where there was such a multiplicity of idle gods.

**GODLESS** [*Gob-les*, Sax.] without god, impious, wicked.

**GODLINESS** [*Gob-line-ye*, Sax.] pious or religious quality or disposition.

**GOD-Father** [*Gob-ya-fer*, Sax.] a man that is surety to a child in baptism.

**GOD-Fabers** [*of Duels*] in ancient times were a kind of advocates chosen by the parties, to represent the reasons of their combat to the judge.

**GOD-Mother** [*Gob-mo-ber*, Sax.] a woman that is surety for a child at baptism.

**GOD-Child** [*Gob-cy'b*, Sax.] the child for whom sureties undertake.

**GOD-Son** [*Gob-yona*, Sax.] a man-child, for whom sureties have undertaken.

**GOD-Daughter** [*Gob-doh-ton*, Sax.] a woman-child, for whom sponsors have answered in baptism.

**GOLD** [*Golt*, Sax.] is the richest and heaviest metal, and the most solid of least porous; it is supposed to be composed of a more pure and red subtile *Sulphur*, and pure *Mercury*, red and not burning, consisting of particles so thin, and so firm interwoven, that it is scarce possible to separate them one from another. The parts being so closely connected, that it will not suffer any diminution or loss by fire. It is not subject to rust, and being heated or melted, preserves its heat longer than any other metal, and in weight is ten times heavier than earth, and there is seven times as much matter in a piece of gold, as in one of glass of the same magnitude.

It is of so durable a nature, that no body can be extended so much as gold, one ounce of it being (as is reported) capable of being beat out into 750 leaves, each four fingers breadth square; nay, some affirm, that one ounce of it may be beaten out so, as to cover ten acres of ground; and by wire-drawers it is extended to that length, that one ounce will afford a thread of 230400 foot long.

The ancient *Phenicians*, who were famous merchants, and scarce knew any other god besides their gold; painted their idols with large purses at their sides full of money.

**GG'LDEN** [*Gol-den*, Sax.] of gold.

**GOLDEN Age** [according to the Poets] the reign of *Saturn*. The happiness of which times was so magnified by them as to be called the *Golden Age*. They say there was no occasion then for ploughing or sowing; but that the earth then freely produced whatever might contribute to use or pleasure; all things being common to all, with abundance of superfluity beyond the profusest wishes; so there could be no differences or contentions; and perfect harmony in the affections of all persons who were good and just out of their own inclinations and tempers; that care, want, punishments, wars, diseases, age, were things unheard of, but that persons after length of days were dissolved in a pleasing sort of sleep, and waited in the mansions of the gods, and to receive eternal love and happiness.

**GOLDEN Fleece**, the story of *Atamas* king of *Thrace*, had a daughter called by a wife called *Nephele*; she afterwards took another wife who fell in love with *Phryne*.

ing neglected by him, fell into an extreme aversion to him, and there happening a great dearth of corn, the persuaded *Atbasmas* that it could not be remedied (till *Phrixus* or *Helle* was sacrificed. But as they stood at the altar, *Mercurius* (i. e. a cloud) took them away, and gave them a golden ram that he had received from *Mercury*, which carried them through the air to *Colchis*, where he was kindly received by king *Æta*. That there he sacrificed the ram to *Jupiter*, and hung up the skin in the grove of *Mars*. From whence it was carried away by *Jason* and the *Argonauts*.

**GOLDILLOCKS** [*g* bi-loccay, Sax.] a name.

**GOLD-Finder** [of gold and yinban, Sax.] one who empties privies or houses of excrement.

**GOLD-Pleasure**, the name of an herb.

**GOLDEN Ring**, a worm that gnaws the vine, and wraps it self up in its leaves.

**GOLDEN-Rod**, the name of an herb.

**GOLDEN-Rule** [is so called by way of excellency] which is either single or compound, direct or inverse. The single *Golden Rule*, is when three numbers or terms are proposed, and a fourth proportional to them is demanded; as the question following; If four horses eat eighteen bushels of corn in a certain number of days, what will eight horses require in the same time, viz. thirty six bushels.

The compound *Golden-Rule*, is when 5 terms are propounded, in order to find out a 6th, as if four horses eat eight bushels of corn in three months, how much will serve eight for nine months.

The *Golden-Rule direct*, is when the sense or tenour of the question requires the fourth number sought, to bear such proportion to the second, as the third number has to the first: So in the first question, as eight is the double of four, so ought the fourth number to be the double of eighteen, i. e. thirty-six.

The *Golden-Rule inverse*, is when the fourth term required ought to proceed from the second term, according to the same rate or proportion, that the first proceeds from the third; as for example, if four horses do require a certain quantity of corn fix days, how many days will the same quantity serve eight horses: Here four is half eight, so ought the fourth term required to be half six. This is called also the *Rule of Three indirect* or *invertend*.

**GOLDENY**, the fifth is so called a *Gilt*.

**GOLD**, is gold smoothis'd and with a steel instrument called a

*Million* of **GOLD**, a phrase used to signify a million of crowns.

**Mosaic GOLD**, gold applied in panels on a proper ground, distributed into squares, lozenges, and other compartments, part whereof is shadowed to raise or heighten the relief.

**Fine GOLD**, is that which is refined and purged by fire, of all its impurities and all alloys.

**Shell GOLD**, is that used by the illuminers, and with which persons may write in gold with a common pen. It is made of leaves of gold reduced to an impalpable powder, by grinding on a marble.

**Virgin GOLD**, is gold just taken out of the mines, before it hath passed under any action of fire, or other preparation.

**A Tun of GOLD**, with the *Dutch*, is in value 100000 florens; a tun of gold, at 4 l. the ounce, amounts to 6000 l.

**GOLD-Foil** [of feuille, a leaf] leaf-gold.

**GO'LD SMITHS**, they were incorporated in the 16th of king *Richard II.* Anno 1392. They are 4 wardens, about 90 assistants, 294 on the livery. Their livery fine is 11 l.

5 s. They are the 5th of the 12 companies. Their patron is *St. Dunstan*. Their arms are *gules*, a leopard's head or, quartered with *azure*, a covered cup between 2 bucklers of the 3d; crest a dainty lady holding in her right hand a balance (with her arms extended proper) in the left a touch-stone of the 3d. The supporters 2 unicorns or. Their hall is in *Foster-Lane*.

**GO'LOPS** } [in *Heraldry*] little balls  
**GO'LPES** } or roundels of a purple colour.

**GO'MPHÆNE** [with *Botanists*] the herb jealously or popinsay.

**GO'NAMBUSH** [in *Brafil*] a bird not much bigger than a fly, with shining wings, that sings so sweetly, that it is not much inferior to a nightingale.

**GONAR'CHA** } [of γονα a knee, or  
**GONOR'CHA** } γωνια, Gr. an angle] some take it to be a dial drawn on divers surfaces or planes, some of which being horizontal, others vertical, others oblique, &c. form divers angles.

**GONFA'LO** } the church banner car-  
**GONFA'NON** } ried in the pope's army; also a kind of round tent, born as a canopy at the head of the processions of the principal churches in *Rome*, in case of rain, its verge or banner serving for a shelter.

**GO'N**



**GO'GRONA** [with *Surgeons*] every swelling that happens in the sinewy parts, with hardness and roundness.

**GOOD** [Sax., Sax.] beneficial, &c.

**GOO'DNESS**, good quality, &c.

**GOO'DLINESS** [Goblicneye, Sax.] goodly appearance, quality nature, &c.

**GOO'D-LACK**! an interjection of admiration.

**GOO'DNESS**, is whatever tends or conduces to preserve or improve nature or society; in opposition to evil, which tends to destroy or impair it.

**GOOD** [in *Metaphysics*] is the essential perfection and integrity of a thing, whereby it has every thing that belongs to its nature.

**Natural GOOD** is that whereby a

**Physical GOOD** } thing possesses all things necessary to its *bonum esse*, i. e. to its well being or second perfections; and to the performance of its functions and uses.

**Moral GOOD** } is the agreement of a **Liberal GOOD** } thinking, reasonable being, and of the habits, acts and inclinations of it, with the dictates of right reason, and the will of the Creator, as discovered by natural right.

**Relative GOOD**, such as is in foods, which may be good for one and bad for another.

**GOO'DY** [g. d. Gobpye, Sax. i. e. good-woman] a common appellation of a woman.

**Adventitious GOODS** [in *Law*] are such as arise otherwise than by succession from father or mother, or from ancestor to descendant.

**Dotal GOODS**, are such as accrue from a dowry, and which the husband is not allowed to alienate.

**Paraphernal GOODS** [in *Law*] are those which the wife gives the husband to enjoy, on condition of withdrawing them when she pleases.

**Provedititious GOODS** [in *Law*] are such as arise by direct succession.

**Receptitious GOODS** [in *Law*] are such as the wife might reserve a full or in-tire property of to herself, and enjoy them independent of her husband, in distinction from *Dotal* and *Paraphernal*.

**Vacant GOODS** [in *Law*] are those abandoned and left at large, either because the heir renounces them, or because the deceased has no heir.

**GOOSE** [Sax., Sax.] a fowl well known.

A **GOOSE** [Hieroglyphically] was by the Egyptians pictured to signify a *seafaring silence*, because it is reported of that fowl, that when it flies over moun-

tains where eagles resort, knowing their natural inability to keep silence, they take a stone into their bill, which hinders them from making a noise, and when they are out of danger they let it fall.

**GOOSE-BERRIES** [Doy-besjian, Sax.] a sort of berries well known, probably so call'd because us'd as sauce for green geese.

**Winchester GOOSE**, a swelling in the thigh.

**GO'R-BELLIED** [of *Iron* filth and bael, Sax.] one that hath a great belly; also a gormandizer, a glutton, &c.

**GORCE** [Gorpy, Sax.] surz, a

**GORZE** } shrub.

**GORE** [Gorpe, Sax.] corrupt or clot-

ed blood.

**GORE** [in *Heraldry*] is one of the abatements of honour, and is a figure consisting of two lines drawn, one from the sinister chief, and the other in the sinister base, both meeting in an acute angle in the middle of the fesse point; and *Guillim* says, denotes a coward.



**GORGE** of a *Ravelin*, is the space contained between the two ends of their faces next the place.

**GORGE** of a *Chimney*, is that part between the chambranic and the crowning of the mantle.

**GO'RGED** [of *gorger*, F.] filled, glutted, crammed, &c.

**GORGED** [with *Farriers*] swelled.

**GO'RGERIN**, a part of the ancient armour, being that which covered the throat.

**GO'RGEOUSNESS**, sumptuousness, costliness, splendence.

**GO'RGONS** [according to the *Poets*] came of the same parents as *Medusa*. They are said to be of two sorts; some of them were old women and grey when they were born, and therefore were called *Gree*; they dwell in *Scythia*, and had one eye and one tooth in common amongst them, these they *stare* out of when any of them went abroad; and at other times they were laid up in a coffer. These *Gree* had 3 sisters call'd *Gorgens*, whose heads were covered with curling snakes, they had trunks like boars, brazen hands and golden wings, they dwell not far from the *Hesperides* in the western parts of *Iberia*, they us'd to turn all persons into stones that they look'd on; these were said at length to have been thrown into hell to become the tormentors of wicked persons.

**GO'SSIP** [q. *Goss* Goss, and q. *Goss* Sax. a kinsman or kinswoman, q. *Goss*]

relation in God, a [ponor in baptism] hence a prating, talkative woman, that goes about from house to house, telling or hearing gossiping stories.

**GOS-SIPING**, a spending the time idly, in straddling from place to place to hear or tell news or tales concerning persons or things.

**GOTHICK Building**, a manner of building brought into use after those barbarous people, the *Goths* and *Vandals*, made their irruptions into *Italy*; who demolished the greatest part of the ancient *Roman* architecture, as also the *Moors* and *Arabs* did the *Grecians*; and instead of these admirable and regular orders and modes of building, introduc'd a licentious and fantastical mode, wild and chimerical, whose profiles are incorrect, which, although it was sometimes adorn'd with expensive and costly carvings; but lamentable imagery, has not that augustness, beauty and just symmetry, which the ancient *Greeks* and *Roman* architects had: However, it is often found very strong, and appears rich and pompous, as particularly in several *English* cathedrals.

**Ancient GOTHICK Architecture**, is that which the *Goths* brought with them from the north in the sixth century. Those edifices built after this manner are exceeding massive, heavy and coarse.

**Modern GOTHICK Architecture**, is light, delicate and rich to an extreme, full of whimsical and impertinent ornaments, as *Westminster-Abby*, *Coventry-Croft*, &c.

**GOTHICK Character**, is a letter pretty much like the *Roman*, only full of angles, turns and windings, especially at the beginnings and endings of the letters.

**GOTHICK Column** [in *Architecture*] is any round pillar in a *Gothick* building, that is either too small or too thick for its height.

**GOTHS**, an ancient people of *Gotbia*, an island in the *Baltick-Sea*, eighteen miles in length, situated by *Denmark* and not far from *Norway*, subject to the crown of *Sweden*. The first of them came out of *Scythia*, in the northern part of *Europe*. From *Gotbia* or *Gotland* they rambl'd into *Germany*, where an hundred thousand of them were slain before the year of *Christ* 314. But not long after they brought into subjection and barbarism a great part of the *Christian* world, and possess'd themselves of a part of *Italy*, now call'd *Lombardy*. To give us they were call'd *Lombards*.

**GOTTEN** [of *German* Sax. to get] to get, to possess, &c.

**GOUD**, the plant call'd Wood, used by dyers in making a yellow co-

**GOVERNABLENESS** [of *Gouverner*, F.] capableness, also disposition to be governed or ruled.

**GOUST** [*goute*, F. *gusto*, Ital. *gustus*, L.] taste.

**GOUT WORT**, the herb *Gerard*, *Alf-weed* and *Jump-about*.

**GO'UTINESS** [of *la goutte*, F. or *goutteux*] the state or condition of a gouty person.

**GO'WNMAN**, one who wears a gown. **GRABATA'RII** [of *graba*, Gr. a hanging bed or couch] such persons which anciently deferr'd the receiving baptism till they came to be on their death-bed.

**Natural GRACE**, the gift of being, of life, of such and such faculties, of prefer- vation, &c.

**Supernatural GRACE**, a gift from above, concern'd on intelligent beings in order to salvation.

**Actual GRACE**, is that grace which is given to us by God, for the special performance of some particular good thing, as to enable us to resist a temptation.

**Habitual GRACE**, is that which resides stably in us, is fix'd in the soul, and remains till some egregious wilful sin erases it.

**Justifying GRACE**, is that which makes men appear righteous and innocent before God.

**Sanctifying GRACE**, is that which renders men holy and devoted to God.

**Efficacious GRACE**, is such as has the effect.

**Sufficient GRACE**, is such, as tho' it has not the effect, yet might have had it.

**Act of GRACE**, is an act of parliament for the relief of insolvent debtors in prison, &c.

**Days of GRACE** [in *Commerce*] a certain number of days allow'd for the payment of a bill of exchange after it becomes due; which in *England* are three.

**Expensive GRACES**, are a sort of re- ventionary benefices, dispos'd of before they become vacant.

**GRACES** [in the *Heathen Theology*] were a set of fabulous deities, three in number, who attended on *Venus*, supposed to be the daughters of *Jupiter*, their names *Aglaia*, *Thalia* and *Euphrosyne*.

The *Graces* are said to be the beneficent daughters of *Jupiter*; and they will have them to have been born of *Eurydome*, who possess'd ample fortunes. And some say that *Juno* was mother of the *Graces*. For the *Graces* are the most noble and illustrious of all the goddesses.

They are said to be the common attendants on *Venus*, and are call'd *Aglaia*, *Thalia* and *Euphrosyne*, or else *Pasithee*, *Euphrosyne* and *Aglaia*. They



They are represented young and beautiful, and with fine hair and smiling countenances; they have wings upon their feet, and sometimes are represented naked; if they are clothed, it is with fine, thin stuff and loose flowing garments; they always hold one another by the hand, intimating that among friends there should be a perpetual intercourse of kindness and assistance.

This picture, according to *Mythologists*, shews that favours are always agreeable for their novelty, and for the dispatch in doing them; that the memory of them should always last fresh and delightful; that they should be without disguise or dissimulation, and always free and unconstrained.

The nakedness of them intimates, that even poor persons, who have no wealth at all, may be able by their services to gratify persons in some things. Some think that by their being represented naked is intimated, that we ought to be ready to do good offices.

Some will have the *Graces* to be but two; others three. They that make them two, do it because some ought to do good offices, and others ought to be grateful to them of whom they receive them. They are feign'd to be three, because he that has had experience of being made amends for a kindness done, ought not to leave off doing good offices; but it is his duty to be doing again, and continually doing good offices.

The *Graces* are called *χαῖρες* of *χαῖρ*, joy; because those who are beneficent are of a cheerful countenance, and their beneficence makes them that receive it cheerful.

They are represented handsome, both because they are beautiful themselves, and in that they add a lustre to the beauty of those that exercise liberality, and are prone to do good offices.

The *Graces* are said to accompany the *Muses* and *Mercury* as well as *Venus*; for where learning, eloquence and love are conjoined, there will never be wanting true joy, health and contentment; and where good-will, concord and bounty meet, there *Ithalia*, with a flourishing estate; *Aglaia* with splendor and glory, and *Euphrosyne* with true joy and comfort will be always present.

**GRA'CEFULNESS** [of *grace*, *F.* and *pulchre*, *Sax.*] comeliness, decency, becomingness.

**GRA'CELESSNESS**, graceless or wicked nature or disposition.

**GRA'CILENESS**, slenderness, leanness.

**GRA'CILENT** [*gracilentus*, *L.*] slender.

**GRA'CILIS**, *e* [in *Botanick Writers*], slender.

**GRA'CIOUSNESS** [of *gratiosus*, *L.* *gracius*, *Fr.*] gracious disposition.

**GRADATED** [*gradatus*, *L.*] having, or made with degrees or steps.

**GRADATION** [*Archit.*] an artful disposition of several parts, as it were by steps or degrees, after the manner of an amphitheatre.

**GRADATION** [with *Chymists*] a kind of process belonging to metals, &c. and is the raising or exalting them to a higher degree of purity and goodness, so as both to increase their weight, colour, consistency, &c.

**GRADATION** [with *Logicians*] an argument consisting of four or more propositions, so disposed, as that the attribute of the first is the subject of the second, and the attribute of the second the subject of the third, and so on.

**GRADUALNESS** [of *graduel*, *F.* *gradualis*, *L.*] gradual procedure; going on step by step.

**GRÆÆ**, See *Gorgoni*.

**GRADUATED** [*graduat*, *L.*] having taken, or on whom is conferred a degree in the university.

**GRADUATION** [with *Mathematicians*] the art of graduating or dividing any thing into degrees.

**GRAFT** [*greffe*, *F.*] a scion of a tree, &c. to be ingrafted into another stock.

To **GRAFT** [*greffer*, *F.*] to inoculate or graft a scion of one tree into the stock of another.

**GRAIN** [*gramen*, *L.* *grano*, *F.*] any fruit or seed growing in a *Spica* or ear, as wheat, &c. also a minute body or parcel of a body pulverized, as a grain of *Salt*, *Sand*, &c.

**GRAIN**, The figure or representation of grains on leather, stones, as *Morocco* leather, &c.

**GRAIN** [with *Apothecaries*] 20 grains make a scruple  $\mathfrak{z}$ , 3 scruples a Dram  $\mathfrak{z}$ ss 8 Dams an ounce  $\mathfrak{z}$ .

**GRAINING-BOARD** [with *Carriers*] a board made withicks or teeth like a saw, used in graining leather.

**GRAM'IA**, a certain rheum in the eyes.

**GRAMINIFOLIOUS** [of *gramen*, grass, and *folium*, *L.* a leaf] having grass leaves.

**GRAMINOSE** [*gramineus*, *L.*] full, or abounding with grass.

**GRAMINEOUSNESS** [of *gramen*, *L.*] grassiness, or being full of grass.

GRAT

**GRAMMA** [*Γραμμα*, Gr. a letter] hence comes *Grammar*, because it shews in the first place how to form articulate sounds, which are represented by letters.

**GRAMMATIAS**, a kind of jasper stone, with white strokes or lines throughout.

**GRAMMICUS** [*grammicus*, L. of *Γραμμα*, Gr. a line] made by lines; demonstrated by lines.

**GRANDAME** [of *grand* and *dame*] a grandmother.

**GRANDCHILD**, the child of one's child, either son or daughter.

**GRAND'EVOUSNESS** [*grandevitas*, L.] greatness of age.

**GRAND-DAUGHTER** [of *grand* and *daughter*, Sax.] a son or daughter's daughter.

**GRAND-FATHER** [*grand*, F. of L. and *pa'ter*, Lat.] a father's father.

**GRAND-MOTHER** [*grand* and *mother*, Sax.] a mother's mother.

**GRAND'SIRE** [of *grandis*, L. and *patr*, Brit.] a grandfather.

**GRANDIFICK** [*grandificus*, L.] doing great things.

**GRANDINOSE** [*grandinosus*, L.] plentiful in hail.

**GRANDISONOUS** [*grandifonus*, L.] that maketh a great sound.

**GRANDIO**, hail. L.

**GRANIFICE** [*granificium*, L.] malt-making.

**GRANIFEROUS Seed-pods** [in *Botany*] such pods as bear small seeds like grains.

**GRANOMASTIX**, the mastick-tree. L.

**GRANOSE** [*granosus*, L.] full of grains.

**GRANULATION** [with *Chymists*] an operation performed on metals, by dropping them melted thro' an iron colander, &c. into cold water, that it may congeal or harden into grains.

**GRANULOUS Root** [with *Botanists*] is a kind of gumous root with small knobs, each resembling a grain of wheat, as in *white Saxifrage*.

**GRANUM**, a grain of corn, a kernel or fruit; also the least weight now in use, 20th part of a scruple.

**GRAPES** [in a *Horse*] arrears or many rumours in his legs.

**GRAPHOMETER**, a mathematical instrument, being half a circle divided into 180 degrees, having a ruler, sights and a compass in the middle, to measure heights, &c.

**TO GRAPPLE** [with *Horsemen*] is when a horse lifts up one or both his legs and kicks them with precipitation, as if he were a cutting.

**GRASIER** } [of *gras*, or, as some will  
**GRAZIER** } have it, of *gras*, F. Lat.] one who grazes, feeds and takes cattle for sale.

**GRASSHOPPER** [of *gras* and *hop*, Sax.] an insect well known.

**GRASS Plantain**, an herb.

**GRASSATURE** [*grassatura*, L.] a robbing and killing.

**GRASSINESS** [of *gras* and *nerve*, Sax.] the having, or fullness of grass.

**GRASSY** [*grassy*, Sax.] full of, or having grass.

**GRATE** [*grates*, L.] part of chimney furniture, conveyency for a fire; also a sort of iron, lattice-work, &c.

**GRA'TED** [*grate*, F.] fretted or made small by rubbing on a grater; also vexed, galled, fretted; also done with grate-work.

**GRA'TEFULNESS** [*gratitude*, F. of *gratitudo*, L.] grateful disposition or temper.

**GRATIA Dei** [i.e. the Grace of God] a plaster made of wax, resin, turpentine, mastick and frankincense. L.

**GRATIA Dei** [with *Botanists*] the plant Lesser Centaury. L.

**GRATICULATION**, the dividing a draught or design into squares, in order to reduce it.

**GRATIFICK** [*gratificus*, L.] grateful, thankful.

**GRATIFIED** [*gratificatus*, F. *gratificatus*, L.] recompensed, requited with one good turn for another.

**GRATIO'LA** [with *Botanists*] the herb Hyssop. L.

**GRATIOUSNESS** [*gratiositas*, L. *gratiositas*, F.] grace, favour, civility, kindness.

**GRATITUDE** [*gratitudo*, L.] thankfulness, grateful disposition or carriage. It is a virtue in the receiver of a benefit, by which he demonstrates, that the kindness was acceptable to him, and upon that score entertains a hearty respect for the author of it, seeking all occasions to requite him. F.

**GRATUITOUSNESS**, free bestowment, without expectation of reward or recompence.

**GRATULATED** [*gratulatus*, L.] saluted with congratulations or expressions of pleasure on good success, &c.

**GRAVE** [in *Grammar*] an accent opposed to acute, thus (').

**GRAVEDINOUNESS** [of *gravedinosus*, L.] drowsiness; heavy-headedness.

**GRAVELLINESS** [of *gravier* or *la gravelle*, F.] fullness of gravel.

**GRAVELLING** [with *Ferriers*] a disorder

order incident to travelling horses, occasioned by little gravel stones getting in between the hoof and the shoe.

GRA'VEN [of *ἔργον*, *Sax. gravē*, *F.*] engraven.

GRA'VENES [gravitas, *L. gravité*, *F.*] a severe, composed, quiet countenance; soberness.

GRAVEO'LENCY [graveolentia, *L.*] a stinking, rank smell.

GRAVISONOUS [gravifonus, *L.*] sounding greatly, highly.

GRA'VITAS Acceleratrix [in *Mechanicks*] the same as *vis centripeta*, or that quality by which all heavy bodies tend towards the centre of the earth, accelerating their motion as they come nearer towards it. *L.*

GRA'VITATING, weighing or pressing downwards.

GRAVITATION [with *Philosophers*] is the exercise of gravity, or a pressure that a body, by the force of its gravity, exerts on another body under it.

GRA'VITY [gravitas, *L. gravité*, *F.*] is that force by which bodies are carried or tend towards the centre of the earth, or the natural tendency of one body towards another; also the mutual tendency of each body and each particle of a body towards all others.

GRAVITY [*Mechanicks*] the *Comatus* or tendency of bodies towards the centre of the earth.

Accelerate GRAVITY, is the force of gravity considered as growing greater, the nearer it is to the attracting body or point.

Relative GRAVITY, is the excess of gravity in any body above the specific gravity of a fluid it is in.

GRAVITY [in *Hydrostatics*] the laws of bodies gravitating in fluids.

Specific GRAVITY is the excess of Apparent GRAVITY gravity in any body, above that of an equal quantity and bulk of another.

GRAVITY [in *Musick*] an affection of sound, whereby it becomes denominated grave, low or flat.

GRA'VY, the juice of meat.

GRA'YNESS [of *ἔργον*, *Sax. gras*, *Dan. gris*, *F.*] ash-colouredness.

GRA'ZING [of *ἔργον*, *Sax. gras*] feeding on grass.

GRAZING [of *escraser*, or *escrasant*, *raser*, *F.*] glancing, passing lightly over a thing.

GRA'ZIER, [either of *ἔργον*, *Sax. or graisser*, or *engraisser*, *F.* to fatten] one who fattens cattle for sale.

GREASE [with *Farrriers*] a swelling and gourdiness of legs.

GRE'ASINESS [of *graisse*, *F.*] greasy condition.

GRE'ASY [couvert de *graisse*, *F.*] dawbed with grease.

To GRE'ATEN, to make great, to amplify, to enlarge, to augment.

GRE'ATNESS, largeness, mightiness, nobleness.

GREE [in *Law*] will, allowance, li-kins.

GREE [in *Heraldry*] degree or step.

To make GREE to parties [in *Law*] is to give them satisfaction for injury done.

GREE'DINESS [*ἔργον*, *Sax.*] a greedy, covetous, eager appetite or desire after.

Mountain GREEN, a sort of greenish powder, found in little grains like sand in some mountains in *Hungary*, &c.

GREEN Hide, is one not yet curried; but as it is just taken off from the carcase of a beast.

GREE'NISH, inclinable to, or of a faint green.

GREE'NISHNESS, a faint greenness.

GREE'NNESS [*ἔργον*, *Sax.*] green colour or quality.

GREE'TING [of *ἔργον*, *Sax.*] saluting, salutation.

GREGARIOUS Birds, such as do not live solitary; but associate in flights or coveys, a great many together in company.

GREGO'RIAN Year, a new account of time or year, the new account or new stile, established upon the reformation of the calendar, by pope Gregory XIII. *A.D.* 1582, according to which the year consists of 365 days, 5 hours, 49 minutes and 12 seconds; whereas, according to the old stile, or Julian account of *Julius Cesar*, the year did consist of 365 days, 6 hours, whereby 10 days being taken out of the month of *October*, the days of their months go always 10 days before ours; as for instance, their 11th day is our first. Which new stile or account is used in most parts of *Europe*.

GREGORIAN Calendar, is one which shews the new and full moon, with the time of *Easter* and the moveable feasts that depend upon it, by means of epacts disposed through the several months of the Gregorian year, and is different from the Julian calendar, in both the form of the year, and that it uses epacts instead of golden numbers.

GREGORIAN Epocha, is the epocha or time whence the Gregorian calendar or computation took place.

GRE'MIL, the herb *Pearl-plain*.

GRE'SSIL [gressilis, *L.*] of or belated to steps.

GREVA

GREVA [*old Brit.*] the sea shore.  
GREVE [*Sneet*, *Sax.*] a denomination of power and authority, signifying as much account.

GREW [*of Span.*, *Sax.*] did grow.  
GRIEF [*grief*, *F.* or *gravis*, *L.* heavy] sorrow of heart, trouble of mind.

GRIEVANCE [*of grief*, *F.* of *gravis*, *L.*] an injury, loss, or any thing that causes grief.

To GRIEVE [*prob. of grever*, *F.* *gravi*, *L.*] to be sorrowful.

GRIEVOUSNESS [*grief*, *F.*] heaviness, burdenfomeness, afflictedness.

GRIFFIN [*griffin*, *F.*] a fabulous

GRIFFON creature, half an eagle, and half a lion, to express strength and swiftness joined together, extraordinary vigilancy to preserve things with which they are intrusted. The heathen naturalists persuade the ignorant that these creatures guarded the gold mines with incredible watchfulness and resolution, that none might come at them. They really exist no where but in painting or sculpture, tho' the poets feign, that Apollo had his chariot drawn by them.

To GRILL *officers*, the same as scolding of them.

GRILLUS [*with Chymists*] salt of vitriol, that provokes vomiting.


GRIMNESS [*of Grim*, *Sax.*] severity or hardness of countenance.

GRIME [*grime*, *Du.*] smut or dawb with foot.

GRINDER [*Grimbene*, *Sax.*] one who grinds.

GRINDING [*of Grimban*, *Sax.*] sharpening by grinding on a grindstone; also breaking small with a mill.

GRIND-STONE [*Grimbytan*, *Sax.*] a round stone for grinding or sharpening iron tools.

 GRINGOLEE [*in Heraldry*] as a cross *Gringolee*, is a cross made in the same manner as the cross *Ancree* or *Anchor*, with this difference, that those that should represent the flukes of the anchors at the end, are the heads of the stakes, which turn both ways as the flukes do. See the *Escutcheon*.

An Old GRIPE [*Gripe*, *Sax.*] an old surer.

GRIPE-STICK [*with Surgeons*] a stick used in cutting off an arm.

GRIPINGNESS [*of Grimpan*, *Sax.*] gripping quality.

GRISSLINESS [*Grißlicneyye*, *Sax.*] dissimulation, frightful aspect, ugliness.

GRISSLINESS [*of Grimle*, *Sax.*] ugliness of aspect.

GRIYINESS [*grer*, *root*, *Brit.*]

GRIETTS, *Sax.*] fulness of grit or dust of bones, &c.

GRIZLED [*prob. of gris*, *F.* *grey*] variegated with streaks, &c. of different colours, as black and white intermixt, &c.

GRIZLINESS, grizzly colour, or being grizzly.

GROANING [*of Grimpan*, *Sax.*] uttering deep or bitter sighs, &c.

GROCERS were incorporated Anno 1344. by the name of Grocers, having been formerly call'd *Peppercers*. They are governed by a master, 4 wardens, 70 assistants, and there are about 277 on the livery; the livery fine is 20 *l.* they are the second of the 12 companies, of which company there have been 108 Lord Mayors.

Their armorial ensign is *Argent*, a chevron *Gules*, between 6 cloves in chief, and 3 in base *Sable* crest on a helmet and torse, a camel trippant proper, bridled of the 21, supporters 2 griffins per fess *Gules* and *Or*. The motto, *God grant Grace*. Their hall is now let to the bank of England.

GROOMWELS, most servile persons on ship-board.

GROOM [*of groom*, *Du.* a Boy, &c.] formerly a servant in some mean station, lads sent on errands or livery; but now it is usually taken for one who looks after horses.

GROOVE [*prob. of Grimpan*, *Sax.* to engrave] a hollow channel cut in stone, wood, &c.

GROOVE [*with Miners*] a deep hole or pit sunk in the ground to search for minerals.

GROSS [*in the Sense of the Law*] absolute or independent; as *Advowson in Gross*, is distinguished from *Advowson Appendant*.

GROSS, as a *Villain in Gross*, a servile tenant, who was not appendant or annexed to the land or manour, and to go along with the tenure, as an appurtenance of it; but was like the other personal goods and chattels of his lord; at his lord's free pleasure and disposal.

GROSS-BOIS, great wood, properly such as is accounted timber, either by the common law or custom of the country. F

GROSSITY [*grossitas*, *L.*] grossness.

GROSSNESS [*of grossietate*, *F.* *grossitas*, *L.*] thickness, fatness, dulness, baleness, &c.

GROSSULARIA, the gooseberry-bush. L.

**GROT** } [*grotte*, F.] a hole in the  
**GRO'TTO** } ground, a cavern or den  
 in a mountain or rock; also a little artificial edifice made in a garden, in imitation of a natural grotto.

**GROTESK** [*grotesca*, Ital. *grotesque*, F.] figures in painting or carving, representing odd or preposterous things; a sort of antique work.

**GROTESKS**, little fanciful ornaments of animals compounded of fishes, shells, &c.

**GROVE** [*grove*, Sax.] a small wood or place for walks.

The **GROVE** of *Dodona*, which some place in *Thessaly*, and others in *Epirus*, was constituted by *Dodonus* the son of *Javan*, captain of a colony sent to inhabit those parts. Here was a temple erected to *Jupiter*, hence called *Dodonæus*, near which temple was a sacred grove full of oaks or beeches, in which the *Dryades*, *Fæuni* and *Satyrs* were thought to inhabit; and, as is said, were frequently seen dancing under the shade of the trees. Those oaks or beeches are storied to have been endued with a human voice and prophetic spirit. The reason of which fiction, some think, was this, That the prophets when they gave answers, placed themselves in one of these trees; and so the oracle was thought to be uttered by the oak, which was only pronounced from its hollow stock, or from among its branches. And whereas mention is made of the brazen kettles of this oracle, *Demon* in *Suidas* reports, they were so artificially plac'd about the temple, that one being struck, the sound was communicated to all the rest. Others describe the matter thus: That there were two pillars, on one of which were placed a kettle, on the other a boy holding a whip in his hand with lashes of braze, which, being struck against the kettle, by the violence of the wind caused a continual sound.

**GROULING** [of *grollen*, Teut.] grumbling, muttering.

**GROUND** [of *grunden*, Sax.] made or broken small in a mill, &c. also sharpened on a stone, &c.

**GROUND Ivy** [*grunb Iys*, Sax.] an herb.

**GROUND Pine**, the name of a plant.

**GROUND Plates** [with *Architecti*] the outmost pieces of timber lying on or near the ground, and framed into one another with mortices and tenons of the joists, the summer and girders, and sometimes the trimmers for the stair-case and chimney-way, and the binding joists.

To **GROUND**, to set or lay a thing on the ground; to lay a ground-work; to

take for a foundation to raise an argument upon.

**GROUND Plumbing** [with *Anglers*] is the finding the depth of the water with a leaden plummet on the line.

**GROUNDED** [of *grunden*, Sax.] founded, built or resting upon, sustained by.

**GROUNDESS** [*grunpleys*, Sax.] without ground, foundation or reason.

**GROUND Timbers** [in a *Ship*] are the timbers which lie on her keel, and are fastened to it with bolts thro' the keelson.

**GROUND** [in *Painting*] is the surface, upon which the figures and other objects are raised or represented.

**GROUP** [in *Painting and Sculpture*] an assemblage or knot of two or more figures of men, beasts, fruits, or the like, which have some apparent relation one to the other.

**GROUP** [in regard to the *Design*] are combinations of divers figures, which have relation to each other; either on account of the action, or of their proximity, or of the effect they have.

**GROUP** [in *Musick*] is one of the kinds of diminutions or long notes, which in the working forms a sort of group, knot, bush, &c. a group commonly consists of four crotchets, quavers, &c. tied together.

**GROUP** [in *Architecture*] a term us'd of columns, as they say, a group of columns, when there are three or four columns joined together on the same pedestal.

**GROUP** [in regard of the *clair obscure*] are bodies of figures, wherein the lights and shadows are diffused in such manner, that they strike the eye together, and naturally lead it to consider them in one view.

**GROUPADES** [with *Horsemen*] see *Croupades*.

**GROUT-HEAD** [*grut-bes*, Sax.] a great head.

**GRO'WING** [of *gruwan*, Sax.] encreasing, thriving, waxing larger, &c.

**GRO'WLING** [prob. of *grollen*, Teut.] snarl'ng, making a noise like a dog.

**GROWTH** [*gruope*, Sax.] increase, progress.

To **GRUB UP** [*graben*, Teut.] to deliver or dig up the roots of trees, &c.

**GRUBS** [with *Physicians*] a kind of white, unctuous, little pimples or tumours, rising on the face, chiefly on the *Alæ* or the nose.

**GRU'DGING** [of *grugen*, F.] thinking much, envying.

**GRU'FNESS**, surlyness, churlishness, sullen look, &c.

**GRU'BLING** [of *grumelen*, F. *grumelen*, Du.] muttering between the teeth.

signifying displeasure, tho' unwilling to declare the cause.

GRU'MNESS [of *Spin.*, *Sax.*] crabbedness, fierceness of countenance.

GRUMOUSNESS [of *grumus*, *L.*] fulness of clods or lumps, grumosity.

GRUMUS *Sanguinis*, clotted or coagulated with blood. *L.*

GRU'NTING [*grunniens*, *L.* *grunzen*, *Teut.*] making a noise like a hog.

GRUPPA [in *Painting*, *Sculpture*, &c.] a cluster or crowd of figures, as cheruims heads, &c. so close that the whole figures of them cannot be discerned.

GRUS, a Crane [among the *Ancients*] a dance perform'd annually by the *Athenians* round the temple of *Apollo* on the day of *Pelia*. The motion and figure of this dance were very intricate and variously interwoven, some of them being intended to express the windings of the labyrinth wherein *Theseus* held the *Minotaur*.

GRY'PHITES, one who has a crooked nose like a hawk's bill. *Gr.*

GUA'CATAN, *Indian* Pilewort.

GUARANTEE [in *Law*] he whom the warrantor undertakes to indemnify or secure from damage.

GUA'RANTY, the office or duty of a guarantee.

Quarter GUARD [in a *Camp*] a small guard, commanded by a sergeant officer, and posted about an hundred yards before every battalion.

Grand GUARD [in a *Camp*] consists in three or four squadrons of horse, commanded by a field officer, and posted before the camp on the right and left wing, towards the enemy, for the security of the camp.

Standard GUARD, a small guard of foot, which a regiment of horse mounts in their front, under a corporal.

To GUARD [*garder*, *F.*] to defend or keep from, to ward off danger.

GUARD [in *Fencing*] an action or posture proper to defend or screen the body from the efforts or attacks of an enemy's sword.

GUARD-*Cock*. See *Gardecaut*.

GUARDS [with *Astronomers*] a name sometimes apply'd to the two stars nearest the pole, being in the head part of the chariot at the tail of the little bear.

GUARDIAN [in *Law*] one who is intrusted with the education, tuition, &c. of such as are not of sufficient discretion to guide themselves and their own affairs, as children and idiots.

GUARDIANSHIP [of *garder*, *F.* to defend, &c.] the office of a guardian.

GUAY [in *French Heraldry*] as a *Cheval guay*, signifies a horse rearing and standing upon his hind legs.

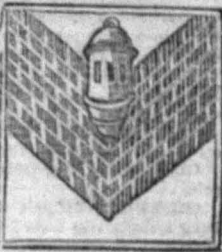
To follow a GU'DGEON, to bear; put up or pass by an affront.

GU'DGEONS, a sort of rudder-irons, being the eyes drove into the stern-post, into which the hooks call'd *Pivots* go to hang on the rudder.

GUE'RDONLESS, unrewarded.

GUE'RITE,

is a sort of small tower of stone or wood, generally on the point of a *Bastion*, or on the angles or the shoulder, to hold a *Centinel*, who is to take care of the foss, and to watch to hinder surprizes; some call *Echabette* those that are made of wood, and are of a square form, for the *Guerites* of stone are roundish, and are built half without the wall, and terminate at a point below, which ought to be at the *Cordon*, that the *Centinel* may discover along the *Faces*, *Flanks* and *Cur-tins*, and all along the *Foss*; they ought to be about six foot high, and their breadth three and a half.



GUERKINS, a sort of pickled cucumbers.

A GUESS [*ghisse*, *Du.*] to conjecture.

GUESTS [*gyste* or *geye*, *Sax.* and *Dan.*] people invited to an entertainment.

GUET, a watch, a person posted as a spy in any place. *E.*

GU'GGLING [prob. of *gorgogliare*, *Ital.*] making a noise, as liquor pouring out of a bottle that has a narrow neck.

GUI'DANCE [of *guider*, *F.*] conduct, leading. *Itc.*

GUI'DON, a kind of flag or standard borne by the king's life-guard; being broad at one extreme and almost pointed at the other, and slit or divided into two. Also the officer who bears it.

GUILD Hall [*Gilda* of *Gilban*, *Sax.* to pay, because a common contribution, and *Heal*, an hall, i. e. the common hall of the gilds, or companies, or incorporated citizens of *London*] this hall was first built in the year 1411, by *Thomas Knolls*, then mayor, the aldermen and citizens; but being destroy'd by the great fire in 1666, it was rebuilt more spacious, being in length from *East* to *West* 170 feet, and in breadth 68. It cost the city 40000 pounds; the two giants of terrible aspect and monstrous height, that stand facing the entrance of the hall, the one holding a pole-ax, the other a halbert, are supposed, the former



to represent an ancient Britain, and the other a Saxon.

**GUILDHALLA** *Teutonicorum*, a title of the fraternity or society of *Easterling* merchants in London, commonly call'd the *Steel-yard* in *Thames-street*.

**GUILD-merchant**, a certain liberty or privilege, whereby merchants are enabled to hold certain pleas of land within their own precincts.

**GUILE** [probably of *guiller*, O. F. or *hegalian*, Sax. to bewitch] fraud, deceit.

**GUILEFULNESS**, fraudulentness, deceitfulness, craftiness, wiliness.

**GUILELESS**, free from guile or deceit.

**GUILELESSNESS**, clearness of, or the being intirely free from guile or deceit.

**GUILT**, guiltiness, consciousness of having committed a fault, crime, &c.

**GUILTINESS** [probably of *Guilt* a tax, &c. of *Giltbau*, Sax. to pay a tax, &c. q. d. liable to make an amends or pay for a fault committed] culpableness, liableness to suffer for a crime proved to have been committed.

**GUILTLESS**, free from crime, innocent.

**GUILTLESSNESS**, innocency.

**GUILTY**, culpable, in fault, deserving to be condemned or blamed.

**GUINEA'NUS**, a, um [in *Botanick Writings*] of the growth or product of *Guinea* in *Africa*.

**GULA**, the upper part of the throat.

**GULE** } [*Archit.*] the neck or nar-

**GULA** } rowest part of the lowest capital of a pillar; or a wavy member, whose contour resembles the letter S, called an *Ogee*.

**GULDUM** [*Old Records*] a taxing or imposing of a fine to be paid in money.

**GULES** [either of גולד, Heb. a piece of red cloth, *Machzuz* or גולד, Arab. a red rose. *Ministrier*.]



**GULES** [in *Heraldry*] signifies the red colour, in engraving it is made by perpendicular lines from the top of the escutcheon to the bottom. It is said to represent fire, which is the chiefest, lightest and clearest of the elements. *Morgan* says it denotes the power of the Almighty; and of virtues, martial prowess, boldness and hardiness; with *Or* (Gold) a desire of conquest, and with *Argent* (Silver) a depressing the envious, and revealing the innocent. See the figure.

Of spiritual virtues *Gules* denotes Justice, Charity, and ardent Love of God and our neighbour. Of worldly virtues, Valour,

Nobility, Hardiness and Magnanimity. Of vices, Cruelty, Cholera, Murder, Slaughtering. Of planets, Mars. Of precious stones, the Ruby. Of metals, Copper. Of trees, the Cedar. Of flowers, the Piony, the Clove Gilliflower and the Pink. Of birds, the Pelican. Of the ages of men, the Manly. Of the months of the year, March and July. Of the days of the week, Tuesday.

**GULF** [*golfe*, F.] a depth in the sea that cannot beathom'd, a whirlpool.

**GU'LLING**, [*guiller*, F.] deceiving, cheating, defrauding, duping.

**GU'LLERIES**, cheating tricks.

**GU'LET** [*gula*, L. *goulet*, F.] the windpipe.

**GU'LLY-gut**, a punch-belly.

**GU'LLING** [*Sea Term*] is when the pin of a block or pulley eas into the shiver, or the yard into the mast.

To **GU'LLY** } [*gorgogliari*, Ital.] to  
To **GU'GLE** } make a noise, as liquor poured out of a bottle.

**GULO'SITY** [*gulositas*, L.] gluttony.

A **GULP** [of *gelsen*, Du.] as much liquor as goes down the throat at one swallow.

To **GUM** [*gommer*, F.] to daub with gum.

**GUM** *Anima*, a resinous juice oozing from a tree in *America*.

**GUM** *Arabick*, a gum so called brought from *Arabia*, &c.

**GUM** *Cistus*, the name of an herb.

**GUM** *Cotta*, a congealed juice of a yellow colour brought from the *Indies*.

**GUM** *Osibanum*, frankincense.

**GUM** *Tuchamabaca*, a gum much used by the *Indians* in all swellings in the body.

**GUM** *Ammoniacum*, a gum of a bitterish taste, that burns clear when set on fire.

**GUM** *Caranna*, a gum used by the *Judians* for swellings.

**GUM** *Copal*, a gum which will serve for a perfume instead of frankincense.

**GUM** *Elemi*, a gum smelling like fennel; but of a bitter taste.

**GUM** *Opopanax*, the juice of the herb or root of *Panax Herculis*.

**GUM** *Tragacanth* [*τραγάκης* and *αμάρδα*, Gr.] i. e. goat's-horn.

**GUMMATED** [*gummatus*, L.] done over with gum.

**GUMMINESS** [of *gummofus*, L. *gommeux*, F. *gummi*, L. *gomme*, F.] gummy nature or quality.

**GUMMO'SE** [*gummofus*, L.] that hath much gum.

**GUMMO'SITY**, gummy quality.

**GUMMY** [*gummofus*, L. *gommeux*, F.] full of gum.

**GU'NNEL** [of a *ship*] the gun-wall.  
**GU'NSTER**, one that goes a shooting with a gun or fowling-piece.

• **GU'NTER's Line** [so call'd of Mr. Gunter, formerly geometry-professor of Gresham College] call'd also the line of numbers, is the logarithms laid off upon straight lines; the use of which is for performing arithmetical operations, by means of a pair of compasses, or even without, by sliding two of these lines of numbers by each other.

**GUNTER's Quadrant**, a quadrant of Wood, Brass, &c. being partly of Stereographical projection upon the plain of the equinoctial, the eye being in one of the poles where the tropick, ecliptick and horizon are arches of circles; but the hour circles are all curves, drawn by means of the several altitudes of the sun, for some particular latitude, every day in the year. The use of it is to find the hour of the day, sun's azimuth, &c.

**GUNTER's Scale**, that which sailors call the *Gunter*, is a large plain scale, with the lines of artificial lines and tangents upon it, laid off by straight lines, and so contriv'd to a line of numbers, that is on it, that by the help of this scale and pair of compasses, all the cases of trigonometry, both plain and spherical, may, to a tolerable exactness, be solv'd, and of consequence all questions in *Navigation*, *Dialling*, &c. may be wrought by it.

**GUNS and POWDER**, were invented and found out by *Bartholdus Smaritz*, a *Franciscan Friar*, about the year 1380, temp. K. Richard II. by his mixing saltpetre and some other ingredients in a mortar, on which he had plac'd a stone, and having occasion to light a candle in striking fire, a spark fell into the mortar, and the composition blew up with great violence and noise. This gave a handle for the invention of guns, and the first that used them were the *Venetians* against the inhabitants of *Genova*.

*Gun-powder* was had from foreign parts, and at dear rate, till queen *Elizabeth* order'd it to be made in *England*.

**GURGE** [*gurgis*, L.] a whirl-pool.

**GURGU'LIO** [with *Anat.*] the cover of the wind-pipe; the same as *Cion* and *Epiglottis*.

To **GUSH** [*Scotlan. Sax. gossiten, Du.*] to pour or run out suddenly and with force.

**GUSHING** [of *Scotlan. Sax.*] pouring or running out suddenly and with force.

**GU'SSET** [*gouset*, F.] a triangle, small piece of cloth used in shirts, smocks, &c.

**GU'SSET** [in *Heraldry*] is formed by a line drawn either from the dexter or sinister chief point, and falling perpendicularly down to the extreme base, as in the escutcheon; O; thus, it proceeds from the dexter or sinister angle of the chief, descending diagonally to the chief point, and from thence another line falls perpendicularly upon the base. Mr. *Guillim* calls it one of the whimsical abatements of honour, for a person who is either lascivious, effeminate, or a sot, or all of them.

**GU'STABLE** [*gustabilis*, L.] that may be tasted; agreeable to the taste.

To **GUT**, to take out the guts, to empty.

**GU'TLING** [of *Guts*] stuffing the guts, eating much or often.

**GU'TTA**, a drop of any liquor.

**GUTTA Gamandra**, a kind of gum or hardened juice brought from the *East Indies*, L.

**GU'TTAL Cartilage** [with *Anatomists*] is that which includes the third and fourth gristle of the larynx.

**GU'TTATED** [*guttatus*, L.] spotted with spots or speckles like drops.

**GU'TTÆ**, drops.

**GU'TTÆ** [in *Architecture*] are certain parts in figure like little bells, in number six, placed below the triglyphs in an architrave of the *Doric* order. They are so called of *gutta*, L. a drop, from their shape, resembling the drops of water that have run along the triglyph, and still hang under the cloister betwixt the pillars.

**GU'TTER** [*goutiere*, F.] a canal or spout for carrying water.

**GUTTER Tile**, a three-cornered tile laid in gutters.

To **GUTTER**, to sweat or run as a candle.

**GU'TTERA** [*Old Rec.*] a gutter or spout to convey water from leads or roofs of buildings.

To **GU'TTLE** [of *gut*, F.] to eat much.

**GU'TTOSÉ** [*gustosus*, L.] full of drops.

**GU'TTURALNESS** [of *guttur*, L. the throat] the being pronounced in the throat; spoken of letters.

**GU'TTURIS Os** [*Anatomy*] the same that is called *Hyoides Os*, L.

**GU'TTUS** [with *Antiquaries*] a sort of vase used in the *Romans* sacrifices, to take wine and sprinkle it *guttatim*, i. e. drop by drop upon the victim, L.

**GUTTY** [in *Heraldry*] signifies drops, and they being represented in coat armour of several colours, the colour should be mentioned in blazon.

GU-T-

GUT-Wort, an herb.

GUVE de ronde [in Fortific.] is the same as *single Tenaille*.

GUY Rope [in a Ship] a rope made fast to the fore-mast at one end, and is received thro' a single block fixed to the pennant of the winding tackle, and then again reev'd thro' another, fixed to the fore-mast. The use of which is to hale forward the pennant of the winding tackle.

To GYBE, to joke upon, banter, jeer, flout, &c.

GYMNASIUM [γυμνασιον, Gr.] a place of exercise in any art or science, a school.

GYMNASTICE [γυμναστική, Gr.] the *Gymnastick* art, or the art of performing the exercises of the body.

GYMNASTICK [of gymnasticus, L. γυμναστικός of γυμνασία, Gr. to exercise] of or pertaining to exercise.

GYMNIC [γυμνικός, Gr.] pertaining to the exercises of the body.

GYMNICI Ludi [among the Greeks] certain exercises, as running, leaping, throwing quoits, wrestling, boxing, fencing, &c.

GYMNODISPERMOUS Plants [of γυμνός naked, δίσ two, and σπέρμα, Gr.] such as bear two naked seeds inclosed in a calyx, without any seed vessel.

To GYMNOLOGIZE [γυμνολογίζω, Gr.] to dispute naked, or like an *Indian* philosopher.

GYMNOPÆDIA [γυμνοπαίδία, Gr.] a kind of dance in use among the *Lacedæmonians*, performed by young persons dancing naked, during the time of the sacrifices, and singing a song in honour of *Apollo*.

GYMNOPÆDICE. See *Gymnopediæ*.

GYMNOPOLYSPERMOUS Plants [of γυμνός, πολύ, many, and σπέρμα, Gr.] such as bear many naked seeds inclosed in a calyx, without any seed vessel.

GYMNOSPERMOUS Plants [of γυμνός naked, and σπέρμα, seed, Gr.] such fruits as bear a naked seed inclosed by the calyx only, without any seed vessel.

GYMNOTETRASPERMOUS Plants [of γυμνός, τέρας four, and σπέρμα, Gr.] such as have four naked seeds inclosed in a calyx, without any seed vessel.

GYNECIUM [γυναικείον, Gr.] the women's apartment, or a separate place where the women kept themselves retired and out of the sight of men.

GYNECOCRATUMENIANS [of γυνή and κρατύνω overcome] an ancient people of *Sarmatia Europea*, said to be so called, because after they had been overcome by the *Amazons*, they were obliged to have venereal commerce with them.

GYNECOMASTON [γυναικωμαστήρ, Gr.] a tumour or swelling in the flesh or breasts of women.

GYNECOMYSTAX [of γυνή a woman, and μύσταξ, Gr. a beard] the hair on the upper part of a woman's privities.

GYPSUM Parget, white lime, plaster; also a sort of plainer-stone, white and soft like alabastr, which being lightly burnt, serves to make the chalk called plaster of *Paris*.

GYPSY [g. Ægyptii, L. Egyptians] strolling beggars, who pretend to tell fortunes.

GYROMANCY [of gyrate, L. and μαντεία, Gr. divination] a kind of divination by walking round in a circle.

## H

H<sup>b</sup>, Roman; H<sup>b</sup>, Italian; H<sup>h</sup>, English; H, Hebrew, is expell'd only by (') a note of aspiration in Greek.

H, is not accounted properly a letter, but a note of aspiration before a vowel, and among the poets it sometimes obtains a power of a consonant. In Latin it never comes before a consonant; but always before one of the five vowels and y; as *habeo, hebes, hiatus, homo, humus, hydra*, &c. but in English it does, as *longht, taught*, &c.

H with a dash at the top [with the *Antients*] signified 200000.

HAEDA'LA [ההדלה of הדל, Heb. i. e. he separated] a ceremony practis'd by the *Jews* every sabbath day in the evening. It is thus; towards the close of the sabbath when the stars begin to appear, each master of a family lights a torch or at least a lamp with two wicks. A little box of spices is prepared or a glass of wine taken, then singing or rehearsing a prayer, and blessing the wine and the spices, they all smell them, and after they have performed a few ceremonies about the torch or lamps, they cast a little of the consecrated wine into the flames; every one tastes, and thus they break up, wishing one another a good week.

HABENA, the reins of a bridle. L.

HABENA [with Surgeons] a bandage for the drawing together the lips of wounds, instead of stitching them.

HABERDASHERS, were incorporated a brotherhood or *Sir Catharine* their patroness Anno 1447, and were confirm'd in the 17th of Henry VII. Anno 1502, and named Merchant *Haber-*



**deflers.** They are a master, 4 wardens, 50 on the court of assistants, 320 on the livery. The livery fine is 25 l. They bear for their arms Barry nebule or 6 argent and azure on a bend gules, a lion passant guardant or. Crest on a helmet and torse 2 arms supporting a laurel proper and issuing out of a cloud argent. Their supporters 2 Indian goats argent, attired and hooped or. Their motto, *Serve and Obey.*

They are the 8th of the 12 Companies. There have been 22 lord mayors free of this company. Their hall is in *Maiden-lane.*

**HA'BITUDE** [*habitus, L.*] an aptitude or disposition either of mind or body, acquired by a frequent repetition of the same act.

**HA'BIT** [in *Metaphysics*] is a quality that is superadded to a natural power, that makes it very readily and easily perform its operations.

**HABIT** [with *Logicians*] one of the ten predicaments.

The **HA'BITABLE**, the earth. *Milton.*

**HABITA'BLENESS**, a being capable of being inhabited.

**HA'BITED** [*habitus, F.*] attired, dressed; also accustomed.

**HABITUAL**, something that is become or turned into a habit or habitude.

**HABITUAL Grace** [with *Divines*] is that which is convey'd to persons by baptism, and afterwards augmented and improved by the eucharist and other means.

To **HABITUATE** [*s' habitus, F. of habitus, L.*] to accustom to.

**HA'BITUDE** [with *Schoolmen*] signifies the respect or relation that one thing bears to another.

**HABITUDE** [with *Philosophers*] is used for what we popularly call habit, viz. a certain disposition or aptitude for the performing or suffering certain things contracted by reiterated acts of the same kind.

**HA'BITUS** [in *Metaphysics*] is the application of a body to that which is near it.

**HADRO'BALUM** [*ἀδρὸβαλον, Gr.*] a certain sweet-scented gum in *Media.*

**HÆCCA'SITY** [with *Chymists*] the same specifick essence or active principle by which a medicine operates.

**HÆLO'SIS** [with *Oculists*] a reflected inversion of the eye-lid.

**HADRO'SPHERUM** [*ἀδρὸσφαῖρον, Gr.*] a kind of Spikenard with a broad leaf.

**HÆMACHATES** [*αἷμα χάτης, Gr.*] a sort of blood-coloured agate.

**HÆMA'LOPS** [*αἷμα λῖψ, of αἷμα blood,*

and *λῖψ, the light, Gr.*] a redness of the eyes, proceeding from an inflammation; or a stretching of the blood vessels, commonly called blood-shot eyes.

**HÆMASTATICAL** [of *αἷμα* and *στατικός, Gr.*] of or pertaining to the weight or ponderosity of the blood.

**HÆMATITES** [*αἱματίτης, Gr.*] the blood-stone, a stone used in stopping of blood.

**HÆMATODES** [*αἱματίδης, Gr.*] the herb Cranes-bill.

**HÆMATOMPHALOCÆLE** [of *αἷμα blood, ἱμπαλῶν a navel, and καλὴ a tumour, Gr.*] a swelling of the navel turgid with blood.

**HÆMOPTO'ICUS** [of *αἷμα* and *πτῖσις, Gr.* to spit] one who spits blood.

**HÆMORRHAGIA** [*αἱμορραγία, of αἷμα, blood, and ῥέωμις to burst, Gr.*] a bursting forth of blood out of the nostrils, mouth, eyes, and other parts of the body.

**HÆMORRHOIDAL Veins external,** arise from the hypogastrick vein, and sometimes from a double branch of it, spreading about the sphincter of the *Anus.*

**HÆMO'RROUS** [*αἱμορρῶς, Gr.*] the hemorrhoid serpent is so called, because those that are bitten by it, blood issues out of all the passages of their body.

**HÆMORRHOIDES** [*αἱμορροΐδες, of αἷμα and ῥέω, to flow, Gr.*] swelling inflammations in the fundament, the emoroids or piles, a distemper proceeding from abundance of melancholy blood, by which the veins of the fundament being stretched often, send forth blood or matter.

**HÆMOSTA'TICKS** [of *αἷμα blood, and στατικός, Gr.* causing to stop] medicines which stanch blood.

**HAGIO'GRAPHIA** [*ἁγιογραφία, of ἅγιος or holy, and γράφω to write, Gr.*] the canonical books of holy scripture.

**HAGIOS'DERE** [*ἅγιος, holy, and σιδῆρος iron, Gr.*] a plate of iron about three inches broad, and sixteen long, which the *Greeks* under the dominion of the *Turks* (being prohibited the use of bells) strike one with a hammer to call the people to church.

**HAGIO'GRAPHER** [*ἁγιόγραφος, Gr.*] a writer of holy things.

**HA-HA** [in *Gardens*] a small canal of water.

**HAIL** [of *hæle, Sax.*] a meteor formed of flocks of snow, which being melted by warm air, and afterwards meeting with cold air, is congealed and turns to hail, whose stones are of a different figure, according to the situation of the flocks, and fall rudely by reason of their weight.

**HAI'NOUNSNESS** [of *haineux*, F.] flagitiousness, odiousness, hatefulnes, outrageousness, &c.

**HAI'RINESS** [heapi'gneye, Sax.] being hairy.

**HAI'RY** [heapi'g, Sax.] having, or covered with hair.

**HALBERD** [among *Farriers*] an iron soldered to the toe of a horse's shoe, that fits out before to prevent a lame horse from treading on his toe.

**HALE** [of *heal*, Sax.] healthful, &c. *Front HALF Files* [with *Military Men*] the three foremost men of a battalion.

*Rear HALF Files*, the three hindermost men of a battalion.

**HALF Mark**, a noble, six shillings and eight pence.

**HALF-Pence**, half-pence and farthings were first ordered to be made round by king Edward I. in the year 1280, for before that time, the penny had a double cross, with a crease, so that it might be easily broken in the middle to make half-pence, or into four quarters to make farthings.

*Knights of the HALF Moon or Crescent*, an order of knighthood, created by René, duke of Anjou, when he conquered Sicily, with this motto, *Los, i. e. Praise*.

**HALICA'CBUS** [*αλικαμπος*, Gr.] the red Winter-cherry or red Nightshade.

**HALIMUS** [*αλιμος*, Gr.] Sea Purs-lain.

**HALIO'GRAPHER** [of *αλις* the sea, and *γραφω* to describe, Gr.] a describer of the sea, an hydrographer.

**HALL** [with *Architects*] a large room at the entrance of a fine house, &c.

**HALLELU'JAH** [*הללו יה*, i. e. *Praise ye the Lord*] a term of rejoicing; sometimes repeated at the end of verses on that occasion.

**To HALTER** [of *hualtse*, Sax.] to put a rope, &c. about the neck.

**HALTER-Cast** [with *Farriers*] an excoriation of the paster, caused by the halter of an horse being intrangled about the foot, upon the horse's endeavouring to rub his neck with his hinder foot.

**HALYMOTE** [hali'g-mote, Sax.] the meeting of the tenants of one hall or manour; a court baron; also an assembly of citizens in their public hall, so termed in some places in *Heresfordshire*; it may also signify an ecclesiastical or holy court.

**HAM** [ham, Sax.] either at the beginning or ending a name or place is derived from a *house, farm or village*.

**HAMADRYADES** [*αμαδρυαδες* of *αμα* and *δρυς*, Gr. an oak] nymphs feigned to have inhabited the woods and meadows,

among the flowers and green pastures, and were thought to be born and die with the trees, over which they had the charge.

They are represented as well shaped, beautiful and charming virgins, distinguished (according to *Orpheus*) into several ranks; some of which were *celestials*, which were thought by the ancients to be souls or intellects which govern the spheres, and these they called the *Muses*, who dispersed the influences of the stars upon the earth: Some were *terrestrial* as the nurses of *Ceres* and *Bacchus*; the *Naiades* delighting in waters; the *Napeæ* in meadows and flowers, the *Limnæes* in lakes, the *Ephydriades* in fountains, which they used to hide themselves. These Nymphs denote the power of moisture which diffuses it self through every thing, and how the nature of water contributes to the procreation of all things, and to the nourishment of *Ceres* and *Bacchus*; that is, of whatever conduces to the necessary support or pleasure of human life.

**HAMAXO'BIAHS** [of *αμαξα* a car, and *βιος*, Gr. life] a nation or people who lived wholly in chariots.

**To HAMMER** [of *hame*, Sax.] to knock with a hammer.

**HA'MULUS**, } [with *Surgeons*] a hook-  
**HA'MUS** } ed instrument for extracting the child out of the body in difficult labour.

*Clerk of the HA'NAPER* [in *Chancery*] an officer who receives all money due to the king for the seal of charters, patents, &c. and the fees due to the officers for in-rolling, &c.

**HA'NCES** [in *Architecture*] the ends of elliptical arches, which are areas of a smaller circle than the scheme.

**HA'NCES** } (in a *Ship*) falls or descents  
**HA'NSES** } of the fire-rails; placed on banisters in the the poop, and down the gang-way.

**HAND** [in *Falconry*] is used for the foot of an hawk.

**HAND** [in the *Manège*] is used in division of the horse into two parts, in respect to the rider's hand, as

*Spear HAND*, the right hand.  
*Bridle HAND*, the left hand.

*To keep the horse upon the HAND* [in *Horsemanship*] is to feel him in the stay upon the hand, and to be always prepared to avoid any surprize or disappointment from the horse.

*To rest well upon the HAND* [with *Horsemen*] is said of a horse that never refuses, but always obeys and answers the effects of the hand.

*To yield the HAND* [with *Horsemen*] signifies to slacken the bridle.

**HAND** [with *Horsemen*] the measure of the fist clinch'd, i. e. four inches.

• **To sustain the HAND** [with *Horsemen*] is to pull a bridle in.

• **To foul the HAND** [with *Horsemen*] is said of a horse when he does not fear the bridle, but runs away in spite of the horseman.

• **To make a horse part from the } HAND**  
• **To suffer a horse to slip from the }** is to put on we full speed.

• **Fore-HAND** [of a *Horse*] is the fore-parts of him, as head, neck, and fore-quarters.

• **Hind-HAND** [of a *Horse*] all the parts except those before-mentioned.

• **HAND** [Hieroglyphically] denotes power, equity, fidelity, justice.

• **HA'NDED Root** [with *Botanists*] is a kind of tuberous root, divided as it were into several fingers, as in some species of *Orchis*.

• **HAND** [in *Painting*, &c.] the manner or style of this or that master.

• **HAND of Justice**, a scepter or battoon about a cubit long, having an ivory hand at the extremity of it, used as an attribute of kings, with which they are painted in their royal robes, as on their coronation day.

• **HAND** [in *Painting*, &c.] is used for the manner or style of this or that master.

• **Joining of HANDS**, is a symbol of friendship and union.

• **Clapping of HANDS**, is the general token of applause.

• **HA'NDFUL** [handfuelle, *Sax.*] as much as can be grasped in the hand.

• **HA'NDICRAFT** [of handicraft, *Sax.*] a working trade.

• **HANDLING** [with *Cock Fighters*] is the measuring the girth of a fighting cock's body, by the grasp of the hand and thumb.

• **HA'NDOMNESS**, comeliness, beauty.

• **HA'NDINESS**, readiness or aptness for business.

• **HANG'ER** [hang'ion, *Sax.* to hang] broad crooked, short sword.

• **HANG-Man** [of hang'an and n'dan, *Sax.* hanger, *Dan.*] an executioner.

• **HANGING** *Drawing and Quartering*, is not found in history till the 26th year of the reign of king *Henry III.* when one *William Marish*, son of an *Irish* nobleman, was hang'd, beheaded and quartered for high treason.

• Anciently the bodies of felons, who were executed, were not allowed to be buried, but hung on the gallows, till the parliament in the time of king *Edward II.* ordered that they should be buried.

• As to hanging in chains, this practice

does not seem to be used in *England*, till the time of king *Richard II.* when some of the rebels, in *Wat Tyler's* riot, having been taken down from the gallows at *St. Albans*, he commanded the balliffs to cause chains to be made, and hang the bodies in them on the same gallows, there to remain as long as one piece would stick by another.

• **HANK**, a tie, obligation, &c.

• **HANSE Towns** [in *Germany*] the *Germanys* bordering on the sea, being anciently infested with *Barbarians*, for their better defence entered into a mutual league, and gave themselves that name, either from the sea on which they bordered, or from their faith, which to one another they had plighted (with their hand *hanfa*) or from the same word, which in their old language signified a league, society or association.

• **HANS in Kelder** [i. e. jack in the cellar] a child in the belly of the mother.

• **HANS-GRAVE**, the chief of a company or society.

• **HAP**, fortune, chance.

• **HAP'LESS** [of happy and *less*, neg.] unhappy, unfortunate.

• **HAPPINESS** [probably of *happus*, *Brit.*] felicity, blessedness.

• **HA'QUENY**, an ambling horse, *O. F.* a hackney horse.

• **HARA'NGUE** [harangue, *F.* derived, as some think, of *ara*, *L.* an altar] because harangues were made before altars.

• An **HARANGUE**, a public oration or speech, a tedious or troublesome discourse, a too pompous, prolix or unseasonable discourse or declamation.

• **HARBOURLESS** [of hepn'et *Sax.* and *leay*, *Sax.*] without, or having no harbour.

• **HARDISH** [of hepn'et *Sax.*] something hard.

• **HARDSHIP** [of hepn'et *Sax.* and *ship*] hard case, circumstances and sufferings.

• **HARD Horse**, is one that is insensible of whip or spur.

• **HARDNESS** [hepn'et *Sax.*] hard quality; that quality whereby the parts cohere firmly together, so as to resist the touch.

• **HA'RDINESS** [of hardisse, *F.*] boldness, stoutness.

• A **HARE** [Emblematically] denotes vigilancy, quick hearing, wantonness, fear, truthfulness and solitude.

• **HA'RIOTABLE** [of har'et *Sax.*] liable to pay harlots.

• **HA'RIOT Service** [Law term] is when a man holds land by paying harlots at the time of his death.



**HA'RLQUIN**, [of *Harlequino*, a nickname given to a famous *Italian* comedian, on account of his frequenting the house of one *Monf. Harlay in Paris*] a buffoon, a Merry-andrew, a jack-pudding.

**HA'RLTRY** [either of *Arletta*, concubine of *Robert* father to *William* the conqueror; or *Arletta, Ital.* a proud whore, *q. d.* *whorelety*, or *little whore-dom*] the practice of wares or hollots.

**HA'RMFUL** [*harmful*, *Sax.*] hurtful, mischievous.

**HA'RMLESS** [*harmless*, *Sax.*] innocent, not apt to do harm.

**HA'RMLESSNESS**, harmless disposition or quality.

**HARMO'NICA** [in *Musick*] a term given by the ancients to that part which considers the difference and proportion of sounds, with respect to acute and grave.

**HARMONICAL Proportion** [in *Musick*] three or four quantities are said to be in an *harmonical Proportion*; when in the former case, the difference of the first and second shall be to the difference of the second and third, as the first is to the third; and the latter, the difference of the first and second to the difference of the third and fourth, as the first is to the fourth.

If there are three quantities in an *harmonical Proportion*, the difference between the second and twice the first, is to the first as the second is to the third; also the first and last is to twice the first, as the last is to the middle one.

If there are four quantities in an *harmonical Proportion*, the difference between the second and twice the first, is to the first as the third to the fourth.

**HARMONICAL Arithmetick**, is so much of the theory and doctrine of numbers, as relates to the making the comparisons, reductions, &c. of musical intervals, which are express'd by numbers, in order to the finding out the mutual relations, compositions and resolutions.

**HARMONICAL Series**, is a series of many numbers in continued *harmonical* proportion.

**HARMONICAL Composition**, in a general sense, includes the composition both of harmony and melody.

**HARMONICAL Interval**, is an interval or difference of two sounds, which are agreeable to the ear, whether in consonance or succession.

**HARMONICAL Sounds**, such sounds as always make a certain determinate number of vibrations in the time that some other fundamental sound, to which they are referred, make one vibration.

**HARMO'NIOSNESS** [of *harmonia*, *Gr.* *harmonia*, *L.*] agreeableness in sound, or musical proportion.

**HARMONY** [in *Architect.*] an agreeable relation between the parts of a building.

**HARMONY** [in *Painting*] is a term used both in the ordinance and composition and in the colours of a picture: In the ordinance it signifies the union or connection between the figures, with respect to the subject of the piece.

**Simple HARMONY** [in *Musick*] is that, where there is no concord to the fundamental, above an octave.

**Compound HARMONY**, is that, where to the simple harmony of one octave, adds that of another octave.

**HARMONY of the Spheres** } [with  
**HARMONY Celestial** } *Philoso-*

*phers*] a kind of music, supposed to be produced by the sweetly tuned motions of the stars and planets. They attribute this harmony to the various and proportionate impressions of the heavenly globes upon one another, which, by acting under proper intervals, form a harmony. For, as they thought it not possible that such large bodies, moving with great rapidity, should be silent, and that the atmosphere continually impelled by them must yield a set of sounds proportionate to the impulsions it receives, and they not running all in the same circuit, nor with the same velocity, different tones must arise from this diversity of motions; which being all directed by the hand of the Almighty, do form an admirable symphony or concert.

**HA'RO** } a custom among the Nor-  
**HA'ROL** } mans, much the same, if  
not the original of the *Hue* and *Cry* after offenders. The reason of the name and practice is said to be this: There was once a duke of *Normandy*, call'd *Rolla*, a man of great justice and severity against offenders; and thereupon, when they follow'd anyone upon the pursuit, they cry'd *Ha-Rol, q. d.* *Ah Rolla*, where art thou that art going to redress these grievances. Upon this occasion, those that were within hearing, were either to make pursuit or pay a fine.

**HA'RPAR**, a sort of amber that draws straws.

**HARPYES** [*Ἄρπυιαι* of *ἄρπάζω*, *Gr.* to seize violently] three fabulous monsters, call'd *Aello*, *Ocyrote* and *Ceraxo*, who, according to the notions of the poets, have the faces of virgins, the ears of bears, the bodies of vultures, crooked hands and feet with sharp talons. They are put historically, to signify afflictions, gripping ulcers, and covetous misers.

They tell us, that the *Harpyes* were wont to spoil *Phineus's* victuals. And some leave the notion that they were certain wild monstrous fowls, which were wont to

Carry away *Phineus's* dinner off from the table. But the matter was thus, *Phineus* was a king of *Paonia*, who grew blind in his old age; and after the death of all his sons, his daughters *Pyria* and *Erasia*, waited and made away with all their father's substance; and hence the poets tell us, that *Phineus* was miserable, who was thus perplexed by *Harpies*; but *Yebus* and *Calais* two famous men, and son of *Bereas*, his neighbours were helpful to him, drove his daughters away, gathered his substance together again, and appointed a certain *Tiberian* to be his steward.

**HAPOCRATES** [among the *Egyptians*] was esteemed the god of silence and the son of *Iris*; and his statue stood near the image of *Serapis*, with a finger on his lips, and a wolf's skin full of eyes about his shoulders.

**HA'RSNESS**, sharpness in taste; severity.

**HART** [*heort*, *Sax.*] a stag in the sixth year.

**HART Evil** [with *Farriers*] the stag-evil, a rheum or defluxion, that falls upon the jaws and other parts of the fore-head of a horse, which hinders him from eating.

**HART-Wort**, *Hart's-Fodder*, *Hart's-Tongue*, several herbs.

**HARVEST-Work** [*hæp-poyt-pep*, *Sax.*] the gathering in the fruits of harvest.

**TO HASP** [*hæpian*, *Sax.*] to fasten with a hasp.

**HASTATUS**, *a, um* [in *Botan. Writ.*] sharpened like the head of a spear.

**TO make HASTE** [*hæstien*, *Du. bâter*, *F.*] to be expeditious; to quicken, press or urge on.

**HA'STINESS** [of *hæste*, *Du. baté*, *F.*] quickness, urgency.

**HASTULA Regia** [with *Botanists*] the herb yellow *Alphodil*. L.

**HATCH**, a vessel or place to lay grain in; also a trap to catch weels.

**HATCHING**, the act whereby fecundated eggs, after seasonable incubation, exclude their young.

**HATED** [of *hætan*, *Sax.*] to hate, and nett. counsel, *lyc.* ill-will.

**HATEFUL** [*hæteful*, *Sax.*] deserving hate, odious.

**HATEFULNESS**, odious quality.



**HATMAKERS** company are an ancient company, are a master and 4 wardens, 21 assistants; but no livery: their armorial ensigns are a dexter hand, and hat. They have no hall since the fire; but now meet at Pewterers hall.

**HATTOCK**, a shock of corn containing 12 sheafs, or, as others say, 3 sheafs laid together.

**HAUBERGETES** [old Records] a sort of cloth.

**HAU'GHTY** [*hautain*, *F.*] proud, lofty, elated.

**HAUNCH** [of a *Horse*, &c.] is the hip, or that part of the hind-quarter, that extends from the reins or back to the hough or ham.

**To draw the HAU'NCHEs** [with *Horsemen*] is to change the leading-foot in galloping.

**A HAU'NTER** [of *banteur*, *F.*] one that goes often to, or frequents a place, &c.

**To make HAVOCK** [of *hævoc*, *Sax.* an hawk, being a bird of prey] to make waste, destroy, &c.

**HAU'RIANT** [*haurient*] drawing in.

**HAURIANT** [in *Heraldry*] is a term peculiarly applied to fesses; and denotes their being rais'd directly upright, as in the figure.



**HAUTGOUTS** [*haut goût*, *F.*] high relishes.

**HAWK** [*Hieroglyphicall*] was by the ancients put to signify the sun, being an emblem of its powerful influences in the world. Some have observed of this bird, that it can steadfastly behold the sun, and its bones will attract gold (the metal of the sun) as the loadstone does iron. They also represented Almighty God by the body of a man covered with a long garment, bearing on the top of the head a Hawk; because the excellence, courage, nimbleness and good qualities of this bird, did shadow out the incomparable perfections of its Creator. And because the Hawk is a bird of a long life, it was an emblem of natural life; it was also put to signify a prudent, valorous, just and brave man.

**HA'WKERS**, were anciently fraudulent persons, who went about from place to place, buying brass, pewter, &c. which ought to be uttered in open market; now pedlars, who go about the town or country selling wares.

**Thwarts the HAWSE** [*Sea Term*] the same as rides upon the hawse, i. e. when a ship lies athwart with her stern just before the hawse of another ship.

**HAY Monds**, the herb Ale-hoof.

**To dance the HAY**, to dance in a ring.

**HAYS** [with *Astralogers*] a certain dignity or strengthening of a planet, by being in a sign of its own sex; and a part of the world agreeable to its own nature; as when a masculine and diurnal planet is in the masculine sign in the day time, and above the

# H E

the earth; or a feminine, nocturnal planet in the night time in a feminine sign, and under the earth.

**HAZARD**, also a term used at Tennis, when a ball does not rebound as usual, so that no judgment can be made of it.

**HAZARDOUSNESS** [of *hazardoux*, F.] dangerousness.

**HEAD of a Man** [*Hieroglyphically*] signified sound judgment and wisdom; having the hair cut off, violent grief or bondage; if growing, liberty.

The **HEAD** of an infant, an old man, a hawk, a fish and a river-horse, altogether [*Hieroglyphically*] intimated the condition of man in this world. The *Infant* signifies his birth; that with *gray Hairs*, his death; that of a *Hawk*, God's love to man; the *Fish*, death and burial; and the *River-horse*, the irresistible power of death, that spares no body.

**HEAD** [with *Anat.*] the extremity of a bone; also the extreme of a muscle, that is inserted into the staple bone; also the head of a muscle which is a tendon.

**HEAD** [in *Mechanic Arts*] the upper parts of animate and artificial bodies, as the head of a nail &c.

**HEAD** [in *Painting, Carving, &c.*] the picture or representation of that part of a human body.

**HEAD** [with *Architects*] an ornament of sculpture or carved work, often serving as the key of an arch, platband, &c.

**HEADS** [with *Bricklayers*] a term by which they mean half in length, but to the full breadth of a tile. These they use to lay at the eyes of a house.

**HEAD of a work** [in *Fortification*] the front of it nearest to the enemy, and furthest from the body of the place.

**Moor's HEAD** [spoken of a *Horse*] who has a black head and feet, and his body of a roan colour.

**Moor's HEAD** [in *Engineering*] a kind of bomb or grenade shot out of a cannon.

**Moor's HEAD** [with *Chymists*] a cover or cap of an alembick, having a long neck for the conveyance of the vapours into a vessel that serves as a refrigerator.

A **HEAD** of earth was made at Oxford, A. D. 1387, in the reign of king Richard II. which at a time appointed spoke these words, *Caput defecetur*, the head shall be cut off. *Caput elevabitur*, the head shall be lifted up. *Pedes elevabuntur super Caput*, the feet shall be lifted up above the head.

**HEADINESS** [of *heaviness*, Sax.] strong quality in liquors; also obstinacy, stubbornness, raucousness.

**HEAD-STRONGNESS**, obstinacy, stubbornness.

# H E

**HEALING** [with *Bricklayers*] the covering of the roof of any building, either Lead, Slate, Tiles, &c.

**HEALING** [of *healan*, Sax.] curative, making sound.

**HEALTH** [of *hwyl*, Brit. *hæl*, Sax.] soundness in body, a due temperance or constitution of the several parts, whereof an animal body is composed, both in respect of quality and quantity, or mind.

**HEALTHFULNESS** [of *healþeornnes*, Sax.] soundness of constitution, &c.

**HEALTHINESS** [of *hwyl*, Brit. *hælþig*, Sax.] healthfulness, the same as *Health*; or it may be defined to be that state of the body whereby it is able to discharge the natural functions easily, perfectly, and durably.

**HEALTHLESS** [*hæl-leas*, Sax.] wanting health.

**HEALTHY** [*hælþig*, Sax.] having health.

**HEARING** [*hýrnung*, Sax.] is that sensation whereby from a due motion of the small fibres of the auditory nerves impress'd upon the ears, and convey'd to the brain or common sensory, the soul perceives sounds and judges of them.

**HEARKENER** [of *heorþenian*, Sax. to hearken] a hearer or listener.

**HEART** [*heort*, Sax.] the seat of life in an animal body, &c. A muscular part in the animal body, situated in the Thorax; wherein the veins all terminate, and from which all the arteries arise; and which by its alternate contraction and dilatation is the chief instrument of the circulation of the blood, and the principle of vital action.

**HEARTS** [in *Coat Armour*] did anciently denote the valour or sincerity of the bearer, when arms were the reward of virtue; but since they are become common to all persons that have wealth instead of worth.

A **HEART** placed on a chafing-dish of burning coals, there remaining without receiving any prejudice, was by the Egyptians put hieroglyphically to represent the perpetuity and duration of the heavens, thereby intimating, how the world and heavens subsist in fire, notwithstanding that these powerful elements and beings do struggle together, and dispute the place one with another.

**HEART of the Sun** [with *Astrol.*] the same as *Cosmical*.

A **HEART** upon the face of a man [*Hieroglyphically*] was by the ancients put to represent the truth.

Three **HEARTS** concentered [*Hieroglyphically*] represents consideracy and courage.

HEART.

**HEART STRUCK**, smitten to the heart.

**HEARTINESS**, healthiness, soundness of constitution, sincerity, cordialness.

**HEARTLESS** [*heartless*, *Sax.*] wanting courage or hope, despairing.

Two **HEARTS** [with *Horsemen*] a horse is said to have two hearts that works in the manage with contrain, and irresolution, and can't be brought to consent to it.

**HEAT** [*in a hot Body*] is the agitation of the parts of that body, and the fire contained in it; by which agitation a motion is produced in our bodies, exciting the idea of heat in our minds; and heat in respect of us is only that idea or sensation in our mind; and in the hot body is nothing but motion that occasions it: And *Heat* (say our philosophers) is no more in the fire that burns our finger, than pain in the needle that pricks it. No heat is sensible to us, unless the body, that acts upon our organs of sense, has a greater degree of heat than that of our organs; for if it be faint and weak, it is said to be cold.

**Actual HEAT** [*in Physick*] is that which is an effect of real elementary fire.

**Potential HEAT** is that which is found in wine, pepper, and several chymical preparations; as brandy, oil of turpentine &c.

**HEAT** [*in Geography*] is diversified according to the different climes, seasons, &c. and arises from the different angles under which the same rays strike upon the surface of the earth: For it is shewn by *Mechanicks*, that a moving body striking perpendicularly upon another, acts with its whole force; and that a body that strikes directly, by how much more it deviates from the perpendicular acts with the less force.

**HEATS** [*of Horse-Races*] the exercises that are given them by way of preparation.

**HEATHY** [*of heat*, *Sax.*] being full of the shrub called *Heath*.

**HEATHENISH**, after the manner of heathens.

**HEATHENISHNESS**, heathenish manner, nature or disposition.

**HEATHENISM** [*of heat*, *Sax.*] the principles or practices of heathens.

**HEAVE** [with *Astron.* call'd also the ethereal or starry Heaven] is that immense region wherein the stars, planets, &c. come and are disposed.

**HEAVEN** [*in Hieroglyphically*] was painted as a beautiful young man with a sceptre in his right hand, the sun and moon on his breast, a crown upon his head, in a garment adorned with innumerable stars.

trailing on the ground, and an urn full of fire in his left hand, sending up a great flame with a burning heart in the middle.

The youthful face of the heavens intimates their immutability, constancy and incorruptibility, that never fails to decay. The scepter and crown imply the dominion and power, that the celestial globes exercise upon the inferior beings. The sun and moon in the breast point at the two beautiful luminaries that shine in the firmament, and are the immediate causes under God of life and motion, and the means by which he produces so many wonders in the world. The pot full of flames with a burning heart, that never consumes, intimates that the almighty power of God restrains the enmity and seeming discord of the elements, from producing a confusion, &c.

The relation between heaven and earth (*Hieroglyphically*) was express'd by a man with his hands tied with a chain, that was let down from the clouds, because there is nothing here below, tho' never so great and powerful, but is held by a secret chain, by which the divine Providence can turn and wind it at pleasure.

**HEAVINESS** [*heavy*, *Sax.*] weightiness, sadness of mind.

**HEBDOMADARY** [*of hebdomas*, *Gr.* **HEBDOMADEER**] a week] the hebdomary or week's-man, a canon of prebendary in a cathedral church, who took care of the choir and offices of it for his week.

**HEBE** [*Hebe*, *Gr.*] the goddess of youth (according to the poets) was the daughter of *Juno*, without a father, for *Juno* being invited to a banquet by *Apollo*, eat lotices, and so conceiv'd and bare *Hebe*, who being beautiful, *Jupiter* made her his cup-bearer; but in waiting on him at a banquet, *Hebe* happen'd to fall down, and her garments falling abroad, she was seen uncover'd, for which she was put out of her office, and *Ganymedes* was put in her room. This allegory is thus expounded: When *Juno* (i.e. the *Air*) is warmed with the hot rays of *Apollo* (i.e. the *Sun*) she that before was barren, begins to conceive and bring forth *Hebe* (i.e. the *Spring*) and herbs and men: the ministers duly to *Jupiter*, till at the end of summer *Jupiter* calls her out and takes in *Ganymedes*, or the winter and watry sign *Aquarius*.

**HEBENUS** [with *Botanists*] the ebony tree. *L.*

**HEBETATION**, a making dull or blunt. *L.*

**HEBISCOS** [with *Botanists*] Marsh-mallows. *L.*

HE'BREW [עברית, *Heb.*] of or pertaining to the *Hebrew* language.

HE'CATE [suppos'd to be so call'd of *ἑκατή*, *Gr.* an hundred, either because an hundred victims at a time us'd to be offered to her; or else because by her edicts they that die and are not buried, wander 100 years upon the banks of the river *Styx* a goddess of the heathens, to whom the poets give three names, as *Luna*, in heaven, *Diana* on earth, and *Proserpina* in hell.

HE'CATOMB [of *ἑκατόν* *ῥῆτι* i. e. an hundred oxen; or, as others, of *ἑκατόν* *ῥῆσις* i. e. *ῥῆσις*, i. e. an hundred ioter] *Eustathius* says, an hecatomb signifies a sacrifice of an hundred oxen; but it is generally taken for an hundred animals of any sort. Those that derive it from *ἑκατόν* *ῥῆσις*, make it consist of 25 animals. Others are of opinion, that hecatomb is only a finite number put for an indefinite, and so signifies no more than a great many.

HECATOMBE'ON [*ἑκατομβεών* of *ἑκατόν*, an hundred, and *ῥῆτι*, *Gr.* an ox, became a hundred oxen were then offered in sacrifice to *Jupiter* the month of *June*.

HECATOMPHON'IA [of *ἑκατόν*, an hundred, and *φωνή*, *Gr.* to say] a sacrifice offered by the *Messians*, by such as had slain an hundred enemies in battle.

HECATONTAPHY'LLUM [of *ἑκατόν* a hundred, and *φύλλον*, *Gr.* a leaf] the hundred leafed rose.

HECTICA FEBRIS. [of *ἥκτι*, *Gr.* habit] a continual flow fever, as tho' it was riveted in the constitution.

HE'DERA [with *Botanists*] the ivy-tree. *L.*

HEDERA'CEOUS [bederaceus, *L.*] of or belonging to ivy.

HE'DERAL Crown [among the *Romans*] a crown of ivy, worn in publick feasting and rejoynings.

HE'DERA *Terrestriis* [with *Botanists* the herb ground-ivy.

HEDERIFORMIS, of the form of ivy.

HEDER'OSE [bederosus, *L.*] full of ivy.

HEDGE-HOG, trefail, an herb.

HEDGE-HOG [Hieroglyphically] was pictured to represent a cunning time-server, because this creature has always two or three holes, whither it retreats; and when the wind is cold and boisterous at one hole, it creeps to the other.

HEDGE-HOG [he<sup>ss</sup>-e-ho<sup>s</sup>, *Sax.*] a quadrupede all over defended with sharp thorns.

HEDY'OSMUS } [*ἡδυόσμος*, *Gr.*] the HEDY'OSMUM } mint.

HEDY'PNOIS [*ἡδυπνοίς*, *Gr.*] the herb priest-crown, a sort of succory.

To HEED [heban, *Sax.*] to beware,

to mind, to observe.

HE'EDFUL [he<sup>ss</sup>-ull, *Sax.*] careful, wary, &c.

HE'EDFULNESS, wariness, watchfulness, &c.

HE'EDLESS [of hebleas, *Sax.*] careless, &c.

HE'EDLESSNESS, want of heed.

HEICETES } a sect of *Hereticks* in the

RICETES } VIIIth century, who made a profession of a monastick life; but in imitation of *Moses* and the prophets *Miriam* and the *Israelites* who praised God with singing and instruments of musick, after their deliverance at the *Red-Sea*, they practised the like, and endeavoured to draw women to them to make a profession of a monastick life, and assist in their mirth.

HEGE'MONICÆ [with *Physicians*] a term used for the principal actions of a human body, called *vital* and *animal*.

HEIGHT [oi hau, *F.* or heah, *Sax.* high] talness. The height of a well proportioned man, is equal to the distance from one end of the finger of one hand to the other, when his arms are extended as wide as may be.

HEIGHTS [in *Military Art*] the eminences round a fortified place on which the besiegers usually post themselves.

HELLAMIDES [of *ἑλῆμι* to turn] the membranes which invest the brain.

HEIR Apparent, is he on whom the succession is so settled that it cannot be set aside, without altering the laws of succession.

HEIR Presumptive, the next relation or heir at law to a person; who is to inherit from him *ab intestato*, and who 'tis presumed will be heir, nothing but a contrary disposition in the testator being able to prevent him.

HEIR [in *Com. Law*] one who succeeds by right of blood to any man's lands or tenements in fee.

HEIRDOM, heirship, or the right and title of an heir or heirs.

HELCO'MA } [*ἑλκος*, *Gr.*] an ul-

HELCO'SIS } ceration: a turning to an ulcer, *L.*

HELCO'DRIA [of *ἑλκω*, *Gr.* to draw] certain small ulcers in the skin of the head, thick and red like the nipples of breasts, and that run with matter.

HELCO'STER [of *ἑλκω*, *Gr.* to draw] an instrument to draw the tumors out of the womb.

HELEA'GNUS [with *Botanists*] the elecampane, *L.*

HELEPOLIS, an ancient military machine for the battering down the walls of besieged places.

**HELIAC** [of *ἥλιος*, Gr. the sun] sacrificial and other solemnities performed in honour of the sun.

**HELIA'NTHE** [*ἥλιανθον*, Gr.] the herb  
**HELIA'NTHEMUM** }  
**HELIA'NTHON** } hedge-hyssop

or wild rue, L.

**HELICA** Major and Minor [with *Astro-nomers*] two constellations, the same as *Ursa Major* and *Minor*. L.

**HELICOID** Parabola [with *Mathema-ticians*] is a parabolick spiral or a curve, that arises from the supposition of the axis of the common *Apollonian* parabola, being bent round into the periphery of a circle; and is a line then passing thro' the extremities of the ordinates, which do now converge towards the center of the said circle.

**HELICO'METES** [of *ἥλιος* the sun and *μετέωρος*, Gr. a comet] a phenom-enon sometimes seen at the setting of the sun.

**HELICO'SOPHY** [of *ἥλιος* the sun, and *σοφία*, Gr. wisdom,] is the art of de-termining all sorts of spiral lines in plano.

**HELIOCE'NTRICK** Place of a Planet [in *Astronomy*] is that point of the eclip-sis, to which the planet, (supposed to be seen from the sun, is referred, and is the same as the longitude of the planet seen from the sun.

**HELIOCHRY'SUS** [*ἥλιος χρυσός*, Gr.] the flower golden-jerks or golden-tufts.

**HELIOGRA'PHICK** [of *ἥλιος* the sun, and *γραφικός*, Gr. descriptive] belonging to the description of the sun.

**HELIO'GRAPHY** [*ἥλιος γραφία* of *ἥλιος* and *γραφία*, Gr. to describe] a description of the sun.

**HELIO'SCOPE** [*ἥλιοςκόπος* of *ἥλιος* the sun, and *σκοπεῖν*, to view, Gr.] is a sort of telescope, fitted so as to look on the body of the sun without offending the eye, which is done by making the object and angles of it, of either red or green glass.

**HELIO'STROPION** [*ἥλιοςτροπὸν*, Gr.] the great marigold or turnsole flower.

**HELIO'CENTRICAL** Line [in *Naviga-tion*] is the thumb line so called, because on the globe, it winds round the pole spi-rally, and will come nearer and nearer to it.

**HELIX** [in *Architecture*] the Cauli-cates or like volutes under the capital of the *Corinthian* order. A kind of joy whose work is twisted like the vine.

**HELLEBORA'S** RUM [with *Botan*] the wild black hellebore. L.

**HELLEBORA'STER** [with *Botan*] the great ox-hell. L.

**HELLEBORINE**, wild white helle-bore.

**HELLEBOROSE** [*helleborosus*, L.] full of hellebore. L.

**HE'LLISH**, of the nature of Hell, egre-giously wicked.

**HELM** of the State, the chief place of government in a nation, &c.

**HELM** [with *Chymists*] the head of a still or alembick, so call'd for its bearing some resemblance to an helmet.

To bring a thing over the **HELM** [with *Chymists*] is to force it by fire up to the top of the vessel, so that it may distil down by the beak of the head into the receiver.

**HELMET** [with *Heralds*] is accounted the noblest part of a coat armour, for which there were antiently established rules; but, at present, many wear rather what they fancy than what they have a right to.

The *Helmet* of a knight (say some) is to stand right forward, and the beaver a little open.

The *Helmet* of esquires and gentlemen, are to be in profile and close.

Noblemen, under the degree of a duke, have their *Helmet* in profile, and open with bars.

Monarchs, princes and dukes, have the *Helmet* right forward, and open, with many bars.

*Helmets* turned right forward, are sup-posed to denote giving orders with absolute authority.

*Helmets* turned *à l'envers*, are suppoed to intimate hearkening to the commands of superiors.

**HELMINTHAGO'GICK** [of *ἥλμινθος*, a worm, and *ἀγανος* of *ἀγω* to draw or lead out] expelling worms.

**HE'LOS** [*ἥλος*, Gr.] a round, white, callous swelling of the foot, like the head of a nail, and fixed in the roots of the hard skin of the foot.

**HELO'SIS** [with *Surgeons*] a turning back of the eyelid. L. of Gr.

**HE'LPFUL** [of *βοηθῆναι*, Sax.] assist-ing.

**HE'LPFULNESS**, aiding or assisting qua-lity.

**HE'LPLESS** [of *hepleay*, Sax.] de-ficiency of help.

**HE'LPLESSNESS**, destituteness of help.

**HELPS** [in the *Manage*] are seven, the *Voice*, *Rod*, *Bit* or *Snaffle*, the *Culvers* of the *Legs*, the *Stirrups*, the *Spur* and the *Ground*.

**HELXINE** [*ἑλίκη*, Gr.] pallitory of the wall.

**HELVE'TICK**, of or pertaining to the *Helvetii*, i. e. the *Switzers* or *Swiss* Can-toners.

**HELVI'DIANS** [so called of *Helvidius*] their distinguishing tenet was, that *Mary*



the mother of *Jesus*, was not a virgin; but had other children by *Joseph*.

HEM, an oven in which *Lapis Calaminaris* is baked.

HEMEROBIOUS [of *ἡμέρα* a day, and *Bios*, life, Gr.] that lives but one day.

HEMERODROMI [of *ἡμεροδρόμος* of *ἡμέρα* a day and *δρομή*, Gr. a course] centinels or guards among the antients appointed for the security and preservation of cities and other places by walking round the city every morning, and patrolling all day round to see that no enemy was nigh the place.

HEMICRAUNIUS [of *ἡμι* and *κράνιον* or *ἡμικρανίον*, Gr.] a surgeon's bandage for back and breast.

HEMICRANIUM [ἡμικρανίον, Gr.] a pain in either half part of the head.

HEMICYCLE [in *Architectura*] a vault in the cradle form; also arches and frames or sweeps of vaults consisting of a perfect semi-circle.

HEMIDRACHMON [of *ἡμι* and *δραχμή*] half a dram.

HEMIOLUS [of *ἡμι* half and *ὅλος* Gr. the whole] an ancient mathematical term, occurring chiefly in musical writers, signifying the ratio of a thing, whereof one contains the other once and a half.

HEMIOLITIS [ἡμιολίτις, Gr.] the herb moon-tern or moles-fern. L

HEMIOLIUM [ἡμιόλιον, Gr.] the herb hart's-tongue.

N. B. Maps or prints of the heavens, constellations, &c. pasted on boards, are sometimes called hemispheres, but more commonly planispheres.

HEMISPHEROIDAL [Geometry] something approaching the figure of an hemisphere; but is not justly so.

HEMITRITEUS [ἡμιτρίτης, Gr.] an irregular, intermitting fever, which returns twice every day.

HEMITRITEUS [with Physicians] a semi-tertian fever or ague, that returns every day, and in which the patient has two fits every second day, one of the quotidian, and the other of the tertian.

HEMLOCK [heamless, Sax.] a narcotick plant used in physick.

HEMMED in [of *hemmen*, Dut.] inclosed, surrounded.

HEMORRHOIDS [αἱμορροΐδες of *ἡμα*, blood, and *ῥοή*, Gr. to flow] a disease in the fundament, commonly called the piles.

HENCEFORTH [εἰς ὅσον, Sax.] from this time.

HEN-HEARTED, timorous, cowardly.

HEN-PECKED, cowed, kept under by a woman.

HENCHMAN, a groom.  
HENDECASYLLABUM *Carmen*, a Greek or Latin verse consisting of eleven syllables, and comprehending a dactyle, a spondee and three trochees.

HENIOCHUS [in *Astronomy*] one of the northern constellations of fixed stars. See *Auriga*.

HENOPHYLLUM [of *ἥνη* of *εἷς* one, and *φυλλόν* a leaf, Gr.] the herb one-blade.

HE'PAR [ἥπαρ, Gr.] the liver.

HEPA'TICA [ἥπατις, Gr.] the herb liver-wort.

HEPATIC Vena [Anatomy] the liver vein, the inner vein of the arm.

HEPATICK Aloes, the finest sort of aloes, so called of its being in colour something like that of the liver.

HEPA'TICUS Ductus [with Anatomists] a passage in the liver, otherwise called *Porus Biliaris*. L

HEPATICUS Morbus [with Physicians] the *hepatic Flux*; a disease, when a thin sharp blood like water, in which raw flesh has been washed, is voided by stool. L

HEPATO'RIMUM [with Botanists] the herb liver-wort. L

HEPATITIS [in *Physick*] an inflammation of the liver with an abscess or imposthume.

HEPATOSCOPIA [of *ἥπαρ* of the liver and *σκοπέω*, Gr. to view] a sort of divination by inspecting the entrails of beasts.

HEPTACA'PSULAR [of *ἑπτά* and *capsula*, L] having seven seed vessels.

HEPTACHORD Verses [of *ἑπτά* seven, and *χορδή* string] verses sung or play'd on seven chords, i. e. in seven different tones or notes, and probably on an instrument of seven strings.

HEPTA'GONAL Numbers, a sort of polygonal numbers, wherein the difference of the terms of the corresponding arithmetical progression is five.

HEPTA'MERIS [of *ἑπτά* and *μέρις*, Gr. part] a seventh part.

HEPTA'MERON [of *ἑπτά* and *μέρος*, Gr. a day] a book or treatise of the transactions of seven days.

HEPTA'PHYLLUM [ἑπτάφυλλον, Gr.] the herb scoriole i. e. seven leaves, or cornment. L

HEPTAPHONY [ἑπταφωνία, Gr.] the having seven sounds.

HEPTAPLEURON [ἑπταπλευρον, Gr.] the greatest sort of plantain.

HEPTATEUCH [ἑπτάτευχος, Gr.] of *ἑπτά* and *τεῦχος* Gr. a work or book; a volume consisting of seven parts.

HE'PHTHEMI'MERIS [ἡεφθημιμέρης of *ἑπτά* seven, and *ἡμέρα* a half, and *μέρις*, Gr. a part] a verse in Greek and Latin.

# H E

*Latin poetry* consisting of three feet and a syllable, i. e. of seven half feet.

HERACLEON [ *Ἡρακλέων*, Gr. ] the herb million or yarrow.

HERACLEONITES [ so called of *Heraclion* their leader ] hereticks or the sect of the *Gnosticks*.

HERACLEOTICUM [ of *Ἡρακλείου*, Gr. ] wild marjoram.

HERACLES the descendant of *Hercules*.

HERALD [ of *hepse* an army, and *healt* a champion ] because it was his office to charge or challenge unto battle or combat.

HERALDRY [ *Part heraldique*, *F. ars heraldica*, L. ] a science which consists in the knowledge of what relates to royal solemnities, cavalcades and ceremonies, at coronations, installments, creation of peers, funerals, marriages, and all other publick solemnities; and also all that appertains to the bearing of coat armour, assigning those that belong to all persons, regulating their right and precedence in point of honour, restraining those from bearing coat armour that have not a just claim to them, &c.

HERALDS *College*, a corporation established by king *Richard III.* consisting of kings of arms, heralds and pursuivants; who are employ'd to be messengers of war and peace; to martial and order coronations, funerals, interviews, &c. of kings, &c. cavalcades; also to take care of the coats of arms and genealogies of nobility and gentry.

HERB [ with *Botanists* ] is defined to be a plant that is not woody, and loses that part which appears above ground every year as *Parsley*, &c.

HERB *Christopher*, *Paris*, *Robert*, two *Pence*, several sorts of herbs.

HERBA *Benedicta* [ *Botany* ] *avenue*. L.

HERBA *Sacra* [ *Botany* ] *vervain*. L.

HERBA *Stella* [ *Botany* ] *duck's-horn* or *dog's-tooth*. L.

HERBA *Tinea* [ *Botany* ] *rupture-wort* or *knot-grass*. L.

HERBACEOUS [ *herbaceus*, L. ] belonging to herbs or grass.

HERBA HUM *Anterior* [ in *ancient Writers* ] the first crop of grass or hay, in opposition to the second cutting, or after-math. L.

HERBARIOUS [ *herbarius*, L. ] pertaining to herbs or grass.

HERBATIEN *Herbaticus*, L. ] belonging to herbs.

HERBA *de French Academies* a reward, or some good stuff given to a horse that has worked well in the manege.

HERBESCENT [ *herbescent*, &c. ] grow to be herbs.

# H E

HERBID [ *herbidus*, L. ] full of grass or herbs.

HERBILE [ *herbilis*, L. ] of herbs, or led with herbs.

HERBOSE [ *herbosus*, L. ] grassy, full of grass.

HERBULENCY [ of *herbulentus*, L. ] fullness of grass or herbs.

HERCULES, according to the poets, was the son of *Jupiter* and *Alcmena*, the most illustrious and glorious of all the heroes of antiquity. *Dion. Halicar.* says, he was a prince of *Greece*, that travelled with his army as far as the straits of *Gibraltar*, and destroy'd all the tyrants of his time. They ascribe to him twelve notable labours or achievements; 1. The killing a lion in the *Nemean* wood. 2. The serpent *Hydra* in the *Fans* of *Lerna*. 3. The wild boar of *Arimantus*, that waited *Arcadia*. 4. He slew the centaur. 5. He took a stag running on foot. 6. He slew the birds *Stymphalides*. 7. He cleansed the *Augean* stables. 8. He drew a bull along the sea, from *Crete* into *Greece*. 9. He took the tyrant *Diomedes*, and gave him to his man-eating horses. 10. He took the giant *Geryon*. 11. He went down to *Hell*, and brought thence *Thesius*, *Pirithous*, and the dog *Cerberus*. 12. He slew the dragon that guarded the *Hesperian* gardens, and took the golden apples.

Some by *Hercules* understand the sun, and by his twelve labours, the twelve signs of the zodiac. By his beloved *Hebe*, the goddess of youth, the spring time, wherein the youth of the earth is renewed. By his overcoming *Geryon*, and rescuing his cattle, that the sun by destroying winter preserves beasts.

*Suidas* interprets the club of *Hercules* to be philosophy, by which he slew the dragon, i. e. natural concupiscence and her three evils or injuries, viz. *Anger*, *Covetousness* and *Pleasure*.

TO HERD together [ of *heorh*, *Sax.* an herd ] to live or keep together in herds.

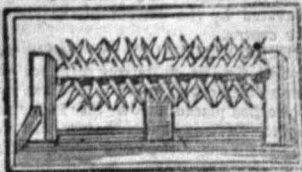
HERE'DITARY *Right*, is a right or privilege by virtue whereof a person succeeds to the estate or effects of his ancestors.

HERETICKS [ *Hieroglyphically* ] were represented by serpents.

HERIOT *Custom*, was when the tenant for life was by custom obliged to the payment of the best horse, &c. at his death; which payment is to be made, not only by the next heir in blood, but by any the next successor.

HERISSE [ in *Heraldry* ] of bristlen, an hedge-hog, signifies for with long sharp points.

**HERISSON**, is a *Barrier* made of one strong beam or plank of wood, stuck full of iron spikes; it is supported in the middle, and turns upon a *Pivot* or *Axis*; it is used in stopping a passage, in nature of a turn-stile, for it is equally balanced upon the *Pivot*, which stands upright in the middle of the passage, upon which it turns round, as there is occasion to open or shut the passage. See the figure.



**HERMAPHRODITTY** [of *Ερμαφροδιτης* or *Ερμης* *Mercury*, and *Αφροδιτης* *Venus*] the state or condition of an hermaphrodite; the being of both sexes male and female.

**HERMAPHRODITICAL**, of or pertaining to an hermaphrodite.

**HERMATHENA**, a figure or statue representing *Hermes* or *Mercury*, and *Athena* or *Minerva* both in one.

**HERMARA'CLES**, a figure compounded of *Mercury* and *Hercules*.

**HERMES** [with *Antiquaries*] a kind of figure or statue of the god *Mercury*, usually made of marble; but sometimes of brass without arms and legs, and usually placed by the *Greeks* and *Romans* in their cross-ways.

**HERMETICK Art**, a name given to *Chymistry* upon a supposition that *Hermes Trismegistus* was the inventor thereof, or excelled therein. We know but little of this *Hermes*, but that he was an ancient king of Egypt 1600 years before *Æsculapius*. There are several pieces still extant under his name; but all supposititious.

**HERMETICAL Seal**. See *Hermetically*. **HERMETICALLY** [with *Chymists*] as a glass sealed hermetically, is one that having his neck heated, till it is just ready to melt, is closed together with a pair of red hot pincers.

**HERMETICK Science** [so called of *Hermes*, i. e. *Mercury*, whom the chymists assert to have been the first inventor of it] the art of chymistry.

**HERMHAPOCRATES**, a figure or statue of a deity, composed of *Mercury* and *Harpocrates*.

**HERMIANS**, a sect of hereticks in the second century, who held that God was corporeal.

**HERMODACTYL** [*Ερμωδαιτυλον*],

Gr. i. e. *Mercury's* finger] a round headed root brought from *Syria*, that gently purges phlegm.

**HERMOGENIANS** [so called of *Hermogenes* their leader] a sect of hereticks in the second century, who held that *Matter* was the first principle, and *Idea* the mother of all the elements.

**HERNIA'RIA**, Rupture-wort, Burdock-wort or Knot-rife. L.

**HEROICALNESS** } heroic nature,  
**HERO'ICKNESS** } quality, disposition, &c.

**HERO'ICK Age**, that age or period of the world when the heroes lived.

An **HEROICK Poem**, may be divided into these six parts: 1. The Fable. 2. The Action. 3. The Narration. 4. The Characters. 5. The Machines. 6. The Thought and Expressions.

**HEROICK Verse**, is the same with *Hexameter*, and consists of six feet of *Dactyls* or *Spondees*, without any certain order, save that a *Dactyl* is commonly in the fifth place, tho' it is not always so, for sometimes a *Spondee* is found in the fifth place.

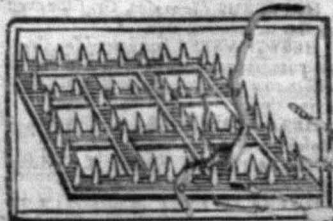
**HERPES Fustularis** [with *Physicians*] a sort of yellow bladders or wheals like millet-seed, that freeze the skin, cause much itching, and ruin to eating ulcers.

**Crux HERRINGS**, such as are caught after the fourteenth of September.

**Corred HERRINGS**, such as are caught in the middle of Yarmouth seas, from the end of August to the middle of October, and serve to make red herrings.

**HERSE**, a carriage for dead corps. See *Hearse*.

**HERSE**, is likewise an engine like a harrow, stuck full of iron-spikes; it is used in place of a *Chevaux de Frise*, to throw in the ways where horse or foot are to pass, to hinder their march, and upon breeches to stop the foot. Common harrows are sometimes made use of, and are turned with their points upwards. See the figure.



**HERILLON**, is for the same use as the *Herse*, and is made of one strong p...

of wood about ten or twelve foot long, stuck full of points or spikes on both sides, as the figure shews.



**HERST** (*Ἡρστ*, Sax.) in the names of places, intimates, that the places took their name from a wood or forest.

**HE'SITANCY** (*hesitantia*, L.) hesitation; a being in doubt or uncertainty.

**HESPE'RIAN Gardens**, the gardens of the *Hesperides*.

**HESPE'RIDES**, the daughters of *Hesperus*, *Agle*, *Arethusa* and *Hesperetusa*, who, according to the poets, had gardens and orchards that bore golden fruit, which were guarded by a vigilant dragon. *Varro* is of opinion, those golden apples were sheep (which might be so called, because their fleeces were of the colour of gold, or that the word *μήλον*, in *Greek*, signifies both a sheep and an apple) and that the dragon was the shepherd.

**HESPE'RUM Malum**, an orange or lemon. L.

**HE'SPERIS** (*Ἑσπερίς*, Gr.) a kind of Wall-flower, Dame's-violet or Rocket. L.

**HE'SPERUS**, is said to be the son of *Atlas*, who lived in *Italy*, from whom it was called *Hesperia*, he was esteem'd for his piety towards the gods and justice, and kindness to his subjects. He observing the motion of the stars on the top of mount *Atlas*, is said to have vanished suddenly away in a tempest, and had the morning star, the brightest in the heavens called after his name.

**HE'SPERUS** (*Ἑσπερος*, Gr.) the evening star or evening tide. L.

**HESYCH'ASTES** (*οἱ ἡσυχᾶς*, Gr. to be quiet) a person who keeps himself at leisure to attend on the contemplation of divine things.

**HETER'ARCHA** (*ἡτεράρχης* of *ἄλλος* a companion, and *ἀρχή*, Gr. domination) an officer prior, the head of a college or hall; the warden of a corporation or company; also an officer in the weak empire of which there were two, the chief of which had the command of troops of the allies.

**HETEROCLITES** [with *Grammar*.]

nouns which vary in their gender or declension being either defective or redundant, &c.

**HETEROODOXNESS** [of *ἡτεροδοξία*, Gr.] the being different in opinion, from the generality of people, or the established principles.

**HETERO'DROMUS** (*ἑτερόδρομος*) is a lever, or that where the hypomoclon is placed, between the power and the weight; and where the weight is elevated by the descent of the power, and *e contra*.

**HETERO'DROMUS** [of *ἡτερόδρομος*, Gr.] is a statical term for the common *Velis* or *Lever*, which has the *Hypomoclon* placed below the *Power* and *Weight*. Or this kind of *Levers* are the prong and dung-fork, whose *Hypomoclon* is the labourer's knee. And all pincers, sheers, cutting knives, &c. fastened to blocks are double ones.

**Perpetual HETERODROMOUS Levers** [in *Statics*] are the wheel, windlass, capstan, crane, &c. and also the outermost wheels of all wind and water-mills, and all cog-wheels.

**HETEROGE'NEAL Bodies** [in *Mechanics*] those bodies whose density is unequal in different parts of their bulk.

**HETEROGE'NEAL Light** [according to *Sir Isaac Newton*] is light that consists of rays of differing degrees of refrangibility: Thus the common light of the sun or clouds is heterogeneous, being a mixture of all sorts of rays.

**HETEROGENEAL Quantities**, are those which are of such different kinds and considerations, as that one of them taken any number of times, never equals or exceeds the other.

**HETEROGEN'ITIES** [with *Chymists*] the parts and principles of different natures (such as oil, salt, spirit, water and earth) that can be separated from any body, being analiz'd by fire, are so called, because they are all of very different natures and kinds from one another.

**HETEROGE'NIUM** [in *Physick*] is used when any thing that is disproportionate is mingled with the blood and spirits.

**HETEROGE'NEOUSNESS** [of *ἡτερογένεια* of *ἡτερό* and *γένος*, Gr. kind] heterogeneity; the being of a different nature, kind or quality.

**HETEROUS'II** [of *ἡτερό* another, and *οὐσία*, Gr. substance] such as held that the son of God was not of a substance like and similar to that of the father.

**HE'WER** [of *ἡσπῖαν*, Sax.] a cutter of timber and stones.

**HEXACAPSU'LAR** [of *ἑξά*, and *capsula*]

*sular* a little chest] a term apply'd to such plants as have six seed vessels.

HEXA'GONALLY [of ἑξάγωνος of ἕξ and γωνία, Gr. a corner] after the manner of an hexagon or a geometrical figure that has six equal sides, and as many angles.

HEXA'METER [ἑξαμέτρον of ἕξ fix, and μέτρον, Gr. measure] consisting of six feet.

The following tables being a curious and admirable contrivance, not doubting but that they will be acceptable to the curious reader, I present them.

The use of the tables for making hexameter *Latin* verses, and the manner of the operation.

Observe these several directions following.

1. Every verse made by these tables, will be a hexameter verse, and will be made up of just six *Latin* words.

2. Every one of these six words are to be produc'd out of these six tables respectively, viz. the first word out of the first table, the second word out of the second table, the third out of the third table; and so of the fourth, fifth and sixth.

3. When you are about to make any verse by these tables, you must on a piece of paper write down any six of the nine figures at pleasure.

4. That these six figures are as so many respective keys to the six tables. The first figure towards the left hand is always to be applied to the first table, the second figure towards the right hand to the second table, and so every one of the six tables.

So that the first figure produces out of the first table the first word of the verse, the second figure by the second table the second word of the verse; and so every figure of the six, their respective words out of their respective tables.

5. When you have pitched upon six figures to make your set of, and written them down on a paper, the rule for the operation is this: With the figure that belongs to its proper table, you must number on with the squares on the same table, till you come to nine in counting upon the squares (always reckoning the first square of the table one more than the figure, except it be nine; and then you are always to count the first square or letter, you must make a stop (for in the whole operation you must never count past nine) and write that letter down on a paper, and that is to be the first letter of the *Latin* word. From thence proceed, till you come to the ninth square or letter beyond, and set that down, and so on,

till the word is wrought out by the table, which you will know by this, that when the word is ended, if you number on till the ninth square, you will find it a blank. As for example: Having chosen the numbers following, 1 3 2 4 3 6.

The first figure towards the left hand being (1) belongs to the first table, and therefore I call the first square or letter of that table 2, the second square 3, the third 4, and so on, till I come to 9, at which I stop, and the letter being (1) I set it down; and because it is to be the first letter of the first word, I set it down in a great letter; as follows.

*Lurida filtra, puto producunt fœdera quædam.*

Then the next square, wherein I found that letter (1) I reckon 1, and count till I come to the 9th square, again from the said (1) wherein I find the letter (u) which I put down next to (1) as above, from thence I count to the 9th square further, and find the letter (r) which having set down, I count on to the 9th square beyond, and find the letter (i) which having set down, I count on again to the 9th square farther, and find the letter (d) which having set down, I count on again to the 9th square, and there find the letter (a) which having set down, I count on to the 9th square farther, and there find a blank, by which I know the word is ended. Which is *Lurida*, as in the verse.

To work the second word out of the second table.

The second figure being 3, I apply it to the second table, and call the square thereof 4, the second 5, the third 6, and so reckon the squares in order, as in the first table; and finding therein the letter (f) which having written down on the paper in the same line with *Lurida* at a convenient distance, because it is to begin another word, and beginning from the square, in which I found (3) I count the squares onward, till I come to the 9th square, and finding the letter (t) having set it down, I count on to the 9th square, and finding the letter (r) which I set down, I count to the 9th square, and finding the letter (a) and counting on to the 9th square, I find it a blank, by which I find the word is ended, which is *filtra*.

To work the third word out of the third Table.

I apply to it the third figure in order, which is 2, and therefore call the first square of that table 3, the second square 4, the third 5, and so on, till I come to the 9th square, in which finding the letter (p) having set it down in the same line and at a convenient distance; because it is to

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In another word, I count from that square, till I come to the 9th, and finding the letter (u) I set that down, and proceed to the next 9th square, and finding the letter (r) which having set down, I count from that square to the next 9th, and finding the letter (o) I set that down, and proceeding thence to the next 9th find a blank, by which I know the word is finished, and is *pato*.

To work out the fourth word of the verse out of the fourth table.

I apply the 4th figure in order, which is 4 to the 4th table, and count the first square of it 5, the second 6, and so proceeding to the 9th figure, where finding the letter (p) I write it down in the line at a convenient distance, because it is the first letter of a word, and proceeding to the 9th square, I find the letter (r) which having written down, I proceed to the next 9th square, and find the letter (o), and in the next 9th square the letter (d), in the next 9th the letter (u), in the next 9th (c), in the next 9th (u), in the next 9th (n), in the next 9th (t) and in the next 9th a blank, by which I find the word is ended, and is *producant*.

The fifth figure 3 I apply to the first square of the 5th table, calling it 4, and counting the 9th square, as before I and (f), and thence to the 9th (e), and thence to the 9th (d), and thence to the 9th (e), and thence to the 9th (r), and thence to the 9th (a), and thence to the 9th finding a blank, I perceive the word is finished, which is *fadera*.

To work the sixth word of the verse out of the sixth table.

The sixth and last figure of the set being 6, I apply it to the first square of the 6th table, and counting it 7, count to the 9th square, I find (q) which being set down as before, I proceed to the next 9th and find (u), and in the next 9th (a), in the next (d), in the next (a) in the next (m) and in the next a blank, by which I know the word is ended, and is *quedam*, and the whole line is:

*Litida Siftra, pato, producant fadera quedam.*

The versifying Tables for HEXAMETERS.

## I.

	i	n	a	m	b	l	e	u
g	e	a	a	a	u	f	r	n
r	p	r	r	r	f	b	e	s
r	i	b	c	i	a	i		
w	i	a	d	r	d	m	d	a
t	a	a	a	a	a	a	a	a

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## II.

i	s	c	b	v	s	c	s	c	a
i	a	e	i	i	a	c	e	t	g
m	i	n	a	i	o	i	a	n	n
i	c	t	t	r	a	a	a	a	
i	r	r	r		e				a
a	a	a	a	e	e	e	e		

## III.

s	i	p	t	d	p	p	p	i	e
o	a	u	o	u	u	a	e	q	r
c	i	m	t	t	i	r	u	i	i
a	i	e	o	a	u	i	u		
	c		m	n		a	s	t	
t		t	s	t	t	a	s	t	t

## IV.

p	p	p	p	p	m	c	p	p	t
r	r	o	r	o	a	r	i	o	o
o	r	o	n	u	o	m	i	m	
t	d	s	s	n	m	o	i	t	e
u	t	a	a	u	n	t	t	n	c
r	b	r	i	s	a	t	d	u	a
u	r	g	t	a	u	u	n	b	n
a	a	r	t	n	d	t	u	t	n
n	a	t	t	n	t				
u	t			s	t	s		t	
a	s	t	s	s	t	a			

## V.

t	p	p	v	i	f	a	c	s	e
o	r	e	u	g	r	i	m	c	
o	e	m	d	m	i	d	p	u	i
b	i	e	i	m	e	o	i	e	
n	r	i	r	r	a	r	a		
a	a	n	a	a					
				e	e		e	e	e



d	s	q	a	p	m	d	n	s	u
e	u	e	r	u	i	i	e	r	p
e	e	a	i	r	f	v	a	e	d
r	v	a	r	a			a	b	
x	a				e	m	m	a	
a		e	e	e					

Accordingly these following numbers made choice of, and wrought out by the tables, according to the foregoing method, will produce the following verses.

The number 1, 1, 1, 1, 1, 1, will produce.

*Lurida scorta palam prenarrant crimina nigra.*

The number 2, 2, 2, 2, 2, 2.

*Barbara coltra, puto, causabant ognina dira.*

The number 3, 3, 3, 3, 3, 3.

*Martia fistra, patet, monstrabant fœdera multa.*

The number 4, 4, 4, 4, 4, 4.

*Aspera vincla domi producunt lumina prava.*

The number 5, 5, 5, 5, 5, 5.

*Horrida bella tuis portendunt verbera acerba.*

The number 6, 6, 6, 6, 6, 6.

*Pessima damna pati promittunt prœlia quadam.*

The number 7, 7, 7, 7, 7, 7.

*Igneæ signa fortis præstant pocula saepe.*

The number 8, 8, 8, 8, 8, 8.

*Turbida fœta sequi præmonstrant tempora dura.*

The number 9, 9, 9, 9, 9, 9.

*Efferæ tela, ferunt, promulgant fœdera sæva.*

The number 1, 3, 2, 4, 3, 6

*Lurida fistra, puto, producunt fœdera quædam.*

The number 2, 4, 5, 6, 7, 9.

*Martia vincla tuis promittunt pocula sæva.*

And after the same method, by transposing the figures, may be wrought out of these tables, as many different verses, to the number of 300000, and upwards.

**HEXAM'ILION** [of ἑξ fix and μίλιον Gr. a mile] a celebrated wall built by the emperor *Emmanuel* over the isthmus of *Corinth* 6 miles in length.

**HEXAPHY'LOUS** [of ἑξ fix and φύλλον, Gr. a leaf] a term apply'd to such plants as have 6 leaves.

**HEXAPET'ALOUS** [of ἑξ, fix, and πέταλον, Gr. a leaf] composed of six

leaves, as the *Filix*, *Pulsatilla*, &c.

**HEY'BOTE** [old Rec.] the liberty granted to a tenant for cutting so much underwood, bushes, &c. as were necessary for mending or maintaining the hedges or fences belonging to the land.

**HIA'TUS**, a *chasm*, or *gap*, a defect in a manuscript copy where some of it is lost. *L.*

**HIAC'INTH** [in *Heraldry*] in blazoning by precious stones, signifies blue. See *Hyacinth*.

**HIBI'SCUM** } [with *Botan.*] the herb  
**HIBI'SCUS** } marsh-mallows. *L.*

**HI'BRIS**, a mongrel; also one born of parents of different countries.

**HI'CCIUS** *Dodius*, an unintelligible term, sometimes used by jugglers, &c.

**RAW HIDE**, a hide just taken off the beast, before it has undergone any preparation.

**Salted HIDE**, a green hide seasoned with salt, allom or salt petre, to prevent it from corrupting by lying long.

**Tanned HIDE**, a hide having the hair taken off, and steeped in tan-pits.

**Curried HIDE**, one which after tanning has passed thro' the hands of the currier, and is fitted for use in making shoes, &c.

To **HIDE** [hy'dan, *Sax.*] to lay or put in a private place; also to abscond or lurk.

**HIDE-Bound**, stingy, close-fisted, niggardly.

**HI'DEOUSNESS** [of *bideux*, *F.*] frightfulness.

**HI'DEGILD** [of *híde* and *gíld*, *Sax.*] the price by which a person redeemeth his hide from being whip, or bought off a whipping.

**HIDRO'TICKS**. See *Hydroticks*.

**HI'ERA cum Agarico** [with *Physician*] a purging pill made of agarick.

**HIERA cum Agarico** [with *Botanists*] a mushroom that grows on the larch-tree.

**HI'ERA Picra** [of ἱερίε holy and πικρά bitter] a purging electuary made of aloes, lignum aloes, spikenard, saffron, mastic, honey, &c.

**HIERA'NTHEMIS** [with *Botanists*] the herb camomil. *L.*

**HIEROBOT'ANE** [ἱεροβόταν, *Gr.*] the herb vervain.

**HIEROGLYPHICKS** [ἱερογλυφικά, of ἱερίε sacred, and γλύφω, to carve or engrave; *Gr.*] certain characters or portraits of several sorts of creatures, instead of letters, under which forms, all express'd their conceptions: Or hieroglyphicks are certain sacred or mysterious characters, figures or images of creatures, under which the *antient Egyptians* couched their principle philosophy, history and policy; &c.

the word is now taken for any symbol, emblem or mystical figure.

**HIEKOCRAMMATEI** [of *ἱερεῖς*, *hierai*, Gr.] priests, among the ancient Egyptians, appointed to explain the mysteries of religion, and to direct the performance of the ceremonies thereof. They invented and wrote the hieroglyphicks and hieroglyphical books, and explained them and other religious matters.

**HIEROPHANTÆ** [at Athens in Greece] priests who were overseers of sacrifices and holy things; or those who were the priests of the goddess *Hecate*.

**HIEROSCOPY** [*hieros*, Gr. sacred things, and *skopein*, Gr. to view] a kind of divination, performed by viewing and considering the victim, and every circumstance that occurs during the course of the sacrifice.

**HIGHNESS** [heahney, Sax.] elevation, talness.

**HILARIA** [among the Romans] feasts celebrated annually with great gaiety in honour of the mother of the Gods.

**HILARODIA** [of *ἱλαρία*, cheerful, and *ῶδη*, Gr. a song] a poem or composition in verse, sung by a sort of rhapsodists called *Hilarodes*.

**HILAROTRAGEDIA**, a dramatick performance, partly tragick or serious, and partly comick or merry.

**HILLOCKY** [of *hilloc*, Sax.] full of hillocks or little hills.

**HINDENI** [of *hindene*, Sax. society] a society or class of men.

**HINDRANCE** [of *hindrian*, Sax.] a stop, let, impediment, &c.

**A HINT** [ente, F.] a brief notice, &c.

**HIPS** [in Carpentry] those pieces of timber that are at the corners of a roof.

**HIPPETAPHUS** [*ἵππεταφός*, Gr.] a beast, part horse and part stag. **L.**

**HIPPEUS** [*ἵππεος*, Gr.] a corner or blazing star with beams resembling like a horse's mane.

**HIPPIA Major** [with Botanists] chickweed. **L.**

**HIPPIADES** [*ἵππιδες*, Gr.] images representing women on horse back.

**HIPPATICE** [of *ἵππος* a horse, and *ἱατρία* Gr. to cure] the art of curing the diseases of horses and other beasts.

**HIPPUS** [of *ἵππος*, Gr. an horse] a title given to Neptune.

**HIPPO** [contractions of *hypochondria* *ἵππος* of *ἵππος*, Gr. that part of the body where the liver and spleen are seated] **Hypochondriacus Affection**, **L.** a kind of convulsive passion or affection arising from the flatulency and humours in the spleen, melancholy.

**HIPPOCA'MELUS**, a monster, part horse and part camel.

**HIPPOCA'MPA** [*ἵπποκαμπος*, Gr.] a sea-horse.

**HIPPOCA'MPA** [with Anatomists] the processes or channels of the foremost ventricles of the brain, **L.** of **G.**

**HIPPOCOURIUS** [of *ἵππος* an horse and *κυριος* or *κυριος*, Gr. to lord over] a title of Neptune.

**HIPPOCRATICA Facies** [with Physicians] i. e. Hippocratical or Hippocrates's countenance, a countenance, when the nostrils are sharp, the eyes hollow, the temples low, the lips of the ears drawn together, the skin about the forehead high and dry; the complexion pale, of a leaden colour or black. **L.**

**HIPPOCRATIA** [of *ἵππος* an horse and *κρατία*, Gr.] a festival observed in honour of Neptune, during which horses were led along the streets richly harnessed and deck'd with flowers.

**HIPPOGLO'SSA** } [*ἵππος* an horse, and *γλῶσσα*, Gr.] the herb }  
**HIPPOGLO'SSUM** } Gr.] the herb }  
horse-tongue, blade or tongue-wort. **L.**

**HIPPOGLOTTION** [*ἵππος* an horse, and *γλοττίον*, Gr.] laurel of Alexandria, or tongue-laurel.

**HIPPOLA'PATHUM** [with Botanists] the herb patience or monks-rhubarb. **L.** of **G.**

**HIPPO'MANES** [*ἵππομανής*, q. ὅτι *ἵππος* an horse, and *μανία*, Gr.] a black, fleshy kernel in the fore-head of a young colt, which the mare bites off as soon as the has foaled; also a noted poison among the ancients, one of the chief ingredients in love poisons. **L.**

**HIPPO'MANES** [with Botanists] the thorn-apple, a kind of herb, which, if eaten by horses, it makes them mad.

**HIPPOMA'RATHRUM** [*ἵππομαραθρον*, Gr.] wild or great fennel. **L.**

**HIPPO'PHAES** [*ἵπποφαής*, Gr.] a kind of burr or teasel, with which shear-men dress their cloth. **L.**

**HIPPO'PHÆSTON** [*ἵπποφαιστόν*, Gr.] a sort of herb growing on the fuller's thorn. **L.**

**HIPPO'PODES** [of *ἵππος* a horse and *πόδες*, Gr. a foot] an appellation given by ancient geographers to certain people, situate on the banks of the Scythian Sea, who were supposed to have horses feet.

**HIPPOPO'TAMUS** [*ἵπποποταμός* of *ἵππος* a horse, and *ποταμός*, Gr. a river] an amphibious creature, that lives both on land and in the water, a river horse.

**HIPPOPO'TAMUS** [Hieroglyphically] was pictured to represent an impious wretch; because it is related of it, that

It will kill its father and mother, and tear them in pieces with its teeth.

**HIRCOSE** [*hircofus*, L.] goatish, smelling like a goat, ramish.

**HIRCULATION** [with *Gardener's*] a disease in vines, when they run out into branches and wood, and bear no fruit.

**HIRCULUS** [with *Botanists*] a kind of spikenard. L.

**HIRCUS** [with *Meteorologists*] a goat, a sort of comet, encompassed with a kind of mane, seeming to be rough and hairy. L.

**HIRCUS** [with *Anatomists*] the corner of the eye, otherwise called *Cantus*; also a knob in the hollow of the ear.

**HIRELING** [*hyrēlōgā*, Sax.] one who works for hire.

**HIRSUTENESS** [*hirsutia*, L.] brilliancy.

**HIRUNDINARIA** [with *Botanists*] celandine, or swallow-wort.

**HIRUNDO** [with *Anatomists*] i. e. a swallow, the hollowiness in bending the arm. L.

**HISPA'NICUM Oler** [with *Botanists*] the herb spinage. L.

**HISPIDOSE** [*hispidus*, L.] full of bristles.

**HISsing** [of *hiycan*, Sax. to hiss] a noise or cry of serpents.

**HISTIODROMI'A** } [of *istōr* a sail,  
**HYSTIODROMI'A** } and *δρῶμα* a  
course] navigation, the art of sailing or conducting ships.

**HISTORICALLY** [*historiquement*, F. of *historicus*, L. of *ιστορικῶς*, Gr.] by way of history.

**HISTORICE** [*ιστορικῆ*, Gr.] part of grammar, that explains the meaning of authors.

**HISTORIOGRAPHY** [*ιστοριογραφία* of *ιστορία* and *γραφία*, Gr. to write] the writing of history.

**Natural HISTORY**, a description of natural bodies; either *Terrestrial*, as animals, vegetables, fossils, fire, water, air, meteors; or *Celestial*, as planets, stars, comets, &c.

**Civil HISTORY**, is that of people, States, republics, cities, communities, &c.

**Singular HISTORY**, is one which describes a single action, as an expedition, battle, siege, &c.

**Simple HISTORY**, one delivered without any art or foreign ornament; being only a just and bare relation of matters just in the manner and order wherein they were transacted.

**Personel HISTORY**, is one that gives the life of some single person.

**Figurate HISTORY**, is one that is enriched with the ornaments of wit, ingenuity and address of the historians.

**HISTORY** [in *Painting*] is a picture composed of divers figures or persons, and represents some transaction either real or feigned.

**Mixt HISTORY**, is that which besides the ornaments of figured history calls in the proofs and authorities of simple history, furnishing authentick memoirs, letters, &c.

**To HITCH** [spoken of *Horses*] to hitch the legs together in going.

**HITHERMOST** [of *hithēr-māyē*, Sax.] the nearest.

**HOAR-Frost** [*hoar-frost*, Sax.] is generated when the vapours near the earth are congealed by the coldness of the night, which is only in winter time, when the cold is predominant; the difference between dew and hoar-frost, is that mists turn to dew if they consist of drops of water; but into hoar frost, when they consist of vapours, that are frozen before, or are congealed in their passage down to the earth.

**HOARINESS** [of *hoar-nis*, Sax.] whiteness for reason of age, mould, &c.

**HOBLER** [prob. of *hubbelen*, Du.] one who limps or goes lame.

**on To HOCK**, to cut beasts in the hock or hough.

**HO'DEGOS** [of *ἡδῶς*, Gr.] a guide.

**HODOMETRICAL** [of *ἡδῶς* a way, and *μετρεῖν* pertaining to measure, Gr.] finding the longitude at sea, is the method of computation of the measure of the way of a ship between place and place, i. e. of observing the rhumbs and lines on which the ship sails, and what way she has made.

**HOE**, a husbandman's tool for cutting up weeds.

**HOG** [*Hieroglyphically*] was pictured to express an enemy to good manners, and a prophane person. For the *Eastern* nations did so hate an hog for its filthy disposition, that it was a crime for some of their priests, who waited on the altars of their gods, to touch it. It was also used to signify a voluptuous man, living in ease and carelessness.

**HO'GGISHNESS** [of *hog* and *hoggy*, Sax.] swinish nature, selfishness, greediness.

**HO'GOE** [in *Cookery*] a mess is called from its high favour or elixir.

**HOKE-Day**, the Tuesday fortnight after *Easter-Day*, which in some times was celebrated with rejoicings and sports in commemoration of the slaughter of the Danes on that day, and the expelling that kingdom in the reign of king Ethelred.

A. D. 1002.

To **HOLD** *his own* [*Sea Phrase*] is said of a ship, under sail, when it keeps its course right forward.

**HOLD** [*Hunt Term*] a covert or shelter for deer, &c.

**HOLINESS** [of *haliġneyye*, *Sax.*] sacredness, divineness.

**HOLTPÆ** [with *Physicians*] small cakes or wafers made of wheat-flour and figs tempered with a medicinal liquor.

**HOLLAND**, Sir *William Temple* says, *Holland* is a country where the earth is better than the air, and profit more in request than honour; where there is more sense than wit, more good nature than good humour, and more wealth than pleasure; where a man would rather chuse to travel than to live, and will find more things to observe than desire, and more persons to esteem than love.

**HOLLOW** [in *Architecture*] a concave moulding being about a quadrant of a circle; the same that some call a *Casement*, and others an *Abacus*.

**HOLINESS** [of *holian*, *Sax.*] the having a cavity.

**HOLM** [*holm*, *Sax.*] either single or joined to other words, signifies a river, island, or a place surrounded with water. But if this signification be not applicable to some places, then it may signify a hill or any rising ground or plain grassy ground by the water side.

**HOLGRAMMON** [of ὁλῆ and γράμμα, *Gr.* a letter] a will written all with the testator's own hand.

**HOLMETER** [of ὁλῆ and μέτρον, *Gr.* measure] a mathematical instrument serving universally for taking all sorts of measures, both on the earth and in the heavens.

**HOLSTEON** [ὁλῆστον, *Gr.*] the herb stitchwort.

**HOLPEN** [of *helpan*, *Sax.*] helped.

**HOLY** [*holt*, *Sax.*] either at the beginning of the name of a place, as *Holton*, or at the end, denotes, the place did anciently abound with wood.

**HOLY Ghost** [in *Heraldry*] as a cross of the *Holy Ghost*, has a circle in the middle, and on it the *Holy Ghost* in figure of a dove; the four arms are drawn narrow from the centre, and widening towards the end; and there the returning lines divide each of them into two sharp points, upon each of which is a pearl; and four flowers de *Lis* issue from the intervals of the circle, between the pearls, as in the figure.

**HOLY Mysteries** that were brought to the [*Hieroglyphically*] were by the Egyptians represented by a crab fish, because

it lives in holes under the rocks.

**HOLY Week**, the last week in *Lent*.

**HOLY Year**, the year of *Jubilee*.

**Knights of the HOLY Sepulchre**, an order or knighthood founded by a *British* lady *St. Helena*, after she had visited *Jerusalem* and found the cross of our blessed Saviour.

**HOMAGE of the plain**, is where no oath is taken.

**HOMAGE Liege**, a more extensive kind of homage, where the vassal held of the lord, not only for his land, but for his person.

**HOMAGE** [in *Law*] is an engagement or promise of fidelity, which is rendered to the Lord by the vassal or tenant who holds a fee, when he is admitted to it.

**HOMAGE of Devotion**, is a donation made to the church, and imports not any duty or service at all.

**HOMAGE of Peace**, is that which a person makes to another, after a reconciliation.

**HOMBRE** [*i. e. a Man*] a *Spanish* game at cards, so call'd, because whoever has the better in it says, *Je foy l'Hombre*, *i. e. I am the man*, *Span.*

**HOMELINESS** [prob. of *ham*, *Sax.* home *q. d.* such as is used at home] plainness, unadornedness, want of beauty, &c.

**HOME-spun**, unpolished, clownish.

**HOMESOKEN** [*ham-yoon*, *Sax.*] a power granted by the king to some person from the punishment of a person for entering violently into an house.

**HOMINICOLE** [of *homo* a man, and *colo*, *L.* to worship] a name which the *Apollinarians* gave to the orthodox, to upbraid them as worshippers of a man, because they maintained that *Jesus Christ* was God-man, *L.*

**HOMOCENTRICK** [of ὁμοῦ and κέντρον, *Gr.* a centre] having the same centre, concentrical.

**HOMODROMUS Velis** [in *Mechanicks*] is such a lever, where the weight is in the middle between the power and the fulcrum, or the power in the middle between the weight and the fulcrum.

**HOMOIOPOTON** [ὁμοιοπότης, *Gr.*] a rhetorical figure, where several members of a sentence end in like cases.

**HOMOIOTELEUTION** [ὁμοιοτελευτης, *Gr.*] a rhetorical figure, where several members of a sentence end alike.

**HOMOGENEOUS Particles** [with *Philosophers*] particles that are altogether like one another; being all of the same kind, nature and properties, as the small parts of pure water, &c.

**HOMOGENEOUSNESS** [of ὁμοιογενεια, *Gr.*] sameness of nature.

**HOMOIME'RICAL** *Principles*, the principles of *Anaxagoras* were so called, which were as follows, he held that there were in all mixt bodies (such as flesh, fruits, &c.) determinate numbers of such similar principles, that when they came to become parts (*exempli gratia*) of an animal body, would there make such masses and combinations as the nature of them did require, viz. the sanguinary particles would then meet all together and make blood; the urinous particles would make urine; the carneous, flesh; and the ossious, bones.

**HOMOI'MORY** [*ὁμοιότης* of *ἁμείων* like, and *μέγεθ*, Gr. a part] a likeness of parts.

**HOMO'LOGATION** [of *ὁμολογία*, Gr. consent] assent, or (in the *Civil Law*) it is the act of confirming a thing, or rendering it more valid and solemn by a publication, repetition or recognition of it.

**HOMO'LOGOUS** *Side, or Angles of two Figures*, are such as keep the same order from the beginning in each figure, as in two similar triangles.

**HOMO'LOGOUSNESS** [of *ὁμολογία*, Gr.] agreeableness or likeness in reason or proportion to one another.

**HOMONI'MITY** [of *homonymia*, L. of *ὁμωνυμία*, Gr.] the signifying divers things by one word.

**HOMONYMI'A** [*ὁμωνυμία*, Gr.] is when divers things are signified by one word.

**HOMOOU'SIANS**, a name by which the *Arians* called the Orthodox, because they held that God the Son is *Homooousios*, i. e. consubstantial with the Father.

**HOMO'PHAGI** [of *ἁμείων* raw, and *φαγία*, Gr. to eat] a name given by the ancient geographers to certain people who eat raw flesh.

**HOMO'TONA** [of *ὁμότης*, Gr. a continued fever that always acts alike.

**HOMOU'SIOS** [*ὁμῶς*, of *ἁμείων* like, and *οἷα*, Gr. essence] a term in Theology, which signifies the being of the same substance or essence.

**HOMU'NCULUS** [*homunculi*, L. i. e. little men] monks.

**HOMUNCIONATES**, Orthodox in the IVth century, to whom the *Arians* gave that name, by reason they admitted two substances and two natures in *Jesus Christ*.

**HOMU'NCIONISTS** [of *Homuncio*, L. a little man] a sect the same as *Photinians*, so call'd of denying the two natures in *Jesus Christ*, and holding that he was only mere man.

An **HONEST** man [*Hieroglyphically*] was represented by a man with his heart hanging by a chain upon his breast.

To **HONEST** [*honestas*, L.] to honour, to dignity.

**HONESTNESS** [*honestas*, L. *bonitatis*, HO'NESTY } F.] honesty, a principle of justice between man and man.

**HONORARY** *Counsellors*, such as have a right to sit in assemblies, courts, &c.

**HONORIFICABI'LITUDE** [*honorificabilitas*, L.] honourableness.

**HONORI'FICK** [*honorificus*, L.] bringing honour.

**HON'OUR** [*honor*, L. *honneur*, F.] respect or reverence paid to a person; also esteem, reputation, glory; also honesty, virtue, chastity, modesty.

**HON'OUR**, is or should be the reward of virtue, and he, that aspires after it, ought to arrive at it in the paths of virtue; this the *Romans* intimated very significantly by building the temple of *Honour* in such a manner, that there was no coming at it, without passing thro' the temple of *Virtue*. Kings are call'd fountains of honour, because it is in their power to bestow titles and dignities.

**HONOURS** [*honores*, L.] dignities, preferments.

**HONOUR-Point** [in *Heraldry*] is that which is next above the exact centre of the escutcheon, and divides the upper part into two equal portions, so that the first upwards from the centre is the *Honour-Point*, and the next above that is the precise *Middle chief*.

*Maid* of **HONOUR**, are young ladies in the queen or prince's household, whose office is to attend the queen, &c.

**HONOURS** [of a City] are the public officers or employments of it.

**HONOURS** [of a Church] are the rights belonging to the parson, &c.

*Funeral* **HONOURS**, are the ceremonies performed at the interments of great men.

**HONOURS** [of the House] certain ceremonies observed in receiving visits, making entertainments, &c.

**HONOURABLENESS**, honourable quality, &c.

**HON'OURARY** [*honorarius*, L.] per-

**HON'ORARY** } taining to honour, done or conferred upon any one, upon account of honour.

**HON'OURARY** is a term used of a **HONORARY** } person who bears or possesses some quality or title, only for the name's sake, without doing any of the functions thereto belonging, or receiving any of the advantages thereof.

**HONOURARY Tutor**, a person of quality appointed to have an eye over the administration of the affairs of a school, while the *Onerary* tutors have the effective management of them.

**HO'NTFANGTHEF**, a thief taken, having the thing stolen in his hand.

To **HOOD-wink**, to keep a person in ignorance or blindfolded.

**HOOD** [with *Falconers*] a piece of leather, wherewith the head of a hawk, &c. is covered.

**HOOKED** [of *hock*, *Sax.* *hock*, *Du.* a hook] crooked, bending.

A **HOP** [of *hoppa*, *Sax.* *hopper*, *Dan.*] a leap with one leg.

**HOPE** [*hops*, *Sax.*] expectation, assistance, trust.

**HOPE** is an affection of the mind that keeps it steadfast, and from being born away or hurried into despair by the violence of present evils, by a well grounded expectation of being extricated out of them in time, and thence it is called the anchor of the soul. The ancients represented *Hope*, in painting, &c. as a beautiful child in a long blue robe, hanging loose, standing on tiptoes, holding a trefoil in his right-hand, and a silver anchor in his left.

**HOPEFUL** [*hope* full, *Sax.*] affording grounds of hopes.

**HOPELESSNESS**, a quality that affords grounds to hope for some benefit.

**HOPEFULNESS** [*hopeleaz*, *Sax.*] not affording ground to hope.

**HOPLO'MACHI** [with the *Ancients*] a sort of gladiators who fought in armour, either *Cop-a-Pee*, or only with a cask and cuirass. *Gr.*

**HO'RE** [*Hours*] are personified by the poets, and made goddesses, are named *E-nomia*, *Dice* and *Eirene* the daughters of *Jupiter* and *Themis*, nurses to *Venus*, and perpetual companions of the *Graces*. They are represented with cheerful countenances, and delighting in the beautiful ornaments of the meadows, that come forth in the spring (the time of their birth) they are said to tread softly, walk extreme slowly, and always to bring something new with them wherever they come. They were esteemed admirers of industry, and to take care of such as were diligent and studious. They are said to have the keeping of the gates of heaven committed to them, and that they could make fair or cloudy weather when they pleased.

**HORA'BINESS** [of *horarius*, *L.* *horarius*, *F.*] horary, or hourly quality.

**HORD** a company or body of wandering people (as the *Tartars*) who have no settled abode or habitation; also a sort of village of 50 or 60 tents, with an open space in the middle.

A **HORD** [*hord*, *Sax.*] a herd, a storehouse, a treasury; also who is laid up there.

**HORDEA'CEOUS** [*hordeaceus*, *L.*] made of barley.

**HORDEA'TUM** [with *Physicians*] a liquid medicine made of barley, beaten and boiled, &c. *L.*

**HORDEO'TUM** [with *Surgeons*] a **HORDE'UM** } small pust or swelling growing in the eyebrows, so named from its resemblance to barley-corns. *L.*

**HORDICA'LIA** [of *horda*, *L.* a cow with cal.] a Roman festival wherein they sacrificed cattle big with young.

The sensible or true **HORIZON** [with *Astronomers*] is that circle which limits our sight, and may be conceived to be made by some great plain, or the surface of the sea.

It divides the heavens and earth into two parts, the one light and the other dark, which are sometimes greater or lesser, according to the condition of the place, &c.

Right **HORIZON**, is that which cuts the equator at right-angles.

Oblique **HORIZON**, is that which cuts the equator obliquely.

Parallel **HORIZON**, is that where the pole of the world is the zenith, or that which either is in the equator or parallel to it.

**HORIZO'NTALLY** [*horizontalement*, *F.*] according to, at, or near the horizon.

**HORIZONTAL Plane**, is that which is parallel to the horizon of the place.

**HORIZONTAL Plane** [in *Perspective*] is a plane parallel to the horizon, passing thro' the eye, and cutting the perspective plane at right-angles.

**HORIZONTAL Selters** [in *Gardening*] are defences over fruits parallel to the horizon, as tiles, boards, &c. fixed to walls over tender fruits, to preserve them from blasts, frosts, &c.

**HORNA'GIUM**, the same as horn-geld.

**HO'RNET** [*Дѣвет*, *Sax.* *q. d.* horned] an insect or fly.

**HORO'GRAPHY** [of *hora* an hour, and *graphein*, *Gr.* to write, &c.] the art of making or constructing dials.

**HOROLOGIO'GRAPHER** [of *horologion* an instrument or machine that shews the hours or time of the day, and *graphein* to describe] a maker of dials, clocks, or instruments to shew the time of the day.

**HORO'SCOPAL**, pertaining to an *Horoscope*.

**Lunar HOROSCOPE** [*Astronomy*] is the point which the moon issues out of when the sun is in the ascending point.

**HORO'SCOPIST** [of *horoscopus*, *L.* of *horos* an hour, and *scopos*, *Gr.* to view, &c.] one who observes horoscopes, or the degree of the ascendant, or



By the star ascending above the horizon, at the moment an astrological figure or scheme is made; an astrologer.

**HORRE'NDOUS** [*horrendus*, L.] horrible.

**HORRIBLENESS** [of *horribilis*, L. and *nefs*] dreadfulness, terribleness.

**HORRIBLITY** [*horribilitas*, L.] great terror or fear.

**HORRIDNESS** [*horriditas*, L.] horribleness, heinousness; also trembling for fear.

**HORRIFEROUS** [*horrifer*, L.] bringing horror.

**HORRIFICK** [*horrificus*, L.] causing dread, fear, trembling, &c.

**HORRISONOUS** [*horrifonus*, L.] sounding dreadfully.

**HORROR** } such an excess of fear as  
**HORROUR** } makes a person tremble.

**HORSE** [*hony*, Sax.] a beast well known. An horse is an emblem of war, strength, swiftness.

An **HORSE** covered with harness [*hieroglyphically*] represented war and speed.

**HORSE-Shoo**, there is a superstitious custom among some people, of nailing horse-shoes on the threshold to keep out witches; whence it should arise I cannot learn, unless from the like custom practised in Rutlandshire at Burgley house, the ancient seat of the Harringtons, near Oakham; which lordship the lord Harrington enjoy'd with this privilege, that if any of noble birth came within the precinct of that lordship, they should forfeit, as an homage, a shoe from the horse whereon they rode; or else to redeem it with a sum of money: Accordingly there are many horse-shoes nailed upon the three-hall door, some of large size and ancient fashion, others new and of our present nobility.

**HORSE-Shoo-head**, a disease in infants, wherein the futures of the head are too open.

**HORSE** [with *Carpenters*] a piece of wood jointed across two other perpendicular ones, to support the boards, planks, &c. which make bridges over small rivers.

**HORSE** [in the language of *Exchange-Alley*] the chance of the benefit of a lottery ticket, for one or any certain number of days, if it be drawn a prize.

**HORTA** [of *hortare*, L. to exhort] a goddess esteemed by the Romans who invited men to great enterprises, and had a temple which stood always open.

**HORTA'GILERS** [in the *Grand Signior's Seraglio*] upholsterers or tapestry hangings.

**HORTE'NSIAL** [of *hortensis*, L.] of or pertaining to a garden.

**HO'TULAN** [*hortulanus*, L.] of or pertaining to a garden or gardener.

**HOSA'NNA** *Rabba*, a name the Jews give to the seventh day of the feast of tabernacles, in which the word *Hosanna* is often repeated in their prayers, &c.

A **HOSE** [*hoya*, Sax.] a stocking.

**HO'SPITABLENESS** [*hospitalitas*, L. *hospitalité*, F. of *hospitum* an inn] hospitality, hospitable disposition.

**HO'SPITALER**, one who entertains and provides for poor people, travellers, &c.

**HO'SPODAR**, a title of the princes of Moldavia and Wallachia.

**HOST** [*hostia*, L.] a victim or sacrifice to the deity.

**HO'STILENESS** [*hostilitas*, L. *hostilitéé*, F.] hostility, the state or practice of enemies.

**HOSTILI'NA** [among the Romans] a goddess who presides over the corn when it shoots forth into ears. L.

**HO'STING**, in a hostile manner, fighting, warring. Milton.

**HO'TEL-DIEU**, the chief hospital of any city in France for sick persons. F.

**HOUGH** } at the beginning of a name,

**HOW** } is an intimation that the place is of low situation, as *Holland* in Lincolnshire, which is the same as *Howland*.

**HOUGH-Bonny** [in *Horses*] a hard, round swelling or tumour, growing upon the tip of the hough or hoof.

**Astronomical HOUR** [*hora*, L. *beure*, F. *ox* of *epiZen*, Gr. to bound, limit or divide, because it divides the day] is the 24th part of a natural day, and contains 60 minutes, and each minute 60 seconds, &c. which hours always begin at the meridian, and are reckoned from noon to noon.

**Babylonish HOURS**, are begun to be accounted from the horizon at the sun's rising, and are reckoned on for 24 hours, till his rising again.

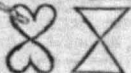
**Jewish HOURS**, are one twelfth part of the day or night, reckoned from the sun rising to the sun setting (whether the days or nights be longer or shorter) which are called in scripture the first, second or third hours, &c. of the day or night.

**Italian HOURS**, are reckoned after the manner of the *Babylonish* hours, only they begin at the sun's setting instead of its rising.

**European HOURS**, are equal hours reckoned from midnight 12 hours, from thence to noon, and 12 from noon to midnight.

**Forty HOURS** of Prayer [with Roman Catholics] are publick prayers continued for the space of 8 days successively and without intermission before the holy sacrament, to obtain the assistance of heaven upon some important occasion. On these occasions the sacrament is exposed 40 hours, 14 hours each day.

**HOURL-Graters**, old watchmen.



**HOURL** [in Chymical Writers] is express'd by one of these characters.

**HOUSE-wife** [huy-p'x, Sax.] a woman of good oeconomy in household affairs.

**HOU'SING** [with Bricklayers] a term used when a tile or brick is warp'd or cast crooked or hollow in burning, they say such a brick or tile is housing.

**HOU'SWIFRY**, good oeconomy in managing the affairs of an house. This, hieroglyphically, was by the ancients represented by the industrious tortoise.

**HO'USHOLD** [of huy and healban, Sax.] a family.

**HO'USHOLD Days**, four solemn festivals in the year, when the king after divine service offers a bezant of gold on the altar to God. These days are *Christ-mas, Easter, Whitsunday and All-saints*.

**HO'USHOLDER**, a master of a house.

**A HU'BBLE-Bubble**, a device for smoking tobacco thro' water, which makes a bubbling noise; also a person who speaks so quick as to be scarce intelligible, a talkative person, a rattle.

**HU'CKABACK**, a sort of linen cloth that is woven so as to lie partly raised.

**HU'CKLE Bone** [prob. of hucken, Teut. to sink down] the hip bone.

**HUE** [heye, Sax.] complexion, colour, countenance, &c.

**HUE and Cry** [huer and crier, F. i. e. to shout or cry aloud] in ancient times, if a person who had been robbed, or in whose company one had been murdered, came to the next constable, ordering him to raise hue and cry, and make pursuit of the offender, describing the person, and the way he was gone, the constable was obliged to call upon his parishioners to aid and assist him in seeking him; and not finding him, to give notice to the next constable, and he to the next, and so from one to another till he was apprehended, or to the sea-side. In Scotland this was performed by blowing an horn, and making an out-cry after the offender.

**A HUFF**, a swaggering fellow, a bully; also an affront, or treatment with angry words.

**HU'FFING** [of heogan, Sax.] vapouring, ranting, &c.

**HU'GENESS**, vastness, largeness.

**HU'GEIOUS**, very large.

**A HUGG** [prob. of hogan, Sax.] or hugghen. Da.] an embrace.

**HU'GUENOTS** [this name is variously deriv'd by authors: some derive it from *huc nos venimus*, the beginning of the first protestation of the apologetical oration made before cardinal Lotharingus, in the time of Francis the second of France. Du Verdier derives it of John Huss, whose opinion they embraced, and gueson an ape, q. d. John Huss's Apes. Others from Hugh Capet, whole right of succession to the crown the Calvinists maintain'd against the house of Guise. Others of Huguenot, a piece of money, a farthing in the time of Hugh Capet, q. not worth a farthing; others of Hugon, a gate in the city of Tours, where they assembled when they first fled. Pasquier derives it of Higon, an imaginary spright that the populace fancied strolled about in the night; and because they generally in the night went to pray, they called them Huguenots, i. e. disciples of king Hugon] a nickname the Papists give to the Protestants in France.

**HU'LLY** [prob. of hulle, Sax. a bed] full of hulls.

**HUMA'NITIES** [humaniores literæ, L.] the study of the Greek and Latin tongue, grammar, rhetoric, poetry, and the ancient poets, orators and historians.

**HU'MANLY** [humaniter, L. humanimenter, F.] after a human manner.

**HU'MANNESS** [humanitas, L. humanité, F.] humanity.

**HU'MANISED** [humanisè, F.] render'd human.

**HU'MBLENESS** [humilitas, L. humilité, F.] humility.

**HUMECTA'NTIA** [with Physicians] moistening remedies, such as are capable of insinuating themselves into the pores of the body. L.

**HUMECTA'TION** [in Pharmacy] a moistening, a preparing of a medicine, by steeping it in water, to moisten and soften it when too dry; or to cleanse it, or to hinder its subtil parts from being dissipated in grinding, or the like.

**HUMETTER** [in Heraldry] a term apply'd to a chevron, the same as *Rosse*.

**HU'MIDNESS** [humiditas, L. humidité, F.] moisture.

**HUM'FICK** [humifcus, L.] moistening.

**HU'MMUMS**, the name of a sweating-house.

**Aqueous HU'MOR** [with Oculists] or waterish humour, is contained between the Tunicæ

*Tunica Cornea* and the *Uvea*, and serves to moisten and levigate the two other denser humours, and also the *Tunica Uvea* and *Retina*.

**Cryalline HUMOR** [with *Oculists*] or *Icy humor*, which is contained in the *Tunica Uvea*, and is thicker than the rest. This is by some call'd *glacialis*, and is the primary instrument of vision, in respect of its collection and reception of the rays, which coming thither, dilated by the aqueous humor, are collected and convey'd to the *Retina*.

**Vitreous HUMOR** [with *Oculists*] or *glassy humor*, is bigger than any of the rest, fills the backward cavity of the eye. This, some say, serves to dilate the rays that it receives from the *Cryalline*, and to bring them to the *Retina*; or, as others are of opinion, it helps to collect the rays refracted by the *Cryalline* into one point, that the vision may be the more distinct and vivid.

**HUMORES Oculares**, the humors of the eye, which are three, viz. *Aqueous* or watery, the *Cryalline* or icy, and the *Vitreous* or glassy. L.

**HUMORES in secundinis** [with *Physicians*] are the humors in the three membranes or skins, that cover a child in the womb. L.

**HU'MORIST** [*humorista*, Ital.] one full of humors, whimsies or conceits; a fantastical or whimsical person.

**HUMORISTS**, the title of the members of a celebrated academy of learned men at *Rome*.

**HUMOUR**, is accounted as peculiar to the *English* drama, at least our comick poets have excell'd therein, and carried it beyond those of any other nation: and ours perhaps is the only language that has a name for it.

**HUMOUR** [in *Dramatick Poetry*] is used for a subordinate or weaker species of what the critics call *Manners*.

**HUMOUR** [in *Comedy*] is defined to be a fainter or weaker passion, peculiar to comick characters, as being found in persons of a lower degree than those proper for tragedy; or it is that which is low, ridiculous, &c.

**HUMOUR** [in *Medicine*] the particular temperament or constitution of a person, considered as arising from the prevalence of this or that *Humour* or *Juice* of the body; as a *choleric* *Humour*, a *melancholy* *Humour*, a *sprightly* *Humour*.

**HU'MOROUSNESS**, comicalness, fulness of pleasantry, fantasticalness.

**HU'MOURSOMNESS**, hardness to be pleased, peevishness.

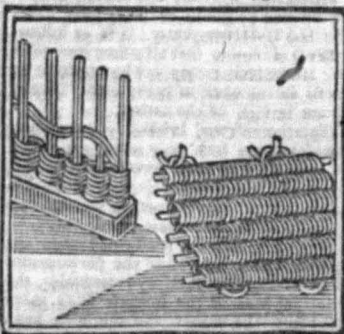
**Natural HU'NGER**, is an irritation of the stomach, occasioned by fasting.

**Animal HUNGER**, is the sensation or perception of that irritation, and the appetite or desire of food, that is the consequence of it.

**HU'NGRINESS** [of *hung'ry*, Sax.] craving appetite.

**HU'RDLES** [of *Hurd*, Sax.] hazle rods wattled together.

**HURDLES**, or *Clayes*, are made of branches or twigs interwoven together in the figure of a long square, about five or six foot long, and three, or three and a half broad; the closer they are woven they are the better. They are for several uses, as for covering *Traverses* or *Lodgments*, *Caponeers*, *Coffers*, &c. and are covered over with earth to secure them from the artificial fire-works of the enemy, and from the stones which might be thrown upon them, and like wise to lay upon marshy ground, or to pass the *foss*, especially when it is full of mud or slime. See their form in the figure.



**HURDLES** [in *Husbandry*] are frames made either of split sticks, or hazle rods platted together to make sheepfolds, &c.

**HURE** [in *Heraldry*] the head of a wild boar, a bear, a wolf, or some such fierce creature; but not of lions, or other any such noble creature. F.

**HURI-Bone** [of an *Horse*] a bone near the middle of the buttocks, very apt to get out of its socket by a slip or strain.

**HU'RILING** [*q. d.* whirling] throwing stones, &c. with a whirling motion of the hand.

**HURLY-THRUMBO**, a bawling noisy preacher, orator, &c. who lays about him violently, using much actions and gestures; also one who uses many extravagant expressions and rants.

**A HURRY** [of *hurry*, F.] great haste.

**HU'RRICAN** [of *huracan*, Span.] a violent storm of wind, which often happens in the *West-Indies* in September and October, overthrowing trees, houses and what

whatsoever stands in its way. They begin in the north, but turn round, and in a little time veer thro' all the points of the compass.

**HURST** [of hýpýr, Sax.] joined with the names of places, denotes that they took their name from a wood or forest.

**HURTS** [in *Heraldry*] are roundles

**HUERTS** } azure, &c. the same the  
**HURT** } French call *Tortaux d'Az-*  
zure: some imagine they signify bruises or contusions in the flesh; but others *Hurtleberries*.

**HURTFUL** [hýpýr xul, Sax.] injurious, prejudicial.

**HURTFULNES** prejudicialness, &c.

**HURTLESS** [hýpýrleay, Sax.] harmless.

**HUSBAND** [huybáñð, Sax.] the consort of a wife.

**HUSBANDMAN** [*Hieroglyphically*] was represented by a labouring ox.

**HUSKANAW'ING**, a solemnity practised by the *Virginian Indians*, once every fourteen or sixteen years. It is an institution of discipline that all young men must pass under before they can be admitted to be of the number of great men, officers, or cockarouses of the nation.

The choicest and briskest young men of the town, and such only as have acquired some treasure by their travels and hunting, are chosen out by the rulers to be *Huskanaw'd*, and whoever refuses to undergo this process, dares not remain among them.

The ceremony is performed after the manner following: after the performance of several odd preparatory ceremonies, the principal part of the business is to carry them into the woods, and there to keep them under confinement, and destitute of all society for several months, giving them no other sustenance but the infusion or decoction of some poisonous intoxicating roots; by virtue of which physick, and the severity of the discipline which they undergo, they become stark mad: In which raving condition they are kept 18 or 20 days. During these extremities, they are shut up night and day in a strong inclosure, made on purpose, in shape like a sugar-loaf, and every way open like a lattice, for the air to pass through. In this cage, after they have been shut up till the doctors find they have drank sufficiently of the *Wyfocan* (as they call this mad potion) they gradually restore them to their senses, by lessening the abridgement of their diet, they bring them back into the town, while still wild and crazy, through the violence of the medicine.

It is pretended, that they in this time drink so much of the water of *Lethe*, that

they perfectly lose all remembrance of former things, even of their relations, parents, and languages: and after this they are very fearful of discovering any thing of their former remembrance; for if such a thing should happen to any of them, they must immediately be *Huskanaw'd* again: And the second time the usage is to sever, that seldom any one escapes with his life. Thus they must pretend to have forgot the very use of their tongues, so as not to be able to speak, nor understand any thing that is spoken, till they learn it again. And they are for some time under the guard of their keepers, who constantly wait upon them every where, till they have learnt all things perfectly over again.

The undergoing this discipline, is with them the most meritorious thing in the world, in order to preferments to the greatest posts in the nation, which they claim as their undoubted right at the next promotion.

The *Indians* pretended, that this violent method of taking away their memory, is to release the youth from all their childish impressions, and from that strong partiality to persons and things which is contracted before reason takes place.

They hope by this proceeding to root out all the prepossessions and unreasonable prejudices which are fix'd in the minds of children; so that the young men, when they come to themselves again, their reason may act freely, without being biased by custom and education.

Thus also they become discharged from the remembrance of any ties of blood, and are established in a state of equality and perfect freedom to order their actions, and dispose of their persons, without any other controul than that of the law of nature.

**HUSKY** [prob. of *Husche, Du.*] full of husks, or the coats of corn, seed, &c.

**HUSSY** [corrupt, of *House-wife*, huy-pix, Sax.] a name given to a girl, maid or woman, in contempt or anger.

**HUSSITES**, the followers of *John Hus*.

**HUTESIUM** [*Old Rec.*] a hus and cry, especially in *Scotland*; where, when a robbery had been committed, they blew an horn, and made an outcry: after which, if the thief ran away, and did not surrender himself, he might be lawfully kill'd or hang'd upon the next gallows.

**HYACINTH** ? [*Hyacinthos, Gr.*] a precious stone, so called from its resemblance of the purple flower named *Hyacinth*; of which there are four sorts, those that are intermixed with a vermillion colour; those of a saffron colour; those of an amber colour; and

those of a white intermixt with a faint red; and are either oriental or occidental. These stones either engrave or cut fine, and were it not that the gravings oftentimes costs more than the stone, they would be more us'd for seals, &c.

These stones were us'd by the ancients for amulets and talismans, who wore them about their necks, or in rings, &c. and imagined they had in them a virtue to secure them from the plague, &c.

*Confession of Hyacinth*, in medicine, is a thin electuary of a cordial quality, compos'd of divers precious stones, the *Hyacinth* stone being one of the principal ingredients, and also coral, harts-horn, seeds, roots, and divers other ingredients pulveriz'd, or ground, and mixt together.

*HY'ACINTH* [in *Heraldry*] the *Tenne* or tawny colour in the coats of noblemen.

*HYACINTHIA*, festivals held at *Sparta* in honour of *Apollo*, and remembrance of his favourite *Hyacinth*.

*HYACINTHINE* [ *hyacinthinus*, L. *ῥακινθίνος*, Gr. ] pertaining to or like the *Hyacinth*.

*HYACINTHIZONTES* [ *ῥακινθίζοντες*, Gr. ] a kind of emeralds inclining to a violet colour.

*HYACINTHUS*. *Apollo* and *Zephyrus* (as the poets tell us) both were enamoured with *Hyacinthus*, a youth of excellent beauty, and had a mind to obtain him by some trial of skill. *Apollo* he shot arrows, and *Zephyrus* he blew. *Apollo* sang and caused pleasure, but *Zephyrus*'s blasts were troublesome, and therefore *Hyacinthus* chose to betake himself to *Apollo*. *Zephyrus*, upon his being rival'd, prepares for revenge, and *Apollo* throwing a quoit, it was repuls'd by *Zephyrus*, and falling on the head of *Hyacinthus*, kill'd him: And it seeming unbecoming the earth, that the memory of such a calamity should be quite eras'd, it caused a flower to spring up of the same name; the beginning of which, as the poets tell us, was inscribed on it.

*HYADES* [so called of *ἠὲρ τε ὕετ*, i. e. to rain] a constellation call'd the seven stars. The poets feign them to be the daughters of *Atlas* and *Aethra*, whence they are also call'd *Atlantides*. Their names are *Androsia*, *Eudora*, *Pasithee*, *Coronis*, *Plexauris*, *Pytho* and *Tyche*. They are famous among the poets for bringing rain, they are placed in the *bull's-head* and the chief of them in the left eye, and are by the *Arabs* call'd *Aldebaran*.

The poets feign, that *Hyas* their brother having been torn in pieces by a lioness, they wept so vehemently for his death, that the Gods, in compassion to them,

translated them to heaven, and placed them in the forehead of the bull, where they still continue to weep: And hence the constellation is supposed, by some, to preface rain.

*HYALINE* [ *hyalinus*, L. of *ὑαλίς*, Gr. ] pertaining to glass, glassy, *Milton*.

*HYÆNA* [ *ῥάϊνα*, Gr. ] a kind of beast much like a wolf, very ravenous and furtive; of which it is related by some writers, that he will come in the night time to shepherds houses, and learning their names, by counterfeiting a man's voice, call them out and devour them.

*HYÆNA* [ *Hiæroglyphically* ] was used by the ancients to express an unconstant person; because it is related of it, that it is one year male, and the next becomes a female. It was likewise used as an emblem of a brave courage, that can defy all difficulties, and look upon the frowns of fortune with a generous contempt; because the *Naturalists* say, that the skin of this animal will procure to us this privilege of passing thro' the greatest dangers without harm.

*HYERNAL Occident*, the *Winter*, *West*, or *South West*. That point where the sun sets at its entrance into the tropick of *Capricorn*, i. e. on the shortest day.

*HYERNAL Orient*, the *Winter*, *East* or *South East*. That point of the horizon where the sun rises at its entrance into the tropick of *Capricorn*.

*HYBI'STRICA*, a festival with sacrifices and other ceremonies celebrated by the *Greeks*, at which the men wore the apparel of women, and the women of men, in honour of *Venus*, either as a God or a goddess, or both; or, as others say, a festival held at *Argos*, where the women habit'd like men insulted their husbands with all tokens of superiority, in memory of the *Argian* dames having defended their country with notable courage against *Cleomenes* and *Demaratus*.

*HYDA'THROS* [ of *ὑδωρ* water and *ἄρθρον*, Gr. a joint ] a gleet from a wounded joint.

*HYDA'TIDES* [ *ῥακινθίδες*, Gr. ] watery blisters on the liver or bowels of dropical persons, supposed to proceed from a distention and rupture of the *Lymphaducts*.

*HYDA'TIS* [ *ὑδαρίς*, Gr. ] a disease in the eyes, consisting of a fatty substance or excrescence growing under the skin of the upper eye-lid.

*HYDATOSCOPI'A* [ of *ὑδαρ*, of water, and *σκοπία*, Gr. to view ] a divination or foretelling future events by means of water.

*HYDEROS*, the same as *Hydrops*, a dropy.

**HY'DRA** [*Ἰδρυς*, Gr.] the poets tell us, that *Hydra* was a *Lernaean* serpent, having an hundred heads, but one body, and that when one head was cut off, two sprang up in its place, and that *Carcinus* came and afflicted the *Hydra*. The ground of the story is this: *Lernus* was a king at that time when men universally dwelt in towns or villages, and every town had its king; among which *Sthenelus*, the son of *Perseus*, governed *Mycene*, the largest and most populous place. *Lernus* not bearing to be subject to him, it was the occasion of a war between them. *Lernus's* town was a little well fortified place, defended by fifty stout archers, which day and night were shooting their arrows from the tower. The name of this little town was *Hydra*. Upon which *Eurystheus* sent *Hercules* thither; but they who were beneath threw fire, and aimed at the defenders of the tower; and if any one was hit with it and fell, immediately two stout archers rose up in his place. But *Hercules* at length took the town, burnt the tower, and destroyed the town, and this gave birth to this fable. *Pa-lestus*.

**HY'DRA** [*Ἰδρυς*, Gr.] a water serpent; especially that monstrous one, said by the poets to have had an hundred heads, and bred in the lake *Lerna*, and to have been killed by *Hercules*, and plac'd among the stars.

**HYDRE'ION** [of *ἵδωρ* water and *ἰόν*, Gr. oil] a composition of common oil and water.

**HYDRAGO'GICAL** [of *ἵδωρ* water and *ἄγω*, Gr. to lead] pertaining to the conveyance of water.

**HYDRA'GOGA** [of *ἵδωρ* and *ἄγω*, Gr.] medicines that drive out or purge watery humours.

**HYDRA'GICAL**, pertaining to, or of the nature of quicksilver.

**HYDRA'ULICK** [of *ἵδωρ* water and *αὐλὴ*, Gr. founding water, or *ἵδωρ* water, and *αὐλὴ*, Gr. a pipe] pertaining to a water-organ.

**HYDRA'ULICKS** [*ἵδωρ*, Gr.] the art of engineering, or making engines for carrying and raising water, and all sorts of water-works; also that part of statics that considers the motion of fluids, and particularly water.

**HYDROCANIST'ERIUM**, a machine which spouts water plentifully, and for extinguishing fires and conflagrations.

**HYDRODES** [with Physicians] a continual burning fever, as it were from an inflammation of the bowels.

**HYDROENTEROCE'LE** [of *ἵδωρ*, *ἔντερος* the entrails, and *κύημα* a burlesque, Gr.] a swelling and bloating of the out-

ward integument or skin of the *Seroton* caused by watery humours cast or detained therein.

**HYDROGRAPHY** [*ἵδωρ*, Gr.] it teaches how to describe and measure the sea, accounting for its tides, counter-tides, currents, bays, soundings, gulphs; also its sands, shallows, shelves, rocks, promontories, distance, *&c.* from port to port, with whatsoever is remarkable, either out at sea or on the coast.

**HYDROLA'PATHUM** [with Botanists] the herb water-dock. L.

**HYDROMANCY** [*ἵδωρ*, Gr.] a manner of divining or making conjectures by water, in which the victims had been wash'd, and some parts of them boiled; also a divination by common water, in which they observed the various impressions, changes, fluxes, refluxes, swellings, diminutions, colours, images, *&c.* of the water: Sometimes they dip a looking-glass into the water, when they desired to know what would become of a sick person; for as he look'd well or ill in the glass, accordingly they conjectured as to his future condition; sometimes they fill'd a bowl with water, and let down into it a ring, equally poised on both sides, and hanging by a thread tied to one of their fingers; and then in form of prayer, requested the Gods to declare or confirm the question in dispute; whereupon, if the thing were true, the ring of its own accord would strike against the side of the bowl a set number of times: Sometimes they threw stones into the water, and observed the turns they made in sinking.

**HYDROMETER** [of *ἵδωρ* and *μέτρον*, Gr. measure] an instrument to measure the gravity, density, velocity, force or other property belonging to water.

**HYDROMETER** [of *ἵδωρ* water and *μέτρον*, Gr. measure] an instrument.

**HYDROMETRIA** [*ἵδωρ*, Gr.] the mensuration of waters and other fluid bodies: their gravity, force, velocity, quantity, *&c.*

**HYDROMYSTES** [of *ἵδωρ* water and *μυστήρ*, Gr. a person set apart for the offices of religion] officers in the Greek church, whose business was to make the holy water and sprinkle it on the people.

**HYDRO'NOSUS** [with Physicians] a fever, in which the patient sweats extremely; the sweating sickness. L.

**HYDROPARA'STATES** [of *ἵδωρ* water, and *παράστασις*, I offer, Gr.] a sect, a branch of the *Manichees*, whose distinguishing tenet was, that water should be used in the sacrament instead of wine.



# HY

**HYDROPEGE** [of ὑδρῶς and πηγή, Gr.] a fountain spring-water.

**HYDROPHOKIA** [of ὑδρῶς and φῶς, Gr. to bear] a festival or funeral ceremony, performed by the Athenians, &c. in memory of them that perished in the deluge.

**HYDROPHOBIA** [ὑδροφοβία of ὑδρῶς water, and φόβος fear, Gr.] a distemper sometimes accompanied with a fever, phrenzy, and other symptoms proceeding from the bite of a mad dog, in which the patient dreads water, &c. the pathognomick sign that the disease is come to its height, and rarely happens till within three or four days of the patient's death, the disease being then unanimously allowed to be incurable by physicians both ancient and modern. *L.*

**HYDRO'PICA** [of ὑδρῶς water, Gr.] medicines that drive out the watery humours in a dropsy. *L.*

**HYDROPIPER** [ὑδροπίπερος, Gr.] the herb water-pepper or artemisart. *L.*

**HYDROPOTE** [of ὑδρῶς water, Gr.] a water drinker.

**HYDROSELI'NUM** [with Botanists] water-parsley. *L.*

**HYDROSTA'TICKS** [ὑδροστατικά of ὑδρῶς and στατική, Gr.] the doctrine of gravitation in fluids; or that part of *Mechanicks* that considers the weight or gravity of fluid bodies, especially of water; and also of solid bodies immersed therein.

**HYDROSTA'TICAL**, of or pertaining to the doctrine of hydrostatics.

**HYDROSTA'TICAL Balance**, an instrument contrived for the easy and exact finding the specific gravities of bodies, either liquid or solid. It estimates the degrees of the purity of bodies of all kinds, the quality and richness of metals, oars or minerals, the proportions in any mixture, adulterations, &c. of which the only adequate judge is the specific weight.

**HYGIE'A** [ὑγία, Gr.] health, which consists in a good temperature and right conformation of parts. Health is a disposition of the parts of an human body fit for the performance of the actions of that body. The signs of health are three, *due Action, suitable Qualities*, and when things taken in and let out are proportionable.

**HYGIEINA Prophylactica** [ὑγιεινὰ προφυλακτικά, Gr.] that part of physick which has regard to future imminent, diseases.

**HYGIEINA Syntetica** [ὑγιεινὰ συντακτικά, Gr.] that part of physick which preserves present health.

**HYGIEINA Analeptica** [ὑγιεινὰ ἀναλεπτικά, Gr.] that part of physick that recovers health.

# HY

**HYGRAU'LIC** [of ὑγρὸς moist and αὐλός, Gr. a pipe] of or pertaining to pipes or conveyances for water.

**HYGREMPLASTRUM** [ὑγρὸν πλάστρον, Gr.] a moist plaster. *L.*

**HYGRO-ORGA'NICAL** [of ὑγρὸς and ὄργανον, Gr.] of or pertaining to vessels or contrivances for the conveyance of moisture or water.

**HYGROSTA'TICKS** [of ὑγρὸς and στατήρ, Gr. to weigh] the art of finding the specific weights of moist bodies.

**HYLE** } [with *Alchymists*] is their  
**HY'LEC** } first matter; or it is matter considered as produced by nature herself; also called chaos.

**HYLO'BII** [of ὕλη wood and βίος life, Gr.] such philosophers who retired to woods and forests to be more at leisure for contemplation.

**HY'MEN** [in Poetry] a term of invocation, as *Hymen, Hymenæe*.

**HYMEN** [Ἥμις, Gr.] some say *Hymen* was an Athenian, who recovered back virgins that had been carried away by robbers, and restored them again unmeddled with to their parents; and therefore his name was called upon at nuptials as a defender of virginity. Others say, that *Hymen* was a young man, who on his wedding-day was killed by the fall of the house, whence it was afterwards instituted, that by way of expiation, he should be named, at nuptials the God of marriage. The ancients represented *Hymen* with a chaplet of roses, and as it were dissolved and enervated with pleasures, with long yellow hair, in a mantle of purple or saffron colour, or holding a veil of a flame colour to represent the blushes of virgins, bearing a torch in his hand.

**HYMEN** [in Anat.] a thin membrane or skin, resembling a piece of parchment, supposed to be stretched in the neck of the womb of virgins, below the nymphae, and that is broke at their defloration, being followed with an effusion of blood.

**HYMEN** [in Botany] a fine delicate skin, wherewith flowers are inclosed while in the bud, and which bursts as the flower blows or opens.

A **HYMN** [ᾠδή of ὕμνος, Gr. to celebrate] a song or ode in honour of God; or a poem proper to be sung in honour of some deity.

**HYMNO'LOGY** [ὑμνολογία, Gr.] a singing of hymns or psalms.

**HYMNO'POLIST** [ὑμνοποιός, Gr.] a seller of hymns.

**HYOIDES** [ὑοίς of ὕ or υ, upon the Greek letter, and ἵδω form, Gr.] bone at the root of the tongue, having two muscles which keep it in its place.

HYO-

**HYOTHYROIDES** [of *Hyoides* and *Thyroides*] two muscles of the *Larynx*, which proceed from the lower part of the bone *Hyoides*, and serve to draw the *Larynx* upwards.

**HYOSCYAMOS** [*ὕσκιος*, Gr.] henbane.

**HYO'SERIS** [*ὕσσις*, Gr.] yellow fucory. *L.*

**HYPETHRON** } [of *ὑπὸ* under, and  
**HYPETHROS** } *ἀήρ*, Gr. the air] a kind of temple expos'd to the air, being open at the top.

**HYPA'NTE** } [with the Greeks] a  
**HYPAPANTE** } name given to the feast of the purification of the virgin *Mary*, or the presentation of *Jesus* in the temple.

**HYPERBATION** [*ὑπερβασις* of *ὑπερβαίνω*, Gr. to transcend] this is sometimes treated on as a figure in grammar; but always rather to be taken notice of, as bearing the character of a strong and violent passion, and so a figure in *Rhetorick*. It is nothing but a transposition of thoughts and words, from the natural order of discourse.

*Apollonian* **HYPERBOLA**, is the common *Hyperbola*, in contradistinction to *Hyperbola's* of the higher kind.

**HYPERBOLOIDES**, hyperboliform figures, or *Hyperbola's* of the higher kind.

**HYPERBOLIFORM Figures** [*Μαθηματικά*] such curves as approach in their properties to the nature of the *Hyperbola*, the same that are called *Hyperboloids*.

**HYPERCRITICKS** [*ὑπερκριτικαὶ*, Gr.] over-rigid censurers or criticks, who let nothing pass; but animadvert severely on the slightest fault.

**HYPERDULIA** [*ὑπερδουλεία*, of *ὑπὲρ* above, and *δουλεία* worship, Gr.] the worship paid to the virgin *Mary*, so called, as being superior to the *Dulia*, the worship paid to the saints.

**HYPEREPHRI'DOSIS** [with *Physicians*] a too great sweating.

**HYPERION** [*ὑπερίων*, Gr.] *St. John's*-wort.

**HYPERION** [according to the poets] the son of *Calus* and *Vesta* married his sister *Theia* or *Bastileia*, a virgin remarkable for her modesty and chastity, but being elected queen was afterwards desirous to leave heirs, and marrying with her brother *Hyperion*, had *Helios* and *Selene*; who were admired by all for the excellency of their beauty. But the other brothers of *Theia*, coming into a conspiracy assassinated *Hyperion*, and drowned *Helios* in the river *Eriannus*. On this *Selene*, who passionately loved her brother *Helios*, threw her self headlong from a tower and expired.

*Helios*, appeared to his mother in a dream and told her they were deified, and that from thenceforth the holy fire in heaven should be called *Helios* [*ἥλιος*, *L. E.* the sun] and that which was before nam'd *Menae* should be called *Selene* [*σελήνη* the moon.]

Historians say, this *Hyperion* was an astronomer that found out the motion of the sun, moon, and other planets, and the seasons and distinctions of time measured out by them, and therefore is called the father of those planets, as being the first that taught the knowledge and nature of them.

**HYPERO'ON** [of *ὑπὲρ*, Gr. above] the palace of the mouth.

**HYPER'ETHYRON** [*ὑπερεθύρον*, Gr.] with ancient architects, a sort of table used after the manner of a frieze over the jambs of the doors and gates, and lintels of windows of the *Doric* order.

**HYPETHRE** [in *Architect.*] is two ranks of pillars all about, and ten at each face of any temple, with a peristyle within of six columns.

**HYPO** [*ὑπὸ* under, Gr.] a particle used in the composition of many words.

**HYPO'THENAR** [*ὑπὸ* and *θήναρ*, Gr. the hollow of the hand] the space from the fore to the little finger.

**HYPOCAU'STRIA** [of *ὑπὸ καυστῆρι* of *καίω*, Gr. to set on fire] were seats consecrated to *Minerva*, for rescuing persons from the injuries of casual fire.

**HYPOCHE'RIS** [with *Botanists*] the herb Sow-thistle.

**HYPO'CHONDERES**. See *Hypochondria*.

**HYPOCHO'NDRIA** [*ὑποχονδρία* of *ὑπὲρ* and *χόνδριον*, Gr. a cartilage] the sides of the upper part of the belly about the short ribs, under which the liver, stomach and spleen lie.

**HYPOCHONDRIACUS Affectus** [with *Physicians*] hypochondriacal melancholy, a disease proceeding from windy humours, bred in the *Hypochondres*; from whence a black phlegm arises, infects the animal spirits, and disturbs the mind. *L.*

**HYPO'CHYMA** [*ὑπόχυμα*, Gr.] a suffusion, a fault in the sight, when gnats, cobwebs, little clouds, &c. seem to fly before the eyes. *L.*

**HYPOCHY'SIS**, the same as *Hypochyma*.

**HYPOCLEPTICUM Vitrum** [with *Chymists*] a glass-funnel to separate oils from water. *L.*

**HYPOCOE'LON** [of *ὑπὸ* under, and *κόλον*, Gr. the hollow] that hollow part that lies under the eyes.

**HYPOCOPHO'SIS** [of *ὑπὸ* and *κοφίσις*, *L.*

*etc.*, Gr.] the same as *Copbosis*, but in a less degree.

**HYPOCRISY** [*hypocrisis*, L. *ὑπόκρισις*, Gr.] knavery cloak'd with a veil of religion or honesty.

**HYPOCRITE** [*hieroglyphically*] was represented by a leopard; because it is reported of this beast, that it craftily dissembles and hides its head with its paws, that it may more easily catch its prey, for that the beasts, tho' they are much delighted with the scent of its body, are as much frightened at his head.

**HYPOCRISIS** [*ὑπόκρισις*, Gr.] a rhetorical figure, which the Latins call *Pronuntiatio*.

**HYPOGASTRICK Artery** [*Anatomy*] an artery that arises from the *Iliaca interna*, and is distributed to the Bladder, the Rectum and the genital parts, especially in women.

**HYPOGASTRICK Vein** [*Anatomy*] a vein arising in the same parts with the hypogastrick artery, and discharging it self into the *Iliaca interna*.

**HYPOGE'UM** [*ὑπόγειον*, Gr. a place under ground] the fourth house of the heavens, by astrologers called *Innum caeli*.

**HYPOGE'UM** [in ancient *Arctur.*] a name commonly used of all the parts of a building that are under ground, as cellars, vaults, &c.

**HYPOGE'SUM** [*ὑπόγειον*, Gr.] the herb *Scirgineor* Housleek. L.

**HYPOGLO'SSUM** [*ὑπογλωσσον*, Gr.] the herb *Horse-tongue*.

**HYPOGLOTTIDES** [*Anat.*] two large glands of the tongue situate under it near the *vena ranulares*, and there are 2 more large glands on the side of it. They all secrete a kind of serous matter of the nature of *saliva*, which they discharge into the mouth by little ducts.

**HYPOGLOTTIDES Pillule** [with *Physicians*] pills to be put under the tongue, for assuaging a cough.

**HYPOGLUTIS** [of *ὑπὸ* under, and *γλῦτις*, Gr. the buttock] the fleshy part under the buttocks.

**HYPONON** [of *ὑπὸ* under, Gr. a mine or subterraneous passage, prob. of *ὑπὸ* and *νομή* a settlement] an ulcer that has many *Sinus's*.

**HYPOPHALUM** [with *Physicians*] an ordinary diet, observing a mean between a plain and exquisite diet. L.

**HYPOPHORÆ** [of *ὑποφωρον*, Gr. to carry under] deep-gaping and fistulous ulcers.

**HYPOPHILOSPERMIOUS Plants** [of *ὑπὸ*, *ἐν* under, a leaf, and *σπέρμα*, Gr. seed] are such as bear their seeds on the backside of their leaves.

**HYPOPHYSIS**, a fault in the eye, the same as *Hypochyma*. L.

**HYPOPO'DIUM** [*ὑποπόδιον*, Gr.] a plaister to be laid to the feet.

**HYPORCHE'MA** [in *Greek Poetry*] a poem composed in divers kinds of verses, and of different lengths; but always short, and full of *Pyrrhic* feet.

**HYPOSARCA** } [of *ὑπὸ* under, and *σάρξ*, Gr. flesh] a kind of dropsy call'd also *Anasarca*. L.

**HYPOSPADIE'US** [prob. *quasi aliquo modo spado*] one whose *Urethra* is terminated underneath the *glans*.

**HYPOSTATICAL Union** [in *Theology*] the union of the human nature with the divine.

**HYPOTHE'CA** [*Civil Law*] an obligation whereby the effects of a debtor are made over to his creditor, to secure a debt due to him.

**HYPOTHE'NAR** [*ὑποθέναρ*, Gr.] the space from the fore finger to the little finger.

**HYPOTHESIS** [with *Philosophers*] principles supposed, as granted for the solution of any *Phænomena*, that from thence an intelligible and plausible account may be given of the causes and effects of the *Phænomena* proposed. The laying down or supposing such principles to be granted, is called an *Hypothesis*. It is not absolutely necessary that what is supposed be true, but it must be possible, and ought also to be probable.

**HYPOTHESIS** [with *Astronomers*] signifies a system, and is usually used and understood in respect to the universe, and in relation to the dispositions of the heavens, and the motions of the stars: Concerning which an *Hypothesis* that is elaborately contrived is called a system: as the *Ptolemaick*, *Copernican*, or *Tychonian*.

**HYPOTRACHE'LION** [*ὑποτραχήλιον* of *ὑπὸ* and *τραχήλιον*, Gr. the neck] the top or neck of a column, the most slender part of it which is next to the capital; or a little freeze in the *Tuscan* and *Doric* capital, between the astragal and the annulets.

**HYPOTRACHE'LION** [in *Anat.*] the lower part of the neck.

**HYPOTYPOSIS** [*ὑποτύποισις* of *ὑπὸ* and *τύπος*, Gr. a type or form] this figure is thus denominated; because it paints things and forms images, that stand instead of the things. It is a kind of enthusiasm, which causes a person so fancy he sees things that are absent, and to represent them so sensibly to the sight of them that hear it, that they fancy they see them.

them too. It is frequently used in dramatick poetry, and expresses a passion very lively, when the object of our passion is before our eyes, and we hear and see it tho' absent; as,

*Illum absens absentem audire videtque.*

**HYPOZO'MA** [with *Anatomists*] a membrane or skin that parts two cavities or hollow places in the body, as that called *Mediastinum* in the chest. *L.*

**HYSIOLOGO'SSUM** [with *Anat.*] a pair of muscles that draw the tongue downwards; called also *Basoglossum*.

**HYPULUS** [of *ὕψος* and *ἦλος*, *Gr.* a cicatrix] an ulcer that lurks under the cicatrix or scar.

**HYRST** [*ἡύρητο*, *Sax.*] in the names of places denotes, that they took their names from a wood or forest.

**HYSSO'PUS** [*ῥῖσσος*, *Gr.*] an herb.

**HYSSO'PICK** *Ari.* a name given to chymistry by *Paracelsus*, in allusion to that text in the *Psalms*, *Purge me with Hyssop*; because that art purifies metals, minerals, &c.

**HYSTERICA** [*ὕστερος*, *Gr.*] medicines against the disease of the womb. *L.*

**HYSTERICA** *Paffio* [with *Physicians*] a disease in women called fits of the mother; also a suffocation of the womb.

**HYSTERICKS** [*ὕστερικα*, *Gr.*] remedies against hyterick affections.

**HYSTEROLY'THOS** [of *ὕστερος* and *λύσις*, *Gr.*] a stone so called because of the resemblance of a woman's privities.

**HYSTEROPO'TMOI** [*ὕστεροποτμοί*, *Gr.*] such as had been thought dead, and after a long absence in foreign countries returned safe home; or such as had been thought dead in battle, and after unexpectedly escaped from their enemies and return'd home. These (among the *Romans*) were not permitted to enter their own houses at the door, but were received at a passage opened in the roof.

**HYSTERO'TOMIA** [*ὕστεροτομία* of *ὕστερος* and *τομή*, *Gr.* to cut] the cutting of a child out of the womb.

**HYSTERO'TOMATOCIA** [of *ὕστερος*, *τομή* a cutting, and *τοκία*, *Gr.* birth] an operation more usually called the *Cæsarian* operation, the same as *Hysterotomy*.

**I**, *Roman*; **II**, *Italick*; **II**, *English*; **II**, *Over*, are the ninth letters of their respective alphabets, and **I** *Hebrew*, as the tenth in order of that alphabet.

**I**, the vowel, is not founded in *Parliamentary* *Sun*, *Fruit*, *Height*, &c. and tho'

it very often ends foreign words, it never ends *English* ones: Before *r*, it has the sound of *u*, as *bird*, *third*, *first*, &c.

**JACK**, is an engine much used about guns or mortars, and is always carried along with the *Artillery*, for raising up the *Angle-tree*, it is a wheel of wood to be broke; it is likewise used for traversing large mortars, such as those of 48 inches diameter, which are upon *Low Dutch* carriages, and for elevating them to traversing the sea mortars, and many other uses, too tedious to be named: With this engine one man is able to raise more than six could do without it. See the figure.



**JACK**, a sort of coat of mail, anciently worn by horsemen in the wars, not made of solid iron, but of many plates of iron fastened together; these jacks some sort of tenants, who held lands, were obliged to provide upon any invasion made upon the country.

**JACK** in a *Lantern*, a certain meteor, or clammy vapour in the air, which reflects light into dark, commonly haunting churchyards, fens, marshes and privies, as steaming out of a fat soil, and there hovering about where there is a continual flux of air: It appears like a candle and lantern, and sometimes leads travellers out of their way.

**JACK Pan**, a device used by barbers to heat water, &c.

**JACKAL**, a wild beast about the bigness of a spaniel-dog, with black shaggy hair, who in the evening hunts for prey for the lion, and follows it with open cry; to whom the lion listens, and follows to seize it: For the *jackal* will not eat of it till the lion is satisfied, and afterwards feeds on what he leaves.

**JACKET** [*jacquet*, *F.*] a short coat anciently worn by horsemen, over their armour and cuirasses; it was made of cotton or silk stitch'd between two light stuffs, and sometimes of cloth of gold.

**JACOBÆA** [with *Botanists*] the herb *St. James-wort*, or *Rag-wort*.

**JACOBEINS** [so called, because their principal

principal convent stands near the gate of St. James in the city of Paris in France] monks and nuns of the order of St. Dominick.

**JACOBITISH** [of *Jacobus, James*] inclined to principles of Jacobites, or attached to the interest of king James II.

**JACTIVUS** [in Law] that loses by default. *L.*

**JADISH** [of *Jasb. Sax.* a goad or spur, *g. d.* one that will not go without the spur] lazy, apt to be tired (spoken of a horse).

**JADE**, a greenish stone, bordering on the colour of olive, esteemed for its hardness, and virtues, by the *Turks* and *Poles*, who adorn their fine sabres with it; and is said to be a preservative against the nephritic colic.

**JAGGED** [*Jagen, Teut.* to saw] ragged or notched like the teeth of a saw.

**JAIL-BIRD**, a prisoner. See *Goat*.

**Magistery of JA'LAP**, a dissolution of the oily and resinous parts of jalap, made in spirit of wine, and precipitated in common water.

**JAMA'ICA Wood**, a sort of speckled wood, of which cabinets, &c. are made.

**JAMBE** [according to the *Poets*] the daughter of *Pan* and *Eccho*, who, to divert the goddess *Ceres* from her melancholy, would tell her pleasant stories, and make her laugh by jests and fancies that she would put into *Lambick* verse; and from her that sort of metre, which was before unknown, took its name.

**JAMBIER**, an armour for the leg, a grave or leg-piece. *F.*

**JAM'BICK Verse**, is so called of the *Lambick* feet, of which it chiefly consists, which are one short and one long syllable, as *meas*. It is the most various of all other sorts of verse, being of three sorts; *Diameter*, *Trimeter*, or *Senarie*: The last of which is most in use; this consists chiefly in *Lambick* feet; but has now and then a *Spondee* and *Trochee*, as *suis* for *ipfa Roma* *caribus* *ruis*.

**JAMES** [*Jambs, F.*] the side posts

**JAUMBS** of a door.

St. **JAMES**-wort, an herb.

St. **JAMES's Cross** [in *Heraldry*] is one whole head or top terminates in the form of a heart, and the two arms bearing some resemblance to the *Crosses Patonce*, so called, because worn by the *Spanish* knights of *Santiago* or St. James. See the figure.

**JA'MOGLAW**, a certain officer among the *Turks*.

**JANIZARY** [in the court of *Chancery* at *Rome*] an officer of the third bench in

that court, of which there are several who are revisors and correctors of the pope's bulls.

**JANUARY** [is supposed to take its name of *Janus*, an ancient king of *Italy*, whom they established to bear rule at all beginnings: And by others, of *janua, L.* a gate, it being, as it were, the entrance to the rest of the months] *January* the first month in the year, is represented in painting all in white, like snow or hoar-frost, blowing his fingers; holding in the left arm a biller, and *Aquarius* standing by his side. At this time cakes of new meal and salt were offered to *Janus*, together with new wine and frankincense.

Then all tradesmen and artists began their works, and the *Roman* consuls appointed for the year ensuing, entered solemnly upon their office. The *Romans* took care that at that time all quarrels should be laid aside, that new-years gifts, the tokens of friendship should pass between them, and that the day should conclude with mirth and diversion.

**JANUS** [is supposed by some to be so called of *Jm, Heb.* wine, of which he is said to have been the first inventor; others derive the name of *janus, L.* a gate, *g.* the gate of the world, of heaven, or of months] the most ancient king of *Italy* among the *Aborigines*, about the year of the world 2629, and 1319 before the birth of *Christ*, who entertained *Saturn* when he was banished by his son *Jupiter*. It is related of him, that he was the wisest of all kings, and knew things past and to come; and therefore they pictured him with two faces, and deified him after his death; and *Numa* built him a temple, which was kept shut in a time of peace, and open in time of war. Some are of the opinion, that *Janus* was the same as *Ogyges*, or *Noah*, or *Japhet*; and thence said to have two faces, the one looking backwards and the other forwards, *i. e.* the one on the world before the flood, and the other on the world after the flood; and he is said to have come into *Italy* in the golden age of the world (when there was no gold coined when men were just) and to have taught men to plant vines, &c. to offer sacrifice, and to live temperately.

*Janus* is described with two faces, either as respecting the evening and the morning, or rather in regard of his singular prudence which is a virtue consisting in the remembrance of things past, and a foresight of things to come; He is seated on altars beneath his feet, and holds a key in his right hand, and a scepter in his left: by one imitating that he can as it were open



Open the world by the light he gives, and shut it up again by withdrawing the same light from us, and the keeper denotes the dominion he has over it. Sometimes he was represented with four faces, either in regard of the four seasons of the year, or the four quarters of the world.

He was esteemed the god of peace; tho' he was never called upon but in times of war. His temple was shut in the time of peace, but stood open in a time of war.

**JAPONNESE Language**, the language of *Japan* is said to be very curious, they having several words to express one thing, some in honour, others in derision; some for the prince, others for the people; as also for the quality, age and sex of the speaker and person spoken to.

**JARDEES** } [with *Horsemen*] are  
**JARDONS** } callous and hard swellings in the hinder legs of an horse, seated on the outside of the hough, as the spavin is on the inside.

**JARR** [of *Jarra*, *Span.*] an earthen vessel, well known of oil, it contains from 28 to 36 gallons.

**JARRETIER** [with *Horsemen*] a horse, whose houghs are too close together, now by the *French* called *crouchu*, i. e. crooked. O. F.

**JARRING** [probably either of *garriens*, L. prating as *Minstrew* supposes, or of *guerryant*, F. brawling according to *Skinner*] disagreement between persons, falling out, quarrelling.

**JASLO'NE** [*Botany*] an herb, a sort of With-wind.

**IATRAPH'TICK**, that part of physick that cures by incision, the application of fomentations and plasters.

**IATROCHYMIST** [*Iatrochymicus*, L. of *iatrie* a physician, and *chymos* chymistry] a chymical physician, or one who uses or prescribes chiefly chymical preparations.

**IATROMATHEMAT'ICIAN** [of *iatrie* a physician, and *mathematicos*, Gr. a mathematician] a physician, who considers diseases, and their causes mathematically, and prescribes according to mathematical proportions.

**I'AVARIS**, a sort of swine in *America*, that has its navel on the back, difficult to be taken, because it is scarcely to be staid in running, and so furious, that it rends every thing to pieces with its tusks.

**J'AUMES** [*Jambes*, F.] the side-posts of a door.

**JAU'NTINESS** [of an uncertain derivation; words of *Jancet*] wantonness, boldness, ramping humour.

**JAW'LAPS**, the red skins under the cock's jaw.

**JAZEL**, a precious stone of an azure or blue colour.

**J'ERIS** } [with *Botanists*] a sort of  
**J'ERUS** } water-cresses. L.

**IBIBO'CA**, a kind of serpent in *Brasil*, whose bite, tho' venomous, does not presently prey upon the vitals, but proceeds by degrees; the principal remedy for the cure is a plaster made of the serpent's head.

**IBI'SCUS** [with *Botanists*] the herb marsh-mallows. L.

**ICA'DES** [of *Isaac*, of *Tarbes* twenty, Gr.] an ancient festival, celebrated monthly on the twentieth day (he having been born on the twentieth) by the *Epicurean* philosophers, in memory of their master *Epicurus*. They bore his images about the houses in state, and made sacrifices.

**I'CARUS**, the son of *Daedalus*, who (according to the poets) with his father flying from *Creta*, thro' youthful willfulness despised his father's counsel, and flew higher than he should, and so melted the wax which held his winged teachers together, and fell into the sea and was drowned.

**ICE** [*Isis*, *Dan.* *Is*, *Isis*, *Sax.*] water congealed into a glassy substance by a cold air or freezing wind. It is the common opinion of philosophers, that ice is made by certain spirits of nitre, which in the winter mix with the parts of the water, and being of themselves improper for motion, because of their figure and inflexibility, insensible and destroy gradually that of the parts to which they are joined.

**ICH Dien** [*Ich* and *drinnen*, *Teut.* to serve] a motto which *Edward* the black prince took for his, and ever since has been the motto of the arms of the prince of *Wales*. The prince shew'd it on the shield of *John* king of *Bohemia*, who served in the *French* wars, at the battle of *Cressi*, where he was kill'd, and therefore took it as his motto, in token of subjection to his father, under whom he served in that war against *France*.

**ICHNEUMON** [*Ichneumon* of *Isis*, *Gr.* investigating, because it searches after the eggs of the crocodile] an Egyptian rat, an animal about the bigness of a cat, a bitter enemy to the crocodile, whose eggs it breaks, and sometimes kills them, by stealing unawares into their mouths when they gape, and eating out their bowels.

The **ICHNEUMON** [*Hieroglyphically*] was used to represent safety and preservation.

**ICHNOGRAPHICAL** [of *ichnos*, *Gr.* a track, and *graphis*, *Gr.* describing by images, pictures, &c. hieroglyphical.



**ICHO'GRAPHY** [with *Architects*] is a plane or planiform of an edifice, or the ground-plot of an house or building, delineated upon paper, describing the forms of the several apartments, windows, chimneys, &c. the same that is call'd a plan; so that the ichnography of a church is the mark left by it, if it were raz'd; or the first appearance of it in building, when the foundation of it is ready to appear above the ground.

**I'CHOGLANS**, the grand *Signior's* pages or white eunuchs, who serve in the *Seraglio*. They are christians children, and brought up in a discipline so severe, as is scarce credible.

**ICHOROI'DES** [of *ἰχθυόει*, Gr. and *ἰσχυρ* form]

**ICHOROI'DES** [with *Physicians*] a moisture like corruption. Gr.

**ICHTHYO'LOGIST** [*ἰχθυολόγος*, Gr.] a writer or describer of fishes.

**I'CHTHYOMANCY** [*ἰχθυομαντεία*, Gr.] divination by the entrails or *Cistis*, for which *Tirchas* is said to have been famous.

**ICHTHYO'PHAGIST** [*ἰχθυοφάγος*, Gr.] a fish-eater.

**I'CINESS** [of *ἵς*, Dan. *Iy*, Sax.] icy nature or qualities, also plenty or abundance of ice.

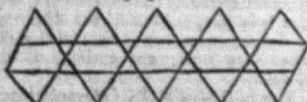
**ICONOGRAPHY'A** [of *ἰκόν* an image, and *γραφία*, Gr. to describe] a description of images or ancient statues of marble and copper, of busts and semibusts, of *Panates*, paintings in fresco, *Mosaic* work; and ancient pieces of miniature.

**ICONO'LATER** [of *ἰκόν* and *λατρεύω*, Gr. to worship] a worshipper of images.

**ICONO'LOGY** [of *ἰκόν* and *λογία*, Gr.] interpretation of ancient images, monuments, and emblems.

**ICOSAE'DRON** } [*ἰκονοειδές* of *ἰκόν*]

**ICOSIHE'DRON** } *icosi* twenty, and *ἑξ*, Gr.] is a regular body, consisting of twenty triangular pyramids, the vertexes of which meet in the center of a sphere, supposed to circumscribe it, and have their height and bases equal. This figure, drawn on a pasteboard, cut half thro', and then folded up, will represent an icosihedron, as in the following figure.



**ICTERIAS** [of *ἰκτερία*, Gr.] a precious stone, good for the yellow jaundice.

**ICTERICALNESSES** [of *icterus*, L. *ἰκτερία*, Gr. the jaundice] a being troubled with the disease called the jaundice.

**ICTERUS** *Allus* [with *Physicians*] the green-sickness, a disease in young virgins, which seems to be a kind of phlegmatick dropy, proceeding from a stoppage of the courses, want of fermentation in the blood, &c.

**I'CTUS**, a stroke or blow; also a biting or stinging; also a blast or puff. L.

**IDÆI DACTYLI**, were the ancient inhabitants of *Crete*, and had their original from mount *Ida* in *Pbrygia*, and were called *Dactyli*, from their being ten in number, according to that of the fingers. They carried their rites and mysteries into *Samo-tracia*, and being believed to have found out the use of fire, to have discovered the nature and use of brass, iron and other metals, and to have invented many other things of great use and advantage to mankind, and therefore were reputed as gods or demons.

**I'CY** [of *ἵς*, Sax.] having or abounding in ice.

**I'DEA**, the goddess. See *Vesia*.

**I'DEA** [*ἰδέα* of *ἰδέναι* form, or of *ἰδέναι* to see, Gr.] the form or representation of any sensible object, transfused into the brain, thro' the organs of sight, or the eye; but in a more general sense, it is taken for the immediate object of understanding, whatever it be; or, as others define it, thus: *Idea* is whatever the mind perceives in it self, or stands there for the immediate object of any phantasm, notion, species, thought, or understanding: *Ideas* are either simple or complex.

**IDEA** [with *Logicians*] is not to be understood only of those images that are painted by the fancy; but all that is within our understanding, when we can truly say we conceive a thing, after what manner soever we conceive it.

*Simple IDEAS*, are those *Ideas* that come into our mind by *Sensation*, as *Colours* by the *Eye*, *Sounds* by the *Ear*, *Heat*, *Cold* and *Solidity* by the *Touch*, which come into the mind by only one sense; also *Space*, *Extension*, *Figure*, *Rest* and *Motion*, which we gain by more than one sense; also, *Pleasure*, *Pain*, *Power*, *Existence*, *Unity* and *Succession*, which convey themselves into the mind by all the ways of sensation.

*Complex IDEAS*, or compounded ideas, and are founded by the power which the mind hath of comparing, separating or extracting its simple ideas, which come into it by sensation and reflection.

**IDENTICALLY** [of *identique*, F.] by, or according to the same.

**IDENTICALNESS** [of *identitas*, L. of *idem* the same] the sameness of a thing in nature or properties; the being the very same thing.

**IDEN**

**IDENTITY** [*identitas, L.*] is defined by *Metaphysicians*, to be the agreement of two or more things in another.

**IDÉOT.** See *Idiot*.

**IDES** [so called of *Idus*, in the old *Tuscan* language, to divide, because they divided the months as it were into two parts] were the days of the month among the *Romans*, after the *Nones* were out, and they commonly fell out on the 13th of all the months except *March, May, July* and *October*, in which they fell on the 15th, because in those months the *Nones* were on the 7th.

**IDÆUS** [of mount *Ida*] a surname of *Jupiter*.

**IDIOCRA'TICAL**, of, or pertaining to *Idiocracy*.

**IDIOCRASY** [of *ἰδιόκρασια* of *ἴδης* the proper, and *κράσις* temperature, *Gr.*] the proper temperament or disposition of a thing or body.

**IDIOMATICAL**, according to the *Idiom*, i. e. the peculiar phrase or manner of expression in the language, or the propriety of speech.

**IDIOMATICALLY**, by the *Idiom*, or after the manner of *Idiom*.

**IDIOPATHIC** [of or pertaining to *Idiopathy*]

**IDIOPATHETICAL** to *Idiopathy*.

**IDIOSYNCRATICAL**, of or pertaining to *Idiosyncrasy*.

**IDIO'TA** *injurenda, Jgc.* a writ issued out to the sheriff or other of any country where the king has notice that there is an idiot naturally born, so weak of understanding that he cannot manage his inheritance or estate; to examine the party, and to certify the matter into chancery.

**IDIOTISM** [*ἰδιωτισμός, Gr.*] the condition of an idiot; natural folly or simplicity.

**IDLENESS** [*Idelneſſe, Sax.*] laziness, slothfulness.

**IDLY** [*Idelich, Sax.*] after a lazy, slothful manner.

**IDOL** [*ἱδωλόν, Gr.*] some define an idol to be not an image of a real thing; but of something that is false and imaginary, that is adored or worshipped; such as that of a sphinx, a dragon, a griffin, a satyr, a chimera, &c. and they urge this of *St. Paul* for it, *An idol is nothing*.

**IDOLATRESS**, a female image-worshipper.

**IDOLATRIZING** [of *ἱδωλαστροφή*, of *ἱδωλα* idols, and *τροφή* to worship, *Gr.*] committing idolatry, worshipping of idols.

**IDOLATROUSLY**, after an idolatrous manner.

**IDOLOTHY'SY** [*ἱδωλοθύσις, Gr.*] a sacrificing of idols.

**IDOLS** of the ancients, were at first nothing but a rude block of stone, and such a one as was that of *Juno Sarnia*, which afterwards, in the magistracy of *Proculus*, was turned into a statue. *Pausanias* relates, that in *Achaia* there were kept very religiously 35 square stones, on which were engraven the names of many gods. And in another place he tells us of a very ancient statue of *Venus* at *Delos*, which instead of feet had only a square stone. And some imagine the foundation of adoration being paid to stones, was from the stone that *Saturn* is fabled to have swallowed.

One thing is remarkable in the stones, as particularly in the square stone that represented the god *Mars* at *Petra* in *Arabia*, that their colour was commonly black, by which it should seem, that that colour in those times was thought most solemn, and becoming things dedicated to sacred uses.

They were called in Greek *ἱδωλῶν*, which seems to be derived from the *Phœnician* language, wherein *בתל* *Bethel* signifies the house of God; and thence some think that their true original is to be derived from the pillar of stone that the patriarch *Jacob* erected at *Bethel*.

**IDONEOUSNESS** [of *idoneus, L.* and *nest, Eng.*] fitness, meetness.

A *JE ne ſçay quoi*, an I know not what, *F.*

**IDYLLION** [*ἱδυλλίον* of *ἱδωλόν* figure or representation, *Gr.*] a little gay poem, containing a description or narration of some agreeable adventure.

**JEA'LOUSLY** [*avec jalousie, F.*] with jealousy.

**JEA'LOUSNESS** [*jalousie, F. zelotypia, L.* of *ζῆλος*, *Gr.*] suspicion, mistrust, &c.

**JECORARIA** [*in Botany*] liver-wort, or wood-row, or *Agrimony* as some take it.

**JECTIGATION** [with *Physicians*] a trembling or palpitation felt in the pulse of a sick person, which indicates that the brain, which is the origin of the nerves, is attacked and threatened with convulsions.

**JECUR, the liver. L.**

**JECUR uterinum** [with *Anatomists*] a part which in colour and substance somewhat resembles the liver, its flesh is soft and full of glandules and kernels, having many fibres, or small vessels. Its use is to convey nourishment to the child in the womb, and is taken out after the birth; it is also called *Placenta Uterina*.

**JEE'RCT**, a sort of running bise on horseback; the combatants darting lances

one at another; an exercise among the Turks.

**JEJUNENESS** [of *jejunus*, L. and *ne's*, or *jejunitas*, L.] barrenness, emptiness of file, dymess.

**JENNETS.** See *Gennets*.

**JEOPAIL** [in *Com Law*] is when a cause or issue is so badly pleaded or joined, that it would be error if they did proceed.

**JEOPARDED** [prob. of the French words, *j'ai perdu*, *F. i. e.* I have lost] brought into danger, hazard, &c.

**JEOPARDOUS**, hazardous.

**JEOPARDOUSNESS**, hazardousness.

**JEROMANCY** [*hieromanteia*, Gr.] divination by sacrifices; it made conjectures from the external parts and motions of the victim, then from its entrails, the flame in which it was consumed, from the cakes and flower, from the wind and water, and several other things.

**JEROSCOPISTS** [*hieroskopos*, Gr.] persons, who when they escap'd any thing in the victim (at offering sacrifice) that seemed to portend any misfortune to themselves or their country, and to pray that it might be turned on the victim's own head.

**JESDEGERDICK** *Epocha* [with *Chronologers*] a Persian epocha, which takes its date from the coronation of *Jesdegerdis*, the last king of Persia; or rather from its being conquered by the Ottoman Saracens, July 16th, *An. Chr.* 632.

**JESSAMIN** [in *Heraldry*] by those that blazon by flowers instead of metals and colours, is used for *Argent*, on account of the whiteness of the flowers.



**JESSANT** [in *Heraldry*] signifies shooting forth as vegetables do, and frequently occurs in *Flower-de-luces*, as in the escutcheon; a leopard's head *Jessant*, *Flower-de-luce*, &c.

**JESSES** [with *Falconers*] leather straps fastened to a hawk's legs, and so to the varvels.

**JESTER** [prob. of *gesticator*, L. a mimic], for in ancient times the mimicks used gesticulations or gestures in breaking their jests on the company; a witty jocular person, formerly kept by princes, &c. to break by its for their diversion.

**JESUITICALLY** [of *de jesuite*, F. a religious order, so denominated from *Jesús*] after the manner of jesuits; equivocally.

**JESUITS powder**, the drug *Quinquina* or *Cortex Peruviana*.

**JESUS** [*iesus*, Gr.] some have subtilized upon the number of the Greek letters, which being applied together make 888.

*i. e.* 8 quires, 8 eights, and 8 hundreds, and apply them to certain predictions of the *Canaan Sybil*.

**JET.** See *Feat*.

**JETTY**, of or like *jer*, of the colour of *jer*.

**JEWEL office**, an office where care is taken of rationing and weighing the king's plate, and delivering it out by such warrants as the masters receive from the lord chamberlain.

**JEWISH**, pertaining to the Jews.

**IGNA'VUS**, a wild beast, called the *Suppard*, L.

**IGNI'GENOUS** [*ignigena*, L.] ingendred in or by fire.

**IGNI'POTENCE** [of *ignipotens*, L.] efficacy, prevalence against, or power over fire.

**IGNI'VOMOUSNESS** [of *igni'omus*, L. and *ne's*, Eng.] fire-vomiting quality, such as that of *Vulcano's* or burning mountains.

**IGNIS**, fire. L.

**IGNO'BLENESS** [*ignobilitas*, L.] baseness or meanness of birth.

**IGNOM'INIOUSNESS** [of *ignominia*, L. *ignominie*, F. and *ne's*, Eng.] dishonourableness, shamefulnes, dishonourableness, reproachfulness.

**IGNORA'MUS**, an ignorant or silly fellow.

An **IGNORANT** fellow [Hieroglyphically] such an one as was unacquainted with the world, was painted with an ass's head and ass's ears.

**IGNORANTNESS** [*ignorantia*, L. ignorance, F.] unknowingness, unskillfulness, ignorance.

**IGNOSCIBLENES** [*ignoscibilis*, L.] fitness to be pardoned or forgiven.

**I. H. S.** are a contraction of the words, sometimes us'd for *Jesus hominum sanctissimus*, *i. e.* Jesus the most holy of men.

**JILTING**, deceiving, tricking, cheating, &c. used by strumpets and lewd women, especially in the point of amours.

**ILE** [*ileste*, Gr.] in *Anatomy* the cavity or hollowness from the chest to the thigh bones; the flank that contains the small guts, &c.

**ILET** [*ilette*, F.] a little island.

**I'LET-Holes.** See *Oylet*.

**I'LIA** [with *Anatomists*] the flanks, the side parts of the lower belly between the last rib and the privities, the small guts. L.

**I'LEX** [with *Botanists*] the holm-oak. L.

**I'LIA** [*ilia*, Gr.] the daughter of *Nemtor* king of the *Albani*, who being a vestal virgin (as it is said) was gotten with child by *Mars* on the bank of the *Tiber*, and brought forth two twins, *Romulus* and *Remus*, for which fact the vestal

alive in the ground, and her children exposed and by the same river; but being found by *Faustulus*, the king's shepherd, he brought them up.

**ILYACK** *passion* [with *Physicians*] a painful wringing or twisting of the guts, when they are stopped up, or full of wind, or troubled with sharp humours, or when the upper part of any entrail sinks or falls into the lower, the same that is called *Cbordapsus* and *Volvulus*. *L.*

**ILYACK** *Vessels* [Anat.] the double forked vessels of the trunks of the great artery, and the great vein of the belly, a bout the place where the bladder and womb are situated.

**ILIACUS** *Externus* [with *Anatomists*] a muscle of the thigh that takes its name from its situation, arising from the lower and inner part of *Os Sacrum*, and is inserted by a round tendon to the upper part of the root of the great *Trochanter*: The use of it is to move the thigh bone somewhat upwards, and turn it outwards. *L.*

**ILIACUS** *Internus* [with *Anatomists*] a muscle of the thigh arising from the inward hollow part of the *Ilium*, and joining with the *Psoas magnus*, is inserted with it under the *Pectineus*, so that they both serve to move the thigh forward in walking. *L.*

**ILIUM** } [*Ἰλίαις*, Gr.] the third of  
**ILIUM** } the small guts, so called by  
**ILION** } reason of its turnings and windings; and being in length about 20 hands breadth: It begins where the gut *Jejunum* ends, and ends itself at the *Cacum*.

**ILIUM** } [with *Physicians*] the twisting  
**ILIOS** } of the small guts when their coats are doubled inward, and there is such a stoppage that nothing can pass downwards. *L.*

**ILIUM** *Os* [with *Anatomists*] the upper part of the bone called *Ossa innominata* so called because it contains the gut *Ilium*, which lies between it and its fellow. It is a large bone, and connected to the sides of the 3 superior vertebrae of the *Os Sacrum*.

**ILLA'BORATENESS** [of *illaboratus*, *L.*] the quality of being affected without labour and pain.

**ILLA'CERABLENESS** [of *illaccerabilis*, *L.*] wholeness, or uncapableness of being torn.

**ILLA'CRYMABLENESS** [*illacrymabilis*, *L.*] uncapableness of weeping.

**ILLA'PSED** [*illapsus*, *L.*] fallen or slid gently in or upon.

**ILLA'QUATED** [*illaqueatus*, *L.*] intangled or inured.

**ILLA'TIVELY** [of *illatio*, *L.*] by way of inference.

**ILLA'UDABLE** [*illaudabilis*, *L.*] worthy of praise.

**ILLECE'BRA** [with *Botanists*] the herb wall pepper or stone-crop. *L.*

**ILLECEBRO'SE** [*illecebrosus*, *L.*] full of allu ements, very inuring.

**ILLE'GALLY** [of *illegitime*, *L.*] according to law.

**ILLE'GALNESS** [of in neg. and *legatitas*, *L.*] contrarieness to law.

**ILLEGITIMATENESS** [of *illegitimus*, *L.* *illegitime*, *F.*] unlawfulness, baseness of birth, spuriousness.

**ILLIBERALNESS** [*illiberalitas*, *L.*] nigardliness, unbountifulness, meanness of spirit.

**ILLI'CIT** [*illicitus*, *L.* *illicite*, *F.*] unlawful.

**ILLI'NCTUS** [in *Medicine*] broth, or liquor that may be supped; as an electuary or lozoch.

**ILLIQUATED** [*illiquatus*, *L.*] melted down.

**ILLITERATENESS** [of *illiteratus*, *L.*] unlearnedness.

**ILL-NATUREDNESS** [of *ill* a contr. of *fel*, *ax*, *natura* *L.* and *nessi*] unkind disposition, moroseness, cross-grainedness, &c.

**ILLU'DED** [of *illudere*, *L.*] mocked, jeered, played upon.

To **ILLUMINATE** [with *Painters*] to beautify or set off, also to lay gold or colours on initial capital letters and other ornaments, as was anciently done in manuscript books; also to gild and colour maps and prints, so as to give them, as it were, the greater light and beauty.

**ILLUMINATIVE** [of *illuminare*, *L.* *illuminer*, *F.*] tending to enlighten.

To **ILLUMINE** [*illuminor*, *L.*] to illuminate, *Milton*.

**ILLU'MINED**, a term used anciently of such as had been baptized, and sprang from a custom of putting a lighted taper in the hand of the baptizet, as a symbol of the faith and grace received thereby.

**ILLU'MINERS**, painters and gilders of manuscript capital letters. See *to illuminate*.

**ILLU'SIVENESS** } [of *illusor*, of *illu-*  
**ILLU'SORINESS** } *dere*, *L.*] mock-  
ing nature; also deceitfulness.

**ILLU'STRIOUSNESS** [of *illustris*, *L.* *illustris qualis*, *F.*] illustrious quality, famousness, nobleness, renownedness.

**I'MAGE** [*imago*, *L.*] a natural, lively representation of an object, opposed to a smooth well polished surface; but is generally used for a representation or likeness of a thing, either natural or artificial; a statue or picture.

To **I'MAGE**, to represent.

**IMAGES**, *Transitus* relates, that all the Grecian images (all the times of *Dada-*

*was* were unformed, and that he was the first person that made two separate feet, whereas before they were but one piece, being only thaved out of wood or stone. But in after-ages, when graving and carving was invented, they changed the rude lumps into figures resembling living creatures, nevertheless in more refined ages such of the unformed images as were preserved, were revered for their antiquity and preferred before the most curious pieces of the modern art.

**I'MAGES** [in *Rhetoric*] the cause of them is to paint things naturally, and to shew them clearly.

**I'MAGES** [in *Poetry*] their end is to cause astonishment and surprize.

**IMAGE** [in *Physicks*] is the trace or mark which outward objects impress upon the mind, by means of the organ of sense.

**IMAGES** [in *Discourse*] any thoughts proper to produce expressions, and which present a kind of picture to the mind; or in a more limited sense, such discourses as some persons, when by a kind of enthusiasm or extraordinary emotion of the soul, they seem to see things whereof they speak.

**IMAGINABLENESS** [of *imaginabilis*, *L.*] capableness of being imagined.

**IMAGINARINESS** [of *imaginarius*, *L.* and *nefs*] fantasticalness, the not having a real existence; but only in the fancy.

**IMAGINATION**, is an application of the mind to the phantasm or image of some corporeal thing impressed in the brain. Or, it is a power or faculty of the soul, by which it conceives and forms ideas of things, by means of certain traces and impressions that had been before made on the brain by sensation.

**IMAGINATIONISTS**, fanciful persons.

**IMAGINATIVENESS** [of *imaginativus*, *L.* and *nefs*] fantasticalness; also suspiciousness, jealousy, thoughtfulness.

**IMAGINES** [among the *Romans*] certain images of ancestors, which the noblemen kept under the porches of their houses in wooden cases; which were carried about at their funeral pomps and triumphal entries.

**IMAGINOSE** [*imaginofus*, *L.*] full of strange fancies.

To **IMBALM** [*embalmer*, *F.*] to anoint a dead body with certain unguents, drugs or spices, &c. in order to preserve it.

To **IMBANK** [of *in* and *banc*, *Sax.*] to inclose, bound or keep up within banks.

**IMBARGO** [*imbargo*, *Span.* and *Port.*] a stop or stay upon shipping by publick authority; sometimes that none shall go out of the port or harbour, and sometimes that none shall either come in or go out.

An **IMBARCKMENT** [*embarkement*, *F.*] an entering or being entered on ship-board.

**IMBASSED** [of *im* and *bas*, *F.*] made lower in value; mixt with a baser metal.

**IMBATTLLED** [of *im* and *bataillé*, *F.*] ranged in battle array.

**IMBECILNESS** [*imbecillitas*, *L.* *imbecillité*, *F.*] weakness, feebleness.

An **IMBELLISHING** [*imbellissement*, *F.*] an embellishment, ornament or beautifying.

**IMBZZLEMENT**, waste, consumption, spoil.

**IMBI'EMENT**, the act of imbibing, as the imbibement of principles.

**IMBLAZ'D** [of *in* and *blaze*, *Sax.*] made to blaze shining.

**IMBLAZONARY** [of *blason*, *F.*] shield and colours with coat-armour, &c. *Milt.*

To **IMBOSS** a *Deer* [with *Hunters*] is to chase her into a thicket.

**IMBOSSMENT**, imbossed work, a sort of carving or engraving, on which the figures stand out above the plane, on which they are made.

**IMBOR'DERED** [of *im* and *border*, *F.*] bordered, having borders. *Milton.*

**IMBOSOM'D** [of *in* and *bo yom*, *Sax.*] inclosed in the bosom. *Milton.*

**IMBOW'ELLED** [of *im*, neg. and *bowen*, *F.*] a bowel, having the bowels taken out.

**IMBRA'CERY** [*Law term*] tampering with a jury, the penalty of which is 20 pounds and imprisonment at the pleasure of the judge.

**IMBROW'ND**, rendered opaque, shady. *Milton.*

To **IMBRUTE** [of *im* and *brutus*, *L.*] to render brutal or like a brute beast.

**IMBURSEMENTS**, disbursements, expences.

**IMITABLENESS** [of *imitabilis*, *L.* *imitable*, *F.* and *nefs*] a capableness of being imitated.

**IMITATIVE** [*imitativus*, *L.*] done by imitation.

**IMMACULATENESS** [of *immaculatus*, *L.* *immaculé*, *F.* and *nefs*] spotlessness, undefiledness.

**IMMANE** [*immanus*, *L.*] huge, vastness, outrageousness.

**IMMANENT** [of *in* and *mans*, *L.*] abiding, inherent.

**IMMANENESS** [*immanitas*, *L.*] cruelty, outrageousness.

**IMMARCESSEIBLENESS** [of *immarcescibilis*, *L.* and *nefs*] never fading nature, &c.

**IMMATERIALNESS** [*immaterialité*, *F.*] a not being made up of matter &c.

not being to the manner or purpose.

IMMATU'RENESS [*immaturus, L.*] unripeness.

IMMATU'RELY [*immature, L.*] before the time or season; out of season.

IMME'DIATENESS [of *immediat, L.* immediat, *F.*] presentness, a following another thing without any thing coming between; also the acting without means.

IMME'DIATELY [*immediat, L. immedicament, F.*] presently.

IMME'DICABLENESS [of *immedicabilis, L. and nesi*] incurableness.

IMMEMORABLENESS [of *immemorabilis, L. and nesi*] unworthiness to be remembered.

IMMEMORIAL [in a *Law* sense] as time immemorial, that was before the reign of our king Edward II.

IMMEMORIALNESS [of *immemorial, F. and nesi*] the being out of mind or beyond the memory of man.

IMMEN'SENESS [of *immensus, L. immensus, F.*] vastness, unmeasurableness, greatness, hugeness. An amplitude or extension, that cannot be equalled by any finite measure whatsoever, or how oft soever repeated.

IMMENSURABLENESS [of in neg. *mensurabilis, L. and nesi*] incapableness of being measured.

IMMER'SABLE [*immersibilis, L.*] that cannot be dipped, &c.

IMMERSED } [*immersus, L.*] plunged  
IMMERGED } or dipped into, over head and ears.

IMMER'SION [with *Chymists*] Is the putting metals or minerals into some corrosive matter to reduce them to powder.

IMMER'SION [with *Astronomers*] signifies, that any planet is beginning to come within the shadow of another, as in eclipses, and whenever the shadow of the eclipsing body begins to fall on the body eclipsed, they say that is the time of the *Immersion*, and when it goes out of the shadow, that is the time of the *Emer'sion*.

IMMER'SUS *Musculus* [with *Anatomists*] a muscle of the arm, which arises from its whole basis in the upper and lower end, and is inserted, in a semicircular manner to the *Os Humeri*. *L.*

IMMETHO'DICALNESS [of *im* for in neg. and *methodus, L.*] the being out of method, or contrary to method; irregularity.

IMMETHO'DICALLY, after an immetho'dical or irregular manner.

IMMINENTNESS [of *imminens, L. and nesi*] readiness to come upon us, &c.

as it were hanging just over our heads.

IMMO'DERATENESS [of *immoderatio, L. and nesi*] immoderation.

IMMO'DERATELY [*immoderate, L. immoderaten, F.*] without moderation, excessively.

IMMO'DESTLY [*immodeste, L. immodestum, F.*] without modesty.

IMMO'DESTNESS [*immodestia, L. immodestia, F.*] want of modesty or shamefacedness.

IMMO'RALNESS } [of *im* and *moralis*]  
IMMORA'LITY } [*tas, L.*] want of morality, or contrariety to morality; corruption of manners, lewdness, &c.

IMMO'RTALIZED [*immortalis, F.*] rendered immortal.

IMMO'RTALLY [*immortaliter, L.*] never dying, perpetually.

IMMO'RTALNESS [*immortalitas, L. immortalis, F.*] the state of that which is immortal, a never dying.

IMMO'VEABLY [of *immobiliter, L.*] in an immovable manner.

IMMO'VEABLENESS [*immobilitas, L. immobilis, F.*] unmoveableness.

IMMU'NITIES [of *immunitas, L. immunitas, F.*] privileges or exemptions from offices, charges, duties, &c.

IMMU'TABLENESS [*immutabilitas, L. immutabilis, F.*] unchangeableness.

IMMUTABILITY [in *God*] is an incommunicable attribute, and a freedom from all kind of change or unconstancy; both as to his nature and purposes.

Moral IMMUTABILITY [in *God*] consists in his not being liable to any change in his thoughts or designs; but that what he wills he has willed from all eternity.

IMMUTATION [with *Rhetoricians*] the same as *Hypallage*.

To IMP the wings of one's fame, to tarnish or sully his reputation.

To IMP the feathers of time with pleasure, &c. to divert one's self with recreation.

An IMPAIR'ING } [prob. of *im* and

An IMPAIRMENT } [*pejorare, L.*] a diminishing, lessening, making worse, &c.

IMPA'LEMENT, an execution by driving a stake, &c. through a man's body.

IMPA'LPABLE [of *im* and *palsibilis, L.*] that whole parts are to extremely minute, that they cannot be distinguished by the feeling.

IMPA'NNELLED [prob. of *im* and *pannus, F.* a square piece] intolled, or put into the roll, containing the names of jury-men.

IMPA'RADIS'D [of *in* and *paradisus, L. paradysus, Gr. of ΠΑΡΕ. Heb.*] enjoying a paradise, delighted. Milton.

IMPA-



**IMPARSYLLA'BICK** [of *impar* unequal, and *syllabus*, L. a syllable] having unequal syllables.

**IMPARCAME'NTUM** [Old Law] the right of pouncing of cattle.

**IMPAR'ILITY** [*imparilitas*, L.] inequality, unequallness, unlikeness.

**IMPA'RKED** [of *in* and *park* of *parc*, Sax. or *imparcatu*, L. inclosed in a park] clofed or fenced in for a park.

**General IMPARLANCE**, is when it is set down and entered in general terms, without any special clause.

**Special IMPARLANCE**, is when the party desires a farther day to answer, adding also these words, *Salvis omnibus advantageis*, &c.

**IMPA'RTIALNESS** [of *im* neg. and *partialit*, F.] disinterestedness, a not favouring or inclining to one party, &c. more than to another.

**IMPA'SSIBLE** [*impassibilis*, L.] that cannot be passed or gone through; also incapable of suffering.

**IMPA'SSIBLENESS** [of *impassibilitas*, L. *impassibilit*, F.] uncapableness of suffering.

**IMPA'SSIONED** [of *in* and *passio*, F.] wrought up to a passion. *Milton*.

**IMPASTA'TION** [in *Masonry*] a work made of stucco or stone, beaten to powder and wrought up in manner of a paste. Some persons are of opinion that the huge obelisks, and antique columns, still remaining, were made either by impastation or fusion.

**IMPATIENTNESS** [of *impatientia*, L. *impatience*, F.] uneasiness of mind under sufferings; also hastiness or passion.

**IMPATRONI'ZED** [*s'impatronise*, F.] having taken, or being put into the possession of a benefice.

**IMPEA'CHABLE**, capable or liable to be impeached.

To **IMPE'ARL** [of *in* and *perlie*, F.] to form into pearls of dew. *Milton*.

**IMPE'CCA'BLENESS** [of *impeccabilis*, L.]

**IMPE'CCANCE** [*L. impeccabilis*, F.] an incapacity or uncapableness to commit sin.

**IM'PEDED** [with *Gardeners*] inoculated or grafted.

**IMPE'DIMENTS** [*impedimenta*, L.] hindrances, obstructions, obstacles, &c.

**IMPE'NDING** [*impendens*, L.] hanging over the head, being at hand.

**IMPE'NDIOUSNESS** [of *impendiosus*, L. and *ness*] liberality, extravagant spending.

**IMPENETRAB'ILITY** [*impenetrabilis*, F. of *impenetrabilis*, L.] an uncapableness of being pierced thro' or dived into.

**IMPE'NETRABLENESS** [*impenetrabi-*

*lis*, F. of *impenetrabilis*, L.] uncapableness of being penetrated, pierced, or dived into; impenetrability.

**IMPE'NITENTNESS** [*impenitentia*, L.] impenitence, unrelentingness, a hardness of heart, which causes a man to continue in sin, and hinders him from repenting.

**IMPERATO'RIA** [with *Botanists*] the herb master-wort.

**IMPERATO'RIOUS**, or emperor's piece, a Roman gold coin, in value 15 shillings sterling.

**IMPERCE'PTIBLENESS** [*qualite imperceptibile*, F. of *imperceptus*, L.] unperceivable quality, or uncapableness of being perceived.

**IMPE'RFECT tense** [in *Grammar*] a time between the present and the past.

**IMPE'RFECTNESS**, want of perfection, unperfection, defect, the want of something that is requisite or suitable to the nature of the thing, F. of L.

An **IMPE'RFECTIO** [with *Printers*] one or more sheets that are wanting to make a complete or perfect book.

**IMPE'RFECTLY** [*imparfaitement*, F. of *imperfectus*, L.] after an imperfect manner.

**IMPE'RFORATED** [of *in* neg. and *perforatus*, L.] not bored through.

**IMPERIA'LI** [with *Moralists*] are acts enjoined, performed by other human faculties on the motion and appointment of the will.

**IMPE'RIOUSNESS** [*imperiostas*, L.] imperious, lordly, domineering, &c. humour of acting.

**IMPE'RISHABLE** [of *in* and *perishable*, F.] incapable of perishing. *Milton*.

**IMPE'RSONAL** [*impersonalis*, L.] that hath no person.

**IMPE'RSONAL Verbs** [with *Grammarians*] are generally such as have no other sign but that of the third person singular (it) as it rains, it snows, &c.

**IMPE'RSUA'SIBLE** [*impersuashibilis*, L.] that cannot be persuaded.

**IMPERTUR'BEDNESS**, a being free from trouble.

**IMPERTURBATION**, from trouble of mind, serenity, calmness.

**IMPERTINENTLY** [*impertinenter*, F.] after a silly, absurd manner, &c.

**IMPERTINENTNESS** [of *impertinentia*, F. of *in* neg. and *pertinens*, L. belonging to] extravagance, nonsense, absurdness; also reasonableness, ill-temper, trouble-someness.

**IMPE'RVIOUSNESS** [of *impruius*, L. and *ness*] the being improprieable to be passed, impassableness; or the having no way.

**IMPE'VIBLE** [*impevibilis*, L.] that cannot be done at or hurt.

**IMPETIGO** *Plinii* [with Physicians] a disease called *Lichen Gracorum*.

**IMPE'TRABLENESS** [of *impetrabilis*, *L.* and *nests*] capableness of being gotten or obtained by entreaty, &c.

**IMPE'RATION** [in *Old Statutes*] the getting of benefices and church offices beforehand from the church of Rome, which belonged to the king, or other lay patron.

**IMPIOUSNESS** [*impietas*, *L.* *impiété*, *F.*] irreligion, ungodliness.

**IMPING.** See *To Imp.*

**IMPI'ETY** [*Hieroglyphically*] was by the Egyptians represented by a quail; because they say, that this bird doth furiously chatter, as if the wets offended, when the crescent of the moon first appears.

An **IMPIOUS** *wetch* [*Hieroglyphically*] was represented by the *Hippopotamus* or river-horse, a creature that lives in the water as well as in the air; because it is said to kill both its father and mother, tearing them in pieces with its teeth.

**IMPIGNORATION**, a putting to pawn.

**IMPINGUATION**, a fattening. *L.*

**IMPLACABLENESS** [*implacabilitas*, *L.*] implacable, unappeasable, or irreconcilable hatred.

**IMPLANTA'TION**, a setting or fixing into.

**IMPLANTATION**, is one of the fix kinds of *transplantation*.

**IMPLANTATION** [with some pre-tenders to *Physick*] a method of curing by placing plants, or at least their roots, in a ground prepared for that purpose, and water'd with what the patient us'd to wash himself, by which means they pretend that the disease is transfused into the plant. If the plant happen to die before the cure be perfected by reason of the ill qualities, it imbibes, another plant or plants must be placed instead of it, and the process must be continued as at the first.

**To IMPLICATE** [*implicatum*, *L.*] to in-fold, wrap up in, &c.

**IMPLICITNESS** [of *implicatus*, or *implicitus*, *L.*] being folded or enveloped in another, the not being expressed in plain terms, but only following by consequence, a tacit understanding.

**To EMPLOY** [*employer*, *F.*] to mind one's business; to keep in action.

**EMPLOY** } [*employ*, *F.*] occu-  
**EMPLOYMENT** } sion, business, trade, &c.

**IMPLUMED** [*implumis*, *L.*] unfeathered, not feathered.

**IMPOLITICNESS** [of *in-politicus*, *Gr.* and *nests*] contrariety to the rules of policy, imprudence, &c.

**IMPO'ROUSNESS**, a being free from, or the want of pores for the passage of sweat, vapours, &c.

**IMPO'RTING** [*importans*, *L.* *important*, *F.*] bringing commodities into a port, also concerning, signifying.

**IMPO'RTANTNESS** [of *importance*, *F.*] importance, consequence, weight.

**IMPO'RTUNATE** [*importunus*, *L.*] troublesome, wearying with repeated requests, or unreasonable ones; very urgent.

**IMPO'RTUNATENESS** [*importunitas*, *L.*] an eager urging or pressing, troublesome, wearying with two frequent or unreasonable requests, hard dunning.

**IMPORTUNE** [*importunus*, *L.*] unreasonable. *Milton*.

**IMPOSITION**, a peculiar way of curing certain diseases, being a kind of *transplantation*, which is thus performed. They take some of the implanted spirit, or excrement of the part of the patient's body, or of both together, and place it between the bark and the wood of a tree or plant, and then cover it with mud. Or others bore a hole in the tree, &c. with an augur, and put in the matter beforementioned, and then stop the hole with a rampion of the same wood, and cover it with mud. And when the effect has followed they take the matter out of the tree. If they would have the effect should be speedy, they make choice of a tree, that is a quick grower; if they would have the effect lasting, they chuse a tree of long continuance, as the *Oak*.

**IMPO'SSIBLENESS** [*impossibilitas*, *L.* *impossibilité*, *F.*] impossibility or that which cannot be done.

**IMPO'ST** [in *Architecture*] in a plinth or little cornice, that crowns a piedroit or pier, and supports the cushion, which is the first stone, that a vault or arch commences, or.

**IMPO'STS** [in *Architecture*] are sometimes call'd *Chaprels*, they being the parts on which the feet of arches stand, or the capitals of pilasters, that support arches. These imposts are conformable to their proper orders. The *Tuscan* has a plinth only; the *Dorick* two faces crowned; the *Ionick* a larmier or crown over the two faces; the *Corinthian* and *Composite* have a larmier, freeze, and other mouldings.

**IMPO'STUMATED** [*apostumi*, *F.*] grown to an impostumation, i. e. a gathering or collection of corrupt matter in the body.

**IMPOTENCE** [*impotentia*, *L.*] weak-

**IMPOTENCY** [ness, want of power, or strength, or means to perform any thing; also a natural defect which hinders generation,

**IMPO'VERISHMENT** [*depauperatio*, *F.*] a being made poor.  
**IMPRAC'TICABLENESS** [*of impracticabile, F. and nesi*] impossibility to be done or effected.

**IMPRECATIONS** [*with the Ancients*] a kind of goddesses which the *Latins* also call'd *Direæ*, whom they imagined to be the executioners of evil consciences; who were called *Eumenides* in hell, *Furies* on earth, and *Imprecations* in heaven. They invoked these deities with prayers and pieces of verses to destroy their enemies.

**IMPRE'GNABLENESS** [*of impregnable, F. and nesi*] uncapableness of being taken by force.

**IMPRE'GNANT** [*impregnans, L.*] big with, or gotten with child.

**IMPRE'GNATED** [*impregnatus, L.*] great with child.

**IMPRE'GNATED** [*s'impregné, F.*] imbibed, imbibed, soaked in.

**IMPRE'GN'D** [*impregné, F.*] impregnated. *Milton*.

To **IMPRE'SS** soldiers or seamen, is to compel them into the publick service.

**IMPRE'SSED** [*of impressus, L.*] printed, stamped, having an impression on it; also compelled into the publick service.

**IMPRESSED species** [*with the Peripatetics*] species which (they say) bodies emit resembling them, which are conveyed by the exterior senses to the common sensory, these *impressed species* or impressions, being material and sensible are rendered intelligible by the active intellect, and being thus spiritualiz'd they are thus termed as expressed from others.

**IMPRESSION** [*with Philosophers*] is a term apply'd to the species of objects, which are supposed to make some mark or impression on the senses, the mind and the memory.

**IMPRESSIVE** [*of impressus, L.*] apt to impress or making an impression.

**IMPREST money**, money given to soldiers, &c. compelled into the publick service.

**IMPRI'MERY** [*imprimerie, F.*] a printing-house; also the art of printing; also a print or impression.

**IMPRI'MING** [*with Hunters*] is the resting, unharbouring or dislodging a wild beast; also a causing it to forsake the herd.

**IMPRO'BABLENESS** [*of improbabilis, L. and nesi*] unlikeliness to be true.

**IMPRO'CREATED** [*improcreatus, L.*] not begotten.

**IMPRO'DUCTION**, the negative of production.

**IMPROPER fraction**. See *Fraction*.

**IMPRO'SPEROUS**, unsuccessful.

**IMPRO'VABLENESS** [*prob. of im and*

*prouver, F.* to essay or try, *q. d.* to make better by essay or trials, and *negs.* unless you had rather from *in* and *probus, L.* good] capableness of being improved or made better.

**IMPRO'VIDENTNESS** [*improvidentia, L.*] want of forecast, or taking thought beforehand.

**IMPRU'DENTNESS** [*imprudencia, L.*] indiscretion, unadvisedness, want of deliberation, forethought, precaution, &c. *F.*

**IMPUBE'SCENT** [*impubescent, L.*] beginning to have a beard.

**IMPUDENTNESS** [*impudentia, L.*] shamefulness, a being void of modesty or civility; also sauciness. *F.*

**IMPU'ISED** [*impulsus, L.*] driven forward, forced on, &c.

**IMPU'SIVENESS**, impelling, forcing or driving in quality.

**IMPU'RENESS** [*impuritas, L.*] filthiness, uncleanness, lewdness.

**IMPUTRESCIBILITY** [*of imputrescibilis, L.*] incorruptibleness.

**IN**, as to put a horse **IN** [*with Horsemens*] is to breed or dress him, by which expression is understood, the putting him right upon the hand, and upon the heels.

**INABSTINENCE** [*of in neg. and abstinentia, L.*] Intemperance.

**INACCE'SSIBLENESS** [*of in neg. accessible, F. of L. and nesi*] unapproachableness, uncome at-ableness.

**INACCURACY** [*of in neg. and accuratus, L.*] the want of accuracy, inartificialness, negligentness.

**INAC'TION**, a privation of motion, or an annihilation of all the faculties.

**INADEQUATENESS** [*of in neg. adequatus, L. and nesi*] disproportionateness.

**INADVERTANTNESS** [*of inadvertance, F. and nesi*] inadvertancy; a want of heed or care; a not minding sufficiently.

**INADVERTANT**, not sufficiently heeding.

**INALIENABLENESS** [*inalienabile, F. of alienare, L. and nesi*] insepableness of being alienated, or transferred to another by law.

**INAMIA'BLENESS** [*of inamabile, L. and nesi*] unloveliness, undeservingness of love.

**INAMISSIBILITY** } [*of inamissibilis, L. and nesi*]  
**INAMISSIBLENESS** } uncapableness of being lost.

To **INA'MOUR** [*of in and amor, L.*] to engage in love, to near the affection.

**INA'NE** [*inanis, L.*] empty, vain.

**INAN'LOQUENT** [*inani loquax, L.*] talking or babbling vainly.

**INANIMATED** [*inanimatus, L.*] lifeless, dead, without life or soul.

**INAPPLICABLENESS** [of *in* and *applicabilis*, *L.* and *neq.*] unapplicableness of being applied to.

**INARTICULATENESS** [of *in* and *articulatus*, *L.*] the being not articulate, indistinct, confused.

**INARTIFICIALNESS** [of *inartificialis*, *L.* and *neq.*] artlessness, unlikeliness to have been performed by a workman.

**INAUDIBLENESS** [of *inaudibilis*, *L.* and *neq.*] unapplicableness of being heard.

**INAUGURATED** [*inauguratus*, *L.*] a being admitted into the college of *Augurs* among the *Romans* installed, invested with an office or dignity.

**INAUGURATION**, an installment, the ceremony performed at the coronation of a king, or making a knight of the Garter, &c.

**INAUSPICIOUSNESS** [of *inauspiciatus*, *L.* and *neq.*] unpromisingness; also unlikelihood, untowardness.

**INCA** } a name or title given by the *Peruvians* to their kings and princes of the blood.

**INCALESCENCY** [of *incalescere*, *L.*] growing hot by some internal motion and fermentation, or by friction.

**INCAMERATION** [in the apostolick chancery at *Rome*] the union of some land, right or revenue to the dominion of the pope.

**AN INCA'MPING** [*campement*, *F.*] an incampment.

**INCANTATION**, words or ceremonies used by magicians to raise devils; or to abuse the simplicity of the people.

**INCAPABLENESS** [of *incapacitas*, *F.*]

**INCAPACITY** } the want of qualities, power or parts sufficient or necessary to do or receive a thing.

**INCAPACITY** in matters of Benefices [with the *Roman Catholics*] is of two kinds; the one renders the provision of a benefice null in its original, as want of a dispensation for age in a minor, legitimization in a bastard, naturalization in a foreigner, &c. the other is accessionary, and annuls the provisions, which at first were valid, as grievous offences and crimes, &c. which vacate the benefice to all intents, and render the holding it irregular.

**INCAPACIOUSNESS** [of *incapax*, *L.* and *neq.*] the wanting capacity, room or space.

**INCARNATION** [*in Surgery*] such mediments as bring on flesh.

**INCARNATED** [*incarnatus*, *L.*] having brought or taken flesh upon him; also supplied or filled up with new flesh.

**INCARNATIVE Bandage** [*in Surgery*] is a fillet with a noose for eye at

one end of it, so that the other may be put through it.

**INCARNATIVES**, medicines that produce or cause flesh to grow.

**INCARTATION** [with *Chymists*] purifying of gold, by means of silver and *Aqua Fortis*.

**INCA'STELLED** [of *in* and *castellum*, *L.* a castle] inclosed within a fort or a round castle or brick, as conduls are.

**INCA'VATED** [*incavatus*, *L.*] made hollow.

**INCE'NSED** [*incensus* of *incendere*, *L.* to burn] perfumed or tamed with incense.

**INCENSED** [of *incensus* of *incendere*, *L.* to kindle] provoked to anger, set in a flame.

**INCE'NTOR**, the same as an incendiary.

**INCE'PTIVE** [*inceptivus*, *L.*] of, or pertaining to a beginning.

**INCEPTIVE Magnitude** [in *Geometry*] a term used to signify such moments or first principles, as tho' of no magnitude themselves, are yet capable of producing such; as for instance; a point has no magnitude of itself, but is inceptive of it. A line considered one way has no magnitude as to breadth; but by its motion is capable of producing a surface, which hath breadth.

**INCRATERED** [*incratus*, *L.*] covered with wax, sealed.

**INCE'SSANTNESS**, continualness, unceasingness.

*Spiritual* INCEST, is when a vicar, or spiritual person, enjoys both the mother and the daughter, i. e. holds two benefices, the one of which depends upon the collation of the other.

**INCE'STUOUSNESS** [of *incestuosus*, *L.* and *neq.*] marriage or carnal copulation with one that is too near of kin.

**INCH** by *inch*, gradually.

**INCHOATED** [*inchoatus*, *L.*] begun.

**INCHOATIVES** [in *Gram.*] See *Inceptives*.

**INCI'CURABLE** [of *in* neg. and *cicurabilis*, of *cicurare*, *L.* to make pints] not to be made gentle or tame.

**INCIDENCE** [in *Geometry*] the dissection by which one body strikes upon another.

*Angle* of INCIDENCE, the angle made by that line of direction, and the angle struck upon.

**INCIDENCE point** [in *Opticks*] is that point, in which a ray of light is supposed to fall on a piece of glass.

**INCIDENT** [in a *Poem*] is an episode or particular action, tack'd to the principal action or depending on it.

**INCIDENTAL**, happening or falling out occasionally.

# I N

**INCIDENTALNESS**, the quality of happening or falling out occasionally.

**INCIDENTNESS** [of incidents, *L* and *neg*] liability.

**INCIDING medicines**, cutting ones, which consist of pointed and sharp particles, as acids and moist salts do; by the intimation or force of which they divide the particles of other bodies that before cohered one with another.

**INCINERATED** [*incineratus, L.*] reduced to ashes by a violent fire.

**INCIRCLED** [*encircled, F.* of *in* and *circulus, L.*] incircumscribed or surrounded with a circle.

**INCISORY** [*incisorius, L.*] that cutteth.

**INCISO'RES** [with *Anatomists*] i. e. the Cutters; the foremost teeth, most commonly four in each jaw, which have but one root or fang.

**INCITEMENT** [*incitamentum, L.*] incitement, motive.

**INCIVILNESS** [*incivilité, F.* *incivilis, L.* and *neg*] incivility, rudeness, unmanneliness.

**INCL'EMENT** [*inclemens, L.*] unkind, unmerciful, rigorous. *Milton*

**INCL'EMENTNESS** [*inclementia, L.* *inclemente, F.*] rigorously, harshness, unmercifulness.

**INCLINABLENESS** proneness to, aptness, affection, natural disposition.

**INCLINATION of Meridians** [in *Dialling*] is the angle that that hour line on the globe, which is perpendicular to the dial plane makes with the *Meridian*.

**INCLINATION of the planes of the orbits of the planets to the plane of the ecliptic** are by *Astronomers* accounted as follows: the orbit of *Saturn* makes an angle of 2 degrees 30 minutes; that of *Jupiter* 1 degree and 1 third; that of *Mars* is a sm. little less than 2 degrees; that of *Venus* is 3 degrees and one third; that of *Mercury* is almost 7 degrees.

**INCLINATION** [in *Pharmacy*] is the pouring any liquor from its settlement or dregs by casting the vessel to lean on one side.

**INCLINING** [*inclinatus, L.* *inclinant, F.*] bowing or bending to, leaning towards.

**INCLOISTERED** [of *in* and *cloister, F.*] shut up in a cloister or monastery.

**INCLOSIO**, a figure in rhetoric called *Epmadiplosis, L.*

**INCLUSIVENESS** [of *inclusivus, L.*] of an including quality.

**INCOAGULABLENESS** [of *in* *neg.* and *coagulare, L.*] uncoagulableness to be curdled or congealed together.

**INCOG** } [of *incognitus, L.*]  
**INCOGNITO** } privately unknown.

# I N

**INCOGITANTNESS** } [*incogitantia, INCOGITATIVENESS*] } *L.*] a not thinking or minding, thoughtlessness, heedlessness.

**INCOGNO'SCIBLE** [*incognoscibilis, L.*] that cannot be known.

**INCOHERENTNESS** [of *in, coherens, L.*] disagreement, or not joining well together.

**INCOMBU'STIBLENESS** [*qualité incombustible, F.* of *in* *neg.* and *combustibilis, L.*] a quality that will not burn.

**INCOMBU'STIBLE Cloth**, a sort of linen cloth, made from a stone in the form of talk, which stone is called *Lapis Amantibus* and *Asbestos*. This cloth is said to be of that nature, that it will not be consumed, tho' thrown and let to lie never so long in a violent hot fire; and therefore in ancient times (as *Pliny* relates) throwes were made of it, and used at royal obsequies to wrap up the corps, that the ashes of the body might be preserved distinct from those of the wood of the funeral pile. And writers relate, that the princes of *Tartary* use it for the same purpose at this day. And it is the matter of wicks the perpetual lamps were made. The stone, which is the matter of it, is found in several places, as *China, Italy, and Wales*; and some also in *Scotland*. *Pliny* relates, that he was himself at a great entertainment, where the napkins of this cloth being taken foul from the table, were thrown into the fire, and by that means were taken out fairer and whiter than if they had been washed. As to the manner of making this cloth, *Petavius Venetus* relates, that he was informed by an attendant of the mines in *Tartary*, that this mineral (that is found in a certain mountain there) is first pounded in a brass mortar, to separate the earthy part from it, and that it is afterwards woven into cloth. And that, when it is foul, they throw it into the fire for an hour's time, from whence it comes out unhurt, and as white as snow.

But in two trials that were made before the royal society in *London*, a piece of this cloth, of twelve inches long and six broad, which weigh'd twenty four drams, being put into a strong fire for some minutes, it lost one dram each time.

**INCOMME'NSURABLE Quantities** [with *Mathematicians*] are such, which have no aliquot part, or any common measure, that may measure them; as the diagonal and side of a square; for altho' that each of those lines have infinite aliquot parts, as the half, the third, &c. yet any part of one, be it never so small, can not measure the other.

INCOM

**INCOMMENSURABLENESS** [of *incommensurabilité*, *F.*] incapableness of being measured by any other equal quantity.

**INCOMMENSURATENESS** [of *inneg. and cox. mensuratus*, *L.* and *negs*] incommensurable quality.

**INCOMMODOUSNESS** } [*incommo-*  
**INCOMMODITY** } *ditas*, *L.*

*incommodité*, *F.*] inconvenienceness, inconvenience.

**INCOMMUNICABLENESS** [*incommunibilis*, *L.*] incommunicable quality; that uncapableness of being imparted to others.

**INCOMMUTABLE** [*incommutabilis*, *L.*] not liable to, or that cannot change.

**INCOMPACTNESS** [of *incompactus*, *L.*] the being not compact, or close joined together.

**INCOMPARABLENESS**, incomparable nature or quality.

To **INCOMPASS**. See to *Encompass*.

**INCOMPATIBLENES** [*incompatibilis*, *F.*] a being incompatible; antipathy, contrariety.

**INCOMPENSABLENESS** [of *in* and *compensare*, *L.*] uncapableness of being compensated, or recompensed.

**INCOMPETENTNESS** [*incompetence*, *F.* of *incompetens*, *L.*] insufficiency, inability.

**INCOMPETIBLENESS** [of *inneg. and competit*, *F.*] the condition of a thing, that will not agree or agree with another.

**INCOMPLETENESS** [*in* and *complexus*, *L.*] incomplete, unfinished quality.

**INCOMPOSEDNESS**, disorderedness, the being out of frame, or disturbed in mind.

**INCOMPOSITE Numbers** [*in Arithmetick*] are those numbers made only by addition, or the collection of units, and not by multiplication; so a unit only can measure it, as 2, 3, 4, 5, &c. called also *prime numbers*.

**INCOMPREHENSIBLE** [*incomprehensibilis*, *L.*] that cannot be comprehended or conceived in mind.

**INCOMPREHENSIBLENESS** } [*of*  
**INCOMPREHENSIBILITY** } *in*

*incomprehensibilis*, *F.* of *incomprehensibilis*, *L.*] uncapableness of being comprehended or conceived in the mind.

**INCOMPRESSIBLE** [of *in neg. and compressibilis*, *L.*] not to be compressed or squeezed close together.

**INCOMPRESSIBILITY** } an inca-  
**INCOMPRESSIBLENESS** } pableness

of being compressed or squeezed close together.

**INCONCEIVABLENESS**, quality, nature, or property, that cannot be conceived.

**INCONGEALABLENESS** [of *in* and *congelabilis*, *L.*] nature or quality that cannot be congealed or frozen.

**INCONGRUOUSNESS** [*incongruitas*, *L.*] disagreeableness, unfitness, irregularity, &c.

**INCONNE'XIO** [*in Rhetorick*] the same as *Allyndeton*.

**INCONSEQUENTNESS** [*inconsequentia*, *L.*] weakness of arguing, when the conclusion does not follow, or cannot be fairly drawn from the premises.

**INCONSIDERABLENESS**, worthlessness, &c. not worthy of regard or notice.

**INCONSIDERATENESS** [*inconsiderantia*, *L.*] want of thought, thoughtlessness.

**INCONSISTENTNESS** [of *in neg. consistentia*, *L.* and *negs*] a not agreeing, suiting, or confiding with; a being incompatible.

**INCONSO'LABLENESS**, a state of uncomfortableness, or that will not admit of comfort.

● **INCONSTANTNESS** [*inconstantia*, *L.*] unsteadiness, changeableness, fickleness.

**INCONTES'TIBLENESS** [of *incontestabile*, *F.*] indisputableness.

**INCONTINENTNESS** [of *incontinentia*, *L.*] incontinence, a not abiding from unlawful desires, lack of moderation in lusts and affections, unchastity.

**INCONVENIENTNESS** [of *inconveniens*, *L.*] a want of convenience.

**INCONVERSABLENESS** [of *in* and *conversabile*, *F.*] unsociableness.

**INCONVERTIBLENESS** [of *in* and *convertibilis*, *L.*] incapableness of being converted or turned; unalterableness.

**INCORPORALNESS** [of *incorporalis*, *L.*] incorporeity } *itas*, *L.*] the being without a body.

**INCORPORATED** [*incorporatus*, *L.* *incorpore*, *F.*] embodied, formed or admitted into a corporation or society.

**INCORPORATED** [with *Chymists*] mixed well or united, as the particles of one body with those of another, so as to appear an uniform substance.

**INCORPORATEDNESS**, the state or condition of being incorporated, or the unitedness of one thing with another.

**INCORPOREITY**, the state or condition of that which has no body; as the incorporeity of the Soul of Man.

**INCORRECTNESS** [of *incorrectus*, *L.*] faultiness.

An **INCORRIGIBLE Person** [*in Hieroglyphicks*] was by the ancients represented by a leopard's skin, because there are such spots in it, that no art can remove or whiten.

[**INCO'R-**



**INCO'RRI'GIBLENESS** [*of incorrigibilis, L.*] *Qual. E. of in neg. and corrigibilis, L.* quality of temper, *Agc.* that will not be a model.

**INCORRU'PTED** [*incorruptus, L.*] corrupted, untainted, whole and sound.

**INCORRUPTIBILITY** [*with Metaphysicians*] is an inability not to be.

**INCORRU'PTIBLES**, a sect of the *Eurychians*, who held that the body of *Jesus Christ* was incorruptible; i. e. not susceptible of any change or alteration from his formation in the womb of his mother, nor of natural passions, as hunger, thirst, &c.

**TO INCOU'RAGE**, *Agc.* See *Encourage*.

**INCRASSA'NTIA** [*with Physicians*] incrassating or thickening things, such as being infused with thickropy parts, are mixed with thin liquid juices to bring them to a due consistence.

**INCRASSATED** [*incrassatus, L.*] thickened.

**INCRASSA'TION**, a making thick or gross, a rendering fluids thicker than before by the mixture of less fluid particles.

**INCREA'TE** [*of in neg. and creatus, L.*] is that which does not depend upon another by creation, uncreated.

**INCRE'DULOUSNESS** [*incredulitas, L. incredulité, F.*] unbelieving temper, &c.

**INCREMEN'TUM** [*with Rhetoricians*] a figure wherein a speech rises up by degrees, from the lowest to the highest pitch; as, *neither Silver, Gold, nor precious Stones are worthy to be compared with Virtue.*

**INCREMENTUM** [*Old Rec.*] the advance in rent or other payments, in opposition to *Decrementum, L.*

**INCREMENTUM**, improvement of land; also a plot of land enclosed out of common or waste ground.



**INCRE'SSANT** } [*in He-*  
**INCRE'SCANT** } *raldry*  
signifies the moon in the increase, from the new to the full. See the *eschatheon*.

**TO INCROA'CH** [*of accrocher, F.* to hook in] to gain upon or hook in, to catch.

**INCROA'CHMENT**, an entering upon, gaining, hooking in or usurping.

**INCROA'CHINGNESS**, incroaching disposition or quality.

**INCRU'ENTOUS** [*incruentus, L.*] unbloody.

**INCRUSTED** [*incrustatus, L.*] made into a hard crust.

**INCRUSTED Column** [*in Architecture*] is a column consisting of several pieces of

slender branches of some precious marble, Jasper, *Agc.* mallicated or cemented around a mould of brick, or any other matter; which is done for two reasons, the one is to save the precious stones, or to make them appear of an uncommon largeness, by the neatness and closeness of the incrustation, when the mastic is of the same colour.

**INCRUSTA'TION** [*Architeſture*] is a column which consists of several pieces of hard polished stones, or other brilliant matter, disposed in compartments in the body of a building; also a plaster, with which a wall is lined.

**INCUBATED** [*incubatus, L.*] brooded or hovered over as by a bird on her eggs or nest.

**INCUBUS**, a demon, who in the shape of a man, has carnal knowledge of a woman.

**INCULPABLENESS** [*inculpabilis, L.*] unblameableness, *Agc.*

**INCUM'BENCY** [*of incumbens, L.*] a plying, performing, occupying.

**AN INCUM'BENT** [*of incumbere, L.* to labour strenuously; because he ought to bend his whole study to discharge his function] a person who has the care or cure of souls, one that enjoys a benefice.

**INCURABLENESS**, incapableness of being cured.

**INCURIOUSNESS** [*of incuriosus, L.*] carelessness, heedlessness.

**INCURVA'TION of the Rays of Light** [*in Dioptricks*] is the variation of a ray of light, from that right line in which its motion would have continued, were it not for the resistances made by the thickness of the medium thro' which it passes, so as to hinder its straight course, and turn it aside.

**INCUS**, a smith's anvil. *L.*

**INCUS** [*with Anatomists*] a bone of the inner part of the ear, resembling a grinder tooth, and lying under the bone called *Malleus, L.*

**INDAGATOR**, a searcher or inquirer into matters. *L.*

**INDAMMAGEMENT** [*of endommager, F.*] damage, hurt, prejudice.

**INDEA'RMENT** [*of in incentive, and dypan, Sax.*] a rendering dear, an engaging carriage.

**INDEA'VOUR**. See *Endeavour*.

**INDEBTED** [*entetté, F.*] in the debt of, that owes to another.

**INDECENTNESS** [*incentia, L. indecencia, F.*] unbecomingness, unseemliness, unhandlomsness.

**INDECOROUSNESS** [*of indecorus, L. and nesi, unhandlomsness, indecency. F.*]

**INDEFA'TIGABLENESS** [*indefatigabilis*, L.] unwearied diligence or application.

**INDEFECTIB'LITY**, the quality of being never liable to fail.

**INDEFINITE Pronouns** [with *Grammarians*] are such that have a loose and undetermined signification, and are called either *indefinite Pronouns*, *Personals*, as *whoever*, *whatsoever*, *each*, *other*: Or, *Pronouns indefinite*, which relate both to person and thing; as, *any*, *one*, *none*, and the *other*.

**INDEFINITENESS**, uncapableness of bounds or limits, unlimitedness.

**INDELI'BLENESS** [or *indelibilis*, L.] uncapableness of being blotted out or destroyed.

**INDEMO'NSTRABLENESS** [*indemonstrabilis*, L.] incapableness of being demonstrated.



**INDE'NTED** [in *Heraldry*] needs no explanation; but it ought to be observed, that there are in *Heraldry* two sorts of it, which are only distinguishable by the largeness of the teeth; the smaller being commonly called *Indented*, and the larger by the *French*, *Dancette* or *Dantell*. F.

**INDENTURE** [*indentura*, L.] an agreement or contract between two or more persons in writing, indented at the top, and answering to another copy, which contains the same covenants and articles to be kept by the other party.

**INDEPE'NDENT** [with *Metaphysicians*] is when one thing does not depend on another as its cause.

**INDEPE'NDENCE** [*independance*, F.] absoluteness, a having no dependance on another.

**INDEPE'NDENTISM**, the state or condition of being independent.

**INDETERMINED Problem** [with *Mathematicians*] is one which is capable of an infinite number of answers; as to find out two numbers, whose sum, together with their product, shall be equal to a given number; or to make a rhomboides, such that the rectangle under the sides be equal to a given square; both of which problems will have infinite solutions.

**INDEX** [of a *Logarithm*] is the character or exponent of it, and is that figure, which shews of how many places the absolute number belonging to the *Logarithm* does consist, and of what nature it is, whether it be an integer or fraction. Thus in this *Logarithm* 2.562293, the figure standing on the left hand of the . is called the *Index*, and shews that the absolute number answering to it con-

sists of three places; for it is always one more than the *Index*. Again, if the absolute number be a fraction, then the *Index* of the *Logarithm* hath a negative sign, and is marked thus, 2. 562293.

**INDEX of a Quantity** [with *Algebraists*] is that quantity shewing to what power it is to be involved, as a 3 shews that a is to be involved to the third power, &c.

**INDEXES of Powers** [in *Algebra*] are the exponents of powers, and are so named, because they shew the order, seat, or place of each power; as also its number of dimensions or degrees, *i. e.* how many times the root is multiplied in respectively producing each power: Thus 2 is the *Index* or Exponent of the second power or square, 3 of the third power or cube, 4 of the fourth power or biquadrate, &c.

**INDICANT** [*indicans*, L.] indicating, shewing, pointing to as it were with the finger.

● **INDICATION Curative** [with *Physicians*] those indications that shew how the disease is to be removed that a patient labours under at the present time.

**INDICATIONS Preservatory**, are those that shew what is to be done for the preservation and continuance of health.

**INDICATIONS Vital**, are such as respect the life of the patient, his strength and way of living.

**INDICATIONS**, signs, marks, tokens, pointing out something to be done. F. or L.

**INDICATIVE** [of *indicativus*, L.] shewing or declaring.

**INDICES Dies** [with *Physicians*] the same as critical days.

**INDICTED** [of *indictus*, L.] told, shew'd, declared; also accused or impeached in a court of judicature.

**INDICTIVE** [among the *Romans*] an epithet given to certain most days appointed by the magistrates, as *Consul*, *Pretor*, &c.

**INDICTION** [with *Chronologers*] the space of 25 years, a way of reckoning appointed by the emperor *Constantine the Great*, in the place of the *Olympiads*: This account began at the dissolution of the council of *Nice*, A. C. 325. *Indiction* also signifies the convocation of an ecclesiastical assembly, as of a synod or council, and even a diet.

**INDIFFERENTNESS** [*indifferentia*, L. *indifference*, F.] the having little or no concern or affection for; also middle nature or quality, neither best or worst.

**INDIGENCY** } [*indigentia*, L. *indigentness* } *indigence*, F.] neediness, poverty.

**INDIGE'STEDNESS** [of *indigestus*, L. *ingessu*, F. and *ness*] the not being digested; confusedness, want of order.

**INDIGE'STIBLENESS**, uncapableness of being digested.

**INDIGITES** [according to some so called of *indigere*, L. to want, *q.* those that want nothing; but others of *in loco geniti*, born in the place] demi-gods, or certain eminent persons or heroes, for their noble achievements enroll'd among the Gods.

**INDIGNANT** [*indignum*] a-gry.

**INDIGNABU'NDUS** [with *Anatomists*] a muscle of the eye, which draws off the eye from the nose, so called, because it is made use of in scornful looks.

**INDICO** } a kind of stony substance,  
**INDIGO** } brought from the eastward, used in dying blue. It is a secula procured from the leaves of a shrub, frequent in the East and West Indies, where they plant and cultivate it with great care; when it is ripe, *i. e.* when the leaves are brittle, and break by only touching, they cut them, tie them up in bundles, and lay them to rot in large vats of river or spring water. In three or four days the water boils by mere force of the plant heating it, &c. upon this they stir it up with large poles, and then letting it stand to settle again, take out the wood, which is now void both of leaves and bark. Afterwards they continue to stir what remains at bottom divers times; after it has settled for good, they let out the water, take the sediment which remains at bottom, put it into forms or moulds, and expose it in the air to dry; and this is indigo.

**INDIRECT Modes or Syllogism** [in *Logic*] are the 5 last Modes of the first figure expressed by the barbarous words *Baradipton*, *Celantis*, *Dabitis*, *Frisesomorum*.

**INDIRECTNESS** [of *indirectus*, L.] unfair dealing or management.

**INDISCRE'RTIBLENESS**, uncapableness of being discerned.

**INDISCRE'PIBLENESS** [of *in neg.* and *discreptus*, L.] a term used by *Platophobers*, to signify a being inseparable.

**INDISCRE'ETNESS**, want of discretion or judgment; imprudence, inconsideration.

**INDISPE'NSIBLENESS** [of *in* and *dispenſer*, F. of *dispenſare*, L.] uncapableness of being dispensed with.

**INDISPO'SED** [of *in neg.* and *dispositus*, L.] disordered in body or mind, sick.

**INDISPU'TABLENESS**, unquestionableness, so great certainty as not to be argued against.

**INDISSO'LVABLENESS**, uncapableness of being dissolved, &c.

**INDISTI'NGUISHABLENESS** [of *indistinctus*, L.] uncapableness to be distinguished.

**INDIVI'SIBLENESS** [*indivisibilis*, F. *indivisibilis*, L. and *ness*] uncapableness of being divided.

**INDIVI'SIBLES** [*indivisibilia*, L.] things that cannot be divided.

**INDIVI'SIBLES** [with *Geometricians*] are such principles or elements, that any body or figure may ultimately be resolved into; and these are supposed to be infinitely small in each peculiar figure. As for example, a line may be said to consist of an infinite number of points; a Surface of an infinite number of parallel lines; and a solid of infinite parallel surfaces. This doctrine of *indivisibles*, the ancients call'd by the name of the Method of Exhaustions, and is supposed to have been invented by *Archimedes*.

**INDO'UBLENESS** } [*indocilitas*, L.

**INDO'CILNESS** } [*indocilis*, F.] un-

conformableness of pain or grief; also an unconcernedness, regardlessness.

**INDO'MAELENESS** [of *indomabilis*, L.] untrameableness.

To **INDO'RSE** [*indosser*, F.] to write on the back of an instrument or deed, something that relates to the matter therein contained; also to write ones name on the back of a money bill.

**INDOWMENT** [of *in* and *douaire*, F. a dowry] a bestowment; a gift of nature, an accomplishment, as to natural gifts or parts.

**INDU'BITABLENESS**, undoubtedness, &c.

**INDU'CEMENTS** [of *inducere*, L.] motives, reasons for doing a thing.

**INDU'CTION**, a bringing or leading into; an inducement or persuasion.

**INDU'CTIVE** [of *inductus*, L.] apt to induce or lead into. *Milton*.

**INDU'LGENCE** [with *Romanists*] the remission of a punishment due to a sin, granted by the pope, &c. and supposed to save the sinner from purgatory.

**INDU'LGENTNESS** [*Adulgentia*, L.] indulgence; indulgent nature.

**INDU'LTO** [in *Commerce*] a duty or impost laid by the king of Spain, to be paid for the commodities imported in the galleons, &c. from the Spanish West-Indies.

**INDU'RABLENESS**, capableness of being born or suffered, also lastingness.

**INDU'RANCE**, bearing, suffering, holding out.

**INDURA'NTIA** [with *Physicians*] hardening medicines. L.

**INSURATION**, a giving & harder constitution to the other by a greater quantity of their particles; or a dissipation of the

thinner parts of any matter, so that the remainder is left harder.

**INDUSTRIOUSNESS** [*industria, L.*] industry, pains-taking diligence, labour.

**INEFFABLE** want of food or drink. *L.*  
**INEFFABLENESS** [*ineffabilis, L.*] unspeakableness, &c.

**INEFFECTUOUSNESS** [*inefficax, L.*] ineffectualness.

**INEFFECTIVE**, that has no effect, vain, fruitless.

**INEFFECTUAL** [of *in* and *efficax, L.*] fruitless, to no purpose.

**INEFFICACY** } [*inefficacie, F.*  
**INEFFECTUALNESS** } of *inefficax, L.*] inefficacy, fruitlessness.

**INELABORATE** [*inelaboratus, L.*] unlaboured, not well wrought or composed.

**INELEGANT** [*inelegans, L.*] uneloquent; also not having any gracefulness or beauty, &c.

**INELEGANTNESS** } [*inelegantia, L.*  
**INELEGANCY** } want of elegance, beauty, grace, &c.

**INELECTABLE** [*inelectabilis, L.*] that cannot be overcome with any pains or labour, &c.

**INEMENDABLENESS**, [*inemendabilis, L.*] uncapableness of being amended.

**INENARRABLENESS** [*inenarrabilis, L.*] unspeakableness.

**INENODABLENESS** [of *inenodabilis, L.*] uncapableness of being unloosed, untied, or explicated.

**INEQUALBENESS** [of *in* neg. and *æqualis, L.*] uncapableness of being made equal or even.

**INEQUALNESS** [of *in* neg. *æqualitas, L.* *inegalis, F.* and *neq.*] inequality.

**INEQUALITY** of natural Days, tho' the sun is supposed vulgarly to measure our time equally. yet it is very far from doing so: and as it is impossible for a good clock or movement to keep time with the sun: so one that is truly such, will measure time much more truly, and go exacter than any sun-dial.

The reason of the inequality of natural days is, that the motion of the earth it self, round its axis, is not exactly equal or regular, but is sometimes swifter and sometimes slower.

**INENERGETICAL** Bodies [with Naturalists] are such a life, unactive and sluggish.

**INENERGETICALLY** [of *in* neg. *energia, L.* or *inspira, Gr.*] sluggishly, unactively.

**INERRABLENESS** [of *in* and *errabilis, L.*] infallibility, uncapableness of erring.

**INSCAUTION** [with some philosophers]

to *Physick*] a kind of transplantation used in curing some diseases. It is done by impregnating a proper medium or vehicle with some of the Mummies or vital spirits of the patient, and giving it to some animal to eat. It is pretended, that the animal unites and assimilates the mummy with it self, imbibing its vicious quality, by which means the person to whom the mummy belonged is restored to health.

**INESCUTCHEON** [in Heraldry] is a small escutcheon born within the shield, with some other coat, and is generally the same as scutcheon or pretence, as the arms of a wife, who was an heiress, and by that means has brought the arms and estate into her husband's, which he bears within his own: It contains one fifth of the field, is born, as an ordinary, thus: *Ermin an Inescutcheon Gules.*

**INESTIMABLENESS** [of *inestimabilis, L.*] uncapableness of being justly valued, esteemed, &c.

**INEVITABLENESS** [*inevitable, F.*] unavoidable.

**INEXCUSABLENESS** [*inexcusabilis, L.*] uncapableness, or undeservingness to be excused.

**INEXHAUSTED** [*inexhaustus, L.*] that cannot be exhausted, drawn out or emptied.

**INEXHAUSTIBLENESS**, uncapableness of being emptied or drawn dry.

**INEXORABLENESS** [*inexorabilis, L.*] temper or humour not to be intreated.

**INEXPEDIENCY** [of *in* neg. and *expediens, L.*] inconvenience, unfitness.

**INEXPERIENCEDNESS**, want of experience.

**INEXPIABLENESS** [*inexpiabilis, L.*] uncapableness of being expiated.

**INEXPLICABLENESS** [*inexplicabilis, L.*] uncapableness of being explained.

**INEXPRESSIBLENESS** [of *in* neg. and *expressus, L.* and *neq.*] uncapableness of being expressed.

**INEXPUGNABLENESS** [*inexpugnabilis, L.*] uncapableness of being conquered or overcome by fight, invincibleness.

**INEXTINGUISHABLENESS** [*inextinguibilis, L.*] unquenchableness.

**INEXTIRPABLENESS** [*inextirpabilis, L.*] uncapableness of being rooted out.

**INEXTRICABLENESS** [*inextricabilis, L.*] uncapableness of being disentangled or extricated.

**INFALLIBLENESS** [*infallibilis, L.*] unerring quality, impossibility of the deceiving or being deceived.

**INFAME** [in Heraldry] signifies disgraced, spoken of a lion or some other beast.



beast that hath lost his tail, as if by that it  
are made infamous or disgraced.

**INFAMOUSNESS** [of *infamia*, *L.*] in-  
famy, infamous quality, condition, &c.

**INFATUATED** [*infatuatus*, *L.* *infatus*,  
*F.*] made or become foolish, delirious, pre-  
possessed in favour of a person or thing,  
which does not deserve it; so far that he  
can't easily be disabused.

**INFECTED** [*infectus*, *L.* *infectus*, *F.*]  
corrupted or tainted, seized with a noxious  
distemper by another.

**INFECTIOUSNESS** [of *infectio*, *L.*]  
infectious nature, &c.

**INFECTIVE**, apt, or tending to infect,  
or infection.

**INFECUNDNESS** [of *infecunditas*, *L.*]  
unfruitfulness, barrenness.

**INFELICITOUS** [*infelix*, *L.*] un-  
happy.

**INFERIORITY** [*inferioritas*, *F.* or of  
*inferior*, *L.* and *ness*] lower rank or de-  
gree.

**INFERNALNESS**, the being of the  
nature, temper or disposition of hell; hel-  
lith quality.

**INFINITE** [*infinitus*, *L.* *infini*, *F.*]  
boundless, endless, that has no bounds,  
terms or limits: *Infinite* implies a contra-  
diction, to have terms or bounds to its es-  
sence, and in this sense God only is infinite.  
The word is also used to signify that which  
had a beginning, but shall have no end, as  
angels and human souls.

**INFINITE Line** [in *Geometry*] an inde-  
finite or undeterminate line to which no  
bounds or limits are prescribed.

**INFINITE in it self** [in *Metaphysics*]  
is not that which is only in reference to  
us, the sand, stars, &c. because their num-  
ber cannot be discovered by any man; but  
as God.

**INFINITE**, in respect to us, as the  
sand, stars, &c. because their number can-  
not be discovered by any man.

**Infinitely INFINITE Fractions** [in *Arit-  
metick*] are those whose numerator being  
one, are together equal to unite; from  
whence it is deduced that there are pro-  
gressions infinitely farther than one kind of  
infinity.

**INFINITENESS** [in God] is an incom-  
municable attribute; by which is meant,  
that he is not bounded by place, space or  
duration; but is without limits or bounds,  
without beginning or end.

**INFINITUDE** [of *infinitus*, *L.*] infi-  
nitely, boundlessness, infinity.

**INFIRMNESS** [*infirmus*, *L.*] weak-  
ness, feebleness of body, sickness.

**INFLAMMABLENESS** [of *inflammabile*,  
*F.* *inflammare*, *L.*] capableness of being in-  
flamed or set on fire.

**INFLAMMATION** [in *Medicine*]  
blistering heat, a tumor occasioned by  
obstruction, by means whereof the blood  
in the flesh and muscles, flowing into some  
part faster than it can run off again, swells  
up and causes a sensation which is unusual  
soreness, redness and heat.

**INFLATE Expression**, an expression  
swelling with big words; but to no great  
purpose.

**INFLATION** [in *Medicine*] a puffing  
up, a windy swelling, the extension of a  
part occasioned by windy humours.

**INFLECTION** } a bending or bowing.

**INFLECTION** [with *Grammar*] is the  
variation of nouns and verbs in their sever-  
al cases, tenses and declensions.

**INFLECTION** [in *Opticks*] a multi-  
plex reflection of the rays of light, caused  
by the unequal thickness of any medium;  
so that the motion or progress of the ray  
is hindered from going on in a right line,  
and is *inflected* or bent back on the inside by  
a curve.

**INFLECTI-**

**ON Point of a**

**any Curve** [Ge-

**ometry]** is that

point or place

where the

curve begins

to bend back

again a con-

trary way. As

for instance,

when a curve

line as A, F,

K, is partly concave and partly convex to-

wards any right line, as A, B, or towards

a fixt point, as the point F, which di-

vides the concave from the convex part,

and consequently is at the beginning of the

one, and the end of the other, it is called the

point of inflection, as long as the curve be

continued on towards F, keeps its course the

same; but the point K is called the point

of retrogression, where it begins to reflect

back again towards that part or side where

it took its original.

**INFLUENCE** [in *Astrology*] a

supposed to flow from the bodies of the

stars, or the effect of their heat and light,

to which the pretenders to that art attribute

all the events that happen on the

earth.

**INFLUENCED** [of *influentia*, *L.*] sway-

ed, biased, inclined towards, wrought

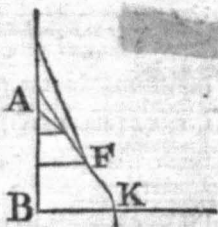
upon.

**TO INFLUENCE** [of *influentia*, of *in-*

*fluere*, *L.*] to flow into, to have an in-

fluence upon, to produce or cause.

**INFLUENT** [*influens*, *L.*] flowing



a term used where any liquor or juice, by contrivance of nature, and the laws of circulation, falls into another current or receptacle.

**INFORM** [*informis*, L.] unshapen, without form; also ugly.

**INFO'RTUNATENESS** [*infortunatus*, L.] unhappiness, unluckiness.

**INFRA Scapularis Musculus** [with *Anatomists*] a broad or fleshy muscle of the arm, arising from the lower side of the *Scapula*, and ending in the third ligament of the shoulder. L.

**INFRA Spinatus Musculus** [with *Anat.*] a muscle of the arm, so termed from its being placed below the spine, under which it arises from the *Scapula*, and is inserted to the shoulder bone. This muscle moves the arm directly backwards.

**INFRAMUNDANE** [of *infra* beneath, and *mundanus*, L.] beneath or below the world.

To **INFRA'NCHISE** [of *affranchir*, F.] to set free, to give one his liberty; to make a freeman or denizen; to incorporate into a society or body politic.

**INFRA'NCHISEMENT** [ *affranchissement*, F.] a making free, &c. also delivery, discharge, release.

**INFRA'NAPSARIANS**, a sect, who hold that God has created a certain number of men, before the fall of *Adam*, only to be damned, without allowing them the means necessary for salvation, if they would labour never so much after it.

**INFRA'NGIBLENESS** [of *infrangibilis*, L.] uncapableness of being broken.

**INFRE'QUENCY** [of *infrequentia*, L.] seldomness.

**INFRACTUO'USE** [*infructuosus*, L.] unfruitful.

**INFRUGI'FEROUS** [*infrugiferus*, L.] bearing no fruit.

**INFU'CATED** [*infucatus*, L.] painted over.

**INFULA**, a name anciently given to some of the pontifical ornaments, which are said to be ornaments or fringes of wool, with which priests, victims and even temples were adorned.

To **INFU'MATE** [*infumare*, L.] to smoke or dry in the smoke.

To **INGA'GE**. See To *engage*.

**INGE'NERABLENESS** [*ingenerabilis*, L.] uncapableness of being generated; also uncapableness of being born.

**INGEN'ER**. See *Engineer*.

**INGE'NIOUSNESS** [*ingeniositas*, L.] **INGENUITY** [*ingenium*, F.] fitness, to a shrewd nature or disposition.

**INGLO'RIOUSNESS** [of *inglorius*, L.] dishonourableness, &c.

**INGRA'FED** [*ingratus*, F.] notched as a barbed ingrailed in heraldry

is, when the line of which it is made bends towards the end.

**INGRA'VIDATED** [of *in* and *gravidatus*, L.] impregnated, great with child.

**INGRESS** [with *Astronomers*] signifies the sun's entering the first scruple of one of the four cardinal signs; especially *Aries*.

**INGRESSU in casu consimili**, a writ of entry granted where a tenant in courtesy, or tenant for term of life, or for the line of another, alienates or makes over land in fee or in tail, or for the term of another's life.

**INGRESSU in casu proviso**, a writ of entry given by the Statute of *Gloster*, where a tenant in dowry aliens in fee, or for term of life, or in tail; and it lies for the party in reversion against the alliance.

**INGRESSU ad terminum qui prateriit** [in *Law*] a writ lying where the lands or tenements are let for a term of years, and the tenant holdeth over his term.

**INGRESSU causa Matrimonii prolocuti** [in *Law*] a writ lying in case, where a woman gives lands to a man in fee simple, to the intent he shall marry her, and he refuses to do so in a reasonable term, the woman having required him so to do. L.

**INGRESSU dum fuit infra statum**, [in *Law*] a writ lying where one under age sells his land, &c. L.

**INGRESSU dum non fuit compos mentis** [in *Law*] a writ lying where a man sells lands or tenements, when he is not compos mentis, i. e. while he is mad. L.

**INGRESSU in te per** [in *Law*] a writ lying where one man demands lands or tenements, let by another after the term is expired.

**INGRESSU sine assensu capituli** [in *Law*] a writ given by common law to the successor of him that alienated, *sine assensu Capituli*.

**INGRESSU super decessina** [in *Law*] a writ lying where a man is disinherited and dies, for his heir against the *Disseisor*. L.

**INGRESSU sur cui in vita** [in *Law*] a writ lying where one demands lands or tenements of that tenant that had entry by one to whom it was let, by some ancestor of the plaintiff, for a term now expired.

**INGROSSATOR Magni Rotuli** [in *Law*] the clerk of the pipe. L.

**INGU'STABLE** [*ingustabilis*, L.] that may not or cannot be tasted.

**INHABI'LE** [*inhabilis*, L.] unmeet, unfit, unwieldy, not nimble.

**INHABI'LITY** [*inhabilitas*, L.] disability.

**INHABITABLENESS** [of *inhabitabilis*, L.] fitness or commodiousness to be inhabited.



**INHERENCE** [with *Philosophers*] a term applied to the juncture and connexion of an accident with its substance.

**INHERITANCE** [*ius hereditarium*, a. *heritage*, F.] an estate, whether it come by succession or purchase; as every fee simple and fee tail.

**INHERITOR** [*heritor*, F. *heres*, L.] one who holds lands, &c. by inheritance.

**INHERITRIX** [*heritiere*, F.] a female inheritor, an heiress.

**INHOLDER** [of *inne* and *holden*, Sax. to hold or keep] an inn-keeper; also a master of a house.

**INHOSPITABLENESS** [of *inhospitalitas*, L.] inhospitable temper or behaviour; discourteousness to strangers or guests.

**INHUMANNESS** [*inhumanitas*, L. *inhumanité*, F.] is as it were a putting off, or stripping one's self of human nature; savage nature, cruelty, barbarity.

To **INHUMATE** [*inhumation*, L.] to bury, to inter.

**INHUMATION**, a burying or interring.

**INIMITABLENESS** [*inimitabilis*, L.] quality, &c. that cannot be imitated.

**INITIALIA** [among the *Romans*] a name given to the mysteries of Ceres.

**INIMUM** [with *Anatomists*] the beginning of the oblongated marrow.

To **INJOY** [of *in* and *joir*, F.] to take pleasure in; also to possess.

**INJOYMENT** [of *in* and *jouissance*, F.] pleasure; possession.

**INITIATEMENTS** [*initiaimenta*, L.] the first instructions in any kind of knowledge, science, &c.

**INJUDICIOUSNESS** [of *in* neg. and *judicieux*, F.] want of judgment, discretion, &c.

**INJURIOUSNESS** [of *injuriosus*, L.] hurtful quality, injury, wrong, &c.

**INJURY** [with *Civilians*] a private offence committed designedly, and with an evil intention to any man's prejudice.

**INK-HORN** [of *inck*, Du. and *horn*, Sax.] a vessel to hold ink.

**INKINESS** [of *inck*, Du.] inky nature; also smearedness or being blotched with ink.

**INLAND** [*Old Records*] inland, or demesne, opposed to *DeLantal*, or out-land, or land tenanted.

**INLARGEMENT** [*clargissement*, F.] an enlarging or making more large; an expatiating or treating more largely.

An **INLAY**, an inlaid work, or what is inlaid. *Milton*.

**INLAYD-Work** [of *in* and *layen*, Sax.] worked in wood or metal, with several pieces of different colours curiously

put together. See *Marquetry*.

**INLIGHTENED** [of *in* and *lighten*, Sax. to make light] having received, or being made light; being made to know what was before unknown.

**INLISTED** [of *in* and *list*, F. and *lista*, Ital. a roll] entered as a soldier into the service of a prince, &c.

**IN-MATES** [in *Law*] are such as for money dwell jointly in the same house with another man, but in different rooms, passing in and out at the same door, and not being able to maintain themselves.

**INMOST** [of *inmayt*, Sax.] the most inward.

**INLY**, inwardly. *Milton*.

**INNS of Court**, are four particular houses or colleges for the entertainment of students in the law, viz.

*Gray's INN*, anciently the manour house of baron *Grey*, in the reign of king *Edward III.*

*Lincoln's INN*, first built, for his own dwelling house, by *Henry Lacy*, earl of *Lincoln*.

The two *Temples*, the inner and the middle, which were anciently the habitation of the knights *Templars*; to which the outward *Temple* was added afterwards, called *Essex-House*.

**INNS of Chancery** are eight, appointed for young students in the law.

1. *Barnard's INN*, which once belonged to *Dr. Macworth*, dean of *Lincoln*; and in the possession of one *Lionel Barnard*.

2. *Clement's INN*, once a messuage belonging to the parish of *Sr. Clement's Dances*.

3. *Clifford's INN*, sometime the dwelling house of *Malcolm de Hersey*, and afterwards of the *Cliffords*, earls of *Cumberland*, of whom it was rented.

4. *Furnival's INN*, once the mansion of *Sir Richard Furnival*, and afterwards of the *Talbots*, earls of *Shrewsbury*.

5. *Lion's INN*, once a private house, known by the name of the *Black-Lion*.

6. *New INN*, once the dwelling house of *Sir J. Tyncault*, which has been also called *Our Lady's Inn*.

7. *Staple's INN*, so called, because it formerly belonged to the merchants of the staple.

8. *Thavie's INN*, anciently the dwelling house of *John Thavie*, armourer of *London*.

And also *Serjeants INNS*, two houses of a higher rank, set apart for the judges and serjeants at law.

**INNATE Principles or Ideas** [with *Moralists*] certain original notions or characters, which some hold to be stamped on the mind of man, when it first receives being; and which it brings into

world with it; but this doctrine has been sufficiently confuted by Mr. Lock.



**INN-HOLDERS** were incorporated Anno 1505. The consist of a master, 3 wardens, about 24 assistants, and 112 on the livery. Their armorial ensigns are azure a chevron argent between 3

oat-garbes or, on a chief of the 2d, St. Julian's cross sable. Their crest a star on a helmet and torse involv'd in clouds. Their supporters two horses. Their hall is on College-Hill.

**INNATENESS** [of *innatus*, L. and *nefs*] inbornness, inbredness, naturalness.

**INNAVIGABLENESS** [of *innavigabilis*, L.] unfitness to be sailed in.

**INNOCENTNESS**, guiltlessness, harmlessness; also simplicity.

**INNOCUOUSNESS** [of *innocuus*, L.] harmlessness.

**INNOMINATA** [of *Anat*] the nameless bones, two large bones situate on the sides of the *Os Sacrum*; each of which, in young children, may be separated into three bones; but in those of riper years, grow all into one bone. L.

**INNOMINATUS** *Humor* [in *Med.*] one of the 4 secondary humors, with which the ancients thought the body to be nourished, the other 3 being *Ros*, *Gluten* and *Cambium*. L.

**INNOXIOUSNESS** [of *innoxius*, L.] harmlessness.

**INNUMERABLENESS** [of *innumeralis*, L.] uncapableness of being numbered.

**INNUMEROUS** [innumerus, L.] innumerable. Milton.

**INOBE'DIENCE** [inobedientia, L.] disobedience.

**INOFFENSIVENESS** [of in and offensive, F.] innocentness, harmlessness.

**INOFFICIOUSNESS** [of *inofficiosus*, L.] backwardness in doing any good office.

**INOPERA'TIO** [in *Law*] one of the legal excuses to exempt a man from appearing in court.

**INORDINATE** *Proportion* [in *Numbers*] is as follows; suppose 3 magnitudes in one rank and 3 others proportionate to them in another, then compare them in a different order; as these three numbers 2 3 9 being in one rank and these three other 8 24 36 in another rank proportional to the precedent in a different order, so that 2 shall be to 3 as 24 to 36, and 3 to 9 as 8 to 24; then cast away the mean terms in each rank, conclude that 2 the first of the first rank is to the last as 8 the first of the other rank to 36 the last of the same rank.

**INORDINATENESS** [of *inordinatus*, L.] immoderateness, extravagance.

**INORDINATUS** [Old Rec.] one who died intestate.

**INORGANITY** [of in neg. and organon, L. of *organon*, Gr.] a deprivation of organs or instruments.

**IN PACE** [i. e. in peace] a term used by the monks for a prison where such of them are shut up as have committed any grievous fault. L.

**INPENY and OUTPENY** [Old Rec.] money paid by the custom of some manors upon the alienation of tenants, &c.

**IN Prociñd** [in *prociñd*, L.] in readiness, ready. Milton.

**IN Promptu** [readily] a term sometimes used to signify some piece made off hand, extemporary, without any previous meditation, merely by the vivacity of imagination. L.

**INQUI'SITIVENESS** [of *inquisitivus*, L. and *nefs*] inquisitive humour, &c. a desire to know every thing.

**INQUI'SITORS** [in *Law*] sheriffs, coroners, &c. who have power to enquire in certain cases.

**INRI'CHMENT** [enrichir, F] an enriching or being enriched, embellishment, &c.

**INSA'NABLENESS** [in *sanabilis*, L.] incurableness.

**INSA'NENESS** [of *insanus*, L.] unhealthfulness; also madness.

**INSA'NGUIN'D** [of in and *sanguinatus*, L.] rendered bloody, drenched with blood.

**INSA'NIA**, madness, phrenzy, dotage, which happens when the faculties of imagination and judgment are damaged or quite destroyed.

To **INSA'NIATE** [of *insanire*, L.] to render or make mad.

**INSA'TIABLE** [in a metaphorical sense] is apply'd to the passions, as *insatiable Ambition*, *insatiable Avarice*, &c.

**INSA'TIABLENESS** [of *insatiabilis*, L.] unsatisfiedness; uncapableness of being satiated.

**INSA'TIATENESS** [in *satietas*, L.] unsatisfiedness.

**INSCIENCE** [in *scientia*, L.] ignorance.

**INSCRI'BLE**, that may be inscribed or contained in other figures, as a triangle, square, &c. in a circle.

**INSCRI'BED** [in *scriptus*, L.] written in or upon.

**INSCRIBED** [in *Geometry*] a figure is said to be inscribed in another, when all the angles of the figure inscribed touch either the angles, sides or planes of the other figure.

**INSCRIBED Hyperbola** [with *Geometricians*] is such an one as lies entirely within

within the angle of its asymptotes, as the hyperbolic doth.

**INSCRIPTIONS** [*Old Records*] written instruments, by which any thing was recorded.

**INSCRUTABLENESS** [of *inscrutabilis*, L.] unsearchableness.

**INSCULPED** [*insculptus*, L. *insculpe*, F.] engraven, carved or cut.

**INSECURABLENESS** } [of *in* and *securi-*  
**INSECURITY** } *tas*, L.] unsafety.

**INSEMINATION** [with pretenders to *Physick*] one of the four kinds of transplantation of diseases; the method of performing it is by mixing the impregnated *Medium* with the *Mucra* taken from the patient, with fat earth, where has been sown the seed of a plant appropriate to that disease, and by sprinkling it with water wherein the patient has washed; and they imagine the disease will decline in proportion as the plant grows.

**INSENSIBLENESS** [of *insensibilis*, L.] voidness of sense; senselessness.

**INSEPARABLENESS** [of *inseparabilis*, L.] inseparable quality or condition.

**INSERTION** [in *Physick*] the implication of one part within another.

**INERVIRE** [*Old Rec.*] to reduce persons to servitude.

**INSIDIATOR'S VITRUM** [*Old Stat.*] way-layers, or liars in wait to injure or deceive. L.

**INSIDIOUSNESS** [of *insidiosus*, L.] fulness of wiles, deceitfulness, craftiness.

**INSIGNIA**, ensigns or arms. L.

**INSIGNIFICANTNESS** [of *in* neg. and *significantia*, L.] inconsiderableness, worthlessness.

**INSILIUM** [*Old Rec.*] destructive counsel, ill advice.

**INSINUATION** [with *Rhetoricians*] is a crafty address or beginning of an oration, whereby the orator slyly creeps into the favour of the audience.

**INSINUATINGNESS** } [of *insinuati-*  
**INSINUATIVENESS** } *vus*, L.] insinuating nature, engagingness, winningness.

**INSIPIDNESS** } [*insipidus*, L.] un'a-  
**INSIPIDITY** } voriness, the want of taste or relish.

**INSITIENCY** [*insipientia*, L.] silliness, want of knowledge or discretion.

**INSITIVE** [*insitivus*, L.] grafted or put in, not natural.

**INSOICIABLENESS** [*insoiciabilis*, L.] unfitness for society, unfociable temper.

**INSLATED** [*insolatus*, L.] laid in the sun, bleached.

**INSOLENTNESS** [*insolentia*, L.] insolence, haughtiness, sauciness.

**INSOLUBLENESS** [of *insolubilis*, L.]

unscapableness of being loosed or resolved.

**INSOLVENTNESS** [of *in* neg. and *solv-* *vere*, L.] incapacity of paying debts, &c.

**INSPIRITED** [of *inspire*, F. or *inspire*, Eng.] having spirit and spirit put into it.

**INSPISSATE** [*inspissatus*, L.] thickened.

**INSTABILITY** } [*instabilitas*, L. *in-*  
**INSTABILITY** } *stabilitate*, F.] unsteadfastness, &c. unconstancy, fickleness, uncertainty.

To **INSTALL** [of *in* and *stall*, Sax. or *installer*, F.] to put into possession of an office, order, or benefice; properly the placing of a clergyman in a cathedral church, or a knight of the garter in his stall, where every one has his particular stall or seat.

An **INSTANT** [with *Philos.*] is defined to be an indivisible in time, that is neither time nor a part of it; whereto nevertheless all the parts of time are joined; a portion of time so small, that it can't be divided; or, as others define it, an instant is an instantly small part of duration, that takes up the time of only one idea in our minds, without the succession of another, wherein we perceive no succession at all.

A temporary **INSTANT**, is a part of time that immediately precedes another; and thus the last instant of a day really and immediately precedes the first instant of the following day.

A natural **INSTANT**, is what we otherwise call the priority of nature, which is observed in things that are subordinated in acting; as first and second causes; causes and their effects.

A rational **INSTANT**, is not any real *Instant*, but a point which the understanding conceives to have been before some other *Instant*; founded on the nature of the things which occasion it to be conceived.

**INSTANTNESS** [of *instans*, L. and *ness*] the immediateness.

**INSTANTANEOUSNESS** [of *instantaneus*, L. and *ness*] momentaneousness, or happening in the nick of time.

**INSTAURATA Terra** [in *ancient Deeds*] land ready stocked or furnished with all things necessary to carry on the employment of a farmer.

**INSTAURUM Ecclesie**, the vestments, plate, books, and other utensils belonging to a church.

**INSTINCT** [*instinctus*, L.] a natural bent or inclination; that aptitude, disposition, or natural sagacity in any creature, which by its peculiar formation is naturally endowed with, by virtue whereof

they are enabled to provide for themselves, know what is good for them, and determined to preserve and propagate their species.

**INSTINCTIVE** [*instinctus*, L.] belonging to, or causing instinct. *Milton*.

**INSTIPARRE** [*Old Rec.*] to plant or establish.

**INSTRUC'TIVENESS**, of instructive or teaching quality.

**INSTRUMENTALNESS** [*instrumentalis*, L.] serviceableness or contributing to as a means.

**INSUFFICIENTNESS**, inability, incapacity.

**INSULATED** [*insulatus*, L.] made an island.

**INSULOSE** [*insulosus*, L.] full of islands.

**INSUPERABLENESS**, invincibleness, uncapableness, or a not being liable to be overcome.

**INSUPPORTABLENESS** [of *in neg.* and *supportable*, F. and *ness*] intolerableness, unbecableness.

**INSURER** [*asseurer*, F.] one who for a certain premium or sum of money, undertakes to make good any loss that may happen, or has happened unknown, to goods, ships, houses, &c. by casualties of pirates, the seas, fire, &c.

**INSURMOUNTABLENESS**, uncapableness of being overcome by labour, industry, &c.

**INTABULATED** [*intabulatus*, L.] written on tables.

**INTACTILE** [*intactilis*, L.] that cannot or will not be touched.

**INTACTUS**, untouched, as *Virgo intacta*, a pure virgin.

**INTEGRAL** *Numbers*, are whole numbers in opposition to broken numbers or fractions.

**INTEGRATED** [*integratus*, L.] renewed, restored, brought into the former state, made whole.

**INTELLIGENTIAL**, intellectual, understanding. *Milton*.

**INTELLIGENTNESS**, [of *intelligens*, L.] understanding faculty.

**INTELLIGIBLENESS**, capableness of being understood, apprehended or conceived by the understanding.

**INTERPERATURE** [with *Physicians*] a distemper or indisposition that consists in inconvenient qualities of the body, as an hot, thin, or salt disposition.

**INTEMPESTIVENESS** [*intempestivus*, L.] a being out of time or due season.

**INTENDANCY** [*intendancia*, F.] the office or management of an intendancy, i. e. one who has the inspection, conduct of a jurisdiction, &c.

**INTENSENESS** } greatness, extreme.  
**INTENSITY** } ness.  
**INTENT** } meaning, purpose, de-  
**INTENTION** } sign, drift, mind, &c.

of L.

**INTENTION**, the end proposed in any action, the determination of the will in respect of any thing. F. of L.

**INTENTION** [in *Natural Philosophy*] is the increase of the power or efficacy of any quality, *Heat*, *Cold*, &c. and is the opposite to *Remission*; all qualities being said to be *intended* and *remitted*, as *intensely cold*, i. e. cold in a high degree; *remissly cold*, i. e. cold in a low degree.

**INTENTION** [in *Law*] a writ which lies against one who enters after the death of a tenant in dower, or other tenant for life, and holds him out in the reversion or remainder.

**INTENTION** [of *Study*] is when the mind fixes its view on an *Idea* with great earnestness, so as to consider it on all sides, and will not be called off by the crowding in of other ideas.

**INTENTION** [with *Rhetoricians*] is the repetition of the same word in a contrary sense; as *una salus viciis nullam sperare salutem*.

**INTER CANEM & LUPUM**, an expression anciently used for the twilight, which is called *Day-light's gate* in some places in the north of England, and in others, between Hawk and Buzzard.

**INTERA'NEA**, the entrails or bowels. L.

**INTERCALATED** [*intercalatus*, L.] put between; as the putting in a day in the month of February in leap year.

**INTERCALA'TION**, an inserting or putting in a day in the month of February every fourth year, which is called the *Leap Year* or *Bisextile*.

**INTERCEDENT** [*intercedens*, L.] coming in between.

**INTERCEPTED** [*interceptus*, L. *intercepte*, F.] caught up by the way, prevented.

**INTERCO'STAL** *Vessels*, [with *Anatomists*] vessels that lie between the ribs, i. e. the veins and arteries that run along through the parts.

**INTERDICT** [*interdictio*, L.] a popish censure, formerly inflicted by bishops or ordinaries, forbidding all sacrifices and divine offices (except baptism to children, the sacrament of the eucharist, and extreme unction at the point of death) to be performed within any parish, town, country, or nation. This was commonly inflicted on a pretence that the privileges of the church had been violated, by the lords, magistrates, or princes of any nation; and *England* wholly lay under an interdict from the

the pope for six years in the reign of king John.

**INTERDICTED** [*interdictus*, L. *interdict*, F.] prohibited, forbidden, excluded from.

**INTERDU'CTUS**, a space left between periods or sentences, in writing or printing; also a stop or fetching one's breath in reading or writing.

**INTERFAMI'NEUM** [with *Anatom.*] a part of the body betwixt the thighs and the groin. L.

**INTERFU'S'D** [*interfusus*, L.] poured forth, in, or among. Milton.

**INTERGAP'ING of Vowels** [with *Gram.*] is when two vowels meet together, one at the end of a word, and the other at the beginning of the next, so as to make an uncouth sound.

**INTERJE'CTION** [with *Gram.*] is an expression which serves to shew a sudden motion of the soul, either of grief, joy, desire, fear, aversion, admiration, surprise, &c. And as the greatest part of those expressions are taken from nature only in all languages: so true interjections consist generally of one syllable. The *Latins* borrowed most of their interjections from the *Greeks*, and we, and the rest of the moderns, borrow them from the *Latins*; tho' the *English* have some few of their own; but they are but few.

*Sanctius*, and other modern grammarians, do not allow it a place in the parts of speech, but account it among the adverbs; but *Julius Cesar Scaliger*, reckons it the first and principal part of speech, because it is that which most shews the passions; in respect to nature it may probably be the first articulate voice that man made use of; but as to grammar, there is so few of them, it is hardly worth while to separate them from adverbs; and as to the connexion of a discourse, they serve for so little by themselves, that they may be taken away and the sense not suffer by it.

*In the INTERIM*, in the mean time or while.

**INTERLEA'VED** [of *inter*, L. and *leaf*, Sax.] put between leaves of a book, as blank paper.

**INTERLI'NEARY Bible**, a bible that has one line of a *Latin* translation, printed between every two lines of the *Hebrew* and *Greek* originals.

**INTERLU'CENT** [*interlucens*, L.] shining between.

**INTERMINATED** [*interminatus*, L.] unbounded, having no limits.

**INTERMINABLE** } [*interminatus*, L.]  
**INTERMINATE** } boundless, endless.

**INTERMITTING** [*intermittens*, L.] leaving off for a while.

**INTERNAL Angles** [*Geometry*] are all angles made by the sides of any right lined figure within; also the two angles between



parallel lines on each side the crossing line, as D and F, and C and E, in the figure, are called the two *Internal Angles*, and are always equal to two right angles.

**INTERNAL Digestives** [with *Physicians*] such as are prescribed to prepare the body by purgation, by rendering the humours fluid, thinning, &c. clammy or rough substances, and tempering such as are sharp.

**INTERNALNESS**, inwardness.

**To INTERPLEA'D** [of *entre* and *plaid*, F.] to discuss or try a point which accidentally falls out, before the determination of the main cause; as when two several persons are found heirs to land by two several offices, and the thing is brought in doubt to which of them preclusion ought to be given; so that they must interplead, i. e. formally try between themselves who is the right heir.

**INTERPOLA'TION**, a brushing up, a new vamping; a falsifying an original by putting in something which was not in the author's copy; also that which is so inserted.

**INTERPRETABLENESS**, easiness to be interpreted.

**INTERROGA'TION** [with *Rhetoricians*] is a figure that is very common. In a figurative discourse, passion continually carries an orator towards those that he would persuade, and causes him to address what he says to them by way of question. An interrogation has a wonderful efficacy in making the audience listen to what is said.

**INTERRO'GATORY** [*interrogatorius*, L.] of, or pertaining to an interrogation or examination.

**An INTERRU'PT**, an interruption. Milton.

**INTERRU'PTION** [with *Geometricians*] is the same as *disjunction* of proportion, and is marked thus; to signify the breaking off the ratio in the middle of four separate proportionals, as B : C :: D : E, i. e. as B is to C, so is D to E.

**INTERSCA'PULAR** [*Anatomy*] a process or knob of the *Scapula* or shoulder-blade, in that part of it which rises, and is commonly called the *Spine*.

**To INTERSE'CT** [*intersecum*, L.] to cut off in the middle.

**INTERSE'CTION**, a cutting off in the middle. F. or L.

**INTERSE'CTION** [with *Mathematicians*] signifies the cutting off one line

plane by another: and thus they say the actual intersection of two planes is a right line.

**INTERSPACE** [of *inter* between and *spatium*, L.] a space between two things.

**INTERSPERSUM** *Vacuum*. See *Vacuum*.

**INTERSTELLAR** [of *inter* and *stellaris*, L. pertaining to a star] between or among the stars, and are supposed to be planetary systems, having each a fixed star for the center of their motion, as the sun is of ours.

**INTERSTICES** [Architectura] small

**INTERDUCES** pieces of timber that lie horizontally between the sommers, or between them or the cell or reason.

**INTERTRANSVERSALES Colli** [Anatomy] certain muscles between the transverse processes of the *vertebrae* of the neck, of the same size and figure with the *Inter-spinales*.

**INTERVOLVED** [of *inter* and *volvere*, L.] rolled one within another. *Milton*.

**INTERWOVEN** [of *inter*, L. between, and *texan*, Sax. to weave] weaved or woven with or among.

**INTESTABleness** [of *intestabilis*, L.] uncapableness (in Law) of making a will.

**INTESTINA** *Gracilia* [with *Anatom.*] the small guts. L.

**INTESTINA** *Terra*, earth-worms. L.

**INTESTINE** Motion of the Parts of the Fluids, where the attracting corpuscles of any fluid are elastic; they must of necessity produce an *intestine Motion*; and this greater or lesser according to the degrees of their elasticity and attractive force.

**INTESTINENESS** [of *intestinus*, L.] the being within or inward.

**INTHRALMENT** [of *in*, *Engel*, Sax. and *ment*] slavery, or bringing into bondage.

**INTIMATENESS**, great familiarity; strict friendship.

**INTIRENESS** [of *integritas*, L. entirety, F.] wholeness, completeness, &c.

**INTITLED** [of *intitulus*, L. intitule, F.] having a title, name or subscription; also having a right to claim, &c.

**INTOLERABLENESS** [of *intolerabilis*, L.] unbearableness, &c.

**INTRACTABLENESS** [of *intractabilis*, L.] unmanageableness, unmanageableness.

**INTRAINS'D** [of *in* and *trause*, F.] cast into a trance. *Milton*.

**INTREPIDNESS** [of *intrepidus*, L.] unshakenness, fearlessness.

**INTRICATENESS** [of *intricatum*, L.] perplexity, entanglement, difficulty.

**INTRIGUE** [of *intrigue*, F. derived, as *logique*, of *in* and *gruē*, Gr. hair] and is

properly understood of chickens that have their feet intangled in hair; a secret contrivance, cunning design or plot; an assemblage of events or circumstances occurring in an affair, and perplexing the persons concerned in it.

**INTRINSICALNESS** [of *intrinsecus*, L.] inwardness, &c.

**INTRINSICUM** *Servitium*, that which is owing to the chief lord of the manour.

**INTRODUCTIVE**, serving to bring in.

**INTRONATI** [at *Sienna* in Italy] the name of an academy, the members of which contented them at their first institution with establishing these six short laws (1) to pray, (2) to study, (3) to be merry, (4) to offend no body, (5) not to credit too lightly, (6) to let the world talk.

**TO INTROSUME** [of *introsumere*, L.] to take in.

**INTUBUS** [with *Botan.*] an dive or sucker. L.

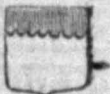
**INTUITION** [in *Metaphysics*] a perception of the certain agreement or disagreement of any two ideas, immediately compared together. *Locke*.

**INVA'LIDNESS** [of *invalidus*, F.] the nullity of an act or agreement.

**INVALIDS** [of *invalidi*, L. *les invalides*, F.] sick persons, or persons disabled from service by sickness.

**INVARIABleness** [of *invariabilis*, L.] unchangeableness.

**INVECTED** } [in He-  
**INVECHED** } *raldry*] is fluted or furrowed, and is the reverse of ingrained, in that *ingrained* has the points outwards toward the field; whereas *inveled* has them inwards, the ordinary and small *Semi-circles* outwards toward the field, as in the figure.



**INVECTIVENESS** [of *invectivus*, L.] reproachfulness, virulence in words, &c.

**INVENTION**, a finding out; also a contrivance or device; a subtlety of mind or somewhat peculiar in a man's genius, which leads him to the discovery of things that are new.

**INVENTION** [in *Rhetorick*] is reckoned the first part of that art. For by the help of invention in oratory *Rhetoricians* have found out certain short and easy methods to supply them with arguments to discourse properly on all subjects, these are distributed into certain classes call'd *Common Places*.

**INVENTION** [with *Painters*, &c.] is the art of finding out proper objects for a picture, by the help of history or ancient fables.



**INVENTION** [with Poets] every thing that the poet adds to the history of the subject he has chosen, and of the turn he gives it.

**INVENTIVENESS** [of *inventis*, F. and *nesti*] aptness to invent.

**INVENTORY** [*inventaire*, F.] a catalogue of goods and chattels for use in the possession of a party deceased, and appraised, which every executor or administrator is bound to deliver to the ordinary, whenever it shall be required.

**INVENTORY** [in Commerce] a list or particular valuation of goods.

**INVENTORY'D** [*inventorie*, F.] writtendown in an inventory.

**INVENTRESS** [*inventrix*, L. *inventrice*, F.] a female inventor.

**INVERSE** [*inversus*, L.] turned in and out, upside down, backward or the contrary way.

**INVERSE Rule of Three** } a method of working the Rule of Proportion, which seems to be inverted or turned backwards.

**INVERSE Method of Fluxions** [with Mathematicians] is the method of finding the flowing quantity of the fluxion given, and is the same that foreigners call *Calculus Integralis*.

**INVERSE Method of Tangents**, is the method of finding an equation to express the nature of a curve in an equation expressed in the next terms.

**INVERSE Ratio** [with Mathematicians] is the assumption of the consequent to the antecedent; like as the antecedent to the consequent, as it B: C: D: E, then by inversion of Ratio's C: B: E: D.

**INVERSLY** [of *inversus*, L.] backwardly, in an inverted order.

**INVERTED** [in Heraldry] as wings inverted, is when the points of them are down.

**INVESTIGATION** [with Gram.] is the art, method or manner of finding the theme; in verbs, the mood, tense, &c.

**INVETERATENESS** } [*inveteratus*, L.] inveteracy } L.] inveterate malice, or the quality of an old grudge.

**INVIDIOUSNESS** [of *invidiosus*, L. of F.] envy.

**INVINCIBLENESS** [*invincibilis*, L.] unconquerableness.

**INVIOLEBLENES** [*inviolabilis*, L.] uncapableness of being violated.

**INVIOLATED** [*inviolatus*, L.] not violated or broke.

**INVISIBLENES** } [*invisibilis*, L.] invisibility } invisible quality, uncapableness of being seen.

**INVITATORY Verse** [in the Roman Catholic service] a verse that lifts up to

praise and glorify God.

**INSULA** [with Botanists] the herb *Camphire*, c. L.

**INUMBRATED** [*inunbratus*, L.] shadowed.

**INVOCATION** [in a Epic Poem] is accounted the third part of the narration; and most poets, in imitation of Homer, have begun their poems with an invocation; who, no doubt, thought the invocation would give a sanctity to what he should say, as coming from divine inspiration.

**INVOLUNTARINESS** [of *involuntarius*, L.] unwillingness, or the not being done with the free will.

**INVOLUTION**, a wrapping or rolling up in. L.

**INVOLUTION** [with Algebraists] is the raising up any quantity assigned, considered as a root to any power assigned; so that if the root be multiplied into it self, it will produce the square the second power; and if the square be multiplied by the root, it will produce the cube the third power, and so on.

**INURBANENESS**, clownishness, incivility.

**TO INURE** [in a Law Sense] to be effected, to be available.

**INUSITATE** [*inusitatus*, L.] not in use.

**INVULNERABLENESS** [*invulnerabilis*, L.] uncapableness of being wounded.

**INWARDNESS** [of *inward*, Sax.] the being on the inside.

**INWO'VEN** [of *in*, Persian, Sax.] weaves in. Milton.

**IO**, being transformed into a cow, is a fable of the poets, taking its rise from this, that *Io*, being got with child by a Phœnician mariner, fled away in a ship that had a cow painted on it. See *Iris*.

**IO** [according to the Poets] was the daughter of *Inachus*, with whom *Jupiter* being enamoured, and *Juno* being jealous of her, *Jupiter* transformed her into an heifer; *Juno* suspecting the fallacy, begged this heifer of her husband, and committed her to the keeping of *Argus*; (who is said to have had an hundred eyes) but *Jupiter* sent *Mercury* to slay *Argus*, which he did; and *Juno*, in revenge, sent a Gad-bee to sting her and made her mad, so that she ran into *Egypt*, where he old form came to her again, and she was married to *Osiris*; and after her death she was deified and worshipped under the name of *Iris*. Others say that *Io* was the daughter of *Arestor*, king of the *Argives*, who being gotten with child before her father had given her in marriage, and he finding it out, and in-

confined her, and committed her to the keeping of *Argus* her mother's brother; but he being slain and the making her escape, got away to avoid her father's displeasure, and went by a ship into Egypt.

**JOACHIM** [of *Joachim*, an abbot of *St. Eusebius* in *Calabria*; a sect who esteemed *Joachim* a prophet, and who left at his death several books of prophecies.]

**JO'BER**. One that undertakes jobs.

**JO'BENT Nail**, a smaller sort of nails, commonly used to nail thin plates of iron to wood.

**JO'CKLET** [*Yocklet*, *Sax.*] a little YOCKET farm, requiring as it were but one yoke of oxen to till it. *Kentish*.

**JOCO'SENESS** [*Jocostas*, *L.*] merrirels in jesting, rollicking.

**JO'CLARNESS** [*Jocularis*, *L.*] joculose-els, jestingness, &c.

**JO'CUNDNESS** [*Jocundus*, *L.*] merrirels, pleasantness, sportfulness.

**JO'GHIS** [in *East India*] a sect of heathen religious, who never marry nor hold any thing in private property; but live on alms, and practice great severities; they travel from country to country preaching; are properly a sort of penitent pilgrims, and are supposed to be a branch of the *Gymnosophists*. They pretend to live several days without eating or drinking, and after having gone through a course of discipline for a certain time, they account themselves as impeccable and privileged to do any thing; upon which they give a loose to their passions, and run into all manner of debauchery.

**JO'NER** [of *joindre*, *F.*] one who makes wooden furniture, &c.



**JOINERS** were incorporated Anno 1570. And are a master, 2 wardens, 24 assistants, and 100 on the livery. Their armorial ensigns are *gules*, a chevron *argent* between 2 pair of compasses above, and a sphere in base or, on a chief of the 3d, two roses of the first, and between them a pale *sable*, charged with an escallop-shell of the second. The crest is a demi-herald proper, holding a spear or. The supporters 2 *Cupids* of the last, the dexter holding a woman crowned with a cattle, the sinister a square both proper. Their hall is in *Tottenham Street* near *Domegate Hill*.

**JO'NERY**, the art of working in wood, and of fitting or assembling various parts or members of it together; it is employed chiefly in small work, and in that differs

from carpentry, which is conversant in larger work.

**JOINT** [*junctura*, *L.* *jointure*, *F.*] a place where any thing or member is added to another; also the juncture, articulation or assemblage of two or more things.

**JOINT** [with *Architects*] the separation between the stones, which is filled with mortar, plaster or cement.

**JOINT** [in *Carpentry*] the several manners of assembling or fitting pieces of wood together.

**JOINTURED** [spoken of a wife] having a dowry settled on her.

To JOKE [*jocari*, *L.*] to jest, to speak merrily, to droll.

**JO'LLINESS** [*J. d. jovialitas*, *L.* of *Jovis*, *Jupiter*] gaiety, mirth, good humour.

**JO'NICK Order** [in *Architecture*] an order so called from *Jonas* in lesser *Asia*, the body of the pillar is usually channelled or furrowed with 24 gutters, and its length with the capital and base is 20 modules, the chapter being chiefly composed of *Volutas* or scrolls.

*Vitruvius* says, the people of *Jonas* formed it on the model of a young woman dressed in her hair, and of an easy, elegant shape; whereas the *Dorick* had been formed on the model of a robust, strong man.

To JO'STLE [prob. of *jouter*, *F.*] to thrust, shake or push with the elbow, &c.

**JOVE** [*Jove*, *Gr.*] the soul of the world is called *Jove*, i. e. *Jupiter*, of *Jove*, to live; and it takes its name from this, to wit, that the health [well being] of all things depends on him alone, and because he is the cause and life of all things that do live, therefore he is called the king of the universe.

Or the soul of the world is called *Jupiter*, because as the soul presides over us, so nature rules far and wide over all things. They call the soul of the world *Δία*, i. e. *Jove*, and for this reason, that all things were made and are preserved in their being by him.

Some call the soul of the world *Jove* of *Jove* to water, because he waters the earth, or because he administers vital moisture to all living things.

**JO'VIALNESS**. See *Jolliness*.

**JO'VIALIST** [*J. d. one born Jove Lato*, under the jovial planet *Jupiter*] a pleasant, jolly, merry fellow.

**JOUK** [with *Falconers*] a hawk is said to jouk when he falls asleep.

**JOURNAL**, a common name of several newspapers who detail the particular transactions of Europe.

**JOURNEY** *man* [ *journalier*, F. ] one who works under a master.

**JOURNEY** *work*, day-work; but properly working for a master of the same trade, &c.

**JOUST**, jutting. *Milton*.

**JOWRING** } as a jowring pain, a

**JOW'RING** } constant grumbling pain, as that of the tooth-ache.

**JOY**, is of all the passions the most agreeable to nature; but *Moralists* say, care must be taken that it break not out on improper occasions, as on other men's misfortunes.

To **JOY** [ *rejoir*, F. ] to rejoice.

**JOYFUL** [ *of joyeux* or *joye*, F. and

**JOY'OUS** } *ful* merry, glad.

**JOY'FULNESS**, gladness.

**JOY'LESS**, destitute of joy. *Milton*.

**JOY'NDER** [ in *Common Law* ] the joining or coupling of two persons in a suit or action against another.

**JOY'NING** of *Issue* [ *Law term* ] is when the parties agree to join, and refer their cause to the trial of the jury.

**JOYNT Tenants** [ in *Law* ] are such tenants as come to, or hold lands or tenements by one title, and *pro indiviso*, or without partition.

**JOY'NTER** [ with *Joyners* ] a kind of plane to smooth boards.

**JOY'NTURE** [ in *Law* ] a covenant, whereby the husband assures to his wife upon account of marriage, lands or tenements for term of life or otherwise.

**JOY'NTURE**, the state or condition of joint tenants; also the joining of one bargain to another.

**IPR ACUA'NHA**, a medicinal *Hoff-India* root.

**IRA'SCIBLE** *Appetite*, a passion of the soul, to which *Philosophers* ascribe wrath, boldness, fear, hope, and despair.

**IRA'SCIBLENESS** [ of *irasci*, L. ] capableness of being angry, angeriness, aptness or readiness to be angry.

**IRE ad largum** [ *i. e.* to go at large ] an expression frequently used in law.

**IR'EFUL** [ *irrevel* or *irrevel*, Saxon. ] very angry.

**IR'EFULNESS**, wrathfulness, angeriness.

**IRIS** [ with *Botan.* ] the Flower-de-Luce, Credle, Rocket-gentle or Rocket-gallant.

**IRIS** [ in *Painting*, &c. ] was represented as a nymph with large wings extended in the form of a semicircle, the plumes being set in rows of divers colours, with her hair hanging before her eyes, her breasts like clouds, and drops of water falling from her body, holding in her hand a *Rain-bow* or a *Flower-de-Luce*.

**IRIS** [ in *Optics* ] those changeable colours that sometimes appear in the plates of telescopes, microscopes, &c. Also that coloured figure which a triangular glass will cast on a screen when placed at a due angle in the sun-beams.

**IRIS** according to the *Poets* the daughter of *Thaumas*, for the wonderfulness of her beauty, and was painted with wings, and riding upon her own rain bow by reason of her swiftness. She was *Juno's* messenger, and was never from her, always ready and watchful to be employ'd in her most important affairs; her office was to unloose the souls of women from their bodies, as *Mercury* the messenger of *Jupiter* unloosed those of men; and as he was employ'd in messenges of peace, the Iris was always sent to promote strife and discord.

**IRISH Tongue** is accounted to have been of *British* extraction, but is of great antiquity; and the words of it bear some resemblance to the *Hebrew*, *Saxon*, and other characters; but the old *Irish* is now become almost unintelligible; very few persons being able to read or understand it.

To **IRK**, to be troublesome or uneasy to the mind.

**IRKSOMNESS** [ *yrhede*, Saxon. ] troublesome, tediousness, &c.

**IRON** [ *iron*, Saxon. ] a hard, fusible, malleable metal. Iron is accounted the hardest of all other metals, as being the most difficult to melt; and yet it is one of the lightest metals, and easiest to be destroy'd by rust, by reason of the steams which proceed from it: It is engendered of a most impure quicksilver, mixed with a thick sulphur, filthy and burning.

**IRON** [ with *Chymists* ] is called *Mars*, and is represented by this character & which is an hieroglyphick, and denotes gold at the bottom; only its upper part, too sharp, volatile and half corrosive, which being taken away, the iron would become gold.

The first character of iron is, that it is the heaviest of all bodies after copper. Its second, that it is the least ductile, the hardest and most brittle of all metals. Third, that it is very fixed, as to its metalline part, not sulphurous one. Iron being well purged of its sulphur by a vehement fire, becomes harder, compacter, and somewhat lighter, and is called *steel*. Fourth, it ignites before it fuses, and fuses with much difficulty, and contrary to the nature of all other metals, the more it is ignited, the softer and more ductile it becomes. Being scarce flexible or malleable at all before ignition. Fifth, it is dissoluble by almost all bodies in nature,

It has any degree of activity, as, salt, dew, the breath, fire, water, air, &c. Sixth, it is very sonorous and elastic, tho' the sound it yields is less sweet than that of copper. Seventh, of all bodies it is the only one that is attracted by the Load-stone.

**IRON-ORE**, is found in the mines, in grains and lumps, and being melted and burned in fires, is brought into forms by main force of fire. Iron being heated red hot, and then put into water hardens it; and by the often doing so, it becomes steel, which is more stiff and hard; but yet more brittle; but has more of a springy nature to leap back, than any other metal; for both steel and iron have abundance of pores, which go turning and winding like screws, by means of which it approaches the Load-stone, and is said to be akin to the Load-stone, being dug out of the same mines. If a plate of iron be put in the fire, and made red hot, it (is said) will come out larger than it was when it was put in.

To **IRON**, to put into irons, i. e. chains or fetters; also to smooth linen, &c. with a heated iron.

**IRON-Monger** [of iron-mang'gon, Sax.] a dealer in iron.

**Clerk of the IRONS**, an officer in the mint, whose business is to take care that the irons be clean and fit to work with.



**IRON-MONGERS** were incorporated 1462, and consist of a master, 2 wardens, 100 assistants (being all on the livery) besides yeomanry. The livery fine is 25 l. 12 s. and that for steward 16 l.

Their arms are argent on a chevron gules between 3 gads of steel azure, as many pair of shackles or. The crest on the helmet and torse a lizard combatant proper, chained and collared or; no supporters. Their motto, *God is our Strength*. Their hall is in Fenchurch-street near Billiter-lane.

**IRONY** [*ironia*, Gr.] is a manner of speaking quite contrary to what we think, as when we call a lewd woman chaste, and a known rogue an honest man. The chief sign of this trope is generally the tone of the voice in pronouncing ironies.

**IRRATIONALNESS** [of *irrationalis*, L.] unreasonableness, irrationality.

**IRRATIONAL Lines** [with *Geometricians*] are such as are incommensurable to rational ones; and so figures incommensurable to a rational square may be called irrational or surds.

**IRRATIONAL Root** [with *Mathema-*

*ticians*] is a surd root, i. e. that square root, or any other root, which cannot be perfectly extracted out of a rational number, and is usually expressed by some character called the radical sign. Thus  $\sqrt{5}$ , or  $V(2)5$ , signifies the square root of 5; and  $V(3)16$ , the cube root of 16, &c.

**IRRATIONAL Quantities** [with *Mathematicians*] are such, between which there is no expressible reason or proportion; all such as are in no wise commensurable to a given quantity.

**IRRATIONALNESS** [of *irrationalis*, L.] defectiveness of reason.

**IRRECONCILABLENESS** [of *irreconcilabile*, F.] estate, quality, &c. that cannot or will not be reconciled.

**IRRECOVERABLENESS** [of *in neg. and recoverabile*, F.] impossibility of being recovered or gotten again.

**IRREFRAGABILITY** [of *irrefragabilis*, L.] unshakableness, uncapableness of being baffled, &c.

**IRREFUTABLENESS** [of *irrefutabilis*, L. and *neg.*] unshakableness or impossibility of being refuted or disproved.

**IRREGULAR Column** [with *Architects*] is such an one as not only deviates from the proportions of any of the five orders; but whose ornaments either in the shaft or capital are absurd and ill chosen.

**IRREGULARNESS** [*irregularis*, F. of L.] going out of rule.

**IRRELIGIOUSNESS** [of *irreligiosus*, L.] irreligion, ungodliness.

**IRREMEDIABLENESS** [of *irremediabilis*, L.] quality or circumstance that cannot be remedied.

**IRREMISSIBILITY** [of *irremissibilis*, L.] uncapableness of being remitted, unpardonableness.

**IRREPARABLENESS** [of *irreparabilis*, L.] uncapableness of being repaired or restored to its first state.

**IRREPREHENSIBILITY** [of *irreprehensibilis*, L.] undeservingness or uncapableness of being blamed or reprehended.

**IRRESISTIBILITY** [of *irresistibilis*, F.] uncapableness of being resisted.

**IRRESOLUTENESS** [*irresolute*, F.] uncertainty, irresolution of mind; suspense, want of courage.

**IRRETRIEVABLENESS** [of *in retrou-ver*, F. and *neg.*] irrecoverable or irretrievable state or quality.

**IRREVERENTNESS** [of *irreverentis*, L.] irreverence, want of respect or regard to sacred things.

**IRREVOCABLENESS** [of *irrevocabilis*, L.] condition, &c. that cannot be called back, or revoked to its former state.

**IRRIGUOUSNESS** [of *irriguus*, L.] well watered state or condition.

**IRRITABLE** [*irritabilis*, L.] quickly made angry.

**IRRORATION** [with some pretenders to *Physick*] a kind of transplantation used for the curing of some diseases. It is thus performed, they sprinkle trees, or other proper plants daily with the urine or sweat of the patient, or with water, in which his whole body, or at least the part affected, has been washed, till such time as the disease is removed.

**IRRUPTION**, a breaking into by violence, an invasion. *F. of L.*

**ISA'TIS**, the herb woad; also a kind of wild lettuce. *L. of Gr.*

**ISCHIA'DICK**, a term apply'd to the two veins of the foot, which terminate in the crural.

**ISCHÆMON** [*ἰσχμον*, Gr.] cock's foot-grass. *L.*

**ISCHA'S** [*ἰσχῆ*, Gr.] low-thistle. *L.*

**ISCHAS Altera** [with *Boian*.] long knotty rooted spurge. *L.*

**ISCHIA'S** [*ἰσχῆ*, Gr.] the hip gout.

**ISCHIA'TICK** [of *ἰσχῆ*, Gr.] troubled with, or subject to a pain in the hip.

**ISCHI'UM** [*ἰσχίον* of *ἰσχῆ* strength, Gr.] the hip or hu le bone.

**ISCHOPHON'A** [*ἰσχοφῶν* of *ἰσχῆ* shrill, and *φωνή* voice, Gr.] a shrillness of voice. *L.*

**ISCHNOTES** [*ἰσχνότης*, Gr.] a fault in speech, being a pronouncing of words with a mincing and slender tone.

**ISCURE'TIC** [of *ἰσχυρία*, Gr. a stoppage, *ἰσχῆ* of urine] a medicine to force urine when suppressed.

**ISCURY** [*ἰσχυρία* of *ἰσχῆ* to suppress, and *ἔσθω* the urine, Gr.] a suppression or stoppage of the urine.

**ISELASTIC**, a kind of combat, celebrated in the cities of *Greece* and *Asia*, in the time of the *Roman* empire; the victors at these games were crowned on the spot, immediately after the victory, had pensions allow'd them, were carried in triumph into their country, and were furnished with provisions at the publick cost.

**ISIA**, feasts and sacrifices antiently solemnized in honour of the goddess *Isis*.

**ISIA'CI**, priests of the goddess *Isis*; they wore shoes of the thin bark of the tree call'd *Papyrus*, and were clothed with linen garments, because *Isis* was said to be the first that taught the culture of linen to mankind; they bore in their hands a branch of the marine absinthium, sung the praises of the goddess twice a day, viz. at the rising and setting of the sun; at the first of which they opened their temple, and went about begging alms the rest of

the days; and at night, they returning, appeared their orations, and shut up their temple.

**ISIOS Phocarios**, a sea shrub like coral. *Gr.*

**ISING-GLASS**, a kind of fish glue, brought from *Islandia* and other parts, used in physick, and for adulterating wines.

**ISIS** [of *Is*, *L. Is*, *Gr.*] was a goddess of the Egyptians, and according to the poets, was the daughter of *Inachus*, the priest of *Juno*; who persuading *Jupiter* to satisfy her lust; *Juno* being jealous, and going in quest of her husband, found them together, *Jupiter* in the form of a cloud, and *Isis* in the form of a white cow; for *Jupiter* had so transformed her, that his wife *Juno* might not suspect her; but the understanding his subtilty, begged the cow of him; and being afraid, by a refusal, to discover her and his own dishonesty, gave her to *Juno*, and the priestess put her into the custody of *Argus*, who had a hundred Eyes, where she continued till *Jupiter* sent *Mercury* to deliver her; who having play'd *Argus* asleep with his music, drew *Argus*; upon which *Juno* caus'd *Isis* to run mad; so that she ran up and down the world in a frantic condition, and swam over the seas into *Ionis*, unto which she left her name, and also the sea that bounds that country. At last, returning back to *Egypt*, she was married to *Osiris*; and after her death, was adored by the Egyptians, and her hair was preserved as a sacred relic at *Memphis*: She was honoured as the goddess of navigation, and of the weather. Her statue was a cow with horns. At the entry of her temple was the statue of a *Sphinx*, to intimate that she was a mysterious goddess. The goddess had a famous temple in the city of *Sai*, where was to be seen this inscription: *I am all that was, that is, and that shall be; my veil no mortal has yet uncovered.* For her sake the Egyptians kept in the corner of the temple a white cow, which when it died, they all mourned as for a prince, until another was put in the place of the dead beast. The same is related of the God *Apis*; and *Isis* is also taken to be the same, that is called *Anubis*.

**ISIS** [in *Pourtraiture*] was represented full of dugs, to signify (Hieroglyphically) the benefits that men receive from the happy influences of the moon, which was worshipped by the statue in *Egypt*.

**ISLANDER** [*ἰνσουλάρης*, *L. insulaire*, *F.*] an inhabitant of an island.

**AN ISLE** [of *isle*, *F. ala*, *L. a wing*] the passages on the sides of a church within, between the pews,

**ISLET**, a little isle.

ISOCHRONAL [*isochronos*, of *isochronos*, equal, and *chronos*, Gr. time] being of equal time.

ISOCHROME [*isochronos*, Gr.] equal in time, as the isochronal vibrations of a pendulum, are such as are made in equal time.

ISOGONAL [*isogoniz*, Gr.] an equality in distribution. *L.*

ISOPERIMETERS [with *Geometricians*] such figures as have equal perimeters or circumferences.

ISOsceles [of *isos* equal, and *skelos*, Gr. the leg] a triangle that has two legs equal; as in the figure.

ISSUE, a passage, outlet, going out, success; an end of event; also offspring. *F.*

ISSUE [in *Common Law*] that point of matter depending in suit, upon which the parties join and put their cause to the trial of the jury.

General ISSUE [in *Law*] that whereby it is referred to the jury to bring in their verdict, whether the defendant hath done any such thing as the plaintiff lays to his charge.

Special ISSUE [in *Law*] is that when special matters being alledged by the defendant in his defence, both parties join thereupon, and so grow rather to a demurrer, if it be *Questio Juris*, or to the trial by a jury, it is be *Questio Facti*.

ISSUE [in *Surgery*] is a small artificial aperture, made in some fleshy part of the body, to drain off superfluous moisture, or give vent to some noxious humour; also a flux of blood.

ISSUES, expences, disbursements. *F.*

ISSUELESS, without offspring.

ITALICK *Architecture*, the composite order.

ITCHING [*incerta etymologia*] a certain motion in the blood, &c. better known by the sense of feeling, than by a description in words.

ITERATED [*iteratus*, *L.*] repeated, done over again.

JUBBES. See *Jubbes*.

JUBILANT [*jubilans*, *L.*] Singing for joy. *Milton.*

JUCUNDNESS [*jucunditas*, *L.*] pleasantness, &c.

JUDAIOS *Lapis* [with *Apothecaries*] a stone used in *Judea*, often used in distillations of the salts.

JUDAIOM Bitumen. See *Asphaltos*.

JUDAYZING *Quadrizans*, *L.* judaizing, *F.* imitating the Jews, praising *Judaism*, i. e. the religion, customs, or religious ceremonies of the Jews.

JUDAS Tree, a tree with broad leaves, something resembling those of the apricot,

growing in the hedges of Italy and Spain.

JUDGE [*judex*, *L.* *juge*, *F.*] a magistrate well known.

JUDGING [with *Logicians*] is defined to be that action of the mind, by which joining several Ideas together, it affirms from one what the other is, as when having an idea of Earth, and an idea of Round, we either affirm or deny that the earth is round. It is call'd the second of the four principal operations of the mind.

JUDGMENT [*judicium*, *L.* *jugement*, *F.*] the discerning faculty, reason; also opinion; also a decision, or the sentence of a judge.

JUDGMENT [in *Physics*] a faculty of the soul, by which it perceives the relation that is between two or more ideas.

JUDICATURE [of *judicatorium*, *L.*] judgment or trying causes; a term apply'd either to the court wherein the judge sits, or the extent of his jurisdiction; also the profession of those who administer justice. *F.*

JUDICIARY [*judicialis*, *L.*] done in the due form of justice, or according to the course of law.

JUDICIARY [in *Astrology*] a science or art that pretends to judge of, and foretell future events, by considering the positions and influences of the stars, &c.

JUDICIALNESS [of *judicialis*] judicial quality, state or condition.

JUDICIOUSNESS [of *judicieux*, *F.*] discerning faculty, &c.

JUFFERS [with *Carpenters*] stuff about four or five inches square, and of several lengths.

JUGA [of *jugare*, *L.* to yoke] a title of *Juno*, so call'd, on account of her introducing persons into the yoke of matrimony, and recommending that union that ought to be between them.

JUGATED [*jugatus*, *L.*] yoked or coupled together.

JUGGLING [of *jugler*, *F.*] shewing tricks with slight of hand; also acting clandestinely, cheating, &c.

JUGLANS, a walnut tree or walnut. *L.*

JUGULATED [*jugulatus*, *L.*] having the throat cut.

JUGUM *Terre* [O d Rec.] is half an arpent, or 50 perches, or half a plough'd land.

JUICE [with *Naturalists*] a liquid substance, which makes part of the composition of plants, which communicates its self to all the other parts, and serves to feed and increase them; also the vapours and humidities inclosed in the earth.



**JUICE** [with *Physica*] a kind of fluid in an animal body, as *nervous juice*, that which is found in the nerves.

**Pancreatick JUICE** [with *Phys.*] a liquor separated in the gland of the *Pancreas*.

**JUICELESS** [*sans jus*, *F.*] having no juice.

**JUICINESS**, the abounding in, or abundance of juice.

**JUICY** [*plein de jus*, *F.*] full of juice.

**JUKE** [with *Falcons*] the neck of any bird that a hawk preys upon.

**JULE** [with the *Greeks* and *Romans*] a hymn sung in honour of *Ceres* and *Bacchus*, in the time of harvest, to engage those deities to be propitious.

**JULI** } [in *Botan. Writ.*] a catkin

**JULIUS** } or catkins, i. e. bunches of small dusky flowers growing on some trees, as pines, poplars, hawthorns, walnuts, &c. *Julo* with a catkin, *Julis* with catkins. *L.*

Mr. Ray supposes them to be a kind of collection of the stamina of the flowers of the trees; because in fertile trees and plants they have abundance of seminal vessels and seed-vessels.

**JULIAN Period** [so called of *Julius Caesar* Scaliger the inventor of it] is a cycle of 7980 years successively following one another by the continual multiplication of the three cycles, viz. that of the sun of 28 years, and that of the moon of 19 years, and that of the indiction of 15 years; which *Epocha*, although but feigned, is yet of very good use in calculation, in that every year, within the period, is distinguished by a certain peculiar character; for the year of the sun, moon, and the indiction will not be the same again, till the whole 7980 years be revolved. He fixed the beginning of this period 764 years before the creation.

**JULIAN year**, is the old account of the year (or a space of time consisting of 365 days and 6 hours, instituted by *Julius Caesar*, who caused the *Roman* calendar to be reformed) which to this day we use in *England*, and call it the old stile in contradistinction to the new account, framed by pope *Gregory*, which is 11 days before ours, and is called the new stile.

**JULY** [was so called of *Julius Caesar*, who regulated the year, for before that time that month was called *Quintilis*] the 7th month in the year.

**JULY** [in *Painting*, &c.] is represented in a jacket of a light yellow, eating cherries; his face and bosom sunburnt; having his head adorned with a garland of *Cantary* and *Tyme*, bearing a scythe on his shoulder, and having a bottle hanging at his

girdle, and by him a lion.

**JU'NCETUM**, a soil or state where rushes grow. *L.*

**JUNCO'SE** [*juncosus*, *L.*] full of bull-rushes.

**JU'NCTURE** [with *Surgeons*] the reducing of crooked members to their due state; the same as *Dissolutio*.

**JUNE** [takes its name, either of *Juniores*, *L.* the younger, because that young people had an assembly in that month for their recreation; or of *Junius Brutus* (so others say) who drove out the king of the *Romans* in that month] it is the sixth month of our year.

**JUNE** [in *Painting*, &c.] was represented in a mantle of dark grass-green, having his head adorned with a coronet of bents, king-cobs and maiden-hair; holding in his left hand an angle, and in his right *Cancer*, and on his arm a basket of summer-fruits.

**JUN'KETING** [some derive it of *Jen-cades*, *O. F.* sweet-meats] feasting or making merry.

**JUNO** [so called of *Juno*, *L.* helping] according to the poets, was daughter of *Saturn* the sister and wife of *Jupiter*, the queen of the gods, and the goddess of kingdoms and riches; she had also a jurisdiction and command over marriages and child-bearing; and on these accounts had many fair temples and altars erected in honour of her. As to her marrying with her brother *Jupiter*, they tell us, that she was not willing to consent to it; but *Jupiter* effected it by the following stratagem. He took upon him the shape of a cuckoo, and in a storm lighted upon her lap, and *Juno* out of pity, to shelter it from the weather, put it into her bosom; but when the subtil bird felt the warmth of her body, it took again the form of *Jupiter*, and obtained his desire by a promise of marriage; and on this account, at *Argos*, a cuckoo was adored for *Jupiter*.

**JU'NO** was represented upon a throne, sitting adorned with a crown on her head that touched the clouds, and a scepter in her hand, and round about her the fair and beautiful *Iris* (the rainbow) and attended by peacocks (her beloved birds) on both sides.

**JU'NO** is sometimes taken for the moon, and as such, is painted sitting upon lions holding a scepter and a spindle in her hands, with beams of light about her face.

She was sometimes painted with a pair of breasts and a platter in her hand, clothed in the skin of a goat, and girded with vine-branches, and a lioness under her feet. Sometimes she was painted with a scepter, on the top of which was the image of a cuckoo, and the two meteors *Castor* and *Pollux* waiting on her.

[by modern Painters] is also represented with black hair and bright eyes, clothed in a sky-colour'd mantle, wrought with gold and peacock's eyes, like the circles in a peacock's train.

**JUNO** NIA, a yearly solemnity performed in commemoration of her marriage, at which time the maids of all ages ran races in honour of *Juno*, petitioning her for husbands, calling her *Juno Pronuba* and *Jugalis*; and at *Rome* an altar was erected to *Juno Jaga*, where the new married couple appeared to offer sacrifice, which was either a white cow, geese or ravens; and they took the gall from the sacrificed beast, and cast it behind the altar, to intimate that all bitterness of spirit should be banished from married persons.

**JUNO** NES, were the *Genii Dæmones*, or goddesses that waited upon women, watching over and protecting them.

**JUPITER** [was so called of *Juvando*, and also *Diespiter*, *q. d.* the father of the day; and by the *Grecs* *Zeus* of *ως* *Ζεύς* to live] according to the poets, was the son of *Saturn* and *Cæle*, who having expelled his father his kingdom, divided the empire of the world between himself and his brothers; he took to his share the command of heaven, and assigned the waters to his brother *Neptune*, and sent *Pluto* to command in *Hell*.

He was call'd the father of the gods, and the king of men, because nature is the cause of the essence of things, as parents are of children; and he only had the power to handle the thunderbolts, and to hold the world in subjection. He had a great many names, as *Jupiter Capitolinus*, *Jupiter Inventor*, *Jupiter Feretrius*, &c. and as many statues, and many temples erected to him.

The *Heathens* painted him like an old man sitting upon a throne with a crown upon his head, clothed with a rich garment sparkling with stars, holding in his hand two globes, which represented heaven and earth, and *Neptune's* trident under him, and a carpet representing the tail and feathers of a peacock. Sometimes they pictured him with thunderbolts in his hand, in the form of crooked iron bars, sharp at the end, joined together in the middle.

The *Egyptians* worshipped him in the figure of a man, and represented his providence by a scepter with a great eye upon the top of it.

**JUPITER** [by modern Painters] is represented with long black curled hair, in a purple robe trimmed with gold, and sitting on a golden throne, or the back of an eagle (which he chose for his bird, because when he went to deliver his father out of

his confinement, an Eagle gave him an omen of happy victory) encompassed with bright yellow clouds, and holding in his hand thunderbolts.

**JUPITER** [with *Heralds*] was by the ancients represented without ears, to intimate that God seems not to listen or take notice of the profleness of men, nor of their impious discourses: And sometimes with one hundred hands, and as many feet, to intimate the multiplicity of effects, which proceed from his agency, and that he sustains all things from falling into confusion.

**JUPITER** [with *Heralds*] who b'azon the arms of princes by planets, instead of metals and colours, is used for azure or blue, as in the figure.



**JUPITER** [with *Astron.*] is accounted the biggest of all the planets, being computed to be 2460 times bigger than our earth. Its periodical time is 4333 1/2 days 12 hours, and revolves about its axis in 9 hours 56 minutes.

**JUPITER** [with *Astrologers*] signifies judges, divines, senators, riches, law, religion, and its characteristic is ♃.

**JUPITER'S Distaff**, an herb, otherwise called *Mullein*.

**Canonical JURIS PRUDENCE**, is that of the canon law.

**Feodal JURIS PRUDENCE**, is that of the fees.

**Civil JURIS PRUDENCE**, is that of the Roman law.

**Clerk of the JURIES**, an officer in the court of *Common Pleas*, who makes out the writs called *Habeas Corpora* and *Distringas*, for the appearance of the jury, after they have been returned upon the *Venire Facias*.

**JUS retrodictus** [in the *Civil Law*]

**JUS retrovendiendi** is an agreement between buyer and seller, that the latter and his heirs, may buy back the goods or wares again before any other.

**JUSQUIAMUS** [with *Botan.*] the herb *Henbane* or *Hogbane*.

To **JUST**. See *Justing*.

**JUSTICE** [justitia, *L. q. juris status*, the station or boundary of right] tho' accounted the splendor of all virtues, yet derives its excellency only from the corruption of men, taking its rise from their vices; and as the use of mercy is for the least offending, so the use of Justice is for the greater offending, and is either in action or punishment, and is either commutative or distributive.

**JUSTICE** [in God] is a communicable attribute, by which is intended not only the rectitude of his nature in general; but more especially his dealing with his crea-

tures according to the deserts of their deeds.

**JUSTICE** [in *Men*] is a propension and custom to give every man his due.

**JUSTICE** [with *Moralists*] is not to injure or wrong any one.

**Positive JUSTICE** [with *Moralists*] is to do right to all, to yield them whatsoever belongs to them. The *Justice of moral actions* differs from *Goodness* in this, that *Justice* denotes barely a conformity to the law; but *Goodness* further includes a respect to those persons, towards whom the action is performed.

**Commutative JUSTICE**, is that which concerns all persons one with another, in relation to dealings, as buying, selling, exchanging, lending, borrowing, &c.

**Distributive JUSTICE**, is that which concerns princes, magistrates and officers, &c.

**JUSTICE and Equity** [Hieroglyphically] were sometimes represented by a swallow, because it distributes its meat equally to its young ones.

**JUSTICE** [in *Painting*, &c.] was represented in a crimson mantle trimmed with silver, and was called the goddess *Africa*, the held a pair of scales in one hand, and a sword in the other.

**General JUSTICE** } is a constant giving to every one his due, and this hath for its object all laws divine and human.

**Particular JUSTICE**, is a constant will and desire of giving to every one his due, according to a particular agreement, or the laws of civil society; and this is also called *commutative* or *expletory Justice*.

**JUSTICE of the Forest**, is also a lord by office, and the only justice that can appoint a deputy. He is also called *Justice in Eyre of the Forest*. He has the hearing and determining of all offences, within the king's forests, committed against venison or vert.

**JUSTICES of the Peace** [within the *Liberties*] are such in cities and towns corporate, as the former are in any country; and their authority and power is altogether the same, within their several precincts.

**JUSTE a Corps**, a garment that reaches down to the knees, fits close to the body, and shews the shape of it.

**JUSTIFIABLENESS** [of *justus* and *fio*, *L.*] capability of being justified, warrantableness.

**JUSTIFIED** [justificatus, *L.*] cleared or proved innocent of any crime, charge or accusation; also verified, maintained for good, proved.

To **JUSTIFY** [justificare, *L.*] to clear one's self, to make his innocency appear,

to verify, to shew or prove, to maintain or make good.

**JUSTIFYING** [justificans, *L.*] rendering or declaring innocent.

**JUSTINGS** } [joutes of jouter, *F.* for  
**JUSTS** } run at tilis] were exercises

used in former times by those persons, who desired to gain reputation in feats of arms, of whatsoever degree of quality, from the king to the private gentleman; they were usually performed at great solemnities, as marriages of princes; and also on other occasions. The time and place being appointed, challenges were sent abroad into other nations to all that desired to signalize themselves. And rewards were appointed by the prince for those that came off conquerors. As for the place it was various; in the year 1395 there was great jousting on *London bridge*, between *David*, earl of *Crawford* in *Scotland*, and the lord *Wells* of *England*, &c. In the time of king *Edward* the III. joustings were frequent in *Chesham*, and on the *North side of Bow Church*; there was a building of stone erected, call'd *Sildam* or *Crownfield*, to see the justings that were frequently performed there, between the end of *Soper-lane* and the *Cross*. It was built on this occasion; in the year 1330 there was a great jousting of all the stout earls, barons and nobles of the realm, which lasted three days, where queen *Philippa*, with many ladies, fell from a scaffold of timber, but received no harm; after which the king built it strongly of stone for himself, the queen and persons of high rank, to behold the justings. This *Sildam* remained till the time of *Henry VIII.* as it appears in that he came thither, dressed in the habit of a yeoman of the guard, with a *Papillon* on his shoulder, and having taken a view of the watches of the city, went away undiscovered.

*Smithfield* also was a place for performing these exercises; in the year 1357 great and royal jousts were held in *Smithfield*, there being present the kings of *England*, *France* and *Scotland*, and their nobility. And in the time of *Richard II.* royal jousts and tournaments were proclaimed by heralds in several courts in *Europe* to be performed in *Smithfield*, to be in on Sunday next after the feast of *St. Michael*. At the day appointed there issued out of the tower, about 3 in the afternoon, 60 officers apparelled for the jousts, upon every one an equester of honour, riding a foist pace, then came forth 60 ladies of honour mounted upon palfreys riding on the one side richly apparelled, and every lady led a knight with a chain of gold. Those knights that were of the king's party had their arms

and apparel adorned with white harts, and crowns of gold about the hart's neck, and so they rode thro' the streets of London to Smithfield, with a great number of trumpets and other instruments of musick before them. Where the ladies that led the triumph were taken down from their palFREYs and went up to their seats prepared for them. The esquires of honour alighted from their couriers, and the knights mounted. And after the helmets were set on their heads, and they were ready at all points, proclamation was made by the heralds, and then the jousts began. These jousts lasted many days with great feasting. The manner of it was thus: the ground being railed about, in which the joustERS were to exercise, the contenders were let in at several barriers, being completely armed from head to foot, and mounted on the stoutest horses, who after they had pay'd their respects to the king, the judges and ladies, they took their several stations, and then the trumpets sounded and they having couched their lances, that is, having set the but-end against their breast, the point toward their adversary, spurred their horses, and ran furiously one against another, so that the points of their spears lighting upon the armour of each other, gave a terrible shock, and generally flew to pieces.

If neither party received any injury, they wheel'd about, took fresh lances, and ran a second time, and so a third, and if neither suffered any disgrace in 3 encounters, they both came off with honour.

There were many circumstances relating to these performances; as if a man was unhorsed, he was quite disgraced, or if he was shaken in the saddle, or let his lance fall, or lost any piece of his armour, or wounded his antagonist's horse, &c. all which were accounted disreputable. And there were also certain rules for distributing the prizes to them that behaved themselves with the greatest gallantry.

To JUSTLE, to jostle, shake or jogg.

JUSTNESS [*Justitia*, F.] a being just, just quality; the exactness or regularity of any thing.

JUSTNESS of Language, consists in using proper and well-chosen terms, and in speaking neither too much nor too little.

JUSTNESS of Thought, consists in a correct accuracy or preciseness, by which every part of it is perfectly true and pertinent to the subject.

To JUT-out [of jetter, F.] to stand out beyond the rest of a building, &c.

JUVENALIA [among the Romans] certain games or feats of activity, instituted by Nero the first time his beard was shaved,

celebrated for the health of youth. L.

JUVENILENESS [*juvenilitas*, L.] youthfulness, youthful heat or temper.

JUXTA-Position [with *Philos*] contiguity or nearness; a ranging the small parts of any mixt body into such a position, order or situation, that the parts being contiguous, shall determine or shew a body to be of such a figure or quality; or to be endued with such properties, as are the natural result of such a configuration or disposition of parts.

IXIA } [*Ἰξία* or *Ἰξία*, Gr.] a fort

IXONE } of *Carduus*, called *Camaleon*.

IXION [according to the Poets] was the son of *Phlegæus*, who murder'd his father-in-law *Deioneus*, having invited him to a banquet where he had contriv'd the place they were to meet in, that *Deioneus*, was let drop through the floor, into a pit of burning coals; and afterwards, being troubled with remorse of conscience, wander'd up and down the earth till *Jupiter* out of pity made satisfaction for his crime, and received him into heaven; where ease and pleasure made him become wanton and ungrateful, and growing enamour'd with *Juno*, fought to defile *Jupiter's* bed; upon which *Jupiter* presented to him a servant maid, called *Nephele* (a cloud) in the habit and form of *Juno*, upon which he begot the lecherous *Centauri*: *Jupiter* upon this sent him back again to earth, where he making boasts of his familiarity with *Juno*, *Jupiter* condemn'd him to hell, to be tormented by being continually carried about upon a wheel, encompassed with serpents, which never stood still but when *Orpheus* was there playing upon his harp.

## K

K, *Roman*, K k, *Ital.* K k, *English*, K k *Saxon*, K k, *Greek*, are the 10th letters in order of the alphabets; P, the 19th of the Hebrew.

K, is a numeral letter signifying 250.

K, with a dash over it stood for 150000.

The letter K, tho' most commonly written, is not pronounced, but is lost after C as in *Arithmetick*, *Logick*, *Magick*, *Physick*, &c. *Pick*, *Prickle*, *Stick*, *Stickle*, &c.

The letter K [in old Charters and Diplomas] had various significations, as K. R. was let for *Chorus*, K. E. C. for *Cara Civitas*, i. e. its dear city. K. R. M. for *Carmen*, i. e. a verse, K. R. A. M. N. for *Charus Amicus*, *Noster*, i. e. our dear friend, &c.

## K E

KA'BIN } [ among the *Persians* and  
KE'BIN } *Turks*] a temporary marriage for a time, upon condition that the husband shall allow the wife a certain sum of money if he repudiates or quits her.

KA'DARES } [among the *Mabome-*  
KA'DARITES } *tans*] a sect who deny  
the generally received tenet among the  
muslimen predestination, and maintain  
the doctrine of free-will, and the liberty  
of it in its full extent.

**KAN** (in *Persia*) a magistrate, the same as a governor in *Europe*.

**KARITA**, a kind of aloe, which grow in America, the leaves of which being boiled are made into thread, of which fishing nets, cloth, &c. are made. The root or leaves being thrown into a river, stupifies the fish, so that they may be easily taken with the hand; and the stalk being dried and burned, burns like a match; and if it be rubbed briskly on a harder wood, takes fire and consumes it self.

KA'SI, the fourth pontiff of *Perfia*, who is the second lieutenant and judge of temporal as well as spiritual affairs.

KE'BER [among the Persians] a sect who are generally rich merchants. They are distinguished from the rest of the Persians by their beards and drefs, and are had in great esteem for the regularity of their lives. They believe the immortality of the soul, and hold some notions like those of the ancients, concerning *Hell* and the *Elysian* fields. When any of them die, they let loose a cock in his house, and drive it into a field; if a fox seizes it and carries it away, they take it for a proof that the soul of the dead person is saved. If this experiment does not answer their expectations, they prop the carcases up with a fork against a wall in the church-yard, and if the birds first pick out the right eye, they take it for granted that he is one of the predestinated, and bury it with great ceremony; but, if the birds first pick out the left eye, they look upon him a reprobate, and throw the carcase into a ditch.

KE'BLEH } [among the *Turks*] the  
KIB'LEH } point or quarter to which  
they turn themselves when they make their  
prayers, which is towards the temple at  
Mecca; also an altar or niche in all their  
mosques, which is placed exactly on the  
side next to the temple at Mecca.

HE'BLEH-NOMA, a pocket compass which the *Turks* always carry about them, to direct how to place themselves exactly when they go to prayers.

KEEPER of the exchange and mint, the same as warden of the mint.

KEEPER, one who preserves, retains, nourishes; an observer, etc.

## K E

**KEEPER** of the Privy-Seal, & member of the privy-council, thro' whose hands pass all charters sign'd by the king, before they come to the broad-seal; and also some deeds which do not pass the great-seal at all. He also is a lord by office.

KEEPERS of the Liberties of England,  
by the authority of Parliament, &c. Cu-  
stodes Libertatis Angliæ Antiquæ Parliam-  
menti; the title in which writs and other  
proceedings at law ran during the usurpa-  
tion of Oliver Cromwell.

KE'LDER. See *Hang in Kelder*.

**KELL**, a kiln, which see; all the caul or skin that covers the bowels.  
*Within KEN*, within fight or view.

KE'NNING [cennung, Sax.] know-  
ing, deferring at a distance.

KERA'NA [among the *Persians*] a long trumpet, in the form of a speaking trumpet.

KERF [with *Sawyers*] the way made by the saw, or the fawn away slip in a piece of timber or board.

KERN [in old British prob. of *cornu*, L.]  
an horn.

KERK *Sessions*, the name of a petty ecclesiastical session in Scotland.

KERNELLA'RE [Old Rec.] to build a house with kernelled walls.

KERNELLA'TUS [*Old Rec.*] embattled,  
ke-nelled.

**KERNE'LLINESS** [of *cymel*, Sax.]  
fulness of kernels.

KE'TTLE, a large boiling vessel of brass or other metal.

KEY [with Musicians] is a certain tone, whereto every composition, whether it be long or short, ought to be fitted : And this Key is said either to be flat or sharp, not in respect of its own nature, but with relation to the flat or sharp third, which is joined with it.

**KEY** [in *Polygraphy* and *Scenography*] is the alphabet of the writing in cypher, which is a secret known only to the person who writes the letter and he to whom it is sent.

**KEY** [of an *Author* or *Book*] an explanation that lets into some secrets in respect to persons, places, and times, etc. which don't appear without it.

The power of the KEYS (with the Romanists) is used to signify ecclesiastical jurisdiction, or power of excommunicating or absolving. Thus the *Papists* say, the pope has the Power of the Keys, and can open and shut as he pleases.

KEYS [of Spinnetts, Organs, &c.] little bits, by means of which the jacks play, so as to strike the strings of the instrument: and wind is given to the pipes of

or, by raising and sinking the sucker of the sound-board.

**KEYS** of the *Iland* [in the isle of Man] are the 24 chief commoners, who are as it were the keepers of the liberties of the people.

**KIDNAP** a sort of unlawful fishing net.

**KILL**, for burning lime, &c.

**KINDNESS**, benevolence, friendly disposition, treatment, &c.

**A KING** [hieroglyphically] was represented by an elephant, because it is a beast very noble in its carriage, and is said not to be able to bow the knee; and is a great enemy of serpents, as kings ought to be to thieves and robbers.

**KING of the Sacrifices** [among the ancient Romans], priest superior to the *Flamen Diales*, but inferior to the *Pontifex Maximus*.

**KINGS at Arms**, officers of great antiquity, and anciently of great authority; they direct the heralds, preside at their chapters, and have the jurisdiction of armory. There are three in number, *Garter, Norroy and Clarencieux*.

**KING'S Silver**, that money due to the king in the court of *Common Pleas*, *pro licentia concordandi*, in respect to a license there granted to any man of levying a fine.

**K'NNER** Nut, an earth-nut, a chestnut.

**A KINS-Man** [of kind, *Teut.* or *cýne* and *Man*, *Sax.*] a he-cousin, &c.

**KINS-Woman** [of *cýne* and *piman*, *Sax.*] a she-cousin, &c.

**KISSING** [kýyyan, *Sax.*] saluting with a kiss.

**KITCHIN-Stuff** [of kitchen, *cýcene*, *Sax.* and *etoffe*, *F.*] grease, &c. the refuse of a kitchen or cookery.

**KLICKETTING**. See *Clicker*.

**KNAG** [cnep, *Sax.*] the top of an *KNAP* hill, or any thing that stands out.

**KNAGGINESS** [of cnep and neyye, *Sax.*] tinsel of knots, as wood.

**KNAREY** [of knap, *Teut.* cnapa, *Sax.* a boy or servant] in ancient times, had no worse sense than a servileness, *ycýde-cnapa*, shield-bearer; but now it is generally used in an opprobrious sense, for craft, deceit, cheating, fraud, &c.

**KNARESH**, deceitful, fraudulentness, dishonesty, &c. also waspish.

**KNAVISINESS**, dishonesty, fraudulentness, &c. also waspishness.

**KNICK-KNACKS**, new things to play withal, gew-gaws; also curiosities valued more for fancy than real use.

**KNICK** *Knacketary Man*, one that makes a collection of knick-knacks or cu-

riosityes, things uncommon in nature or art, a virtuoso.

**KNIGHT** [knecht, *Teut.* cniht, *Sax.*] a person whom the king has singled out from the commons of gentlemen, and dignified with the honour of knighthood. In ancient times there were 6 particulars required in him that was to be made a knight. 1. That he was no trader. 2. That besides other things he was not of servile condition. 3. That he should take an oath that he would not refuse to die for the sake of the gospel and his country. 4. His sword was to be girt on by some nobleman. 5. That he should have the badge of knighthood put upon him. And, 6thly, That he should be enrolled in the king's books. It was also required, that knights should be brave, unassuming, expert, provident and well-behaved. Christian kings appointed many religious ceremonies to be observed at the creation of knights, and none were admitted to the order of knights, but such as had merited the honour by some commendable and extraordinary exploits. They were anciently distinguished by a belt, a target, a sword, or some martial token. But now the honour being grown cheap, these ceremonies have been laid aside, and there goes nothing now to the making a knight in *England*, but the king's touching him with a sword as he kneels, and saying, *Rise up Sir R. N.*

**KNIGHTS Bannerets**, the ceremony of their creation is thus. The king, or his general, at the head of his army, drawn up in order of battle after a victory, under the royal standard display'd, attended by all the officers and the nobility of the court, receives the knight, led by two knights of note or other men renowned in arms, carrying his pennon or guidon of arms in his hands; being preceded by the heralds, who proclaim his valiant achievements, for which he has merited to be made a knight banneret, and to display his banner in the field; then the king or the general says, *Advances thy Banneret*, and causes the point of his pennon to be rent off, and the new knight is sent back to his tent, the trumpets sounding before him, and the nobility and officers attending him, where they are nobly entertained. This order is certainly most honourable, because never conferred but upon the performance of some heroic action in the field; whereas all other orders are bestowed by favour, or other meaner motives. But there have been none of these knights made for many years past.



**KNIGHTS Baronets**, is a modern degree of honour, and next to a baron; they have precedence before all knights, except those of the garter, bannerets and privy-counsellors, and the honour is hereditary in the male line. This order was first instituted in the year 1581 by king James I. They are created by patent, the poem whereof signifies, that it is for propagating a plantation in the province of Ulster in Ireland, for which purpose each of them was to maintain thirty soldiers in Ireland, for three years, allowing each soldier 3 d. per diem, the whole sum of which was paid into the Exchequer upon passing the patent. They are to bear in a canton, or in an escutcheon, the arms of Ulster, viz. a field argent, a fustian hand couped at the wrist gules.

**BARONS** [prob. of *barones*, L. men of valour] are peers of England, but of the lowest dignity, and as such sit in parliament, as all the peers of England do by their baronies, tho' they be dukes, marquesses, or earls besides, and likewise archbishops and bishops have baronies annexed to them. Barons are of three sort.

**BARONS** [by *Tenure*] are bishops, who hold their baronies by virtue of their being chosen to their sees.

**BARONS** [by *Writ*] are such as are called to sit in parliament by their sovereign, without any precedent title.

**BARONS** [by *Patent*] their title is, *Right Noble Lord*; king Charles II. gave the barons a circle of gold, with six pearls set close to the rim. He is likewise allowed to have the cover of his cap held underneath while he is drinking; and a baroness may have her train held up in the presence of a viscountess. The manner of erecting a baron by patent is as follows, he appears in court in his long robe and hood, attended by several persons of quality; two heralds walk before him, followed by Garter king at arms, holding the king's writ; a baron, supported by two gentlemen of distinction, brings the robe or mantle, and so they enter the king's presence, kneeling three times; then Garter delivers the writ to the lord chamberlain, and when in reading they come to the word *Invocamus*, the king puts on his mantle, and the writ being read, declares him and his heirs barons.

**KNIGHTS Bachelors** [either of *Bas Chevaliers*, F. i. e. low knights, or of *Baccallaria*, a kind of fees or farm, consisting of several pieces of ground, each of which contained twelve acres, or as much as two oxen would plough; the possessors of which *Baccallaria* were called *Bachelors*; others derive the name of

*bachelors*, F. to combat or fight; they were anciently called so, as being the lowest order of knights, or inferior bannerets. They were obliged to serve the king in his wars at their own expense, for the space of forty days. They are now called *Equites Aurati* in Latin, i. e. golden horsemen, because they were to ride on horseback; and *Aurati* golden or gilded, because they had gilt spurs given them at their creation. This dignity was at first confined to military men, but afterwards it was conferr'd on men of the robe. It was an ancient ceremony at the creation to honour the knights with the girdle of knighthood; which he who received was to go to church and solemnly to offer his sword upon the altar, and to vow himself to the service of God. In process of time, besides the girdle and sword, gilt spurs were added for the greater ornament. The ceremony of the creation is very simple, the candidate kneels down, and the king touches him lightly with a naked sword, saying, *Sois Chevalier au nom de Dieu*, F. i. e. be a knight in the name of God; and afterwards *Avance Chevalier* A. B. These may be said to be the only knights in England, besides those of the Garter and of the Bath, who are of a much higher sphere; for Bannerets have been long disused, and Baronets are not properly knights. When a knight had committed a capital offence, it was usual publicly to degrade and deprive him of his honour of knighthood, which was done by ungirding his military belt, taking off his sword and breaking it, and hewing off his spurs with a hatchet, plucking his gauntlet from him, and reversing his escutcheon of arms.

**KNIGHTS of the Bath**, this order of knighthood is of no less antiquity than the times of our Saxon ancestors, and tho' the original of it cannot be exactly determined, yet it appears that *Geoffry of Anjou*, before his marriage to *Maud* the empress, daughter to our king *Henry I.* was thus made a knight at Rome, *Ann. 1227*; tho' *Camden* and others write that it was instituted by *Richard II.* and *Henry IV.* *Ann. 1339*. Upon this occasion, king *Henry* being in the Bath, and being informed by some knight that two widows were come to demand justice of him, he immediately leap'd out of the Bath, saying, *he ought to prefer doing Justice to his Subjects before the Plucking of the Bath*; and thereupon created *Knights of the Bath*. Some say these knights were made within the licks of the Bath, and that king *Richard* ordained that there should be no more than four of them; but king *Henry*

...them to forty six: Their motto was *in deo*, I. e. three in one, signifying the three theological virtues. At the creation of these knights, there were several religious rights and ceremonies performed, which usually belonged to hermits, and other holy orders. First, When an esquire is to be knighted, he came to the court, he was to be received by the king's officers, and to have two esquires of note to attend him; and if he came before dinner, he was to carry up one dish to the king's table, after which those esquires were to conduct him to his chamber, and at night he had his beard shav'd and his hair cut round. Then the king commanded his chamberlain to go to the chamber of this intended knight, attended by several knights and esquires, with musick, singing, dancing, and there to inform him of feats of chivalry. Then the esquire was put into the Bath, and when taken out put into a bed without curtains, there to lie till he was dry, and afterwards clothed with a robe of russet with long sleeves, having a hood to it, like that of an hermit; then the old knights conducted him to the chapel, being accompanied with musick, and other esquires, dancing and sporting before him, where being entertained with wine and spices, they were dismiss'd with thanks; the new knight was to stay in the chapel all night, and spend it in prayer, and the next morning to confess his sins to the priest; and while mass was saying, a taper was burning before him, which he held in his hand during the gospel; at the elevation an esquire took off his hood from his head, and held it till the last gospel. And mass being ended, the same esquire offered the candle at the altar and a penny or more. After this the new knight was put to bed, and lay there till day-light. Then the chamberlain and other company went to his chamber and said, *Sir, good morrow to you, it is time to get up and make your self ready*: And having crept him, they mounted on horseback, they conducted him to the hall with musick, a young esquire carrying his sword before him, holding it by the point. Being come to the hall door, he was received by the marshals and others, who desired him to alight, and the marshal was either to have his horse at a hundred shillings for his fee; and being conducted up the hall, there he stay'd while the king came, the young esquire still holding his sword. The king being come, he took one of the spurs from the chamberlain, and delivering it to some person of note, commanded him to put it on his right heel, which was done kneeling, and the other spur was put

on by another knight; which being done, the knight holding up his hands together, the king girt on his sword, and embracing him about the neck, said to him, *Be thou a good Knight*, kissing him. This being done, the knights conducting him to the high altar in the chapel, he there promised to maintain the rights of the holy church during his whole life, and then ungirt his sword, and offered it to God, praying to God and the saints, that he might keep that order to the end, after which he drank a draught of wine. Upon his going out of the chapel, the king's master-cook stood ready to take off his spurs for his fee, saying to him, *I the king's master-cook, am come to receive your spurs for my fee; and if you do any thing contrary to the order of knighthood (which God forbid) I shall back your spurs from your heels*. This being done, he was conducted again to the hall by the knights, where he sat the first at the knights table, the knights being about him, to be serv'd as the others were; but was neither to eat nor drink at the table, nor spit, nor look about him upwards or downwards any more than a bride. But one of his governors was to hold a handkerchief before him when he was to spit; and when the king was departed, he was to be attended to his chamber by knights, musick, &c. who taking their leave of him went to dinner. When the company were retired, he was disrob'd, and his attire was to be given to the king at arms, or that herald that attended, or to the mistress, with a mark of silver, if he were a knight bachelor; two marks if a baron, and four if an earl or superior rank; and his russet night-cap or a noble was given to the watch. After this, he was clothed with a blue robe, with strict sleeves, in the fashion of a priest, having a white silk lace hanging on his left shoulder, which lace he wore upon all his garments, till he had gained some honour and renown in arms, and was register'd as of high record, as the nobles, knights, &c. or till some great prince or noble lady did cut the lace off, saying to him, *Sir, we have heard so much of your true renown concerning your honour, which you have done in divers parts, to the great shame of chivalry, as to your self and him that made you a knight, that it is meet this lace be taken from you*. After dinner the knights and gentlemen conducted him to the king's presence, where he says, *Right noble and renowned Sir, I do in all that I can give you thanks for these honours, courtesies and bounty which you have vouchsafed me; and then takes his leave of the king; and then the esquires governors take their leave of their master* with

With much complaisance demanding their robes and fees, a cor'ring to the custom.

**TO KNIT** [*knýttan*, *Sax.* knitter, *Dan.* to make knots.

**KNIT Stockings**, were first brought into England by the means of one William Ryder, an Apprentice to Thomas Burdet against St. Magnus church London in the year 1554, who happening to see a pair of knit stockings in the lodgings of an Italian Merchant that came from Mantua, borrowed them, and caused others to be made by them; and these were the first worsted stockings made in England; but within a few years the making Jersey and woollen stockings began to grow common.

**Frame-work KNITTING**, or stocking weaving, was first devised, as it is said, by William Lee master of arts of St. John's college Cambridge, 1599.

**KNIVES**, one Richard Matthews was the first Englishman that attained the perfection of making fine knives and stile hists, and obtained a prohibition against all foreigners bringing knives into England, the fifth of queen Elizabeth.

**KNOB** [*knoppe*, *Dan.* *knapp*, *Sax.*] full of, or having knobs.

**KNOP** [*knapp*, *Sax.* *knoppe*, *Dan.*] a knob.

**KNOPH**, a divinity of the Egyptians, whom they represented as a beautiful man with feathers upon his head, a girdle, and a scepter in his hand; and an egg proceeding out of his mouth; the egg was the Hieroglyphick of the world, the shell signified the Heavens, that thus in all visible things on every side, the white the Air and Water, and the yolk the Earth, that contains in it a secret virtue, that causeth it to produce living creatures by the assistance of a natural heat: The egg proceeding out of the mouth, bespeaks the image and representation of the Creator of the universe.

**KNOT** or **Nodus** [of a Romance or dramatick Piece] is used for that part where the persons are the most embarrassed by a conjecture of affairs, the end of which it is not easy to foresee.

**Knight of the KNOT**, an order of sixty knights instituted by Jane I. Queen of Naples, on occasion of the peace establish'd by her and the king of Hungary, by means of her marriage with Lewis prince of Tarentum.

**Bowling KNOTS**, a very fast knot that will not slip; so called, because the bowling bridges are fastned to the crenels by this knot.

**Wale KNOTS**, are round knobs or knots.

**KNOTS** [with Physicians] tubercles

form'd in the joints of old grow' pers, consisting of a thick, viscus, white, indurated pusilla, accompanied with a bilious humour, hot and acrimonious.

**KNOTTINESS**, fulness of knots, intricatevels, perplexedness, difficultis.

**KNOW'INGNESS** [*knowen*, *Sax.* *prob* of *know*, *Gr.*] knowledge.

**KNOW'LEDGE**, understanding and acquaintance with things or persons.

**KNOW'LEDGE** [according to Mr. Lock] consists in the perception of the connection and agreement or disagreement, and repugnancy of our Ideas. Thus we know that white is not black, by perceiving that these two Ideas do not agree.

**KYPHO'NISM** [*κῡφῶν*, *Gr.* a piece of Wood whereon criminals were stretch'd and tormented] it was thus, the body of the person to be tormented was anointed with honey, and exposed to the sun, in order to attract the flies and wasps, it was for a certain number of days, and some authors say, sometimes for twenty. Sometimes the person was stretched on the ground, with his arms ty'd behind him; sometimes hung up in the air in a basket. This punishment has been frequently inflicted on the martyrs in the primitive times.

**KYSTUS** [*κύστις*, *Gr.*] a bag or membrane in form of a bladder full of unnatural humours.

## L

**L**, Roman; *L*, Italian; *Λ*, English. **L**, *L*, *Sax.* *Λ*, *Gr.* are the eleventh letters of the alphabet, and *Λ* Hebrew, the 22<sup>d</sup>. **L**, if it be the last letter of a word of two or more syllables, is generally single, as *evil*, *civil*. &c. especially such as are derived from the *Latins*; but in words of one syllable, it is for the most part double, as *fall*, *tell*, *fill*, *roll*, *bull*; and if a consonant be next before **L**, joined with a vowel at the end of a word, they must not be parted, as *Di-ble*, *Ca-ble*, *Aff-able*, &c.

**L**, in Latin numbers, stand for 50.

**L**, with a dash over it, denotes 10000.

**L'ABARUM**, a royal standard which the Roman emperors had born before them in the wars. It was a long pike or spear, with a staff going cross-way at the top, from which hung down a long purple standard or streamer, embroidered with gold, edged on the edges, and adorned with precious stones.

**L'ABEL** [in Law] a narrow slip of paper or parchment affixed to a deed or writing, in order to hold the appending seal.

**L'ABEL**

**LA'BEL** [in *Heraldry*] is generally allowed to be the difference of the second son, and his family, and of such dignity, that the son of an emperor cannot bear a difference of higher degree. See *Morgan* conjectures, that it may represent the one label, the banner of love from all eternity, or that of the three umbraux, is the symbol of three divine virtues, Faith, Hope and Charity, united in one being. See the figure.

**LA'BENT** [*labens*, L.] falling, rising, fleeing, running or passing away.

**LA'BIA** [*labiorum* (with *Surgens*)] such lips, as, by reason of their ill make, will not come together. L.

**LA'BIATE** [of *labium*, L. a lip] having lips.

**LA'BIATUS**, a, um [in *Botan. Writ.*] which has an under-lip hanging down, as have most of the hooded flowers; tho' some have a lip and no hood, as *Germander*, *Scordium*, &c.

**LA'BIS** [of *λαβειν*, Gr. to lay hold of] any forceps, or such like instrument.

**LABORATION** [*laboratio*, L.] a labouring.

**LABORATORY** [with *Gunnery*] a place or work-house, where the fire-workers or bombardiers prepare their stores; as driving *fuzes*, fixing *shells*, making *quick match*, fixing *carcases*, and all other fire-works belonging to war, &c.

**LABORATORY Tent** [in an *Army*] a large tent, carried along with the artillery into the field, furnished with all sorts of tools and metals for the fire-workers, for the uses above-mentioned.

**LABORIOUS** [*laboriosus*, L.] pains-taking; also requiring much labour.

**LABORIOUSNESS**, pains-taking, laborious disposition.

**LA'BRING** [prob. of *laborare*, L.] essaying or striving to raise it self with wings, labouring. *Milton*.

**LABROSLICUM** [of *labrum* and *licus*, L.] a swelling in the lips, the same as *cheiloscite*.

**LABRO'SE** [*labrosus* of *labrum*, L. a brim] that has a brim, border or brink.

**LA'BRIUM**, the brim of a brink; also a lip.

**LABRUM** *Veneris* [with *Botan.*] fuller's-weed of *Teazel*.

**LABRU'SCA** [with *Botanists*] the **LABRU'SCUM**, wild vine, black briony.

**LABRUSCO'SE** [*labruscosus*, L.] full of, or bounding with wild vine or briony.

**LABU'NUM** [Bot.] a kind of thistle, whose seed will not taste. L.

**LA'BYRINTH** of Egypt [*Αἰγυπτιακὸν Λαβύρινθος*, Gr.] built by *Pfammiticus*, on the bank of the river Nile, situate on the south of the *Pyramids*, and north of *Arynos*: It was contained within the compass of one continued wall, 2000 houses, and 12 royal palaces, all covered with marble; and had only one entrance; but innumerable turnings and returnings, sometimes one over another; and all in a manner scarce to be found, but by such as were acquainted with them; the building being more under ground than above; the marble stones were laid with such art, that neither wood nor cement was used in any part of the fabric; the chambers were so disposed, that the doors at their opening gave a report as terrible as a crack of thunder. The main entrance of all was white marble, adorn'd with stately columns, and curious imagery. Being arrived at the end, a pair of stairs of 50 steps, conducted to a stately portico, supported with stately pillars of *Theban* stone, which was the entrance into a stately and spacious hall (the place of their general conventions) all of polished marble, adorn'd with the statues of their gods. This labyrinth was accounted one of the seven wonders of the world. This work was afterwards imitated by *Dadalus*, in the *Cretan* labyrinth, tho' it fell as short of the stories of this, as *Minos* was inferior to *Pfammiticus* in power and riches. There was also a third at *Lemnos*, famous for its sumptuous pillars; and a fourth, that of *Italy*, which *Porfenna* king of *Hetruria*, designed for a sepulchre for him and his successors. There was also one at *Woodstock* in *Oxfordshire*, made by king *Henry II.* for his fair *Rosamund*.

**LABYRINTH** [with *Anatom.*] the name of the second cavity of the internal ear, which is hollowed out of the *Os petrosum*, and so called on account of its having several windings in it.

**LABYRI'NTIAN** [*labyrinthicus*, L.] of, or pertaining to a labyrinth.

**LA'CCA**, a gum, or rather wax (made as some say, by a kind of winged ant) hard, brittle, clear and transparent, brought from *India*, &c. and used in painting, varnishing, &c. also a certain red gum issuing from certain trees in *Arabia*, of which the best breed sealing wax is made.

**LACERTO'SE** [*laceriosus*, L.] having great brawns, brawny, mulcous, sinewy.

**LACERTUS** [with *Anatomists*] the worm from the elbow to the wrist; also the bizard mackerel spotted like a lizard.

**LACHANO'POLIST** [*lachanopoles*, L. of *λαχανω* of *λαχανον* pot herbs, and *πολις* to sell, Gr.] a seller of herbs.

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LA

**LACHANUM** [*ἡ λήανον*, Gr.] all kind of pot-herbs. *L.*

**LACHES** of Entry [in *Com. Law*] a defence of the heir to enter. *L.*

**LACHESIS** [*ἡ λήχης*, Gr. to appoint by lot] one of the three *Destinies*, the other being *Clotho* and *Atropos*. The three fatal goddesses, who, according to the poets, reside in the palace of *Pluto*; or the *Destinies*, who did appoint to every one the several adventures of his life; what they had decreed, according to the judgment of the gods, could not be altered: they were more especially occupied in handling the thread of man's life: the youngest held the distaff and did draw the thread; the next in age wound it about the spindle or reel; and the third being old and decrepid cut it off; and this was followed by the immediate death of the person living.

**LACHRYMA** *Christi* [*i. e.* the tears of *Christ*] a pleasant sort of wine, made of grapes growing in *Terra di Lavoro* in the province of *Naples*. *L.*

**LACHRYMÆ** *Jobi* [*i. e.* the tears of *Job*] the herb growelw. *L.*

**LACHRYMALIS** *Glandula* [with *Anatom.*] the name of a small oblong gland, situate above the eye, whence proceed two or three small ducts, which secrete a serosity to moisten the ball of the eye, and facilitate its motion. *L.*

**Fistula LACHRYMALIS** [with *Oculists*] a *Fistula* in the larger angle of the eye. *L.*

**LACHRYMALIA** *Puncta* [with *Anatom.*] two small apertures in the extreme angles of each eye-lid, by which an aqueo-faline pellicid humour is convey'd to the nose. *L.*

**LACINIATED** [*laciniatus*, *L.*] notched, jagged on the edges.

**LACINIATED** *Leaf* [with *Botan.*] a jagged leaf.

**LAC'KER** [so called of *Gum Lac*, of which it is made] a varnish used over leaf-silver, in gilding picture-frames, &c.

**LACKER** *Hat*, a sort of hat made without stiffening.

**LACONICUM** [so called, because much in use in *Laconia*] a dry stove to sweat in, a stew or hot house. *L.*

**LACRYMA**, a tear shed in weeping. See *Lachryma*.

**LACTANT** [*lactans*, *L.*] suckling, giving milk.

**LACTARIA** [with *Botan.*] the herb spurge or milk-weed.

**LACTEA** *febris* [*i. e.* a *Lactical Febr*] the milk fever, which happens to women in child-bed.

**LACTES** [*Anat.*] the small guts; also the sweet-bread. *L.*

**LACTESCENS** [in *Botan. Hist.*] ha-

ving a milky juice.

**LACTIFICK** [*lactificus*, *L.*] that makes or breeds milk.

**LACTUCA** [with *Botan.*] the lettuce. *L.*

**LACTUCA** *Sylvatica* [with *Botan.*] wild lettuce or hawk-weed. *L.*

**LACTUCINA**, the genus of young corn while the milk is in it.

**LACTUCELLA** [with *Botan.*] the lowest chistle. *L.*

**LACTUMINA** [with *Physic.*] wheals or pimples about the internal parts of the mouth; as also about the ventricle in infants; the thrush, so called, because they happen chiefly to sucking children. *L.*

**LACTUMINA** [with *Surg.*] a crufted

**LACTUMIA** } scab on the head, *L.*  
the same as *Achor*.

**LACUNA**, a ditch in which water stands, a dike or paddle; also a gap or empty place where any thing is wanting. *L.*

**LACUNÆ** [with *Anatom.*] small pores or passages in the *Urethra* or passage of the yard and *Vagini Uteri*, especially in the lower part of the urinary ducts, they pour a viscous liquor into the passage that lubricates and defends it from the salts of the urine.

**LA'DANUM** } a gummos or resinous

**LABDANUM** } matter, oozing out of the leaves of a shrub called *Cistus Ladani-fera*, used in medicine.

**Bolt-Sprit LADDER** [in a *Ship*] is a ladder at the beak head, made fast over the bolt-sprit, to get upon when there is occasion.

**Entring LADDER** [in a *Ship*] is a wooden ladder placed in the waste of the ship.

**Gallery LADDER** [in a *Ship*] is a ladder of ropes hung over the gallery and stern of ships, to come out of, or go into a boat in foul weather, and a high sea.

**LADE** } { *lade*, *Sax.* } usually signifies  
**LODE** } { *lobe*, *Sax.* } the mouth of a river; sometimes a ford, and is part of the proper names of places; as, *Crecklade*, *Fromlade*, *Lechlade*, &c.

**LA'DIES** *Bed-Straw*, an herb.

**LADIES** *Cushion*, a sort of flower.

**LADIES** *Laces*, a kind of striped grats.

**LADIES** *Mantle*, an herb.

**LADIES** *Smock*, an herb, otherwise called *Cuckoo Flower*.

**LADIES** *Bower*, a plant fit for making bowers or arbours.

**LADIES** *Seal*, the herb black bryony or wild vine.

**LA'DING** [of *his'tian*, *Sax.* to load] the burden or cargo of a ship.

**LADY** *esses*, a sort of satyrion or ragwort.

**L'EM** [λαμμος, Gr.] the throat.

**LAGEDA'UM** [old Rec.] a law day or court.

**L'AGEN** [of *Lagena*, L.] a measure containing 60 sextarii.

**L'AGHSITE** [highylite, Sax.] a breach of the law; also the punishment or fine imposed for breaking of the law.

**L'AGEM**, a loiterer; also one that is the last of his line or family; also one that degenerates from the virtues of his ancestors to a disgrace to his family.

**L'AGOSHI'US** [αγαχιδος, Gr.] one who has cloven lips like an hare.

**L'AGON** [old Law] a parcel of goods cast overboard in a storm, with a buoy or cork fastened to them, in order to find them again.

**L'AGOPHTHALMUS** [λαγοφθαλμος, of λαγος an hare, and οφθαλμος the eye, Gr.] one who has eyes like a hare.

**L'AGOPHTHALMY** [λαγοφθαλμία, Gr.] a disease in the eyes or the upper eyelids, when they are so contracted or maimed that they cannot cover the eyes, which is common to hares.

**L'AGOPI'NOS** [αγ. πιν λαγονει πινος, Gr.] a disease, a fretting in the guts.

**L'AGOPUS** [λαγονος of λαγος and πος a foot, Gr.] the herb hare's cummin or hare's foot.

**L'AGOTROPHY** [*Lagotrophia*, L. of λαγοτροφία of λαγος and τροφία to feed, Gr.] a warren or hares.

**LAICALITY** [*laicalitas*, L. of λαικός of λαος the people, Gr.] the property by which any man is said to be a lay-man.

**LA'MA SABA'CTHANI** [of, למה? why, and יקרבתי halt thou forsaken me, Syr.] why halt thou forsaken me?

**LAMY'S Lettice** [with *Herbalists*] an herb so called.

**LAMB'S Tongue** [with *Herbal.*] an herb.

**LA'MBEAUX** [in *Heral.*] *Morgan* says it is a cross placed at the top, and issuing out at the foot into three labels, having a great deal of mystery in relation to the top, when the first born son of God did suffer: issuing out three streams from his hands, feet, and side. F.

**LAMBDO'IDAL Suture** [among *Anatomists*] the slendermost seam of the skull, so named, because in shape it resembles the Greek capital *Lambda* (Λ) or a pair of compasses.

**L'AMBERT** [*Lambert*, L.] licking.

**L'AMBERT Medicines** [with *Physicians*] are medicines as are taken by licking them. F. a slice of liquorice, &c.

**LAM** [prob. of *lamben*, Du. to

make lame] to smite or beat.

**LA'MENESS** [*laamneye*, Sax.] a defect, or weakness, or hurt in the lower arms, &c.

**LAMB'LLA**, a little thin plate of metal. L.

**A LAMB'NT**, a lamentation. *Milton*.

**LA'MENTABLENESS** [*lamentabilis*, L.] woefulness, pitiableness.

**LA'MENTINE**, a fish called a sea-cow or *Mamater*, some of which are near 20 foot long, the head resembling that of a cow, and two short feet, with which it creeps on the shallows and rocks to get food; but has no fins. The flesh of them is commonly eaten, and is delicious meat.

**LA'MIA**, as the poets feign, being beloved by *Jupiter*, Juno, out of jealousy, destroyed all the children she had as soon as she bore them, which so enraged her, that she a cruel monster, she devoured all the children she found.

**LA'MIÆ** [among the *Romans*] hags, witches, the devils, which the vulgar fancied had eyes that they could take out and put in at their pleasure, who, under the shape of fair women, enticed youth to devour them: or, as others say, the *Lamiæ* were the 3 *Harpies*, called *Aello*, *Ocyroe* and *Celeno*, a strange sort of birds with women's faces, dragons tails and eagles talons; who are said to suck in the night the blood of infants, and were very troublesome at public feasts in the night. They are also called *Furie* and *Striges*.

**LA'MINA**, a plate or thin piece of metal, a slice; also a thin piece of board.

**LA'MIUM** [with *Botan.*] archangel or dead-nettle. L.

**A LAMP** [*lampus*, L. of λαμπρος, Gr.] a light well known.

**Perpetual LAMP**, the ancient *Romans* are said to preserve lights in their sepulchres many ages, by the oiliness of gold resolved by art into a liquid substance. And it is reported, that at the dissolution of monasteries, in the time of king Henry VIII. there was a lamp found that had then burnt in a tomb from about 300 years after Christ, which was near 1200 years. Two of these subterranean lamps are to be seen in the *Museum* of rarities at *Leyden* in *Holland*. One of these lamps, in the papacy of *Paul III.* was found in the tomb of *Tullia Cicero's* daughter, which had been shut up 1500 years.

**LAMPADARY** } an officer in the  
**LAMPADAPHORIA** } church of *Constantinople*, whose office was to see the church well illuminated, and to bear a taper before the emperor, empress and patriarch when they went in procession or to church.



**MPAS** [with *Ferriers*] a kind of swelling in a horse's cut or palate, i. e. an inflammation in the corner of his mouth, behind the pippers of the upper jaw; so called, because it is cured by a burning lamp or hot iron.

**LAMPASSE** [in *Heraldry*] is what is by the *English* heralds called *Langued*, i. e. the tongue of a beast appearing out of his mouth, being of a colour different from the body. F.

**LAMPE'TIANS**, a sect of hereticks, so called of *Lampetius* one of their ring-leaders, who held some of the doctrines of the *Arians*, and condemned all kinds of vows, particularly that of obedience, as inconsistent with the liberty of the sons of God.

**LA'MPRAY** [with an *Eel*] (*Hieroglyphic*) **LA'MPREY** callily represented adulterers; for the lamprey is said to seek the company of other fishes of the same shape; and for that reason, some say, they are venomous, because they join themselves with snakes, and other water serpents.

**LAMPROTHORI** [*λαμπροθωρι*] of *λαμπερε* white, *ορις*, Gr. to bear] the *Neophytes* or *New Converts*, so called, during the seven days after they had been baptized, on account of their being clothed with a white robe.

**LAMPANA** [*λαμπενα*, Gr.] corn-sallet. L.

**LAMPU'CA** [with *Botan.*] the herb hawkweed. L.

**LANA'RIA** [with *Botan.*] the herb mullein, long-wort, or hare's-beard.

**LANARY** [*lanarium*, L.] a wool-house, a ware-house or store-house for wool.

**A LANCE** [*lancea*, L.] a javelin, pike or spear; an offensive weapon much in use with the ancients; being a long staff like a pike, pointed at the end, and armed with iron.

**LANCEPESA'DE**, an officer under a corporal, who assists him in his duty, and performs it for him in his absence. They reach the new raised men their exercise, and post the centries. They are generally accounted the most vigilant and brave of the company: And on a march, their place is on the right-hand of the second rank.

To **LANCH** out [*s'elanchant*, F.] to put a ship or boat afloat out of a dock; also to exasperate in words; also to be extravagant in expences.

**LANCI'FEROUS** [*lancifer*, L.] bearing a lance or spear.

**LANCINATION** [*lancinatio*, L.] a lancing.

**LANDE'GANDAM** [O. R.] a sort of customary inferior tenants of a manour.

**LA'NEOUS** [*lanæus*, L.] woolly, made of wool.

**LAND Fall** [among *Sailors*] signifies to fall in with land: Thus, *Mariners* have been in expectation of seeing land at a short time, and they happen to see it accordingly, they say, they have made a *land fall*.

To **set LAND** [among *Sailors*] is to set by the compass how it bears.

**Head LAND**, a point of land, or which lies farther out into the sea than the rest.

**LAND layed** [with *Mariners*] the land is said to be laid, when a ship is just got out of sight of the land.

**LAND Pike**, an American animal like the pike fish, having legs instead of fins, by which it crawls, tho' awkwardly, on the ground; these creatures lurk about the rocks and are rarely seen but towards night, at which time they make a noise more shrill and grating to the ear than roars.

**LANDING** [of *Islandian*, Sax.] to go or put out of a ship upon land.

**LANDSCAPE** [*landschap*, Sax.] a landscape. *Milton*.

**LANDSKIP** [*landschap*, Sax.] a representation of part of a country, both place and persons; the landskip being called the *Parergon* or by-work, and the persons the argument: Or a landskip is a description of the land, as far as it can be seen above our horizon, by hills, valleys, cities, woods, rivers, &c. all that in a picture which is not of the body or argument (which denote the persons) is called by this name of *Landskip*.

**LA'NGREL** [with *Gummers*] a shot used at sea to cut the enemies rigging; a sort of shot that runs loose with a thackle or joint in the middle, having half a bullet at each end, which is to be shortened when put into the piece; but spreads it self when discharged.

**LA'NGUAGE** [*langage*, F. of *lingua*, L.] tongue or speech, a set of words upon which a particular nation or people are agreed to make use of to express their thoughts.

**LA'NGUED** [of *Langue*, F. the tongue] having a tongue. e.

**LA'NGUED** [in *Heraldry*] signifies the tongue of any animal hanging out, of a different colour from the body, as *Langued*, *Azure*, *Gules*, &c. i. e. having the tongue of a blue or red colour.

**LA'NGUENT** [*languens*, L.] languishing.

**LA'NGUIDNESS** [of *Languidus*, L.] languidness, faintness.

**LA'NGUIFFICK** [*languifcus*, L.] languishing, faint and feeble.

**LA'NIFICE** [of *lanificus*, L. of L.

ool, and facio to make, &c.] spinning, winding, or twisting wool. *L.*

LA'NIBRESS, limberness, limness, flen-

LA'NIGER, a sort of base coin in use about the time of king Edward I.

LANUGINOUSNESS [of *lanuginosus*, downiness, &c.]

LANU'GO [with *Anatom.*] the soft ten hairs that first appear on the faces of young men. *L.*

LAPPA'CH [of *λαπαχ*, *Gr.* to empty] the fleshy part between the ribs and the belly, so called, because it falls in as if it were empty.

LAPATHUM [*λαπαθιν*, *Gr.*] a general name, with *Botanists*, for all kinds of docks. *L.*

LAPATHUM *Rubrum* } [with *Botan.*  
LAPATHUM *Savitum* } *ists*] the red dock or blood-wort. *L.*

LAPHRI'A [*λαπρία*, *Gr.*] an anniversary festival held in *Achaia*, in honour of *Diana*. At the approach of the festival they made an ascent to the altar, heaping up earth in the manner of stairs; round the altar they placed in order pieces of green wood, all of 15 cubits long, and upon that they laid the driest wood that could be gotten. On the first day of the solemnity, the priestesses of *Diana*, who was a virgin, rode in a chariot drawn by bucks: On the second they offered sacrifice of birds, bears, bucks, lions, wolves, and all sorts of animals and garden-fruits.

LA'PICIDE [*Lapicida*, *L.*] an hewer of stones, a stone-cutter or mason.

LA'PIDATED [*Lapidatus*, *L.*] stoned, battered with stones.

LAPIDE'SCENT Waters [with *Natural.*] such waters, which being full of stony matter dissolved in them, and covering grass, leaves, rushes, and sticks that lie in them all over, cover them with a sort of stony coat, so that they seem to be changed into a perfect stone.

LAPIDIFICATION [with *Chymists*] is the art of turning any metal into stone; which operation is performed by dissolving the metal in some corrosive spirit, and afterwards spoiling the dissolution to the consequence of a stone.

LA'POUSE [*Lapidosus*, *L.*] stony, full of stones or gravel.

LA'PIS *Armenus* [of *Armenia*, where it is found] a light, brittle stone, of a blue colour inclining to green, of use in physick.

LA'PIS *Caruleus Anglicus*, a mineral stone in *Lincolshire*, there call'd *Kill*, drawing lines.

LA'PIS *Calammaris*. See *Cadmia*.

LA'PIS *Croceus* [*i. e.* the cross stone] is a stone the one shows a white cross on

an ash coloured ground; and the other is purple or black one. *L.*

LAPIS *Hematites* [or *αἷμα*, *Gr.* blood] the blood stone; a certain red stone good for stopping of blood. *L.*

LAPIS *Judaicus* [so called, because found in *Judea*] a little stone in the shape of an olive, with lines or streaks to equally distant, as if they were artificially made by a turner.

LAPIS *limacis*, the snail-stone; a small white stone of an oval figure, found in the head of such snails as are without shells, and wanders about in fields and places under ground. *L.*

LAPIS *lapis*, a stone of a sapphire blue colour like *Indigo*, but something transparent.

LAPIS *nephriticus*, a stone of a green and milk white colour mixed, of great efficacy against the stone in the kidneys. *L.*

LAPIS *Opprobrii*. See *Opprobrii*.

LAPIS *Percarum*. See *Percarum*.

LAPIS *Prunella*. See *Prunella*.

LAPIS *Tutia*. See *Tutty*.

LA'PPA [with *Botan.*] the plant bur or clor-bur.

LAPPA'GO [with *Botan.*] the herb maiden-lips, shepherd's-rod or teazel. *L.*

LAPSA'NA [with *Botan.*] wild colewort or dock-cress. A plant, on the root of which *Caesar's* army liv'd a long time at *Dyracbinum*. *L.*

LAPSE [in *Law*] a benefice is said to be in *lapse*, when the patron, who ought to present thereto in six months after it is voidable, has omitted to do it; upon which default the ordinary has a right to collate to the said benefice.

To LAPSE [of *Lapsus* of *labi*, *L.*] to fall from.

LA'QUEAR [*Architecti*.] a vaulted roof, the inward roof of an house; the roof of a chamber, bowed, channelled and done with fretwork.

LA'QUEUS [with *Surgeons*] a sort of bandage for stretching out broken or dis-jointed bones, to keep them in their places when they have been set; so tied, that if it be drawn together or pressed with weight it shuts up close.

LA'RA or LA'RANDA, one of the *Naiades*, a nymph, on whom *Mercury* is said to have begotten the household gods called *Lares*. They were distinguished into publick and private; the publick *Lares* were esteemed protectors of cities, people and high-ways, and the private *Lares* of families.

LARA'RUM, a private chapel in a house, for the household gods of the Romans, called *Lares*. *L.*

LA'REBOARD Watch [Sea term] one half