

a ship's crew, under the direction of the mate, which watches in its turn with the starboard watch.

CUNTERBOARD the Helm [Sea phrase] is come the helm on the larboard or left side of the ship.

LARCH Tree, so called of *Larissa*, a city of *Troas*, where it was first known; a lofty tree, bearing leaves like those of a pine-tree, and a sort of mushroom or fruit called *Agarick*. The gum of this tree is called *Venice Turpentine*.

To **LARD Meat** [Cookery] is to draw thin slips of fat bacon thro' the agutides of it.

LARDARIUM [Old Rec.] the larder in a noble house, the place where the viands is kept. L.

LARDERARIUS Regis, the king's larderer or clerk of the kitchen. L.

LARES, certain domestick gods of the Romans, called also *Penates*, shaped like monkeys, or as others say, dogs, placed in some private place of the house, or in the chimney corner, which the family honoured as their protectors, and therefore offered to them wine and frankincense. *Plutarch* tells us, that they were covered with dog's skin, and a dog placed next to them, to expresse the care they had of the house, and their friendship to those that did belong to it. The poets feign that *Lara* being sentenced to lose her tongue for revealing to *Juno*, *Jupiter's* intention of despoiling *Juturna*, she was sent to hell under the conduct of *Mercury*, who lying with her by the way, begat two sons, named *Lares*, from whence these gods are derived.

LARGENESS [largus, L.] greatness, width, breadth, &c.

To **LARGE** [Sea phrase] the wind is said to large, when it blows a fresh gale.

LARGE, as to go large [in Horseman-ship] is when a horse gains or takes in more ground in going wider in the center of the volt, and describing a greater circumference.

LARGIFICK [largificus, L.] that gives liberally, frankly and freely.

LARGIFLUOUS [largifluus, L.] flowing abundantly.

LARGITION [largitio, L.] largeness, bountiful giving.

LARICINA, the gum called *Turpentine*.

LARIX, the Larch-Tree that yields turpentine. L.

LARMIER [of *Larme*, F. a tear] because it causes the water to fall by drops or tears at a distance from the wall; the eaves or drip of a house; a flat square

member placed on the cornice, above the cymatium and juts out the farther the architecture.

LARO'NS [French Law] thieves or robbers.

Petty LA'RRONS, such as steal geese, hens, &c.

LA'RVÆ, the ghosts or spirits of wicked men, which after death were believed to wander up and down the earth: Phantoms or apparitions that torment the wicked and affright good men.

LA'RVATED [larvatus, L.] wearing a mask; also frighted with spirits.

LA'RYX [with Botanists] the Larinch-tree or Larch tree that yields Turpentine. L.

LASCIVIENT [lascivens, L.] playing, wantoning.

LASCIVIOUSITY [lasciviositas, L.] lasciviousness.

LASCIVY [lascivia, L.] lasciviousness.

LA'SER [with Botanists] the herb Benjamin. L.

LASERPITUM [q lac serpitum, L.] the plant *Lafer-wort*.

LA'SHING [among Sailors] is the making sail, or tying any thing to the ship's sides, masts, &c. as pikes, muskets, boards, casks, &c.

LA'SHITE } in the Danish times

LA'SHLITE } common forfeiture of 12 oars, each ore being in value 6d. or 25 others 16d. sterling.

LA'SSITUDE [with Physicians] a stoppage of the animal spirits in the nerves and muscles, which forebodes some sickness approaching. L.

LASSITU'DO Ulerosa [with Physicians] a symptom usually attending the cold fit of an intermitting fever, being a soreness and weariness in the joints of all the bones.

LA'TCHETS [in a Ship] are small LA'SKETS } lines sewn into the top-sails called bonnets and drablers, in the form of loops, by which the bonnets are laid to courses or plain sails, and the drablers to the bonnets.

LATERO'SE [latroscus, L.] full of dens, hiding or lurking places.

LA'TERAL Judge, an assessor, one that sits on the bench with, and assists another judge.

LATHY'RIS [An Supis, Gr.] the tree called *Garden-spurge*. L.

LATHYRUS [An Supis, Gr.] Chick-peas, Pease-Everlasting. L.

LATIER, a feast instituted in honour of *St Peter Latialis*.

LATICLA'VIUM [among the Romans] a tunick or coat trimmed with broad stripes or bracons like the head of a nail. It was

argument of distinction and of the senatorial order.

LA LARAE FERIA, certain feasts appointed by Tarquinus Superbus, king of Rome, and celebrated 4 days successively, during which they offered sacrifices to Jupiter Laris, for preserving the union between Latins and Romans.

LA LATTINIZE, to express one's self after the manner of the Latins; also to give Latin terminations to words.

LA LASSIMUS Dorsi [with Anatomists] a muscle of the arm which arises chiefly from the seven lower spines of the Vertebrae, or turning joints of the chest, and all those of the loins, and is inserted to the shoulder bone, by a short, flat, strong tendon. It is also called *Anisclapior* and *Terfor*.

LA L'TOMY [*Latomia*, L. of λατομία, Gr.] a quarry of stones.

LA L'TOMIST [*latomus*, L. λατομος of λατ a stone, and τίζω, Gr. to cut] a stone-cutter, a mason.

LATO'NA [according to the Poets] the mother of Apollo and Diana by Jupiter.

LATRI'A [λατρία, L.] the worship of God. L.

LATROCINIUM, larceny, theft, robbery. L.

LATROCINIUM [in ancient Charters] the liberty and privilege of adjudging and executing thieves, malefactors.

LA L'TROCINY. See *Latrocinium*.

LAVAME'NTUM, a tomentation. L.

LAVA'NDULA [with Botan.] Lavender, Lavender-spike. L.

LA L'VATORY [in Chili in America]

LAVADE'RO certain places where gold is got out of the earth by washing.

LAUDI'MIUM [in the Civil Law] the fiftieth part of the value of the land or houses, which in ancient times the proprietor paid to the new tenant, as an acknowledgment upon investiture, or for being put into possession.

LA L'VER, Brook-lime, Water-creffes or Water-parley.

LAU'GHING [hispando, Sax.] the act of laughing.

LAU'GITER, the ancients used to paint Laughter, or the Genius or deity of it, in garments of various colours.

LA L'VISHNESS ? profuseness, wastfulness.

LA L'VISHMENT ? nobis.

TO LAUNCE aft [Sea term] in To LAUNCH forward, flowing things in the hold, signifies flow it aft, or flow it forward.

LAUNCE bo [Sea phrase] used when the yards hoisted high enough, or the pump sucks.

TO LAUNCH [of launcy, F.] a ship or

boat, is to put it afloat out of a dry-dock.

LAUND [laund, Sax.] signifies among trees.

LAU'NDER [in the Tin-work] a trench in a floor cut eight foot long, ten-foot over, with a turf at one end as a stopper, to let the water (that comes along with the bruised ore from the corner of a stamping mill) run away while the ore sinks to the bottom.

LAU'RA, a place where monks anciently dwelt.

LAURA'GO [with Botanists] a sort of laurel, or the herb ground-vine. L.

LAU'REA [with Botan.] the bay-tree or laurel. L.

LAU'REATED [*Laureatus*, L.] crowned with laurel. The ancient conquerors used to wear crowns of laurel, in token of victory.

LAU'REL [Figuratively] is the emblem of victory and triumph.

LAUREL [Hieroglyphically] represents favour and preservation, because lightning never blasts it as it does other trees; and upon that account it is dedicated to Jupiter and Apollo.

LAUREATION [in the universities in Scotland] the action of taking up the degree of master of arts.

LAURENTA'LIA [among the Romans] festivals or holy-days dedicated to *Laurentia*, who was the nurse to *Romulus* and *Remus*. L.

LAUREO'LA [with Botan.] the common laurel shrub; also the spurge or laurel wreath. L.

LAUREOCE'RASUS [with Botan.] the Cherry-bay-tree.

LAU'RETS, certain pieces of gold, coined A. D. 1619, with the head of king James I. laureated. The 20 shilling piece was marked with XX, the 10 shilling piece with X, the 5 shilling piece with V.

LAURI'COMOUS [*lauricomus*, L.] full of hay at top; having hair like bays.

LAURI'GEROUS [*laureus*, L.] wearing a garland of bays.

LAU'RUS, the Bay-tree. L.

LAW [lu, Sax.]

LAW [among Moralists] is a decree by which a sovereign obliges a subject to conform his actions to what he prescribes; or a rule of acting or not acting, set down by some intelligent being, or persons having authority for so doing.

Positive LAW [in Ericks] is that which proceeds from the sole pleasure of the law-giver.

The natural LAW [in Ericks] is one which is exactly fitted to suit with the rational and social nature of man; so that human

kind cannot maintain an honest and faithful fellowship without it.

LAW of Merchants, a special law peculiar to merchants, and different from the common law of England; which is, it should be two joint merchants, and one of them dies, his executor shall have the moiety. It is also called the law of the staple.

LAW-Day [*laſe-ſe-ſe, Sax.*] any day of open court; but anciently used of the more solemn courts of a county or hundred.

LAWS [of Nations] are of two sorts, either *Primary* or *Secondary*; the *Primary Laws* are such as concern embassies, and the entertainment of strangers; and such as concern traffick, and the like; the *Secondary Laws* are such as concern arms.

LAW, was painted by the ancients in purple robes, seated with stars, in a mantle of carnation colour fringed with gold.

LAW [*lay, Sax.*] signifies a hill among borderers.

LAW [of Arms] the allowed rules and precepts of war, as to make and observe leagues and truces; to punish such as offend in a camp, &c.

LAWS [of *Molmutius*] the laws of *Dunwallo Molmutius*, the 5th king of the Britains, who began his reign 444 years before the birth of our Saviour.

LAWS of Oleron [so called, because made at Oleron, an island of France. when king Richard was there] certain laws belonging to sea-affairs.

LAWs Spiritual, the ecclesiastical or civil laws, according to which the ordinary and ecclesiastical judges act in those causes that come under their cognizance.

LA'WING of Dogs, is cutting off three claws of the fore-feet by the skin, or the ball of the fore-feet.

LA'WLESS [*of laſe-ſe-ſe ye and ney ye, Sax.*] illegality, disorderliness; also the condition of an outlawed person.

LAWN [*Dooms-Day Book*] a plain between two woods.

LAX [*laxus, L.*] loose, slack.

LAXAMENT [*laxamentum, L.*] release, refreshment, relaxation.

LAXATED [*laxatus, L.*] loosened, &c.

LAXATIVENESS [*laxativus, L.*] that is of a loosening or opening quality.

LAXATION, a slackening, easing; also a loosening. *L.*

LAY, a word signifying moan or complaint [*old French*] a kind of ancient poetry consisting of very short verses.

LAY [*ley, Sax.*] a song or poem.

To **LAY** an evil Spirit, to confine it that it do not infect houses.

LAY Brother [among the monastic] an illiterate person, who does the servile offices in a convent or monastery. But is not in any orders, nor makes any vows; enters not into the choir, and wears a habit different from the monks, &c.

LAY'ER, a place in a Creek, where small oysters are thrown, which, by the laws of the admiralty, are to lie there on a broad shilling, put in between both shells, may be heard to rattle when it is shut.

LA'ZINESS [*loſeſh, Du*] slothfulness, sluggishness, idleness.

LEA'CHEROUS [prob. of *leſen, Sax.*] lustful.

LEA'CHERY [prob. of *leſen* & *tyce* or *leſen-tyce, Sax.*] lustfulness, lust.

LEAD [*lead, Sax.*] a metal composed of an earthy salt and sulphur, impure and ill digested with imperfect Mercury, coming near to the nature of anatomy. It is the heaviest of all bodies after Mercury; it has the greatest affinity with gold of any metals in point of weight. Some authors affirm, that if a person shall dip his hand in the juice of water mallows, purslain and mercury, he may put it into melted lead without harm; the natural coldness of these juices, and their thickness, covering the hand as it were with a skin. It is easily bent, and as readily melted, and differs only from iron, in that the parts lie more close together, and more smooth, which makes it so pliable and heavier than iron.

LEAD-work, a kind of herb.

Sounding LEAD } is a lead of about
Dead-Sea LEAD } six or seven pound weight, ten or twelve inches long, and fastened at the end of the *Sounding Line* or *deep Sea Line*.

To **heave the LEAD** [*Sea phrase*] is to stand by the ship's horse, or in the chains, and to throw out the lead, and sound the depth of the waters, to know where the ship may fall; and he that heaves the lead, sings the depth he finds.

A **LEAF** [with *Botan.*] is defined to be a part of a plant extended into length and breadth, in such a manner, as to have one side distinguishable from the other.

A simple **LEAF**, is that which is not divided to the middle in several parts, each resembling a leaf it self, as in a dock.

LEAGUE, in France, contains 2282 fathoms or toises, in Spain 3400 geometrical spaces, in Sweden 5000, and in Hungary 6000.

To **stop a LEAK** [*Sea term*] is to put into it a plug wrapt in oakum and well tawed, or in a tarpawlin cloth, to keep out

Let the water, or to nail a piece of sheet-lead upon the place.

LEAK [of *leken*, Du.] is when the liquor contained in them, runs out at a hole or chink.

LEAKING [of *leken*, Du.] running out of a vessel, thro' some hole or chink.

LEANNES [*laneneyye*, Sax.] poor-jess in field.

A LEAP, a wheel or device to catch fish in.

LEAP Year [so called of leaping a day] consists of 366 days, and returns every 4th year, the other 3 containing but 365 days each. The reason of it is, the sun not making his annual revolution in exactly 365 days, but in 365 days, 5 hours, 49 minutes and 16 seconds, a day is added to every 4th year, to make amends for the 5 hours, 49 minutes, 16 seconds, which is yet too much.

LEARNING [of *leopneyye*, Sax.] erudition.

LEASE [by *Indenture*] is letting land or tenement, right of common, rent, or any inheritance, to another for term of years or life, for a rent reserved in writing indented.

LEASE Parole, is a lease as above-mentioned; but by word of mouth.

LEATH [*leað*, Sax.] a barn. N. C.

LEATHERSELLERS were incorporated Anno 1382, and confirmed by several kings since, and are the 15th. They are a master, 3 wardens, 26 assistants, and 167 on the livery. Their livery fine 20*l.* and stewards 12*l.* Their



armorial ensigns are *argent*, 3 bucks regardant *gules*. Crest a buck attired or, attired *sable*, supporters a buck as the last, and a ram of the first. Motto, *Soli Deo Honor et Gloria*. Their hall is situate on the east end of *Little St. Helens*.

LEAVER [in *Mechanicks*] one of the 6 principles, is a balance resting on a determinate point, called its *Hypomocion* or *Fulcrum*, the centre not being in the middle, as in the common balance, but near to one end; by which means it will raise a great weight.

LEAVES [of *leaye*, Sax.] of a tree, plant, &c.

LEAHERWITE [of *leagan* to lie with, and *wite*, Sax. a fine] a fine laid on those who committed adultery and fornication.

LECCATOR [*Old Rec.*] a leacher, a leech, a tavern hunter.

LECONARY, a service book for a school.

LECTISTERNIA [among the Roman]

a religious ceremony, beds being placed in the *Adytum* of the temples, to set out statues of their gods on round tables, and for people to lie on, and eat the festival cheer, which was there dedicated to the gods. *L.*

LE'DA, daughter to *Theslius*, and mother of *Castor* and *Clytemnestra*, by her husband *Tyndarus*, king of *Oebotia*, and of *Pollux* and *Helenus* by *Jupiter*, who in the shape of a swan enjoy'd her, as she was bathing herself in the river *Eurotas*; and she was afterwards delivered of an egg, of which they both proceeded.

LEE [of *leaz*, Sax.] whether it **LEG** } stand at the beginning or end **LEY** } of a name signifies a field or pasture; but such a field as is not often ploughed.

LEE [Sea language] that part which the wind blows upon, or is opposite to the wind, as the *Lee-shore*.

To be under the **LEE Shore** [Sea term] is to be close under the wind, or under the weather-shore.

To come by the **LEE** [Proverb] is to come off with loss.

LEE Watch [Sea term] a word of command to a man at the helm, and is as much as to say, take care that the ship don't go to the *Leeward* of her course.

LEECH Worm } a kind of insect.

HOSE LEECH }

LEED-month } [q. loud month, of *hlyb*,

LEID-month } Sax. a noise or uproar] the month of *March*, so called on account of the winds being then high and boisterous.

LEETS } [*Old Rec.*] meetings appointed

LEITS } for the nomination or election of officers.

LEGA'BILE [*legabilis*, L.] not entail'd as hereditary, but may be bequeathed as legacy.

LEGA'LIS Homo, one who stands *rectus* in *Curia*, not out-lawed or excommunicated.

LE'GALNESS [*legalitas*, F. of *legalis*, L.] lawfulness.

LE'GATE [*legatus*, L.] is properly an envoy or ambassador, sent by one prince or state to another, to treat on some affair; but now the title of *Legate* is given particularly to one that is sent by the pope to a prince or state, and is esteemed equal in dignity to the extraordinary ambassador of any other prince.

LEGATUM, a legacy or bequest. *L.*

LEGATUM [*Old Rec.*] a soul feast or legacy given to the church; an accustomed mortuary.

LEGEND, the words that are about the edges of a piece of coin or medal,

Lila serving

ing to explain the figure or device.
E'GIBLENESS [*legibilis*, L.] capableness of being read.

LEGISLATOR, a law-maker. L.

LEGITIMATENESS [of *legitimus*, L.] lawfulness, rightfulness, legalness; also a being born in lawful wedlock.

LEMMA [with *Geom.*] an assumption or preparatory proposition; laid down to clear the way for some following demonstration: Often prefixed to theorems to render their demonstration less perplex and intricate; and to problems in order to make their resolution more easy and short.

LEMNIAN Earth [of the island of *Lemnos*, whence it is brought] a medicinal astrigent used in the same cases as bole.

LEMONADE, a drink made of water, lemons and sugar.

LEMPET, a sort of fish, a limpin.

LEMURES [*q. Remures* of *Remus*, whose ghost is said to have appeared to his brother *Romulus*, after he was slain by him] restless ghosts of departed persons, who returned to torment the living. The spirits of dead persons, whom the *Romans* thought haunted houses in the night, and were disposed to be mischievous. L.

LEMURIA [among the *Romans*] the festival of the *Lemures*, instituted by *Romulus*, to the ghosts and phantoms; which was observed the 9th day of *May*, every other night for 3 times, to pacify the ghosts of the dead; they threw beans on the fire of the altar to drive them out of their houses; the temples were all shut up, and to marry in this time was accounted unlucky.

To **LE'NEFIE** [*lencher*, F.] to soften, allway, &c.

LENGTH [in *Horseman'ship*] as to *Passage a Horse upon his own Length*, is to make him go round in 2 treads, as a walk or trot, upon a spot of ground so narrow, that the haunches of the horse being in the centre of the vault, his own length is much about the semi-diameter of the volt, the horse still working between the 2 heels, without putting out his croup, or going at last faster or slower than at first.

To **LE'NGTHEN** [prob. *lengthen* of *len*, Sax. long] to make longer.

LE'NITIVENESS [of *lenire*, L. *lenitif*, F.] softening or assuaging quality.

LE'NIMENT [*lenimentum*, L.] moderating, or that which takes away unpleasantness, harshness, &c.

LENO'CINY [*lenocinium*, L.] the practice of bawdry.

LENS [in *Dioptricks*] a glass which either collects the rays into a point in their passage thro' it, or disperses them

farther apart, according to the refraction.
LENS [with *Botan.*] a Lens, a kind of round and flat Pulse.

LENS Palustris [with *Botan.*] a vegetable called Duck's-meat. L.

LENS Marina [with *Botan.*] Sea or Water-lentils. L.

LENT was first ordered to be observed in *England*, *Ann. Dom.* 640, or, as *Baker* in his *Chronicle* relates, that *Ercombert*, the 7th king of *Kent* (who reigned about the year 650) commanded it.

LENTICULAR Instrumentum [with *Surgeons*] an instrument to make bones smooth.

LENTIFORM Prominences [in *Anat.*] protuberances on the *Circa medulla oblongata*, i. e. the two heads or beginnings of the marrowy substance of the brain, gathered together as it were into two bundles.

LENTISCUS vulgaris [with *Botanists*] the Lentisc or Mastick-tree. L.

LEO, a lion, a wild beast. L.

LEO [with *Astrologers*] the 5th in order of the 12 signs of the zodiac, whose character is ♌. This is a noble and illustrious constellation. It is storied that *Jupiter* bestowed this honour on this animal, because he was accounted the prince of four-footed beasts. Some say that this was the first combat of *Hercules* that is worthy of commemoration; for *Hercules*, ambitious of glory, did not only overcome him without weapons, but choked him in a naked embrace. *Pisander* of *Rhodes* writes of him, that he wore the lion's skin as a trophy of his great achievement. This is that lion that he killed in *Nemea*.

LEONI'NE Verses, a sort of *Latin* verses that rhyme in the middle and end, imitating as it were a lion's tail; as,

*Brixia vestra's Merdosa volumina vatis,
 Non sunt nostrates tergere digna nates.*

LEO'NTICA [with the *Antients*] a festival and sacrifice, celebrated in honour of the sun. It was so called of *Leo*, a lion, because they represented the sun in the form of a lion radiant, bearing a *Tiara*, and gripping the horns of a bull in his fore-paws, who in vain struggled to disengage himself.

LEO'NTICE [λεοντική, Gr.] the herb wild chervil. L.

LEONTOPE'TALON [λεοντοπύταλον of *Leo* a lion, and *πύταλον*, Gr. a leaf] the herb Lion's-blade, Lion's-leaf, or Lion's-turnep. L.

LEONTOPO'DIUM [λεοντοπόδιον of *Leo* and *πῶς*, Gr. a foot] the herb called Lion's-foot. L.

LEONTO'STOMUM [with *Botan.*] the herb Columbine. L.

LEOPARD [*leopardus*, *L.* λεοπαρδα-
LIBBARD { of λιον a lion, and παρ-
 δαιρ, *Gr.* a panther] a wild beast that is
 all over full of spots or streaks, ingendred
 with a main panther and a lioness.

LEOPARD's-bane { [with *Botanists*] a
LIBBARD's-bane } sort of herb.

LEOPARD [in *Heraldry*] represents
 those brave and generous warriors, who
 have performed some bold enterprize,
 with force, courage, promptness and ac-
 tivity.

A **LEOPARD** [*hieroglyphically*] signi-
 fied a great hypocrite, or a notable dis-
 sembler; because this beast is said craftily
 to dissemble, and hide its head from being
 seen, that it might with less difficulty
 catch its silly prey; for the beasts are said
 to be as much frightened at that, as they are
 taken with the pleasant scent of his body;
 when therefore they come towards it, to
 delight themselves with the perfume that
 it yields, it is said to cover its head with
 its paws, until they come within its reach.
 It also represented an incorrigible person,
 because the spots of it no art can whiten
 or remove.

LEORNING Knights [*leorning-cniht*-
way, *Sax.*] disciples, scholars.

LEPIDIUM [*λεπίδιον* of *λεπίς*, *Gr.*
 a scale, because it is believed to take off
 spots and scurf from the face] the herb
 Pepper-wort or Dittander. *L.*

LEPIDOSA'RCOMA [of *λεπίς* a scale,
 and *σάρξ*, *Gr.* flesh] a certain tumor or
 swelling so called.

LE'PIS [*λεπίς*, *Gr.*] the scum or dross
 of silver, the scales of brass, &c.

LEPORA'RIA [with *Physic.*] a distem-
 per, when persons sleep with their eyes
 open.

LE'PROUSNESS [of *leprosus*, *L.*] the
 being troubled with a leprosy.

LEPTOCARY'ON [*λεπτοκαρύον*, *Gr.*]
 the slender-nut. *L.*

LEPTOCENTAURIUM [*λεπτοκένταυ-
 ριον*, *Gr.*] the herb Lesser Centaury.

LEPTOPHYLLON [*λεπτόφυλλον*, *Gr.*]
 a sort of Spurge, the herb Tithymal.

LE'PIUM [with *Astron.*] the hare, a
 constellation. They tell us *Mercury* placed
 this animal among the stars on account of
 its swiftness. It seems to breed the most
 young of any four-footed beast; of which,
 some it brings forth, and some it has in
 its womb, as *Aristotle*, says in his book
 of *Animals*.

LE Roy s'avifera [*i. e.* the king will
 consider] by these words, written or
 presented to the king by the par-
 liament, is understood his absolute sen-
 tential of that bill in civil terms, and it is ac-
 cordingly wholly made null and void. *F.*

LE Roy se vent [*i. e.* the king is wil-
 ling] a term in which the royal assent is
 signified by the clerk of the parliament to
 the publick bills; giving authority to
 them, which before were of no force nor
 virtue.

LESSEE, the person to whom a Lease
 is granted.

LESSER Circle [with *Astron.*] those
 which divide the globe into two unequal
 parts, as the polar circles, tropicks, and
 parallels of declination and altitude.

LESTAGEFRY [*leystage-fryneoh*,
Sax.] an exemption from the duty of pay-
 ing ballast money.

LESVBS } [*Old Deeds*] conveyances,

LESWES } *lyc* for pasture ground.

LETA'TION, dung, or other manure for
 mucking land.

LE'TCHEROUS [of *λεγεῖν*, *Sax.*] lust-
 ful.

LE'TCHEROUSNESS [prob. of *λεγεῖν*,
yci ke, *Sax.*] lustfulness, proneness to lust.

LETH'ARGICKNESS [*lethargicus*, *L.*
 of *λεθαργία*, *Gr.* of *λεθῶν*, oblivion, and *ἀργος*
(swift, Gr.) the being afflicted with
 lethargy.

LE'THE. See *Lathe*.

LETHE [*λήθη*, *Gr.* *i. e.* oblivion or
 forgetfulness] a river in hell, which, ac-
 cording to the poets, had the virtue of
 making all that drank of it forget all things
 past. The ancients had this notion, that
 after the souls had been a certain number
 of years in the *Elysian Fields*, they were to
 return into the world again, and there to
 live in other bodies; and that they might
 be content to undergo the troubles of a
 second life, before their departure they
 drank a draught of the river *Lethe*, whose
 water had the virtue to make them forget
 the miseries of a former life, and what-
 ever pass'd in those happy mansions.

LETHY'FEROUSNESS [*lethifer*, *L.*]
 death-bringing quality.

LE'TTER [*littera*, *L.*] a character, such
 as the alphabets of all languages are com-
 posed.

LE'TTERS [*by whom invented*] the first
 letters are said to be the *Chaldean*, which
Pbilo affirms were invented by *Abraham*,
 and used by the *Chaldeans*, *Affyrians* and
Phenicians: Tho' there are some that at-
 tribute the invention of letters among the
Affyrians to *Badamant*; but whether these
 were the same that *Moses* wrote in, is a
 difficult matter to determine. Those *Cha-
 racters* that *Moses* delivered to the *Jews*,
 are by some thought not to be the same
 now used by the *Jews*; but that *Ezra* was
 the author of them; but others are of opi-
 nion, that the law was written in the *He-
 brew* character used.

LE

Greek LETTERS, *Linus*, a *Calcidian*, is said to have brought letters out of *Phoenicia* into *Greece*, which were the *Phoenician* characters, which were used in *Greece*, till *Cadmus* the son of *Agenor*, brought 16 new letters thither, to which 16, *Pala*, in the time of the *Trojan* war, added 4 more, to which *Simonides* the *Milesian* added the other 4, making 24.

Latin LETTERS, *Nicostrata Carmentis*, is reported first to have taught the use of them to the *Latins*, which characters have been altered since their first invention; and supposing that these *Latin* letters were used in the most flourishing times by the *Romans*, yet the *Roman* letters were corrupted by the *Goths*, *Lombards*, *Franks*, &c.

LETTERS Patens [are so called from their being open] are writings sealed with the great seal of *England*; whereby a man is authorized to do or enjoy any thing, that otherwise of himself he could not do.

LETTERS of Respite, a letter issued out by the king in favour of honest and unfortunate debtors, against too rigorous creditors, whereby payment is delay'd for a certain time.

LEVA'NA, a goddess that had an altar, and was worshipped at *Rome*; she was thought to lift up young children from the ground. As soon as the infant was born, the midwife laid it on the floor; then the father took it up in his arms and embraced it; and without this ceremony was performed, the children were scarce thought legitimate.

LEVW'RI *facias quando*, &c. a writ directed to the sheriff, for selling the goods of the debtor, which he has already taken and return'd that he could not sell them, with as much more of the said debtor's goods, as will satisfy the whole debt. *L.*

LEVA'TOR *Ani* [with *Anatom.*] a pair of muscles arising fleshy from each side of the share bone, &c. and are implanted in the lower end of the strat gut in the *Anus*, their use is to draw the *Anus* upwards. *L.*

LEVATOR *scapulae* [with *Anatom.*] a muscle of the shoulder blade, taking its rise from the second, third, fourth and fifth transverse processes of the vertebrae of the neck, and is inserted at the upper corner of the *Scapula*, which it draws upwards. *L.*

LEUCACHATES [λευκαχάτης, *Gr.*] a kind of agate stone with white veins.

LEUCACANTHA [λευκακάνθα, *Gr.*] the white-thorn. *L.*

LEUCANTHEMIS } [λευκανθέμις, *Gr.*] the herb chamomil. *L.*

LEUCAS [with *Botan.*] the herb *Po-*

LE

LEU'CE [λευκή, *Gr.*] a white sophor-tree.

LEUCO'CHRYSOS [λευκόχρυσος, *Gr.*] a sort of jacinth stone of a golden colour with a streak of white.

LEUCO'GÆA [λευκογαίη, *Gr.*] a precious stone of a white colour; called also *Galaclites*.

LEUCO'GRAPHIS [with *Botan.*] the herb ladies-thistle.

LEUCO'ION [λευκόιον, *Gr.*] the white or bulbous violet; also the wall flower. *L.*

LEUCOLA'CHANON [of λευκός and λήχανος, *Gr.*] Lamb's lettuce; or the white valerian. *Gr.*

LEUCOPHO'RUM [λευκοφύρον, *Gr.*] *Borax*, with which gold is soldered.

LEUCOPHTHA'LMOS [λευκοφθαλμος, *Gr.*] a precious stone resembling the white of an eye.

LEUCOPIPER [of λευκός, *Gr.* and πιπερ, *L.*] white pepper.

LEUCO'STICTOS [λευκός-ικτος, *Gr.*] a kind of marble, with white streaks.

LE'VELLERS, people in *Oliver Cromwell's* army, who were for having an equal share in the administration of the government between the nobility and commonality.

LEVER [in *Mechanicks*] is one of the 6 powers; the *Lever* differs from the common balance in this, that the center of motion is in the middle of a common balance; but may be any where in the *Lever*.

LEVI'ATHAN [לִיְיָתָן, *Heb.*] a whale, or, as some suppose, a water-serpent of a vast bigness.

LEVI'ATHAN [in a *Metaphysical Sense*] the devil.

LEVI'STICUM [with *Botanists*] the herb lovage. *L.*

LEVI'TICAL [*Leviticus*, *L.*] belonging to the tribe of *Levi*, or to the priests of office, which was the peculiar inheritance of that tribe, under the *Mosaic* dispensation.

LEVITY [*levitas*, *L.*] lightness, inconstancy, fickleness.

LEVITY [with *Philosophers*] is oppos'd to gravity.

Absolute LEVITY } a quality which
Positive LEVITY } some suppose to be the cause why bodies that are lighter in specie than water, do swim up to the surface of it; but it appears by experiments, that *Gravity* and *Levity* are only relative, and not comparative things.

LEVITATION, the property directly oppos'd to gravitation. *L.*

To **LEVY** [in a *Law Sense*] is to set up or erect, as to levy a mill.

For LEVY, is also to cast up or cleanse,
to levy a direct.

LEW'DNESS, wickedness, debauched-

LEWIS *de or*, a golden French coin in
value 12 livres, now settled at 17 s. ster-
ling.

LEX *Terre*, the law and custom of the
land in distinction from the civil law. L.

LEXICOGRAPHER [*λεξικογράφος*,
of *λέξ* is a word, and *γραφω* to write, Gr.]
a writer or compiler of a lexicon or dicti-
onary. L.

LEYS [in *Dooms-day Book*] a pasture
ground.

LI'AR [*leo-gone*, Sax.] a teller of un-
truths.

LIAR [on *Ship-board*] he who is first
catch'd in a lie on a moody morning,
who is proclaimed at the main-mast, *liar*,
liar, *liar*; whose punishment is to serve
the under-swabber for a week, to keep
clean the beak-head and chains.

LIBADIUM [*λιβάδιον*, Gr.] the lesser
centaury. L.

LIBANO'CHRUS [*λιβανόχρυς*, Gr.]
a precious stone of the colour of frankin-
cense.

LIBA'NOMANCY [*λιβανομαντεία*, Gr.]
a divination by frankincense, which if it
presently catch'd fire, and sent forth a grate-
ful odour, was esteemed a happy omen;
but if the fire would not touch it, or any
naffy smell, contrary to the nature of frank-
incense, proceeded from it, it was thought
to forbode ill.

LIBANO'TIS [*λιβανύτις*, Gr.] an herb
that has the smell of frankincense.

LIBA'NUS [*λίβανος*, Gr. *לבנון*,
Heb. of mount *Libanus*, a hill in Syria,
125 miles in length] the frankincense tree
which grows plentifully on that great
mountain.

LI'BEL, a little book, a petition or bill
of request.

LIBEL, a writing containing injuries,
reproaches or accusations against the ho-
nour and reputation of any person.

A *Libel* in a strict sense, is a malicious de-
famation and aspersion of another, expressed
neither in printing or writing, and tending
either to blacken the memory of one that
is dead, or the reputation of one that is
alive; and in a larger sense any defamati-
on whatsoever.

LIB'ELLO *habendo* [*Law Term*] a writ
that lies, in case where a man cannot pro-
cure the copy of a libel from the hands of
an ecclesiastical judge. L.

LI'BER [*of Liberando*, L. delivering] a
name of *Bacchus*.

LI'BERA [*Old Rec.*] a livery or deli-
very of so much grass or corn to a tenant,

who cuts down or prepares the said grass
or corn, and receives a small portion of it
as a reward or gratuity.

LIBERAL Arts, such as are fit for gen-
tlemen and scholars; in opposition to *Me-
chanical Arts*; such as depend more on
the mind than that of the hand; that con-
sist more in *Speculation* than *Operation*, as
Grammar, *Rhetorick*, *Painting*, *Sculpture*,
Architecture, *Musick*.

LI'BERALNESS [*of liberalitas*, L.] ge-
nerosity, bountifulness.

LIBERA'LIA, festivals in honour of *Bac-
chus*, so called, as some say, of *Liber Bac-
chus*, who being reputed the god of wine,
setting the minds of persons free from cares:
But *Varro* derives it from *liber*, adj. signi-
fying free, because during this time, the
priests were free from their function. Old
women performing the ceremonies and sa-
crifices of the *Liberalia*. L.

LIBERA'TIO [*Old Rec.*] money, meat,
drink, clothes, &c. annually given and
delivered by the lord to his domestick ser-
vants.

LIBE'RIA [among the *Romans*] a feast
held on the day wherein their children laid
aside their *Juvenile* habit, and took upon
them the garment called *Toga Libera*. L.

LIBE'RTAS, liberty, freedom, leave;
a privilege by grant or prescription to en-
joy some extraordinary benefit. L.

LIBE'RTAS [among the *Romans*] the
goddess of *Liberty*, who had a temple at
Rome, in which she was worshipped by
the *Romans*, as she was also by the *Greeks*,
under the name of *Eleutheria*; she was
represented in the form of a virgin, cloth-
ed in white, holding in her right hand a
sceptre, and in her left a hat, with a cat
before her.

LIBERTAS *Ecclesiastica* [*Old Rec.*]
church liberty, and ecclesiastical immuni-
ties. This at first was no more than the
right of investiture; but in process of time
it grew very great, and under some weak
governments extended so far, as to exempt
the persons and possessions of the clergy
from the civil power and jurisdiction.

LIBE'RTINE [with the *Romans*] a per-
son legally set free from servitude.

LIBERTINE [in the *Civil Law*] a per-
son who is manumitted and set free from
bondage, to which he was born.

LIBERTINISM, the state of him that
of a slave is made free.

LIBERTINISM [with *Divines*] is a
false liberty of belief and manners, which
will have no other dependence but on par-
ticular fancy and passion; a living at large,
or according to a person's inclination,
without regard to the divine laws.

LIBERTY [*libertas*, L.] a being free from obligation, servitude or constraint.

LIBERTY [of *Conscience*] a right or power of making profession of any religion a man sincerely believes.

LIBERTY to hold Pleas, signifies to have a court of one's own, and to hold it before a mayor or bailiff, &c.

LIBERTY [in *Ethicks*] is a faculty of the will, by which all requisites of actions being given, it may chuse one or more out of many objects propos'd, and reject the rest: Or, if one object only be propos'd, it may admit that, or not admit it; may do it, or not do it.

LIBERTY [in *Speaking*] a free or easy way of expression.

LIBERTY of the Tongue [in *Horseman-ship*] is a void space left in the middle of the bit, to give place to the tongue of a horse, made by the bits arching in the middle, and rising towards the roof of the mouth. The various form of this *Liberty* of the *Bit*, gives name to the bit.

LIBIDINOUSNESS [*libidinosus*, L.] lustfulness.

LIBITINA [of *Libendo*, L.] some say was *Proserpina*, others will have her to be *Venus*; she had a temple in *Rome*, in which the funeral pomp was kept, and sacrifices were there offered to her for the dead: The furniture for the funerals was laid up there, to put persons in mind of mortality: She also presided over birth as well as death; the birth being the first step to death.

LIBITUM } at your pleasure [in
Ad **LIBITUM** } *Mus. Books*] you may if you please. L.

LIE [of *lie*, a sort of herb.

LIERA [with *Astron.*] one of the 12 signs of the zodiac, whole characteristick is (♌)

LIBRAL [*libralis*, L.] of or pertaining to a pound in weight or coin.

LIBRARIAN, a person who looks after a library.

LIBRARI, those persons who subscribed in legible and beautiful characters, what had been written by the notarii, in notes and abbreviations.

LIBRARY [*libraria*, L.] a study or place where books are kept; also the books themselves lodg'd in that apartment.

LIBRATION of the Moon [*Astron.*] an apparent irregularity or trepidation of the moon, by which she seems to librate or shake about her own axis, sometimes from East to West, and sometimes on the contrary.

LIBRATION of the Earth } [*Astron.*] is
Motion of **LIBRATION** } that Motion
whereby the earth is so retained in its

orbit, as the axis of it continues constantly parallel to the axis of the world.

LICE. See *Louse*.

LICENCES [in *Painting*] are the liberties which the artist takes in dispensing with the rules of perspective, and the other laws of his art.

Poetical LICENCE, is a liberty which poets take of dispensing with the ordinary rules of grammar; which licences were anciently greater to the *Greek* poets than are now allow'd.

LICE'NTIATE [*licentiatu*, L.] in foreign countries, one who has licence and authority to practise in any art or faculty; as a bachelor of divinity, civil law or physick; also a barrister in common law.

LICENTIATE, with us is generally used of a physician, who has a licence to practise granted him by the college or bishop of the diocese.

LICE'NTIOUSNESS [*licentiosus*, L.] looseness, lewdness, disorderliness.

LICH Wake [of lice, *Sax.* a dead corps, and pacian, *Sax.* to watch] the custom of watching the dead every night till they were buried.

LICHEN, a sort of tetter or ring-worm; a roughness and tumour in the skin, that itches very much, and discharges matter. L.

LICHEN [with *Botan.*] the herb Liverwort. L.

LICKORISHNESS [of *liquoritia*, L.] aptness to lick, rake, or eat tid bits; or the love of dainties, &c.

LIE' [in *French Heraldry*] is used to express the strings that are to any thing, which the *English* express by stringed.

To **LIE under the Sea** [with *Mariners*] is said of a ship, when her helm being made fast a lee, she lies so a hull, that the sea breaks upon her bow or broad side.

LIEGE Homage, a vassal was obliged to serve his lord towards all, and against all but his own father.

LIEGANCY [*ligence*, F.] such duty

LIE'GEANCY } or fealty as no man may owe to more than one lord; and therefore most commonly taken for a true and faithful obedience of a subject to a sovereign prince; also the engagement of the sovereign to protect his subjects, sometimes it is used to signify the dominion or territory of the liege lord.

LIEN Personal [in *Law*] a bond, or a servant or contract.

LIEN Real [in *Law*] a judgment, statute, recognizance, &c. which oblige and affect the land.

LIEN [with *Anatom.*] the spleen or milt. L.

LIENTERICK [*lientericus, L.*] one that is sick of a Lentery.

LIEU CO'NUS [*Old Law*] a castle, mansion or other notorious place, well known by those who dwell about it. *F.*

LIFE [*Æt, Dan. lix, Sax.*] living, manner of live; also liveliness, &c. the duration of Animals being, or the space of time that passes between their birth and death; also the constitution, or the principle of heat and motion that animates bodies, and makes them perceive, act and grow.

LIFE, a history or relation of what a man has done in his life-time.

Animal LIFE, } the life of living crea-
Sensitive LIFE, } tures, consisting in the exercise of the senses.

Vegetative LIFE, the life of trees or plants, or that faculty by which they grow.

LIFELESS [*lileay, Sax.*] without life, dead; also dull, stupid, &c.

LIFELESNESS, deadness, dullness, &c.

LIFELIKINS, a kind of oath, as *Adz-lifelikins*, upon or by my life.

LIFTING [*levans, L. levant, F.*] raising or heaving up.

LIGAMENTS [*ligamenta, L.*] those things that tie or bind one part to another.

LIGATURES [*in the Greek tongue*] characters made to express two or more Greek letters together.

LIGATURES [*with Surgeons*] bandage, or fillets of cloth or linnen, for binding the arm and facilitating the operation of bleeding.

LIGATURE, the art and manner of disposing and applying bandages for closing wounds, and performing other operations in surgery.

LIGATURE [*with Mystic Divines*] a total suspension of the superior faculties or intellectual powers of the soul.

LIGATURE [*with the natives of Mar-cassar, Siam, &c.*] a kind of bandage or charm for curing diseases; also a chain for binding up a woman to a man, or a man to a woman, so as to put it out of her power to have to do with any other man, and out of the power of the man to have to do with any other woman, he being thereby rendered impotent to all other women, and all other men impotent to that woman. Some of their philosophers pretend that this *Ligature* may be effected by the drawing of a knot, the sticking of a knife in the wall, or the thrusting of a lock at the time the priest is joining the couple together; and that it may be dissolved by the spouses urting thro' a ring.

LIGATURES [*with Printers*] types consisting of two letters, as *ff, h, k, &c.*

LIGE [*in Horses*] a distemper, being little bladders or pustules under the lips.

LIGHT [*leohr, Sax.*] is either the sensation that rises from beholding any bright object, as the sun, a lamp, &c. called primary light; or else it is the cause of that sensation, as it is an action or property of that luminous or light body.

LIGHT [*levis, L.*] not heavy; also quick, nimble; also trifling.

LIGHT [*with Afrol.*] a planet is said to be light, i. e. nimble, compared with those that move slower.

To **LIGHT** [*of alih'tan, Sax.*] to fall or settle upon, as a bird upon a tree, &c. also to meet by chance, to happen.

LIGHT upon the Hand [*in Horfemanship*] is said of a horse that has a good tractable mouth, and does not rest too heavy upon the bit.

LIGHT Bellied [*spoken of a Horse*] is one that has flat, narrow and contracted sides, which make his flank turn up, like that of a grey-hound.

• **Secondary LIGHT**, a certain action of the luminous body on the medium between that and the eye by means whereof one is supposed to act on the other.

LIGHT [*by some*] is understood to mean that action of the Medium, that is interposed between us and the luminous object; but others understand it of that train of rays, which coming forth from thence pervades the Medium before it can come to affect the eyes.

To **LIGHTEN** a Horse [*in Horfemanship*] is to make a horse light in the forehead, i. e. to make him freer and lighter in the fore hand than behind.

To **LIGHTEN** [*of leohr, Sax.*] to render of less weight.

LIGHTENING [*litung, Sax.*] a flashing of light or fire out of the clouds.

LIGHTNESS [*leovitas, L. lighthney-ye, Sax.*] the want of weight, which causes the halting of a body upwards, by reason of its rarity and spirituality, &c.

LIGHTNESS [*of leoh'tneyye, Sax.*] the opposite of darkness.

LIGHTS [*in Ships of War*] are of use by way of distinction. The *Admiral* of a fleet carries 3 lights on the poop and one on the main-top; the *Vice Admiral* carries 2 on his poop and one on his main-top; the *Rear Admiral* carries 1 on his poop and 1 on his main-top. The *Vice Admiral* of each particular squadron carries only 2 on his poop, but none on his main-top; the *Rear Admiral* of each squadron carries only 1 on his poop. When the whole fleet carry their lights, the *Rear Admiral* carries 2 lights the one hoisted a yard above the other on the ensign staff; and if it be foul weather and

and dark night, every ship carries a light.

LIGHTS [in *Architecture*] the opening of doors, windows, and other places through which the light has passage.

LIGHTS [in *Painting*] those parts of a piece that are illuminated, or that lie open or exposed to the luminary, by which the piece is supposed to be enlightened, and which, for that reason, are painted in light, vivid colours.

LIGNA'GIUM [Old Rec.] the right of cutting fuel in woods; also a tribute or payment due for the same.

LIGNE'SCENT [of *lignum*, L. wood] growing wooden, becoming wood.

LIGURE [so called from its likeness to *Ligurian* amber] a precious stone, mentioned *Exodus* xviii. 19.

LIGU'STICUM [in *Botany*] the herb *Lovage* of *Lombardy*. L.

LIGU'STRUM [with *Botanists*] privet, prick-timber or prime-privet; also the plant white withy or with-bind.

To **LIKEN**, to make like; also to compare with or to.

LI'KENNESS [*Gelicneyre*, Sax.] resemblance.

To **LIKE** [of *Gelican* or *licean*, Sax.] to approve of.

LI'KELINESS, worthiness to be liked, comeliness; also probability.

LIKELIHOOD [of *Gelic-heo* *Yab*, Sax.] probability.

LIKE Quantities [in *Algebra*] are such as are expressed by the same letters equally repeated in each quantity, thus, 2^a and 3^a and 4^a and 6^a , are like quantities, but 2^a and 3^b are unlike quantities.

LIKE Signs [in *Algebra*] are when both are affirmative or both negative, thus 16^d and $+d$ have like signs, but $+12^d$ and -2^d have unlike.

LILIA'CEOUS [*Liliaceus*, L.] of, pertaining to or like lilies, of the lily kind.

LILITH [לילית, prob. of ליל night, Heb.] the Jews have a notion that she was Adam's first wife, and by pronouncing the name of God flew away into the air. This *Lilith* they imagine to be a spectre, that kills or carries away young children in the night; and therefore, as a charm against her, it is a custom to throw into the four corners of a chamber, where a Jewish woman lies in, a paper with these words in it, אדם וחוה חוצ לילית, *Gen. i. e. Adam and Eve, Lilith*, get thee out.

LI'LIIUM, the lily, a flower well known. L.

LILIUM Convallium [with *Botan.*] lily of the valleys.

To **LIMB** [of *lim*, Sax.] to pull limb from limb.

In **LI'MEO**, in prison. L.

LI'MBUS [with *Matbem.*] the utmost edge of an astrolabe, or other mathematical instrument. L.

LIMBUS Patrum [is so called, because it is *Limbus inferorum*] the edge, brink or border of Hell.

LIMBUS Patrum [according to the notion of the *Roman Catholics*] the place where the deceased patriarchs resided till the coming of our Saviour; and also the place where our Saviour continued, from the time of his death to his resurrection; and where the souls of infants who die without baptism are received; who have not deserved hell, as dying in innocence; nor are fit for heaven, because of the imputation of original sin.

LIME Tree [with *Botan.*] a tree bearing sweet flowers; the linden or teyl-tree.

LIME'NTIUS [of *limen*, L. a threshold] the God of thresholds among the Romans.

LI'MITARY [of *limes*, L.] belonging to the limits or bounds.

LIMITS of a Planet [*Astron.*] the greatest excursion or distance from the ecliptic.

LIMNIADES, the nymphs of the lakes.

LIMO'NIA [λειμόνια, Gr.] the anemone, emeny or wind-flower. L.

LIMONIA mala [with *Botan.*] lemons or limons. L.

LIMONIA'TES [λειμονιάτης, Gr.] a precious stone, the emerald.

LIMO'NIUM [λειμόνιον, Gr.] the herb winter-green or wild beets, sea-lavender, water-plantain. L.

LI'MOUS [*limosus*, L.] full of mud.

LI'MPNES, limberness.

LI'MPTITUDE [*limpitude*, L.] clearness, pureness.

LINA'NGINA [with *Botan.*] dodder or withy-wind. L.

LINA'RIA [with *Botan.*] the herb road-flax. L.

LINA'RUM, a flax plat, where flax is sown. L.

LINES [in *Military Art*] signify the posture of an army drawn up for battle; the front being extended as far as the ground will allow, to prevent its being flanked. These lines are 1. the van; 2. the main body; 3. the rear.

LINE of the two Syzygies [*Astron.*] a right line, supposed to be drawn thro' the centre of the earth and the real place of the sun.

Equinoctial LINE [in *Dialling*] is the common place, where the equinoctial and the plane of the dial do mutually intersect one another.

Hourly LINES [*Diall.*] are the common intersections of the hour circles of the sphere, with the dial plane.

HORIZONTAL LINE [*Dial.*] is a common line parallel to the horizon, and the dial plane.

SUBSILARY LINE [*Dial.*] is that line on which the stile of the dial is erected, and represents such an hour circle, as is perpendicular to the plane of the dial.

LINE [*In Fortification*] is what is drawn from one point to another, in making a plan on paper. On the ground in the field, it is sometimes taken for a trench with a parapet; at other times, for a row of bags of earth or gabions set in a line to cover the men from the fire of the enemy.

LINE [*In Fencing*] is that directly opposite to the adversary, wherein the shoulders, the right arm and the sword should always be found, and wherein also the 2 feet are to be placed, at a foot and an half distance from each other; and in this position he is said to be in line.

LINE of Direction [*In Philosophy*] is that according to which a body endeavours to move.

LINE of Gravitation of an heavy body [*Philos.*] a line drawn thro' its center of gravity, and according to which it tends downwards.

LINE of Measures [*In Geometry*] that line in which the diameter of any circle to be projected does fall.

LINEA Alba [*In Anatomy*] a concurrence of tendons of the oblique muscles of the lower belly, which meet on both sides, and so form a kind of coat that covers the belly, as if they were all but one tendon. *L.*

LINEA celerissimi descensus [*Mathemat.*] that curve which a body would describe in its descent, if it moved with the swiftest motion possible.

LINEAGE [*linage, F.*] race, stock, pedigree.

LINEAL [*linealis, L.*] of or pertaining to a line, that is or goes in a right line.

LINEAMENTS [*lineamenta, L.*] fine strokes or lines observed in the face, and forming the delicacy thereof; or that which preserves the resemblance and occasions the relation of likeness or unlikeness to any other face, or the features or proportion of the face, drawn out as it were in lines.

LINGUA, the tongue; also a language.

LINGUACIOUS [*linguax, L.*] long-tongued, blabbing, talkative.

LINGUACIOUSNESS } talkativeness.
LINGUA/CITY }

LINGULACA [*with Botanists*] the herb elders or serpent's tongue. *L.*

LINGUOSITY [*linguositas, L.*] talkativeness.

TO LINK [*prob. of ligo, L. to bind*] to join or tie together.

LINO/SITY [*linofitas, L.*] fulness of, or abounding with flax.

LINO/STROPHON [*λινόστροφον, Gr.*] the herb hoar-hound.

LINOZO/STES [*λινόζωστις, Gr.*] the herb mercury.

LINT [*of linen, Sax. or linteum, L.*] fine linnen scraped to a sort of row.

LINTER [*In Anatomy*] the inner rim of the ear, the same as *Scapha. L.*

LINUM Catharticum [*In Pharmacy*] mountain flax, a powerful detergent.

LINUM incombustibile [*i. e. flax that will not be consumed by burning*] a mineral substance of a whitish silver colour and of a woolly texture; consisting of small threads or longitudinal fibres, endued with that admirable property of resisting fire, and remaining unconsumed in the most intense heat. It is called also *Amiantus* and *Asbestos*. Which see.

LION [*leo, L. λῶν, Gr.*] the most courageous and generous of all wild beasts, the emblem of strength and valour.

A *Lion* being looked upon as the king of beasts, is esteemed the most magnanimous, the most generous, the most bold; and the most fierce of all four-footed beasts; and therefore has been chosen by heralds, to represent the greatest heroes, who have been endowed with these qualities.

The *Lion* [*Emblematically*] is used to represent vigilancy; some being of opinion, that he never sleeps. And he also represents command and monarchical dominion; as also the magnanimity of majesty, and the exercising awe and clemency, subduing those that resist, and sparing those that submit.

LION [*In Blazonry*] in blazoning a lion, their teeth and talons must always be mentioned, they being their only armour, and are in coat armour for the most part made of a different colour from the body of a beast; and therefore speaking of their teeth and talons, you must say they are armed so and so.

A **LION** [*Hieroglyphically*] wiping out with his tail the impressions of his feet, was a representation of the great Creator, covering over the marks of his divinity by the works of nature, and hiding his immediate power, by the visible agency of inferior beings.

LIONCEL [*with Heraldry*] a small lion; so called, to distinguish it from one that is full grown; for there may be several lions in a coat, or an ordinary, and still be of their full size; but the *Lioncel* is express'd to be but a little lion.

LIONNE [*In French Heraldry*] signifies rampant, when they speak of a leopard or

that posture, which they say is peculiar to the lion.

LIQUABILITY } capableness of be-
LIQUABLENESS } ing melted.
LIQUATION } [with *Apothe-*
LIQUEFACTION } *ries*] an operati-
 on, by which a solid body is reduced into a
 liquid; or the action of fire or heat on far,
 fusible bodies, which puts their parts into
 motion.

LIQUEFIED [*liquefactus*, L.] melted.

LIQUESCENT [*liquefens*, L.] melt-
 ing, consuming.

LIQUESCENTNESS [of *liquefens*, L.]
 aptness to melt.

LIQUID *Efflux* and *Debts*, are such as
 are not really existing; but such as there
 can be no dispute about.

LIQUIDNESS [of *liquidus*, L.] liquid
 quality; the property of fluidity or quali-
 ty of wetting other bodies immersed in
 it.

LIQUIDS [*liquide literæ*, of *liquefactio*,
 L. to melt or dissolve] *Letters Liquid*,
 with *Grammarians*, are so called, not be-
 cause they are never solid, but because they
 are sometimes liquefied and dissolved in
 their sounds; they are *l, m, n, r*.

LIQUIDS [with *Philosophers*] such bod-
 ies which have all the properties of fluidi-
 ty; the small parts of which are so figured
 and disposed, that they stick to the surface
 of such bodies as are dip't in them; which
 is usually called wetting.

LIQUIDATED [*liquidatus*, L.] made
 moist or clear; also spoken of bills made
 current, or payable; paid off, cleared.

LIQUIDATION, an ascertainment of
 some dubious or disputable sum; or of the
 respective pretensions which 2 persons may
 have to the same liquid or clear sum.

LIQUIDATION [in *Trade*] the order
 and method which a trader endeavours to
 establish in his affairs.

LIQUIRTIA [with *Botanists*] a plant
 called liquorish or licorish. L.

LISIERE [in *Fortification*] the same as
Berne or *Foreland*.

To **LIST**, to enter soldiers; also to en-
 ter his name as a soldier.

LISTLESSNESS [qu. *listlessness*] want
 of will or inclination.

LISTED [i. *lex* or *lesere*, F.] having,
 or being made of, or resembling the list of
 cloth. *A lion*.

LISTENING [*hlýren*, Sax.] is said
 to be performed by extending or bracing
 the tympanum of the ear, which puts it
 into such a condition, as that it will be more
 effected by any tremulous motion of the ex-
 ternal air.

To enter the **LISTS** [of *lice*, F. a list]
 is to engage in a fight or dispute.

LI'TANY [of *λιτανία*, Gr.] a general
 supplication or prayer, sung or said in
 churches; especial y one in the common
 prayer book of the church of *England*, ap-
 pointed to be said or sung on certain days.

LI'TANY [*litanía*, L. of *λαταί*, Gr.
 prayers] are supplications and publick pray-
 ers, used in a solemn manner, to invoke
 God and the saints for mercy; used in pro-
 cessions in popish countries, on *Corpus*
Christi day; and in several countries and
 towns on various days.

LITÆ [*λαταί*, Gr. prayers] the daugh-
 ters of *Jupiter*, or mediators betwixt Gods
 and men, for obtaining what was desired
 either of Gods or men; they are repre-
 sented lame, wrinkled, and squint-eyed;
 which is meant of prayers; lame, as not
 immediately granted; squint-eyed, as look-
 ing to by-ends; and wrinkled, as requir-
 ing labour and assiduity.

LIT'ERALNESS [of *literalis*, L.] the
 being according to the letter.

LIT'HANTHRAX [of *λίθον* and *αν-
 θραξ*, Gr.] stony coal, a kind of jeat,
 pit-coal or sea-coal.

LIT'THENESS [*li'thenesse*, Sax.] sup-
 pleness, limberness.

LITHIZO'NTES [*λιθίζοντες*, Gr.] an
 ordinary carbuncle.

A **LITHO'GLYPHER** [*λιθογλύφον* of
λίθον and *γλύφω* to carve or engrave, Gr.]
 a stone-cutter or mason.

LITHOI'DES [*λιθοειδής*, Gr.] the bone
 of the temples, which in the upper part,
 toward the sagittal suture, is equally cir-
 cumscribed with the scaly agglutinations;
 but behind with the parts or additions
 of the suture lambdoides and the sixth
 seam, which severeth the lower parts there-
 of from the *Sphenoides*, and the fore part
 from the upper jaw.

LITHO'LABON [of *λίθον* a stone,
 and *λαβειν* to take hold of] an instrument
 for extracting the stone out of the bladder.

LITHOMANCY [*λιθομαντεία* of
λίθον and *μαντεία*, Gr. divination] was a
 sort of divination performed by a precious
 stone called *Siderites*, which they washed
 in spring water in the night by candlelight;
 the person that consulted it, was to be pu-
 rified from all manner of pollution, and to
 have his face covered; this being done, he
 repeated divers prayers, and placed certain
 characters in an appointed order, and the
 stone moved of it self, and in a soft gen-
 tle murmur, or (as some say) in a voice
 like that of a child, returned an answer.

LITHO'NTRIBON [of *λίθον* a stone,
 and *τριβω* to wear, Gr.] a confectio of
 the apothecaries, so called, because it
 breaks and expels the stone. L.

LITHOSPHY'TÆ [of λίθος a stone, and σῦν, Gr. a plant] stony plants, such as coral, &c.

LITHOSPERMON [λίθος σπέρμον of λίθος, and σπέρμα seed, q. d. stony seed, Gr.] the herb stone-crop, gromwell, or graymire, &c.

LITHOSTROTA [λίθoστροτα of λίθος, and στρώω, Gr. to pave] a stony pavement of *Mosaic* work, such as the ancients made of fine pieces of marble and other stones, curiously joined together, and as it were in the cement, representing different figures by the variety of their colours and dispositions.

LITHOTOMI'Ä [λίθοτομία of λίθος and τέμνω to cut, Gr.] a quarry of stones; also a mason's work-house.

LITI'GIOUSNESS [of litigious, L.] contentiousness, delight in law-suits.

LITO'RAL Shells [with *Naturalists*] such sea shells which are always found near the shore, and never far off in the deep.

LITO'TES [among *Rhetoricians*] a figure, when less is spoken than is intended, L. as, I do not despise, instead of I take delight in. *I cannot praise you*, which implies, I have just grounds to dispraise. *I cannot praise you enough*, I shall never be able to make you amends.

To LIT'TER [of *litere*, F.] to spread straw for beasts to lie down on; also to throw things about an house.

LITUI'S Skin [in *Heraldry*] that sur which consists of one colour alone, is white, and in doubling is taken for this skin.

LIT'TLE [litel, Sax.] small.

LITURGY [liturgia, L. of λειτουργία of λειτουργός, Gr. to perform a publick service] a general word for all manner of ceremonies belonging to divine service; with the *Romanists* the *Mass*; with us the *Common Prayer*.

Liturgies are different, according to the different nations and religions in the world.

LITUI'S [with *Medalists*] a staff used by augurs in form of a crozier.

To LIVE [*Sea Term*] is to endure the sea.

LIVELINESS [livelicneſſe, Sax.] vivaciousness, &c.

LIVER long, an herb.

LIVELIHOOD [of live and head, Sax. the head] a way of living.

To stand at LIV'ERY, is to be kept at livery stables.

LIVERY [in *Deed*] is when the *Feoffee* takes the ring of the door, or a twig, or a turf of land, and delivers it to the *Feoffor*, in the name of the *Seizin* of the land.

LIVERY [in *Law*] is when the *Feoffor*

says to the *Feoffee*, being in the view of the house or land, *I give you vnder house and land to you and to your heirs, and therefore enter into the same, and take possession of it accordingly.*

LIVIDNESS [of *lividus*, L.] black and blueness.

LIV'OR [with *Surgeons*] a kind of leaden or dead bluish colour in any part of the body, caused by a stroke or blow. L.

LIV'RE, an imaginary French coin of two kinds, of *Tournois* and *Paris*. The livre *Tournois* contains 20 sols *Tournois*, and each sol 12 deniers *Tournois*; the livre *Paris* is 20 sols *Paris*, each sol *Paris* worth 12 deniers *Paris*, and each sol *Paris* worth 15 deniers *Tournois*.

LIXI'VIATE Salts [with *Chymists*] the fixed salts of plants, drawn by calcining the plant, and then making a lye of ashes and water.

LIXI'VIATED [of *lixivium*, L.] pertaining to, or proceeding from lye.

LIZ'ARD [*lizarde*, F. *Lacerta*, L.] a little creeping creature, of a green colour, much like an ever, but larger, very common in *Italy* and other hot countries.

LOADSTONE [prob. of λαβαν to lead, and ὄν, Sax. a stone, q. d. leading-stone] is digged out of iron mines, the virtues of it are,

1. That when it is in a free position, without any thing to hinder it, it will direct itself to the poles of the world.

2. It will draw another loadstone to itself, and sometimes also will repel it.

3. By being touch'd with iron, it communicates to it not only the virtue, which itself has of pointing to the poles of the world, but also that virtue by which it attracts iron; so that ten or a dozen needles, or as many buckles, may be made to hang together like a chain.

A loadstone being made thoroughly hot in the fire, loses its attractive virtue.

Some authors write, that by the help of the magnet or loadstone, persons may communicate their minds to a friend at a great distance; as suppose one to be at *London*, and the other at *Paris*, if each of them have a circular alphabet, like the dial-plate of a clock, and a needle touched with one magnet, then at the same time that the needle at *London* was moved, that at *Paris* would move in like manner, provided each party had secret notes for dividing words, and the observation was made at a set hour, either of the day or of the night; and when one party would inform the other of any matter, he is to move the needle to those letters that will form the words, that will declare what he would have the other know, and the other needle will move in

the same manner. This may be done reciprocally.

LOA'MINESS, fulness of loam, or loamy nature.

LO'AMY, of the nature of loam.

LOBES [*ἀόβη*, Gr.] the several divisions of the lungs, liver, &c. also the tip of the ear, which is more fat and fleshy than any part of it.

LOBES [with *Botan.*] the division of the bulk of seeds, which usually consists of two parts, as is plainly seen in beans, peas, &c.

LO'BSTER [*λοπεστρε*, Sax.] a fish well known.

LOBSTERS [*Hieroglyphically*] two lobsters, fighting one with another, represented sedition in a common-wealth: and because land-lobsters are said to be great enemies to snakes and serpents, therefore the Egyptians put them to signify a man of temperance, who suppresses his lusts and wicked affections, that are most dangerous serpents to the soul.

LO'BULE [*Anat.*] a little lobe.

LOBULI *adiposi* [in *Anat.*] certain bladders of fat about the skin, and in the spaces between the muscles. L.

LO'BUS *auris* [*Anat.*] the lower part or tip of the ear.

LO'CAL Problem [with *Mathemat.*] is such an one as is capable of an infinite number of different solutions, as where the point which is to solve the problem may be indifferently taken within a certain extent, i. e. any where, in such a line, or within such a plane or figure, &c. which is termed a geometrical *Locus*, and the problem is said to be a *local* or *indeterminate* one.

LOCAL *Customs*, are those peculiar to some lordship or other district, and not agreeable to the general customs of the country.

LOCA'LITY } the being of a thing in
LO'CALNESS } a place.

LO'CHE *Santon* [with *Apoth.*] a particular sort of *Lindus*, good for the lungs.

LO'CKRAM, a coarse sort of linen cloth.

LO'CKRON, a sort of flower, called also *Locker Goulons*.

LOCKS [for *Horses*] are pieces of leather about the breadth of two fingers, turned round and stuffed on the inside, to prevent their hurting the pasterns, about which they are clapp'd.

LOCULAMENTUM, an apartment; a box or drawer to put any thing in. L.

LO'CUS, a place. L.

LOCUS *Primarius*, i. e. the primary place [with *Philos.*] is that part of the absolute and immovable space of extended capacity to receive all bodies, which a

particular individual body takes up.

LOCUS *Secundarius*, i. e. the secondary place [with *Phil.*] is that apparent and sensible place, in which we determine a body to be placed, with respect to other adjoining or neighbouring bodies.

LOCUS *in quo* [in *Law*] the place where any thing is said to be done in pleading. L.

LOCUS *Geometricus*, a line by which an indeterminate problem is solved. Thus, if a right line suffice for the construction of the equation, it is called *Locus ad rectum*; if a circle, *Locus ad circulum*; if an ellipsis, *Locus ad Ellipsin*, &c.

LOCUS *ad lineam* [*Mathematicis*] is when a point that satisfies the problem is found in a line, whether right or curve, and that by the reason of the want of one condition, only to render the problem determinate altogether.

LOCUS *ad solidum* [*Mathe.*] is when three conditions are wanting to the determination of the point that is sought, and so it will be found in a solid; and this may be included either under a plain, curve or mixt superficies, and those either determinate or indefinitely extended.

LOCUS *ad superficiem* [*Mathe.*] is when there are two conditions wanting to determine any point that satisfies any problem, and that point may be taken throughout the extension of some superficies, whether plane or curve.

LO'CUST [*locusta*, L.] a mischievous insect, that eats up and spoils all green plants.

LO'DEMERGE [in the laws of *Oleron*] the skill or art of navigation.

LODE-WORKS [in the stannaries or tin mines in *Cornwall*] works performed in the high grounds, by sinking deep wells, call'd shafts. See *Stream-works*.

LO'DGING [of *ἑλὸγιον*, Sax. or *Loger*, F.] a place of habitation or repose for a time.

LO'DGMENT *on an Attack*, is a work cast up by the besiegers, during their approaches in a dangerous post, where it is absolutely necessary to secure themselves from the enemies fire; as in a covert way, a breach, &c. These kind of lodgements are made of barrels or bags full of earth, faggots, wool-packs, palisadoes, to cover the man in a place they have gain'd and so on to keep.

LO'FTINESS, high-mindedness, pride, haughtiness.

LO'GARITHMS [of *λογαριθμοί*, a word, and *ἀριθμός*, number, Gr.] artificial number, Gr.] artificial numbers, which perform multiplication by addition, and division by subtraction, invented by the Lord *Nepier*, baron of *Merchiston* in *Scotland*.

and afterwards compleated by Mr. Henry Wigg, Savilian professor of geometry at Oxford.

LOGARITHMICK Spiral [with *Mathem.*] is a sort of *Spiral* line, which may be conceived to be form'd much after the manner with other spirals. As supposing the radius of a circle to move uniformly through the circumference, while a certain point moves from the extremity of this radius towards the center, with a motion retarded in a geometrical proportion; the mark of this point will form the logarithmical spiral.

LOGARITHME'TICK Line } of Par-
LOGARITHME'TICK Curve } die, is a curve which discovers perfectly all the mysteries of logarithms, with several other very excellent properties and uses.

LOG'IA, a little house, lodge or cottage.

LOG'ICAL Division, is an oration or speech, explaining a thing part by part.

LOG'ICALNESS, argumentativeness, the being according to the rules of logic.

LOG'ICIAN, one skilled in the art of logic.

LOG'ICK [*λογική* of *λόγος*, Gr.] is the art of guiding our reason in the knowledge of things, as well for our own instruction, as that of others. It consists in the reflection which men have made on the four principal operations of the mind, viz. conceiving, judging, reasoning and disposing.

• **LOGI'STICA speciosa** [with *Mathem.*] literal or specious *Algebra*. L.

LOGISTICA linea [with *Arithmet.*] is the line, called also the logarithmick line, where the ordinates, apply'd in equal parts of the axis, are in geometrical proportion.

LOGI'STICAL Arithmetick, is now used by some for the expeditious arithmetick of logarithms, by which all the trouble of multiplication and division is saved.

LOGI'STICAL Logarithms, a table of logarithms adapted to sexagesimal fractions.

LOGODEDALY [*Gogodadalia*, L. of *λόγος*, Gr. a word, and *Dadalus*] a goodly show and flourish of words, without much

• **LOGODEDALIST** [*logodadalus*, of *λόγος*, Gr.] an inventor or forger of new words, and strange terms.

LOGODIARRHOEA [*λογодиάρροια*, Gr.] a diarrhoea or flux of words not well digested. L.

LOGOGRIPE [*λόγος*, Gr. a word, and *γρίπ*, Gr. a net] a kind of symbol or riddle propos'd to students for a solution,

in order to exercise and improve the mind. It is for the most part some equivocal allusion, which being taken literally, signifies something quite different from what is intended by it.

LOIMO'GRAPHER [*λοιμός* a pestilence, and *γράφω*, Gr. to describe] one who writes about, or describes pestilences.

LOI'MOS [*λοιμός*, Gr.] the plague or pestilence, a catching disease, which corrupts the blood and animal spirits.

LONGI'TES [*λογίτης*, Gr.] the herb spleen-wort, so named, because the shape of its seed resembles a spear.

LONGITES, a comet, which bears resemblance to a lance or spear; the head being of an oval form, the stream of its rays, or the tail, being long, thin, and pointed at the end.

LONG Jointed [spoken of a *Horse*] is one whose pattern is slender and pliant.

LONG [in *Musick*] a note equal to two briefs.

• **LONGA'NON**, the straight gut in the fundament.

LONG-WORT, the herb *Angelica*.

LONGI'METRY [with *Mathematicis*.] the art of taking the distances of things afar of, as the distances of steeples, towers, trees, &c. either one or many together.

LONGI'SSIMUS Pollicis [with *Anatomists*] See *Flexor tertii internodii*. L.

LONGITUDE [in *Geography*] is an arch of the equator, comprehended between the first meridian; or it is the difference, either east or west, between the first meridian of any 2 places counted on the equator, and that of the place required after; or it is the difference either east or west, between the meridians of any two places, counted on the equators; and is usually marked at the top and bottom of maps, charts, &c.

LONGITUDE [in *Navigation*] is the distance of a ship or place east or west from another; counted in proper degrees.

LONGITUDE of the Sun, Planet, &c. from the next equinoctial point, is the number of degrees and minutes they are from the beginning of *Aries* or *Libra*, either before or after them, and can never be above 180 degrees.

LONGITU'DINAL, extended lengthwise.

LONGUS Musculus [with *Anat.*] a muscle of the cubit or elbow, which helps to stretch out the arm forwards; also a muscle of the *Radius*, serving to turn the palm of the hand upwards.

LONGUS Colli [in *Anat.*] a muscle of the neck, which arises chiefly fleshy, tho' partly tendinous from the fore-part of the 5 upper

5 upper *Vertebrae* of the back, and is inserted into every *Vertebra* of the neck. Its office is to bend the neck forwards.

A **LOOP** off, at distance.

Keep your **LOOP**, is a direction to the man at the helm to keep the ship near the wind.

LOOF Tackle [in a *Ship*] a small tackle, serving to lift all small weights in and out of a ship.

A **LOOK**, a casting the eye, beholding, seeing; a term of countenance, as an angry look.

LOOP [in the *Iron Works*] about 3 quarters of a hundred weight of iron, melted and broken off from a sow, in the fire of the finary.

Shingling the **LOOP**, is the breaking off this loop from the sow, and working it into a bloom.

LOOSE Strife, Willow-herb or Willow-weed, which is so called by country people, because there goes a tradition of it, that if it be held to cattle when fighting, it will part them.

LOOSENESS, laxativeness of body; also depravedness as to morals.

LOPHIA [with *Anatomists*] the upper part of the cervix or back part of a human neck.

LOQUACIOUSNESS [*loquacitas*, L.] talkativeness.

LOQUELA, talk, discourse, speech. L.

LORD in *Grofs* [being a private person] when a man makes a gift in tail of his lands, to hold of him and dies, his heir is said to have but a feignory or lordship *props*.

LOSER [in *Law*] is a person who has a fee, and of consequence the homage of tenants within his manour.

LORDLINESS, stateliness, pride, haughtiness.

LORDLY, haughty, lofty, proud.

LORE, direction, advice, teaching. *Milton*.

LO'REY, an article in the chamber of accounts in *France*, which ordains, that if a combat be accepted, and afterwards taken up by the consent of the lord of the fee, each of the parties shall pay 2 s. 6 d. and the party overcome forfeits 112 shillings.

LO'RICA, a coat of mail or armour, worn in old times, wrought over with many small iron rings.

LO'RIMERS } [prob. of *lorum*, L. a

LO'RINERS } throng or bridle a company of artificers, who make horse-bits, spurs, &c. and other things for horses.

LORIMERS were incorporated about the year 1488, and are a master, 2 wardens, about 50 assistants, and no livery. Their armorial ensigns are azure on a chevron argent between 3 curb-bits or, as many bosses sable. Their hall is on London-wall.



LOSS [of *leyan*, Sax. to lose] losing, damage.

LOTE Tree [*lotos*, L. *λατος*, Gr.] a tree, bearing broad jagged leaves, full of veins, the upper part being green, and the other whitish.

LO'THERWIT, a penalty or fine anciently imposed on those that committed adultery or fornication.

LOTO'METRA, bread made of the seed of the herb *Lotus*, being like Miller.

To **LOTHE** } [*la'tian*, Sax.] to nau-
To **LOATH** } leate, to abominate.

LO'THNESS [of *la'tian*, Sax.] unwillingness.

LO'THSOM [*la'tian yom*, Sax.] nauseous, hateful.

LO'THSOMNESS, hatefulnes, nauseousness.

LO'TIONS [in *Med.*] remedies that are of a kind between a bath and a tomentation, used to wash the head or any part affected.

LO'TOS [with *Botan.*] the herb Clover or Melilot. L.

LO'TUS [with *Botan.*] the Nettle-tree. L.

LO'TTERRY [*lotteria*, Sax. *loterie*, F.] play of chance in the nature of a bank, wherein are put tickets for sums of money, mixt with many more blank tickets, which tickets being mixed together, and drawn at a venture, each person has the value of the lot drawn to the number of his ticket. There are also lotteries of goods, which are much after the same manner.

LO'VAGE, an herb.

LOU'DNESS [*lub*, Sax.] kindness.

LOVE [*lyvu*, Sax.] kindness, friendship, a passion.

LOVE [in *Ethicks*] is a friendly motion to mankind; but the moralists tell us, must not be thrown away on an object, nor procure base and unworthy to its flames, nor hinder the exercise of other duties.

LOVE Socom, a grinding of corn at their lord's mill freely, out of love to their lord.

LOVE, the name of a certain flower.

LOVE-Apple, a root in Spain, that inclines to a violet colour.

LOVELINESS [*lucelic* and *neyre*, Sax.] quality deserving love.

LOVELY [*lupigentlice*, Sax.] amiable.

LOWER, a tunnel in the roof or top of the house to avoid smoke.

LOUND [*lound*, Sax.] signifies a plain among trees.

LOUSY [*lupig*, Sax.] infested with lice.

LOUSINESS, lousy condition, a being infested with lice.

LOWARY } a sort of shrub, other-
LOWRY } wise called Spurge-lau-
rel.

LOW-Bell [*q. Lowing-Bell*] a device for catching birds, by hanging a bell about the neck of a wether-sheep.

LOWLINESS, humility, humbleness of mind.

LOWNESS [*incerta Etymologia, nisi ex loh, Du.*] low state or place, meanness, &c.

LOWING [*of hloyan, Sax.*] bellowing like a cow, &c.

LOWRING [*loeten, Du.*] frowning, looking frow or grim; also beginning to be overcast with clouds.

LOXODROMY, the course of a ship, or the point it describes in sailing from any point towards another, excepting a cardinal point; making equal angles with every meridian.

LOYAL [*spoken of a Horse*] a horse is said to be loyal, who freely bends all his force in obeying and performing any manage he is put to; and does not defend himself, nor resist, altho' he is ill treated.

LOYAL mouth [*of a Horse*] an excellent mouth, of the nature of such mouths, as are usually called mouths with a full rest upon the hand.

LOYALNESS [*loyau, F.*] fidelity, faithfulness; especially of a sovereign prince or state.

LOLYTAR, to carry, to stand trifling, to spend time idly.

LOZENGE, a square cake made of preserved herbs, in the shape of a diamond cut, or quarrel of glass.

LOZENGE [*in Heraldry*] is used to contain the coat armour of all unmarried gentlewomen and widows, as some say, because it is the figure of the ancient spindle; or, as others say, because the shields of the Amazons were of that form: It is the form or shape of a pane of window-glass, before the square came so much in fashion, and has obtuse angles, as in the figure.



LOZENGE } [*in Heraldry*
LOZENGY } dry] is a shield or an ordinary of lozenges, as in the figure.



LOZENGE [*in Geometry*] a figure, the two opposite angles of which are acute, and the other two obtuse, as in the figure.



LUBRICIOUS [*lubricus, L.*] slippery, uncertain, not conclusive; as a *lubricious Hope*, a *lubricious Argument*, &c.

LUBRICIOUSNESS [*lubricitas, L.*] slipperiness, uncertainty, fickleness.

LUCARIA [*of lucus, L.*] a wood or grove] a festival celebrated by the Romans in a wood, where they retired and concealed themselves, after they had been defeated, and were pursued by the Gauls.

LUCENT [*lucens, L.*] bright, shining.

LUCERN, a wild beast in Russia, almost as big as a wolf; the skin of which has a very rich fur, of colour between a red and brown, and something mottled like a cat, intermixed with black spots.

LUCID INTERVALS, the fits or paroxysms of mad persons, wherein the phreny leaves them in possession of their reason.

LUCIDNESS [*luciditas, L.*] brightness.

LUCIFEROUS Experiments [*among Naturalists*] such experiments as serve to inform and enlighten the mind, as to some truth or speculation in philosophy, physics, &c.

LUCIFUGOUS [*lucifugus, L.*] that shuns the light.

LUCIGENOUS [*lucigena, L.*] born or begotten in the day time.

LUCINA [*with the Poets*] a name of Juno; or, as others say, of Venus, supposing her to assist women in labour, whom they invoked for a safe delivery.

LUCIO'LA [*with Botan.*] the herb Adder's-tongue. *L.*

LUCKINESS [*of luck, Du.*] fortunateness.

LUCKY, fortunate.

LUCRATIVENESS, gainfulness.

LUCRATIVE Interest [*in Civil Law*] is such as is paid, where there hath been no advantage made by the debtor, and no delay nor deceit in him.

LUCRIFICK [*lucrificus, L.*] gaining, making gain.

LUCTIFEROUSNESS [*luctifer, L.*] sorrowfulness or mournfulness.

LUCTIFICABLENESS, mournfulness.

LUCTIFICK [*luctificus, L.*] causing sorrow or mourning.

LUCU-

LU'CULENCE [*luculentia*, L.] timeliness; fineness, beauty.

LUDE'SCENT [*ludescens*, L.] playing.

LU'DICROUSNESS [*of ludicrus*, L.] sportiveness; triflingness.

LU'DI computares [among the Romans] were solemnized in the *Compite*, i. e. the cross ways and streets. *Servius Tullius* instituted them in honour of the household gods or familiar spirits, it being given out he himself was begotten of one of the *Genii*.

LU'ES, a great mortality, either among persons or cattle. L.

LUES Deifica [i. e. the deifying *Lues*]

LUES Sacra [i. e. the sacred] the falsifying sickness. L.

LUFF [*Sea term*] See *Loof*.

LUGU'BRIOUS [*lugubris*, L.] mournful, sorrowful.

LUKEWARMNESS [*plac-pe-jim* and *ne'ye*, Sax.] a being between hot and cold; indifference, regardlessness.

LU'MA [*Bot.*] a kind of thorn that grows in meadows and moist places. L.

LUMBA'RIS Vena [in *Anat.*] a vein taking its rise from the descending trunk of the *Vena Cava*, and is not always single; but sometimes 2 or 3 on each side, and are bestow'd on the muscles of the lines. L.

LUMINA'RIA [in the ancient Western churches] the name of the time of the nativity of our blessed Saviour, called *Christmas*. L.

LUMINARY [*luminaire*, F. *luminare*, L.] a light body, or body that gives light; as the sun and moon, which are stiled *Luminaries* by way of eminency, because of their extraordinary brightness, and the great quantity of light that they afford.

LUMINA'TION, a lightening. L.

LUMINEOUS [*lumineux*, F. *luminous*, L.] proceeding from light.

LUMINOUSNESS [*of luminosus*, L.] lightness, fulness of light.

LUMPISHNESS [*of lompch*, Du.] a being in lumps or clods; also dulness, heaviness.

LUNA [with *Astr.*] the moon, called *Feminine* and *Nocturnal*; because, borrowing her light from the sun, she excels in passive qualities and moisture. L.

LUNA [in *Heraldry*] the moon, is used, by such as blazon the arms of monarchs by planets, instead of metals and colours, for *Argent* or *Silver*; because the moon is the second resplendent planet to our sight, as silver is the second in value among metals. And some heralds have accounted this way of blazon proper to distinguish the arms of

sovereigns and those of subjects. See the figure.

LUNA [in the *Pagan Theogony*] is said to be the daughter of *Cyprian* and *Thea*, but others say the daughter of the *Sun*, the wife of the *Air* and mother of the *Dem*.

They tell us of a time when there was no moon, and that there was a king in *Arcadia* called *Proscelenus* [i. e. before the moon] who was before her, and she appeared a little time before *Hercules* encountered the giants.

The poets represent her in a partly-coloured garment, to shew her various aspects.

A black bull was sacred to her, to intimate that she is black and horned after her change.

The Egyptians held her to be both male and female, and therefore men sacrificed to *Venus* under the name of *Luna* in the habit of a woman, and women in mens.

The inhabitants of *Caran* in *Mesopotamia*, had this notion, that such as believ'd the moon to be a goddess, would be slaves to their wives as long as they lived; but those who believed her to be a god would be their masters.

They imagin'd when the moon was eclipsed, she was brought down to the earth by the charms of magicians, and the method they had to recover her, was by beating drums and brazen instruments, which being louder than the charms, might abate their force upon her.

LUNA'RIA [with *Botan.*] Moon-wort, or Mad-wort. L.

LU'NAR Cycle [with *Astron.*] is a period or revolution of 19 years, invented to make the lunar year agree with the solar: So that at the end of this revolution of 19 years, the new moons happen in the same months, and on the same days of the month as they did 19 years before; and the moon begins again her course with the sun. This lunar cycle is also stiled the *Golden Number*; the *Circulus Decemnovenalis*; also *Erne'decateris*, and *Circulus Metonicus*, of *Meton* the Athenian, who first invented it. L.

LU'NARY [*lunaris*, L.] belonging to the moon.

LU'NATICKNESS, lunacy, distemper, madness.

LU'NATED [*lunatus*, L.] crooked, like a half moon.

LUNATION [with *Astronomers*] the synodical month, accounted from one conjunction of the moon, with the sun, to another, or a revolution of the moon, or time between one new moon and another, consisting of 29 days, 12 hours and 44 minutes of an hour.

LUNE

LU'NES } [with *Geo-*
LU'NULÆ } *metricians* }
planes in the form of a cres-
cent or half moon, termina-
ted by the circumference of
two circles which intersect each other
as in the figure.



L'UN en l'autre [*Heral-*
dry] i.e. the one in the o-
ther, F. is the same that the
English called counterchanged,
and is when the escutche-
on is parted of two colours,
and the charge extends over both; that
charge has the upper half, or metal of the
lower part of the escutcheon, and the lower
part of the colour or metal, of the upper;
or if *Party per pale*, then one side
is of one colour, and the other of another,
answering to the two sides of the shield.
See the escutcheon.

LU'NES [with *Falconers*] leashes or
long lines to call in hawks; call'd also
lowings.

LUNETTE' [with *Horsemen*] a half
horse-shoo; a shoo without the spunges
(the part of the branches which runs to-
wards the quarters of the foot, are so cal-
led.) F.

LUNETTES [in *Fortific.*] are enve-
lopes, counter-guards or mounts of earth
cast up before the courtin, about five fa-
thom in breadth, of which the parapet
takes up three. They are usually made
in ditches full of water, and serve to the
same purpose as *Faus-brays*; they are com-
posed of two faces, which form a re-en-
tring angle; and their platform, being no
more than twelve foot wide, is a little
raised above the level of the water, and
hath a parapet three fathom thick. F.

LUNETTES [with *Horsemen*] two small
pieces of felt made round and hollow, to
clap upon the eyes of a vicious horse, that
is apt to bite, or strike with his fore feet;
or that will not suffer his rider to mount
him. F.

LUNETTES, glasses to help the sight,
spectacles. F.

LUPERCA'LES [so called of *Lupercal*,
a place consecrated to *Pan*, where *Romu-*
lus and *Remus* were afterwards brought
up by a wolf] priests instituted by *Evan-*
der, in honour of *Pan*. These priests ran
about the streets naked, and barren wo-
men used to touch them, or be struck by
them, fancying a blow from them had vir-
tue in it, to render them fruitful.

LUPERCA'LIA [so called, as some say,
of *Lupa*, a she-wolf, which gave suck to
Romulus and *Remus*; or, as others say, of
the wolf, because the chief employ-
ment of the *Luperci*, was to drive away such beasts

from the sheep that he protected] feasts
celebrated by the *Romans*, on the 15th of
February. The ceremony was thus; first
a sacrifice was killed (of goats, because
Pan was supposed to have goat's feet) and
a dog (as being the necessary companion
of the shepherds) then two noblemen's young
sons were brought to the *Luperci*, and
they stained their foreheads with the
bloody knife, and others wiped it off with
locks of wool dipped in milk: Then they
cut the skins of the goats into thongs, and
ran about the streets all naked but their
middle, lashing all they met in their way
with the thongs, because the *Romans* had
happily recovered their beasts, when they
ran in this manner after the thieves that
had stolen them away, while they were
sacrificing to the god *Pan*. The young
women, and those that were barren, never
endeavoured to get out of their way, but
rather to come into it; because they
thought a stroke from them, was a great
help to conception and delivery.

LUPE'RCI, the priests of the god *Pan*.

LUPE'RCUS, a name of the god *Pan*.

LUPICE'TUM [*Old Deeds*] a hop
garden.

LU'RCHING, leaving a person under
some embarrassment; also lying upon the
carch.

LURE [*luerre*, F.] a device which fal-
coners use, made of leather, in the form
of two wings stuck with feathers, and
baited with a piece of flesh, to call back
a hawk at a considerable distance; a de-
coy or allurement.

LU'RIDNESS [of *luridus*, L.] black and
blueness, paleness, &c.

LU'SCIOUSNESS [prob. of *delicious*,
or of *laxus*, L. loose] over-sweetness,
cloyingness.

LU'SKISHNESS, laziness, slothfulness.

LU'STFULNESS [of *lustig*, Teut.]
lustful nature; lecherousness.

LU'STINESS, [of *lustig*, Teut.] strong-
ness of body; also healthiness.

LU'STRABLE [*lustrabilis*, L.] that
may be purged or purified.

LU'STRAL [*lustralis*, L.] an epithet
app'y'd by the ancients to the water used in
their ceremonies, to sprinkle and purify
the people, cities or armies, defiled by
any crime or impurity; a sort of holy
water.

LUSTRATION, a going about every
where to view; also a purging by sa-
crifice; also expiation, sacrifices or ce-
remonies by which the *Romans* purified
their cities, fields, armies and people,
defiled by any crime or impurity.

LUSTRIFICK [*lustrificus*, L.] purg-
ing.

LU'STRUM [among the Romans] the space of 5 years, or rather 50 months; at the end of which they from time to time numbered the people, and purified the city. Others derive it from the word *lustrare* to make a review, because the censors review'd the army once in 5 years. *Varro* derives it from *luo* to pay, because at the beginning of each 5 years, they paid tribute, that had been imposed by the senate. **L.**

LU'TEA [with Botan.] the herb Loose-strife. **L.**

LUTEO'LA [with Botanists] a small flower like Dyer's-weed. **L.**

LUTE'SCENS [in Botan. Writ.] yellowish. **L.**

LU'TEO-Viridis [in Botan. Writ.] of a yellowish green. **L.**

LU'THERNS, windows in the top of an house, or over the cornice in the roof of a building, standing perpendicular over the naked of the wall, and serving to enlighten the upper stairs.

LU'TULENCE [*lutulentia*, **L.**] dirtiness, muddiness.

LUXA'TION [with Anat.] is a loosening of the tendons or ligaments, so that the bones continue not firm in their natural situation or place; or when a bone absolutely goes out of its proper cavity into another place. **L.**

LUXU'RIANCY } [*luxuria*, **L.**]
LUXU'RIANTNESS } abundance, as
luxuriety of words.

LUXURIO'SE [*luxuriosus*, **L.**] given too much to luxury, excessive.

TO LUXU'RIATE [*luxuriare*, **L.**] to abound, to exceed, to grow rank.

LY'CÆUS, a name of *Jupiter*; also of *Pan*.

LYCAI'A, an Arcadian festival, resembling the Roman *Lupercalia*. It was first observed by *Lycaon*, in honour of *Jupiter*, surnamed *Lycaeus*. It was celebrated with games; in which the conqueror was rewarded with a suit of brazen armour; and a human sacrifice was offered at this festival.

LYCA'NTHROPIST [*lycanthropus*, **L.** of *λύκανθρωπος* of *λύκος* a wolf, and *άνθρωπος*, **Gr.** a man] one troubled with the melancholy frenzy, called *Lycanthropy*, with which persons that are seized, fancy themselves wolves, and wander in woods and desert places, howling like wolves; which is said to have been caused by the bite of a mad wolf.

LYCEI'A [*Λυκεία* of *λύκος*, **Gr.** a wolf] a festival held at *Argos* to *Apollo*, on account of his delivering the *Argives* from wolves that wasted their country. **L.**

LY'CHNIS [*λύχνις* of *λύχνη*, **Gr.**

a candle or light] a kind of rose so called, from its bright colour.

LYCHNIS [with Botan.] the herb Campion.

LYCHNIS Agria [with Botan.] the herb Calves-foot.

LYCHNI'TIS [*λύχνιτις*, **Gr.**] the same as *Verbasicum*.

A LYCHNO'BITE [*lychnobites*, **L.** of *λύχνης* of *λύχνη* a candle, and *βίτης*, **Gr.** lite] a night-walker; one, who, instead of the day, uses the night, and lives as it were by candle-light; one that turns day into night, and night into day.

LYCI'SCA [*λυκίσκη*, **Gr.**] a dog engendered of a wolf and a bitch; a wolf-dog, a shepherd's-dog. **L.**

LYCO'CTONON [*λυκόκτονον*, **Gr.**] Wolf's-bone. **L.**

LYCOPO'DIUM [*quasi λύκος πῆς*, i. e. Wolf's-foot] the herb Wolf's-claw. **L.**

LYCO'PSIS [*λύκοψις*, **Gr.**] the herb Garden Bugloss or Wolf's-tongue. **L.**

LYCOSTA'PHYLOS [of *λύκος* a wolf, and *σταφυλή* a cluster] Water-elder, or the Dwarf Plane-tree. **L.**

LYEF-YELD [*lye-yelb*, *Sax.*] leave silver, a small fine or piece of money, which in the *Saxon* times, the tenant paid to the lord of the manour, for leave to plow or sow, &c.

LYGI'SMOS [*λυγισμος*, **Gr.** to luxate] the same as luxation.

LYGMOIDES [of *λυγμός* *ειδος*, **Gr.** form] a fever accompanied with the Hiccough.

LY'GMOS [*λυγμός*, **Gr.**] the hiccough or hiccup, a convulsive motion of the nerves in the throat.

LYMPHÆDUCTS. See *Lymphatick Vessels*.

LYMPHA [with Anatom.] a clear limpid humour, consisting of the nervous juice, and of the blood, which being continually separated by the glandules, is at last again discharged into the blood, by its proper and peculiar vessels.

LYMPHA [with Surgeons] a watery matter, issuing from sinews that are pricked, and other wounds.

LYMPHATED [*lymphatus*, **L.**] fallen distracted.

LYMPHA'TICK Persons [*lymphatici*, **L.**] persons frighted to distraction, or those that have seen spirits or fires in the water.

LYMPHATICK Vessels } [in Anat.]

LYMPHATICAL Duets } very small, fine, hollow vessels, generally arising from the glands, and conveying back a transparent liquor, called *Lympha*, to the blood.

LY'NCIS Lapis, a round stone called *lyncis*.

ramical form, and of divers colours. *L.* **ALYNCU'RUM** [αλύνκυρον, Gr.] a precious stone, supposed to be bred of the concealed urine of the beast Lynx.

LYNX [with *Physic*] a distemper, the same as ligmos; the hiccough.

LYRA [Lyra, *L.*] a harp, some of which are string with wyre, and others with quins.

LYRICK Verses, &c. are such as are set to the lyre or harp, apply'd to the ancient odes and stanza's, and answer to our airs and tunes, and may be play'd on instruments.

LYSIMACHI'A [λυσιμαχία, Gr. with *Botan.*] the herb loose-strife, water-willow or willow-herb. *L.*

LYSIMACHUS [λυσιμαχος, Gr.] a sort of precious stone, having veins of gold in it.

LYSIS [in *Medicine*] a weakness of the body by sickness.

M

M m, *Roman*; *M m*, *Italic*; *Op m*, *English*; *Od m*, *Saxon*; *M μ*, *Greek*; and are the 12th letters of the alphabet; and *od*, the 13th of the *Hebrew*; *M*, in *English*, always keeps its sound; so that *n* following it, is lost in *Autumn*, *Solemn*, &c.

M [in *Astronomical Tables*, signifies Meridional or southern.

M [in *Law*] was a brand or mark which a criminal, convicted of murder, and having the benefit of the clergy, was stigmatiz'd, it being burnt on the brawn of his thumb.

M [in *Latin Numbers*] stands for a thousand.

M with a dash [with the *Ancients*] signifies a thousand thousand.

MA, the name of one of *Rhea's* maids, who tended *Bacchus*; also *Rhea* herself was so called.

MACALEB [with *Botan.*] bastard privet, or coral, or pomander privet; a kind of shrub, whose berries are black and thinning, and serve for bracelets.

MACARO'NICKS [among the *Italians*] a jumble of words of different languages, with words of the vulgar tongue latiniz'd, and into *Latin* terminations and forms, as *sugar* *zavit*, he sugared; and *Latin* words put into the form of the modern; a sort of burlesque poetry made out of their language, and the scraps and terminations of divers others. The invention is attributed to one *Theophilus Folengi*, in the year 1520, and to have been so called, of *Macaroni*, *Ital.* a coarse, clownish man, or of

the *Italian Macaroons*, which are a sort of worms or cakes, made of unleavened flower, eggs and cheese, after a clumsy manner by the peasants: So the latter were a *Hotch-Potch* of various ingredients; so were the *Macaronicks* of *Italian*, *Latin* and *French*, and adorned with natural beauties, pleasant jests and a lively stile.

MACARO'NICK, of or pertaining to a macaronick stile or way of writing.

MACE [*macis*, *L.* of *μακας*, Gr.] a spice.

MACE [prob. of *mace* or *massy*] an ensign carried before a lord chancellor, and other great officers.

MACHIAV'LIANISM [of *Nicholas Machiavel*, a politician of *Florence* in *Italy*] a politick principle, not to stick at any thing to compass a design, to break thro' the most solemn obligations, to commit the greatest villainies, in order to remove any obstructions to great and ambitious designs; especially in relation to government.

MACHI'NA [of *μηχανη*, Gr.] invention, art] an engine, a machine, that consists more in art and invention, than in strength and solidity. *L.*

MACHI'NAL [*machinalis*, *L.*] belonging to an engine.

MACHINAMENT [*machinamentum*, *L.*] an engine.

MA'CHINE, an engine compos'd of several parts, set together by the art of mechanism, as springs, wheels, &c. for raising or stopping the motion of bodies, used in raising water, architecture, military, and many other affairs.

Simple MA'CHINES, are the balance, lever, pully, wheel, wedge and screw.

Compound MA'CHINES, are such as are compounded or made up of simple ones.

MACHINE [with *Architects*] an assemblage of several pieces of timber, so disposed, that a small number of men, by the help of ropes and pulleys, may be able to raise vast loads of weights.

Hydraulic MACHINE, a machine for raising or conducting of water, as a sluice, pump, &c.

Warlick MACHINES [among the *Ancients*] were for launching arrows, javelins, stones, or for battering down walls, as battering rams, &c. but now artillery bombs, petards, &c. are so called.

Dramatick MACHINES, are those where the poet brings some deity or supernatural being upon the stage, either to solve some difficulty, or perform some exploit beyond the reach of human power.

MACHI'NERY, an assemblage of machines or engines, by which any thing is performed; also contrivance.

MACIANUS [with *Botan.*] a crab-tree of wildness. *L.*

MACIATION the making lean. *L.*

MACILENCY [*macilentia*, *L.*] leanness.

MA'CKLER, a seller of weavers goods.

MACROBIUS [*μακρόβιος* of *μακρός* long, and *βίος* life, *Gr.*] long lived; a proper name.

MACROPI'PER [of *μακρός* and *πιπέρης* *Gr.*] long pepper.

MACTA'TION, a killing or slaying. *L.*

MA'CULA, a spot or stain. *L.*

MACULA Hepatica [*i. e.* the *Liver Spot*] a spot of a brown or sad colour, about the breadth of the hand, on the breast, back or groin, and sometimes over the whole body. *L.*

MA'CULÆ foliæ, dark spots, of an irregular figure which appear in the sun. *L.*

MACULO'SE [*maculosus*, *L.*] full of spots or stains.

MA'DNESS [*Gemaab*, *Sax.*] a kind of delirium without a fever, attended with rage, and a total deprivation of reason; also enraged, fury.

MAD NEP-Wort, *lyc.* herbs.

MADIFICA'TION, a moistening or wetting, properly the receiving so much moisture, that the body is quite soaked thro' by it.

MA'DIDNESS [*madiditas*, *L.*] moistness, wetness.

MA'DRIGAL, a sort of *Italian* air or song to be set to music; a little amorous piece; which contains a certain number of unequal verses, not tied to the scrupulous regularity of a sonnet; or the subtlety of an epigram, but consists of some tender, nice, delicate thoughts, suitably express'd in it. It consists of one single rank of verses, and in that is different from a *Canzonet*, which consists of several strophes or ranks of verses, which return in the same order and number.

MÆA'NDER [*Μαίανδρος*, *Gr.*] a river in *Phrygia*, full of curvings and windings in its course, as it is said, to the number of 600; whence any thing that is full of intricacy and difficulty is called a *Mæander*. *L.*

MÆANDER [with *Architects*] a framework in arched roofs, or carved cranks in vaults and caves. *L.*

MÆA'NDRATED [*mæandratus*, *L.*] turned, intricately wrought.

MÆMACTE'RIA [*μαμακτήρια* of *μαμακτός*, *Gr.*] sacred festivals celebrated to Jupiter, the rainy or showery.

MÆMACTE'RION [*μαμακτήριον*, *Gr.*] the 5th month among the *Athenians*, being about our *September*.

MÆR, comes from the *Saxon* word *Meepe*, noted. See *Mer*.

MAGA'DES certain musical instruments used by the ancients.

MAGAZI'NE [*magazin*, *F.*] is a public store-house; but it is most commonly used to signify a place where all sorts of warlike stores are kept; where guns, cast; smiths, carpenters and wheelwright, *lyc.* are constantly employed in making all things belonging to an artillery; as carriages, waggons, *lyc.*

MAGDA'LEON [*μαγδαλίον*, *Gr.*] a roll of salve or plaster.

MAGI, philosophers, astrologers and priests among the *Egyptians* and *Assiatics*.

MAGIAN, of or pertaining to the magi.

MAGGOTTINESS, fulness of maggots; also freakish, whimsical humour.

MAG'GOTY, full of maggots; also freakish. *lyc.*

MAG'ICK [*μαγία*, *Gr.*] is by some distinguished into 4 kinds,

Natural MAGICK, natural philosophy, or the application of natural active causes to passive causes; by means of which many surprizing, but natural effects are produced; but the *Arabians* corrupting it, and filling it with many superstitious vanities, the name of it began to be understood in an ill sense.

Natural MAGICK [according to the description of some] is by art and industry to produce vegetables before their natural time, as ripe roses, figs, *lyc.* in *February*; also the causing lightning, thunder, rain, winds, transfigurations and transmutations of animals, such as *Roger Bacon* is said to have performed by *Natural Magick*.

Divine MAGICK, which is performed by the immediate grace of the Almighty, and depends on that spirit and power, which discover itself in noble operations; such as prophecy, miracles; such magicians were *Moses*, *Joshua*, the prophets and apostles.

Celestial MAGICK, attributes to spirits a kind of rule or dominion over the planets, a dominion over men, and on this it raises a ridiculous kind of system, nearly bordering on judiciary astrology.

White MAGICK, called also *Thurgick*, performed by the assistance of an angel, which, upon account of religion, fasting, piety and purity, that the soul which is desirous of commerce with the superior deities, may not be in any thing diverted by the body, being sinful or polluted.

MAGICK Geodetick, magick performed by the assistance of a *Dæmon*.

Superstitious MAGICK, is performed by invocation of devils; and the effects of very evil and wicked, tho' very rare, surpassing the power of nature; and are said to be performed by means of some compact, either express or tacit, with evil spirits. But their power is not nearly what is imagined, nor do they produce all the effects commonly ascribed to them.

Mathematical MAGICK, is that which by mathematical learning, and the assistance of the celestial influences, produces seemingly miraculous works; as, walking and speaking images, as also by mechanical science, and rare art, beyond the reach of vulgar capacities. See Bishop Wilkins, &c.

MAGICK Square, is when numbers in an arithmetical proportion, are disposed in such parallel and equal ranks, as that the sum of each row, as well diagonally as laterally, shall be equal, as in the square they make 18.

MAGI'CIAN [*magicien*, *F. magus*, *L. of mágus*, *Gr.*] the Persians called those magos or magicians, that the Greeks called μάγοι; the Latins *sapientes*; the Gauls, druids; the Egyptians, prophets or priests; the Indians, Gymnosophists; the English cunning men, wizards or conjurers.

Simon the Samaritan, was honoured with a statue at Rome, for his excellence in the magick art, in the time of Claudius Cesar, with this inscription, To Simon the holy god; and Ceneus among the Greeks, was worshipped as a god in the days of Augustus, for his skill in the magick art.

MAGISTERIES [with *Chymists*] sometimes signifies resins and resinous juices, as the magisteries of *Jalap*, *Scammony*, &c.

MAGISTERY [*magistere*, *F. magisterium*, *L.*] a very fine chemical powder, made by dissolving and precipitating the matter, as magistery of *Wismuth*, *Coral*, &c.

MAGISTERY [according to Mr. Boyle] a preparation of a body (not an analysis of it, because the principles are not spread) whereby the whole, or very near the whole of it, by some additament is turned into a body of a different kind.

MAGISTRATURE, magistracy.

MAGNA Arteria [with *Anatomists*] the great artery, a vessel consisting of 4 coats, which beats continually, proceeding from the left ventricle of the heart, and carrying the spirituous blood thence, by its branches, to all parts of the body for their nourishment. The *Aorta*. *L.*

MAGNA Charta [*i. e.* the great Paper Charter] king John, to appease his bar-

rons, is said to have yielded to laws and articles of government, such like to those of *Magna-Charta*. But at this time we find no law written antienter than this *Magna Charta*, which was granted the 9th year of Henry III. and confirmed by Edward I. This was approved of by the subjects as so beneficial a law, and of so great equity, in comparison to those which were in use before it, that king Henry had for granting it the 15th penny of all the moveable goods, of both the temporality and spirituality.

It is called the great charter, either because it contained more than many other charters; or because of the great and remarkable solemnity in the denouncing excommunication and direful anathemas against the intriguers of it. For when king Henry III. swore to the observance of this charter, the bishops holding lighted candles, extinguished them, and then threw them on the ground, and every one said, Thus let him be extinguished and sink in hell, who violates this charter. Or else, because it contained the sum of all the liberties of England; or else, because there was another charter, called *Charta de Foresta*, established with it, which was the less of the two.

MAGNA Mater, *Magna Pater*. See *Vesta* and *Jupiter*.

MAGNE'VOUS [*magnevus*, *L.*] of very great age.

MAGNANIMITY [*magnanimitas*, *L.*] this the ancients used to represent, hieroglyphically, by a lion rampant.

MAGNA'NIMOUSNESS [of *magnanimus*, *L.*] magnanimity, greatness of mind.

MAGNES arsenical [with *Chymists*] a composition of equal parts of arsenick, sulphur and antimony, melted together over the fire, and condensed in manner of a stone. It is called *Magnes*, or a *Magnet*, because it is supposed, being worn, to defend the wearer from infection, during the time that malignant diseases reign, and that by its magnetical virtue.

MAGNES Microcosmicus. See *Unguentum Armatum*.

MAGNETICAL Azimuth [with *Astron.*] is the apparent distance of the sun, from the north or south point of the horizon.

MAGNETICAL Amplitude [in *Navig.*] is the different rising and setting of the sun, from the east or west point of the compass.

MAGNETISM [with *Chymists*] a certain virtue, whereby one thing becomes effected at the same time with another, either in the same or a different manner.

MAGNIFICENTNESS [*magnificentia*, *L.*] a largeness of soul, in conceiving and

managing great things; state, greatness, generosity, docility, costliness.
MAGNIFIC [magnificus, L.] magnificent. *Milton.*

MA'GNIFYING Glass [in Opticks] a little convex glass, lens, &c. which in transmitting the rays of light reflects them so, as that the parallel ones become converging, and those which were diverging become parallel; by which means objects view'd thro' them appear larger than when view'd by the naked eye.

MAGNI'LOQUY [magniloquium, L.] lofty speech, speaking of great matters.

MAGNI'LOQUOUS [magniloquus, L.] speaking big, loud, or of great matters.

Commensurable MA'GNITUDES [with Geometricians] are such as may be measured by one and the same common measure.

MAGNUS pes [with Anat.] i. e. the great Foot, is all that part of the body that reaches from the buttocks down to the end of the toes; comprehending the thigh, leg and foot.

MAGOPHONI'A [of μαγ, Gr. and φον, Gr. murder] a festival observed by the Persians, in commemoration of the massacre of the Magi, who had usurped the throne upon the death of Cambyses.

MA'HIM [in Law] is a hurt receiv'd
MAY'HIM } in a man's body, by which he loses the use of any member, that is, or might be a defence to him in battle.

MA'HUM } [meahaigne, F.] maim,
MA'HIM } wound, hurt.

MAHO'METAN, of or pertaining to Mahomet.

MAI'A, one of the Atlantides.

MAI'DEN [in Scotland, &c.] an instrument or machine used in beheading persons.

MAIDEN-Head [Mæden-hæde, Sax.] the hymen of a virgin.

MAJE'STATIVENESS } stateliness.

MAJE'STICALNESS }

MA'JESTY [majestas, L.] an air or mien that is venerable and full of authority; stateliness, greatness, loftiness; also a title of honour, usually given to sovereign princes.

MAIL, a speck on the feathers of birds.

MAIN of an Horse. See *Mane*.

To set a MAIN } [of main, F. a hand]

To throw a MAIN } to throw with box and dice, &c.

MAIN Yard of a Ship, that yard that belongs to the main-mast, which is usually $\frac{2}{3}$ of the length of the ship's keel.

MAJOR of a Regiment, an officer whose business it is to convey all orders to the regiment, to draw it up and exercise it, to see it march in good order; to rally it, if

it happens to be broken in an engagement. He is the only officer of foot who is allowed to ride on horse-back.

MAJOR of a fortified Town is in charge of the guards, rounds, patrols and sentinels.

MAJOR and MINOR [in Music] are spoken of the concords which differ from each other by a semi-tone.

MAJORA'NA [with Botan.] the herb Marjoram. L.

MA'JORITY, the time or office of a major or mayor of a city, &c.

MA'IZE, a kind of Indian-wheat, which bears an ear a foot, sometimes a foot and an half long upon a stalk of 6 or 8 foot high.

To MAKE his Law [Law Term] is for a person to perform the law he has formerly bound himself to, i. e. to clear himself of an action brought against him; by his oath and the oaths of his neighbours.

To MAKE Customs } [Law Term] is to
To MAKE Services } execute or perform them.

MAKE Hawk [with Falconers] an old, stanch hawk, who being us'd to fly is fit to instruct a young one.

MA'KER [of Macan, Sax. to make] one who causes, forms or frames.

MAL Administration, a mismanagement of a publick employment.

MALA [with Anat.] the cheek-bone or cheek itself, the ball of the cheek.

MALA [in old Rec.] signifies a mail or port-mail; a bag to carry writings, letters, &c. such as post-boys carry.

MALÆ Os [with Anat.] one of the bones of the upper jaw, which joins to the Os sphenoides on the upper part, and to the Os Maxillare on the lower part; also having a long process or knob call'd *Processus Zygomaticus* on its outward part.

MALA'CHE [μαλαχ, Gr.] a sort of mallows. L.

MALACOC'SSUS [with Botan.] a kind of ivy. L.

MA'LADIES [maladies, F.] diseases.

MA'LADROI'T, awkward, clumsy. F.

MALAGOIDES [with Botan.] a plant with a mallow-flower; but having a fruit, tho' dry, like that of bramble.

MALAGNE'TTA [with Apol.] grains of paradise. L.

MA'LAPERTNESS, sauciness, extraordinary readiness to give saucy language.

To MALA'XATE [malaxatum, L.] to make soft or mollify.

MALAXA'TION [in Pharm.] the working of pills, and especially plasters with other things with the hand, a pestle or other instrument; a moistening of a rent of hard bodies.

MA'NCHISM, the doctrine or system of *father Malbranch*, a priest of France, and much the same as *Quinism*.

MA'CONTENTS [*male-contenti*, L. *malcontentus*, F.] discontented persons, especially such as are uneasy and dissatisfied with their sovereign prince or his ministry, and their for or attempt a change of government.

MALEDICTED [*maledictus*, L.] cursed or banned.

MALEDICTION [in old *Deeds*] an imprecation or curse, which was anciently annexed to grants of lands, &c. made to churches and religious houses to deter persons from attempting to alienate or apply them to other uses.

MALEFICK *Planets* [with *Astrologers*] the planets *Saturn* and *Mars*, so called on account of the evil effects attributed to them.

MALEFICKNESS [of *maleficus*, L.] injuriousness.

MALEGE'RENT [*male-gerens*, L.] ill-behaving, unthrifty, improvident.

MA'LENDERS [in a *Horse*] a disease, being chops or chinks on the bending or joint of a horse's knee, which sometimes suppurate; when these chops appear in the bending of the hough, they are called *sealanders*.

MALE'VOLENTNESS [*malevolentia*, L.] ill-will, hatred, spite.

MA'LCIOUSNESS [*ci malitiosus*, L. *malicieux*, F.]fulness of malice, spitefulness.

MA'IGNANTNESS [*malignitas*, L.] hurtfulness, mischievousness, malignant nature or quality, ill-will.

A MALIGNANT [*malignus*, L.] an envious, ill affected person.

MALL } [*q. pellere malleo*, to
PALL-MALL } drive with a mallet] a sort of play or exercise with a wooden ball, and an instrument called a *Mall*, by which the ball is struck with great force and art, so as to run through an iron arch, at the end of a long alley, smoothly gravelled and boarded on each side. This arch is call'd the *pass*, and the alley is also call'd the *Mall*.

MA'LLATED [*malleatus*, L.] hammered or wrought with a hammer.

MA'LEABLENESS, the quality of being beaten out or wrought with a hammer, and *ductibility*, being beaten, without breaking or cracking, which glass will not bear, but will, to the highest degree of any metal whatsoever.

MA'LLET [*malleus*, L.] a sort of wooden hammer.

MA'LCOTON [*q. malum*, an apple,

and *codona*, L. cotton, because of its downy coat] a sort of peach, called *Malocotony*.

MALOGRA'NTUM [with *Anat.*] the cartilage or gristle; called also *Xipoides* or sword-like.

The Cross of MA'LT, which is worn by the knights of *St. John of Jerusalem*, is a cross of 8 points, according to the form in the escutcheon hereunto annexed.



MA'LOPE [with *Botan.*] a kind of mallows.

MA'LT [*μαλτα* of *μαλίσσω*, Gr. to moisten] pitch and wax melted together; also a kind of terrace made of quicklime and hog's grease.

MALTA'CODE [*μαλτακοδης*, Gr.] a medicine softened with wax.

MA'LV [with *Botan.*] the herb common mallows, L.

MALVA'CEOUS [*malvaceus*, L.] like, belonging to, or made with mallows, L.

MALVAVI'SCUS [with *Botan.*] the herb mirth-mallows.

MALVOISI'N [*q. d. mal evil*, *voisin* a neighbour, F.] an ancient warlike engine for casting stones, battering walls, &c.

MA'LUM, evil, mischief, calamity, affliction, disease, &c. L.

MALUM Terra [with *Botan.*] the *Apple of the Earth*, the herb birth-wort; so called, because its fruit resembles the apple, L.

MA'MALUKES [prob. of מַמְלוּךְ, Heb. under the dominion of another] a dynasty which reigned a considerable time in Egypt. Light horsemen, an order of valiant soldiers, who were at first *Circassian* slaves brought up to military exercises, in which they were very expert, and were the chief military support of the *Saracens* in Egypt; but having killed sultan *Mowdam*, they took upon themselves the government.

MA'MIN-Tree [in *Jamaica*] a tree that grows plentifully in the woods, yielding a pleasant liquor, drunk by the inhabitants, &c. call'd the *Planter's Toddy-Tree*.

MAMMA'RIA [with *Anat.*] an artery that issues out of the subclavian branch of the ascending trunk of the *Aorta*, and supplies the breasts, L.

MAMMILLA'RI *Arteria*, the same as *Mammaria*.

MAMMILA'RES [in *Anat.*] two little protuberances something resembling nipples found under the fore ventricles of the brain, and supposed to be the organs of smelling.

To MA'MMOCK [prob. of מַמְכָּה, Br. little

little or small, and *Oek*, a diminutive] to break into bits or scraps.

MA'MMUN [מַמּוֹנִים, *Syr.* riches or grain, of the *Heb.* (מַמּוֹנִים), i. e. plenty, leaving out the (מַמּוֹנִים) hemanick at the beginning] the God of wealth and riches.

MAMO'ERA [with *Botan.*] the dog-tree. *L.*

MAN *well the top* [*Sea Term*] is a word of command, when men are ordered to go into the top of a ship.

MAN the Ladder } [among *Sailors*]
MAN the Ship's side } is a word of command, when any person of figure is at the side of the ship, ready to enter or be helped into it.

MA'NFULNESS [of man and *Kulney* *Yre, Sax.*] valour, stoutness.

MANSLAUGHTER [man-*ylah* *te* of *ylah* *gan*, *Sax.* to slay] the killing of a man without malice propense, whether in a rencounter or carelessly, and differs both from murder and chance medly, in that they both import a present intent to kill. This offence is felony by the law; but allowed the benefit of the clergy for the first time; but the convict forfeits his goods and chattels.

A MA'NAGE [for *Horses*] a riding-ground or academy with a pillar fixed in the center of it, to which horses are tied that are beginning to learn, and pillars set up on the sides 2 by 2, in order to teach horses to raise their fore-legs; the *Manage* is also the particular way of working or riding a horse.

High MANAGE, is the high or raised airs, which are proper for leaping horses.

MA'NAGE [*manage*, *F*] the managing of a family of a concern, &c.

MANATE' } [about the island *Hispani-*
MINATI' } *ola*] a fish of the whale kind, and some of them so large that they can scarce be drawn by a yoke of oxen.



MANCHE
MAUNCHE
[in *Heral.*] an odd fashioned. Sleeve with

long hangers to it, as in the figures here annexed. *F.*

MA'NCERON [with *French Herat.*] a sleeve used indifferently with *Manche*, and signifies any sort of sleeve.

MANDA'MUS [i. e. *we command*] a writ so called, commanding corporations to restore aldermen and others to office, out of which they have been put unjustly.

MANDAMUS, the name of a writ directed to an escheator to find an office after the death of one that was the king's tenant.

MANDAMUS, is also a charge to a she-

riff to take into the hands of the king the lands and tenements of the king's widow, who contrary to her oath or promise, had married without the king's consent.

MANDARIN, the language spoke by the *Mandarins* and in the court of *China* and is that in *China* that the *Latin* is in *Europe* the *Mandarins* being always men of letters.

MANDERIL, a kind of wooden shelly, that is part of a turner's leath, of which there are several kinds, as flat, hollow, pin and skrew manderils.

MA'NDIL, a sort of cap or turbant worn by the *Persians*.

MA'NDRAKE [מַנְדְּרֵאָה, *Heb.* *mandragora* of *mandra*, *Gr.* a cave or den, because of its growing near caves and shady places, or as some say, of *mandra* *gani*, i. e. the knee of a man] a plant, whose divided root bears some resemblance to the legs and thighs of a man. It bears a yellow fruit, called *Mandrake apples*.

To MA'NDUCATE [*manducatum*, *L.*] to chew, to eat.

MA'NDY *Thursday* } [q. *dies*, *manda-*
MAU'NDY *Thursday* } *ti*, i. e. the day of command] the Thursday next before *Easter*, so denominated from our Saviour's giving a charge to his disciples before his last supper. It has been an ancient practice in *England*, for the kings and queens on that day to wash the feet of so many poor men as they had reigned years, and to give them a dole of cloth, shoes, stockings, money, bread and fish, in imitation of our Saviour, who washed the disciples' feet at his ordering the Lord's supper, bidding them do the like to one another.

MA'NDUCI [among the *Romans*] the name of certain hideous figures of persons, which were design'd to entertain some and fright others at their plays. The mothers used to fright their children with their names, by crying *Manducus venit*.

MA'NENT [*manens*, *L.*] remaining, bidding.

MA'NENTS [*Old Law*] for *Manentes*, holding or possessing tenants. *L.*

MA'NEQUINE [with *Painters*, &c.] a little statue or model usually made of wax or wood, the junctures whereof are so contrived, that it may be put into any attitude at pleasure, and its draperies and folds may be disposed at discretion.

MA'NE-SHEET [with *Groom*] a covering for the upper part of a head, and all round his neck, which at the end has two holes for the ears to pass through, and then joins to the halter at the fore-part, and likewise to the surcing or long girth on the horse's back.

MA'NLY

• **MANES**, were certain *Roman* deities, which some suppose to have been the souls of persons deceased; and others, that they were several gods, and gods of the dead. Some are of opinion, that the celestial gods were those of the living, and the *Manes*, the gods of the dead. Others take *Manes* to be the gods of the night, and that the *Latin* word *Mane* was thence derived. *Apuleius* writes, that they were *Dæmons* or *Genii*, which were sometimes called *Lemures*, of which the good were called *Lares familiares*, and the bad *Larvæ*. The *Manes* were supposed to preside over tombs, and had adoration paid to them accordingly.

MAN'ETHE [מַנְיָה, *Heb.*] a weight or sum of money among the *Jews*, about an 200 shekels in gold val. 75 l. 60 in silver val. 7 l. 10 s.

MANG-Corn } [*Old Rec.*] mixed corn,
MUNG-Corn } millin.

MAN'GINESS [*démangeaison*, *F.*] a having the mange, a sort of itching distemper, common to dogs.

MANI'A [μανία of *μανικός*, *Gr.* to be mad, or *μω* to be carried with violence] a kind of madness, by which the faculties of judgment and imagination are deprav'd, and the patient is possess'd with great rage and anger. *L.*

MAN'ICATED [*mancatus*, *L.*] wearing a sleeve, glove or gauntlet.

MANI'CUN [μανικὺν of *μανικός*, *Gr.* because it makes mad] an herb, called also *Dorychnion*, a kind of knightshade. *L.*

MANICORDIUM, a musical instrument in form of a spinnet, its strings are covered with scarlet cloth to deaden and soften the sound. It is used in nurseries by the nurses to learn to play, and not disturb the silence of the dormitory.

MANIFESTNESS, plainness, &c. to be seen, &c.

MANIFE'STO, an apology or public declaration in writing made by a prince, declaring his intentions in any enterprize; the motives that induced him to it, and the reasons for which his right and pretensions are founded.

MANIFOLD [of *manis* and *πολλός*, *Grec.*] a great many.

MAN'ILLE } [*in Africa*] one of the
MEN'ILLE } principal commodities carried to those coasts by the *Europeans* to traffick with the *Negroes* in exchange for their brass rings in the form of bracelets, which the natives deck their legs with. But the better sort of them are the *Manilles* made of silver and gold, and are one of their own manufacture.

MAN'PULATION, a term used in agriculture to signify the manner of digging the

MANI'PULUS [among *Arabians*] an handful of herbs, roots, flowers, &c. i. e. as much as one can take up in his hand. *L.*

MA'NNA [with *Physic.*] a sort of sweet liquor, which drops of itself, or else is let out by cutting from the branches and leaves of ash-trees in *Calabria* in *Italy*; or, as others say, a kind of dew congealed on trees and plants in *Syria*, *Germany* and *Calabria*, but the *Calabrian* is most in use.

MANNA'SI } [about *Jamaica*] a cer-
MANNA'TI } tain monstrous fish, call-
ed the sea-cow from its resembling a cow, that brings forth her young ones alive and suckles them with milk from her dugs; she is an amphibious animal, lives for the most part in the water, but feeds on grass in the fields.

MA'NNER [with *Painters*, *Carvers*, &c.] a particular habit or mode the artist has in managing his hand, pencil, instrument, &c. thus they say the manner of *Reuben*, *Titian*, &c.

• **A good MANNER** [in *Painting*, &c.] a habit or peculiar way of painting, agreeable to the rules of art; natural, strong, easy and duly proportioned.

A bad MANNER, the contrary of the former.

Grand MANNER } [*in Architecture*] is
La Grande MANIERE } said of an order heroically and gigantically designed; where the division of the principal members have all a bold and ample relief.

MANNER [with *Musick*] is a particular way of singing or playing; which is often express'd by saying, *he has a good manner*.

MA'NNUS [μᾶνος, *Gr.*] a nag, an ambling nag, a gennet. *O. L.* Hence *Mantheof* is used for a horse-stealer in king *Alfred's* law.

MANO'METER } [of *μᾶν*, *Gr.* thin, and
MANOSCOPE } μέτρον measure, or of *μέτρον*, *Gr.*] an instrument to measure or shew the alterations in the rarity and density of the air.

MA'NOR } [of *manor*, *F.* of *ma-*
MA'NOUR } *nendo*, *L.* because the lord did usually reside there] was a noble sort of fee anciently granted, partly to tenants for certain services, and partly reserved for the use of the lord's family, a jurisdiction over his tenants for their farms.

The original of manours was this: The king anciently granted a certain compass of ground to some man of merit, for him and his heirs to dwell upon, and exercise some jurisdiction, more or less, within that circuit; for which the lord performed such services, and paid such annual rents, as was required by the grant. Now the Lord parceling this land out to other

measer men, received rents and services of them; and so as he was tenant to the king, they also were tenants to him.

The whole Fee was called a *Lordship*, of old a *Barony*, from whence comes the term *Court Baron*, which is always appendant to the manour.

Manour at this time, signifies rather the jurisdiction or royalty incorporeal than the *Land* or *Site*; for a man may have a manour in gross, i. e. the right and interest of a *Court Baron*, with the perquisites belonging to it, and another person, or others, have every foot of the land.

MA'NSION [in *Law*] the lord of a manour's chief dwelling house within his manour; or wife called the capital messuage.

MANSUEFACTION, a taming or making gentle. *L.*

MA'NSIUS [in *ant. Deeds*] a farm; *Manfius* and *Manfium* are also used for *Messuagium*, a messuage and dwelling-house.

MANTELET, a short purple mantle, worn by bishops in France, over their *Robe*, on some special occasions. *F.*

MANTELETS [with *Military Men*] are great planks of wood, in height about 5 foot, and in thickness 3 inches, which are used at sieges to cover the men from the enemies fire; being pushed forward on small trucks, and are either single or double.



Single MANTELETS, are composed of two or three such planks, joined together with bars of iron, to the measure of three foot or three foot and a half broad, to cover those that carry them from the enemies fire. See the figure.



Double MANTELETS, are composed by putting earth between two such rows of planks, and are used in making approaches and batteries near the place, as others are in making lodgments on the counterescarp. They are covered with latins, and are to cover the soldiers from the grenades and fire-works

of the place. See the figure.

MANTELLE [Heraldry]

is when the two upper ends of a shield are cut off by lines drawn from the upper edge of the shield to that part of the sides, where the chief line should part it, so forming a triangle of a different colour or metal from the shield, as if a mantle were thrown over it, and the ends drawn back, according to the figure.

MA'NTHA agrestis [with *Botan.*] the herb calamint. *F.*

MA'NTIA [with *Botan.*] the bush called *Rubus*. *L.*

MA'NTICE [*μαντικη*, *Gr.*] divination or foretelling things to come.

MA'NTLE [of *manteau*, *F.*] is the same in English as *Mantelle*, *F.* and tho' *Manteau* with us signifies a long robe; yet it was a military habit, used in ancient times by great commanders in the field, as well to manifest their high places, as also (being cast over their armour) to repel the extremity of wet, cold and heat, and withal to preserve their armour from rust, and so preserve its glittering lustre.

MA'NTLINGS [in *Heral.*] as now represented about shields, are a sort of flourishings; however, they are always supposed in blazon to be doubled; that is, lined throughout with some part of the furs. *French* heralds say, that these *Mantlings* or *Mantles* were originally short coverings, that commanders wore over their helmets, to defend their head from the weather; and that coming away from battle, they wore them hanging about them in a ragged manner, caused by the many cuts that they had received on their heads; and therefore the more hacked they were, the more honourable they were accounted; and that in process of time they were by degrees made deeper, and so from the helmet, to hang down below the whole shield, and were adorned either according to the honour of the bearer, or the fancy of the painter.

MA'NTUA, *F.* prob. from *MA'NTOE* called from *Mantua*, a dukedom in Italy] a loose gown worn by women, an upper garment.

MANTU'RNA [among the *Romans*] a goddess who was supposed to oblige wives to stay at home.

MAN'UAL Operation [of *manus*, *L.*] any thing done or performed by the hand.

Sign MANUAL, the signing of a document, or writing under hand and seal.

MANU'BLE, the spoils taken in war, or the money made of the booty taken from the enemy. *L.*

MANUCODIATA, the bird of prey



MANUDUCTOR, one who leads by and. *L.*

MANUFACTURE [of *manus* a hand, *facere* a making, or *facio*, *L.* to make] handy-work, or any commodity made by the hand, or things that are the natural product of a country, as woollen cloths, bayez, stuffs, hats, &c. of wool, linen cloth of flax, &c. *F.*

MANUFACTURE the place or work-house where manufactures are wrought or carried on.

To **MANUFACTURE** [*manu facere*, *L.* *manufacturer*, *F.*] to make or work up with the hands.

MANUMISSION [of *manus* and *mittere* to send] an enfranchizing or setting a slave or bond-man free; which in former times was performed before a magistrate with divers ceremonies.

MANU jurare [*Old Rec.*] to take an oath.

MANU opera [*Old Rec.*] stolen goods taken upon a thief apprehended in the fact.

MANU pes [*Old Rec.*] a foot of full and usual measure.

MANU tertia, sexta aut decima jurare [*Old Rec.*] was when the person who took the oath, brought so many to swear with him, that they did firmly believe that what he swore was true. *L.*

MANUS media & *infima homines* [in *Ant. Deeds*] signifies men of a mean condition, or of the lowest rank or degree.

MANUSPASTUS [in *Law*] a domestic or household servant. *L.*

MAP [*mappa*, *L.*] a plain figure, representing the several parts of the surface of the earth, according to the laws of perspective, or it is a projection of the surface of the globe, or a part thereof in *Plano*, describing the several countries, islands, seas, rivers, with the situation of cities, woods, hills, &c.

Universal MAPS, such as exhibit the whole surface of the earth, or the two hemispheres.

MAPPARIUS [of *mappa*, *L.* a handkerchief] an officer among the *Romans*, who in the games of the circus and gladiators, gave the signal for their beginning, by throwing a handkerchief that he had before received for that purpose of the emperor. *L.*

MACOC [with *Bot.*] the passion

MACNASIN, the king of men, a name by the *Sidonians* to *Jupiter*.

MACATHRUM [*Judeg Spor*, *Gr.*] garden-hovel. *L.*

MACRAUDING, ranging about as soldier, in quest of plunder, forage, &c.

MARBLING of Books [*the Book-binding*] the sprinkling them with colours on the outside, and working them with a pencil in imitation of marble.

MARCA'SITAL, of or pertaining to marshes.

MARCA'SSIN [in *Heraldry*] is a wild boar, differing from the old, not only in size, which may not be visible in arms, but that its tail hangs down; whereas that of an old boar is always turned round in a ring, with only the end hanging. *F.*

MARCELLIANISM [of *Marcellus* of *Ancyra* their leader] the doctrine and opinions of the *Marcellians*, who are said to have held the errors of *Sabellius*: the *Marcellians* did not own the three hypostases.

MARCE'SCENT [*marcescens*, *L.*] growing withered, fading.

MARCE'SSIBLENESS [*marcescibilis*, *L.*] withering or fading nature.

MARCH [of the god *Mars*, to whom it was dedicated] now reckoned with us the 3d month in the year; heretofore it was the 1st, and is still reckoned so in some ecclesiastical computations; the year of our Lord beginning on the 25th day of *March*. The ancients used to paint *March* tawny, with a fierce aspect, a helmet on his head, leaning upon a spade, holding *Aries* in his right hand, and almond blossoms and cions in his left, and with a basket of garden seeds on his arm.

MARCHERS } those noblemen,
Lord MARCHERS } who in ancient times inhabited near the borders of *Wales* and *Scotland*, and secured the marches and bounds of them, ruling like petty kings by their private laws.

MARCITES [so called of *Marcus*, who conferr'd the priesthood and administration of the sacraments on women] a sect of heretics in the 2d century who called themselves *Perfetti*, and made a profession of doing every thing with a great deal of liberty and without fear.

MARCOR [with *Physic*.] a disease, the same as *Marasmus*.

MARCO'SSIANS [so called of one *Marcus* an *Egyptian*, who was also reputed a magician] an ancient sect of heretics, a branch of the *Gnosticks*. They had a great number of apocryphal books, which they held for canonical, out of these they pick'd several idle fables concerning the infancy of *Jesus Christ*, which they put off for true histories. Many of these fables are still in credit among the *Greek monks*.

MARRESCHAL de Camp [in *France*] the same as a major general with us; an officer, whose post is next to that of the lieutenant general.

MALETTUM [*Old Law*] ground over-flow'd, either by the sea or rivers, marsh-ground.

MARGENT [*marge, F. margo, L.*] the brink or bank of any water, or the blank space about the edges of a page of a book, either printed or written.

MARGINATED [*marginatus, L.*] having a margin or margent.

MARIÆ Glacies [*with Botan.*] the herb call'd Our Lady's Slipper. *L.*

MARINELLA [*with Botan.*] the herb Valerian or great Set-wal'. *L.*

MARISCUM } [*in Domesday-book*]
MARISCUS } a feony or fleshy ground. *L.*

MARITAGIO forisfactio [*Old Rec.*] forfeiture of marriage; a writ which lay for the lord, against his ward or tenant, by knights service, who was under age; who when his lord offered him a convenient marriage, refused it, and married another person without his lord's consent.

MARITAGIUM liberum, frank-marriage was where a baron, knight or freeholder granted such a part of his estate with a daughter, to her husband and the heirs of his body, without any homage or service.

MARITATEL [*maritatus, L.*] married.

MARK [*meapc, mancny and mancya, Sax.*] among the Saxons contained 30 of their pence, which was in value 6 s. It is not certain at what time it came to be valued at 13 s. and 4 d. but it was so in the year 1194.

MARK of Gold [*in ancient Times*] was the quantity of 8 ounces, and was in value 17 l. 13 s. and 4 d. of our coin at this time.

MARK Weight, a foreign weight, commonly 8 ounces, and a mark pound is 16 ounces.

MARK [*in France, Holland, &c.*] a weight used for gold and silver containing 8 ounces, or 64 drams, or 192 penny weight. When gold or silver are sold by the Mark, it is divided into 24 grains, and the grain into 24 primes.

MARKET [*mercatus, L. marche, F.*] a place where provisions or goods are sold; also sale of goods.

MARMARYGÆ [*of marmaripon, Gr. to shine*] flashings of light that appear before the eyes in some disorders of the head.

MARMARITIS } [*marmaritis, Gr.*]
MARMORARIA } the herb Brankuſin or Bears-breech. *L.*

MARMORA Arundeliana [*so called of the earl of Arundel, who procured them from the East, or from his grandſon Henry, who made a present of them to the*

university of Oxford] marbles, where appears a chronicle of the city of Arundel cut in capital letters in the island, 263 years before the birth of our Saviour Jesus Christ.

MARMORATA-aurium [*with Belgians*] ear-wax, a certain excrement of the ears laid there in the auditory passage, from the opening of the artery or sweat out from the cartilages. *L.*

MARMORATID [*marmoratus, L.*] made of, wrought in, covered with marble.

MARMORELLA [*with Botan.*] agrimony, liverwort. *L.*

MARMOREOUS [*marmoreus, L.*] of or like marble.

MAROO'NING, setting a person on horse on an uninhabited island.

MAROTIC Stile [*in French poetry*] a peculiar, gay, merry, yet simple and natural manner of writing, introduced by one Marot, and since imitated by others. The difference between the Marotic stile and the Burlesque, consists in this, that the Marotic is most simple, but its simplicity has its nobleness, the Burlesque is low and groveling, and borrows false and tinsel ornaments from the crowd, which people of taste despise.

Letters of MARQUE, letters of reprisal, granted by a king, &c. by which the subjects of a country are licensed to make reprisals on those of another.

MARQUESS } [*so called from March,*
MARQUIS } [*Germ. i. e. a limit or boundary, because anciently they were governors of Marches or frontier countries*] is an order of nobility between a duke and an earl or count, that was not known in England till the time of king Richard II. who in the year 1337, created his favourite, Robert Vere, who was then earl of Oxford, marquis of Dublin. The title given to a marquis in writing, is most noble, most honourable, and potent Prince; and by the king he is styled Our right trusty, and entirely beloved Cousin.

The honour of a marquis is hereditary, and the eldest son of a marquis is, by the courtesy of England, called earl or lord of a place; but the youngest sons are called lord Robert, lord John, &c. A marquis's cap is the same with a duke's, and their coats differ from those of dukes in that, a duke's is adorned with only flowers and leaves, a marquis's has flowers and ramies, with pearls on them. Enter as in the figure.

MARQUESSET, a marchioness, wife of a marquis.

MARQUETTE [ancient customs in *England*] a right or due, which the women paid to the king or lord, to ransom themselves from that infamous custom, by which they were obliged to pass the first night of their marriage with their lords. So called, probably, because the fee was half a mark of silver.

MARQUETRY, a sort of chequered inland work, made of wood of a variety of colours, in the shape of flowers, knots, or other devices. *F.*

To **MARR** [of *mar* man, *Sax. Skinner*; or of *marugo*, *Gr. Mar. Caf.*] to spoil, to corrupt, to deface.

MARRIAGE [*marriage*, *F.*] a civil contract, by which a man and a woman are joined together.

Duty or Service of MARRIAGE [in *Ancient Customs*] old maids and widows above 60, who held fees in body, or were charged with any personal and military services were anciently obliged to marry, that they might render those services to the lord by their husbands, or to indemnify the lord, which they could not do in person.

For the proportion that marriages bear to births, and births to burials, *Mr. Denham* has given us a table for several parts of *Europe*, that for *England* in general, is Marriages to Births as 1. to 4. 36.

Births to Burials as 1. 12. to 1. from which table it appears that marriages one with another do each produce about 4 births. And by *Mr. King's* computation, about 1 in 104 persons marry; and the number of people being estimated in *England* at 5 millions and a half, about 41000 of them marry annually.

MARRIAGEABLENESS, fitness or ripeness for marriage.

MARROQUIN, commonly called *Morocco*, the skin of a goat or some other animal like it, dress'd in smach or galls, and coloured of red, yellow, blue, &c.

MARRUBIASTRUM [with *Botan.*] the herb Bistard Hore-hound. *H.*

MARRUBIUM nigrum [with *Botan.*] black or stinking Hound. *L.*

MARS [with *Astronomers*] one of the seven planets, whose character is ♂.

MARS [according to *Varro*, was so denominated of *mares*, *L.* males, because he was conqueror over them in battle, but others from *maors*, of *magna*, great things, because he was to turn; others from *apert* of *aper*, killing; or as others will have it from *mar* a lion, or *mar* he was a conqueror and others from *maners* in the same tongue] the god of war, as the *Roman*, was the son of *Juno*, begotten at the assistance of her hus-

band *Jupiter*; for *Juno* being displeased that her husband *Jupiter* should bring forth *Minerva*, by the striking of his head; she consulted with the goddess *Flora*, how the might of herself bring forth a son; *Flora* had her touch a flower which grew in the field *Olenius*, which the having done, she conceived and bare *Mars*, who being a son of discontent, was made a god of war and discord. He was never grateful to *Jupiter*, and in his minority was nursed by *Thero*, in the northern climates, that are inclinable to war. He lay with *Venus* the wife of *Vulcan*, who, by her craft, had made an iron net, and cast it about them, as he found them naked; which net was so artificially made, that neither of them could disentangle themselves; and then he called all the gods to see them in that posture, which caused much laughter among them; but at length, by the entreaty of *Neptune*, he set them at liberty.

He was represented riding in a high chariot, drawn by two furious horses, by some named *Terror*, and *Pavor* or fear, with all his armour, offensive and defensive. His attendants were three frightful spirits, *Apprehension*, *Contention* and *Clamour* intattered garments: Before him flew *Fame* full of eyes, ears and tongues.

He was said by some to have been born in *Thrace*, because the people of that country offered human sacrifices to him, and others offered to him, the wolf, the vulture, the dog, the pye, the calf and the horse. *Justin* says, the *Scythians* had no other god; but *Herodotus* says, they worshipped other gods; but did allow no temples or statues, but only to *Mars*. The *Romans* had him in high esteem, because they derived their original from him, and gave out, that *Romulus* was his son.

They would not suffer his statues and images to be erected in their city; but without it, to intimate their inclination to foreign, rather than civil war. His priests were called *Salii* (of *Saliendo*) because they danced and skipped about his altars, which were erected under the same roof with those of *Venus*, to express the happy influences that the stars *Mars* and *Venus* bestowed on children, when they met in their nativities.

Mars is said to be the first prince that invented the discipline of war and the forming of armies, and therefore is supposed to be the same with *Nimrod* or *Belus* among the *Assyrians*.

MARS [with *Astrol.*] is called the lesser unfortunate, because of its scorching and drying qualities.



MARS [with *Heralds*] signifies *gules*, or red, assign'd him on account of his being so much concerned in blood, according to heathen *Theology*.

MARSH [*meync, Sax. maersche, Du. marais, F.*] a standing pool of water mixt with earth, whose bottom is very dirty, which dries up and diminishes very much in the summer; also low lands, that are sometimes overflowed by the sea or rivers; or that are well watered with rivers, ditches, &c.

MARSHAL [*marschalk, Teut. marschal, F.*] anciently was the master of the horse [so called of *mar* a horse, and *schalk* ruler, *Germ.*] but is now the title of several considerable offices.

To **MARSHAL** [*Milit. Aff.*] to lodge, to put in due order or rank, to draw up according to the ruler of the military art.

MARSHALLING [in *Heraldry*] is disposing of all persons and things in all solemnities and celebrations, coronations, interviews, marriages, funerals, triumphs, and the like; also an orderly disposing of sundry coat armours, pertaining to distinct families, and of their contingent ornaments, with their parts and appurtenances in their proper places.

MART Town, a large town that is noted for a great fair, to which people of several nations resort, as *Frankfort* in *Germany*, &c.

MARTAGON [with *Florists*] a flower, a kind of lily.

MARTIALNESS [of *martialis, L.*] warlikeness.

MARTIATUM Unguentum [in *Pharmacy*] the soldiers ointment. *L.*

MARTICOLIST [*marticola, L.*] a worshipping of *Mars*; also one that loves war.

MARTIGENOUS [*martigena, L.*] begotten by *Mars*.



MARTLETS [in *Heraldry*] are what are called *Martinetts*, small birds, whose feet are so short, they are seldom to be seen, and their wings so long,

that should they pitch upon a level, they would not be able to rise; wherefore they alight not, but upon places aloft, that they may take flight again, by throwing themselves off. See the figure.

MARTYRED [*martyrís, F. of μαρτυρίαι, Gr.*] having suffered martyrdom.

To **MARTYRIZE** [*μαρτυρίζω, Gr.*] to put to death on the account of religion, or for bearing testimony to the truth.

MARTYROLOGY [*μαρτυρολογία, Gr.*] a history of martyrs; also a speech, &c.

register anciently kept in religious houses wherein was an account of the donations of benefactors, and the days of the month in every year when they died, &c.

MARTYROLOGIST, one who writes a history of martyrs.

MARVELLOUS Ordnance, a great wonder.

MARVELLOUSLY, in the king's court.

MAS, the male with *Botan.*

MASCHA'LE [amble *Angelica* the arm pit.

MA'SCLES [in *Heraldry*] *mafcles, F.* Some say that *Mascles* represent the holes or meshes of nets; others, that they represent spots in certain flints about *Roses*, and are called *mafcule* in *Latin*, which small flints being cut in two, this figure appears on the inside of them.



MA'SCULINE Rhimes [in *French poetry*] such as are made with words which have a strong, open and accented pronunciation, as *amour, joul, moil* and *fort*; whereas feminine rhimes are such as have an *e* feminine in their last syllable, as *peré, mere*, &c.

MASCULINE Planets [with *Astrolog.*] are *Sol, Mars, Jupiter, Saturn*; but *Mercury* is a kind of hermaphrodite.

MA'SCULY [in *Heraldry*] full of *mafcles*.

MASH [of *miscio, L.* to mingle] a mixture.

To **MASK**, to put on a mask, or put on a disguise; to go to masks or masquerades.

MASONS were incorporated about the year 1119, having been call'd the *Free Masons*, a fraternity of great account, who have been honoured by several kings, and very many nobility and gentry being of their society.



They are governed by a master, and two wardens, 25 assistants, and there are 65 on the livery, the fine for which is 5 *L.* and that for stewards &c.

Their armorial ensigns are, a chevron between three castles *argent*, a pair of compasses somewhat extended of the first. Crest a castle of the 2d.

Their hall is in *Basing-Lane*.

MA'SONRY [*maconnerie, F.*] a work; the art of hewing, cutting, and setting stones, and fitting them for the building; also the assembling and putting them together with mortar.

Bound MASONRY, is that wherein stones were placed one over another.

the joints of the beds being level, the mounters perpendicular.

MASSONRY, is that, where after stones are laid, which make a course, wheris laid at the end, which makes courses.

MASONRY *in Courses*, the same bound for the that the stones are

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MASS [in *Mathematicks*] the matter of any body cohering with it, i.e. moving and gravitating along with it; and is distinguished from its bulk or volume, which is its expansion in length, breadth and thickness.

MASS of Blood [with *Anat.*] all the blood in a human body.

MASS [with *Apotbecaries*] every physical composition of powders, and other ingredients wrought into one lump.

MASS [with *Surgeons*] an oblong and sharp pointed instrument which is put into a trapan, that it may stand more firmly.

MASS [with *Latin Authors*] is generally used to signify all kinds of divine service, for a lesson of that service; but in the *Romish* church, it signifies an oblation, which they call *Mafs*, and frequently liturgy, or church service.

High MASS } is that sung by choristers, *Grand MASS* } and celebrated with the assistance of a deacon and sub-deacon.

Low MASS, is that wherein the prayers are all barely rehearsed without any singing, and performed without much ceremony, or the assistance of any deacon or sub-deacon.

The MASS of the Beate, or the *Mafs of our Lady*, is that perform'd and offered to God by the intercession of the virgin *Mary*.

Beau MASS } a *mafs* rehearsed e-
Perfumed MASS } very day, at which the ladies and *Beau-monde* of the place attend.

Common MASS, or *mafs* of the community in a monastery, is a *mafs* celebrated at certain hours, whereat the whole body or community assits.

MASS of the Holy Ghost, a *mafs* which is celebrated at the beginning of any solemnity, or ecclesiastical assembly, beginning with the invocation of the *Holy Ghost*.

Holy-day MASS, is such on which certain prayers or lectures are read suitable to the day.

MASS of Judgment, a *mafs* wherein a person clear'd himself of any calumny by some proof agreed upon.

MASS of the Dead, a *mafs* perform'd at the request of the deceased, which begins with *Requiem*, thence called a *Requiem*.

MASS of a Saint, is that wherein God is invoc'd by the intercession of some saint.

MASS of Security, a *mafs* anciently rehearsed at examination of *Catechumens*, when enquiry was made as to their disposition for baptism.

Dry MASS, is one wherein there is no consecration.

Voive MASS, an extraordinary mass before that of the day, rehearsed on some extraordinary occasion.

MASSSES [in *Painting*] are the large part of a picture, containing the great lights and shadows; so that when it is almost dark, we can only see the masses of a picture, i.e. the great lights and shadows.

MASSA'LIANS, sectaries, whose tenet was, that persons ought to be continually at prayer.

MA'SSIVE } [massif, F.] solid, weighty;
MA'SSY } not delicate, as a massive column is, one which is too short for the order it bears.

MA'SSINESS } solid weightiness,
MA'SSIVENESS } bulkiness.



MASSONE } [in *Heral*]
MASSONE'D } is when an ordinary is represented in the manner of a stone wall, with all the joints between the stones appearing, as they generally do in stone buildings; and so the import of the word is, as much as done in masons work. See the figure.

MASSORA [מסורה, Heb. tradition] a performance on the Hebrew bible by some ancient Jews, Rabbins, to secure it from any alterations, and to be a *Hedge to the Law*; by numbering the verses, words and letters of the text, and marking all the variations of it.

MASSORITES, Jewish doctors, authors of the *Massora*.

MAST [mayst, Sax.] of a ship; also the fruit of the oak, beech, chestnut, &c.

Fore MAST [of a Ship] stands in the fore-part or fore-castle, and is about 4-5 of the main-mast in length.

Misen MAST [of a Ship] stands aft in the sternmost part of it, and is in length about half that of the main-mast.

Top MASTS [in a Ship] are those masts that are fixed upon the main, fore, misen-masts and bow-sprit.

Top Gallant MASTS [in a Ship] are those fixed to the head of the main and fore-top-masts; they carry flag staves on their tops, whereon are hanged the flags, pendants, &c.

Jury MAST [in a Ship] is a mast made of yards, or other pieces of timber spliced or fitted together, wounding them with ropes. This mast is set up, when in a storm or fight, a mast is born over-board, till they can be provided with a better.

Armed MAST [in a Ship] is a mast made of more than one tree.

Over MA'STED a ship is said so to be, **Tast MASTED** when her masts are either too long or too big, which makes

her lie too much down by the way, labour too much a hull.

Under MASTED a ship is said so to be, when her masts are either too small or too short, which hinders her from bearing so much sail as is requisite to give her way.

MASTER of theance, a general officer, to whose care the king's ordnance and artillery is committed.

MASTER-Worth Botan. an herb, whose leaves resemble *Angelica*, except that they grow on the roots, and lower.

MA'STERLESS ungovernable, unruly, having no master.

MASTICA'ION, a chewing, which action breaks the meat to pieces, by the help of the teeth; so that by that means being mix'd with the spittle, it is prepared to be the more easily swallowed and digested in the stomach.

MASTIGA'DOUR [with *Horsemen*] a *Slabbing Bit*, a snaffle of iron, all smooth, and of a piece, guarded with *Pater-Nosters*, and composed of 3 halves of great, made into demi-ovals of unequal bigness, the lesser being inclosed within the greater, which ought to be about half a foot high. A *Mastringadour* is mounted with a head and two reins.

MA'STINUS [Old Rec.] a mastiff.

MATCH [with *Gunners*] a sort of rope made of such combustible stuff, that being once lighted, it will burn on by degrees, and regularly, without ever going out, as long as any of it is left.

MA'TCHLESNESS [of match, leay and neyye, Sax.] uncapableness of being matched or equalled.

To MATE [mate, Sax.] to amaze or astonish, to dash, daunt or put out of countenance.

To MA'TE, to match, to pair, or equal.

MATEOTE'CHNY [ματαοτεχνη, Gr.] a vain or idle science.

Pia MATER, a skin which immediately clothes the brain and *Cerebellum*. It is very full of blood vessels, and is supposed to be designed for keeping in the spirits there bred, and to hinder them from flying away. L.

MATE'RIA Medica, all that is made use of in the art of physick, either for the prevention or cure of diseases, whether prepared from vegetables, minerals, or animals.

MATERIA Prima [with *Phil*] the first matter or subject of all physical. L.

MATE'RIALNESS, momentary weightiness.

MATE'RIALIST, a druggist or distiller.

MATERIALISTS, an ancient sect, who were possessed with this principle, out of nothing comes nothing, had recourse to eternal matter, on which they supposed all was brought in the creation.

MATERIALIALS [*materialia*, L.] tools or instruments proper for the making or doing any thing.

MATERIATED [*materiatus*, L.] made of matter.

MATER'NAL Affection [*Hieroglyphically*] was represented by the pelican, which is said to strike blood out of its own breast to feed its young.

MATER'NALNESS, motherliness, motherly affection.

MATH [with *Husbandmen*] a mowing, as *Aftermath*, after-grass, or second mowing of grass.

MATHEMA [*μαθημα*, Gr.] the mathematicks or mathematical arts.

MATHEMATICAL Composition, is the synthetical method, or that which proceeds by certain degrees or steps, from known quantities in the search of unknown, and then demonstrates, that the quantities so found will satisfy the proportion.

MATHEMATICKS [*mathematicques*, F. *aries mathematicae*, L. *τις μαθηματικη*, Gr.] in its original signification comprehended any kind of discipline or learning; but now the word is usually apply'd to some noble sciences, which are taught by true demonstration, and are exercis'd about *Quantity*, i. e. whatsoever is capable of being numbered or measured, which is compriz'd under numbers, lines, superficies and solids.

Pure MATHEMATICKS, are *Arithmetic* and *Geometry*, and consider the quantity abstractedly, and without any relation to matter.

Simple MATHEMATICKS, the same as pure mathematicks.

MAT'HEISIS [*μαθησις* of *μαθηω*, Gr. to learn] the mathematicks.

MAT'INS [in the *Roman* church] the first part of the daily service.

MATRA'LES [among the *Romans*] a festival observ'd by the matrons on the first of *June*, in honour of the goddess *Matuta*, or *Ino*, the wife of *Atamas*, king of *Thebes*. They only entered the temple with a slave, and their sisters children; the slave they cuff'd in memory of the jealousy of *Ino*, and pray'd for their sisters recovery, but not for their own.

MATRASS [with *Chymists*] a bolt-head, a long, trait-necked vessel of glass, fitted to the nose of an alembick, and frequently used in distillation, and are also call'd receivers, of this form.

MATRICA'RIA [with *Botan.*] the herb feverfew, white-wort or motherwort.

MA'TRICE [with *Dyers*] is apply'd to the first simple colours, whence all the rest are derived and compos'd, as black, white, blue, red and fallow or root colour.

MA'TRICE } [*Anat.*] the mother or
MA'TRIX } womb, or that part of the female of any kind, wherein the *fœtus* is conceived and nourished till the time of its delivery.

MATRI'CULA, a roll, list or register, in the which the name of persons are entered. L.

MATRICULATION, the act of matriculating or registering the names of students in a college.

MATRISA'L'VIA [with *Botan.*] the herb Clary.

To **MA'TRISATE** [*matrifatum*, L.] to imitate the mother.

MATRISY'LVA [with *Botan.*] the plant wood-bind or honey-suckle. L.

MA'TRIX [of *ματηρ*, Gr. the mother] the matrice. L.

MATRIX [with *Surgeons*] that part of the womb in which the child is conceived.

MATRIX } any thing serving for the
MATRICE } place of generation of a body, whether organical, as the matrix of animals; or inorganical, as those of vegetables, metals or minerals.

MATRIX Ecclesiæ, the mother church; either a cathedral, with respect to the parochial churches in the same diocese; or a parish church, in respect to the chapels depending on it.

MA'TRIX [with *Botan.*] the pith of trees or herbs, which they also call *Cor*.

MAT'RON [*matroné*, F. *matrona* of *mater*, L.] a virtuous, prudent, motherly woman, that keeps her family under good government or discipline, and such an one, as to chastity and exemplary life, to whom young virgins may be safely committed to be educated.

MATRON [of an *Hospital*] a grave woman that looks after the children.

MAT'RONS [in a *Law sense*] married women of experience, who have been mothers of children, such as are empannelled upon juries or convicts, who plead their bellies.

MATRO'NAL [*matronalis*, L.] of or belonging to a matron.

MATRO'NA'LIA [among the *Romans*] the feast of the matrons, instituted by *Romulus*, and celebrated by the *Roman* women in honour of *Mars*; to whom they thought themselves oblig'd for the happiness of bearing good children; a favour which he first conferr'd on his mistress.

Rea; during the time of which, the men lent presents to the women, as the women in like manner did to the men on the *Saturnalia*. It was observ'd on the first of March for pregnancy, the year then beginning to bear fruit.

MATRO'SSES [in a *Train of Artillery*] a sort of soldiers next in degree under the gunners, who assist them about the guns, in travelling, spunging and firing, loading, &c. They carry fire-locks, and march along with store waggons, as a guard, and also as assistants in case a waggon should break, &c.

MAT [*matta*, L.] rushes interwoven to lay on floors, and for various other uses.

MAT Weed, an herb or plant: call'd also *Feather-grass* and *Spanish rush*, of which mats and frails are made.

MAT'TER [*materia*, L.] the stuff any thing is made or consists of; also cause or occasion; business or thing; also that which runs out or a fore.

MATTER [with *Natural Philosophers*] is a solid, divisible and passive substance call'd body, and first principal of natural things; which is extended into length, breadth and thickness; which is capable of putting on all manner of directions and degrees of swiftness.

Nude MATTER [in *Law*] is the naked or bare allegation of a thing done, to be prov'd only by witnesses, and not by a record, or any specialty in writing under seal.

MATURA, the goddess of ripe corn.

MATURA'NTIA [in *Physick*] such medicines as promote maturation, ripeners, L.

MATU'RENESS [of *maturitas*, L.] ripeness of fruit or years, the arrival of any thing to its just degree of perfection.

MATURE'SCENT [*maturescens*, L.] waxing ripe.

MATU'TA [in the old *Roman* language, signified good] she had a temple at Rome built by *Servilius Tullius*. Some say she was *Iuno*, the nurse of *Bacchus*, and wife of *Athamas*; others will have her to be *Aurora*. L.

MATUTILIA [so called of *Matuta*] feasts in *May*, consecrated to *Matuta* or *Leucothoe*. All maid servants except one were excluded from those feasts, and this one, every matron was to strike on the cheek, because *Matuta* was plagued with jealousy, that her husband loved her maid better than he did her.

MAU'DLED } [prob. of *matutinus*, L.
MAU'DLIN } of the morning] befot-
tered or disordered by drinking strong li-
quors, especially in a morning.

MAUSOLE'UM, a stately sepulchre,

built by *Artemisia*, queen of *Caryæ*, to *Mausolus* her husband, whom she loved dearly, that besides this edifice, she burnt the ashes of his body, after it had been burnt, to be put into a cup of wine, and drank them, to give him a lodging in her heart. This sepulchre was built by the most excellent artificers of that age. It was square, 412 foot in compass, and 45 cubits high; the square looking to the east was made by *Scapæ*; that towards the west by *Leocæres*; that to the south by *Timotheus*, and that towards the north by *Briax*. On the top of it was a brazen chariot, with many wonderful and curious inventions. The whole was enriched with so many rare ornaments, that it was esteem'd one of the greatest wonders of the world.

MA'WKISHNESS [of *Mæga* a maw or stomach, *æoc* sick, and *neye*, *Sax.*] sickness at the stomach, squeamishness; also a nauseous taste.

MAXILLA inferior [with *Anatomists*] the lower jaw-bone which is moveable, and in which the under-teeth are inserted.

MAXILLA superior [with *Anatomists*] the upper jaw-bone or cheek-bone, which is composed of 12 bones, 6 on each side; but some say 13, the odd one they call *Vomer*. L.

MAXILLAR [*maxillaris*, L.] of or pertaining to the jaw-bone.

MAXILLA'RIS Glandula [*Anat.*] a considerable gland of the conglomerate kind, situate on the inside under the lower jaw-bone. L.

MA'XY [with *Tin Miners*] is a weed they call a weed of the marshall kind, when the load or vein of oar degenerates into this or any thing else, that is not tin, they call it a *Weed*.

MAY [of *maiores*, so called by *Romulus*, in honour of his senators; or, as others say, from *Maiâ*, the mother of *Mercury*, to whom sacrifices were offered in that month] the 5th and most pleasant month of the year with us. The ancients used to paint *May* with a lovely aspect, in a robe of white and green, embroidered with daffodils, haw-thorn and blue-bottles, and on his head a garland of white and damask roses, holding a lute in one hand, and a nightingale on the fore-finger of the other.

MAY Fly [so called of the month of *May*, where it is produced] is so called a water-cricket, which is seen in the month creeping out of the river, turning fly: It lies commonly under stones on the banks, and is a good bait for several sorts of fish.

May Games, certain sports or merri-
ments, dancing, &c. used on the first day
of May, which seem to have taken their
origin from the like customs of the Romans,
who followed such sports in honour of
May, or Flora, the goddess of flowers.

MAYOR [anciently, as some say, *maior*, rather of *milit.* Brit. to keep or
receive, than of the Latin *major*, or, as
others say, of *מלך*, Hebrew or Syriack,
which signifies lord, and the old Saxons
being a remnant of the old Germans, who
(as *Berosus* says) descended of the old He-
brews, and so had retained many Hebrew
words; and thence the word *mayor* is de-
rived of *מלך*, which of it self signifiyng
lord, the addition of *lord* to it is a tauto-
logy.

MAZY [of *maye*, Sax.] of or belong-
ing to a maze, intricate.

MAZEMENT [of *maye*, Sax. a gulph]
amazement.

MEAGRE [in a figurative Sense] dry,
barren, as a meagre stile, a jejune, barren,
dry stile.

MEAGRENESS [of *mægre* and *ney-
ye*, Sax.] leanness.

MEAL'D, pulveriz'd or reduced to
powder.

MEALINESS [*mæle*, Celtic and *neyye*,
Sax.] mealy nature, &c.

A MEAN [of *moyen*, F.] a middle.

MEAN [in Law] the middle between
two extremes; and that either first in
time, as *his Action was mean*, betwixt the
dilemma made to him and his recovery, i. e.
in the interim or the mean time; or se-
condly in dignity, as there is a *Lord mean*
and *Tenant mean*.

MEAN Axis [in Opticks] is a right
line drawn from the point of concurrence of
the optick nerves, thro' the middle of the
right line, which joins the extremity of
end of the same optick nerves.

MEAN proportional [in Musick] the se-
cond of any three proportionals.

MEANING [of *meanan*, Sax. to mean]
sense, signification.

MEANNESS [prob. of *mean* bad, or
meane and *neyye*, Sax.] lowness, pitiful-
ness, poorness, &c.

Continual MEANS [with *Aritb.*] are
when one root or first number is multipli-
ed by itself, and the following numbers
likewise by themselves, the numbers ta-
ken between one and the number last
multiplied, are called *continual Means*; as
the root multiply'd by it self produces
which multiplied by it self, produ-
ces 4, and 16 being squared, produces
16; and so 2, 4, and 16, are continual
means between 1 and 256.

MEASLES [*meissen*, Du.] a distemper

or cutaneous disease, consisting in a ge-
neral appearance of eruptions, not tending to
suppuration, with a fever.

MEASUREABLENESS, capableness of
being measured.

MEASURE of a Number [in *Aritbme-
tick*] is such a number as divides another
without leaving any fraction.

MEASURE of a Line [Geometry] is
any right line taken at pleasure.

MEASURE [with *Philos.*] as time is
the measure of motion.

MEASURE Note [in Musick] is a *Se-
Time Note* } *miibreue*; so named,
because it is of a certain determinate
measure or length of time by itself; and
all the rest of the notes are measured
by, or adjusted to its value.

MEASURE [in Poetry] is a certain
number of syllables, which are distinguish-
ed and heard separately by the ear from
another number of syllables. The union
of 2 or more measures make a verse, and
in the variety of measure consists the
chief harmony of verse.

MEASURE [in Geometry] any certain
quantity assumed as one or unity, to which
the ratio of other homogeneous or similar
quantities is express'd.

MEASURE of a Figure or plane surface,
is a square, whose side is of any determinate
length.

MEASURE of a Solid, is a cube, the
sides of which are of any length at plea-
sure.

MEASURE of an Angle,
is an arch described from
the vertex, *a*, in any place
between its legs, as *b c*.

MEASURE of Velocity [in
Mechanicks] is the space
pass'd over by the moving
body in any given time.

MEASURE of the Mass [in *Mechanicks*]
is the weight or quantity of matter of it.

MEA'THES [*meto*, Sax.] mead, a
sort of drink made with hony, metheglin.
Nilton.

MEA'TUS cysticus [*Anat.*] a biliary
duct, about the bigness of a goose-quill,
which is joined to the *Meatus Hepaticus*,
at about two inches distance from the gall-
bladder.

MEAWING [*mialuzatio*, L.] the cry-
ing of a cat.

MECHANICAL Science, is that which
is conversant about the outward frame and
structure of bodies, and the figures they
obtain by workmanship.

MECHANICAL Philosophy, is that
which explains the phenomena or appear-
ances of nature from mechanick principles,
viz. from the motion, rest, figure, size,

Gr. of the small particles of matter, and is the same with the *Corpuscular Philosophy*.

MECHANICAL Powers, are the five simple machines, to which all others, how complex soever, may be reduced, and of the assemblage whereof they are all compounded, the *Balance, Lever, Wheel, Pulley, Wedge* and *Screw*.

MECHANICALNESS, mechanical nature, property or quality.

MECHANICKS [*mechanique, F. artes mechanicae, L. μηχανική, Gr.*] the science of motion, or that part of the mathematics that shews or demonstrates the effects of *Powers*, or moving forces, and applies them to engines, machines, &c. and demonstrates the laws of motion, &c.

ME'CON [*μυκων, Gr.*] the poppy, a flower.

MECO'NIS [with *Botanists*] a kind of lettuce.

MEDAL [*medaille, F. of metallum, L.*] a piece of metal in the form of money, stamped to preserve the memory of some illustrious person, some notable victory, or something that is a peculiar benefit to a nation or state.

Ancient **MEDALS**, such as were struck between the 3d and the 7th century.

Modern **MEDALS**, those that have been struck within these 300 years.

Consular **MEDALS**, such as were struck during the time that *Rome* was govern'd by consuls, and are so called in distinction to imperial medals.

Imperial **MEDALS** of the upper Empire, such as were struck from the beginning of *Julius Caesar's* reign, to the year of Christ, 260.

Imperial **MEDALS** of the lower Empire, are those till the time of taking of *Constantinople*, near 1200 years.

Singular **MEDALS**, are either such as are not found in the cabinets of the curious; but are only met with by chance; or such, of which there is not above one of a sort extant.

Spurious **MEDALS**, are such as are counterfeited and put off as antique, when they are not.

Mutilated **MEDALS**, are such as are not entire, or are defaced.

Redintegrated **MEDALS**, are such where in the letters *Rest* are found, which intimates that they have been restored by the emperor.

Dip'd **MEDALS**, are such as are struck with pure copper and afterwards silvered.

Covered or *Plated* **MEDALS**, such as have a leaf of silver over the copper.

Grain'd or *Indented* **MEDALS**, are those whose edges are cut like teeth.

Countermark'd **MEDALS**, are those that

are cut on the side of the head or on the reverse.

MEDA'LLION, a medal of an extraordinary large size, such as princes present to some particular persons, as a token of their esteem.

MEDDLING [*Prob. of medius, Lat. to mingle*] concerning things felt with or about.

MEDIANA Linea [*Anatomy*] a line of seam running down the middle of the tongue, and dividing it into 2 equal parts.

MEDIASTINA [*with Anat.*] is a

MEDIASTINUS [*branch of the subclavian vein, which arises from the trunk of the Cava, or great hollow vein, and proceeds to the Mediastinum and Thyroid.* *L.*

MEDIATE [*mediatus, L.*] that which is in the middle between two extremes; or it is a term of relation to two extremes apply'd to a third, which is in the middle.

MEDIATION [*in Geom.*] with respect to lines, is called bisection or bipartition.

MEDIA'TRINA, a goddess who was supposed to cure sick people at her feasts, which were in *September*, the *Romans* drank new wines mixt with old, which served them instead of physick.

MEDICA [*μυδική, Gr.*] a kind of trefoil, call'd medick fodder.

MEDICAMENTAL, medicinal.

MEDICATED, meats or drinks, are such as have medicinal ingredients mingled with them.

MEDICINAL Days [*with Physicians*] those days in which an imperfect and ill crisis of a distemper often happens; and are so called, because medicines may be given on them. They are reckoned the 6th, 8th, 10th, 12th, 16th, 18th, &c.

MEDICINAL Hours, those hours proper to take medicines in, of which there are four, *viz.* the *Morning* fasting, about an hour after *Dinner*, about four hours after *Dinner*, and going to *Bed*.

MEDICIN [*medicina, L.*] an art that assists nature, and is design'd for the preserving of health in human Bodies as much as is possible, by the use of proper remedies. It is divided into five parts.

1. *Physiology*, which treats of a human constitution, as it is sound and well.

2. *Pathology*, which treats of the preternatural constitution of our bodies.

3. *Semiotica*, which treats the signs of health and diseases.

4. *Hygiæna*, that which delivers rules for the regimen, to be observed in the preservation of health.

5. *Therapeutica*, which teaches the management of diet, and also comprehends surgery and the art of medicine properly so called.

MEDICO-PHYSICAL, of or pertaining to natural physick.

MEDITATION, a deep consideration; an action whereby we consider any thing (ourselves), or wherein the mind is employ'd in the search of any truth.

MEDITRINARIA [of *Meditrina*, a certain goddess of physick] feasts celebrated by the Romans on the 30th of September, and so called, because they then began to drink new wine, mixed with the old, which they held to be medicinal, and serv'd them instead of physick. *L.*

MEDIUM [with *Mediosophers*] is the peculiar constitution or frame of any space thro' which bodies move; thus *Air* is the Medium in which all living creatures on the land breathe and live; where all meteors breed and move; the *Water* is the Medium in which fishes live and move.

Ætherial MEDIUM [according to Sir *Isaac Newton*] a more universal, aerial medium than that particular one wherein we live and breathe, and much more rare, subtil, elastick and active than air; and by that means freely permeating the pores and interstices of all other mediums, and diffusing itself thro' the whole creation. And by the intervention of which his opinion is, that most of the great *Phænomena* of nature are affected.

MEDIUM Cæli [with *Astrologists*] the middle heaven, the 12th house, or the angle of the *South* in a scheme, in which planets and stars have the greatest height they can have, and of consequence dart rays more direct and of greater strength and efficacy.

Logical MEDIUM, is an agreement, reason or consideration, for which any thing is affirmed or denied: or that cause why the greater extreme is attributed to, or deny'd of the less in the conclusion.

Arithmetical MEDIUM, is that which is equally distant from each extreme, called *Medium rei*.

Geometrical MEDIUM, is that where the same ratio is preserved between the first and second, and the second and the third terms, called *Medium Personæ*.

MEDIUM Participations [with *Schoolmen*] is a medium that is said to be compounded of the two extremes. *F.*

MEDIUM Negationis [with *School*

MEDIUM Remotionis [with *School*] is that whereof both the extremes are deriv'd. *L.*

MEDIUM Quo [School-term] the form or faculty whereby an agent produces an effect.

MEDIUM sub quo [in the Schools] is that which renders the power to act competent in the general, without determining to any particular object. *L.*

MEDIUM quod [with *Schoolmen*]

MEDIUM suppositi is somewhat between the agent and patient, which receives the action of the one ere it arrive at the other. *L.*

MEDULLA Oblongata [Anat.] the medullary part of the brain and *cerebellum* joined in one, it is included within the skull, and is the beginning of the spinal marrow; it descends to the *Os Sacrum*, and sends forth ten pair of nerves to the chest, lower belly and limbs.

MEDULLA Offium [Anat.] the marrow of the bones, a soft, tart substance, placed in the cavities or pores of divers bones; it is enclosed in a membrane, and is devoid; it is in the greater cavities, white in the less; as also soft and juicy in spongy bones.

MEDULLA Spinalis [Anat.] is a continuation of the *Medulla Oblongata* without the skull, that descends down the middle of the back. It consists, as the brain does, of two parts; a white and medullary, or a cineritious or glandulous, the one without and the other within.

MEDULLINE [medullinus, *L.*] of or belonging to marrow.

MEDUSA [*Μαῦσα*, Gr.] the daughter of *Phorcus*, by a sea-monster call'd *Cetus*, or the whale, as the poets tell us, had hair as yellow as gold; *Neptune*, being enamoured with her beauty, lay with her in *Minerva's* temple, and on her begat *Pegasus*; at which *Minerva* being provoked turned her hair into snakes, and all that afterwards look'd on it were turned into stones. *Percus* cut off *Medusa's* head, when the snakes were a sleep, and carrying it into *Africa*, fill'd it full of serpents.

MEE'KNES [prob. of *meca* or *μακα*, *Sax.* equal] gentleness, quietness of temper, not apt to be provoked to anger.

MEGÆ'RA [*Ἐμψυ*] one of the 3 furies of hell; the other being *Meïdo*, which signifies want of repose, and *Typhbone*, vengeance, violent death.

MEGALE'SIA [*μεγαλῆσια*, Gr.] the *Megaleſian* games, certain games celebrated by the Romans, on the 5th of April, in honour of *Cybele*, the grand-mother of the Gods. In the procession, the women danc'd before the image of the goddess, and the magistrates appeared in all their robes. *L.*

MEGALOCOE'LOS [of *μέγας* great and *κοιλία*, Gr. the belly] one who has a large prominent belly.

MELA [with *Surgeons*] an instrument to probe ulcers, or to draw a stone out of the yard, &c. called also *Speculum* and *Tenta*.

MELAMPODIUM [*μελαμπίδιον*, Gr.] black hellebore, *L.*

MELA'M-

MELAMPYRUM [*μελάμυρον* of *μέλας* black, and *πύρον*, Gr. wheat] cow-wheat or horse-flower; a weed full of branches and having feed like fennugreek, very noxious to corn. L.

MELA'NION [*μελάνιον*, Gr.] the black, blue or purple violet.

MELANOPI'PER [with *Botanists*] the herb bishop's wort, St. Katherine's flower. L.

MELANO'RRHIZON [*μελανόρριζον*, Gr.] an herb, call'd also *Veratrum Nigrum*. L.

MELANTHEMON, the herb chamomil.

MELANTHIUM [*μελάνθιον*, Gr.] the herb *Nigella Romana* or coriander of *Rome* pepper-wort.

MELEA'GRIS [with *Florists*] a flower called a frillary.

MELICE'RIA [*μελικηρίς* of *μέλι* honey and *κηρίς*, Gr.] a tumor that up within a tunick, proceeding from a matter like honey, without pain, yielding if pressed, but quickly returning again.

MELICET, a fish, called also a keeling.

MELI'CHROS [*μελίχρος*, Gr.] a precious stone of a yellow colour like honey.

MELI'CHRYSSOS [*μελίχρυσος*, Gr.] an Indian stone of the jacinth kind.

MELI'CRATUM [*μελικράτον* of *μέλι* honey, and *κράω* to mingle, Gr.] a drink made of one part of honey and eight parts rain-water.

MELI'NE [*μελίμη*, Gr.] the herb melion or balm-mint. L.

MELI'NUM [with *Botanists*] the herb balm-gentle.

MELIPHY'LLUM } [*μελισσοφυλ-*
MELYSSOPHY'LLUM } *λον* of *μέλισ-*

σα balm, and *φύλλον*, Gr. a leaf, *q. d.* bees-leaf] the herb balm or balm-gentle. L.

MELI'SSA [*μέλισσα* of *μέλι*, Gr. honey] balm or baulm. L.

MELI'TES [*μελίτης*, Gr.] a precious stone of the colour of an orange or quince.

MELITI'TES [*μελιτίτης*, Gr.] a greyish stone, which when pulveriz'd yields a milky liquor, of a taste somewhat like honey.

MELLI'FLUENT [*mellifluus*, L.] flowing with honey, full of sweetness; also eloquent.

MELLITISM, wine mingled with honey. L.

MEL'LOWNESS [of *μεσση* and *μεγ-*
γέ, Sax.] softness of taste, ripeness.

MELOCA'RDUUS [with *Botan.*] the hedge-hog thistle. L.

MELO'CARPON [*μελόκαρπον*, Gr.] an herb call'd *Aristolochia longa* or *Rotunda*.

MELO'DIOUSNESS [*melodieux*, F.]

fulness of melody, harmoniousness of sound.

ME'LODY [*μελωδία* of *μέλος* a verse, and *ωδή* a song, Gr.] a sweet ayre, or pleasing musical tune.

MELOME'LE, quiddany, marmalade.

MELOME'LUM [of *μέλι* in apple and *μέλα* honey, Gr.] the sweetening in apple.

MELO'PEPON [*μελόπεπον*, Gr.] the melon or musk-melon; a sort of pumpkin like a quince; a garden cucumber.

ME'LOPES [with *Physicians*] are spots (like those that remain in the skin after beating) in malignant and pestilential fevers.

ME'LOS [with *Oculists*] a distemper in the eye, when there is so great a watering out of the uveous coat, that it seems like an apple.

MELOTH'RHUM [*μήλοθρον*, Gr.] an herb or shrub called *Vitis Alba*. L.

MELPO'MENE [*Μελπομένη* of *μέλος* to sing, Gr. to sing] one of the muses, to whom poets ascribe the invention of tragedy. She was represented in painting, *lyc.* like a virago, with a grave and majestic countenance, clothed in a mantle of changeable crimson, having her head adorned with diamonds, pearls and rubies, holding scepters, with crowns upon them, in her left hand, and in her right hand a naked poniard; and at her feet crowns and scepters lying.

ME'MBER [in a *Metaphorical Sense*] a part of a body ecclesiastick, civil or politick, as a member of *Christ*, of a society, of parliament, *lyc.* L.

ME'MBERS [*membra*, L. *membra*, F.] the outward parts of the body, that grow, as it were branches from the trunk of a tree.

The **MEMBERS** of a *Man*, are divided into similiary or simple and compound.

Similiary MEMBERS [with *Anatom.*] are the bones, which in a human body, are to the number of 206, of which 70 go to compose the head, 65 to the back and breast; 84 to the two shoulders, arms and hands; and 90 in the two thighs, haunches, legs and feet.

Besides bones, there are cartilages, the ligaments, tendons, fibres, or small fillets, strait, traversing in roundness and oblique.

Also veins which are reckoned equal to the number of the days in the year, *i. e.* 365 the arteries, nerves and flesh. In these are included the kernels, the entrails (in their substance) the bowels and the muscles, which are accounted to number 415. To these may be added the fat and marrow.

Compound MEMBERS [with *Anatom.*] are of two sorts, external and internal.

External Compound MEMBERS [with *Anatomy*.] are the head, breast, belly, arms and legs.

Internal Compound MEMBERS [with *Anatomy*.] are of three sorts, *Natural*, *Vital*, and *Animal*. Of these last,

The natural three Compound MEMBERS [with *Anatom.*] are those that serve the lower belly, as the nutritive faculty or power, i. e. the first digestion, by which the food is converted into chyle or suck. These are the pipe or passage from the mouth to the stomach and the bowels. Others serve the second concoction, and cause the chyle to convert into blood and nourishment, and separate the excrements; 2d, those that serve the middle belly, as the heart, lungs, &c. called *vitals*, which see. And the

Animal internal MEMBERS [with *Anatom.*] they are disposed in 5 ranks, viz. the outward and inward skin of the brain, the smaller streams of it, i. e. the marrow of the back-bone and the nerves: The organs or instruments of exterior sense, viz. the eyes, ears and nostrils: The fuliginous and phlegmatick excrements.

MEMBRANA muscutorum communis [*Anatomy*] the common membrane or covering of the muscles, which spreads over all the body except the skull. *L.*

MEMBRANE [*membrana, L.*] a similar part of an animal body; being a thin, white, flexible expanded skin, formed of several sorts of fibres interwoven together, serving to cover or wrap some up some certain parts of the body.

MEMBRANOUS [*membraneus, L.*] of, or pertaining to, or full of membranes.

MEMBRED [in *Herald.*] *membré, F.* is a term by which they express the limbs and legs of a bird: When the beak and legs are of a different colour from the body, they say, beaked and membered of such a colour.

MEMBRETTTO [with *Architeſts*] a pillar or that bears up an arch. They are often fluted, but not with above seven or nine chanelles. They are commonly used to adorn door-ways, galleries, fronts and chimney-pieces, and to bear up the cornices and friezes in waifcoor. *Italian.*

MEMBRIFICATION, a making or producing members or limbs.

MEMBROSE [*membrifus, L.*] having large members.

MEMOIRS [*memoires, F.*] histories written by such persons who have had a hand in the management, or else have been eye-witnesses of the transacting of affairs, consisting of a plain narration, either of the actions of their prince or statesmen, or of themselves; also a journal of the acts and

proceedings of a society, as those of the royal society, &c.

MEMOIRS [*memoires, F. memoria, L.*] papers deliver'd by ambassadors to the princes or states, to whom they are sent upon any occasion.

MEMORABLENESS [of *memorabilis, L.*] worthiness of remembrance, famousness, notableness.

ME'MORY [*memoria, L. memoire, F.*] a power or faculty of the mind, whereby it retains or recollects the simple ideas, or the images and remembrance of the things we have seen, imagined, understood, &c. The most that can be said of it is, that it is an extraordinary and useful natural faculty and endowment some persons have so excelled the common part of mankind in, that historians tell us, that *Cyrus*, emperor of *Persia*, could call all his soldiers in his numerous army by their names. And that *Seneca*, the philosopher, could recite 2000 names at the first hearing of them. Pope *Clement* the VI. had so good a memory, and what was absolutely his own, he never forgot it. *Zuinger* asserts, that a young man of the island of *Corfica*, could readily recite, after once hearing, 36000 words of all sorts, either backwards or forwards, or any way, and taught this science to others.

MEMPHITES [so called of *Mempbis in Egypt*] a sort of stone framed for this property, that being pulveriz'd and smear'd on a part of a body to be amputated, it will deaden it so that the patient shall feel no pain in the operation.

MENANDRIANS [so called of *Menander*, a disciple of *Simon Magus*, and a Magician]. *St. Irenæus* represents him, as pretending to be the first virtue, hitherto unknown to the world, and to have been sent by the angels for the salvation of all mankind; and taught that none could be saved unless he was baptized in his name.

MENDICABLE [*mendicabilis, L.*] that may be begged.

MENDICANT Friar, a monk that goes up and down begging alms.

MENDICATED [*mendicatus, L.*] begged, obtained by begging.

MENDING [*emendans, L.*] repairing a thing worn out or damaged; reforming in manners; growing better in health.

MENDOSÆ COSTÆ [*Anatomy*] the false ribs.

MENIANTHES, marsh tree-foil or buck-bean.

ME'NINX [*μηνίξ, Gr.*] the skin of the brain.

Crassa MENINX [with *Anatom.*] the same as *Dura mater*, the thicker of the two *Meninges* or thin skins, which inclose the

the substance or marrow of the brain, which is next the skull.

Thinus MENINX [with *Anatomists*] the same as *Pia mater*, one of the thin skins that covers the marrow of the brain, the thinner of them, and that which immediately covers it.

A MENIPPEAN [of *Menippus*, a satirical or crabbed philosopher] a fairy both in verse and prose.

MENISCUS [μηνίσκος, Gr.] a little moon.

MENOGENION [μηνογένιον, Gr.] the plant Penny. **L.**

MENOLOGION [μηνολόγιον, Gr.] an account of the course of the moon, an almanack. **L.**

MENOLOGY. See *Menologion*.

MENSALIA [with *Canonists*] men's benefices. **L.**

MENSALIA [in *old Deeds*] personages or spiritual livings, united to the tables of religious houses.

MENSES [i. e. months, *q. καταμηνια τὰ ἡμηνια, Gr.*] the monthly courses of women, or purgations, which in young maids usually begin about the age of 12 or 14; but cease in those that are past bearing.

ME'NSTRUOUS } [*menstruus, L.*] of
ME'NSTRUAL } or pertaining to
women's monthly courses.

WOMEN'S MONTHLY COURSES, menstrual quality or condition, or such as is common to women in their monthly courses.

ME'NSTRUUM [of *menstris, L.* a month] and is thence derived by *Chymists*, because they say that a mixt body cannot be completely dissolved in less than forty days; and thence forty days is called a *Chymical* or *Philosophical Month*. A dissolving liquor that will dissolve and separate the parts of hard bodies, which will eat thro' hard metals and dissolve stones, as *Vinegar*, *Aqua Fortis*, &c. **L.**

ME'NSTRUUM mulierum [with *Physicians*] women's monthly courses or terms, the same as *Menfes*. **L.**

ME'NSURAL, of, or pertaining to measure.

ME'NSURABLENESS [of *mensurabilis, L.*] capableness of being measured.

MENTAL [mentalis, L.] belonging to the chin.

MENTAL [of *mens, L.*] belonging to the mind.

MENTHA [μένθην, Gr.] the herb Mint. **L.**

MENTHA'STRUM } [with *Botanists*]
MENTA'STRUM } wild-mint, horse-mint. **L.**

ME'NTULATED [mentulatus, L.] having a large Penis.

MEPHITICAL [mephiticus, L. of
μηνεσ, Syr.] stinking, noxious, poisonous.

MEPHITES

MEPHITICAL Exhalations } poison-
noxious steams issuing out of the ears, } one and
from whatsoever cause. } the same

MERA'CEOUS [meraceus, L.] pure, clear, without mixture, spoken of wine, i. e. as it is pressed out of the grape, neat.

MERCATO'RIUM Festum, a festival observed by trading people of Rome, in honour of *Mercurius*, on the 15th day of May, at which they pray'd to him to forgive their cheating, and prosper their trade. **L.**

ME'RCENARINESS [of *mercenarius, L.*] mercenary disposition or nature.

ME'RCERS were incorporated Anno

1393, and consist of 4 wardens, and about 40 (but uncertain) assistants, and 283 on the livery, for which the fine is 53 L. 4 s. This is the first of the 12 companies. Their arms are *gules*, a demi-virgin with her hair dishevelled, crown'd, issuing out (and within an orb) of clouds all proper. The motto, *Honor Deo*. Their hall is in *Cheapside*.

ME'RCHANDIZING [merchandisant, F.] dealing as a merchant, trading, trafficking.

MERCHANT TAILORS, the patent for the arms of this company (then called *tailors* and *Linen Armourers*) was granted Anno 1480. And in the year 1501 they were incorporated

by Henry VII. by the name of *Merchant Tailors*, and their supporters were granted them in the year 1585. They are govern'd by a master, 4 wardens, and 40 assistants, and there are on the livery 485, the fine for which is 15 L. Their armorial ensigns are *argent*, a tent royal between 2 parliament robes *gules*, lined *ermine*; on a chief *azure* a lion of *England*. Crest, a holy lamb in glory proper. Supporters, 2 camels or. The motto, *Concordia perva res crescunt*. Their hall is in *Threadneedle-Street*.

Merchant Tailors is derived from *merchandises* *tailleuses*, of *tailleur, F.* to cut, *mercatores* *scholares, L.* for when incorporated into a company, they do not seem to have been tailors, i. e. makers of clothes, by the addition of the word *merchandises* of *mercader*, to buy and sell, to merchandise; and



and mercator, *L.* of *mercari*, of the same signification in *Latin*, and merchant in *English*; but rather woollen crapes or mercers that cut cloths, stuffs and silks for sale, and the *Latin*, expressing the word tailor by *separ*, favours this notion; but if it must have reference to dealers in apparel, it rather appears they were salesmen, than working tailors, by the addition of the word merchant, which is not added to any other handicraft. Some say they were honoured with the additional title of merchant, by king Henry VII. who was a brother of that company, as were 6 kings more, viz. King Richard II. and III. King Edward IV. King Henry IV. V. and VI.

MERCENLAGE [*mýcna-la-ga, Sax.*] the law of the *Mercians*, a people who anciently inhabited 8 counties in *England*.

MERCHE'TUM [in *Scotland*] a commutation of money or cattle anciently given to the lord to buy off that old, impious custom of the lord's lying the first night with the bridal daughter of a tenant; which word was afterwards used for the fine tenants paid to their lord, to have leave to marry their daughters.

MERCIFUL [of *merci*, *F.* of *merces*, *L.* a reward, and *full*] full of pity or commiseration.

MERCIFULNESS, fulness of pity, &c.

MERCILESS [of *merci* and *less*, *L.*] void of mercy, cruel.

MERCILESNESS, cruelty.

MERCURIAL *Phosphorus*, a light arising from the shaking mercury in *vacuo*.

MERCURIUS Vita [the *Mercury of Life*] a chymical preparation made of butter of antimony, washed or diluted in a great quantity of warm water, till it turn to a white powder. *L.* The same is by chymists also called *Algarot*.

MERCURY [of the *Philosophers*] a pure, fluid substance, in form of common mercury, said to be in all metals, and capable of being extracted from them.

MERCURY [in *Astronomy*] the least of all the planets, and also the lowest except the moon. Its characteristic is ☿.

MERCURY [with *Herbalists*] a plant, of which there are two sorts, viz. Dog-mercury, and Good-harry, or *Bonus Herbaricus*.

MERCUR [in *Heraldry*] in blazoning by planets signifies purple or purpure.

MERCURY [so called, as some say, as tho' *mediocris* of *medium* the middle, and *curius* quasi *currans*, i. e. running or stepping in between; because speech, of which this deity is made the president, runs to and again between two persons

conversing together; others derive the name of *Mercury*, *q. mercurium curam*, as one taking care of merchandize, he being supposed to be the god of merchandizers] he was, as the poets feign, the son of *Jupiter* and *Maia*, the daughter of *Atlas*, who bears the heavens up with his shoulders, and was born upon mount *Cyllene* in *Arcadia*. His common office was to be the common messenger and interpreter of the gods, and therefore had wings on his head and heels, and a *Caduceus*, which is a rod with two serpents twisted round it, in his hand, in token of peace, and amity. Other of his offices were to guard the ways, and guide the deceased souls into hell; and therefore the poets say, that none can die till *Mercury* comes to break the tie that unites the body and soul together; and according to the opinion of the *Metempsychosis*, when these souls have passed many years in the *Elysian* fields, and have drank of the river *Lethe*, he, by virtue of his rod, caused them to pass into other bodies to live again.

To him is attributed the invention of the lute, and a kind of harp which he presented to *Apollo*. He was accounted the god of eloquence, and also of thieves, having been a very dexterous thief himself, as appears in his stealing his sword from *Mars*, a pair of tongues from *Vulcan*, *Venus's* girdle from her, *Neptune's* trident from him, and *Apollo's* arrows and his beasts, when he sed *Admetus's* cattle. He had also contrived to have stolen away *Jupiter's* thunder-bolts; but omitted to put it in execution out of fear.

Mercury is said to have had one son by his sister, the goddess *Venus*, who was named *Hermaphrodite*, who happening to meet with the nymph *Salmacis* at a fountain; the gods, at her request, made both their bodies but one, in such a manner, that both sexes were conserved intire. By this fable the poets would intimate the union that should be between married persons, who ought to be as one body and one heart.

He was much revered by the *Egyptians*, who worshipped him in the image of a dog, called *Anubis*.

It is very probable that the famous *Trismegistus*, who flourished in the first ages of the world, was worshipped under the name of *Mercury*. His statue was usually placed in markets, and therefore he was called *Agoræus*; he was painted with yellow hair, and a purse in his hand, to intimate the advantage that is to be expected from learning and diligence. His statues were placed in high-ways, unto which they offered their first fruits.

His image was sometimes that of *Hercules Gallicus*, out of whose mouth came forth chains of gold, which were joined to the ears of several little men that stood at his feet, to express the power of eloquence that enslaves the auditors.

The ancients aforesaid him in a coat of flame-colour, with a mantle of pure white, trimmed with gold and silver, his hair long, yellow and curled, his cap or hat white, with white wings on it, and on his feet, holding in his hand a *Caduceus*, or rod of silver, with two serpents twining.

MERCY [in *Painting*, &c.] is represented as a lady, sitting upon a lion, holding a spear in one hand, and an arrow which she seems to cast away in the other.

MERCY Seat [among the Jews] a table or cover lined on both sides with plates of gold, and set over the ark of the covenant, on each side of which was a cherubim of gold, with wings spreading over the Mercy-Seat, their faces looking one towards another.

MERDOUSE [*merdosus*, L.] full of dung or ordure.

MERE [*mepe*, Sax.] a line or boundary, dividing ploughed lands in a common.

MERENNIUM } [of *merreign* or *mer*
MERA'NNUM } *rin*, O.F.] any tim-
MAREMIUM } ber or materials of
MERREMIUM } wood for building.
Old Latin Records.

MERENNIUM *Vetus* [Old Lat. Rec.] the refuse wood, or old pieces of timber and boards, left in the midst of rubbish after building, repairing or pulling down of houses.

MERETRICIOUSNESS [*meretricius*, L.] whorishness.

MERIDIAN [*linea meridiana* of *meridies*, L. noon or mid-day] the first meridian is altogether arbitrary, and therefore astronomers and geographers generally make their own meridians. The ancients placed their first meridian at *Fero*, one of the *Canary* islands; and from the place where the meridian cross'd the equator, number'd their longitude eastward, round the whole globe; but since the discovery of *America*, every nation place h their first meridian at the chief city of their kingdom; and then from that meridian accounts longitude east and west upon the equator.

MERIDIAN [of a *celestial Globe*] on it each way from the equinoctial, is counted the north and south declination of the sun or stars.

MERIDIAN [of a *terrestrial Globe*] is that graduated brazen meridian on which

the latitude of places is counted.

Magnetical MERIDIAN, is a great circle, which the magnetic needle, or needle of the mariners compass only respects.

First MERIDIAN [in *Geog.*] is that from which the rest are reckoned, accounted east or west.

MERIDIONAL [*meridionalis*, L.] lying, or that is towards the south, southern.

MERIDIONALITY of a Place, its situation in respect to the meridian.

MERIT of *Congruity* [School term] is when there is a just proportion between the act on and the reward; but the goodness and liberality of the bestower makes up what was wanting in the action.

MERIT of *Condigity* [School term] is when there is an absolute equality and just estimation, between the action and the reward, as in the wages of a workman.

MERITORIOUSNESS [or *meritorius*, L.] deservingness.

MERLON [in *Fortification*] that part of a parapet, that is between, or is terminated by two embrasures of a battery; so that its height and thickness is the same with that of the parapet, which is generally in length from 8 to 9 foot next the guns, and 6 on the outside; 6 foot in height, and 18 foot thick.

MERMAID [prob. of *mare*, L. or *mer*, F. the sea, and *mab*] a sea monster, which is described by painters and poets with the upper parts of a woman, and the lower of a fish.

MERMAID [with *Heralds*] tho' there may perhaps be some animals in the sea, that may bear some resemblance to what is found in coat-armour; yet, as they are painted in some bearings, as *gules*, a *Mermaid* proper, attiring herself with her comb and glass, they are only fancies of painters.

MERMAIDS, whereas it has been thought they have been only the product of painters invention, it is confidently reported that there is in the following lake, fishes which differ in nothing from mankind, but in the want of speech and reason. Father *Francis de Pavia*, a missionary, being in the kingdom of *Congo* in *Africa*, who would not believe that there was such creatures, affirms, that the queen of *Yaga* did see, in a river coming out of the lake *Zaire*, many mermaids something resembling a woman in the breast, nipples, hands and arms; but the lower part is perfect fish, the head round, the face like a calf, a large mouth, little ears, and round full eyes. Which creatures rather *Merula* often saw and eat of them.

ME'ROBIBE [*merobibus*, L.] one who drinks pure wine without any mixture of water.

MES'RINESS [of *μῆνις* and *νεῖρε*, Sax.] clearness, gayness of mind.

MES Air [*in Mesenterium*] is a manager of *terra a terra*, and *hali a corvet*.

MESENTE'Rick Plexus [*Anat.*] a piece of net-work, formed by the branches or ramifications of the *Par Vagus*.

MESENTE'Rick Arteries [with *Anatomists*] arteries belonging to the mesentery. The upper of which is said to spread itself amidst the small guts, and the under one to pass on to the lower part of the mesentery.

MESENTERICK Vein [with *Anatom.*] the right branch of the *Vena porta*, which extends or spreads itself over the guts *Jejunum*, *Ileum*, *Cecum* and *Colon*.

MESE'NTERY [with *Anatomists*] a membranous part, situated in the lower belly; which is enrich'd with glandules or kernels, nerves, arteries, veins and vessels, which carry the juices call'd *Chyle* and *Lympha*, and fasten the bowels to the back, and to one another.

MESOCRA'NON [of *μεσος* the middle, and *κρανον*, Gr. the head] the crown of the head.

MESO'PHÆRUM [*μεσοςφαιρον*, Gr.] Indian Spikenard, one of the three sorts that bears a leaf of the middle size. L.

MESOGLO'SSI [*Anat.*] muscles the same as *Genioglossi*.

MESO-LO'GARITHM, logarithms of the sines and cotangents.

MESO'LEUCUS [*μεσολευκος*, Gr.] a precious stone, black, and having a white streak in the middle.

MESOME'LAS [*μεσομελας*, Gr.] a precious stone with a black vein, parting every colour in the midst.

MESO'MPHALON [of *μεσος* and *φαλον*, Gr. the navel] the middle of the navel.

MESOPLEU'RIA [*μεσopleuron* of *μεσος* the middle, and *πλευρα*, Gr. the Pleura] the middle spaces between the ribs.

MESPI'LUM [*μεσπιλον*, Gr.] a Medlar-tree. L.

ME'SPILUS [with *Botan.*] a Medlar-tree. L.

MESS [on Ship Board] a division of a ship's crew, sometimes 3, 4 or 6, who jointly diet together, for the more easy distribution of the victuals.

ME'SSEY, an Indian piece of money, in value 1500 petties or 15 d. Sterling.

MESSIEURS, is a French title of honour or civility, is the plural number of

Monsieur, and with us signifies *Sirs*.

MESSUA'GIUM [in Scotland] the same as a manor-house in England; the principal place or dwelling-house within a barony or lordship.

MESY'MNICUM, a name given by the ancients to a certain part of, or to verses in their tragedy; it was a kind of burden, as *Io Paan*, *Hymen*; *O Hymenee*, or the like.

META'BASIS [with *Rhetoricians*] a figure by which the orator passes from one thing to another, as *these things are most delightful*: Nor are these things less pleasurable.

METACA'RPIUM [with *Anatomists*] the back of the hand, which is composed of four small longish bones, which stretch out the palm of the hand, and are named *Post Brachialia*. L.

METACISM [with *Gram.*] a defect in the pronunciation in the letter M.

METALS [*metalla*, L. *μεταλλα*, Gr.] well digested and compact bodies, generated by the heat of the sun, and subterraneous fires in the bowels of the earth, which are heavy, hard and fusible, and are capable either of being melted with a very strong fire, or hammered out into thin plates; they are generally reckoned seven, gold, silver, copper, tin, iron, lead and quick-silver. The particles that compose these metals are salt, oil and earth, which being mingled together, and meeting in the long and branchy pores of the inward parts of the earth, are there so straitly linked together, that art has not yet found out means to separate them.

Bath METAL } a fictitious metal,
Princes METAL } composed of the finest brats, mixed with tin or some mineral.

Bell METAL, a composition of copper and tin melted together.

METALS [in *Heraldry*] are only two, Gold or Or, and Silver called Argent. And it is a general rule in *Heraldry*, never to place metal upon metal, or colour upon colour; so that if the field be of any colour, the bearing must be of one of the metals.

Over-METAL [in *Gunnery*] in disparting a piece of ordnance, gunners say, it is laid over metal, when the mouth of it lies higher than the breech.

To be laid under METAL [in *Gunnery*] is when the mouth of a piece of ordnance lies lower than her breech.

Right with METAL [in *Gunnery*] when a piece of ordnance lies truly level, point blank, or right with the mark, gunners say, she lies right with her metal.

Superficies of METALS [in *Gunnery*] is the surface or outside of a gun.

METALEPSIS [*μεταληψις*, Gr.] a participating or taking; also a translating or transferring. *L.*

METALEPSIS [with *Rhetoricians*] is a continuation of a Trope in one word, thro' a succession of significations, the same that in *Latin* is call'd *Participatio* and *Transumptio*. *L.*

METALLURGIST [of *μεταλλον* metal, and *εργατης* a workman, Gr.] a metallist, one that works in metals, or searches into the nature of them, as chymists do.

METANGI'SMONITES [of *αγγος*, Gr. a vessel] a sort of Christian heretics, who say, that the *Word* is in the father, as one vessel is in another.

METAPEDIUM [with *Anatom.*] the instep, that part of the foot which answers to the *Metatarsus* in the hand. *L.*

METAPHOR [*μεταφορα*, Gr.] is a putting a foreign name for a proper one, which is borrowed from something like that it is spoken of; as the king is said to be the *Head* of his *Kingdom*; because the head is the chief of all the *Members*. *Metaphors* ought to be taken from those things that are sensible by the body, which the eye often meets with, and of which the mind will form an image, without searching after it.

METAPHYSICKS [*ars metaphysica*, of *μεταφυσικη*, Gr. q. d. treating of things above or beyond nature] is a science which considers beings, as being abstracted from all matter; in beings it considers two things. 1. The essence of it, which seems to have a real being, tho' it does not exist, as a rose in the depth of winter. 2. The existence which is actually in being, as the existence of a rose or tulip, is that by which they now are. In every being it considers three properties; the *Unity*, the *Goodness* and *Truth* of it. And it also treats of *Powers*, *Acts*, *Principles* and *Causes*. And in opposition to *Aristotle* and others, proves that the world was not eternal; so that the *Metaphysicks* may be call'd *natural Theology*, and transcends all the other parts of philosophy.

General METAPHYSICKS, gives an account of being in its abstract nature; and under this notion it may bear this definition. Being is that which has in itself a real and positive existence.

METAPTOSIS [*μεταπλησις*, Gr.] a falling away.

METASTASIS [*μεταστασις*, Gr.] a change, when one thing is put for another.

METEMPTOSIS [with *Mathematicians*] used particularly in chronology, ex-

pressing the solar equation, necessary to prevent the new moon from happening a day too late: as on the contrary *Proemtionis* signifies the lunar equation, necessary to prevent the new moon from happening a day too soon.

METEOROLOGICAL [of *μετεωρολογικος*, Gr.] of or pertaining to meteors or meteorology.

METEOROSCOPE, an ancient mathematical instrument for determining the distances, magnitudes and places of the heavenly bodies.

METEORS [*meteora*, *L.* of *μετα* beyond, and *αιερα*, Gr. to lift up, and so are denominat'd from their elevations, because for the most part they appear to be high in the air] these, according to *Descartes*, are certain various expressions made upon the elements, exhibiting them in different forms; as *ignis fatuus*, *ignis pyramidalis*, *draco volans*, &c. meteors are distinguished into three sorts, *Fiery*, *Airy* and *Watery*.

Fiery METEORS, are compos'd of a fat, sulphurous kindled smok: when this is diversified according to their figure, situation, motion and magnitude. For when this fat is kindled, the smoke appears in the form of a lighted candle, it is called by the *Latins*, *Ignis fatuus*, i. e. *Jack in a lantern*, or *Will in a wisp* by the *English*. When it appears like a cross bar or beam, the *Latins* call it *trabs*. When it resembles a pillar of fire standing upright, they call it *Ignis pyramidalis*; and when the middle parts are thicker and broader than the ends, they call it *Draco volans*, i. e. a *flying Dragon*; and when it seems to skip like a goat, appears sometimes kindled, and sometimes not, they call it *Capra saltans*, i. e. a *skipping Goat*.

Appearing METEORS, are appearances call'd mock suns, mock moons, the meteor call'd *Virga*, in the form of a rod or fire-brand.

METEROSCOPIST [of *μετεωρος* and *σκοπος*, Gr. to view] one who studies the difference of sublime heavenly bodies, the distance of the stars, &c.

METHOD [with *Logicians*] is the art of disposing a series of thoughts, either to find out a truth that is unknown to our selves, or to convince others of a truth that we know; and this method is call'd *Analysis* and *Synthesis*.

Analytical METHOD [with *Mathematicians*] or *Algebra*, is nothing but a general *Analysis* of the pure mathematics; or it is so call'd, because it sheweth how to solve questions, and demonstrate theorems, by inquiring into the fundamental nature and frame of things, which is as it were

(for that purpose) resolv'd into parts, or taken all to pieces, and then put together again.

Poſſible METHOD [with *Mathe-
maticians*] is a method that ſhews when, by
what means, and how many different ways
a problem may be ſolved.

Synthetical METHOD of enquiry or de-
monſtration [with *Mathe-
maticians*] is
when the enquirer purſues the truth,
chiefly by reaſons drawn from principles
that have been before eſtabliſhed, and pro-
poſitions that have been before prov'd;
and to proceed by a long regular chain,
till at length he arrives at the concluſion.
This is the method that *Euclid* has fol-
low'd in his elements, and that moſt of
the ancients have follow'd in the demonſtra-
tions, and is contradiſtinguiſh'd from the
analytical method.

Zetetic Method [with *Mathe-
m.*] is
the analytick or algebraical method of re-
ſolving queſtions; by which the nature and
reaſon of the thing is chiefly ſought for
and diſcovered.

METOCHE' [*μετοχή, Gr.*] a term in
architecture uſed for the ſpace and interval
between the dentils.

METOPION [*μετόριον, Gr.*] a plant
that yields the gum call'd *Gallbanum*. *L.*

METOPS [*μέτρος, Gr.*] a ſpace or in-
terval between every triglyph in the frieze
of the *Doric* order, which among the an-
cients uſed to be adorned with the heads of
beaſts, baſons, vases, and other inſtru-
ments uſed in ſacrificing; alſo the ſpace
between the mortice holes of rafters and
planks.

METOPOSCOPIST [of *μετοσκοπία* of
μετῶπος the forehead, and *σκοπία*,
Gr. to view, *lyc.*] one who tells the nature
or inclinations of men, by looking in their
faces.

METOPUM [*μετὰ* after, and *ὤψ*, *Gr.*
the eye] the forehead.

METRA, it is related; that *Metra*, the
daughter of *Eriſiſhon*, could change her
ſhape whenever ſhe pleaſ'd. The reality
of the fable is, *Eriſiſhon* was a man of
Theſſaly, who having ſpent all, he was re-
duced to poverty. He had a daughter na-
med *Metra*, a very beautiful woman, ſo
handſome, that whoever ſaw but ſee her
fell in love with her. But in thoſe days
men did not hire miſtreſſes with money;
but inſtead of it, ſome gave horſes, ſome
cows, ſome ſheep, or whatever *Metra*
demanded. Upon this the *Theſſians*,
ſeeing that all theſe neceſſaries of life were
ſcatter'd together for *Eriſiſhon*, ſaid *Metra*
was his horſe, his cow, and every thing
eſe. *Palæphatus*.

METRICE [*μετρική, Gr.*] that part

of ancient muſick, employ'd about the
quantities of ſyllables.

METROCOMI'A [*μετροκομία, Gr.*]
a town that had other towns under its
jurisdiction.

MET'TLESOM [of *metallum, L.* and
Yom, Sax] full of vigour, ſprightly.

MET'TLESOMNESS, briskneſs, live-
lineſs.

METZO tinſto [*i. e.* middle tinſture]
a particular way of engraving copper-
plates, by punching and ſcraping them.

MEUM [*μῆρον, Gr.*] the herb *Mew*,
wild dill or ſpikenel, which produces
ſtalks and leaves, like the wild annis.

MEUM and **TUUM** [*i. e.* mine and
thine] ſignifies property; that which of
right or juſtice belongs to, or is the pecu-
liar property of any perſon or perſons,
whether obtained by legal conveyance, as
an inheritance or a legacy, or by purchaſe
or acquisition, by labour, merit, &c. *L.*

MEW [*hieroglyphically*] a ſea-mew,
being a bird ſo very light, as to be carried
away with every wind, was by the an-
cients put to represent an unconfiſtant perſon,
and one unfetled in his mind.

MEZZANINE [in *Architecture*] an *Entre-
ſole*, or little window, lets in height than
breadth, ſerving to illuminate an *Attic*, &c.

MI'CE, of *Mouſe*; which ſee.

MI-COUPÉ' [in *Heraldry*] is a term
uſed by *French* heralds, when the *Eſcutche-
on* is parted *per feſſe*, only half way a croſs,
where ſome other partition meets it; and
in blazon it ought to be expreſt, whether
ſuch partition iſt to be a *Dextra*, or a *Siniſtra*.

MICRO-METER [of *μικρός* and *μέ-
τρον, Gr.* meaſure] an aſtronomical in-
ſtrument made of braſs, having a move-
ment, a plate divided like the dial-plate of
a clock, with an index or hand, &c. which
may be fitted to a large teleſcope, and uſed
in finding the diameters of the ſtars.

MI'CROPHONES [of *μικρός* and *φωνή*
a voice, *Gr.*] an inſtrument magnifying
ſmall ſounds.

MI'CROSPHÆRUM [*μικροσφαῖρον, Gr.*]
the plant ſpikenard with a ſmall leaf,
the leaſt and beſt of the three ſorts. *L.*

MICROACOUSTICKS [of *μικρός* lit-
tle, and *ακουή, Gr.* to hear] inſtruments
to help the hearing and magnify ſounds.

MICROPSY'CHE [*μικροψυχία* of *μικ-
ρός* and *ψυχή, Gr.* the ſoul] meannels
or ſpirit, faint-heartedneſs, cowardlineſs.

MICROSCOPICAL, of or pertaining
to a *Microſcope*.

MIDAS [*i. e.* *μῆδης ἰδών, i. e.* ſeeing or
knowing nothing] a rich king in *Phrygia*,
who reigned about A. M. 2648, in the
time of *Deborah* judging *Iſrael*, who
(according to the poets) having entertained
Bac-

Bacchus as his guest, ask'd of him that he might have this faculty, that all he touch'd might be turned into gold; which being granted, he turn'd his palace utensils, &c. and also his meat into gold, as soon as he came to touch it; at last, seeing his folly, he desired to have this gift taken from him again, and was ordered to wash himself in the river *Pasolus*, where having washed away all his golden wish, *Pasolus* was hence called *Chrysostraea*, i. e. flowing with gold. After this, he being judge between *Pan* and *Apollo*, who sang best, he gave his verdict for *Pan*; at which *Apollo* being provoked gave him asses ears. The moral of the fable is taken to be, that *Midas* being a tyrant, and having many hearers, and tale-bearers, by them he knew all that was done and spoken in all his kingdom, as if he had long ears to hear what every one said; and by his turning all into gold is signified, that he used to oppress his subjects, the better to store his coffers, which is often and as foolishly wash'd and wasted away, as it is gotten by cruel and unlawful means.

MIDDLE Base [in *Heraldry*] is the middle part of the base, represented by the letter H in the escutcheon. See *Escutcheon*, letter E.

MIDDLE Chief [in *Heraldry*] is the middle part of the chief, represented by the letter G, in the escutcheon *Ibid*.

MIDDLEMOST [of middle and many, *Sax.*] that in the midst.

MIDDLING [of middle, *Sax.*] indifferent, between two extremes.

MID HEAVEN [in *Astron.*] that part of the ecliptick, which culminates, or is in the meridian.

MIGHTINESS [might, *Sax.*] powerfulness.

MIGRANA [with *Physicians*] a megrim or pain in the head. *L.*

MIGRATION, a removing or shifting the habitation, the passage or removal of any thing out of one state or place into another, particularly of colonies of people, birds, &c. into other countries.

MILDEWED [of milde, *Sax.*] infected, damaged, corrupted with mildew.

MILDNESS [milde, *Sax.*] gentleness or temper.

MILE English, contains 8 furlongs, every furlong 40 poles or lugs, every pole 16 feet and a half; so that the mile contains 5280 feet, or 1000 paces.

MILE in Germany, about 5 miles English.

MILE in Italy, something more than an English one.

MILE in Scotland, 1500 geometrical paces.

MILEQUETTA, cardamom grains.

MILIA'RES Glandule [Anat.] those very small and infinitely numerous glands which secrete the sweat and matter that exudes in insensible transpiration.

MILIARIS Herpes [with *Physicians*]: a sort of yellowish vesicles, or bladders, resembling the seed of miller, which seize the skin, cause a great itching, and turn to eating ulcers. *L.*

MILITARY Exercises, are the evolutions or various manners of ranging and exercising soldiers.

MILITARY Column, a column, on which is engraven a list of the troops of an army, employ'd in any expedition.

MILITARY Fever, a kind of malignant fever frequent in armies, by reason of the ill food, &c. of the soldiery.

MILITARY Way, a way made for the passage of an army.

MILKY, of the nature of milk.

MILUM, miller, a sort of small grain. *L.*

MILIUM Solis [with *Botan.*] the herb grow-wel. *L.*

MILLAINS [on *Gunter's line*] are the 3d subdivision of the primes, and express the thousandth part of them.

MILLENNIUM [of mille and annus, *L.*] the 1000 years reign of Christ here on earth.

MILLEPEDES, insects call'd hog-lice or fows. *L.*

MILPHOSIS [*μιλφωσις*, *Gr.*] the falling off of the hair of the eye-brows.

MILRINE [in *Heraldry*] as a cross *Milrine*, is a cross that has the four ends clamped and turned again, as the *Milrine* itself is that carries the millstone, and is formed as that is also; only the *Milrine* hath but 2 limbs, whereas the *Cross Moline* hath 4.

MILVINE [*milvinus*, *L.*] belonging to a kite or glede.

MIME [*μῖμος*, *Gr.*] See *Mimick*.

MIMO'GRAPHER [*mimographus*, *L.* *μιμογραφος*, *Gr.*] a writer of wanton matters, jests or buffoonry.

MIMO'LOGY [*μιμολογία*, *Gr.*] a making of rhyme.

MIMO'LOGER [*μιμολογος*, *Gr.*] one who recites rhymes.

MIMO'SA Planta [with *Botan.*] the sensible plant.

MIMULUS [with *Bot.*] the herb rattle or loufe-wool. *L.*

MIMUS [*μῖμος* of *μιμῆσαι*, *Gr.* i. e. to imitate] a mimic or buffoon.

To go MIMNCING, is to walk with a wanton tripping gait or jutting posture, tossing or holding up the head with a proud air.

MINDFUL [*mindful*, *Sax.*] respectful, thinking on.

MIND

MINDLESS [*mindleay, Sax.*] regard-

MINDFULNESS [*mindfulnes, Sax.*]

regardfulness, observance.

MINE [*Minera, L. minere, F.*] a place where metals, &c. are dug. Mines or metals are chiefly found under mountains, and especially in places that face the East and South-sun.

That ground which is rich in mines, is generally barren, and sends forth noxious steams and vapours, prejudicial to the health of mankind, and the growth of vegetables.

It is not improbable, but the finding out of metals in mines, was owing to the conflagration of woods; and *Aristotle* relates, that some shepherds in Spain having set a wood on fire, found melted silver run down in the same place.

MINE [*in Gunnery*] a hole or pit dug by pioneers under any place or work, having a passage or alley about five foot square, with several turnings and windings, at the end of which is the place or hole call'd the Chamber of the mine, which is just under the work designed to be blown up, which is filled with barrels of gunpowder, in order to blow it up.

Chamber of a MINE [*in Milit. Affairs*] is the small space at the end of the gallery, like a small chamber, where the barrels of powder are deposited, for blowing up what is proposed to be firing.

Gallery of a MINE, is the first passage made under ground, being no higher nor broader than to suffer a man to work upon his knees, and which reaches to the chambers.

To **MINE** [*miner, F.*] to dig cavities in the earth and fill them with gunpowder.

MINERA [*in Medicine, &c.*] a term apply'd to those parts of the body, wherein there are collections and coagulations of humours made, which harden from obstructions and cause diseases, as *minera morbi*.

MINERALS [*mineralia, L. of Heb. 1. e. from the earth*] mixed and solid bodies, generated of exhalations and vapours, inclosed in the bowels of the earth, which is the matter of which metals are formed in process of time.

Half MINERALS [*mineralia media, L.*] are those minerals that are as it were of a middle nature, between stones and metals, such as several sorts of earth, salts and sulphurs, as ruddle, black lead, alum, vitriol, &c.

MINERALOGIST [*of mineralia, L. and Min. Gr.*] an author who treats of minerals.

MINE'RA [so called of *minando, threatening*] the poets tell us, that *Jupiter* having taken a resolution to bring forth the

goddess *Minerva* or *Pallas*, alone by himself, without the assistance of *Juno*, *Minerva* came out of his brain in gallant armour, holding a lance in her hand, and dancing a dance called the *Pyrrhick*, which was a warlike dance, invented by *Pyrrhus*, the son of *Acchilles*. And that *Vulcan* at this time did the office of a midwife, cleaving *Jupiter's* skull with a sharp hatchet, that *Pallas* might creep out. Being thus accoutred, she was held to be the goddess of war, and to be concerned in all battle. They attribute to this goddess the invention of several sciences and useful inventions, as spinning, weaving, the use of oil, the art of colouring cloth, of building, and the like, making her the goddess of wisdom and all arts. The *Athenians* paid her a singular honour and respect, and instituted several solemn festivals in honour of this goddess, which were celebrated with divers rare spectacles and expressions of joy. She refused to be married to any of the gods, and so led a virgin life. In one of those festivals, the boys and girls used to pray to the goddess for wisdom and learning, of which she had the patronage; and the youths carried their masters their fee or present, which was call'd *Minervat*.

Minerva represents wisdom, that is, skillful knowledge join'd with direct practice, comprehends the understanding of the noblest arts, the best accomplishments of the mind, together with all virtues; but more especially that of charity.

The poets make five *Minerva's*: The 1st, *Apollo's* mother; the 2d, the daughter of *Nile*, which was worshipped by the *Egyptians*, in the city of *Sai*; the 3d, that beforementioned; the 4th, the daughter of *Jupiter* and *Corymba*; and the 5th, the daughter of *Pallantis*, whom she killed, he attempting to ravish her.

MINE'RA [*in Painting*] is represented in a blue mantle, embroidered with silver.

MI'NIATURE [*miniature, F.*] a painting of pictures in water-colours; also very small; a delicate kind of painting, consisting of little points or dots, instead of lines, commonly done on vellum, with very thin, simple water colours.

MI'NIM [*with Printers*] a small sort of printing letter.

MINIM [*with Musicians*] a note of slow time, two of which make a semibreve; as two crotchets make a minim, two quavers a crotchet, and two semiquavers a quaver.

MI'NIMENTS [*in Law*] muniments are the evidences or writings whereby a man is enabled to defend his title to his estate.

MI'NIMS [*of minima, L.*] little things, pigmies. *Minion*.

MINIO-

MINIOGRAPHY [*miniographia*, L.] a writing with vermilion.

MINION of the largest Size [with Gunners] a piece of ordnance of 3 inches and a half diameter at the bore, 8 foot in length, and containing 1000 pound weight of metal; carries a ball 3 inches diameter, weighing 3 pound 12 ounces. The charge of powder is 3 L 1-4th; and its point blank shot is 125 paces.

Ordinary MINION [with Gunners] a large gun 3 inches diameter at the bore, in length 7 foot, its weight in metal about 800 pound, carries a bullet of 2 inches 1-8th diameter, and weight 3 L and 1-2. The charge of powder is 2 inches and a half, and its point blank shot is 120 paces.

MINISTRAL [*ministralis*, L.] belonging to a minister.

MINISTRANT [*ministrans*, L.] minister, serving. *Milton*.

MINISTRATION, a ministering or serving.

MINIUM [with Painters] red lead; it is made of common lead, calcined in a reverberatory furnace; or else of white lead, put into an earthen pan, and stir'd with a spatula over a fire.

MINORATED [*minoratus*, L.] diminished or made less.

MINORITES, near *Aldgate*, so called of a cloister of *Minorites*, or friars minors there.

MINOS, a king of *Crete*, the son of *Jupiter* and *Europa*, as the poets feign, he lived *Anno Mundi* 2670. He first gave laws to the inhabitants of *Crete*, and for his justice was made chief judge of hell, and umpire with *Rhadamanthus* and *Aacus*. He married *Pasiphae*, the daughter of *Sol*, and had many children by her. The *Athenians* having out of envy to his son *Apon*, on account of his many heroick acts, murdered him, he made fierce war upon them, and compelled them to give seven of the sons of their nobility yearly, to be devoured by the monster *Minotaurus*, from which cruel tribute *Theseus* at length delivered them. *Dadalus* made an intricate labyrinth for this *Minos*, where the *Minotaur* was kept.

MINOS was painted with long, brown, curled hair, crowned with a crown of gold, in a robe of blue and silver, with buskins of gold on his legs.

MINOTAURUS, a double formed monster, having partly the shape of a man, and partly that of a bull, begotten, as the poets feign, by *Pasiphae*, the wife of *Minos*, and a bull, by the contrivance of *Dadalus*. This monster was kept by *Minos* in the labyrinth of *Crete*, and was fed with

man's flesh, which was brought to him from *Aibens*. The moral is, as some say, that *Pasiphae* lay with one *Taurus*, a servant of *Minos*; others say, that she fled away in a ship call'd *Taurus*, that had been made by *Dadalus*.

MINT [*menta*, L. *μίνθη*, Gr.] an herb well known.

MINTED [of mynetan, Sax.] coined as money.

MINUET, a dance, or the tune belonging to it.

MINUSCULE [with Printers] the small or running letters, as distinguished from the Majuscule or capital ones. L.

MINUTE [in Geography] the 60th part of a degree, which in the heavens is something more than an English mile.

MINUTE [in Architec.] is the 30th part of a measure, called a module. See *Module*.

MINUTE Line [with Navigators] a small, long line tied to a log of wood, having several knots or divisions at 50 foot distance, wound about a reel fixed in the gallery of a ship. The use of which is, by the help of a minute glass, to make an estimate, and keep an account of the way or course a ship runs at sea.

MINYACANTHES [*Botany*] an herb, a kind of trefoil.

MI-PARTY [in French Heraldry] a term used denoting the escutcheon is half way down, parted *per Pale*, and there cross'd by some other partition.

MIQUELETS, a sort of foot soldiers inhabiting the *Pyrenean* mountains, armed with pistols under their belts, a carbine and a dagger.

MIRACULOUSNESS [*miraculosus*, L. *miraculeux*, F.] wonderfulness.

MIRIFICENCE [*mirificentia*, L.] doing wonders.

MIRIFICK [*mirificus*, L.] marvellous, wonderfully done, strangely wrought.

MIRINESS [of moper, Du. and *miris*] dirtiness, muddiness.

MIRROUR [*Metaphorically*] a pattern or model, as his is a mirror of virtue and patience.

MIRTHLESSNESS [*myr* Sealey and neyre, Sax.] melancholiness.

MISACCESSION [of *misi* for *amisi*, and *acceptio* L.] a taking a thing wrong or ill.

To **MISADVISE** [of *mis* and *aviser*, F.] to give bad counsel.

MISANTHROPY [*μισανθρωπία* of *μισος* to hate, and *άνθρωπος*, Gr. a man] hatred of mankind.

MISAPPLY [of *mis* and *applicare*, L.] to apply ill.

MISAPPREHE'NSION, an apprehending wrong.

MISBECO'MING [of *mis*, *be* and *co-*an, *Sax.*] indecent.

MISBEGOTTEN [of *mis* and *be* got, *Sax.*] ill-begotten.

To MISBEHA'VE [of *mis* *be* and *haban*, *Sax.*] to behave ill.

MISBEHA'VIOUR, ill behaviour.

MISBELIE'F [of *mis* and *beli*, *Sax.*] a false faith, unbelief.

MISBO'DING [of *mis* and *bo*dian, *Sax.*] boding or threatening ill.

To MISCA'LL [of *mis* and *kalle*, *Sax.*] to call wrong.

MISCELLANEOUSNESS [of *miscellaneus*, *L.*] mixture or mixedness together without order.

MISCHA'NCE [of *mis* and *chance*, *F.*] an unhappy accident.

MISCHIE'VOUS [of *mis* and *chies*, *obs. F.*] injurious, hurtful.

MISCHIE'VOUSNESS, hurtfulness, detrimentalness.

To MISCONCEI'VE [of *mis* and *conce-*voir, *F.*] to understand wrong.

MISCO'NDUCT [of *mis* and *conduite*, *F.*] ill conduct or management.

MISCONTE'NTED [of *mis* and *contentus*, *L.*] discontented.

To MISCOU'NSEL [of *mis* and *consulere*, *L.*] to give bad counsel. *Milton.*

To MISCO'UNT [of *mis* and *conter*, *F.*] to reckon or number wrong.

To MISDEME'AN [of *mis* and *demener*, *F.*] to behave amiss.

MISDO'ING [of *mi* and *doen*, *Sax.*] ill doing.

MISE [Law Term, in a *Writ of Right*] signifies the fame that in other actions is called an issue. Accordingly this phrase, *to join the mise upon the meer*, signifies the same as to say, to join the *mise* upon the *clear Right*, i. e. to join issue upon this point, whether the tenant or demandant has the better right.

MISERABLENESS [*miserabilis*, *L.*] wretchedness; also niggardiness, covetousness.

MISERICO'RDIA [in *Law*] an arbitrary fine or amercement imposed on an offender, and it is called *Misericordia* or *Mercy*; because it ought to be very moderate, and rather less than the offence committed, and the entry is, *Ideo in misericordia. L.*

MISERICO'RDIA [in a *Law Sense*] also signifies sometimes a being quit or discharged of all manner of amercements that one happens to fall under the penalty of, i. e. a *forefeit. L.*

MISERICO'RDIA [in *Athens* and *Rome*] a goddess who had in those places a temple, which was a sanctuary or place of refuge to criminals and unfortunate persons.

MISFA'SHIONED [of *mis* and *facomere*, *F.*] shapen wrong or illy.

MISFEA'NCE } [in *Law*] misdoings

MISFEASA'NCE } or trespasses. *F.*

To MISGI'VE [of *mi* and *gi*, *Sax.*] to apprehend or fear some ill.

To MISGO'VERN [of *mis* and *gouverner*, *F.*] to rule amiss.

MISHA'P [prob. of *mi* and *hap*, *Sax.* and *bap*, *F.* to snap] a mischance.

MISHA'PEN [of *mi* and *capen*, *Sax.*] having an ill shape.

To MISIMPLY'Y [of *mis* and *employer*, *F.*] to use improperly.

To MISINFO'RM [of *mis* and *informer*, *F.* of *L.*] to inform wrong.

To MISJU'DGE [of *mis* and *juger*, *F.*] to judge wrong.

To MISINTERPRET [of *mis* and *interpretare*, *L.*] to interpret wrong.

To MISLEAD [of *mi* and *le*dan, *Sax.*] to lead the wrong way.

To MISLI'KE [of *mi* and *gelican*, *Sax.*] not to like, to disapprove.

To MISMA'NAGE [of *mis* and *menager*, *F.*] to manage ill.

MISMANAGEMENT [of *mis* and *menagement*, *F.*] bad management.

To MISMA'TCH [of *mis* and *mater*, *F.*] a companion] to put things to others, to which they are not fellows.

MISNA, part of the *Jewish* *Talmud*.

MISO'GYNIST [*misogynus*, *L.* of *misos*, *Gr.*] a woman-hater.

MISO'GYNY [*misogynia*, *L.* of *misos*, *Gr.*] the hate and contempt of women.

MISO'PONIST [*misoponos*, *L.* of *misos*, *Gr.*] one that hates labour.

To MISPE'ND [of *mi* and *ypen*, *Sax.*] to spend amiss, to waste.

To MISPLA'CE [of *mis* and *placer*, *F.*] to put in a wrong place.

MISPRINTED [of *mis* and *emprunté*, *F.*] printed wrong.

MISPRISION of Clerks [Law Term] is a default or neglect of clerks in writing, engrossing or keeping records; for which defaults no processes are to be made void in law, or discontinued; but are to be amended by the justices of assize.

MISPRISION of Felony, &c. [in *Law*] is the making a light account of such a crime by not revealing it, when a person knows that it has been committed; or by suffering any person who has been committed to prison, even upon suspicion of it, to be discharged before he has been indicted for it. This offence of misprision, is finable by the justices before whom the offender has been convicted.

MISPRISION of Treason, is the concealing or disclosing known treason; the

punishment for which offence is, that the offender shall lose his goods, and the profit of his lands, during the king's pleasure.

MISPROPORTIONED [of *mis* and *proportionné*, F. of L.] not proportional.

To **MISRE'CKON** [of *mis* *reccan*, Sax.] to reckon wrong.

MISSE'ATICUS [in *Dooms Day Book*] a messenger.

MISSE'LDINE } [*miy'el'ta*, Sax.]
MISSE'LTÖE } a sort of shrub or

MISTLE'TOE } thrubby plant that grows on some trees, as the oak, &c. of which the ancients had this notion, that if thrushes which eat the berries, roosted all night on it, and dinged upon it, the dung turned to birdlime; and thence came the Latin proverb, *Turdus sibi malum cecat*, i. e. the Thrush hits her own sorrow.

MISTHOUGHT [of *mis* and *Soh't*, Sax.] an ill thought.

MISSEN Mast } [in a Ship] is a round
MISZEN Mast } piece of timber, that is erected in the stern or back part of it;

where are in some large ships two such masts, and when so, that mast of the two which stands next to the main-mast, is called the *Main Missen*, and the other that stands near the poop, is call'd the *Bonaventure Missen*. The length allowed for a *Missen-Mast*, is half that of the *Main-Mast*; or the height of it is the same with that of the *Main Top-Mast* from the quarter-deck; and the length of the *Missen Top-Mast*, is half that.

MISSEN Sail [in a Ship] the sail that belongs to the *Missen Yard*.

MISSEN Top-Sail [in a Ship] the sail that belongs to the *Missen Top-Sail Yard*.

MISSEN GROSS } a German coin in
Silver GROSS } value two pence halfpenny.

MIS'SION [of the *Pope*] a power or licence given by him, to preach the *Romish* doctrines in foreign countries.

To **MISTA'KE** [of *mis* and *tager*, *Da. tacken*, Du.] to err.

To **MISTEA'CH** [of *miy'-taccan*, Sax.] to teach wrong.

MISTRESS [*maitresse*, F. *magistra*, L.] of an house; a kept mistress or concubine, a paramour or sweetheart.

To **MISTRU'ST** [of *miy'-trypian*, Sax.] to have a suspicion of.

MISTRUST [*miy'-trypa*, Sax.] suspicion, jealousy.

MISTRU'STFUL [of *miy'-trypa* and *full*, Sax.] suspicious, jealous.

MISTRU'STFULNESS, suspicious temper, jealous-patedness.

MISTS [*miy'-t*, Sax.] vapours hovering over the earth, and staying till they are either drawn upwards by the rays of the sun,

or falling down to the earth by their own weight, where by a less degree of cold they are changed into dew, and by a greater into hoar-frost.

MISTY [of *miy'-ig*, Sax.] as this weather.

MISTURE [*mistura*, L.] a mixture, a mingle-mangle.

To **MISUSE** [of *mis-usere*, F.] to abuse; to make a wrong use of.

MISUSER [*misusare*, Ital.] an abuse of liberty and benefit.

To **MISUNDERSTA'ND** [of *miy'-unden* and *stan'dan*, Sax.] to understand amiss.

MITCHELS [in *Masonry*] *Purbeck*, stones for paving, picked all of a size from 15 inches square to 2 foot, being squar'd and hew'd ready for paving.

MI TAILLE [in *French Heraldry*] signifies that the escutcheon is cut only half way athwart, by way of *Bend Sinister*. See the figure.



MITE'SCENT [*mitescens*, L.] growing mild.

MITHRAX [*miθexē*, Gr.] a precious stone of a rose colour; but changeable when it is exposed to the sun. L.

MITHRIDATE [*mitbridatium*, L. *μιθριδάτις*, Gr. of *Mitbridates*, king of Pontus, the inventor of it, among whose papers the receipt of it was found, and carried to Rome by Pompey] a confection, that is a preservative against poison; several of the ingredients of which are vipers flesh, opium, agarick, squills, &c.

MITIGANT [*mitigans*, L.] mitigating.

MITIGATED [*mitigatus*, L.] appeased, pacified, assuaged.

MITRAL [of *mitra*, L.] of, or belonging to, or like a mitre.

MITRANCHE [*French Heraldry*] signifies that the escutcheon is cut athwart, but only half way bendwise, that is by *Bend Dexter*, for the *Sinister* is called *Mi-taille*. See the figure.



MITRE [*mitra*, L. *mitex*, Gr.] an ornament worn by popish bishops and abbots, when they work or officiate in their formalities or Pontificalibus. The pope has four mitres, different in richness, which he wears according to the solemnity of the festival.

MITRE [with *Artificers*] an angle that is just 45 degrees.

MIXT Mathematicks, are those arts and sciences which treat of the properties of quantities applied to material things or sensible objects, as *Astrology*, *Geography*, *Navigation*, *Gauging*, *Surveying*, &c.

MIXT Action [in *Law*] is one that lies next for the thing detained, and against the person of the detainer.

MIXT Body [with *Schoolmen*] is a whole resulting from several ingredients, altered or new modified by the mixture.

Perfect MIXT Bodies, are the class of vital or animated bodies, where the elements or ingredients, they are composed of, are changed and transformed by a perfect mixture.

Imperfect MIXT Bodies, are inanimate bodies, the forms whereof remain still the same as of the ingredients which constitute them.

MIXT Mode [according to Mr. Lock] is a combination of several simple ideas of different kinds; as beauty consists of Colour, Figure, Proportion, &c.

MIXTURE [in *Physick*] an assemblage or union of several bodies of different properties in the same mass.

MIXTURE [in *Drapery*] the union, or rather confusion, of several wools of different colours, before they are spun.

MIZZLING [of *mizt*, *q. d.* mistling] raining in very small drops.

MOANFUL [of *mœnan* and *Kull*, *Sax.*] sorrowful, lamentable, &c.

MOB, a woman's night-cap.

To MOB [of *mobile vulgus*, the rabble] to insult a person riotously.

MOBBED, dressed in a mob, also insulted by a mob.

MOBBISH, like the rabble.

MOBILE [*mobilis*, *L.*] moveable.

Primum MOBILE [in the *Ancient Astronomy*] a ninth heaven or sphere imagined to be above those of the planets and fixed stars.

MOBILIA Bona [in *Civil Law*] moveable goods. *L.*

MODALITY [with *Schoolmen*] the manner of a thing in the abstract, or the manner of existing.

MODE [*modus*, *L.* *mod*, *Sax.*] way, manner, fashion, or garb.

The MODE of a thing [with *Logicians*] is that, which being conceived in a thing, and not being able to subsist without it, determines it to be after a certain manner, and causes it to be named such. This is also called the manner of a thing, or attribute of quality.

Internal MODES [in *Metaphysics*] those modes which are inherent in the substance, as roundness in a bowl.

External MODES, are those which are extraneous to the subject, as when we say a thing is beheld, desired, loved, &c.

Simple MODES, are combinations of simple ideas or even of the same simple ideas several times repeated, a score, a dozen, &c.

MIXT MODES, are combinations of simple ideas of several kinds, as Beauty consists in a composition of colour, figure, proportion, &c.

Immediate MODES [with *Schoolmen*] are such as are immediately attributed to their subjects or substantives, as motion is an immediate mode of the body, understanding of the mind.

Mediate MODES, are those that are attributed to the subject by the intervention of some other mode; as swiftness and slowness are only attributable to the body in respect to its motion.

Essential MODES } are attributes,
Inseparable MODES } without which the substance cannot subsist; as wisdom, goodness, &c. in God; figure, place, quantity, &c. of the body.

Non-Essential MODES } are attributes
Separable MODES } which affect created substances, remaining affixed to them so long as is necessary, as the whiteness of Milk, coldness of Ice, &c.

Positive MODES, are such as give to their substantives something positive, real and absolute.

Privative MODES, are attributed to subjects, when the mind perceives some attributes to be wanting therein, and frames a word which at first sight seems to denote something positive, but which in reality only denotes the want of some property or mode, as a privation of sight is attributed to a blind man.

MODES of Spirit, are knowledge and willing.

MODES of Body, are figure, rest and motion.

MODES of thinking, the same as essential attributes.

MODES of having, are those whereby any thing may be had by another.

MODE [in *Musick*] the particular manner of constituting the octave, as it consists of several essential or natural notes, besides the key.

MO'DEL [*modellus*, *L.* *modelle*, *F.*] an original or pattern proposed for any one to copy or imitate.

MODEL [with *Architects*] a kind of measure, which is the diameter of the bottom of a pillar in each order, by which the length, &c. of it is measured, and which is commonly divided into 60 equal parts, called *Minutes*; except in these of the *Doric* and *Tuscan* orders, where the model is but half the diameter.

MODEL [*modulle*, *F.* of *modulus*, *L.*] an original pattern which any workman proposes to imitate; it is made either of wood, in a plaster, &c. and in architecture should be made by a scale, where

an inch or half inch represents a foot, for the more exact completing the design.

MODEL [in the *Composite*, *Corinthian* and *Ionick* orders] is divided into 8 parts, the same as *Module*.

MO'DELLED [*modellé*, F.] framed or fashioned according to the model or pattern.

MO'DERATENESS [*moderatio*, L.] moderation.

MO'DERNS [according to some] all those authors who have written since *Boetius*.

MODERN *Astronomy*, takes its beginning from *Copernicus*.

MODERN *Architecture*, the present Italian manner of building; or it is rather in strictness what partakes partly of the antique, retaining something of its delicacy and solidity, and partly of the *Gothick*, whence it borrows members and ornaments without proportion or judgment.

MODERN *Medals*, such as have been struck within these 300 years.

MO'DERNNESS [of *modernus*, L.] newness, the being of late days.

The **MODERNS** [*les modernes*, F.] persons of later times, in contradiction to the ancients.

MO'DESTNESS [*modestia*, L.] modesty; modest behaviour, &c.

MO'DESTY [in *Painting*] is represented as a beautiful virgin, clothed in blue.

MODI'FICABLENESS [of *modificatio*, L.] capableness of being modified.

MODI'FICATED [*modificatus*, L.] modified.

MODI'FICATIVE, something that modifies or gives a thing a particular manner of being.

MO'DIFIED [*modifi*, F. of L.] having modality or manner of existence.

MODI'FIED [with *Logicians*] a thing is said to be modified, when the substance is considered as determined by a certain mode or manner; as for example, when we consider a *Body* the idea we have of it represents a *Thing* or *Substance*; because we consider it as a thing that subsists by itself, and has no occasion for any else to subsist in. But when we consider, that this body is round, the idea we have of roundness, represents to us only the manner of being or a *Mode*, which we conceive cannot subsist naturally without the *Body*, the roundness of which it is, when we join the mode with the thing, then we consider a round body, which idea represents to us a thing modified.

MODI'LION [of *modiglione*, Ital. i. e. little model] so called in respect to the greater, which is the diameter of the pillar in the *Dorick* order, a modole is half

the diameter of the body of the column below, in other orders it is the whole diameter, and is commonly supposed to be divided into 60 equal parts called *minutes*.

MO'DISHNESS [of *à la mode*, F.] fashionableness.

MO'DULE [in *Architecture*] a certain measure of bigness, taken at pleasure, for regulating the proportions of columns, and the symmetry or distribution of the whole building. *Modillions* are little inverted *Consols*, under the *Soffit* or bottom of the Drip in the *Ionick*, *Composite*, *Corinthian* cornices, and ought to correspond to the middle of the columns. In the *Corinthian* they are always moulded with carved work. In the *Ionick* and *Composite* they are more simple, having seldom any ornament, except one single leaf underneath.

MOGILA'LOS [of *μός* difficulty and *λαλο*, Gr. to speak] one that has a difficulty in speaking.

MOIDO'RE, a *Portugal* gold coin, in value 27 shillings *Sterling*.

To **MOI'STEN** [of *moieté*, F.] to make moist.

MOI'STNESS [of *moiteur*, F.] wettness, dampness.

MOLDAVICA [with *Botan.*] *Baulm*. L. To **MO'LDER** [of *mold*, Sax. earth] to turn to earth or dust.

MOLE'CULA [in *Physics*] a little mass or part of any thing. L.

MOLI'NE [in *Heraldry*] as a *Cross Moline*, is a cross that runs round both ways, at all the extremities; but not so wide or sharp as that which is called *Anchored*.

MOLI'TIONS, grindings; also endeavours, attempts.

MOLLIE'NTIA [with *Physicians*] mollifying or softening medicines. L.

MO'LLIFYING [*mollificans*, L.] softening, assuaging.

MOLLIFY'INGNESS, mollification, softening quality.

MO'LOCH [770. Heb. i. e. a king] the idol *Molyb* is the same with *Saturn*, to whom the heathens sacrificed their sons and daughters, causing them to be burnt alive in a barren image made for that purpose. That *Ammonites*, whose god this was, obliged all parents, either to offer up their children in this manner, or make them pass between two fires in honour of *Molch*. And *Herodotus* says, that sometimes men offered themselves voluntarily to be burnt for this god. *Moloch* stood near *Jerusalem* in a beautiful valley, belonging to the children of *Beniamin*, in the middle of a pleasant grove, where the Jews imitated their profane neighbours. The *Carthaginians*

Moians sacrificed 200 noblemen's children to *Moloch*, when *Agathocles* made war upon them in *Africa*.

MO'LOCHE [μολοχη, Gr.] the large sort of mallows or holly-hocks.

MO'LTIA } a duty or toll, paid by
MOLTURA } the vassals to the lord,
for grinding their corn at his mill.

MO'LTEN [Gemol'ten, Sax.] melted or cast by a tanner.

MO'LTEN Grease [in *Horses*] a distemper which is a fermentation or ebullition of pituitous and impure humours, which insinuate and dilemma into the guts, and sometimes kill horses.

MO'LTING } the falling off, or change

MOU'LTING } of feathers, hair, skin, horns, voice of animals, which happens to some annually; and to others at certain stages of their lives

MOLYDE'NA [with *Botan.*] the herb great arse-smart.

MOLYBDI'TIS [μολυβδότης, Gr.] the spume of silver, commonly got out of lead.

MOLYBDOMANCY [μολυβδομαντεία of μολυβδῶ lead, and μαντεία, Gr. divination] a divining, by observing the motions, figures, &c. of melted lead.

MOMENTUM [in *Mechanicks*] is the same with *Impetus*, or quantity of motion in any moving body.

MOMENTA'NEOUSNESS } [of mo-
MO'MENTARINESS } mentane-
us, L.] shortness of duration or continuance.

MOMENTOUSNESS [momentosus, L.] weightiness of concern; the being of moment or worth.

MOMENTS [with *Naturalists*] are the quantities of motion in any moving body; also simply, the motion it felt, which they call *vis insita*, or the power by which any moving bodies do continually change their places.

MOMORDICA [with *Botanists*] the musk-balloom-apple.

MO'MUS [μῶμος, Gr.] disgrace, reprehension; the carping god, who had his beginning from *Sleep* and the *Night*; and tho' he was very slothful and ignorant, and would do nothing himself, yet found fault with every thing that was done by others. Among other he is said to have blamed *Vulcan*, for making man without a window in his breast, that his wiles might be visible. When all carpers are called *Momuses*. L.

MOMUS [in *Painting*, &c.] was represented in a darkish coloured robe, with beard and hair partly covered.

MONANGIOPOLYSPE'RMIOUS [μόνος alone, ἀγγεῖον a vessel, πολὺς many, and σπέρμα, Gr. seed] a term apply'd to

such plants as have many seeds in one single seed vessel.

MONA'NTHUS [of μόνῳ single, and ἀνθῶ a flower, Gr.] that bears but one flower.

MONÉ [of manan, Sax.] grieving and lamenting, bewailing.

MONI'TION [among *Civilians*] a warning given by ecclesiastical authority to a clerk, to reform his manners, upon intimation of his scandalous life. L.

MONOCA'RPOUS [of μόνῳ alone, and καρπός, Gr. fruit] a term apply'd to such plants as bear but one single fruit.

MONK's Rhubarb [with *Botan.*] a kind of plant.

MON'KISH, of or belonging to monks.

MONO'CEROS [μονόκερως, Gr.] an unicorn or beast that has but one horn; also the fene fish. L.

MONOCOTYLEDON [Bot.] which springs from the seed with a single leaf at first, as corn, tulips, onions, &c.

MONO'GAMIST, one who is of single marriage.

MONOGRA'MMA Pistura [of μόνῳ and γραμμα, Gr.] a picture that is drawn only in lines without colours.

MONOHE'MERA [of μόνῳ and ἡμέρα, Gr. a day] diseases that are cured in one day. L.

MONO'LOGIST [monologus, L. of μονολόγος, Gr.] one that loves to have all the talk to himself.

MONOLOGUE [μονολογία, Gr.] a **MONO'LOGY** } soliloquy, a dramatic scene, where only one actor speaks.

MON'NOME [in *Algebra*] a quantity that has but one denomination or name.

MONOPEGI'A, a sharp pain in the head affecting but one single place. L.

A **MONOPE'TALOUS Flower**, uniform and regular [with *Botanists*] is one in which the petal is not divided, or if divided, the segments answer each other.

MONOPETALOUS Flower, difform or irregular, is one in which the parts of the petal do not exactly answer one to the other.

MONOPHY'SITES [of μόνῳ alone or single, and φύσις, Gr. nature] a name given to all the sectaries in the *Levant*, who will allow of but one only nature in *Jesus Christ*.

MONOPHY'LLOS [of μόνῳ and φύλλον, Gr. a leaf] a plant that has but one leaf.

MO'NOPS [μονόψ, Gr.] a beast in *Paonia*, as big as a bull, who being pursued closely, voids a sort of sharp and fiery urine, which if it lights upon the hunter, he dies immediately.

MONOPYRENOS [of *μόν* and *πύρ*, Gr.] a kernel which has one seed or kernel in the berry, phillyrea, misletoe, &c.

MONOSPERMOS [of *μόν* and *σπέρμα*, Gr. seed] which bears a single seed to each flower, as in *Valerian*, the *Marvel of Peru*, &c.

MONORHYME [of *μόν* and *ῥυμός*, Gr.] a poetical composition, all the verses whereof end with the same rhyme.

MONOTONIA [of *μόν* and *τόν*, Gr. tone] the having but one tone; also a want of inflection or variation of voice, or a pronunciation, where a long series of words are delivered with one unvaried tone.

MONSEIGNEUR, a title used by the French to persons of a higher rank.

MONSIEUR, a title used by them speaking to their equals.

MONSOONS, are periodical winds in the Indian or Eastern sea; that is, winds that blow one half the year one way, and the other half on the opposite points; and these points and times of shifting are different, in the different parts of the ocean; for in some places, the wind is constant for three months one way, then three months more the contrary way, and so all the year.

MONSTER [*monstrum*, L.] a natural birth, or the production of a living thing, degenerating from the proper and usual disposition of parts in the species it belongs to, as when it has too many or too few members; or some of them are extravagantly large; any thing against or besides the common course of nature.

MONSTRABLE [*monstrabilis*, L.] capable of being shewed or declared.

MONSTRANT [*monstrans*, L.] shewing or declaring.

MONSTRIFICABLE [*monstrificabilis*, L.] very large, monstrous.

MONSTROSITY, monstrousness.

MONSTROUSNESS [*monstruosus*, L.] prodigiousness, the being beyond the ordinary course of nature.

MONSTRUM, a box, in which relics were kept.

MONTANISTS, ancient hereticks, so called of *Montanus* their leader.

MO'NTANT [in French Heraldry] signifies the same as we do by the moon in her increase, when she always faces to the right of the escutcheon.

Lunar Synodical MONTH, is the space of time between two conjunctions of the moon with the sun.

Lunar Periodical MONTH, the space of time wherein the moon makes her round thro' the zodiac.

Lunar illuminative MONTH, is the space from the first time of her appearance, after the new moon, to her first appearance the new moon following.

MONTH of Apparition { with *Allo-*
MONTH of Illumination } *nomens* is the space of 25 days 12 hours, in which the moon is to be seen; the other 3 days in which it is darkened by the sun being taken away.

MONTH Decretorial } also consists of
MONTH Medical } 26 days 12 hours.

MONTH of Consecution { with *Allo-*

MONTH of Progression } *nomens* is the same as synodical month, i. e. the space of time between one conjunction of the moon with the sun and another; being somewhat more than 29 days and a half.

MONTH of Peragrations { with *A-*
MONTH Periodical } *nomens* i. e.

the space of the moon's course from any point of the zodiac, to the same again, consisting of 27 days 7 hours and 45 minutes.

MONTH [in Hieroglyphicks] was represented by a palm-tree, sending forth a branch every new moon.

MONT-JOYE [among the French] a name by which they call heaps of stones, laid together by pilgrims, in which they stick crosses, when they are come within view of the end of their journey; and so those betwixt *St. Denis in France* and *Paris*, are called *St. Denis's Mont-joyes*. F.

MONT-JOYE [with Military Men] is a banner, so *Mont-joye St. Denis*, is as much as to say, the banner of *St. Denis*.

MONTOIR [in Horsemanship] a stone as high as the stirrups, which Italian riding masters mount their horses from, without putting their foot in the stirrup. Ital.

MONTOIR [with Horsemens] the poise or rest of the foot on the left stirrup.

MONUMENT [*monumentum*, L.] a memorial for ages, either a pillar, statue, tomb, &c. raised in memory of some famous person or action.

MOOD [*modus*, Sax. mind] disposition, humour, temper.

MOODINESS [moody and neyre, Sax.] doggedness, sullenness.

MOODS [*modi*, L.] as the moods in grammar.

MOODS [with Grammar] determine the significations of verbs, as to the manner and circumstances of what is affirm'd or deny'd; some reckon four, as the *indicative*, *imperative*, *potential* and *infinitive*; to these others add two more, the *optative* and *subjunctive*; which are

literally the same with the potential; but are distinguish'd, the optative by the *adverb*, and the subjunctive by a conjunction.

MOODS [with *Logicians*] are the universal affirmative, the universal negative; and the particular affirmative, and the particular negative.

MOODS [with *Musicians*] are four, viz. 1. The perfect of the more. 2. The perfect of the less. 3. The imperfect of the more. 4. The imperfect of the less. But these moods are now grown much out of use, except the last, which is called the

Common MOOD, viz. that a large contains 2 longs, 4 breves, 8 semibreves, 16 minims, 32 crotchets, 48 quavers, &c.

MOODS [among the ancient *Greeks*] were five; the use of which was to shew in what key a song was set, and how the different keys had relation one to the other. These moods were called after provinces of Greece, viz. the *Doric*, *Lydian*, *Ionian*, *Pbyrgian* and *Eolic*; some of which were suited for light and soft airs, others to warlike tunes, and others to grave musick.

Doric MOOD [in *Musick*] consisted of flow tuned notes, and was proper for the exciting persons to sobriety and piety.

Ionick MOOD, was for more light and soft musick; such as pleasant amorous songs, jiggs, courants, farabands, &c.

Eolic MOOD, was of an airy, soft and delightful sound, such as our *Madrigals*, and was useful to allay the passions, by means of its grateful variety and melodious harmony.

The Lydian MOOD, was a solemn grave musick, and the composition or descant was of slow time, adapted to sacred hymns, &c.

The Pbyrgian MOOD, was a warlike musick, fit for trumpets, hautboys, and such like martial instruments; in order to animate and raise the minds of men to undertake military achievements.

MOODY [mobile, *Sax*] fullen, &c.

MOON [mona, *Sax*] one of the ten secondary planets, being the earths satellite or attendant, being only 60 semidiameters of the earth removed from it, which traverses through the zodiac in 27 days, 7 hours and 41 minutes; but does not overtake the sun in less than 29 days, 12 hours and 44 minutes. The moon was an ancient idol of *England*, and worshipped by the *Britains* in the form of a beautiful maid, having a head covered, and two ears standing out



The form of this idol seems somewhat strange and ridiculous, for being made for a woman, she hath a short coat like a man; but it is more strange to see her hood with two such long ears. The holding of a moon before her breast, may seem to have been designed to express what she is; but the reason of her chaperon with long ears, as also of her short coat and piked shoes, has not, that I find, been explained by the learned. This idol was worshipped by our *Saxon* ancestors, and from it *Monday* takes its name.

The MOON [in her *Decrement*] is in her waning.

The MOON [in her *Detriment*] is in her eclipse.

The MOON [in her *Complement*] is when she is at full.

The MOON *increasant*, is the same as in her increment.

The Colour of the MOON [in *Blazon*] is either proper, which is *Argent* or *Or*, as she is borne; but these two metals represent her best, unless she be in her detriment, and then sable is better.

MOON [in *Heraldry*] is always borne in coat armour, either increasing or decreasing; but never in the full. An increasing moon is a symbol of nobility and increase, called *Increment*.

The MOON [with *Divines*] is the hieroglyphick of the Christian church, who comparing *Jesus Christ* to the sun, compared the church to the moon, as receiving all its beauty and splendor from him.

The MOON [*Hieroglyphically*] represents inconstancy and ligueneis, because of its frequent changes.

MOONED, formed like the horned moon. *Milton*.

MOON-STRUCK, smitten by the moon; planet-struck. *Milton*.

To MOOR a Ship a Proviso [*Sea term*] is to have an anchor in the river, and a hawser on shore; in this case they say, the ship is moored with her head a shore.

MOOR [moon, *Sax.*] a marsh or fen; also a heath or barren ground.

MOORISH, pertaining to *Moors*, *lyc.*

MOORS-Head [with *Horsemen*] is a horse called of a roan colour, who besides the mixture or blending of a gray and a bay, has a black head, and black extremities, as the mane and tail.

MORAL Sense, the faculty whereby we discern or perceive what is good, virtuous, *lyc.* in actions, manners, characters, *lyc.*

MORAL Certainty, is a very strong probability, in contradiction to a mathematical demonstration.

MORAL Impossibility, is what is otherwise called a very great and almost insuperable difficulty, in opposition to a physical or natural impossibility.

MORAL Philosophy, that which is otherwise called *ethicks*, and is a science that teaches the directing and forming our manners; explains the nature and reason of action; and shews how we may acquire that happiness that is agreeable to human nature.

MORAL Actions, are such as render a rational or free agent good or evil, and so of consequence, rewardable or punishable, because he doth them.

MORALITY or Moral Philosophy, is a conformity to those unalterable obligations which result from the nature of our existence, and the necessary relation of life, whether to God as our Creator, or to man as our fellow-creature, or it is the doctrine of virtue, in order to attain the greatest happiness, and hath these three parts, *Ethicks*, *Oeconomicks* and *Politicks*.

Socrates is said to have been the first philosopher, who set himself about the reforming of manners; for till his time, the whole business of the philosophers, was the study of the heavenly bodies; tho' Pythagoras shew'd Socrates the way, yet the specimen that he gave, was very

imperfect; he deducing his rules of Morality, from the observations of nature, which part of knowledge he acquired by conversing with the Egyptian priests.

The main aim of Pythagoras's moral doctrine, was to purge the mind from the impurities of the body, and from the clouds of the imagination. His morality seems to have had more purity and piety in it, than the other systems, but less exactness; his maxims being only a bare explication of divine worship, of natural honesty, of modesty, integrity, publick spiritedness, and other common offices of life.

The golden verses which go under the name of Pythagoras, were attributed to his disciples, who were as remarkable for the practice, as the theory of *Ethicks*. So that in the time of the first consuls of Rome, his sect was in that repute, that to be a wise man and a Pythagorean, were accounted terms equivalent.

To this morality of Pythagoras, Socrates added settled principles, and reduced it into methods; his main design was to reform and purge the philosophy of Pythagoras. His whole doctrine was one continued lesson of virtue. He established it as a rule of discourse, to treat of the most serious subjects, without an air of too much seriousness, knowing that to please, was the surest method to persuade; and therefore his morals gain'd admittance, by a seeming easiness and agreeableness.

That doctrine of morality that was left him by his master Socrates, was improv'd by Plato, who carried each virtue to its last height and accomplishment, by mixing his ideas on the universal principle of philosophy thro' the whole design. His philosophy abounds with good lessons, which tend either to the encouragement of virtue, or discountenancing vice. *Dionogenes* was contemporary with Plato, and commenc'd a severe pique against him, designing to expose the easiness and gentility of Plato, by an affectation of rigour. The foundation of his morals, were a vain haughtiness and moroseness of temper. Plato first rectified the doctrine of the immortality of the soul, which *Pere Rapi* says, Socrates learn'd from Pythagoras, Pythagoras from the Egyptians, and the Egyptians from the Hebrews, by the travels and converse of Abraham.

Aristotle fortified the doctrine of Plato, his master, into a more regular body, by distinguishing the characters of publick and private virtue, *lyc.*

But after all, this morality of Aristotle, as well as that of Socrates and Plato,

is only capable of making a philosopher; but has not strength enough to make an honest man, without the sublime philosophy of christianity; tho' this morality had a fine notion, sufficient to teach a man to know his duty; yet it was not sufficient to engage him to love and embrace it.

The morals of *Zeno* and *Epicurus* having made a great noise in the world, *Etibicks* from that time began to be cultivated more than any other part of philosophy, and the *summum bonum* was the main subject that was handed about, according to the various opinions, and sometimes according to the complexions and constitutions of philosophers: Some placing it in one thing, and some in another, till they had multiply'd to that degree, that *Varro* reckons up 288 different opinions. After *Zeno* and *Epicurus*, we find no new draught of morality. Indeed there are *Theophrastus's* characters, which are very good lessons of manners; and *Tully's* offices, which are founded upon the severest virtue; and *Seneca's* morals, which are less pure and exact; and *Pliny* gives us some bright and forcible strokes of morality; but *Epicurus* is the most rational of the *Stoicks*; but the *Christian* revelation has opened a way for such refin'd *Etibicks*, that it makes all the heathen morality appear to be dark and trivial.

The brightness of the *Christian Morality* amazed the *Pagans* themselves; and the lives of the primitive christians were so severely sober, that they were constant lessons of morality to the heathens; which put them upon reducing their morals to a purer standard: So that at last it became so severe, as to vie with that of the christians; and most of the philosophers, in the time of *Antoninus*, joined themselves to the *Stoicks*. But, as a certain author says, all the *Heathen or Stoick Morality* appeared to be so weak, that they soon fell into the contempt of all such as seriously gave themselves to the study of virtue and a good life. For as to what *Zeno* taught concerning the indifference to pleasure and pain, glory and infamy, wealth and poverty, this was never really found, but under the disguise of faith. And besides the contentment and felicity under sufferings, which was so much boasted of by the heathen sages, it was never made good but by christian examples: And that the sum of the philosophical virtue of the heathens, upon a strict inquiry, seemed to be nothing but an art to conceal men's vices, and to better their names; because the utmost that it could do, was only to fill the mind with the ideas of constancy and resolution:

But the christians brought them into an acquaintance with their real infirmities, and instructed them how to restrain their irregular desires, which they were allow'd to enjoy by their former institutions. The new evangelical morals were established by the doctrine of these new lights; as *St. Basil*, *St. Chrysostom*, *St. Jerom*, *St. Ambrose*, *St. Austin*, &c. have been the most eminent ancient expoliters of this divine morality.

MORA'SS [*moratz*, *Dan.*] a marsh, fen, or low moist ground, to which waters drain from higher ground, and have no descent to carry them off.

MO'RBDNESS [of *morbidus*, *L.*] diseasedness, unsoundness of constitution.

MORBID [in *Painting*] a term used of very far flesh very strongly expressed.

MORBI'LLI [with *Physicians*] certain red spots, called the measles, which proceed from an infection in the blood; these spots do neither swell nor run with matter, and differ from the small-pox only in degree. *L.*

MO'RBUS Vernaculus [the epidemical or common disease] a disease which affects a great many persons in the same country; the cause of it being peculiar to the country where it reigns; as intermitting fevers to those who inhabit marshy places; a flux in several parts of the *West Indies* and *Ireland*; the scurvy in *Holland*, &c.

MORDA'CIOUSNESS [*mordacitas*, *L.*] bitingness, corroding quality.

MO'RDENT [*mordens*, *L.*] biting.

MO'RDICANTNESS [of *mordicans*, *L.*] bitingness.

MO'REL or } [with *Herbalists*] the
Petty **MOREL** } herb garden nightshade.

MOREO'VER [of *more* and *open*, *Sax.*] and besides.

MORES } [*North Country*] high and
MAURES } open places; in other places it is used for low and boggy grounds.

MO'RGAGE [of *mort*, *F.* of *mortuus*, *L.* and *gage*, *F.* a pledge] a pawn of lands, tenements, &c.

To **MO'RGAGE** [of *mort* and *gager*, *F.* to pledge] to pawn lands, &c.

MORGAGEE, the party to whom any thing is mortgaged.

MO'RGAGER, the party who pawns or mortgages.

MORI'A [*iofia*, *Gr.*] the goddess of folly.

MORI'A, a morion, a sort of steel cap or head-piece formerly in use. *L.*

MORI'GEROUSNESS [of *morigerus*, *L.*] obedienceness.

Maid MO'RIAN } a boy dressed in a
maid MA'RRION } girl's habit, hav-
 ing his head gaily trimmed; who dances
 with the morris-dancers.

MORPHEA [with *Physicians*] a kind
 of morpew or white specks in the skin,
 which differs from *Leuce*, in that it does
 not pierce so deep as *Leuce* does. **L.**

MORPHEUS [so called, because, as
 tho' by the command of his lord, he re-
 presented *tas puppa's*, i. e. the counte-
 nances and shapes of men] the God of
 dreams, who had the power of taking up-
 on him all manner of shapes.

MORS [*Death*] was personified by the
 ancients, and represented as the only and
 most powerful minister of the infernal dei-
 ties, who brings all mortals down to the
 river *Acheron*.

The poets make her the daughter of
Nox [*Night*] and the sister of *Somnus*
 [*Sleep*] for whom, they say, she had a
 peculiar affection.

There was a temple among the *Eleans*,
 with the statue of a woman holding in her
 hands two boys alive, a white one in her
 right, and a black one in her left; both of
 them having distorted legs. The inscrip-
 tion intimated that one of them was sleep
 and the other death, and that the woman
 that nourished them was *Night*.

If any sacrifice was grateful to her, it
 was a cock; but no sacrifices, no tem-
 ples, no priests nor ceremonies were ap-
 pointed to her, because she was accounted
 a most rigid deity, whom no prayers could
 move, no sacrifice pacify, and yet this very
 goddess was esteemed as sent to mankind as
 the remedy of all evils, and the end of all
 grief and misery, and is as much to be de-
 fired by good men, when the laws of na-
 ture will permit her to come, as she is
 dreaded by men of wicked lives and affright-
 ed consciences.

MORSE, a sea ox, an amphibious ani-
 mal, living sometimes in the sea, and some-
 times on land; he is in size about the big-
 ness of an ox; but in shape rather resem-
 bles that of a lion; his skin is twice as
 thick as a bull's hide; his hair is short,
 like that of a seal; his teeth are as large
 as an elephant's, like them in form, and
 as good ivory; and train oil is made of
 his paunch.

MO'RSURE, a bite or biting. **F.**

MO'RSUS Diaboli [with *Botanists*] the
 herb devil's bite or devil's bit. **L.**

MO'RSUS Diaboli [with *Anatom.*] the
 outer ends of the *Tube Fallopiana* (i. e.
 those next to the ovaria) because their
 edges there appear jagged and torn.

MORSUS Gallina [with *Botan.*] the
 herb hen-bite, henbit or chickweed. **L.**

MORSUS Ranae [i. e. the bite of a frog]
 the lesser water-lily. **L.**

MO'RTAISE [in *Blazonry*] or as our car-
 penters call it, *Mortise*; is a square piece
 of wood, with a square hole through it,
 which is properly the mortice, being to
 fasten another piece into it. **F.**

MO'RTAL [in a *Figurative Sense*] cruel,
 bitter, great.

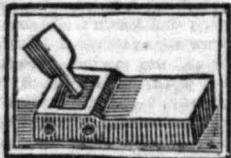
MO'RTALNESS [*mortalitas*, **L.**] dead-
 liness, dying or killing nature.

Bills of MORTALITY, the weekly
 bills compiled by the parish clerks about
London; giving an account of the number
 of persons which die of each disease; and
 also of those who were born every week.

MO'RTAR Piece [with *Gunnery*] a thick,
 short sort of cannon, having a very large
 bore, mounted on a very low, strong
 carriage, with wooden wheels of one in-
 finite piece, tor throwing of bombs, cai-
 casses, &c.

Coburn MORTARS, are made of ham-
 mered iron,

of four inches
 diameter at
 the bore, in
 length ten in-
 ches and a
 half, in the
 chase nine in-
 ches; being fixed upon a piece of oak ten
 inches in length, ten and a half in
 breadth, and betwixt three or four in
 thickness; they stand fixt at forty five de-
 grees of elevation, and throw hand-gra-
 nades as all other hand-mortars do. See
 the figure.



Land MORTARS [in *Gunnery*] are of
 different sorts; the most common are 10,
 13, 14 and 15 inches diameter. They
 are mounted on a very thick plank; but
 have no wheels; but upon a march are
 laid upon a block carriage.

Hand MORTARS, are also of several
 sorts, as

Tinkers MORTARS, which are fixed
 at the end of a staff about 4 foot and a half
 long, and the other end being shod with
 iron to stick in the ground, while a soldier
 keeps it in an elevation with one hand,
 and fires it with the other.

Firelock MORTARS, are fix'd in a
 stock, with a lock like a firelock, and
 swing between two arches of iron, with
 holes answering to one another. These
 stand upon a plank of wood, and are por-
 table by one man, from one place to ano-
 ther.

MORTERO [in *Blaza*, *Sax.*]
 a murderer or man-slayer.

MORTICINOUS [*morticinus*, **L.**] dy-
 ing of it self, not being killed.

MORTI-

MORTIFIED [*mortifié*, F. of L.] made or grown dead; subdued or conquered.

To **MORTIFY** *acid spirits* [with *Chymists*] is to mix them with such things as destroy their strength, or hinder their operation.

To **MORTISE** } [with *Carpenters*]

To **MORTISE** } is to fasten one piece of timber into another; or to fix the tenon of one piece of wood into a hole or mortise of another.

MORTISE [*mortaise*, F.] the hole made in one piece of wood to receive the tenon of another piece.

MORT NE [*Heraldry*] signifies born



dead, F. and is applied to a lion, that has neither tongue, teeth, nor claws; and the reason of calling it *born dead*, may be, that having neither tongue, teeth, nor claws, it is in a dead state, having no weapons to get nor fear his prey, nor a tongue to turn the meat in his mouth, which is a state of death to a beast of prey.

MORTUARIES, gifts left by a man at his death to the lord of the fee, mortuaries anciently were paid in beasts; but by a statute made in the 21st year of king Henry VIII. there is a certain rate set for the payment of them in money: But these mortuaries are not payable but in some particular places.

Caput MORT [with *Chymists*] the gross and earthy substance that remains of any mix'd body, after the moisture has been drawn out.

MORUM, a mulberry. L.

MORUM [with *Oculists*] a small soft swelling under the eye-lids. L.

MORUS [with *Botanists*] a mulberry-tree. L.

MOSAICK, belonging to *Moses*.

MOSAICK Work } [or rather *Musaick*
MOSAICK } work; so called,

as some say, from the *Musea* of the *Greeks*. which were adorned both out and inside with it, and from whom *Pliny* says they were derived] is a curious work wrought with stones of divers colours, and divers metals, into the shape of knots, flowers, and other things, with that facility of art, that they seem to be all but one stone, or rather the work of nature; or, as it is described by others, a sort of painting in small pebbles, cockles, and shells of divers colours, and of late also with pieces figured at pleasure; an ornament of much beauty and duration; but of most use in pavements and floors.

MOSCHATELLINA [with *Botanists*] a small crowfoot. L.

MOSKS } *Turkish* churches or tem-
MOSQUES } ples; they are built like

large halls, with isles, galleries, and domes, and are adorned on the inside with compartments and pieces of *Arabesque* work. There is always a pool on one side with several cocks for washing the hands.

MOSCHUS [*μύσχος*, Gr.] a sort of perfume well known; or the little beast like a goat, of which it is bred. L.

MOSCHOCARION [*μύσχος*, Gr. musk, and *καριον*, Gr. a nut] a nutmeg, an *Indian* spice.

MOSE, a beast in *New-England* 12 foot high, the body as big as a bull's, the neck like a stag's, the legs short, the tail longer than a buck's, and the tips of the horns 12 feet asunder.

MO'SSINESS [*mossy*, *ney*, *Sax.*] fulnets of moss, or being mossy.

MO'STLY [*mæstlic*, *Sax.*] for the most part.

MO'TACISM [with *Gram.*] is a vowel following the letter *m*. L.

MO'THER Tongues, are such languages as seem to have no dependance upon, derivation from, or affinity with one another. Some have been of opinion, that at the confusion of languages at the building of *Babel*, there were formed 70 or 72 languages. But *bishop Wilkins* and others are of opinion that there were not so many, nor that men did then disperse into so many colonies.

There have been, and at this time there are in the world a far greater number. *Pliny* and *Strabo* relate that in *Diofcuria*, a town of *Colchus*, there were men of 300 nations, and so many distinct languages, did resort thither on account of traffick.

Some historians relate, that in every 80 miles of that vast continent, and almost in every particular valley of *Peru*, a distinct language or mother tongue to them was spoken.

And *Purchase* speaks of 1000 distinct languages spoken by the inhabitants of north *America*, about *Florida*.

Julius Scaliger offers, that there are no more than eleven mother tongues used in *Europe*, of which four are of more general use and large extent, and the other seven of a narrower extent and use. Those of the larger extent are

1. The *Greek*, which in ancient times was used in *Europe*, *Asia* and *Africa*, which also did by dispersion and mixture with other people, degenerate into several dialects. As, the *Attick*, *Dorick*, *Æolick*, *Ionick*.

2. The *Latin*, which, tho' it is much of it derived from the *Greek*, had anciently four dialects, as *Petrus Crinitus* shews out of *Valro*. From the *Latin* are derived the *Italian*, *Spanish* and *French*.

3. The *Teutonic* or *German*, which is now distinguished into upper and lower.

The upper *Teutonic* has two notable dialects. 1. The *Danish*, *Scandinavian*, or as it may be called the *Gothick*; to which the language used in *Denmark*, *Sweden*, *Norway* and *Island* do appertain. 2. The *Saxon*, from which much of the *English* and *Scotch* are derived, and also the *Frizian* language, and those languages on the north of the *Elbe*.

4. The *Slavonic*, which extends itself thro' many large territories, tho' not without some variation, as *Bohemia*, *Croatia*, *Dalmatia*, *Lithuania*, *Miscovia*, *Poland* and *Vandalia*, this is said to be a language used by 60 several nations.

The languages of lesser extent are,

1. The *Albanese* or old *Epirotick*, now in use in the mountainous parts of *Epirus*.

2. The *European Tartar* or *Scythian*, from which some suppose the *Irish* took its original.

3. As for the *Turkish* tongue, that originally is no other but the *Asiatick Tartarian* tongue, mixed with *Armenian*, *Persian*, much *Arabick*, and some *Greek*.

4. The *Hungarian*, used in the greatest part of that kingdom.

5. The *Finnick*, used in *Finland* and *Lapland*.

6. The *Cantabrian*, in use with the *Biscainers*, who live near the ocean on the *Pyrenean* hills, which border both on *Spain* and *France*.

7. The *Irish*, from thence brought over into some parts of *Scotland*, which Mr. *Camden* supposes to be derived from the *Welsh*.

8. The old *Gaulish* or *British*, still preserved in *Wales*, *Cornwal* and *Britain* in *France*.

To these Mr. *Brerewood* adds 4 more.

1. The *Arabick* that is now used in the steep mountains of *Granada*, which however is no mother tongue, being a dialect of the *Hebrew*.

2. The *Caucasian*, used in east *Friezland*.

3. The *Illyrian*, in the island *Veggia*.

4. The *Jazygian*, on the north-side of *Hungary*.

MOTHER-HOOD [of *moðerhooð*, *Sax.*] the state or relation of a mother.

MOTHER Churches, are such as have founded or erected others.

MOTHERING, a custom still retained in many places of *England*, of visiting parents on *Mid-lent-Sunday*; and it seems to be called *Mothering*, from the respect in old time paid to the *Mother Church*. It being the custom for people in popish times to visit their mother church on

Mid-lent-Sunday, and to make their offerings at the high-altar.

MOTHERLESS [of *moðerless*, *Sax.*] having no mother.

MOTHERLINESS [of *moðer- and ælicneýr*, *Sax.*] motherly affection, behaviour, &c.

MOTHERY [of *moðer*, *Sax.*] having a white substance on it by reason of age; as liquors.

MOTION [*motio*, *L.*] a moving or changing place.

MOTION, the action of a natural body which moves or stirs it; also an inclination; also a proposal or overture; also instance or request.

Proper MOTION, is a removal out of one proper place into another, as the motion of a wheel in a clock.

Improper MOTION, is the passage of a body out of one common place into another common place, as that of a clock when moved in a ship.

Absolute MOTION [with *Philosophers*] is the changing of the absolute place of any body that moves; so that the swiftness of its motion will be measured by the quantity of the absolute space, which the moving body has run through.

Simple MOTION, one that is produced from some one power.

Compound MOTION, is one produced by several conspiring powers.

Relative MOTION [with *Philosophers*] is a change of the relative place of a body that moves, the swiftness of which is estimated or measured by the quantity of relative space, which the thing moving runs over.

The MOTION of the Spirit, is called agitation, whereby the spirit agitates itself in the matter, seeking to inform it.

The MOTION of the Light, is that whereby the light and the heat diffuse themselves into all the parts.

The MOTION of Matter, is eightfold of expansion, contraction, aggregation, sympathy, continuity, impulsion, libration and liberty.

The MOTION of Expansion, is that whereby the matter being rarified with heat, dilates itself of its own accord, seeking larger room.

The MOTION of Contraction, is that whereby the matter is contracted, beaking itself into a narrower space by condensation.

The MOTION of Aggregation, is when a body is carried to its connaturals.

The MOTION of Sympathy, is that whereby a like body is drawn to a like.

The

THE MOTION of Antipathy, is that where an unlike body is driven away by its contrary.

The MOTION of Continuity, is that whereby matter follows matter, shunning discontinuity.

The MOTION of Impulsion or Cession, is that whereby matter yields to matter that presseth upon it.

The MOTION of Libration, is that wherein the parts wave themselves to and fro, that they may be rightly placed in the whole.

The MOTION of Liberty, is that whereby a body, a part thereof being violently moved out of its place, and yet not plucked away, returns thither again.

MOTION of a Bomb or Cannon Ball, is the progress it makes in the air after it is delivered, and is of three sorts; as

Violent MOTION of a Ball, is the first expulsion of it, when the powder has worked its effect upon the ball; or so far as the ball or bomb may be supposed to go in a right line.

Mixt MOTION of a Ball, is when the weight of the bomb or ball begins to overcome the force that was given by the powder.

Natural MOTION of a Ball, is when the bomb or ball is falling.

Natural MOTION, is such a motion as has its principle or moving force within the moving body, as that of a stone falling towards the earth.

Violent MOTION, is a motion, the principle of which is without, and against which the moving body makes a resistance, as the motion of a stone thrown upwards.

Pretty MOTION [with *Horsemen*] a term used to signify the freedom of the fore-legs, when a horse bends them much upon the manage; also when a horse trots right out, and keeps his body straight, and his head high, and bends his fore-legs handsomely.

The Laws of MOTION [according to Sir *Is. Newton*] are,

1. That every body will continue its state, either of rest or motion, uniformly forward in a right line, unless it be made to change that state by some force impressed upon it.

2. That the change of motion is in proportion to the moving force expressed; and is always according to the direction of that right line in which the force is expressed.

3. That reaction is always equal and contrary to action; or, which is the same thing, the mutual actions of two bodies are equal, and directed towards contrary

parts; as when one body presses and draws another, 'tis as much pressed and drawn by that body.

Animal MOTION, is that whereby the situation, figure, magnitude, &c. of the parts, members, &c. of animals are changed, and is either

Spontaneous MOTION } which is that
Muscular MOTION } performed by means of the Muscles, at the direction or command of the will.

Natural MOTION } is that motion
Involuntary MOTION } that is effected without direction or command of the will.

Diurnal MOTION } [in *Astron.*] is a
Primary MOTION } motion whereby with all the heavenly bodies, in the whole mundane sphere, appears to revolve every day round the earth from *East to West*.

Second MOTION } [in *Astron.*] is that
Proper MOTION } whereby a planet, star, or the like, advances a certain space every day, from *West* towards *East*.

MOTION [in *Musick*] is the manner of beating the measure, to hasten or slacken the time of the pronunciation of the words or notes.

MOTION [in *Mechanicks*] the inside of a watch.

MO'TRIX, a mover. *L.*

MO'TTO [in *Heraldry*] is some short sentence, either divine or heroic, just as the divisor was dispos'd; some allude to the name of the bearer; some to the bearing, and others to neither. It is generally in three or four words, placed in some scroll or compartment, usually at the bottom of the escutcheon; and so it is the last in blazoning.

To **MOVE a Court of Judicature**, is to propose a matter to it, in order to obtain their directions, &c.

MO'VEABLENESS } [*mobilitas, L.*] ca-
MOBI'LITY } pableness of being moved.

MO'VEABLE Signs [with *Astron.*] are *Aries, Cancer, Libra* and *Capricorn*, which are so call'd, because they make the changes of the seasons, in spring, summer, autumn and winter. They are also called *Cardinal Signs*.

MO'ULDERING [of molbe, *Sax.* earth, &c.] falling or crumbling into dust, &c.

MOU'LDINESS [prob. of *molynus, Sax.* or of *mucidus, L.*] a sort of hoariness, by reason of staleness, as bread, &c.

MOU'LDING [of *amoulder, Span.*] any thing cast in a mould.

MOU'LINET [in *Mechanicks*] a roller which being crossed with two Levers, is usually apply'd to cranes, capstans, &c.

and other machines for raising things [of great weight.

MOUND [*q. mundus, L. the world*] a ball or globe with a cross upon it, which kings, &c. are represented with in their coronation robes, holding in their left hand, as they do a scepter in their right. It represents the sovereign majesty and jurisdiction of kings; and by the roundness of the mound, and the enligning thereof with the cross, *Guillim* says, is signified, that the religion and faith of Christ ought to be received, and religiously embraced throughout his dominions, which high duty is residing in his own sovereign power.

MOUND [of *Plaster of Paris*] the quantity of 3000 *lib.*

MOUNT Egg [with *Tin Miners*] a different slug in the bottom of the float, that which remains after tin is melted down, and remelted from the burnt ear; which tho' it is of a tin colour, yet is of an iron nature, as has been discovered by applying a magnet to it.

MOUNTAINOUSNESS [*montanus, L. montaigneux, F. and nesi*] the having, or the fulness of high hills.

MOUNTING [in *Heraldry*] signifies the same spoken of beasts of chase, as rampant does of beasts of prey.

MOURA'LE [with *Horsemen*] bar-nacles, an instrument of iron or wood, composed of 2 branches, joined at one end with a hinge to hold a horse by the nose, to prevent his struggling and getting loose, when an incision is made, or the fire given, &c. *F.*

MOURNFUL [of *mojan, and kull, Sax.*] sorrowful, &c.

MOURNFULNESS, sorrowfulness.

MOURNING, bemoaning, lamenting, grieving; also a particular habit worn on the death of some relations, &c.

MOUSE [*muſ, Sax. mus, L.*] an animal well known.

A **MOUSE** [in *Hieroglyphically*] was by the ancients used to signify a good choice, because mice are said, by their smell, to distinguish the best cheese, &c. among a great many.



MOUSSUE [in *Heraldry*] as *Croix Mouſue*, is a cross rounded off at the end, as in the figure. *F.*

MOUTH [*muſ, Sax.*] a well known part of the body of an animal; that part of a human face consisting of the lips, the gums, the inside of the cheeks, and the palate.

MOUTHFUL [*muſ, kull, Sax.*] that may well be put into the mouth at once.

A **fine MOUTH** [*in Horsemanship*] a horse

is said to have a **fine Mouth** that is, if the horseman does out bend his body backwards, and raise his hand, without straying for the check of the bridle: such a mouth is also called *sensible, light and loyal.*

A **fix'd MOUTH** [with *Horsemanship*]

A **certain MOUTH** is when a horse does not chide or beat upon the hand.

A **false MOUTH** [with *Horsemen*] is, when tho' the parts of a horse's mouth look well, and are well form'd, it is not at all sensible.

A **MOUTH of a full Appui** [with *Horsemen*] i. e. a mouth of a full rest upon the hand, is the mouth of a horse that has not the tender nice sense of some fine mout's; but nevertheless has a fix'd and certain rest, suffers a hand that is a little hard, without hacking or bearing upon the hand.

MO'WER [*maſan, Sax.*] one who cuts down grass.

MOWNTEE [*Old Rec.*] an alarm to mount or go with speed upon some war-like expedition.

MO'XA, a sort of down or Indian grass, used in physick.

MOY'LE [with *Gardeners*] a graft or cyon.

MU'CCULENCY [with *muculentus, L.* incontinels.

MUCH [*mucbio, Ital.*] a great quantity.

MU'CIDNESS [*mucido, L.*] mustiness.

MUCILAGINOUSNESS [of *mucilago, L.*] fulness of mucilage, or a vicious sort of substance.

MUCK wet, wet as dung, very wet.

MUCK Hill, a dung-hill.

MUCK Worm, a covetous person.

MU'CKINESS [of *meox, filth, and neſſe, Sax.*] dirtiness, &c.

MUC } or running the *Muc*, is

MO'QUA } when a *Mabometan* has been at Mecca, and having procured a dagger half poisoned, runs about, and kills as he meets that are not *Mabometans*, till he is kill'd himself, after which he is buried, and esteemed a saint.

MUCO'SE [*mucosus, L.*] full of snout, snooty.

MUCOUS Glands [*Anat.*] three glands which empty themselves into the Urethra.

MU'COUSNESS [*mucositas, L.*] snottiness.

MU'CRO, the point. *L.*

MU'CULENT [*muculentus, L.*] full of snout or snivel.

MU'CULENTNESS [*muculentia, L.*] snottiness.

MUD **ODY**, of or pertaining to, having, full of mud, thick with dregs, &c.

MUDDINESS [perhaps of *moder*, Du. and *nefs*] the having mud, being muddy.

MUDDY, half drunk, tipsy.

MUGGISH [*mucosus*, L.] inclinable to be muddy, or to smell so.

MUID [with the *French*] a large measure both for dry things and wet, of various capacities.

MULE *Fern*, a kind of herb.

MULETTO, a great mule, a moul, which in some places is made use of for carrying sumpters.

MULIERA'TUS *Filius* [in *Law*] a lawful son begotten, and opposed to a natural son or bastard.

MULIEBRITY [*muliebritas*, L.] womanishness, effeminacy, softness.

MULIERTY, the itare and condition of a *Mulier* or lawful begotten son.

MULLER [*molaris* of *molere*, L. to grind, *mouleur*, F.] that stone which is held in the hand in grinding colours.

MULLET [in *Heraldry*] of *molette*, F. the rowel of a spur; but some take it for a star; this can have but five points with us; tho' the *French* sometimes allow it six; and if it have six points with us, it must of necessity be a star; whereas the *French* have stars of five points, as well as *Molettes* of six; and thence some conclude, that it is the rowel of a spur, and that it should be always pierced, which a star cannot be. *Mullets* are used in arms, either as bearings, or as differences in younger families, and is generally taken by the fourth son and his descendants.

MULLIGRUBS, doggedness, fullness.

MULLIO } [in *Old Writings*] a cork
MULLO } of grafs or hay; Hence in old *English* we find the word *moult*, and thence comes our *Mow* of hay or corn.

MULLO *Medicina* [Old *Writings*] medicine or physick for cattle, or the art of a mule doctor or Farrier.

MULT [in a company of *Merchants*] such a fine as they have power to lay on ships or goods belonging to any of their members, for raising money for several purposes, such as the maintenance of consuls, making presents to foreign princes, &c.

MULTANGULARNESS [*multangulus*, L.] the having many angles.

MULTIBIBE [*multibibis*, L.] one that drinks much, a great drinker.

MULTIBONA [with *Botan.*] the herb mountain parsley. L.

MULTICA'PSULAR [of *multus* and *capsula*, L.] a box, chest, &c.] divided into many partitions, as poppies, flax, &c.

MULTI'COLOR, of many colours. L.
MULTIFORMNESS [*multiformis*, L.] being of many forms.

MULTI'LATERALNESS [of *multus* and *lateralis*, L.] the having many sides.

MULTILO'QUIOUSNESS [*multiloquium*, L.] talkativeness.

MULTI'MODOUS [*multimodus*, L.] of divers sorts, fashions, or manner.

MULTINO'DOUS [*multinodus*, L.] full of knots.

MULTINO'MIAL quantities [in *Algebra*] are quantities composed of several names, or *Monomes* joined by the signs +; or - thus, $m+n$, $-n+p$, and $a-c+d-f$, are *Multinomials*.

MULTIPEDE [*multipeda*, L.] an insect that hath many feet; a low or woodlouse.

MULTIPLE [*multiplex*, L.] one number is the multiple of another number, when it comprehends it several times.

MULTIPLE Proportion [with *Aritmeticians*] is when the antecedent being divided by the consequent, the quotient is more than unity, as 25 being divided by 5, it gives 5 for the quotient, which is the multiple proportion.

MULTIPLEE [in *Aritm.*] is when a great number contains a lesser a number of times, without any remainder. Thus 20 is the multiplee of 4, because it contains it just 4 times without any remainder.

MULTI'PLEX [in *Botan. Writ.*] very double. L.

MULTIPLI'ABLENESS [of *multiplicabilis*, L.] capableness of being multiplied.

MULTISI'LIQUOUS [or *multus* and *siliqua*, L. a husk] plants, such whose seed is contained in many distinct seed vessels, succeeding to one flower, as columbine, monks-hood, white hellebore.

MULTI'SONOUS [*multifonus*, L.] that hath many or great sounds.


MULTI'VAGOUS [*multivagus*, L.] that wanders or strays much abroad.

A MU'LTO fortiori [Law Term] i. e. much more it is. An argument taken from the lesser to the greater, or a *minor* ad *major*, as logicians phrase it, L. Littleton.

MULTO'RA *Episcopi* [Old Records] a fine paid to the king, that the bishop might be empowered to make his last will and testament, to have the proving of other mens wills, and the granting of administrations.

MU'MBLING [of *mummeln*, Teut.] muttering, growling, and chewing awkwardly.

MU'MIA

MU'MIA [of , Arab. or Persian, Wax] mummy.

MU'MMIES of Egypt [so called of *Ammum*, one of the ingredients, with which, and cinnamon, myrrh, wax, &c. the ancients embalmed the dead bodies of their kings and great persons; others derive *Mummy* of *Mum*, a Persian word for wax, with which they embalm] are bodies found in a waste piece of ground, like a burying-place, near a village call'd *Sakara*, not far from *Grand Cairo* in Egypt, in which there are several *Pyramids*, in which under ground there are square rooms, and in them niches, in which are found dead bodies, which have been preserved incorruptible for 2, 3, or 400 years, dress'd and adorn'd after various manners.

MU'MMIES, are also human carcases dry'd by the heat of the sun, and by that means kept from putrefaction, and frequently found in the dry sands of *Libya* probably of travellers overwhelmed with clouds of sand raised by hurricanes.

MU'MMY [with *Gardeners*] a sort of composition made with wax, &c. for planing and grating of trees.

MUMMY, the liquor or juice that oozes from human bodies, aromatized and embalmed, gathered in tombs or sepulchres.

MUMMY [with some *Physicians*] a kind (as they pretend) of implanted spirit, found chiefly in carcases when the infused spirit is fled. The infused spirit is also (by them called *Mummy* in living bodies; and both of them are supposed to be of use in the transplantation of diseases from human bodies, to those of brute animals or vegetables.

To beat one to a MU'MMY, is to bruise him very much or all over.

MU'MPISH, fullen.

MU'MPISHNESS, fullennefs.

MUNDANENESS [of *mundanus*, L.] worldliness.

MUNDATORY Medicines [with *Surgeons*] medicines that are proper for cleaning ulcers.

MUNDUNGUS, stinking tobacco.

MUNDUS Patens [in Rome] the opening and rites of a little round temple to the infernal deity *Dis*. and the infernal powers, which was performed three times annually, viz. on the 4th of *October*, the 7th of the *Ides* of *November*, and on the day after the *Vulcanalia*. The *Romans* having this notion, that *Hell* was then open, did not, during the times of these sacrifices, either offer battle, list soldiers, put to sea, or marry.

MUNEROSITY [*munerofitas*, L.] liberality or bounty.

MUNICIPAL [according to present use with us] signifies belonging to the state or community of any free city or town.

MUNIFICENTNESS [*munificentia*, L.] liberality, bounty.

MUNIMINA, the grants or charters of kings and princes to churches. L.

MU'RAL Crown [among the *Romans*] a crown of gold or silver, with battlements of walls, about it, in the form of beams, given to him who first scaled the walls of an enemies city, which honour was due to the meanest soldier, as well as the greatest commander, if he could prove he had been the first that entered the place; on the circle of this coronet there were lions engraven, to express the undaunted valour of the bearer. See the figure.

MURAL Arch, is a wall or walled arch, placed exactly in the plane of the meridian, i. e. upon the meridian-line, for fixing a large quadrant or other such instrument, to take observation of the meridian altitude, &c. of the heavenly bodies.

MURDER [*Hieroglyphically*] was represented by the ancients by a sea horse, which destroys its fire.

MURDERING Shot, nails, old iron, &c. put into the chambers of cannon, called murdering pieces, to be used chiefly on board of ships to clear the decks, when boarded by an enemy.

MURDEROUSNESS [of *monstrum*, Sax.] propensity to kill or murder.

MURK, the husks of fruit.

MUROI'A } [either of *murto*, O. L. a
MU'RTIA } myrtle tree, or of *mur-*
cidus, L. a slothful, stupid fellow] a surname of *Venus*, who had a temple on mount *Aventine* in *Rome*; she was the goddess of slothfulness or idleness. Her statues were always covered with dust and moss, to signify her slothfulness and negligence. But some will have her to be a goddess different from *Venus*.

MU'RREY [in *Heraldry*] is in Latin called *Color Sanguineus*, is accounted a princely colour, and one of the colours in ancient time, appertaining to the princes of *Wales*. A colour in great esteem, and used in some robes of the knights of the *Bath*. It is express'd in *graying*, by lines hatched across one another diagonally, both dexter and sinister. *Spelman* says, it represents in heaven the dragon's tail, and among precious stones, the sardonix. See the figure.



MURION [*morione, Ital.*] a steel helmet.
MURDERER [*μορδρε, Sax.*] a wilful and felonious killing another with malice prepense.

To **MURDER** [*murdran, Sax.*] to kill with malice prepense.

MURTI, the goddess of idleness, that made people lazy, had a temple built by the Romans on mount *Aventinus*.

MUSCA'RIUS, a title given by the Romans to *Jupiter*, because when *Hercules* was sacrificing among them, and was exceedingly troubled with flies, *Jupiter* is said to have driven them all away beyond the river *Alpheus*.

MUSCHETO } [in *America, &c.*]
MUSCHETTO } a very common and troublesome insect, something resembling a goat.

MUSCLES of involuntary Motion, have their contracting and extending power within themselves, and have no antagonist; such the lungs and heart are supposed to be.

MUSCLES of voluntary Motion, have each of them their antagonists muscles, which act alternately in a contrary direction, the one being stretched and extended, while the other is contracted at the motion of the will.

Antagonist MUSCLES, are such as serve to move the same members contrary ways.

MUSCO'SENESS [*muscositas, L.*] fulness of mo's. mossiness.

MUSCO'VY Glass (so called, because plenty in *Muscovy*) the mirror stone, so called, because it represents the image of that which is set behind it. See *Selenites*.

MUSCULAR Fibres, the fine threads or fibres, whereof the body of muscles is composed.

MUSCULAR Membrane [*Anatomy*] a membrane supposed to invest the whole body, immediately under the adipose membrane.

MUSCULAR Arteries [*Anatomy*] two arteries proceeding from the subclavian, and distributed among the hind muscles of the neck.

MUSCULAR Motion, is the same with voluntary and spontaneous motion.

MUSCULAR Veins [with *Anatomists*] a name given to several veins, two of which proceed from the skin and the hind muscles of the thigh, and terminate in the subclavians.

MUSCULATED, having or consisting of muscles.

MUSCULOSA Expansio [with *Anat.*] a broad muscular opening of the neck, proceeding from a kind of fat membrane. *L.*

MUSCULOUSNESS [of *musculosus, L.*] largeness or fulness of muscles.

MUSCULUS auriculae interior [*Anatomy*] a new muscle of the auricle, and added to the four, discovered by *Casseri*.

MUSEN [*Hunting term*] is when a stag or male deer calls its head.

MU'SES, they had several names, according to the several places where they dwelt; sometimes they were called *Pierides*, on account of the forest *Pieris* in Macedonia, where they were said to be born; sometimes *Heliconiades*, from mount *Helicon*, which is near to their beloved *Parnassus*; from whence *Cytheron*; *Castalides* and *Aganippides*, from two noted fountains that were consecrated to them. These muses, by the assistance of *Apollo*, invented music. Their chief office was to be present at solemn festivals, and sacred banquets; and there to sing the praises of famous men, that they might encourage others to undertake glorious actions. They are represented as women, because disciplines and virtues have feminine names assigned to them. They are painted young, handsome and modest agreeably dress'd and crown'd with flowers. They were much esteemed for their charity; and it is related of them, that when *Adonis*, the favourite of *Venus*, offered to stir up in them some inclinations of love, they fell upon him, and put him to death.

The **MU'SES** [of *μῦθε, Gr.* to initiate or instruct, because they teach hidden things, above the vulgar, *Eusebius*; or of *μαῖῆδες*, to do the office of a midwife, because to them is attributed the invention of arts, *Scaliger*; or of *μαῖῆδες*, to search or enquire into, *Phornutus*; or of *Μῦθε, science, Heb. Vossius* and *Heinsius*] are fabulous divinities of the ancient heathens, who were supposed to preside over the arts and sciences, and to be the daughters of *Jupiter* and *μνηστέρην, i.e. memory*; which fiction is introduced, because *Jupiter* was esteemed the first inventor of disciplines which are necessary in order to a regular life.

These indeed were at first but three, viz. *μῆτις, i.e. meditation*; *μῦθος, i.e. memory*; and *ἀοιδή, singing*.

But a certain carver of *Sycion*, having orders to make three statues of the three muses, for the temple of *Apollo*, mistook his instructions, and made three several statues of each muse; but these happening all to be very curious and beautiful pieces, they were all set up in the temple, and from thence began to be reckon'd nine muses, and *Hesiod* afterwards gave them the names, *Calliope, Erato, Thalia, T t t Melpomene*.

Melpomene, Terpsichore, Euterpe, Polyhymnia and Urania.

Calliope was suppos'd president of heroic poetry; *Clio* of history; *Erato* of the lute; *Thalia* of comedy; *Melpomene* of tragedy; *Terpsichore* of the harp; *Euterpe* over wind musick; *Polyhymnia* of mulick; *Urania* of astronomy.

MU'SICALNESS [of *musicus*, L.] harmoniousness of sound.

MU'SICIANS, this company is composed of *Masters of Musick, Dancing Masters, &c.* they have no hall, but meet sometimes at *Embroiderers - Hall* in *Gutter-Lane*. They consist of a master, 2 wardens, about 20 assistants,

and they are also on the livery, the fine for which is 8*l*. Their armorial ensigns are *azure*, a swan with her wings expanded, chanting within a double tressure counter-flory *argent*. On a chief *gules* 2 lions of *England*, and between them a pale or charg'd with a rose of *Tork*.

Enharmonic MU'SICK, is a sort of musick that abounds in *Diases*, or sharps.

Chromatick MU'SICK, is a delightful and pleasant sort of musick; but this, by reason of its wanton measures, was rejected.

Elementary MU'SICK, the harmony of the elements of things.

Celestial MU'SICK, the musick of the spheres, comprehends the order and proportion in the magnitudes, distances and motions of the heavenly bodies, and the harmony of the sounds resulting from those motions.

Human MU'SICK, is that which consists chiefly in the faculties of the human soul and its various passions.

Diatonic MU'SICK, a musick proceeding by different tones either in ascending or descending: This the ancients admitted.

Moods of MU'SICK, are denominated, according to divers countries, for whose particular genius they seem'd at first to have been contriv'd; and these are three; the *Lydian*, the *Phrygian*, and the *Doric*.

MU'SICK [of the *Lydian Mood*] was shrill.

MU'SICK [of the *Phrygian Mood*] was martial, and excited men to fury and battle; by this mood *Timotheus* stirr'd up *Alexander* to arms.

MU'SICK [of the *Doric Mood*] was grave and modest, and there are called religious musick. To these three *applo*, the *Lesbian* added a fourth, called the *Mixolydian Mood*, which was only fit for tragedies, and *tragic* composition.



There have also been three other sorts added to them, equal to the number of the planets; the *Hypolygian*, *Hypocrygian* and *Hypodorian*, and these were called collateral ones. And there was also an eighth added by *Ptolemy*, called the *Hypermixolydian*, which is the sharpest and the least of all.

The exercise of musick is salutary, in that it expels melancholy; vocal musick opens the breast and pipes, and is good to remedy stammering in speech. Ancient historians, as *Ælian*, *Pliny* and *Plutarch* relate, that the ancient musicians have moved the passions of mens minds at their pleasure, appeased the disconsolate and desperate, tempered the amorous, and healed even the sick, and wrought wonderful effects.

MUSICK [*Hieroglyphically*] was represented by the ancient *Egyptians*, by a swan and a grasshopper, the first of which is said to sing sweetly, immediately before her death.

MU'SIMON [according to *Guillim*] is a bigenorous beast, of unkindly procreation, and ingendred between a she-goat and a ram; as the *Tityrus* is between a sheep and a buck-goat.

MUSK [*muscio*, *Ital.* *musc*, *F.*] a perfume growing in a little bag or bladder, under the belly, near the genitals of an *Indian* beast resembling a roe or wild goat, and appears to be nothing else but a kind of bilious blood, there congealed and almost corrupted; they reside in woods, &c. and being hunted down by the natives and killed, this congealed blood is taken out and dry'd in the sun.

MU'SKET. See *Musquet*.

MU'SKINESS [of *musque*, *F.*] musky nature, smell, &c.

MU'SLIN [*mousselin*, *F.*] a fine sort of linen cloth made of cotton, commonly brought from *East India*.

MU'SQUASH [in several parts of *America*] a beast resembling a beaver in shape, but something less. The male has two stones, which smell like musk; and if the beast be killed in winter, never lose their scent.

MU'SQUASHES, a *Virginian* and *Maryland* root, with the juice of which the *Indians* paint their mats and targets.

To make a MUSS, is to throw motion, &c. up and down in a crowd to make people scramble for it.

MU'SSULMANISM, *Mahometanism*.

MUSTA'CIAN [with *Botan.*] a sort of great laurel, with a large flagging, whitish leaf. *L.*

MU'STIOUS [*musteus*, *L.*] sweet as must; also fresh, new, green.

MUSICNESS [of *mucidus*, L. *musice*, Gr.] the quality of being musical, or of being sweet, or of being melodious, or of being agreeable to the ear.

MUTATION [among the Romans] the daughter of the river *Alma*, and the goddess of silence, which they worshipped, being of this notion, that worshipping her would keep their thoughts concealed.

MUTABLENESS [*mutabilitas*, L.] changeableness.

MUTATION [in the ancient *Musick*] the changes of alterations that happen in the order of the sounds, which compose the melody.

The continual **MUTATION** of things [*Hieroglyphically*] and the change of one being into another in the world, was signified by a snake in the form of a circle, biting and devouring its tail; because the world, as it were, feeds upon itself, and receives from itself a continual supply of those things that time consumes.

MUTE Signs [with *Avrol*] are *Cancer*, *Scorpio* and *Pisces*, being creatures that have no voice; so that when the sign-factors are in these signs in nativities they are supposed to spoil, or cause some impediments in the person's speech.

MUTES [*muti*, L. dumb] *Mutes* are so called, because they begin by their own power, and have the sound of the vowel after them; of which some are pronounced from the lips, as *b* and *p*, and are called *Labials* or lip-letters: Others from the teeth, as *t* and *d*, and are called *Dentals* or teeth-letters: Others from the palate, as *k* and *q*, and are called *Palatials* or palate-letters. They are reckoned in number eight, *b, g, d, g, k, p, q, t*.

MUTILATED [*mutilatus*, L.] maimed, having some part or member cut off; wanting some part; also statues or buildings, where any part is wanting, or the projection of any member is broken off.

MUTINOUSNESS [*mutin*, F.] seditiousness, tumultuousness.

MUTTERING [of *mutiens* of *mutire*, L. or *mutren*, Du.] speaking between the teeth, mumbling.

MUTTON-Monger [of *mouton*, F. and *mutton*, Sax.] a seller of mutton; a butcher.

MUTUAL Love and Friendship [*Hieroglyphically*] was represented by two bats; in that a mutual love, &c. obliges us to succour one another; it is related of bats, that they keep close together, when they apprehend any danger. A bat also was used to signify a man raised from the dust, to an unmerited degree of honour.

MUTUAL Vicissitude [*Hieroglyphically*] was represented by the ancient *Egyptians*, by the fig-tree, whose old fruit never falls off till the new ones appear.

MUTUALNESS, reciprocalness, interchangeableness.

MUTUNUS [among the Romans] an obscene deity; the same as the *Priapus* of the *Grecians*. The women worshipped him before marriage, and scandalous ceremonies were performed to him.

MUTUUM [in the *Civil Law*] a loan simply so called, or a contract introduced by the laws of nations; where a thing, consisting either in weight, number or measure, is given to another upon condition, that he shall return another thing of the same quantity, nature and value on demand.

MUZZLE Ring [with *Gunnery*] the great circle of a cannon, that encompasses and strengthens the muzzle of it.

MYA'CANTHA [*μυκανθα*, Gr.] the herb Butcher's-broom; or, as some say, *Asparagus*.

MYA'CANTHUM [*μυκανθος*, Gr.] the herb wild *Asparagus*.

MY'AGRUM [of *μυα* a fly, and *αγρην* to catch, Gr. *q. d.* catch-fly] the plant called gold of pleasure.

MY'CTERES [*μυκτιρες*, Gr.] the nostrils which receive phlegmatick humours, which distill from the brain thro' the papillary processes.

MYDE'SIS [*μυδσις*, Gr.] a rottenness proceeding from too much moisture.

MYE'LOS [*μυελος*, Gr.] the marrow of the bones or the brain, the spinal marrow.

MY'LEWELL, a sort of cod or salt fish.

MYLOGLOSSUM [of *μύλη* a mill, and *γλῶσσα*, Gr. the tongue] a pair of muscles arising on the backside of the grinding teeth, and inserted to the ligament of the tongue, and serve to turn it upwards.

MYLOHYOIDE'US [of *μύλη* and *υοειδης*, Gr.] a muscle which occupies all that space which is between the lower jaw and the bone call'd *Oss Hyoides*, and moves it together with the tongue and larynx upwards, forward, and to each side.

MY'LPHE, a disease, the falling off of the hair from the eye lids.

MY'OMANCY [of *μῦς* a mouse, and *μαντεia*, Gr. divination] a kind of divination or method of foretelling future events by means of mice.

MYO'PHONON [*μυφονον*, Gr.] an herb that kills mice, Mice-bane.

MYOPIA [*μυωπια* of *μῦς* to shut, and *ᾠπη*, Gr. the sight] a kind of dimness or confusion of sight in beholding objects that are distant, and yet a clearness of

of the sight in beholding such things as are near at hand, purblindness. *L.*

MYRI'STICA *Nux* [of *μυριστικός*, Gr. fragrant] a nutmeg. *L.*

MYRME'CION [with *Surgeons*] a wart in the palm of the hand, or in the sole of the foot. *L.*

MYRMECI'TES [*μυρμηκίτις*, Gr.] a stone, having in it the figure of a pismire or emmet.

MYRMI'NODES [of *μύρμηκας*, Gr. ants] when the plague had carried away all the inhabitants of the isle *Egina*, *Æacus* their king obtained of *Jupiter* the favour, that all the ants should be turn'd into men, that the island might be again fill'd with inhabitants. The moral is, they were thus named, because they apply'd themselves to the improvement of the ground, and like ants were stirring it up.

MY'R MIDONS [*μυρμιδόνες*, Gr.] a people of *Thessaly*, that went under the conduct of *Achilles*, to the war against *Troy*. *L.*

MYRMI'LLONES, a sort of combatants among the *Romans*, who had on the top of their cask or helmet, the representation of a fish; and in their engagements with the *Retiarii*, if they were caught and wrapt in the net, it was not possible for them to escape death.

MYROBA'LSAMUM [*μυροβάλσαμον*, Gr.] an ointment made of balm.

MYROBOLA'NUM [*μυροβάλλανθρον*, Gr.] the nut of *Egypt*, called also *Myrobolan-ben*, that yields a precious oil.

MY'RRHIS [*μύρρις*, Gr.] the herb *Mock-Chervil*.

MYRSINE [*μύρτινη*, Gr.] the myrtle-tree. *L.*

MYR'INEUM [with *Botanists*] wild fenel. *L.*

MYRSINI'TES [*μυρσινίτις*, Gr.] an herb; a sort of spurge.

MYRTI'FORM [*myrtiformis*, *L.*] of the shape of myrtle.

MYRTIFORMES *Caruncule* [*Anatomy*] little carbuncles or fleshy knobs, adjoining to, or rather in the place of the hymen in women.

MYRTOSE'LINOS [with *Botanists*] the herb called *Moule-ear*. *L.*

MYRTOPE'TALON [*μυρτοπέταλον*, Gr.] an herb having leaves like myrtle, called also *Polygonatum*. *L.*

MYRTUS [*μύρτος*, Gr.] the myrtle, a sort of shrub, bearing a small blackish leaf, of a fragrant scent.

MYSTERIARCH [*mysteriarcha*, *L.* *μυστηριαρχός* of *μυστήριον* a mystery, and *ἀρχή*, Gr. a ruler or chief] a master of the holy mysteries. *Relate. L.*

MYST'ERIES [of *Religion*] those secrets that have been revealed by divine revelation, beyond the reach of human reason.

MYSTERIES [in *Numbers*] the number 5 multiplied by 5, makes 25; and 4 multiplied by 4, makes 16; and 3 multiplied by 3, makes 9; but 9 and 16 is equal to 25. Or if 3, 4, 5, be doubled, they make 6, 8, 10. The square of 10, is equal to the square of 8 and 6, viz. 10 multiplied by 10, makes a 100; and 8 multiplied by 8, makes 64; and 6 multiplied by 6, makes 36; and 64 and 36 make 100, which may be tripled, quadrupled, &c.

The numbers 220 and 284, altho' they are unequal, yet the aliquot parts of the one number do always equal the other. So the aliquot parts of 220, are 110, 54, 44, 22, 20, 11, 10, 5, 4, 2, 1, which added together, makes 284.

The aliquot parts of 284, are 142, 71, 4, 2, 1, which being added together, make 200, which is rare to be found in other numbers.

MYSTE'RIOUSNESS [of *mysterieux*, *F.*] hiddenness, difficultness to be understood, &c.

MY'STICALNESS [*mysticus*, *L.* and *nefs*] mysteriousness.

MY'STICK Theology, a kind of refined sublime divinity professed by the *Mysticks*, which consisted in the knowledge of God and divine things not acquired in the common way; but infused immediately by God, and which has the effect to move the soul in an easy, calm, devout, affective manner, to unite it intimately to God, to illuminate the understanding, and warm and enliven the will in an extraordinary manner.

MY'STICKS, a religious sect distinguished by their professing pure, sublime and perfect devotion, with an entire disinterested love of God, free from all selfish considerations.

MYSTO'THORUS [*μυστοθώρα*, Gr.] one that bears the holy mysteries. *L.*

MYTHI'STORY [*mythistoria*, *L.* of *μυθιστορία* of *μύθος* a tale, and *ιστορία*, Gr. history] an history mingled with fables and tales.

To MYTHO'LOGIZE [of *μυθολογίζειν*, Gr.] to explain or write morals on fables, or the mysteries of the old *Pagan* religion.

MYTHO'PLASM [of *μυθόπλασμα* of *μύθος* and *πλάσσειν*, Gr. to frame or form] a fabulous narration or history.

MY'URUS [*μύυρος*, Gr.] a pulse which is continually weakening by insensible degrees; so that the second beat is fainter than the first, the third than the second.

N

N *n*, Roman; *Nn*, Italick; *Nn*, English; *Nn*, Saxon; are the 13th Letters in order of the Alphabet; *N*, Hebrew, the 14th; *N*, the 14th of the Greek.

N [in Latin Numbers] signified 900.

N with a Dash, 9000.

Lawful NAAM [of neman, Sax. to take, or **nammen**, Du. to nim or take hold of] is, in Law, a reasonable Distress and proportionable to the Value of the Thing distrained for.

Unlawful NAAM, a distraining above the Value; also see **Namium** *veritas*.

NAMIUM vetitum [in Law Books] an unjust taking the Cattle of another, and driving them to an unlawful Place, pretending Damages done by them.

Era of NABONA'SSAR [in Chronology] a famous Era on account that (as Ptolemy writes) there were astronomical Observations made by the Chaldeans, from the beginning of his Reign to his own Time; and according to Ptolemy, the first Year of this Era, was the Year 747 before Christ, and the 3967th Year of the Julian Period. He was a King of Babylon, called also *Belsus*.

NA'CCA ? [of *Deeds*] a Yacht or NA'CTA ? small Ship.

NA'CKER ? Mother of Pearl; the

NA'KER ? Shell of the Fish wherein Pearl is bred.

NAENIA, Funeral Songs, Lamentations, or mournful Tunes, which were antiently sung at Funerals.

NAEVUS, a Mole, a natural mark or spot in the Body, *L*.

NEVO SITY [*navositas*, *L*.] freckledness; the having Moles.

NEVOSE [*navosus*, *L*.] full of Freckles or Moles.

NAIADES [*naiades* of *naia*, Gr. to flow] the Nymphs of the Floods, Elves, Fairies, &c. haunting Rivers and Fountains.

NAIADES [in Painting, &c.] are represented very beautiful of Countenance, having Hair &c. as Crystals, their Heads adorned with Garlands of Water Cresses, with red Leaves, their Arms and Legs naked, and their Actions are pouring out Water.



NANTANT [in Heraldry]

q. d. nantes, *fl.* of nature, to swim, is a term applied to all Fishes that are borne transverse; that is across the Escutcheon; because they swim in the Water in that Posture. See the Figure.

NAILS [*naeglen*, Sax.] the Custom of paring Nails at a certain Time, is a Relick of ancient Superstition, and probably might be transmitted to our Forefathers from the Romans, who superstitiously avoided paring their Nails on the *Nundine*, observed every ninth Day.

NAISSANT [in Heraldry] is a form of Blazon peculiar to all living Things, that in an Escutcheon issue out of some ordinary or common Charge, and is different from *Issuant*, which denotes a living Creature, issuing out of the bottom of any Ordinary or Charge.

NAKED Seeds [with Herbalists] such Seeds as are not inclosed in any Pod or Case, as those of Crow-foot, Marshmallows, Pilewort, &c. or that has no covering beside that which remains upon it till the Time of Vegetation.

NAKED Flower [with Botan.] is one that has no Empalement, as a Tulip.

NA'KEDNESS [of *nacker*, Tent.] the being without Clothing.

NAME [*name*, Sax. *name*, Tent.] a Word by which Men have agreed to express some Idea, or Thing, or Subject spoken of.

To **NAME** [of *nama* or *naman*, Sax.] to give a Name to, to mention a Name.

NAMELESS [*nameleay*, Sax.] without a Name; also not named.

NAPE/E [*naia* of *naia*, Gr. a Grove or Vale, &c.] the Nymphs of the Mountains [in Painting, &c.] are represented with a pleasant Countenance, clothed in green Mantlets gilt about their Wastes, having their Heads adorned with Garlands of Honey-Suckles, Roses, Thyme, &c. and either gathering Flowers, making Garlands, or dancing in a Ring.

NAPELLUS [with Botan.] a kind of Wolf's-bane, or rather Monk's-hood, *L*.

NA'PHEW, Newew, or French Turnep.

NA'PHTHA [נפתח] of נפח, Heb. to fly about, נפתח, Gr.] Babylonish Bitumen, which runs out on fire, is

not only hard to be distinguished, but, if Water be cast upon it burns more vehemently, *L.* It is such a powerful Compound, that if it comes near the Fire or Sun-beams, it will suddenly set all the Air round about it in a Flame.

NAPPING [of *knappian*, *Sax.*] to sleep, sleeping.

NAPPY [of *noppe*, *Dan.* *knoppa*, *Sax.*] having a Nap or Shag, as Cloth; also strong Drink, that will set one to napping or asleep.

NAPUS [with *Herbalists*] Navew or Turnep, Navew gentle or long Kapes, are edible Roots.

NARANGIA [among the *Arabs*] a kind of Divination drawn from several Phenomena of the Sun and Moon.

NARCISSUS [*ναρκισσος*, *Gr.*] a Flower; some of a white, and some of a yellow Colour; a Daffodil, *L.*

NARCO-TICKNESS [of *ναρκωτισμος*, *Gr.*] stupifying, benumbing Quality.

NARDUS [*ναρδος*, *Gr.*] Spikenard.

NARES [with *Anatom.*] the Nostrils of an Animal.

NARRABLE [*narrabilis*, *L.*] that may easily be told or declared.

NARRATION [of an *Epick Poem*] is reckoned the third Part; and this some divide into four Parts. The Title, the Proposition, the Invocation, the Body of the Poem or Narration, properly so called.

NARRATION or Body of the Poem, is that which expresses the Action, Passion and Sentiments. This Narration ought to contain a just mixture of Pleasure and Instruction; not depending on the beauty of the Verse, the Diction and the Thoughts; but the Manners and Passions of the Persons which are introduced, and the Things that are treated of. In short, the Narration should every where agree with the Subject. It should be great and sublime, where the things spoken of are so. It should be warm and pathetic, where Passion is to be represented; flowing and elegant in Descriptions, and every where free from anything flat and vulgar.

Poetical Narrations are interrupted by Exclamations, Apostrophes, Digressions, and many other Figures, that engage the Attention. They always shew the most charming Side of what they represent, and take no notice of any Thing or Art, but what is great and rare, and neglect what would lessen the Height of the Action.

To go **NARROW** [with *Horsemen*] a

Horse is said to go narrow, when it does not take Ground enough, that does not bear far enough out, to the one Hand, or to the other.

NARROWNESS [of *narrope*, *Sax.*] scantiness in breadth.

NARTHECIA [*ναρθηκια*, *Gr.*] a kind of Ferula growing low, *L.*

NARTHEX [*ναρθηξ*, *Gr.*] Fennel Giant or Ferula, *L.*

NASAL Vein [with *Anatomists*] the Vein between the Nostrils.

NASSIP [among the *Mabometans*] Fate and Destiny, which they believe to be in a Book written in Heaven, which contains the good or bad Fortune of all Men; and which cannot possibly be avoided.

NASTY, filthy, offensive.

NASTINESS [prob. of *nasus*, *L.*] the nose, *g.* offending the nose, or of *neye* and *neyye*, *Sax.*] filthiness, offensiveness, &c.

NASTURGES [*nasturtia*, *L.*] Capuchin Capers.

NASTURTUM [with *Botanists*] the Herb Nose-finart, Cresses or Garden Cresses, *L.*

NASTURTUM Aquaticum [with *Botanists*] Water Cresses, *L.*

NATALITIA [among the *Romans*] were Festivals celebrated to the Genii, during which it was held ominous to shed the Blood of Beasts. These Solemnities being wholly dedicated to Joy and Festivity.

NATIONALNESS [of *natio*, *L.* and *ness*] universalness, or properness to the whole Nation.

NATIVE Tenentes [old *Law*] Tenants who hold native Land, *i. e.* Land subject to the services of Natives.

NATIVE [antient *Deeds*] one born a Slave; by which he differed from one who had sold himself or became a Slave by his own Deed.

NATIVE Spirit [with *Naturalists*] the innate Heat, first supposed to be produced in a Fetus or Child in the Womb.

NATIVENESS, naturalness, inbredness, &c.

NATIVI *de Stipite*, Villains or Bondmen by Birth or Family.

NATIVITY, *Nata* Day, or the Day of ones Birth.

***NATIVITY** [with *Astrologers*] a Scheme or Figure of the Heavens, drawn according to the positions of the Planets at that Moment of Time, when the Person was born; when in a particular manner he becomes liable

to the Influences of the heavenly Bodies.

NATRON [*natron*, Gr.] a kind of NATRON of black, greyish Salt taken out of a Lake of Stagnant Water, in the Territory of *Idraus* in Egypt.

NATTA, a mark, such as Infants bring along with them into the World.

NATURA, Nature; also the privy Parts, *L.*

NATURA naturans, God, as giving Being and Nature to all others, in opposition to, *L.*

NATURA naturata, Creatures who receive their Being from the *Natura Naturans*, or God, *L.*

NATURAL [*naturalis*, *L.*] belonging to, or proceeding from nature, such as nature made it, not counterfeit; something coming immediately out of the Hands of nature, in opposition to *factitious* or *artificial*.

NATURAL Concrete [with *Philosophers*] implies a Body made up of different Principles, and therefore is much of the same Signification as mixt; so *Antimony* is a *Natural Concrete*, or a Body compounded in the Bowels of the Earth.

NATURAL Faculty, is that Power arising from the Circulation of the Blood; or it is an Action depending chiefly upon the Brain, whereby the Body is nourished, increased and preserved by the Blood and animal Spirits.

NATURALS [in *Physick*] called *Res naturales*, *L.* In every Animal, however sick and diseased, there is still remaining some degree of Life and Strength, and the causes and effects of them. These are called *Naturals*.

NATURAL Functions [in the *Animal Oeconomy*] are those Actions whereby things taken into the Body, are changed and assimilated, so as to become Parts of the Body.

NATURAL Inclinations, are those tendencies or motions of the Mind towards things seemingly good; which are common in a greater or less degree to all Mankind.

NATURAL History, a Description of any of the natural Products of the Earth, Water or Air, *v. g.* Beasts, Birds, Fishes, Vegetables, Minerals, and all such Phenomena's as at any time appear in the material World, as Monsters, Meteors, &c.

NATURAL Harmony [*Musick*] is that produced by the natural and essential Chords of the Mode.

to NATURALIZE [*naturalizare*, *L.*] to receive a foreign Expression or Word into the original Stock of a Language.

NATURE [*natura*, *L.*] the System of the World, the Machine of the Universe, or the Assemblance of all created Beings; the universal Disposition of all Bodies; also the Government of divine Providence, directing all Things by certain Rules and Laws.

NATURE [in *Metaphysics*] is the Essence of any incorporeal Thing, as it is the Nature of the Soul to think, of God to be good, and the like.

NATURE [with *Philosophers*] the Principle of all created Beings.

NATURE [in *Grammar*] a term used in Prosodia, of a Syllable that is short or long, without any rule in Grammar to render it so by Position, &c.

The *Laws* of **NATURE** [among *Moralists*] are that most general and universal Rule of human Actions, to which every Man is obliged to conform, as he is a reasonable Creature. It binds the whole Body of human Race, and is not subject to change, which is the disadvantage of positive Laws.

Those who search for the *Law of Nature* in God himself, are divided into two Parties.

Some place the Spring of it in the *divine Will*, and thence conclude, that inasmuch as that *Will* is in the highest manner free, God may therefore change the Law of Nature.

Others say this natural Law is founded in the Justice of God, after such an essential manner, as to express a kind of Image of his Attributes, and thence proceeds the immutability of it.

NATURE [*Hieroglyphically*] was by the *Egyptians* represented by a Vulture; see *Vulture*. And to express the Effects of God's Power in Nature, they painted a Man with a multitude of Hands, stretching them out upon the World. The *Nature of Man* was represented by a Woman having her Hair strait up, and shewing the Image of a Tree turned upside down. The Hair is in lieu of the Roots, and this intimated that our Country was in Heaven, from whence we had our beginning, and that thither our Affections ought to tend.

NATURE [with *Schoolmen*] the Essence of a Thing, or the Quiddity thereof; *i. e.* the Attribute that makes it what it is, as it is the Nature of the Soul to think.

NATURE, is also used to signify the established Order and Course of material Things, the Series of second Causes, or the Laws that God has imposed upon the motions impressed by him, as *Physicks is the Study of Nature*, and *Miracles are effects above the Power of Nature*.

NATURE, is also used to signify an aggregate of Powers pertaining to any Body, especially an Animal one, as we say *Nature is Strong, Weak, &c.*

NATURE, is also used to signify the Action of Providence, the Principle of all Things, or that spiritual Being which is diffused throughout the whole Creation, and moves and acts in all Bodies, and gives them certain Properties, and procures certain Effects.



NAVAL Crown [with the *Romans*] a Crown of Gold or Silver, adorned with the Figures of Beaks of Ships which it was

their Custom to give as a Reward to those who had first boarded an Enemy's Ship. See the Figure.

NAVE of a Church, the Body of the Church, or the Place where the People are disposed, reaching from the Rail or Balluster of the Choir to the chief Door.

NAUGHTY [nahtig, Sax.] bad, wicked, &c.

NAVIGABLENESS [of *navigabilis*, L.] capableness of being failed in.

NAVIS [navis, Gr.] a Ship or Bark, any sort of Sea Vessel.

NAVIS Ecclesiæ [old Rec.] the Nave or Body of the Church, distinguished from the Choir, and the Wings or Isle, L.

NAULUM [ναυλον, Gr.] a Piece of Money which the ancient *Greeks* and *Romans* put into the Mouth of a Person deceased to pay *Charon* (the poetick Ferry-man of Hell) for carrying him over the *Stygian Lake* in his Ship or Boat, L.

NAUSEA [in *Physick*] a retching and propensity, an endeavour to vomit arising from a loathing of Food, excited by some viscid Humour that irritates the Stomach.

NAUSEA [Anatomically] is defined by *Boerhaave* to be a retrograde, spasmodick Motion of the muscous Fibres of the Oesophagus, Stomach and Intestines, attended with Convulsions of the abdominal Muscles, and the *Septum Transversum*.

NAUTICUS *M.culus* [Anatomy] a Muscle, cap. also *Tibialis Posterior*.

NAUTILUS, a petrified Shell found in the Earth, in other respects like those found in the Sea on Rivers.

Surgeon of the NAVY, an Officer, whose business is to survey the Ships, Hulls, Masts and Rigging; to audit the Accounts of Carpenters, Boatwains, &c. belonging to the royal Navy.

NAZARETE [of *Nazareus*, L.] the state and condition of a Nazarene.

To **NEAL** [of on-a-lan, Sax.] to make a Metal softer or less brittle by heating it in the Fire, to anneal or stain, or bake Glass painted, that the Colour may go quite through it.

NEAP [of neay, Sax. scarce] scanty, deficient, as neap Tides.

NEARNESS [neap and neyfe, Sax.] proximity.

NEATNESS [neatneyfe, Sax.] cleanliness, tightness in Apparel, House, &c. also pureness, unadulteratedness.

NE'BULA, a Mist or Fog, L.



NEBULE [in *Heraldry*] nebuli, Engl. of *nebulatum* or *nubilum* of *nebula*, L. signifies cloudy, or representing Clouds. See the Figure.

NEBULOUSNESS [of *nebulosus*, L.] mistiness, cloudiness, darkness.

NEBULOUS Stars [Astron.] certain fixed Stars of a dull, pale and dim Light; so called because they look cloudy, or bring Clouds, and setting with the Sun render the Air troubled and dusk.

NECESSARY in causing, is when there is a Cause from whence an Effect must necessarily follow.

NECESSARINESS [of *necessarius*, L.] needfulness, unavoidableness.

NECESSITATED [necessitate, F.] forced, compelled.

NECESSITOUSNESS [of *necessitudo*, F.] indigence, poverty.

NECESSITY [among *Naturalists*] is that by which a Being is put into such a Condition, that it cannot be in any other.

Absolute NECESSITY [among *Naturalists*] is when it is contrary to the very Nature and Principles of the Thing, to be otherwise.

Simple absolute NECESSITY [in *Metaphysicks*] is that which upon no Terms or Conditions will permit a Thing to be in another Condition than it is in. This does not comport with any but an independent Being, as *God*.

Respective absolute NECESSITY [with *Metaphysicians*] is when a Thing will continue as it is according to the Order

of Creation, and the settled Course of second Causes.

Physical NECESSITY [*Philos.*] is the want of Principle or natural Means necessary to act, called also *physical* or *natural impotence*.

Moral NECESSITY [*in Philos.*] is only a great difficulty, such as that which arises from a long habitude, a strong Inclination or violent Passion.

Absolute NECESSITY is that which **Simple NECESSITY** had no dependence on any State or Conjunction, or any particular Situation of Things; but is found every where and in all the Circumstances, in which the Agent can be supposed; as the necessity a blind Man is under of not distinguishing Colours.

Relative NECESSITY, is that which places a Person in a real incapacity of acting or not acting in those Circumstances and that Situation he is found in, though in other Circumstances, and in another state of things, he might either act or not act.

Antecedent NECESSITY [*with Philosophers*] is one that arises from an antecedent Cause necessarily operating, as the rising of the Sun to morrow Morning.

Concomitant NECESSITY, arises from an antecedent and necessary Cause; but depends on the Circumstances of the Effect.

NECESSITY [*Necessitas, L.*] a Pagan Deity, the Daughter of Fortune, the Mother of the Destinies, and constant Companion of Man, through his whole Life, and to whom, as the Poets feign even Jupiter himself was forced to submit. This Necessity was worshipped as a Goddess by the Heathens. She was always represented with Fortune her Mother, with brazen Hands, holding long Pins and great Coins.

NECK VERSE, a Verse or two in a Latin Book of a Gothic black Character, which a Person convicted of several Crimes (especially Manlaughter, for which he otherwise should suffer Death) was formerly put to read in open Court; and if the Ordinary of Newgate said, *legit ut Clericus*, he reads like a Clerk, he was only burnt in the Hand and set at Liberty. But now this Practice of reading the Neck Verse is quite left off.

NECROLOGY [*of νεκρος, dead, and λογος, word*] a Book kept in ancient Times in Churches and Monasteries; in which the Names of the Benefactors were registered; the Time of their

Death, and also the Days of the Commemoration.

NECROSIS [*in Theology*] a mortifying of corrupt Affections.

NECTARIA [*νεκταριον, Gr.*] the Herb Elecampene, *L.*

NECTAREAN [*nectareus, L.*] of or belonging to Nectar.

NECYOMANTES [*νεκυωμαντες, Gr.*] a Necromancer, one who holds Conversation with the Devil, or calls up the Spirits of the Dead, such as the Witch of Endor, who caused Samuel to appear to Saul, *L.*

NEEDINESS [*prob. of neediness, full, Sax.*] necessary.

Magnetical NEEDLE [*in Navigation, &c.*] a Needle touched with a Loadstone, and suspended on a Pin or Center on which, playing at liberty, it directs itself to certain Points in and under the Horizon.

Horizontal NEEDLE, is one equally ballanced on each side the Pivot which sustains them, and which playing horizontally by its two Extremes, point out the North and South Points of the Horizon.

NEEDLESS [*prob. of needlessness, Sax.*] unnecessary.

NEEP Tides [*with Mariners*] are those Tides, which fall out when the Moon is in the middle of the second and last Quarter, which are four Days before the full or change, and are called *Dead-Neep* or *Dead-Neep*.

NEFANLOUSNESS [*of nefandus, L.*] horribleness, wickedness not to be mentioned or uttered.

NEFARIOUSNESS [*of nefarius, L.*] great wickedness, villainousness, abominableness.

NEFASTOUS [*nefastus, L.*] unlucky, unhappy.

NEGATIVE Pregnant [*in Law*] is a Negative which implies an Affirmative; as, when a Person is accused to have done a Thing at such a Place and at such a Time; he denies that he did it in the Manner and Form of the Declaration, which implies he did do it in some manner.

NEGATIVE Pains [*in Law*] is a being excluded from Honours and Dignities, &c. without the having any direct and positive Pains inflicted.

NEGLECTFUL [*of neglectus, L. and full, Eng.*] negligent.

NEGIGENTNESS [*negligentia, L.*] negligence.

NEGOCIATOR [*negociatorius, L.*] used about Business or Trade.

NEGOTIATED [*negotiatu*, L.] transacted, managed by way of Traffick.

NEIGHING [of *hneagan*, *Sax. hneamens*, L.] making a noise like a Horse.

NEIGHBOURLINESS [of *neah*, *neigh*, *gebape*, an Inhabitant, and *gelicneſſ*, *Sax.*] neighbourly or friendly Carriage.

NEKIR ? [among the *Mahometans*]

NE'KER S an Angel, which they fancy, together with another, called *Munkers*, holding a great Mace in their Hands, go to the Graves of the Dead, and examine them of their Faith; and if they find them *Musfelmen*, i. e. true Believers [in *Mahomet*, &c.] they permit them to lie at rest, and behold Heaven through a little Window, till the Day of Judgment (it being their notion, that all Souls lie in the Graves with their Bodies till the Day of Judgment) but if these *Musfelmen* themselves should mistake the Angels, by reason of their Magnitude, for God, and Worship them, then they give them a Blow with their Mace, and they are shut up blind in the Grave, and don't see any thing of Heaven.

NE'MEAN Games [so called of the Wood *Nemæa* in *Achaia*, where *Hercules* slew a mighty Lion] solemn Games instituted in Honour of *Hercules*. The Exercises used, were running with Horses, Foot-races, Fighting with Whirl-bats, Quoiting, Wrestling, Dart-

ing and Shooting. And the Reward of him that came off Victor, was at first a Crown made of an Olive Branch; but afterwards a Garland of Ivy.

NE'MESIS [of *the Νεμεσις*, *Gr.* i. e. a Distribution to every one according to Justice] the Daughter of *Jupiter* and of *Necessity*, the Goddess of Punishment or Revenge, called also *Adrastia* from *Adrastus*, who first built her a Temple; and also *Rhamnusia* of *Rhamnus*, the Place where this Temple was, L. She was painted as Justice is, with a Sword in one Hand, and a pair of Scales in the other, with a sad Countenance and piercing Eyes, or with a Bridle and a Ruler.

NEMOROSITY [*nemorositas*, L.] fulness of Woods and Groves.

NE'NU'THAR, a Flower called a Water-Lily.

NEO'GAMIST [*neogamus*, L. of *νεογαμικ*, *Gr.*] one newly married.

NEOTRO'PHY [*neotrophium*, L. of *νεοτροφειον*, of *νους* *νεος* *τροφος*, *Gr.*] a House where young Persons are brought up.

NE'PIER'S Bones? [so called from *NEPIER* S the Lord *Nepier* or *Neper*, Baron of *Merchiston* in *Scotland*, the Inventor of them] certain numbering Rods made either of Ivory, Wood, or small Slips of Pastboard, which serve to perform Multiplication by Addition, and Division by Subtraction.

1	2	3	4	5	6	7	8	9
2	4	6	8	10	12	14	16	18
3	6	9	12	15	18	21	24	27
4	8	12	16	20	24	28	32	36
5	10	15	20	25	30	35	40	45
6	12	18	24	30	36	42	48	54
7	14	21	28	35	42	49	56	63
8	16	24	32	40	48	56	64	72
9	18	27	36	45	54	63	72	81

They are Rods, Plates, or *Lamella* of Wood, Metal, Pastboard, or other matter of an oblong form (as in the Table) and each divided into 9 little squares; each of which is resolved into two tables diagonally.

In these little squares are written the numbers of the multiplication table, in such order as that the units, or right hand figures, are found in the right hand triangle, and the tens on the left hand figures, in the left hand triangle; see the Table.

The use of them in Multiplication.

To multiply any given number by another; dispose the *Lamella* in such order, that the top figures may exhibit the multiplicand, and then join the *Lamella* of units on the left hand, in which seek the right hand figure of the multiplier; and write out the other numbers which correspond to it in the squares of the other *Lamella*, adding the several numbers which occur in the same Rhumb together and their sums. And after the same manner write out the other numbers which correspond to the other figures of the multiplier; and dispose them under one another as in the common multiplication; and then add the several numbers into one sum.

As for Example,

If 6123 is to be multiply'd by 356, having tabulated the multiplier, the several products thereof into each figure of the multiplier you are directed to by the Index; which being added together (respect being had to the due placing their sum) is 2179788, which is the product of 6123 by 356.

$$\begin{array}{r}
 6123 \\
 356 \\
 \hline
 36738 \\
 30615 \\
 18369 \\
 \hline
 2179788
 \end{array}$$

The use of *Nepier's Bones* in Division.

Dispose the *Lamella* so that the upper figures may exhibit the Divisor, to these join the *Lamella* of Units on the left hand. Descend under the Divisor till you come to those Figures of the Dividend, wherein it is first required how oft the Divisor is contained, or at least the next less number which is to be subtracted from the Dividend, and write down the number corresponding to this in the place of Units for a quotient. Deter-

mine the other parts of the quotient after the same manner, and the division will be completed.

As for Example.

Having disposed the *Lamella*, or tabulated the divisor 6123, I see that 6123 cannot be had in 2179; therefore I take 5 places, and on the rods finding a number that is equal, or next less to 21797, which is 18369, that is, 3 times the divisor; set 3 in the quotient, and subtract 18369 from the Figures above, and there rests 3428; to which add 8, the next figure of the dividend, and seek again on the rod for it, or the next less, which being found to be 5 times, set 5 in the quotient, and subtract 30615 from 34288, and there rests 3673; to which add 8 the last figure in the dividend, and finding it to be 6 times the divisor, set 6 in the quotient.

$$\begin{array}{r}
 6123 \overline{) 2179788} 356 \\
 \underline{18369} \\
 34288 \\
 \underline{30615} \\
 36738 \\
 \underline{36738} \\
 00000
 \end{array}$$

NEPENTHES [*νεπενθης* of *νε*, negative Particle, and *πενθω*, Gr. grief; a kind of Herb, which being put into Wine drives away Sadness; some take it for *Engloss*, others for *Helenium*, L.

NEPETA [with *Botan.*] the Herb Nep. Cats-Mint or Calamint, L.

NEPHALIA [*Νεφελια*, Gr.] the Feasts of sober Men, a Feast and Sacrifice of the Greeks, on which the Athenians offered a Drink made of Water and Honey to the Sun, Moon, Mercury; the Nymphs, Venus and Aurora. They burnt with these all Woods, except that of the Vine, Mulberry and Figtree, which they did not offer in this sober Feast, they being Symbols of Drunkenness.

NEPHELIDES [with *Oculists*] certain small white spots in the Eyes.

NEPHRITICUM lignum, a sort of Wood which grows in new Spain, good in Diseases of the Reins, called *fantulum cereuleum*, L.

NEPHRITICUS Lapis, a sort of green Stone, good for nephritic Pains, brought from Spain and the Indies, L.

NEPHRITIS [*νεφρις* of *νεφρος*, Gr. the Reins] a Pain in the Reins or Kidneys,

neys, which proceeds from an Inflammation, or an ill Disposition, or from the Gravel and Stone, attended with Vomiting and stretching of the Thigh. *L.*

NEPHROS [*νεφρος*, Gr.] a Kidney.

NEPOTATION, riotousness, luxury, *L.*

NEPO TISM [of *nepos*, *L.* a Nephew] extravagancy, *F.*

NEPTUNA'LIA, Festivals celebrated by the Antients in Honour of Neptune.

NEPTUNE [of *nando* i. e. swimming, or of *ambendo*, *L.* i. e. covering, because the Sea covers the Earth, of as others say, from the *Lybian*, or the *Egyptian* Word *nephs*, signifying Capes, Promontories, and the Wastes or Extremities of the Ground or Sea.] The Greeks call him *Ποσειδών*, from the *Thracian* Word *Poseidon*, a breaker or destroyer of Ships. Neptune was one of the Children of *Saturn*, who at the Division of the World, among him and his Brethren, had the Command of the Sea allotted to him: His Scepter was a Trident; he bears a Trident instead of a Scepter, because Fishermen in fishing make frequent use of a Trident; or because this three forked Instrument is very apt or fit for stirring the Earth. And his Chariot a great Sea-Shell, drawn either by Whales or Sea Monsters, or by Horses, whose lower Parts were those of a Fish. His Wife was called *Amphitrite*, because the Sea does compass the Earth. He is feigned to have taught Men the Use of an Horse, which he caused to come forth of the Earth, by a blow of his Trident, at the Dispute that he had with *Minerva*, about giving a Name to the City of *Athens*, in the *Acropagus*, as an Olive-Tree did from *Minerva's* striking the Rock with her Spear: But because he had engag'd himself in a Conspiracy against *Jupiter*, he was confin'd to the Earth, and being under strait Circumstances, was necessitated to offer himself to the Service of *Laomedon*, to help him to build the City of *Troy*. The *Tritons*, which were half Men and half Dolphins, were his Children, who attended him, sounding Shell-Trumpets. By his Conversation with the Earth, he begot the *Harpies*, Monsters that bear the Faces of Maids, but Bodies like Vultures, with Wings, and Claws on their Hands and Feet, and what ever they touch'd was infected and spoiled; and whatsoever came near them they stole.

Neptune was a God in great Esteem with the *Romans*, not only as they

thought him to have the Command of one of the *Elements*; but because, they say, he advis'd them, in the first beginning of their Empire, when there was a scarcity of Women in the City, to steal the *Sabine* Virgins. He was called *Hippus* and *Equus*, because he taught Men the Use of Horses, and in acknowledgment of the Benefit their Empire had received from Horses, they instituted Horse-Races in honour of him. He had a famous Temple in *Rome*, enrich'd with the Spoils of many Sea Victories; but *Augustus* the Emperor, caused his Statue to be pulled down, because he was thought to have rais'd a Tempest against him at Sea, where he was like to have been drowned.

So that Neptune is the same with that Power and Virtue, which is contained in Moisture.

Neptune is called *Ποσειδών*, because all Things which the Earth produces are done by the power and efficacy of Moisture. He is also called *Ποσειδών*, *Ποσειδών*, *Ποσειδών*, all which Epithets signify a mover of the Earth. For the Spirit which is in the Bowels of the Earth, being pent up in narrow Streights, seek for Passage out, and bursting out, they move and break the Earth: And that Eruption sometimes makes a bellowing.

NEPTUNE [in *Painting*, &c.] is represented clad in a Mantle of Blue or Sea Green, trimm'd with Silver, with long hoary Hair, rising in a blue Chariot, drawn by monstrous Fishes, or else on the Back of a Dolphin, holding in his Hand a Silver Trident.

NEREIDS [the Daughters of *Nereus*] Mermaids or Fishes, the Fishes the proper Part of which resembles a beautiful Woman, and the rest a Fish.

NEREUS [of *νερεως*, Gr.] one of the poetical Deities of the Sea; the Son of *Oceanus* and *Tethys*, who married his Sister *Doris*, and whom they make to have fifty Daughters, called *Nereides*. The Moral of which Fable is fifty particular Seas, being Parts of the main Sea itself.

NEREUS, is the Sea. It is derived of *νερεως* i. e. of swimming, because we swim through the Sea. They represent *Nereus* as an old Man, because the Froth of the Sea represents hoary-headedness. For *Leucothoe*, who is the Daughter of *Nereus*, intimates something of that matter, as much as to say the whiteness of Froth.

NE'RGAL [i. e. in the *Samaritan* Language, a Cock] an Idol of the *Phoenicians*.

brought into *Samarina* from *Persia*, and worshipped in the Form of a Cock.

NERGAL [777] *Heb.* a continual Fire, which the *Persian Magi* preserved upon an *Astari* in honour of the Sun, and the Lights of the Firmament. This Fire was always kept burning, like the Vestal Fire of the *Romans*; whenever they meddled with this Fire, they used to sing Hymns in honour of the Sun. The *Jewish Writers* affirm that this was the God adored in *Ur* of the *Chaldees*, and that *Abraham* was obliged to quit that Country, because he would not conform to that Idolatry. The *Persians* were wont to dedicate to the Sun a Chariot and Horses, and to adore that glorious Light every Morning. The *Mahometans* do still seem to perform some Kind of Devotion to the rising of the Sun, saluting it as soon as they see it with great humility, and purifying themselves by washing. The *Chaldeans* were wont to burn themselves in honour of *Nergal*. And *Curtius* tells us, that *Alexander* was an Eye Witness of this Madness. The Person to be thus sacrificed took his farewell of his Friends in a publick Banquet; and after he was reduced to Ashes (some Writers say) the cunning Priests caused the Devil to appear in his Shape to his Acquaintance, and relate to them strange Stories of the other World.

NERION [Botany] the Rose Laurel.

NERVE [nervus, L.] or Sinew, a white, round, long Body, composed of several Threads of Fibres; deriving its origin from the Brain or the Spinal Marrow; and distributed thro' all the Parts of the Body, serving for the Conveyance of the Animal Spirits, for the performance of Sensation and Motion.

Olfactory NERVES, call'd by Anatomists *Par Olfactorium*, i. e. the olfactory Pair, they arise in the fore Part of the Brain a little below the *Os Frontis*, and are pretty thick near the *Os Cribriform*, and are there called *Processus Papillares*; when they have made their way thro' the *Os Cribriform*, they are distributed throughout the Membranes of the Nose; their Use being in the Sensation of smelling.

Optick NERVES [Anat.] are Nerves which pass through the Skull, in two Perforations of the Basis of Cr., a little above the *Sella Equina*, from whence they proceed to the Opticks of the Eye. One of the *Retina*, which is supposed to receive the Objects of Vision, is an extension of the inner or medullary Part of the Nerve.

Pathetick NERVES [Anat.] are certain Nerves which arise behind the *Testes*, and pass out of the Skull at the *Foramen* of the former Pair, and spend themselves wholly on the trochlear Muscle.

Intercostal NERVES [Anat.] are compos'd of nervous Filaments, deriv'd partly from the Brain, viz. the Branches of the fifth and sixth Pair, and partly from the spinal Marrow, by those Branches they receive from the vertebral Nerves.

Cervical NERVES [Anat.] these consist of seven Pair, the first and second Pair arise between the first and second *Vertebra* of the Neck; the second Pair contributes the main Branch towards the formation of the *diaphragmatick Nerves*; the three last Pair of the Neck, joining with the two first of the *Dorsum* or *Thorax*, make the *Brachial Nerves*.

Dorsal NERVES [Anat.] are twelve in Number, these contribute to the *Brachial Nerves*, all, except the two upper Pair, and are generally distributed into the intercostal and abdominal Muscles, the *Pleura*, and the external Parts of the *Thorax*.

The **Lumbal NERVES** [Anatomy] of these there are five Pair, the first of which sends two Branches to the lower side of the *Diaphragm*; the second, some Twigs to the genital Parts; and others, as well as the three following, to give the first Roots to the *cervical Nerves*. The rest of the Branches of the lumbal Nerves, are distributed into the Muscles of the Loins and adjacent Parts.

Brachial NERVES [Anat.] are produced partly from the *Cervical*, and partly from the *Dorsal*. After the several Branches, whereof these Nerves are composed, have been variously complicated and united, they run a little way in a Trunk, and then divide again into several Branches, and are variously distributed into the Muscles of the Skin and Arms.

The **Crual NERVES** [Anatomy] are compos'd of an Union of six or seven Pair, viz. the three last of the *Lumbal*, and the three or four first of the *Os Sacrum*. This is the largest and firmest Trunk in the Body. These spend their upper Branches on the Muscles of the Thigh and Shin, as far as to the Knee, and then proceed in a Trunk downwards, which sends forth its Branches to the Extremities of the Toes.

Diaphragmatick NERVES [Anatomy] these Nerves proceed from the *Cervicals*. After these Nerves have joined in a

Trunk, they run through the *Mediastinum*, and arriving at the *Diaphragm*, they send out several Branches, some of them into the Muscular, and others into the tendinous Part of it.

NEVES [Architell.] are the Mouldings of the projecting Arches of Vaults; or such as arise from the Branches of *Ogives*, and cross each other diagonally in Gothic Vaults, and serve to separate the nervous Spirit. See Pendentives.

NERVOSE [nervosus, L.] newy, NE'VOUS strongly made in Body. NERVOUSNESS, fulness of nerves, firmness, strength, &c.

NERVOUS Juice or Spirit, is a pure, subtil, volatile Humour, commonly called the *Animal Spirits*; secreted from the arterial Blood in the cortical part of the Brain, collected in the *medulla oblongata*, and driven thence by the force of the Heart, into the cavities of the Nerves, to be by them convey'd throughout the Body, for the purposes of Sensation and animal Motion.

NESH, nice, tender, delicate.

NESTLING [of nistrian, Sax. or nestelen, Tent.] shifting and snuffling up and down, as restless.

NETE *Hypocorizon* [νετη υποκοριον, i. e. the last of the highest Chords] the name of the highest and most acute of the Chords of the ancient Lyre, or the ancient Scale, or Diagramma, and answered to the *A, mi, la*, of the third Octave of the Organ or modern System.

NETE *Diazugmenon* [νετη διαζυγματιον, last of the separate ones se. Chord] one of the Chords of the ancient Lyre, answering to *E, si, mi*, of the third octave of the Organ, &c.

NETE *Synemmenon* [νετη συνεμμενον, the last of those added, se. Chord] the name of the highest Chord of a Tetrachord of the Greek System, added to make the *b* fall between the *Mese* and the *Paramese*, i. e. between *la* and *si*.

NETIRONCHION [νετιρονχιον, Gr.] an Instrument called a Duck's Bill, used to draw a dead Child out of the Womb.

NEVERMORE *ναρπματιν*, Sax.] never, at no Time.

NEUROHONDRODES [of νευρον, a Nerve, and χονδρος, Gr. a Cartilage] a Ligament partly cartilaginous, partly membranous.

NEUROGRAPHY [νευρογραφια, Gr.] a description of the Nerves.

NEUROIDE [νευροειδης, Gr.] the Herb *Wortwort*. L.

NEUROSPASTON [νευροσπαστον, Gr.] an Herb bearing a black Crust with a Nerve in the middle of it.

NEUROTIMUS [νευροτιμος, Gr.] an Anatomist who dissects human Bodies, on account of the knowledge of the Nerves.

NEUTHA [with Chymists] a little Skin growing to the Ears or Eyes of new born Infants.

NEUTRAL [neutralis, L.] neither of the one or the other.

NEUTRALITY [neutralité, F.] a being neuter, the State or Condition of one who is neuter, a middle Condition between a Friend and an Enemy.

NEUTRALNESS, neutrality, the not being of either Party.

NE'W Years Gift, a Present made on the first of January, a Custom now in use amongst us, which we deriv'd from the Romans, who offered Presents to the Emperors in the Capitol, although they were absent.

NE'WNESS (of nipeneyse, Sax.) lateness, freshness, &c.

NE'WEL [in Architecture] is the upright Post that the winding Stairs turn round about.

NEWET, a small sort of Lizard.

NEWTONIAN Philosophy, the Doctrine of the Universe and particularly of the heavenly Bodies; their Laws, Affections, &c. as delivered by Sir Isaac Newton.

This philosophy is understood differently by different persons; some authors under this philosophy including all the corpuscular philosophy, considered as it now stands corrected and reformed by the discoveries and improvements that Sir Isaac Newton has made in several parts of it, and in this sense it stands contradistinguished to the Cartesian, Pluripatetic, and ancient Corpuscular philosophy.

Others understand by it, the method or order that Sir Isaac Newton has observ'd in philosophising, viz. the reasoning and drawing of conclusions directly from Phenomena exclusive of all previous Hypotheses; the beginning from simple principles; deducing the first powers and laws of nature from a few selfevident Phenomena, and then applying these laws, &c. to account for other things in which it is the same with experimental philosophy.

Others understand by it a philosophy whereby physical matters are considered mathematically, and where geometry and mechanicks are employ'd to the solution of Phenomena. And in this sense it

the same with mechanical and mathematical philosophy.

Others mean by the *Newtonian Philosophy*, the new Principles which Sir Isaac Newton has brought into the new System that is founded thereon, and the new Solution of *Phænomena* deduc'd therefrom.

NIAS [of *nias*, F.] simple, silly, foolish: Whence a *Nias Hawk*, is one newly taken out of the Nest, and not able to help herself. Hence also our Word *Nisy*, for a silly Person.

NIBHAZ [נִבְחָז of נִבְחָה] as a certain learned writer imagines, and therefore he thinks, this God, was the same with the *Egyptian Anubis*, who was worshipped in the Image of a Dog.

NICENESS [*neye-neyje*, Saxon] daintiness, exactness. *See*.

NICETY [of *neye*, Sax.] a dainty, a curiosity; also a criticism.

NICENE Creed, a creed or confession of faith, drawn up by the clergy in the council of *Nice*.

NICHE [in *Architecture*] a cavity in the thickness of a wall, to place a figure or statue in.

Angular NICHE, one formed in the corner of a building.

Ground NICHE, one which instead of bearing upon a massive, has its rise from the ground.

NICHILS [in *Common Law*] are Issues or Debts, which the Sheriff, being opposed, says are worth nothing, by reason that the parties that should pay them are nothing worth.

NICKUMPOOP [*incert. Etym*] a meek block-head, dolt or sot; a senseless, dull witless fellow; it is also used in a coarse signification.

NICODEMITES, a sect of hereticks in *Switzerland*, so denominated from *Nicodemus*, from professing their Faith in Private.

NICOPHORUS [νικοφωρ, Gr.] a kind of ivy, called *Smilax*. L.

NICTARIA [*νικτ. Gr.* victory] sacrifices and publick banquets, which conquerors made after Victory obtained.

NIDIFICATION a making or building of nests as birds do.

NIECE, a fine cousin, a kind woman, a brother or sister's Daughter &c.

A NIG 2 [of *nigh guarder*,

A NIGG 5 *Minshew* 4, of *nich ward*, i. e. one that goes as near as can be, or of *negando*, L. denying, *Skinner* a covetous Person.

NIGGARD [some derive it, q. d. of

Negard; but *Minshew* of *nigh guarder*, F. and *Skinner* of *negando*, denying; because a covetous Man denies himself, &c. necessities] a sordid, covetous, griping Person.

NIGGARDLINESS: sordid covetousness.

NIGGARDISH, something niggardly.

NIGELLA [with *Botany*] the herb *Fennel Flower*, L.

NIGHNESS [*neah-neyje*, Sax.] nearness.

NIGHT [in *Chymical Writer*] is express'd by this Character.

NIGHT (in *Painting*, &c.) is represented clothed in a black Mantle, spotted with Stars of Gold. *See* *Nox*.

NIGHTINGALE [*nihtegale*, Sax.] a fine singing Bird.

NIGRE SCENT [*nigrescens* L.] growing black.

NIHILS. *See* *Nichils*.

NIKEPHORIA (νικηφορια of *Nike* Victory, and *phor*, Gr. to bring) Rejoicing, Triumphs, &c. on account of Victory.

NILO METRE, an Instrument used among the Antients to measure the height of the Water in the overflowsings of the *Nile*.

NIMBIS, a Term used by Antiquaries, for a Circle round the Heads of Emperors on certain Medals, and resembling the *Aureole* or circles of light placed round the heads of the Images of Saints.

NIMETULAHITES [so named from *Nimetulabi*, their Instructor] a Sect among the *Turks*, who meet every *Monday* in the night time and sing hymns to God, &c. The ceremony of admission into this Order is as follows; He who desires to be admitted, shuts up himself close in a Chamber, and eats no more than four ounces of Food in a day for 40 days, which being expired, the fraternity take him by the hand and lead him a *moorish* dance: which is perform'd with a multitude of ridiculous gestures and actions, till by the violence of the exercise, and his former regimen, he fall down on the ground; which fall they construe an extasy; and during his time of lying he is fancied to have seen a vision.

NIMBLENESS [of *nemmen*, Dutch, to catch up hastily] agility, quickness.

NIMBOSE [*nimbos* 4, L.] stormy, tempestuous, cloudy.

NINETEEN [*deschen*, Sax.]

NINNY (*nignarius*, L. Barb.) a contented Cuckold.

NIOBE, was the daughter of *Tantalus*, and wife of *Pelops*, who having six sons and six daughters, was so elated with her Felicity, that she prefer'd herself before *Latona*, and (according to the Poets) had all her children slain by the goddess for her Insolence; for which calamity she wept herself to death, losing her Speech, and remained stupid without moving, which gave the Poets occasion to feign, that she was turned into a stone; as *Palaephatus* says, the truth of the fiction is, that *Niobe* being bereaved of her children by death, commanded her statue to be made in stone (and probably in a mournful posture) and set upon her childrens sepulchre. She is said to have liv'd A. M. 2240.

A NIP [of *Knappen*, Teut.] a pinch.

A NIB, the sharp point of a pen.

NIPPING, pinching.

NISAN (ניסן, Heb.) the seventh month of the Jews civil Year, which is about our September.



NISLEE' (in *Heraldry*) as *Croix Nislee*, *Nyllee*, or *Nillee*, F. is like a cross *Cerisee*, but something narrower, and never pierced; but others say, it ought to

be always pierced; and some say, it is the same with the *Croix moline sable*. *Columbiere* says, it is as much as to say, *Annihilee*, i. e. annihilated, or so small and slender, that it seems to be reduced almost to nothing. See the Figure.

NISROCH (ניסרוך) which some take to be derived and compounded of נשן to exalt, and רחב to enlarge) and so to express the high and spacious heavens, which, as *Herodotus* relates, the ancient *Persians* worshipped; or of נשן an Eagle, being the Image of an Eagle; or, as *Eusebius* thinks, was the Ark of *Noah* itself, and a representation of it, which was worshipped by the *Eastern* People. The name of an ancient Idol among the *Assyrians*.

NITENT (*nitens*, L.) shining.

NITRATED (*nitratu*, L.) mixed with Nitre.

NITRUM (*Nitree*, Gr. Νίτρον, Heb. נתר, Syriack, so called of *Nitria*, a Town of Egypt, where it was antiently made in great quantities) Salt Petre, which is either natural or artificial.

NISEY (*niens*, F.) a Fool or silly Fellow.

NI'XIDII (so called of *nixus*, the pangs or throws of a woman in travail) certain gods among the *Romans*, that presided over women in childbirth, whose Form they were represented, and had three Statues in the Capitol over against *Minerva's* Altar, having been brought out of *Asia* after the defeat of *Antiochus*.

NIXUS, force, straining, labour.

NIXUS (*Astron.*) a constellation or cluster of Stars, which represents *Hercules* having his knee bent, and endeavouring to strike at the head of a Dragon.

NOBILIARY, a collection or historical account of the noble Families of a Nation or Province.

NOBILITATED (*nobilitatus*, L.) made noble or famous.

NOBILITY (*nobilitas*, L.) is defined to be illustrious Descent, and conspicuousness of Ancestors, with a succession of Arms, conferred on some one (and by him to his Family) by the Prince, by Law, or by Custom, as a reward of the good and virtuous Actions of him that performed them.

NOBILITY, a Quality that dignifies or renders a Person noble: particularly that raises a Person possessed of it above a Peasant or Commoner. The quality or degree of a Nobleman; also the whole body of Noblemen; also Fame, Reputation, Renown.

NOBILITY, the *Italians* thus satirize Nobility, the Dukes and Earls of Germany (every Son of a Duke being a Duke, and every daughter of a Dutchess being a Dutchess), the Sons of Spain, the *Monseurs* of France, the Bishops of Italy (every City having a Bishop), the Nobility of Hungary, the Lairds of Scotland, the Knights of Naples, and the younger Brethren of England make all together a poor Company.

Divine NOBILITY, has its respect to the original of the Soul which comes from Heaven, and depends on the Power of God. If this were well considered, the worldly Nobility would be less valued, and we should be rendered more capable of moral Nobility. This is also called Heavenly or Theological.

Human or worldly NOBILITY, regards Blood and a Genealogy of many Ancestors. The worldly or human Nobility depends upon the good Fortune of our Birth. This is called Political.

Moral NOBILITY, refers only to Virtue, which is to gain us Esteem.

and this depends on our own free Will, and is also called *Philosophical*.

Dative NOBILITY, is such as has been acquired by some Merits or Deeds, and conferred by the Prince, &c.

Native NOBILITY, is what passes from Father to the Son, and makes the Son noble, because his Father was so.

NOBLESS, Nobility or Noblemen, O.

NOCTAMBULIST, a Person who walks in the Night, properly in Sleep.

NOCTAMBULOUS [of *noctambul*-*us*, L.] of or pertaining to walking in the Night.

NOCTILUCA, shining in the Night, L.

Mr. Boyle distinguishes them into three sorts,

1. *The gummous* NOCTILUCA, which is by some called the *consistent* or *constant* Noctiluca, which is in the form of a consistent Body.

2. *The liquid* NOCTILUCA, which, it is very probable, is only the former dissolved in a proper Liquor.

3. *The aerial* NOCTILUCA, so called, because it would immediately begin to shine on being exposed to the open Air.

NOCTURNS ? [in Roman Catholic churches] part of the Matins or Church Service, that are said about Midnight, being certain Psalms and Prayers, in Imitation of the ancient Christians, who said them in the Night for fear of the Heathens.

NOCTURNOUS [*nocturnus*, L.] pertaining to the Night.

NODATED [*nodatus*, L.] tied in Knots.

NODDLE [of *nod*, L.] the Head.

NODIA [with *Botanists*] a Herb called Mulary.

NODINUS [of *nodus*, L. a knot] a Pagan Deity, who, as they imagined, presided over, and took care of Plants, whilst they knotted, and the Flowers were wrapt up in the Buds, L.

NODONUS ? [among the Romans]

NODISUS ? a certain Deity, to whom they attributed the forming of the Joints and Knots in Corn.

NODUS Gordianus [*i. e.* the Gordian Knot] Gordius having been made King of Phrygia, at his first entering the Temple of Apollo, he placed a Knot of Leather Thongs, which there went a Prophecy, that whosoever should untie it, should be Conqueror of Asia. Alexander coming thither, and having endeavoured, trying all ways to do it; but

not being able to untie it, he cut it in Pieces with his Sword.

NOETIANS [so called of *Noetus*] Hereticks who allowed only one Person in the Godhead, and accordingly taught that it was God the Father who suffered.

NOISINESS [prob. of *noise*, F. strife, quarrel] noisy Temper, Quality, &c.

NOISOMENESS [prob. of *nuisance*, F. *nom* and *neſſe*, Sax.] loathsomeness, stinkiness, &c.

NOLI *me tangere* [with *Botanists*] a Plant, so called from a singular property it has of darting out its Seeds when ripe, upon the first approach of the Hand to touch its Pods.

NOMADES [of *nomos*, Gr. to feed] a Name antiently given to several Nations or People, whose whole Occupation was to feed and tend their Flocks.

NOMANCY [of *nomen*, L. a Name, and *magia*, Gr. Divination] the Art of divining the Fates of Persons by Letters that form their Names.

NOMARCHY [*νομαρχία* of *νομος*, Gr. Dominion] the Office or Dignity of a Nomarch.

NOMABLES [among Hunters] the Entrails of a Stag or Deer, F.

NOMBRIL Point [in Heraldry] is the next below the Fess point, or the very Centre of the Escutcheon, supposing the same to be equally divided into two equal Parts below the Fess, for then the first of those is the Nombriil, and the lowest the Base. See the Figure, where it is represented by the Letter N.

NOMENCLATION, a numbring the Names or Surnames of sundry Things, L.

NOMINA'LIA [among the Romans] Festivals in which they gave Names to their Children, which was on the 8th Day to Males, and 9th to Females, which were called the *Dies Lustrici*.

NOMINALS ? a Sect of School

NOMINALISTS ? Philosophers, who were so denominated, because they held that Words, not Things, were the Objects of the Dialecticks.

NOMOCANON [of *νομος*, the Law, and *κανον*, Gr. Canon, Rule] a Collection of Canons and Imperial Laws relating or conformable thereto; also a Collection of the antient Canons of the Apostles, Councils and Fathers; also a penitential Book of the Greeks.

NOMOGRAPHY [*νομογραφία* of *νομος*, a Law, and *γραφειν*, Gr. description]

tion] a Description of, or Treatise of the Laws.

NOMOPHYLA'CIIUM [*νομοφυλακείον*, Gr.] a Place where the Records of Law are laid up, the *Chancery* or *Rolls*, L.

NOMOTHE'SY [*νομοθεσία*, Gr.] the making, publishing or proclaiming a Law.

NON Claim [in Law] a neglect or omitting to claim that which a Man ought to claim as his Right, within a Time limited.

NON DESCRIPT [*non descriptus*, L.] not described.

NON DESCRIPTIONS [in Botanical Authors] such Plants that have been passed by, tho' mentioned, but not described.

NONE *such* [with Botan.] the Bristol Flower.

NON FLORIFEROUS [in Botanical Writers] not flowering, or bearing no Flowers.

NONGENA'RIOUS [*nonagenarius*, L.] of or concerning nine Hundred.

NON Residence, the illegal Absence of a benefited Clergyman from his spiritual Charge, i.e. when he absents himself for the space of one or two Months at several Times in one Year.

NON Resident, a Person who does not reside or keep in the Place where his Charge is.

NON est culpabilis [he is not blame-worthy] the general Plea to an Action of Trespass, whereby the Defendant doth absolutely deny the Fact imputed to him by the Plaintiff, L.

NOONING [of non, Sax.] a Nap, &c. at Noon.

To **NOOSE** one, to get him into a Snare or an Entanglement.

NO'RMAL [with Geometricians] perpendicular, or at right Angles; a term used of a Line or a Plane that cuts another perpendicularly.

NORTHERLY } } *non de plice*,
NORTHERN } } *non de pte*,
Sax. } on the North Quarter of the
Sax. } World.

NORTHWARD [*non de pte pte*, Sax.] towards the North.

NORTH Light, a Meteor which usually appears in Greenland about the Time of the new Moon, and enlightening the whole Country, tho' the Meteor itself appears only in the North: It moves from one Place to another, leaving a sort of Mist or Cloud behind it, and continues till it is hidden by the Beams of the Sun.

NO'TABLENESS [*notabilitas*, L.] remarkableness, &c.

NO'TA'RICON, the third Part or Species of the Jewish Cabala.

NOTA'TION, a marking, or setting a Mark upon; also an observing or taking notice of, L.

NOTES Musical [in relation to Time] are nine, viz. the *Large*, the *Long*, *Breve*, *Semi-breve*, *Minim*, *Crotchet*, *Quaver*, *Semi-quaver*, and *Demi-semi-quaver*, all which are to be found in their proper Places. The Characters or Marks of these Notes are usually set down on a Scale of five or six Lines, to serve as Directions for keeping Time in singing, or playing on any sort of musical Instrument.

NOTES of Augmentation [in Music] is the increasing or enlarging somewhat to the full Quantity or Value of any Note.

NOTES of Diminution [in Music] is the diminishing or abating somewhat of the full Quantity or Value of any Note.

NO'THE *costa* [with Anatomists] the bastard Ribs, the five lowest Ribs on each Side; so termed, because they do not join with the Breast Bone as the others do, nor are bony, but gristly, L.

NO'THING [*na Ding*, Sax.] not any thing

NO THINGNESS, non-existence, insignificancy, worthlessness.

NOTION, the Form of any thing represented or conceived in the Mind; Conception, Fancy; also Thought; also Knowledge, L.

First objective NOTION, is the thing itself known, according to what it is or has in itself, as *Light* known as *Light*.

Second formal NOTION, is the knowledge of a thing, according to what it receives from the Understanding; as of *Light*, that it is the Subject and not the Predicate.

First formal NOTION [with Schoolmen] is the knowledge which we have of any thing according to what it is, or has in itself; as of a light body, *quatenus* light.

Second objective NOTION, is what agrees to the thing by the means of the operation of the intellect, or what it receives from the intellect.

Common NOTIONS, are certain principles supposed to be innate, and which therefore are self evident.

A clear NOTION [in Logick] such an one as is sufficient to recollect the object.

An *obscure* NOTION, is that which does not suffice to recollect the object.

A *distinct* NOTION, is that by which we are able to assign the very marks or characters, by which we recollect the thing.

An *adequate* NOTION, is one wherein we have distinct notions of the marks or characters whereof it is composed.

An *inadequate* NOTION, is one wherein we have only a confused notion of the Characters that enter a distinct one

NOTIONALNESS, imaginariness.

NOTWITHSTANDING [of *napi's* and *tanban*, *Sax.*] nevertheless, altho', &c.

NOVATIANS [so named of *Novatus* their ring-leader] a sect of hereticks A. C. 215, who held that persons fallen into sin ought to be received into communion without penance.

NOVATION [Civil Law] a change or alteration of an obligation.

Necessary NOVATION [Civil Law] is one made in consequence of a sentence or decree of justice.

Voluntary NOVATION, is effected three ways; 1. by changing the cause of the obligation without the intervention of any other person; 2. by changing the nature of the obligation; 3. by delegation.

NOVELNESS [novitas, L. *noveantes*, F.] novelty, newness.

NOVEMBER, so called of *novem*, L. 9, being the ninth month of the year beginning at *March* the eleventh month beginning at *January*.

NOVEMBER [in *Painting*, &c.] is represented as a man, clothed in a robe of a changeable green and black, having his head adorned with a garland of olive-branches with fruit, holding in his right hand *Sagittary*, and in his left turnips and parsnips.

NOVEMSILES, a species of Gods worshipped by the ancient Romans.

NOVENDIAL [novendialis, L.] of nine days space or continuance. A Roman festival celebrated on occasion of any prodigies appearing to menace them with ill fortune.

NOVENSILES [*dii nove siles*, *ant.*] the Romans' heroes new received into the number of their Gods; or else those Gods of the provinces and kingdoms, which they had conquered, and to which they offered sacrifice.

NOVICIATE [with the Roman Catholics] a year of probation appointed at the trial of religious, whether or not

they have a vocation, and the necessary quantities for living in the rules, to the observation of which they are to bind themselves by vow; also the house or place where novices are instructed.

NOURISHING [nourrant, F. *nutrients*, L.] affording nourishment.

NOVED [in *Heraldry*] is knotted, and is derived of the Latin, *nodatus*, and signifies some intricacy in the way of knotting, and is applied to such tails of animals as are very long, and sometimes are represented in coat armour, as if tied in a knot.

NOX, night, an imaginary goddess of the poets, who had the greatest command in the lower regions, and who was one of the most remarkable; she was held to be the mother of love, of deceit, old age, death, sleep, dreams, complaint, fear and darkness. The cock was offered to her in sacrifice, and she was painted with black hair, with a garland of poppies about her head, and her chariot was drawn with black horses surrounded with stars, and holding in her arms a white boy, signifying sleep, and also a black one, to signify death, both taking their rest.

NOXIOUSNESS [of *noxius*, L.] offensiveness, hurtfulness, &c.

NUBIFEROUS [nubifer, L.] that bringeth or causeth clouds.

NUBIFUGOUS [nubifugus, L.] that chafeth away clouds.

NUBIGENOUS [nubigena, L.] engendered or begotten by the clouds.

NUBIGEROUS [nubiger, L.] that beareth or carrieth clouds.

NUBILE [nubilis, L.] marriageable. To NUBILATE [nubilatum, L.] to make cloudy.

NUBILOSE? [nubilosus, L.] full of NUBILOUS clouds, cloudy.

NUCAMENTUM [in *Botan. Writ.*] the same as *Julus*, those catkins or wormlike tufts, or palms, as they are called in willows, which at the beginning of the year grow out of, and hang pendulous, down from hazels, walnuts, &c.

NUDE matter [in Law] a naked allegation of a thing done, to be proved only by witness, and not by record, or other specialty in writing under seal.

NUDE [in *Botan.*] without leaves, and it is not only applied to stalks when they grow without leaves, but to seeds when they are inclosed in no vessel.

NUDIES with Surgeons' pledges dipt in ointment, for sores or discharges of the womb.

NUDIPEDA/LIA [among the *Romans*] sacrifices performed bare-footed to appease the gods, and to ease them of some calamity they laboured under.

NUDITIES [in *Painting* and *Sculpture*] is used to signify those parts of a human figure, not covered with any drapery, or those parts where the carnations appear.

NUGACIOUSNESS ? [*nugacitas*,
NUGACITY } L.] trifling-
ness.

NUGALITY [*nugalitas*, L.] trifling-
ness, frivolousness.

NUGATORIOUS [*nugatorius*, L.]
vain, trifling, &c.

NUGIGERULOUS [*nugigerulus*,
L.] carrying trifles, toys, &c.

A **determinate NUMBER**, is such as
is referred to some given unit; as a
ternary or 3, which is properly called a
number.

An **indeterminate NUMBER**, is such
as refers to unity in general, and is
what is called quantity.

Homogeneous NUMBERS, are such as
are referred to the same unit; as 5
golden spheres and 2 golden spheres, are
homogeneous numbers.

Heterogeneous NUMBERS, are such
as are referred to different units; thus
4 silver spheres and 4 brass spheres, are
heterogeneous numbers.

Whole NUMBERS, the same as *Integers*, i. e. all those that in the man-
ner of expressing refer to unity, as a
whole does to a part.

Broken NUMBERS, are fractions,
such as consist of several parts of unity,
or those which refer to unity as a part
to the whole.

Rational NUMBER, is such as is
commensurable with unity.

Rational whole NUMBER, is such
whereof unity is an aliquot part.

Rational broken NUMBER, is such as
is equal to some aliquot part or parts of
unity.

Rational mixt NUMBER, is such as
consists of a whole number and a broken
one, or of unity and a fraction.

Irrational NUMBER, is a sum, or a
number that is incommensurable with
unity.

Even NUMBER, is one which may
be divided into two equal parts, or with-
out remainder or fraction, as 4, 6, 8,
&c.

NUMBER unevenly even, one that
may be divided equally by an uneven
number, as 20, which may be divided
by 5.

Prime NUMBER, is that which is
only divisible by unity, as 5, 7, is.

Prime NUMBERS among themselves,
are such as have no common measure
besides unity, as 12 and 19.

Compound NUMBER, is one which
is divisible by some other number be-
sides unity, as 8 which is divisible by 4
and by 2.

Compound NUMBERS among them-
selves, are such as have some common
measure besides unity, as 12 and 15.

Perfect NUMBERS, are such, whose
aliquot parts, being added together,
make the whole number, as 6, 28, &c.
Thus the aliquot parts of 6 being 3, 2
and 1, are equal to 6. And those of 28,
being 14, 7, 4, 2, 1, are equal to 28.

Imperfect NUMBERS, are such,
whose aliquot parts being added toge-
ther make either more or less than the
whole number, and are either *abundant*
or *defective*.

Abundant NUMBERS are those,
whose aliquot parts being added toge-
ther make more than the number of
which they are parts; as 12, the ali-
quot parts of which are 6, 4, 3, 2, 1,
which make 16.

Defective NUMBERS, are such whose
aliquot parts being added together make
less than the number of which they are
parts; as 16, whose aliquot parts are 8,
4, 2 and 1, which make but 15.

Plane NUMBER, is such as arises
from the multiplication of two numbers;
as 6, which is the product of 3 multi-
plied by 2.

Square NUMBER, is the product of
any number multiplied by itself, as 9
made by the multiplication of 3 by 3.

Cubic NUMBER, is the product of a
square number multiplied by its root,
as 9, multiplied by its root 3, makes 27.

Polygonous NUMBERS, are the sums
of arithmetical progressions, beginning
with unity. These, where the difference
is, 1. are called *triangular numbers*; where 2, *square numbers*; where 3, *pen-
tagonal numbers*; where 4, *hexagonal
numbers*; where 5, *heptagonal numbers*,
&c.

Pyramidal NUMBERS, the sums of
polygonous numbers, collected after the
same manner as the polygons them-
selves, are gathered out of arithmetical
progressions, are called *first pyramidal
numbers*.

Second Pyramidals, are the sums of the
first pyramidals.

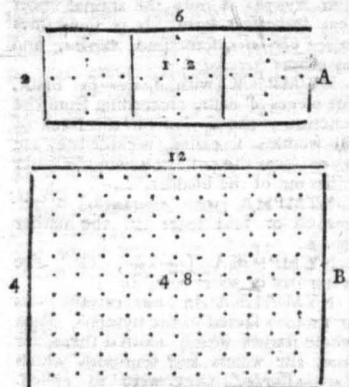
Third Pyramidals, are the sums of the
second pyramidals.

Triangular

Triangular pyramidal NUMBERS, are such as arise out of triangular number.

First pentagonal pyramidal NUMBERS, are such as arise out of pentagons.

Similar Plane NUMBERS, are such numbers which may be ranged into the form of similar rectangles, that is, into rectangles whose sides are proportional: such are 12 and 48, for the sides of 12 are 6 and 2 (as in figure, A) and the sides of 48 are 12 and 4 (as in figure, B) but 6: 2: 12: 24, and therefore those numbers are similar,



Golden NUMBER [with *Astron*] a period of 19 Years, at the end of which the Sun and Moon return to have the same aspects in the same parts of the Zodiac as before.

NUMBERS [in *Poetry, Oratory, &c.*] are certain measures, proportions or cadences, which render a verse, period and air agreeable to the ear.

Spherical NUMBER [with *Arithm.*]

Circular NUMBER 5 are such numbers whose powers end in the roots themselves, as the numbers 5 and 6, all the powers of them end in 5 and 6; so the square of 5 is 25, the cube 125, the quadrato cube is 625; so the square of 6 is 36, the cube 216, the quadrato cube 1296.

NUMERABLENESS [of *numerabilis*, L.] capableness of being numbered.

NUMERAL Algebra, is that where in numbers are made use of instead of letters of the alphabet.

Cardinal NUMERALS [with *Grammarians*] are those that express the number of things, as one, two, three, four, five, &c.

Ordinal NUMERALS, are such as shew the order or rank, as first, second, third, fourth, fifth, &c.

NUMERATION [in *Arithmetick*] is that part that comprehends all manner of operation by numbers.

NUMERICALNESS, individualness.

NUMERO [with *Physicians*] signifies so many of any ingredients, as the figure or word added, as numero 4, as take of *Jujubes* numero 4, i. e. 4 in number, and by way of abbreviation N^o. 4.

NUMEROUSNESS of *numerosus*, L.] largeness of number, abundance.

NUMISMATOGRAPHIA [of *numismata* and *graphia*, Gr. description] the description and knowledge of antient medals and coins.

NUMMULAR [of *nummus*, L. money] of or pertaining to money.

NUMMULARIA [with *Botan.*] the herb money-wort, L.

NUN, a bird called a Titmouse.

NU'NCHION, an afternoon's repast; a meal between dinner and supper.

NUNCIA'TION, a shewing, a report, a declaration, L.

NU'NCIUS, a messenger or bringer of tidings; also an apparitor, serjeant or beadle, L.

NU'NCIATURE the office of a nuncio.

NUNCUPATIVE [with *Schoolmen*] a term used to express something that is nominal only; or that has no existence but in name.

NUNDINA [among the *Romans*] a goddess, who, as they believed, presided over the purifications or lustrations of children, which some derive from *nonus*, L. 9. because the male infants were not purified till the 9th day; but the females on the 8th.

NUNDINE [qu. *novendina* of *nunc dies nona*, i. e. now the 9th day] a market which was kept every ninth day at *Rome*, to which the people resorted, not only to buy and sell, but also to get intelligence of what laws were made.

NUPTIALS [of *nuptia*, L.] marriage or wedding.

NU'RSERY [of *nourisse*, F. a nurse] a nurse's chamber, or nursery room.

NU'RSERY among *Gardeners*] a plot of ground, or place set apart, or a garden or orchard for raising young trees, stocks or plants.

NU'RSERY a College of young persons designed for the ministry or priesthood.

NUSANCE [*nuisance*, F.] annoyance.
NUSANCE, a writ which lies for one that has been guilty of a nuisance or annoyance, in raising a wall, stopping of water, or any unlawful act in his own ground or elsewhere, to the damage of his neighbour.

NUT [with *Anatomists*] the top of a man's yard.

NOTATION [with *Astronomers*] a kind of trepidation or tremulous motion of the axis of the earth, whereby in each annual revolution it is twice inclined to the ecliptick, and as often returns to its former position.

NUTRITION [in *Pharmacy*] a kind of preparation, consisting in the gradual mixture of liquors of different natures, by stirring them together till they have acquired a thick consistence.

NUTRITION [with *Physicians*] a natural increase, whereby that of any bodily substance that is in continual decay, is repaired by convenient nourishment.

NUTRITIOUSNESS [of *nutritius*, L.] nourishing quality.

NUTRITUM, a desiccative, cooling unguent, prepared by the agitation and nutrition of lead, with oil and vinegar, &c.

NUTRITIOUS Juice [with *Anat.*] a juice which affords nourishment to several parts of the body.

NUX [with *Botan.*] any fruit that has a hard kernel, L.

NUX Unguentaria [with *Apothecaries*] a kind of drug called *Ben*, L.

NYCTAGES [of *νύξ*, Gr. night] a religious sect who inveigh'd against the practice of waking in the night to sing the praises of God, because the night was made for rest.

NYCTALOPIA [*νυκταλῶπία* of *νυκτος*, αἰσῆς ὥπ, Gr.] a disease in the eyes which is twofold; 1. a dimness of sight in the night or in dark places, without any defect in the light; 2. a dimness of sight in the light, and a clear sight in shady or dark places, L.

NYCTELIA [*νυκτελία* of *νύξ*, night, and *αἵετ*, to sacrifice or celebrate religious duties, Gr.] nocturnal orgies of *Bacchus*, which once every three Years were celebrated for three nights successively, with Flambeaux, drinking in so riotous and disorderly a manner, that the Romans abolished them.

NYCTHEMERON [*νυκθήμερον*, Gr.] the space of 24 hours, as intire night and day.

NYMPH [*nymphæ*, L. *νύμφη*, Gr.] a

goddess of waters, rivers, springs, lakes, &c.

NYMPHA [*νύμφη*, Gr.] the little skin wherein insects are inclosed, both while they are in the egg, or after they have undergone an apparent transformation, or the first change of the *Eruca*, palmer worm, or maggot in such insects as undergo a transformation; or it is rather the growth or increase of the *Eruca*, whereby the figure of the succeeding animal is beginning to be express'd, by the explication of its members, which before lay involved up in the *Eruca* (as a plant is in its Seed.) So that *Nymphæ* is only the animal under that imperfect form. It is sometimes called *Chrysalis*, sometimes *Aurelia*, and by others *Necydalis*.

NYMPHÆ [with *Anatomists*] small, soft pieces of flesh, proceeding from the juncture of the *Os Pubis* in the Neck of the womb; so called, because they are placed near the passage where the water issues out of the bladder, L.

NYMPHA [with *Anatomists*] a hollowness or void space in the nether lip, L.

NYMPHÆA [*νύμφη*, Gr.] the water-lily or water rose, L.

NYMPHÆA [in *ome*] certain baths or grotto's sacred to the nymphs, from whose statues which adorn'd them, or from the waters and fountains which they afforded, they were so called. They were in number twelve, and were retreats of pleasure, adorned with grotto's, fountains and statues of the nymphs, &c. They were square marble buildings, into which there was but one door, where were steps that led down to grotto's pav'd with marble of curious colours; the walls were beautified with shell-work, and a stream which surrounded the place, fell from a fountain at the end of the grotto.

NYMPHÆUM [*νυμφæον*, Gr.] a public hall or building among the antients, richly furnished and adorned for publick banqueting, where those who wanted conveniences at home, held their marriage feasts.

NYMPHOMANIA [of *νύμφη*, the *Nymphæ*, and *μανία*, Gr. madness] the *Furor uterinus*, a distemper which provokes women to transgress the bounds of common modesty without restraint.

NYMPHSTOMIA [*νυμφστομία*, Gr.] a cutting off the *Nymphæ* in women, which is some times bunching, and hinders the *Coitus*, or makes it difficult.

NYMPHS [*νύμφαι* of *νύξ* *νύκτα* *Gr.* because always young; or as some will have it, from *νύξ*, *Hebrew*, the soul; supposing the nymphs to be the souls of deceased ancestors, which being then freed from the body, frequented those places that were most agreeable to them when alive. Others derive *Nymph* from *Nympha*, a bride, and others of *Lympha*, by changing L into N] the daughters of *Nereus* and *Doris*, or of *Oceania*, mother of the gods: Some of them were taken up into heaven; but those that had green locks of hair, remained upon earth, among the waters, the meadows, the forests and woods; the *Napeæ*, the *Dryades*, and the *Hamadryades*, in the woods, in the green meadows among the green pastures. The *Naiades* were for the fountains and rivers; and the *Nereides*, that took their name from *Nereus* their father, were appointed to the sea.

Nymphs, say some, are only an allegory taken from the vegetative humidity, which gives life to trees, plants and flowers, by which they grow and increase.

O o, *Roman*; **O o**, *Italic*; **20**, *O*, *English*; **O o**, *Saxon*; are the fourteenth Letter in order of the alphabet; **o**, the 15th, and **o a**, the 24th of the *Greek*, and **ו**, the 6th of the *Hebrew*.
O, is not founded in *People*, *Jeopardy*, &c.

O, with the antients, was a numeral letter signifying 11.

O, with a dash, stood for eleven millions.

An **OAK** [*Micrologically*] represents strength, virtue, constancy; and also length of life, as being steady, and living longer than most other trees.

OAKEN [*aac*, *Sax.* an oak] of or pertaining to an oak.

OARISTUS, a term in *Greek* poetry, for a dialogue between a man and his wife.

OARS, a boat for carrying passengers, with two men to row it; also instruments wherewith boats are rowed.

OATEN, of or pertaining to oats.

OATH [in a legal sense] a solemn action, whereby God is called to witness the truth of an affirmation, given before

one or more persons impowered to receive the same.

OAT MEAL [of *aven* and *meal* *pe*, *Sax.*] meal or flower made of oats.

OAZY [prob. of *οἶτος*, *Sax.* a scale, & *a* *scaly*] slimy, muddy, &c.

OAZINESS, slimy, muddy, marshy quality.

OB DURACY } [of *obduratus*,
OB DURATENESS] L.] hardness of heart, stubbornness, obstinacy.

OB DU'R'D [*obduratus*, L.] hardened. *Milton*.

OBE'DIENCE [among *Divines*] consists in such a submissive frame of spirit, by which a man always resigns and devotes himself to the disposal of the divine Being, being ready in every condition to do or suffer whatsoever he apprehends to be most reasonable and acceptable, and by which he may best express his love and subjection to him.

Active **OBE'DIENCE** to God, consists in a readiness of mind to do what he enjoins.

Passive **OBE'DIENCE** to God, is an acquiescence of mind, in whatsoever he shall please to inflict.

OBE'DIENTNESS, [*obedientia*, L.] obedient quality.

OBEYSANCE [*obeisance*, F.] reverence, a low bow or congee.

OBELÆ'A [with *Anatomists*] a seam in the skull, otherwise called the sagittal suture, L. of *Gr*.

OBELISK [*obeliskos*, *Gr.*] a four square stone growing smaller from the basis to the top ending in a sharp point. It differs from a pyramid, in that it is made all of one intire stone or piece, and its basis is much narrower.

The *Egyptian* Obelisks were square pillars raised in the form of a pyramid, and engraven on every side with hieroglyphical characters, and mysterious secrets, understood by very few besides their priests, who called them the fingers of the sun, to which planet they were commonly dedicated; their composition was of a stone dug near the cataracts of *Nile*, as hard as porphyry, and of divers colours, representing (as they imagined) the four elements. The first that was erected was by *Mamfiar*, king of *Egypt*, *An. Mund.* 2604. whose successors erected divers others; but they were most of them destroyed by *Cambyse*, king of *Persia*, when he conquered *Egypt*. And those that remained were carried by the *Romans* to *Alexandria*, and from thence to *Rome*, where these