

there are some remaining to this day: the highest were about 140, and the lowest, about 15 feet.

**OBE'SENESS** [*obesitas*, L.] grossness, fatness.

**OBEYING** [*obediens*, L.] being obedient.

**OBJECT**, the matter of an art or science, or that about which it is employed, the same as subject.

**Material OBJECT** the thing itself which is treated or considered of.

**Formal OBJECT**, the manner of considering it.

**OBJECT** [*objectum*, L.] any thing placed to behold, or opposed to any of the senses; something apprehended or presented to the mind either by sensation or by imagination.

**OBJECTIVE Line** [in *Perspective*] is the line of an object, from whence the appearance is sought for in the draught or picture.

**OBJECTIVELY** [*School Term*] a thing is said to exist *objectively*, when it exists no otherwise than in being known, or in being an object of the mind.

**OBJECTUM** *quod complexum* [with *Schoolmen*] of an art, is the aggregative whole; or a collection of all the objective conclusions or consequences found in the science, L.

**OBJECTUM** *quo complexum* [with the *Schoolmen*] a collection of all the objective antecedents of the science, L.

**OBLATA**, certain gifts antiently made to the king by his subjects, L.

**OBLATÆ**, certain thin cakes or wafers baked in iron moulds, and still called *Oublies* by the *French*; a customary treat in religious houses.

**OBLATI**, secular persons, who resigned themselves and their estates to some monastery, and were admitted as lay-brothers.

**OBLATIONES** *quatuor principales*, the four chief offerings to the parish priest, which were generally made on the festivals of *All Saints*, *Christmas*, *Candlemas* and *Easter*, L.

**Funerary OBLATION**, offerings by way of atonement for the faults or neglects of the party deceased in paying tithes or other ecclesiastical dues; which was the best horse led before the coffin, and delivered at the grave or the church gate for the use of the priest.

**OBLIGATED** [*obligatus*, L.] obliged, bound or tied to.

**Natural OBLIGATIONS**, are such as bind only by virtue of the law of nature, and assisted by civil laws and civil power.

**Civil OBLIGATIONS**, are such as are supported on civil authority alone, and which induces a constraint, without any principle or foundation in natural equity.

**Perpetual OBLIGATIONS**, are those that cannot be taken off, as long as the person exists, in whom it adheres. Of this kind are the obligations we lie under to God and towards our neighbour.

**OBLIGATIONS** [say the *Moralists*] lie only to things possible, wherefore promises about impossible things are void and null; when the thing at the time of making the pact appeared possible and afterwards becomes impossible, if it happen by chance the pact is disannulled.

**Connate OBLIGATIONS** [with *Moralists*] are such as all men fall under by virtue of their being creatures endued with reason, as such as necessarily attend and accompany the rational nature, considered in that simple and general notion.

**Adventitious OBLIGATIONS** [with *Moralists*] are such as fall upon men, by the intervention of human deeds, not without the consent of the parties, either expressed, or at least presumptive.

**Mixed OBLIGATION**, is one both natural and civil which being founded in natural equity, is further confirmed and enforced by civil authority.

**OBLIGATORINESS**, binding, &c. quality.

**OBLIGATION**, an obligation, a being obliged.

**OBLIQUATION** [in *Catoptricks*] as *Cathetus of Obligation* is a right line, drawn perpendicular to a mirror, in the point of incidence of the reflection of a ray.

**OBLIQUE Projection** [in *Mechanicks*] is that where a body is impelled in a line of direction, which makes an oblique angle with the horizontal line.

**OBLIQUE Percussion**, is that wherein the direction of the striking body is not perpendicular to the body struck, or is not in line with its center of gravity.

**OBLIQUE Ascension** [*Astron.*] is an arch of the equator, intercepted between the first point of *Aries*, and that point of the equator which rises together with the stars &c. in an oblique sphere.

**OBLIQUE Descension** [*Astronomy*] is an arch of the equator, intercepted between the first point of *Aries*, and that point of the equator which sets with a star, &c. in an oblique sphere.

**OBLIQUITY** } athwartness, side  
**OBLIQUENESS** } wayness, crook-  
 edness, slantingness.

**OBLIQUITY** of the Ecliptick [*Astron.*] is the angle which the ecliptick makes with the equator, which is 23 degrees and 29 minutes.

**OBLIQUUS oculi superior** [in *Anat.*] a muscle of the eye, which taking its rise from the deepest part of the orbit near the beginning of the *Abducent*, passes obliquely under its upper part, and is let into the coat called *Sclerotic*, L.

**OBLIQUUS ascendens** } [in *Anat.*

**OBLIQUUS acclivis** } one of the large muscles of the lower belly, arising from the circular edge of the *Os Ilum* and *Ligamentum Pubis*, and is implanted into the whole length of the *Linea Alba*, L. That serves to compress the lower belly, and by that means to help the discharge of the ordure and urine.

**OBLIQUUS ascendens** } [with *Anat.*

**OBLIQUUS declivis** } a large muscle of the belly which takes its rise in the lower end of the 6th, 7th, and 8th ribs, &c. and descends obliquely from the *Serratius inferior pectus*, and is inserted in the *Linea Alba* and the *Os Pubis*, L.

**OBLITERATED** [*obliteratus*, L.] blotted out.

**OBLIVION**, forgetfulness, which, by Naturalists is defined to be a loss of the ideas or conceptions of the things once perceived, which happens when they make but a light impression upon the brain, F of L.

**OBLIVIOUSNESS** [of *obliviosus*, L.] forgetfulness.

**OBLONGNESS** [of *oblongus*, L. and *ness*] oblong form, or the being of the form of a long square.

**OBNOXIOUSNESS** [of *obnoxius*, L.] lialeness, subjectness to punishment, danger &c.

**OBNUBILATED** [*obnubilatus*, L.] clouded over, overcast with clouds.

**OBOLATA terra** [*old Rec.*] half an acre of land; or as others say, half a perch, L.

**OBSOLUS** [*ὀβολός*, Gr.] a Roman silver coin, the 6th part of a denarius or penny, in value about five farthings English; also the 6th part of an *Astic dram*; also the weight of ten grains or half a scruple.

**OBSOLUS**, is now usual taken to signify our half-penny; but should time it signified the half-noble; the noble was then called a penny, and its quarter a farthing. And in like manner dena-

rius signified the whole coin, whether it were angel, royal, &c. and *obolus* its half, and quadrans the fourth part.

**OBRIKES**, an order of knights instituted in the XIII Century by *Conradus*, Duke of *Massovia* and *Cujavia*; but is now suppressed.

**OBREPTITIOUS** [of *obreptio*, L.] of a teasing nature, or that has obtained or been obtained from a superior after a sly or subtil manner, by concealing from him the truth.

**OBSCENENESS** } [*obscenitas*, L.

**OBSCENITY** } [*obscenitas*, F.] uncleanness of speech or action, ribaldry, bawdy, lascivious speech.

**OBSCURED** [*obscuratus*, L. *obscuri*, F.] darkened, clouded, deprived of brightness or clearness, rendered less intelligible.

**OBSCURENESS** } [*obscuritas*, L.

**OBSCURITY** } [*obscuritas*, F.] difficultness of being understood; also retired and private life.

**OBSECRATION** [in *Rhetorick*] a figure whereby the orator implores the assistance of some god or man.

**OBSEQUIOUSNESS** [of *obsequius*, L.] readiness to obey, oblige, &c. carefulness to please.

**OBSEQUIES** [*obseques*, F. of *obsequium*, L. i. e. ready service; because these obsequies are the last devoirs that can be rendered to the deceased] funeral rights and solemnities.

**OBSERVABLENESS** [of *observabilis*, L.] fitness, easiness or worthiness to be observed.

**OBSERVANTNESS** [*observantia*, L.] regardfulness, respectfulness.

To **OBSERVE** [*observare*, L.] to contemplate or study; to mark, mind or take notice of, to heed; to eye, to watch, to spy; to have a strict eye over.



**OBSIDIONAL Crown** [with *Heralds*] is represented as in the figure, being a sort of garland made of grass, which was by the Romans given to those that had held out a siege, or caused the enemy to raise it, by repulsing them, or otherwise.

**OBSELETENESS** [of *obsoletus*, L.] antiquatedness, a being grown out of use.

**OBSTINACY** } [of *obstinatio*,

**OBSTINATENESS** } L.] stubbornness, inflexibility, fixedness, or resolvedness to maintain or adhere to an opinion, &c. right or wrong.

**OBSTREPEROUSNESS** [of *obstreperus*, L.] noisiness, bawling faculty or quality.

**OBSTRUCTIVENESS** [of *obstructus*, L.] impeding, or obstructing, or hindring quality.

**OBTRUSION** a thrusting, or forcing in or upon L.

**OBTURBATOR** *externus* [Anatomy] a muscle which turns the thigh outwards; it arises from the external parts of the *Ossis Ilium* and *Pubis*, and is inserted to the root of the great Trochanter of the thigh bone. L.

**OBTUSENESS** [of *obtusus*, L.] bluntness, dulness of edge.

**OBTUSANGULARNESS** [of *obtusus angularis*, L.] the being obtuse angled, or the having obtuse angles.

**O'BVIOUSNESS** [of *obvious*, L.] easiness to be perceived.

**OBUMBRATED** [of *obumbratus*, L.] overshadowed.

**OCCA'SIO** [among the Romans] an allegorical divinity, the goddess of Time, who presides over the most favourable moment for success in any enterprize, represented stark naked, with a long lock of hair upon her forehead, and bald behind; and also standing on a wheel, with wings on her feet, and is said to turn herself very swiftly round; by which is intimated, that we should lay hold of the present opportunity.

**OCCA'SIO** [in *Old Law*] a tribute imposed by the lord on his vassals or tenants.

**OCCASIONAL** [per *occasionem*, L.] as opportunity or occasion offers or requires.

**OCCASIONALNESS** [of *occasio*, L.] the being or happening by, or according to occasion.

**OCCATOR** [among the Romans] a god of husbandry, that presides over harrowing the ground, and breaking the clods.

**OCCIDENTALNESS** [of *occidentalis*, L.] westerliness, or the having a westerly situation.

**OCCIPITO** *Frontalis* [Anatomy] a muscle of the skin of the Occiput and *Ossis Frontalis*.

**OCCIPUT**, the hinder part of the head, L.

**OCCULT** [with *Geometricians*] used of a line that is scarce perceivable, drawn with the point of the compass, &c.

**OCCULT** Sciences, Magic, Necromancy, the Cabala, &c.

**OCCULT** Cancer, the same as primitive Cancer.

**OCCULTATION**, a hiding or concealing. L.

**OCCULTNESS**, [of *occultus*, L.] hiddenness, concealedness.

**OCCUPANT** [in *Common Law*] when a Man makes a Lease to another for the term of the life of a third Person; the Lessee dying, he who first enters shall hold the land as occupant, during the life of the third Person.

**OCCUPATION** [with *Rhetoricians*] is a figure when the Orator seems to pass by, to be ignorant of, or to be unwilling to declare that which at the same time he chiefly insists upon. It is also called *Preterition*.

**OCCUPATIONS** [in the *Statute de Bigamis*] Purprestures, Intrusions, Usurpations upon the king, by using liberties or franchises that a person is not intitled to.

**OCCUPY'ING** [occupans, L.] filling or taking up a space; being in possession of, employing; also carnal copulation with a woman.

**OCCURRENCES** [of *occurrence*, L.] casual adventures; conjuncture of affairs; also news, &c.

**OCCURRING** [of *occurrens*, L.] meeting, coming in the way, offering or presenting itself.

**OCEANUS**, the God of the Sea, whom the Antients call'd the Father of all Things, as believing Water to be the first Principle of the Universe. He is also said to be the Father of the Rivers. His Wife was *Thetis*, by whom he had *Nereus* and *Dorcas*, who marrying together had many Daughters, call'd *Nymphs*. *Oceanus* was painted as Rivers were, in the Form of a Man, with Bulls Horns upon his Head.

**OCHLOCRATIA** [of *ochlos*, a multitude, and *cratos*, power] a form of government, wherein the populace has the sole power and administration.

**OCHTHODES** [with *surgeons*] ulcers, whose sides are brawny, or of the nature of warts.

**OCHY-HOLE**, a remarkable cave in Mendip-Hills in Somersetshire, of a vast length; where several wells and springs are discovered.

**O CIMUM** [of *ocymum*, Gr.] garden-basil, basil-royal, or basil-gentle, L.

**OCTAGONICAL** [of *octagonus*, Gr.] having eight angles and sides.

**OCTAHETE: IDES** [in *Chronology*] the space or duration of eight Years.

**OCTANGULARNESS** [of *octangulus*, L.] the having eight angles.

OCTA-

**ACTAPLA** [of *ακταπλα*, Gr. eight-fold] a kind of *Polyglot Bible*, consisting of eight columns.

**OCTATEUCH** [*οκτατευχ*, Gr.] the eight first Books of the *Old Testament*, from *Genesis* to the end of *Judges*.

**OCTOBER** [of *οκτω*, eight] is with us the tenth month in the year; but was so called from being the eighth, beginning the year with *March*.

**OCTOBER** (in *Painting*, &c.) is represented in a garment of the colour of decaying Flowers and Leaves; having his head adorned with a garland of leaves of Oak, with Acorns; holding in his right hand a Scorpion, and in his left a Basket of Chefnuts, Medlars, Services, &c.

**OCTOPE/TALOUS** (of *οκτω*, L. and *πτελον*, Gr. a flower leaf) having eight flower leaves.

**OCTO/STYLE** (*οκτωστυλ*, Gr.) the face of a building containing eight columns.

**OCTUNA** [with *Physicians*] a weight of eight Ounces.

**OCTU/PLE** [*οκτυπλος*, or *οκτυπλος*, L.] eight fold.

**OCULA/RES Dentes**, the Eye-teeth, L.

**O/CULARNESS**, (of *ocularis*, L.) of or pertaining to the eyes or sight, visibility.

**O/CULI-Cancorum** (with *Physicians*) Crabs eyes; certain Stones taken out of the heads of river Cray-fish. L.

**OCULO/RUM Motores** (with *Anat.*) a pair of Nerves arising from the oblongated marrow on each side the *Infundibulum Cerebri*, and passing thence thro' the holes of the wedgelike Bone, they send out several twigs that embrace the Opticks, and are bestowed on the tunicles of the Eye.

**OCULUS**, the Eye, the outward Organ of Sight, made up of six muscles, to which a seventh is added in Brutes, and as many tunicles or coats, viz. *Adnata*, *Cornea*, *CrySTALLINA*, *Innominata*, *Retiformis*, *Vitreous* and *Uvea*.

**OCULUS Beli**, a precious stone that is half transparent, the ground white, and black in the midst, having an *Iris* or circle, so that it represents an Eye very exactly, L.

**OCULUS Christi**, i. e. the Eye of Christ; the herb otherwise call'd wild Clary, L.

**OCULUS Cati**, i. e. Cats Eye a sort of precious stone of two colours, milk white and dark brown, separated as it were in the middle.

**OCULUS Mundi** (i. e. the eye of the

world) a precious stone, which being put into cold water, changes its white colour to yellow, and becomes almost transparent; but when taken out again returns to its former state.

**OXYMYSTRUM** [with *Botan.*] the herb water Betony, L.

**O/PETE** [*οιπτε*, of *οιπτε* and *πτε*, i. e. I fly swiftly] the name of one of the Harpies.

**O/NESS** [of *οδ*, Teut.] unevenness in number; also singularness or unfitness in manner or form.

The ODE is a more noisy piece of Poetry than Pastoral; the tone of it is high, the sentiments bordering on Enthusiasm, the numbers various, as occasion requires; and harmony and dignity are essential in every thing that relates to the Ode.

The Ode is not always confin'd to what is great and sublime, it descends sometimes to gallantry and pleasure. These are commonly call'd *Anacreonticks*, and in *English* are generally confined to seven syllables, or eight at most; but the seven feet measure is the most.

**ODE/UM** [with the *Antients*] a kind of music Theatre; a place for Rehearsal and Practice, before the Actors and Musicians appeared to perform their parts in the great Theatre.

**O/DIOUSNESS** [of *odiosus*, L.] hatefulnes, abominableness.

**ODONTALGICK** [of *οδονταλγια*, Gr.] pertaining to the Tooth-ache.

**ODONTIASIS** 2 [*οδοντιαισις*, Gr.] **ODONTOPHYA** breeding of Teeth

**ODO/NTICK** [of *οδοντικ*, Gr.] of or belonging to the Teeth.

**ODOUR** [*odor*, L.] an odour, a scent, L.

**ODORAMENTUM**, a Perfume; also a medicine apply'd for the benefit of its smell. L.

**ODORIFEROUSNESS** [of *odoriferus*, L.] sweet smellingness.

**ODOROUSNESS** [of *odorus*, L.] sweet-scentedness, &c.

**O/DYSSE** [*οδυσσευ*, Gr.] an Epick Poem of *Homer's*, wherein he relates the adventures that befel *Ulysses* in his return from the siege of *Troy*.

**O/ECONOMICA** [*οικονομικα*, Gr.] a part of moral philosophy, which treats concerning the management of the passions

**O/ECONOMY** [*οικονομια*, of *οικος* an house, and *νομος*, Gr. to distribute] good Order, Disposition, Method, Contrivance, Consistency, Harmony



**OECONOMY** [with *Architects*] that method that has regard to the expenses and the quality of the materials.

**Animal OECONOMY**, the first branch of the theory of physick, or that which explains the parts of a human body, their structure and use; the nature and causes of life and health, and the effects or phenomena arising from them.

**Legal OECONOMY**, the legal Jewish dispensation or manner in which God was pleased to guide and govern the people of the Jews under Moses's administration; including not only the political and ceremonial laws, but also the moral law.

**Christian OECONOMY**, the evangelical Dispensation is opposed to the legal one, and comprehends all that relates to the covenant of grace that God has made with men through Jesus Christ.

**OECUMENICAL** [of *oikoumenē*, Gr. the habitable earth] of or pertaining to the whole world, universal.

**OENANTHE** [*oenanthe*, Gr.] the herb Water-dropwort.

**OENANTHIUS**, the name of a god, worshipped by the *Thracians*, and to whom *Heliogabalus* dedicated his imperial robes.

**OENISTE'RIA** [*oenistēria*, Gr.] sacrifices performed to *Hercules*, by the youth of *Athens*, before the first time of cutting their hair and shaving their beard.

**OENOLÆUM** [*oenolæum*, Gr.] a composition of thick black Wine, and Oil of Roses.

**OENOTHE'RA** ? [*oenothēra*, Gr.]

**OENOTHE'RIS** the herb Loos-  
strife.

**OESOPHAGE'US** [*oesophagus*, Gr.] the *Spinner Gula*; a continuation of the muscle call'd *Pterigopharyngeus*, arising from each side of the scutiform Cartilage, and like it passes to a middle line on the back part of the Fauces.

**OESY'PON** [of *oēs*, a sheep, and *syn*, Gr. to be corrupted] a kind of fatty mucilage of the consistence of an Unguent; of a disagreeable, sickish smell, and a greyish colour, drawn from the greasy Wool that grows on the Throats and between the Buttocks of Sheep.

**OEVS** [in *Architect.*] the Ovals or Ornaments of Pillars, F.

**OFFENSIVENESS**, injuriousness, displeasingness.

**OFFERTORY** [offertorium, L.] an Anthem sung or play'd on the Organ, at the time the people are making an offering.

An OFFICE found [in Law] signifies a thing found by Inquisition, *ex officio*.

**OFFICE** [in *Ethicks*] Duty, or that which virtue and right reason directs mankind to do.

**OFFICE** [in a *Civil Sense*] is the mutual aid and assistance which mankind owe to one another: also a particular charge or trust, whereby a man is authoriz'd to do something.

**OFFICE**, a Place or Apartment appointed for Officers to attend in, for the discharge of their respective Employments or Office.

**Casual OFFICES**, are such as are given for life by patent, commission, &c. and which become vacant by the Officers death.

**OFFICES** [with *Architects*] all those lodges and apartments serving for the necessary services and occasions of a palace or great house.

**OFFICERS of Policy**, are those in whom the government and direction of affairs of a community are invested, as Mayors, Sheriffs, &c.

**OFFICERS of Justice** are those who are charged with the administration of justice and equity in the courts.

**Royal OFFICERS**, are such as administer justice in the king's name.

**Flag OFFICERS**, are admirals, vice-admirals and rear-admirals.

**General OFFICERS** [in an Army] the captain-general, lieutenant-general, major-general, brigadier-general, quarter-master-general, and adjutant-general.

**Field OFFICERS**, the colonel, lieutenant-colonel, and major.

**Subaltern OFFICERS**, lieutenants, cornets, ensigns, serjeants, corporals.

**Staff OFFICERS** [in *Military Affairs*] quarter-master, serjeants, corporals, &c.

**Staff OFFICERS** [at Court] are such as bear a white staff in the king's presence, and at other time, going abroad, have a white staff borne before them by a footman bare headed, as lord steward, lord chamberlain, lord treasurer.

**OFFICIALTY**, the court or jurisdiction, whereof the official is head.

**OFFICIAL** [in *Pharmacy*] a term used of such medicines as the college of physicians requires to be constantly kept in apothecaries shops, ready to be made up in extemporaneous prescriptions.

**OFFICIOUS**, over busy in other persons affairs.

**OFFICIOUSNESS** [of *ficius*, L.] readiness to do one any good office; obligingness of temper.

*The Ship stands for the OFFING* [*Sea Phrase*] is said of a Ship when from Shore sailing out to Seaward.

*The Ship is in the OFFING* [*Sea Phrase*] means that she has the Shore near her, and having another a good way without her towards the Sea.

**OFF-SCOURING** [of *off*, *Sax.* and *schuren*, *Teut.*] the refuse, or good for nothing part of any thing.

**OFFSPRING** [*offspring*, *Sax.*] that which proceeds from any person or thing, as children, fruit, &c.

**OFF-TENNESS** [*offtenne*, *Y'e*, *Sax.*] frequentness.

**OFTEN-Times** [of *oft* and *times*, frequently.]

**OFF-WARD** [*Sea Term*] signifies contrary to the shore.

**OGEE** ? [with *Architects*] a wreath, **OGIVE** circle, or round band; a member of a moulding, that consists of a round and a hollow; also an arch or branch of a *Gothick* vault, which instead of being circular, passes diagonally from one angle to another, and forms a cross between the other arches, which makes the side of the square, of which the arches are Diagonal.

To **O'GLE** [prob. of *l'oeil*, *F.* or *oculus*, *L.*] to look hard at; but commonly used for to look at amorously.

**OGRESSES.** See *Pellets*.

**OIKOSCOPY** [*oikos* of *oikos* an house, and *scopia*, *Gr.* to view] divination by accidents that happen at home.

**OLINESS** [of *oleum*, *L.* *Eic*, *Sax.*] oily nature.

**Virgin OIL**, oil of olives, nuts, &c. fresh gathered, without being heated, too much press'd, &c.

**Granulated OIL**, is that fixed in little grains, which of oil of olives is most esteemed.

**OIL Bag**, a vessel in birds, full of an unctuous substance, secreted by one and sometimes by two glands, for that purpose, disposed among the feathers, which being press'd by the bill or head, emits on oily matter for the dressing or pruning their feathers.

**OILONISMS** [*oilonismos* of *oilon*, *Gr.*] omens or divinations by birds.

**OILONISTS** [*oilonistai*, *Gr.*] diviners by birds.

**OINOMANCY** [*oinomancy*, *Gr.*] divination by wine, when configurations were made from the colour, motion, noise, and other accidents of the wine of the libations.

**OINOMELYTE** [of *oinos* wine, and *melos*, *Gr.* honey] a composition of wine and honey.

**OISTEN** *Cost*, the herb snake-weed. **OISTEN** *Greec*, an Herb.

**OLDNESS** [*oldness*, *Sax.*] advancedness in Age, antiqueness, staleness, wornness.

**OLDER** [of *old*, *Sax.*] more aged.

**OLDISH** [*oldish*, *Sax.*] something old.

**OLEAGINOUSNESS**, [of *oleaginus*, *L.*] oiliness, oily quality.

**OLEANDER** [with *Botan.*] the Shrub called *Rose-Bay*. *L.*

**OLEOLINON** [*oleolinon*, *Gr.*] a sort of Parley. *L.*

**OLEOSITY** [of *oleos*, *L.*] oiliness, oily nature.

**OLIBANUM** [of *olibanum*, *Gr.*] male incense, a sweet-scented gum or rosin, that runs in white or yellowish drops out of several small trees at the foot of mount *Libanus*, &c.

**OLIGOTROPHUS** *Cibus* [with *Physicians*] *i. e.* meat that nourishes but a little.

**OLISTHEMA** [of *olistema*, *Gr.* a falling out] a perfect luxation.

**OLIVASTER**, a wild Olive. *L.*

An **OLIVE-Tree** [*Hieroglyphically*] represents Fruitfulness, Peace, Concord, Obedience and Meekness.

A **Garland of OLIVE**, was by the Greeks given to those who came off victorious at the *Olympick Games*, or served in honour of *Jupiter*, at the foot of mount *Olympus*.

**OLUS Atrium** [with *Botanists*] *Alfanders* or *Lovage*. *L.*

**OLI OLYMPICI**, the title of the Academists of *Vicenza* in *Italy*.

**OLYMPICK Fire**, the fire arising from the Sun's Rays, collected in a burning glass.

**OLYMPUS**, a mountain in *Thessaly*, of so great height that it seems to transcend the clouds, and was therefore frequently by the Poets feign'd to be heaven itself.

**OLYMPIONI/CI**, Conqueror's at the *Olympick Games*.

**OMBRE de Croix** [in *Heral.*] the shadow of a cross, *F.* is a cross represented of the colour of smock, so as to be seen thro'.

**OMBRE de Soleil** [in *Heral.*] *i. e.* the shadow of the Sun, *F.* is when the Sun is borne in an Escutcheon, with a fisher's eyes, nose,

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or mouth apparent; but only a colouring to thin, that the field may be seen thro' it. See the Figure.

**OMINOUSNESS** [of *ominosus*, L.] forebodingness, either of good or evil.

**OMITTING** [*omittens*, L.] leaving a thing pass, neglecting.

**OMNE** [*among Logicians*] or *whole* in English, is such a *whole*, whose parts are termed subjective or inferior; because this *whole* is a common term, and its parts are compar'd within its extent. Thus the word *Animal* is the *omne* or *whole*, and the inferiors of it are *Man* or *Beast*, which are compriz'd within its extent, and are its subjective parts.

**OMNIFEROUSNESS** [of *omnifer*, L.] all producing quality.

**OMNIFICKNESS** [of *omnia faciens*, L.] quality, &c. that does or effects all things.

**OMNIFORMITY** [of *omniformis*, L.] the being of all manner of shapes.

**OMNIPARIENT** [*omnipariens*, L.] bearing or bringing forth all things.

**OMNIPOTENTNESS** [of *omnipotentia*, L.] all-powerfulness &c.

**OMNIPRESENTNESS** [of *omnis* and *presens*, or *praesentia*, L.] omnipresence, or being present every where.

**OMNISCIENTNESS** [of *omnis* and *scientia*, L.] knowledge of all things.

**OMNIVOROUSNESS** [of *omnivorus*, L.] all devouring nature, &c.

**OMOCOTYLE** [of *ὀμοκοτύλη*, Gr.] the *Acetabulum* of the *Scapula*.

**OMOLOGICAL** [of *Omologia*, L. of *ὁμολογία*, Gr.] agreeable.

**OMOPHAGIA**, a Feast of Bacchus, in which the mad guests eat Goats alive, tearing their entrails with their teeth.

**OMOPHORUM** [of *ὀμοφώρα*, a shoulder, and *πτερον*, to bear, Gr.] a little cloak anciently worn by the Bishops over their shoulders, thereby to represent the good Shepherd, who brings home the stray'd sheep on his shoulders.

**OMPANORATE**, a title of the Priests of the Island of *Madagascar*.

**OMPHALOCARPUS** [of *ὀμφαλον καρπον*, Gr.] the herb *Cleavers* or *Goose-grass*.

**OMPHALOS** [*ὀμφαλον*, Gr.] the Navel.

**OMPHALOPTICK** [of *ὀμφαλον* and *ὀπτικον*, Gr.] an optick glass that is convex on both sides; commonly called a convex lens.

**OMPHACITES** [of *ὀμψυκον*, Gr. an unripe grape] a wine made of unripe grapes.

**OMPHALO-Mesenterica** [with *Anat.*]

a term applied to a vein and artery which pass along to the navel, and terminate in the mesentery.

**ONAN'IA** ? [of *Onan*] the crime ONANISM of self pollution.

**ONEIROCRATIA** [of *ὄνειρος*, a dream, and *κρατος*, I possess, Gr.] the art of expounding dreams.

**ONEIROCRITISTS** [*ὀνειροκριται*, Gr.] judges or expounders of dreams.

**ONEIRO'GMOS** [of *ὄνειρος*, Gr. to shed the seed in sleep] lascivious dreaming.

**ONEIROSCOPISTS** [*ὀνειροσκοπιται*, Gr.] inquirers into the signification of dreams.

**ONEIROPOLISTS** [*ὀνειροπολοι*, Gr.] persons conversant about dreams.

**O'NGLEE** [in *French Heraldry*] the talons or claws of beasts or birds, when of a different colour from the body.

**ONI** [an abbreviation of *Operatur nisi habet sufficientem Exonerationem*, L. i. e. he is charged, unless he have a sufficient discharge] a mark used in the *Exchequer*, and set on the head of a Sheriff, as soon as he enters into his account for issues, fines and mean profits, and thereupon he immediately became the king's debtor.

**ONITIS** [*Botany*] a kind of wild marjoram.

**ONKO'TOMY** [of *ὄνκος*, a tumor, and *τομή*, Gr. to cut] the surgical operation of opening a tumor or abscess.

**ONOBRYCHIS** [*ὀνοβρυχη*, Gr.] medick vetchling or cock's head, L.

**ONONIS** [*Ononit*, Gr.] the herb rest harrow, cammock or peery whin, L.

**ONONYCHITES** [of *ὄνυξ*, an ass, and *ὄνυξ*, Gr. a nail; something that has the hoofs, i. e. the feet of an ass] a name the *Heathens* called the *Christians*, because they worshipped the same God as the *Jews* did; prob. from what *Corn. Tacitus* writes of the *Israelites*, that being very thirsty, they were led to a spring by an ass going to drink, and that in gratitude they worshipped an ass, and that the *Christians* worshipped the same.

**ONO'PORDON** [*ὄνοπородον*, Gr.] an herb, which being eaten by asses causes them to fall a farring.

**ONO PYROS** [*ὄνοπυρον*, Gr.] asses thistle, L.

**ONO'SMUS** [*ὄνοσμος*, Gr.] the herb bugloss.

**ONTOLOGIST** [*οντολογος*, Gr.] one who treats of beings in the abstract.

**ONY'CHOMANCY** ? [of *ὄνυξ* and *μαντις*, Gr.] a

sort of divination performed by the nails of an unpolluted boy, covered with oil and foot, which they turned to the sun, the reflection of whose rays was believed to represent by certain images the thing they had a mind to be satisfied about.

**OOSCOPY** [*οοσκοπία*, Gr.] predictions made from eggs.

**OPA'CITY** [*opacitas*, L.]

**OPA'COUSNESS** [*obscurentia*, darkness, &c.]

**OPAEQUE Bodies** [with *Naturalists*] such, whose pores lying in an oblique posture, hinder the rays of light from speedily piercing and passing through them.

**OPALIA** [with the *Romans*] festivals celebrated to the goddess *Ops*.

**OPASSUM** [in *Virginia*] a creature that has a head like a hog, a tail like a rat, being about the bigness of a cat; the female has a bag under its belly in which it carries its young, and thither they retire in any danger.

**OPENNESS** [of open and new, *Sax.*] plainness, clearness, manifestness; also an opening.

**OPENING** [*openung*, *Sax.*] an open place.

**OPERA**, a dramattick composition, set to musick, and sung on the stage, attended with musical instruments, and enriched with stately dressings, machines and other decorations; the *Opera* was first used by the *Venetians*, with whom it is one of the principal glories of their *Carnaval*. It was afterwards used by the *French*, and new by us.

**OPERA'TICAL**, of or pertaining to an opera.

**OPERATION**, the act of exerting or exercising some power or faculty, upon which some effect follows, *F. of L.*

**OPERATION** [in *Physick*] the manner wherein any remedy produces its salutary effect.

**OPERATIVENESS** [of *operatus*, L.] operating quality.

**OPERA'TOR** [in *Surgery*, &c.] a person who works with the hand on the human body, either to preserve or restore its health or ease, as an *operator for the stone*, one who cuts for the stone.

**OPEROSENESS** [of *operosus*, L.] laboriousness.

**OPHALIA**, *Roman* festivals, celebrated in honour of *Ops*, whom they supposed to be the goddess of the fruits of the earth.

**OPHIOGLOSSUM** [*Οφιογλωσσος*, Gr.] the herb adder's tongue, *L.*

**OPHIOSTAPHYLIS** [*Οφιοσταφυλη*, Gr.] the herb briony of white vine, *L.*

**OPHIOSCORODON** [*Οφιοσκορδον*, Gr.] the herb called serpent's garlick, *L.*

**OPHTIES** [*Οφίτη*, Gr.] a sort of variegated marble, otherwise called serpent's marble.

**OPHIUCUS** [*Οφίον*, Gr.] a northern constellation containing thirty stars, represented by a man holding a serpent in his hand, this star being in the hand of the man, and is of the first magnitude.

**OPHTHALMIA** [*Οφθαλμία*, Gr.] a disease of the eyes, being an inflammation in the coats, proceeding from arterious blood, gotten out of the vessels, and collected in those parts.

**OPHTHALMICK** [*Nerves*, with *Anat.*] a branch of the fifth pair of nerves, which move the eye, *L.*

**OPHTHALMOGRAPHY** [of *Οφθαλμος* and *γραφη*, Gr. description] a branch of anatomy, which considers the structure and composition of the eye, and the use of its parts, and the principal effects of vision.

**OPHTHALMOSCOPY** [of *Οφθαλμος* and *σκοπία*, Gr. to view] a branch of the science of *Physiognomy*, which considers the eyes of persons, by them to come to the knowledge of their temperaments, humours and manners.

**OPINION**, a probable belief, or a doubtful, uncertain judgment of the mind, or the assent of the mind to propositions not evidently true at the first sight; nor deduced by necessary consequence from others that are so; but such as carry the face of truth; or it may be defined an assent of the understanding, with some fear or distrust of the contrary.

**OPINION**, the ancient heathens made a goddess of it, adoring her in the form of a woman; and believed she had the government of the sentiments of men.

**OPINIONATIVE** [*opiniatre*, *F.*] conceited.

**OPINIONATIVENESS** [*opiniatretate*, *F.*] conceitedness.

**OPISTHOXYPHOSIS** [of *ὑποξ*, backwards, and *φιν*, Gr. to lean] a deformity, when the spine of the back bone is bent outwards.

**OPPIDAN** [*oppidanus*, *L.*] a town's boy, particularly such as belong to the college of King's scholars at *Westminster*.

**OPPIATIVENESS** [of *oppilatus*, *L.*] aptness to cause obstructions.

**OPPORTUNITY** the maintaining a contrary argument.

**OPPORTUNENESS** [*opportunus*, L.] seasonableness.

**OPPORTUNITY** [*opportunitas*, L.] convenient time or occasion; was painted like time, *i. e.* like an old man in a posture of haste, having a lock of hair on the forehead, but bald behind, to intimate that persons ought to lay hold of, and not let slip opportunity when offered; but, as we say, take time by the forelock.

**OPPOSITE Angles** [*in Geometry*] See *Angles*.

**OPPOSITES** [with *Logicians*] are things relatively opposed, as *master* and *servant*; or privatively, as *light* and *darkness*; or contrary, as *knowledge* and *ignorance*.

**OPPOSITION** [*in Geometry*] the relations of two things, between which a line may be drawn perpendicular to both.

**OPPOSITION** [with *Logicians*] the same as objection.

**Complex OPPOSITION** [*in Logic*] the affirming and denying the same predicate of the same subject, as *Socrates* is learned, *Socrates* is not learned.

**Incomplex OPPOSITION** [*in Logic*] is the disagreement of two things which will not suffer each other to be in the same subject; as *light* is opposed to *blindness*, *heat* to *cold*.

**OPPOSITION** [with *Rhetoricians*] a figure whereby two things are assembled together, which appeared incompatible, as a *wise* folly.

**OPPOSITNESS** [of *oppositus*, L.] opposite or contrary state or quality.

**OPPRESSIVENESS** [of *oppressus*, L.] oppressing or oppressed nature or state.

**OPPROBRIOUSNESS** [of *opprobrius*, L.] reproachfulness.

**OPS** [*Ὠς*, Gr.] a name of the goddess *Cybele*; which see.

**OPTABleness** [of *optabilis*, L.] desirableness.

**OPTE'RIA** [of *ὀπτεῖν*, Gr.] I see] presents made to a child the first time a person saw it; also those that the bridegroom made to the bride when she was conducted to him.

**OPTICA** [*ὀπτικά*, Gr.] medicines good against distempers in the eyes, L.

**OPTIC** [*ὀπτικός*, L.] of *ὀπτικός*, L.] pertaining to the sight.

**OPTIC Place of a Star or Planet** against, is that part of its orbit, which our sight determines when the obser-

ver's eye is at the circumference of the earth.

**OPTIC Place of a Star or Plane** *real*, is that, when 'tis supposed to be at the centre of the earth, or planet he inhabits.

**OPTICIAN**, a professor or teacher of the science of optics.

**OPTICAL Inequality** [*Astron.*] is an apparent irregularity in the motions of far distant Bodies.

**OPTICK Pencil**, is that assemblage or pencil of rays, by means whereof any point or part of an object is seen.

**OPTICK Rays**, those rays whereof with an optick pyramid or triangle is terminated.

**OPTICK Axis**, a ray passing through the centre of the eye.

**OPTICK Chamber**, the same as *Camera Obscura*.

**OPTIC Glasses**, glasses contrived for the viewing of any objects, as microscopes, telescopes, &c. they are ground either concave or hollow. so as either to collect or disperse the rays of light, by means whereof vision is improved, the eye strengthened, &c.

**OPTIC Nerves** [with *Anatomists*] the second pair of nerves, springing from the *Cruca* of the *medulla oblongata*, which passing thence to the eye, convey the spirits to it.

**OPTICS** [*ars optica*, L.] a science which considers every object as seen with direct rays, after the ordinary manner. The particular branches of it are *Dioptricks* and *Catoptricks*, treating of reflected and refracted rays.

**OPTION of an Archbishop** [*in a Law Sense*] is when a new suffragan bishop is consecrated, the archbishop of the province, by a customary prerogative, claims the collation of the first vacant benefice in that See as his choice.

**OPULENCE** [*opulentia*, L.] wealth.

**OPULENTNESS** [*opulentus*, L.] wealthiness.



**OR** [*in Heraldry*] signifies gold, F. It is often represented by a yellow colour, and in engraving by small pricks all over the field or bearing, as in the figure. It is said to be composed of much white and a little red, as two parts white and one red, and of itself to betoken wisdom, riches and elevation of mind; with red, to spend his blood for the wealth and welfare of his country; with *azure*, to be worthy of matters of trust and treasure; with *sable*, most rich and constant.



in every thing, with an amorous mind ; with vert, moit joyful with the riches of the world, and moſt glittering and ſplendid in youth.

Others add, that *Or* ſignifies *chriſtian* and *ſpiritual virtues*, as faith, temperance, charity, meekneſs, humility and clemency ; of *worldly virtues and qualities*, nobility, wealth, generoſity, ſplendor, chivalry, love, purity, gravity, conſtancy, ſolidity, proſperity, joy and long life ; of *precious ſtones*, it represents the carbuncle or the topaz ; of the *planets*, the ſun ; of the *elements*, fire ; of *human conſtitutions*, the ſanguine ; of *trees*, the cypreſs or laurel ; of *flowers*, the heliotropium ; of *Fowls*, the cock and bird of paradise ; of *beaſts*, the lion ; and of *fiſhes*, the dolphin.

ORACLES [*oracula*, L. of ora, mouths, or *orare*, to entreat] were ambiguous answers made to the antient heathens concerning things to come. This ſome are of opinion, was done by diabolical operation ; and others, that it was by the artifice of their prieſts, who made the ignorant people believe that the God ſpoke by their mouths. Of the former opinion were ſeveral fathers of the primitive chriſtian church, and other great and learned men, as *Tertullian* and *Vofſius*, who held that the devils, pretending to fore-knowledge and divination, gave dark and doubtful answers, that if the event fell out contrary to their expectation, the people ſhould think they had not comprehended the true ſenſe of the oracle : Notable inſtances of which are theſe that follow.

When *Croſus* conſulted the oracle of *Apollo* at *Delphos*, he received for answer this doubtful riddle, in a form of words ſo cunningly contrived, that the truth was then fartheſt off when he thought to have gained it.

*Croſus Halyn penetrans magnam  
pervertit opum vim*

When *Croſus* over *Halis* roweth,

A mighty nation he overthroweth,  
Which he interpreting according to his own deſires, croſſed the river, but was vanquiſhed himſelf by *Cyrus*, king of *Perſia*, and his own nation and country ruined.

King *Pyrrhus*, before he made war with the *Romans*, conſulting this oracle, received the following answer.

*Aio te Eacide Romanos vincere poſſe.*  
Which ambiguous prediction he conſtruing, *Te poſſe vincere Romanos*. Thou ſhalt overcome the *Romans*, gave them battle ; but found in the event that the

Devil meant, *Romani te vincere te*. That the *Romans* ſhould overcome him, as they did.

Another prince, conſulting this oracle concerning the ſucceſs of his warring, received this answer,

*Ibis redibis nunquam per bella peribis.*  
Which he diſtinguiſhed with *Commas* thus, *Ibis, redibis, nunquam per bella peribis*. Thou ſhalt go, thou ſhalt return, thou ſhalt never periſh by war ; undertook the war and was ſlain ; upon which his nobility canvaiſſing the oracle, perceived that it ſhould have been thus comma'd, *Ibis, redibis nunquam, per bella peribis*, i. e. Thou ſhalt go, thou ſhalt never return, thou ſhalt periſh by war.

Of the latter opinion, that the predictions of the oracles were not ſo much by diabolical operation, as by the artiſices of the prieſts, were *Eusebius*, *Aristotle* and *Cicero*, and many other famous men, who were of opinion, that oracles were only the cunning tricks of the prieſts, by which the credulous were abuſed under the colour of inſpiration and prediction.

*Demetrius* ſeemed apprehenſive of this cheat, when he ſaid that *Pythia* always favoured king *Philip* in her answers.

The firſt oracles we read of, were of *Jupiter Dodonaus* in *Epirus*, and *Jupiter Ammon* in *Africa*. Beſides which there were ſeveral others. See *Amphiaræus*, *Dodona*, *Trophonius*, &c. in their proper places.

Some have been of opinion that oracles ceaſed upon the coming of *Chriſt* ; tho' this cannot indeed be ſaid, yet it ſhould ſeem that they began then to decline ; and *Suidas* relates, that *Auguſtus*, in whoſe time our Saviour was born, conſulting the oracle about his ſucceſſor, received the following, not ſatisfying answer,

*Παῖς Ἐβραῖος ἀναταί με Σιὸς ἡερῶν  
ἱερῶν,*  
*Τὸν δοῦν ἀρχιερεῖν, ἢ δίδων τοῖς ἱερεῖς  
ἀομνὸν ἑμὲν πρὸς τὴν βασιλῆα ἡμετέραν.*  
An *Hebrew* child, whom the bleſt Gods adore,  
Hath bid me leave theſe ſhrines and  
pack to hell ;

So that of oracles I can no more

In ſilence leave our altar and farewell.  
Whereupon *Auguſtus* conſoling home, erected an altar in the capitol, cauſing this inſcription to be engraven on it in capital Letters, *NEC EST ARA PRIMOGENITI DEI.*

And

And *Pythia* who lived in *Comitia*'s time, says, *Delphi oracula cessant*.

But there are several ancient writers that make it appear, that they continued above 400 Years after; and the ecclesiastical history tells us, that *Julian* the apostate, consulting an oracle, could receive no answer, because the body of *Babylus* the martyr, was entombed nigh the altar; so that the devils could not deceive the world so much as they had done, when *Christ*, the truth itself, was manifest in the flesh; tho' all oracles did not cease at that instant, nor were they wholly silenced but with the destruction of paganism about the year 451, when the Pagans were, by the edicts of *Valentinian III.* and *Martianus*, forbid, upon pain of death, the publick practice of their idolatrous worship, and their crafty impostures: Tho' some oracles ceased long before the birth of our Saviour, as, in particular, the most famous oracles of *Greece*; for the *Persians* having laid their country waste, the priests forsook the temples, and so the oracles became silent.

**ORACULARNESS**, the being of the nature or quality of an oracle.

**ORANGE Colour**, a colour that partakes equally of red and yellow, or is a medium between both.

**ORANGEAT**, a drink made of juice of oranges, &c.

**ORANGERY** [*orangerie*, F.] a gallery or place in a garden where orange trees are kept.

**ORATORY** [*oratorium*, L.] a chapel set apart for prayer; a closet or little apartment in a large house, near a bed-chamber, furnished with a little altar or image for private devotion.

**ORATORY** [with the *Romanists*] a society or congregation of religious, who lived in community, but without being obliged to make any vows.

**ORB** [*sphaera*, L.] a hollow sphere.

An **ORB** [with *Astronomers*] is frequently taken for the deferent of a planet, but most commonly for its sphere. But an orb is a round body bounded by two surfaces, the one outward and convex, and the other inward and concave; so that the heavens are so many orbs, the higher encompassing the lower, as the coats of an onion: But a sphere properly signifies a globe contained under one single superficies, and solid even to the centre.

**ORBICULAR Bone** [with *Anatom.*] one of the little bones of the inner part of the ear, which is fastened to the

sides of the lobes of the ear, by a slender ligament.

**ORBICULARIS Palpebrarum** [*Anatomy*] a muscle which springs from each corner of the eye, and answered by another of like figure and structure in the lower eye-lid, L.

**ORBICULARNESS**, roundness.

**ORBIS** [in old Records] a knot or swelling in the flesh caused by a blow, a black and blue spot or mark made by beating, L.

**ORBITS** [with *Anatomists*] the two large cavities in which the eyes are placed.

**ORCHARD** [prob. of *bortus*, L. a garden] a sort of fruit garden or field.

**ORCHESTRA** [of *ορχηστρα*, Gr. to dance] the lower part of the ancient theatre, where they kept their bails; it was in form of a semicircle, and surrounded with seats. It is now taken for a musick gallery.

**ORCHESOGRAPHY** [of *ορχηστρα*, dancing, and *γραφω*, Gr. to write] a treatise of the art of dancing, or a book of dances.

**ORCHIS** [*ορχις*, Gr.] the herb dog's stones, L.

**ORCHOTOMIA** [of *ορχις*, a testicle, and *τομή*, Gr.] castration, gelding.

**ORD** [*ord*, Sax. an edge] an initial syllable in names of persons which signifies an edge or sharpness.

**ORDALEAN Law**, the law of *Ordeal* which was appointed long before the Conquest, and continued in force till the reign of king *John* and *Henry III.* when it was condemned by pope *Stephen II.* and utterly abolished by parliament.

**ORDEAL** [*ord*, Sax. of *ord*, great, and *deale*, Sax. judgment] a method practised about the time of *Edward* the Confessor, of trying criminal persons; when if the person accused pleaded not guilty, he might either put himself upon God and his Country, as at this day, or upon God only, presuming that he would free the innocent; and thus *Ordeal* was either by fire or water; by fire, if the person were of free estate; or by water, if he were of servile condition, and it was also after divers manners.

*Simple ORDEAL* was when a person accused carried in his hand a red hot iron of a pound weight.

*ORDEAL double*, was when he carried a hot iron of two pound weight.

*ORDEAL triple*, was when he carried a hot iron of three pound weight.

**ORDELF** [in Law] a privilege whereby a man claims the ore found in his own ground.

**ORDER** [*ordinare*, L. *ordonner*, Fr.] to command or appoint, to dispose; also to chastise.

**ORDERLY** [*ordinatus*, L. *Ec.*] regular; also regularly.

**ORDERLINESS** [of *ordo*, L. and *gelicneye*, Sax.] regularity.

**French ORDER** [*Architecture*] an order that is of new invention, whose capitals consist in attributes agreeing to the people, as *Flowers de Lis*, *Cock's Heads*, &c.

**Gothick ORDER** [*Architect.*] deviates from the ornaments and proportions of the antique, the columns of which are either too massive in manner of Pillars, or too slender like Poles; its capitals out of all measure, and adorned with leaves of wild *Acanthus*, *Thistles*, &c.

**Caryatick ORDER** [*in Architect.*] is that whose entablature is supported with figures of women instead of columns.

**Persian ORDER** [*Architect.*] an order which has figures of Persian slaves to support the entablature instead of columns.

**Rustic ORDER** [*Archit.*] is one adorned with rustic quoins, boifages, &c.

**ORDERS** [*in Archit.*] are rules for the proportion that is to be observed in the erecting of pillars or columns, and for the form of certain parts belonging to them. And thence buildings are said to be of several *Orders*, when the proportion between the thickness of the columns and their height, and all things requisite thereto, are different.

The principal *Orders* are five, the *Doric*, *Ionick*, *Corinthian*, *Tuscan* and *Composite*.

The *Doric Order* has its columns eight diameters in height, and should not have any ornament, neither in its capital nor base. The *Astragal* and *Lifel* below the capital, which is half a diameter in height, constituting part of the flank or body of the pillar.

The *Ionick Order*, at its first invention, had its columns only eight models in height; but afterwards the ancients augmented the height of its pillars in order to make it more beautiful, and also added to it a base that was not used before; so that then, with its capital and base, it contained nine diameters of its thickness taken below: the pedestal of it is two diameters, and about two thirds in height, and the *Capital* is chiefly compos'd of volutas or scrolls, and they are commonly channelled with 24 futes.

The *Corinthian Order* is the finest and richest Order of them all. The length of its columns, with its bases and capitals, is usually about nine and a half or ten diameters, and the capitals are adorned with two rows of leaves, and eight volutas, which support the *Abacus*.

The *Tuscan Order* is the most simple and most destitute of Ornaments, so that it is seldom made use of except in vaults, in some rustic Edifices, vast piles of building, as *Amphitheaters*, &c.

The *Composite Order*, or *Roman Order*, is one the capitals of whose pillars are compos'd of two rows of leaves, like those of the *Corinthian Order*, and of the *Volutas* and *Scrolls* of the *Ionick*. These columns are commonly ten diameters in height, and wholly like to the *Corinthian* in all their dimensions and numbers except the capitals, which have no more but four *Volutas* which take up the whole space, which is filled both by the volutas and stems, or stalks of the *Corinthian Order*.

To these some add the *Attick* and *Gothick*.

The *Attick Order* is a small Order of Pilasters of the shortest proportion, having a cornice raised after the manner of an architrave for its entablature.

The *Gothick Order* is widely different from the ancient proportions and ornaments; as above.

**ORDINARIES** [*in Heraldry*] are ten, viz. the *Chief*, the *Pale*, the *Band*, the *Fess*, the *Bar*, the *Cross*, the *Saltier*, the *Chevron*, the *Bordure*, and the *Orl*. Some have endeavour'd to encrease the number to twenty, adding to those before-mentioned, the *Quarter*, the *Escutcheon*, the *Capps dexter and sinister*, *Enmenche dexter and sinister*, *Chausse dexter and sinister*, and the *Point*. But these have not been received by Heralds in common. There are these Reasons assign'd, why these *Ordinaries* are called honourable; as 1. Because they have been in use ever since the practice of armoury, immediately after the partitions. 2dly, Because that being plac'd all together on the escutcheon (which represents the body of a man) they intirely cover it, and seem as it were to ward off the strokes that come from the hand of the enemy. The *chief*, represents the helmet; the *wreath*, the chapter or crown that covers the head; the *pale*, the lance or spear; the *band* and *bar*, the belt; the *fess*, the scarf; the *cross* and *saltier*, the sword; the *chevron*, the

the boots and spurs; and the *bordure* and *ori*, the coat of mail.

If a person was wounded on the head in battle, the king or general afterwards gave him a *chief*, if in the legs, a *chevron*; if his sword and armour were coloured with the blood of the enemy, a *cross* or *bordure*; and thus after a mysterious manner erected for him an honourable memorial of what he had done for his king and country.

**ORDINARILY** [of *ordinairement*, F.] commonly.

**ORDINARINESS** [of *ordinarius*, L. and *ness*] commonness, vulgarity; also indifference, meaness.

**ORDINARY** [*ordinarius*, L.] wonted, that which happens or passes frequently or usually.

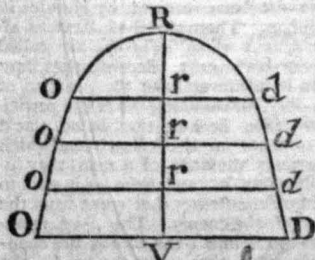
An **ORDINARY** [in the Civil Law] is any Judge who has authority to take cognizance of Causes in his own right, as he is a Magistrate, and not by Deputation.

**ORDINARY** is applied to officers and servants of the King's household who attend on common occasions, as *Physician in Ordinary*, &c.

**ORDINATES** [in *Geom.* and *Conicks*] are lines drawn from any one point of the circumference of the Ellipsis or other conick section, perpendicularly across the Axis to the other side.

**ORDINATE Ratio** [Geom.] is that wherein the antecedent of the first ratio is to its consequent, as the antecedent of the second is to its consequent.

**ORDINATE** *Applicate* [in *Conick Sections*] is a line in any conick Section drawn at right Angles to and bisected by the Axis, and reaching from one side of the Section to the other. The half of which, tho' it is now generally called the *Ordinate*, is properly the *Semi-Ordinate*; as in the Figure.



Thus in the Parabola, ORD and OD, or od in an Ordinate rightly ap-

ply'd, and its half r d or V D is the Semi-ordinate, tho commonly called the Ordinate itself.

**ORDONNANCE** [in *Fencing*] is the disposition of the parts of it, either with regard to the whole piece, or to the several parts; as the Groups, Masses, Contrasts, &c.

**OREON** [*ὄρεον*, Gr.] a kind of Knot-grass, by some called *Blood wort*.

**OREOSE/LINON** [*ὄρεοσαῖνον*, Gr.] wild Parley. L.

**ORGANS** were first introduced into the Church about the year 657. In the Cathedral of *Ulm* in Germany is an *Organ* 93 foot high, and 28 broad (the biggest Pipe 13 Inches diameter) and has 16 pair of Bellows to blow it.

**ORGAN** [with *Anat.*] is defined to be a part that requires a right, determinate and sensible confirmation to make it up, and for the performance of its actions, as the Heart, a Muscle, an Arm, &c.

**Primary ORGANS** [of an animal Body] those composed of similar parts, and appointed for some one single function, as the Arteries, Nerves, and Muscles.

**Secondary ORGANS** such as consist of several of the former, tho' appropriated to one single action, as the Hands, Fingers, &c.

**Hydranlick ORGAN**, an Organ which plays by the means of water.

**ORGANIC** [*organicus*, L. *ὀργανικόν*, Gr.] of or pertaining to the organs of the body; also instrumental, or serving as a means.

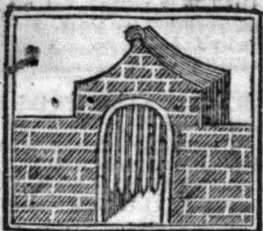
**ORGANICAL Disease** [in *Medicine*] a disease in the organical part of the body, by which the function of it is impeded, suspended, or destroy'd.

**ORGANICALLY** [of *organice*, L.] with or by an Instrument.

**ORGANICALNESS** [of *ὀργανικότης*, Gr. *organicus*, L. and *ness*] a being or consisting of organs.

**ORGIA** [*ὄργια* of *ὄργη*, fury, madness. Gr.] feasts and sacrifices of *Bacchus*, commonly celebrated by raving women upon the tops of mountains.

**ORGNES** are thick, long pieces of wood, pointed and shod with Iron, clear one of another, hanging each by a particular rope or cord over the gateway of a strong place, perpendicular, to be let fall in case of an enemy. Their disposition is such, that they stop the passage of the Gate, and are preferable to Heres or Portcullises, because these may be either broke by a Petard, or they may be stop'd in their falling down.



wn, but a *Petard* is useless against an *one*, for if it break one or two of the *pieces*, they immediately fall down again, and fill up the vacancy; or if they stop one or two of the pieces from falling, it is no hindrance to the rest, for being all separate, they have no dependence on one another.

**ORGYA** [*οργυα*, Gr.] certain festivals and revels in honour of *Bacchus*.

**ORIFLAMB** the royal standard of *France*, recall'd from its being embroider'd with images of gold upon a ground of red, which at first was only borne in wars against infidels, and lost in the battle against the *Flemings*. It was also called the standard of *St. Dennis*.

**ORIGANUM** [*οριγανον*, Gr.] the herb wild marjoram.

**ORIGENIANS**, an antient sect of hereticks, who even surpass'd the abomination of the *Gnosticks*.

**ORIGINALIA** [in the *Exchequer*] transcripts sent to the office of the remembrancer out of the chancery. and are distinguished from *records* which contain the judgments and pleadings in causes try'd before the barons of that court.

**ORIGINALNESS** [*originalis*, L.] the first source or rise; original nature or quality, primitiveness.

An **ORIGINAL** [*originale*, L.] a first draught, design or autograph of any thing, serving as a model or exemplar to be imitated or copied.

**ORIGINATED** [*origo*, L.] having or fetching its original from.

**ORION** [according to the *Pagan Theology*] proceeded from the urine of *Jupiter Neptune* and *Mercury*; which 3 deities having been hospitably entertained by a peasant named *Hyeneus*, bid him demand whatsoever he pleased, and should be granted; whereupon he desired to have a son without the help of women, upon which their godships promis'd him the hide of the ox that he had slain for sacrifice, and bid him bury it 9 months in the ground; which he doing,

at the expiration of the time found a boy, whom he named *Orion*, who became a great hunter and served *Diana*; but he boasting of his great skill, the slew him; but afterwards out of compassion, made him a constellation of 17 stars, which rises on the 9th of *March*, and commonly brings storms and great rains.

*Hesiod* tells us, *Orion* was the son of *Neptune* by *Euryale* the daughter of *Misoneus*; to whom this gift was given, to be able to walk upon the water as upon dry land. He came to *Chios*, and having overcome *Merops*, the daughter of *Oneopion*, with wine, lay with her; *Oneopion* coming to the knowledge of this, and being enraged at it put out his eyes, and expelled him the island. And he wandering to and fro, at last came to *Vulcan* and *Lemnos*, who taking pity of him, gave him one of his family, by name *Cedalion*, to be his guide. *Orion* took this man upon his shoulders, that he might direct him in his way. And taking his journey towards the east, he arrived at the sun, by whom he was cured as to his blindness. And afterwards went back to *Oneopion* to be revenged on him; who was kept under earth by his guards. *Orion* therefore despairing to find him went to *Crete*, and delighting extremely in hunting, fell into the company of *Diana* and *Latona*, and (as it is reported) threaten'd he would not leave a wild beast upon the earth. Upon which the earth, taking this in indignation, sent a scorpion of a prodigious size, by whom, being stung, he died. But *Jupiter* at the entreaty of *Diana* and *Latona*, placed him among the stars on account of his prowess, and also the scorpion in memory of the fact.



**ORLE** [in *Heraldry*] a seldge or welt, *F.* is an ordinary, compos'd of a threefold line duplicated, admitting a transparency of the field throughout the innermost *Area* or *Space* wherein it is inclosed.



In **ORLE**. [in *Heraldry*] is when any thing is placed within the escutcheon all about it, in the nature of an *Orle*, near the edges, and leaving the middle, as in the fig. re.

**ORLO** [in *Archit.*] the plinth or square of a column, or under the base of its pedestal.

**ORNAMENTAL** [of *ornamentum*, L.] adorning.

**ORNAMENTALNESS**, becomingness, beautifulness, attractiveness.

ORNA-



**ORNAMENTUM foliaceum** [A. n.] the ends of the *sallopian* tubes; fringed like leaves.

**ORNA'TE** [ornatus, L.] neat, trim.

**ORNEOSCO'PICKS** [ὀρνέωσκοποι, Gr.] omens or predictions given from the sight, &c. of birds.

**ORNEOSCOPISTS** [ὀρνέωσκοποι, Gr.] a bird, and *ornosco*, Gr. to view] augurs or diviners by birds.

**ORNITHOGALUM** [ὀρνιθογάλον, Gr.] the herb called *star of Bethlehem*, or *dogs onion*. L.

**ORNITHOGLOSSUM**, after keys.

**ORNITHOLOGIST** [ὀρνιθολόγος, Gr.] a describer of the several kinds and natures of birds.

**ORNITHOMANTISTS** [ὀρνιθομαντήεις, Gr.] diviners by birds.

**ORNITHOPODIUM** [ὀρνιθοπούδιον, Gr.] the herb birds foot.

**ORNITHOTROPHY** [ὀρνιθοτροφία, Gr.] a place to feed birds in.

**OROBANCHÉ** [ὀροβanchή, Gr.] the herb broom-rape.

**OROBIA** [ὀροβία, Gr.] frankincense in small grains like vetches.

**ORPHANAGE**, the state or condition of an orphan.

**ORPHANTROPHY** [ὀρφαντροφία, Gr.] an hospital where orphans are brought up.

**ORPHEUS** [Ὀρφεύς, Gr.] according to the Poets, was the son of *Apollo* and *Calliope*, a very great philosopher and an extraordinary musician, and as such bore away the palm from all that had been before him. *Mercury*, they say, made him a present of his harp, and he play'd so exquisitely well upon it, that he stop'd the course of rivers, laid storms, drew the most savage animals after him, to divert themselves with his excellent harmony; and that rocks and trees were seen to move at the sound of his music: but besides having lost by death his wife *Eurydice*, he went after her to the gates of hell, where he play'd with that dexterity, that *Pluto*, *Proserpine*, &c. were ravish'd with the melody, and granted him to carry his wife back with him, to live on earth again, upon condition, that in his return he would not look back upon her, till he was come to the Light; but he breaking the condition, by looking back upon her, her guard dragg'd her back to hell, at which he grew so disconsolate, that he resolv'd never more to entertain any affection for a woman, and persuaded all he could to the like; which so displeas'd the *Thracian* women, that in their festivals of *Bacchus*,

they tore him in pieces. But his body was placed among the Stars, to have liv'd A. M. 2790.

**ORPHIC**, of or pertaining to *Orpheus*.

**ORRERY**, the name of a late invented Machine which represents the *Solar System*, according to *Copernicus*, in which the Sun in the center has a motion about his own Axis, and about him all the primary and secondary Planets perform their annual and diurnal motion in their respective Orbits, by the turning of the handle at H.

The first of these *Orreries* was made by the famous mechanic, Mr. *Graha*, Watch-maker in *Fleet-street*, London, who was encouraged by a noble Lord, whose title the machine bears. There has been several of them made, of which some only had the Sun, Earth and Moon, those only represented the annual and diurnal motion of the Earth, the change of the Seasons, and the encrease and decrease of the Days and Nights, with the revolution of the Moon about the Earth, and her various aspects, together with the nature of the eclipses of the Sun and Moon. Again, there were other *Orreries* made, which had the two inferior Planets, viz. *Mercury* and *Venus*, as also the Earth and Moon, which by turning of the handle, describe their Orbits in their respective periodical times, and represent their various aspects. But those which are the most complete, have all the planets both primary and secondary, as is represented in fig. 1. in which *f* represents the sun placed in the center of this our *Solar system*, tho' in nature, he is not exactly in the center, for it is observed, that the orbits of the planets are ellipses, and that the sun is one of the focuses of those ellipses: but when such a vast expansion as our *Solar system* is reduc'd to such a small figure as the orrery, then the orbits may be made circles without any considerable error.

Next to the sun is the orbit of *Mercury*, and next to that the orbit of *Venus*; the first is represented by the ball at *m*, in fig. 1. and the last by that at *v*, which in the machine are represented by two silver balls on two wiers.

Next to the orbit of *Venus*, is the orbit of our earth, which in the orrery, is represented by a silver plate, on which the signs of the zodiac, the degrees of the ecliptic, and the days of each month are drawn: and in fig. 1. is represented by the circle *o o o o*, and the earth is represented

represented by an ivory ball placed upon an axis in fig. 1 at *t*, so as to make an angle with the plane of the horizon of  $23\frac{1}{2}$  degrees, that is, it declines from being vertical  $23\frac{1}{2}$  degrees, equal to the angle made by the intersection of the ecliptic and equator. About the ivory ball there is a silver circle, which is placed so as to incline to the earth's orbit in an angle of 8 degrees, which represents the orbit of the moon; and in fig. 1. is represented by the circle III, and the moon is represented by a silver ball as at *I*, over one half of the moon; there is a cape, which, as the moon goes round the earth by the turning of the handle at *H*, the cape serves to represent the moon's phases as they appear when observed by the inhabitants of this earth. Before we proceed to describe the rest of the orbits of the planets, it will be necessary to consider some of the Phenomena, which the *Q* represents of those bodies already named; and in order thereto, it is to be observed, that by the turning the winch or handle at *H*, the planets are all put in motion, and that one turn of that handle is equal to one diurnal revolution of the earth upon its axis, and by which the succession of day and night is most beautifully represented; as also, the variety that exists on our earth of the sun, continuing always rising to some meridians, setting to others, and that there is a continued series of mid-day and mid-night to the several inhabitants of this earth; for the earth turning about on its axis from *West* to *East*, makes the sun appear to pass from *East* to *West* in the same time; and as the sun, by being on the meridian of any place, makes mid-day on that meridian, and the general horizon, which separates the enlightened from the darkened hemisphere, reaches 90 degrees round that point where the sun is vertical; therefore, as the earth turns round from *West* to *East*, the sun will proceed from the *Eastern* to the *Western* meridians, and so make a continual succession of mid-day over all the globe, as may plainly be seen by turning the handle *H*, and that all the 24 hours of our day, exist always to different meridians on the globe: Again, while the earth revolves once round its own axis which is called its diurnal motion, it in that time is carried forward about one degree in its orbit round the sun, which is called its annual motion, and when the sun is

in *Aries*, it is evident that the sun will appear in the opposite point of the ecliptic, and the earth's general horizon, which separates the enlightened from the darkened hemisphere, coincides with both poles, and divides the equator and all its parallels equally, as is represented in fig. 1. where the lamp represents the sun in the orrery, which, by the means of a convex glass, casts a strong light upon the terrella, (the room being darkened) and when the earth is in *Aries* or *Libra*, the rays of the lamp will enlighten one half of the equator, and of each of its parallels, and the horizon, which separates the enlightened from the darkened hemisphere, passes thro' both the poles, as it is represented at *P* fig. 2. and as the equator and all its parallels are equally divided by the general horizon, therefore the day will be equal to the night over the whole globe, when the earth is in one of those two points of *Aries* and *Libra*, as will evidently appear, by turning the handle once round, and as the earth moves thro' *Libra*, *Scorpio* and *Sagittarius*, the enlightened arch of the Northern parallels of latitude encreaseth, while the enlightened arch of the Southern parallels decreases, by which is represented the increase of the day in the Northern latitudes above the length of the night, and the decrease of the length of the day in the Southern latitudes, and the earth being in the first degree of *Capricorn* the general horizon reacheth  $23\frac{1}{2}$  degrees on the other side of the North pole, and consequently the whole North frigid zone has then one continued day, while the South frigid zone has one continued night, as is represented fig. 2. at *Q*, and as the earth is carried thro' *Capricorn*, *Aquarius* and *Pisces*, the rays of the lamp shews the decrease of the days in the Northern, and increase in the Southern latitudes till the earth be in *Aries*, where the days and nights are again equal, and here it is to be observed, that the earth from the first of *Aries* to *Libra*, turns 178 times round its own axis, and all that time the North pole was within the rays of the lamp without any night, while the South pole had all night without any rays of the lamp to represent day, and while the earth moves thro' the six Northern signs, the same Phenomena will happen to those on the South side of the equator, as it did to those inhabitants on the North side thereof, when the earth was in the Southern signs. The lamp is contrived to be carried about with the annual

annual plate, by which it represents the course of nature so as to emit rays of light, and to enlighten that side of the terrella which is turned towards it, while the opposite side of the terrella is in darkness. While the earth is carried round the sun by  $365 \frac{1}{4}$  turns of the handle, *Mercury* is carried round the sun in 88 turns of the handle, and *Venus* in 244 turns, which represents, that the length of the year in *Mercury* is equal to 88 of our days, and the length of the year in *Venus* to 244 of our days; as the planets are divided into primary and secondary, so likewise they are divided into inferior and superior: The primary planets are those that revolve about the sun as the centre of their motions, and the secondary those that revolve about, or attend some of the primary planets.

The inferior planets are *Mercury* and *Venus*, whose periodical times we have already compared with that of our earth; the superior planets are *Mars*, *Jupiter* and *Saturn*, whose periodical times, compared with that of our earth, stands thus: *Mars* next, without our earth performs his revolution about the sun in 687 turns of the handle, and is represented in fig. 1. at M.

*Jupiter* in 4332 turns of the handle at H performs his revolution which agrees to 4332 revolutions of our earth about its own axis; and last of all, *Saturn* in 10759 turns of the handle compleats his revolution, which is the length of the *Saturnian* year, and when compared with that of ours, is about 30 of our years; *Jupiter* is represented in fig. 1. at I, and *Saturn* at K. These primary planets, by the turning of the handle at H, describe their orbit in the times above-mentioned, which, in some degree, shews the beauty of the contrivance, and the exactness of the numbers, by which the wheels and pinions are made to represent nature in some of the most surprizing Phenomena, that the mind of man has hitherto been capable to account for, and to reduce to calculation; but when we consider that the same machine likewise has the motions of the secondary planets as they move about their primaries; as also how those bodies eclipse one another, and the time and place that the inhabitants of those globes will be deprived of her of the light emitted from the lucid body, or of the reflected light from the opaque bodies; when these, with a vast many other Phenomena's, are considered, which the *Orrery* repre-

sents exactly as the infinite contrivance the universe has made them to appear in nature, it must then be esteemed as the most beautiful production of mechanical arts.

Fig. 5. represents that part separate which contains the orbit of the earth and moon. The figure is raised from a geometrical plane without any diminution of the parts by perspective, that the nature of it may the better appear. This figure serves to explain the nature of eclipses, for by the construction of the machine, the sun at S, and the earth at T, and T, have their centres exactly at the same height above the place they stand on, while the moon's orbit O P Q R, is inclined to that plane; therefore the parts of the moon's orbit will be in some places higher above the plane than the earth's centre, and in some places lower, as in the figures; being highest at O, and lowest at P. Now the moon's orbit being carried along with the earth round the sun, changes its position perpetually; so that the lowest and highest points of it, O and P, are sometimes in a line passing to the sun, and sometimes in a quite contrary position, as is represented in fig. 5. thence it comes to pass, that we have sometimes eclipses, and sometimes not.

The *Orrery* is sometimes inclosed in an armillary sphere, by which means the situation of the solar system, in respect of any latitude, may be represented, as is shewn in this sketch, mark'd fig. 4. Mr. *Glynn*, mathematical instrument-maker in London, was the first that applied the *Orrery* to the armillary sphere, with several other improvements which would be too tedious to mention in this place; therefore I shall refer the reader to a book which is now in the press, and that I shall very soon publish, which contains a full description of the *Orrery*, with a great variety of those beautiful problems which may be performed by it.

The most curious of these *Orreries*, placed in an armillary sphere, is in the library of that truly noble lord, the earl of PEMBROKE, who is famous for learning. And the greatest patron of sciences which the present age has produced.

ORTHODOXNESS [of *orthodoxia*, L. *orthotē*, of *orthō*, right, and *doxa*, opinion, Gr.] true belief, soundness of judgment.

**ORTHODROMICA** [of ὀρθόδρομος, a course, Gr.] said of the arch of a great circle.

**ORTHOGRAPHICALNESS** [of ὀρθογραφικός, Gr.] the being according to the orthography, or right writing or spelling.

**ORTHOGRAPHY** [in Geometry] the art of drawing or delineating the fore-right plan of any object, and expressing the heights or elevations of each part.

**ORTHOGRAPHY** [with Architects] the elevation or the representation of the front of a building, drawn geometrically, and is external or internal.

**External ORTHOGRAPHY**, is a delineation of the external face, i. e. front of a building; shewing the principal wall, with its doors, windows &c. roof, ornaments and every thing visible to an eye, placed before the building.

**Internal ORTHOGRAPHY**, is a draught or delineation of a building, as it would appear, if the external wall were removed.

**ORTIVE Amplitude** [with Astron.] is an arch of the horizon, intercepted between the point where a star rises and the east point of the horizon.

**OS**, a bone, L. [by Anatomists] is defined to be a hard, dry, and solid substance, which consists of earthy and saltish particles, designed to uphold the body, to render its motion easy, and for a defence to several parts.

**OSCREOCELE** [of ὀσχροκύστης, the Scrotum, and κύστης, a swelling, Gr.] a kind of *Hernia*, when the intestines fall into the Scrotum.

**O'SCILLANCY** [of oscillatio, L.] a swinging to and fro, a see sawing.

**OSCILLATION** [among the Romans] a sacred rite, a swinging up and down in the air, of the figures of men.

**OSCILLATION** [in Mechanics] vibration, the wing or the reciprocal ascent and descent of a pendulum.

**Axis of OSCILLATION**, is a right line, perpendicular to the apparent horizontal one, and passing through the centre of the earth, about which the pendulum oscillates.

**Centre of OSCILLATION**, the middle point of the arch, dividing the ball, when the pin of a pendulum fastened above is taken for the centre of a circle, whose circumference divides the ball into two equal parts.

**OSCOPHORIA** [of ὀσχοφορία, a branch, and φέρω, Gr. to carry] feasts instituted by *Thebes*, on account

of his having destroyed the *Minotaur*; and by that means freed his country, *Aibens*, from being obliged to send seven young men annually to *Crete*, to be devoured by the *Minotaur*.

**OSCULATORIUS Musculus** [with Anatomists] i. e. the kissing muscle, a muscle that draws both lips together.

**O'SCULUM**, a little mouth. L.

**OSCULUM Uteri** [with Anatomists] the cavity or hollow part of the womb, where conception is made, L.

**OSIRIS** [son of *Amun* and *Isis*, Gr. ὁ Ὡστροφάντης, i. e. most holy; or as others say, of *TUN*, Heb. blessed: by the name the Egyptians understood the *Amn*, *Bacchus* and *Jupiter* the son of *Jupiter* (according to the poets) by *Niobe* the daughter of *Phoroneus*. He is said to have first taught the Egyptians husbandry, to till the ground and to dress vineyards, for which they deified him. He married *Isis* (who afterwards was called *Isis*) the daughter of *Inachus*; he was privily murdered by his brother, and after much seeking, his wife *Isis* at length found his body, and buried it in the island *Abate*; but when there appeared unto them an ox of an excellent shape, they imagined that it was *Osiris*, and worshipped him in the shape of an ox, by the name of *Apis* and *Serapis*. They had a custom of going out every year to look him, and returned with great shouts of joy, on pretence of having found him. He reigned Anno Mundi 2200, or, according to others, 2100. *Helvetius*, a learned historian, supposes him to be *Mizraim*, the eldest son of *Cham*.

**Royal O SMUND** } an herb.  
**OSMUND the Waterman**

**OSPREY** [*osifraga*, L. i. e. the bone-breaker] a kind of eagle, that breaks bones with her beak; but, contrary to the nature of other eagles, is said to be short-sighted, and to breed up not only her own young ones, but also those that others have cast off.

**O'SSELETS**, very hard excrescences, which resemble a little bone, on the inside of the knee of a horse, which appear to be of the same substance with the rest of the knee, and is only distinguished from the knee, by its descending a little lower.

**OSSIPLICATED**, turned or become bone, hardened from a softer, cartilaginous substance into one of a firmer texture.

**OSSIFRAGA**. See *Osprey*.

**OSTA'GRA** [of *ὄστρον*, a bone, and *ἄγος*, a laying hold of] a forceps with which surgeons take out bones.

**OSTENSIVE** *demonstration* [with *Mathematicians*] such as demonstrates the truth of any proposition, and in this they are distinguished from apagogical ones, or *deductions ad impossibile* or *absurdum*, which prove the truth of the proposition by demonstrating the impossibility or absurdity of asserting the contrary; they are twofold.

**OSTENSIVE** *demonstrations* called *sim.* Gr.] which prove the thing to be barely, but directly.

**OSTENSIVE** *demonstrations* called *sim.* Gr.] which prove the thing from its nature, cause, or essential properties.

**OSTENTATIOUSNESS**, vauntingness, bragging, shewiness.

**OSTEOCO'PI** [of *ὄστρον*, a bone, and *κόπος*, labour, pain, Gr.] pains in the bones; but rather in the Membranes or thin skins and nerves that encompass them; for that the bones themselves are supposed to be quite insensible.

**OSTEOLOGIST** [of *ὄστρον*, a bone, and *λόγος*, Gr.] an anatomist that describes the shape, structure and use of human bones, &c.

**OSTINEÆ** [in *Anatomy*] the entrance into the cavity or mouth of the matrix, where it joins the upper end of the *Vagina*, and makes a small protuberance in the form of lips.

**OSTLER** [of *hotelier*, F. an inn-keeper] an hostler, or one that looks after horses in an inn.

**OSTLERY** [of *hotelierie*, F.] an inn.

**OSTRA'CIAS** [*ὄστρεαια*, Gr.] a sort of precious stone like an oyster shell.

**OSTRACISM** [*ὄστρεαισμος*, Gr.] a banishment for 10 years, which the *Athenians* inflicted on such persons, whose over great power was suspected by the people, fearing that they should degenerate into tyrants: So called of *ὄστρεον*, Gr. an oyster; because they wrote the name of him they intended to banish upon shells.

**OSTRACITES** [*ὄστρεαιτις*, Gr.] a kind of crusty stone, reddish, and in the form of an oyster-shell, and separable into laminae, good against the gravel, it is found in *Germany*; also called a nest of boxes, because when one shell is taken away, another appears of the same colour and substance.

**OSTRACITIS** [*ὄστρεαιτις*, Gr.] a sort of crust that sticks to furnaces, where the brass is smelted.

An **OSTRICH** [*Hieroglyphically*] was

used to signify justice, because most of her feathers are of an equal length.

**OSTRUT'UM** [with *Bot.*, the hellebore of *Spain*, L.

**OSY'RIS** [*ὄσιρις*, Gr.] the heron toad flax L.

**OTACOUSTICA** [*ὠτακουστικά*, Gr.] Instruments for assisting or improving the sense of hearing.

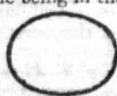
**O'THERWISE** [*ἄλλοιwise*, Sax.] or else; also after another manner.

**O'TICA** [*ὀφθαλμικά*, Gr.] medicines for distempers in the ear.

**OVA**, eggs, L.

**OVA** [with *Anatomists*] are the little spherical bodies in the form of bladders or bubbles, consisting of two concentric *Membranae*, replete with a limpid humour like the white of an egg, found under the external membrane of the ovaries of women.

**O'VALNESS** [of *ovalis*, L. and *nefs*] the being in the form of an egg.



**OVAL** [in *Geom.*]

a figure bounded by a regular curve-line returning into itself;

But of its two Diamo-

ters cutting each other at right angles in the center, one is longer than the other, in which it is different from the circle. Every ellipsis is an oval figure, but every oval figure is not an ellipsis.

**OVAL Window** [with *Anatomists*] one of the holes in the hollow of the ear.

**OVAL**  $\gamma$  [in *Architecture*] a mem-

**OVOLO**  $\gamma$  her so denominated from its resemblance to an egg in shape; it is commonly placed for an ornament in the mouldings of the cornices, and next the *Abacus* in the pillar.

**OVA'RIA** [with *Anatomists*] the *Ovaria* in women are about the bigness of the testicles in men. Their substance is composed of fibres and membranes, which leave little spaces, in which there are several small vesicles, round, full of water, and which when boiled, harden like the whites of eggs: The surface of the *Ovaria* is smooth and equal in virgins, but unequal and wrinkled in women of years. They are covered with a proper membrane, which sticks close to their substance, and with another common one from the *Peritonaeum*, which also covers the spermatic vessels. They have each of them two proper membranes, on which there are several small twigs of veins, arteria and nerves. The vesicles of the *Ovaria* are called eggs.



**OVARY** [with *Botanists*] is that part of a flower which becomes the fruit; it is properly the female organ of the vegetation.

**OVEN** [*Incert. Etym.*] a place for baking.

**OVER** [*oxep, Sax.*] placed upon or above the top.

**OVER** [*oxpe, Sax.*] a bank in composition of proper names of places, *Esc.* signifies a bank, as *Brownfover*, and *Over* a town in *Glostershire*, upon the bank of the *Severn*.

To **OVER-Awe** [*of oxep and ape, Sax.*] to terrify.

To **OVER-Bid** [*of oxep and bið-dan, Sax.*] to bid too much.

**OVER Bold** [*of oxep and bald, Sax.*] impudent.

**OVER-Born** [*of oxep and bearn, Sax.*] prevailed over, oppressed.

To **OVER-Burden** [*of oxep and byrn-den, Sax.*] to over-load, *Esc.*

To **OVER-Charge** [*oxep, Sax. and lara, F.*] to charge too highly.

To **OVER-Do** [*of oxep*], and prob. of *Soen, Sax.* to do more than is sufficient.

To **OVER-Eat** [*of oxep and ætan, Sax.*] to eat too much.

To **OVER-Fill** [*of oxep-ryllan, Sax.*] to fill more than enough.

To **OVER-Flow** [*of oxep-ryleopan, Sax.*] to flow over.

**OVER Gone** [*of oxep-gan, Sax.*] gone beyond, *Esc.*

**OVER-Grown** [*of oxep-rynopan, Sax.*] grown too big.

**OVER-Grown-Sea** [*Sea Term*] when the waves of the sea grow high, the sailors call it a rough sea; but when the surges and billows grow higher, then they say, 'tis an over-grown sea.

**OVER-Hasty** [*of oxep and hæte, F.*] too hasty.

To **OVER-Hear** [*of oxep-hypnan, Sax.*] to hear privately.

**OVER-ALL** [*in Heraldry*] is when a charge is, as it were, superadded to that which was a very good bearing without it.

To **OVER-Live** [*of oxep and libhan, Sax.*] to live beyond.

**OVER-Loaden** [*of oxep and laban, Sax.*] having too great a load.

**OVER-Long** [*of oxep, Sax. and longus, L.*] longer than is meet.

To **OVER-Match** [*of oxep, Sax. and mæts, a companion*] to exceed.

**OVER-Measure** [*of oxep, Sax. and mesure, F.*] more than measure.

**OVER-Much** [*of oxep, Sax. and much, Ital.*] more than enough.

**OVER-Past** [*of oxep, Sax. and pass, F.*] passed over, gone beyond.

To **OVER-Power** [*of oxep, Sax. and pouvoir, F.*] to be too powerful for.

To **OVER-Reach** [with *Horses*] is when a horse brings his hinder feet too far forwards, and strikes his toes against the spunges of the fore shoes.

To **OVER-Reckon** [*of oxep-ryccan, Sax.*] to reckon too much.

**OVER-Ripe** [*of oxep-rype, Sax.*] too ripe.

**OVER-Seen** [*of oxep and ycon, Sax.*] mistaken, deceived.

To **OVER-Shadow** [*of oxep-rycea-bepa, Sax.*] to cast a shadow over.

To **OVER-Shoot** [*of oxep-rycotan, Sax.*] to shoot beyond, to exceed.

**OVER-sight** [*of oxep-ryerih ðe, Sax.*] a mistake, or error by inadvertence.

To **OVER-Spread** [*of oxep, Sax. and spreðen, Du.*] to spread over.

**OVERT-Act** [in the sense of the Law] an open aid, an advance or step made towards compassing of an enterprise; an act being capable of being manifested or proved; and is distinguished from an intentional act.

To **OVER-Take** [*of oxep, Sax. and tager, Dan. or tacken, Du.*] to come up to another that was before.

To **OVER-Top** [*of oxep, Sax. and top, Dan.*] to exceed in height.

To **OVERTURN** [*of oxep-rypnan, Sax.*] to overthrow, quite destroy, or unhinge and ruin.

To **OVER-Value** [*of oxep, Sax. and valuer, F.*] to value too highly.

To **OVER-Weigh** [*of oxep-ryeggan, Sax.*] to out-weight.

**OVER-Weight** [*of oxep-ryepiht, Sax.*] more than weight.

**OVIFORM** [*oviformis of ovium, an egg, and forma, L.*] a shape] in the form or shape of an egg.

**OVOLO** [in *Architecture*] so called from its resemblance to an egg, usually placed for ornament in the mouldings of cornices, and in a pillar next the *Abacus*.

**OUNCE Pearls**, seed pearls too small to be sold by tale.

**OUNCE Cotton**, cottons of a superior quality to others brought from *Damascus*.

**OURAN-SOANGUE**, men-devils, a sect of Magicians in the island *Gramboacanne* in the *East-Indies*, of whom it is related, that they have the art of rendering themselves invisible, and passing

ing where they please, and doing a great deal of mischief; for which reason the people hate them and kill them at the spot, whenever they can catch them.

**OURANOGRAPHIST** [of *ουρανός* the heaven, and *γραφία*, Gr. to describe] an astronomer, or one who describes the heavens.

**OUR** [of *οὐ*, *Sax.*] of or belonging

**OURS** to us.

**OUST**, a vessel upon which hops or malt is dry'd.

To **OUT-BID** [of *ὑπερβίβω*, *Sax.*] to bid more than another.

To **OUT-BRAVE** [of *ὑπερβίβω*, *Sax.* and *braver*, F.] to silence, dash or out-do a person by vaunting, &c.

**OUT-Cast** [of *ὑπερβίβω*, *Sax.* and *kaster*, Dan.] a cast off, a scornful person.

**OUT-Cry** [of *ὑπερβίβω* and *κρίε*, *Sax.*] a crying out, a noise.

To **OUT-Do** [prob. of *ὑπερβίβω* and *δοεν*, *Sax.*] to exceed.

**OUTER** [of *ὑπερβίβω*, *Sax.*] outward.

**OUTERMOST** [of *ὑπερβίβω*, *Sax.*] the most outward.

To **OUT-Face** [of *ὑπερβίβω*, *Sax.* and *facies*, L. or *face*, F.] to assert confidently and impudently, so as to silence a modest person.

To **OUT-Law** one, to sue him to an outlawry.

To **OUT-Learn** [of *ὑπερβίβω* and *λεονίαν*, *Sax.*] to learn faster or farther than another.

**OUT-Let** [of *ὑπερβίβω* and *λεῖψαν*, *Sax.*] a passage out.

To **OUT-Live** [of *ὑπερβίβω* and *libhan*, *Sax.*] to live longer than.

To **OUT-Number** [of *ὑπερβίβω*, *Sax.* and *numbrer*, F. or *numerare*, L.] to number or amount to more than another.

To **OUT-Pass** [of *ὑπερβίβω*, *Sax.* and *passer*, F.] to go beyond, to exceed.

**OUTRAGEOUSNESS** [of *ουτραγεύω*, F. and *nefs*] violent rage.

**OUTRIGHT** [of *ὑπερβίβω*, *Sax.*] thoroughly, totally; also immediately.

To **OUT-RUN** [of *ὑπερβίβω* and *runian*, *Sax.*] to run better or faster than, or beyond another; to exceed.

To **OUTSTRIP** [of *ὑπερβίβω*, *Sax.* and *stroopen*, Du.] to exceed, to excel, to get the start of.

**OUTSTRETCHT** [of *ὑπερβίβω* and *αἰτῆν*, *Sax.*] extended, spread out in length.

**OUTWARDLY**, on the out-side.

To **OUTWIT** [of *ὑπερβίβω* and *wit*, *Sax.*] to exceed, or impose on another by wit.

**OUZEL** [of *οὐζέ*, *Sax.*] a black-bird.

**OZY**, moist, wet, pashy.

**OWL** [of *οὐλ*, *Sax.*] a night-bird.

**OWL** [Hieroglyphically] did represent the death and unhappiness of a wic tyrant, or an hypocrite who leaves to be seen in the light of the sun.

**OX** [Oxa, *Sax.*] is a beast that surpasses most others in strength, yet patiently submits its neck to the yoke, and therefore is the emblem of strength subdu'd and brought under; and for that reason in heraldry is a proper bearing for those who have laid the yoke on the necks of fierce nations.

**OX Eye** [Sea Term] a violent storm that sometimes happens on the Coast of Guinea; so called, because when it first appears it is in the form of, and seems not much larger than an Ox's Eye; but comes with such impetuosity, that in a very little space, and frequently before they can prepare themselves for it, it seems to over-spread the whole hemisphere, and at the same time forces the air with so much violence that the ships are sometimes scattered several ways, and sometimes are sunk down.

**OXALIS** [of *οξάλης*, Gr.] wild or wood-sorrel, L.

**OXOLEUM** [of *οξολέον* of *ὀξύ* vinegar, and *ἔλαιον*, Gr. oil] a composition or mixture of wine, vinegar, and pepper.

**OXYACANTHA** [of *οξύανθον*, Gr.] the haw-thorn shrub, or the raspberry-tree.

**OXYCEDROS** [of *οξύκεδρος*, Gr.] a kind of small cedar having prickly leaves.

**OXALME** [of *οξύλεμον*, Gr.] a sharp salt composition, as vinegar and brine.

**OXYDERICA** [of *οξύδερικα*, Gr.] medicines that quicken the sight.

**OXYGONOUS** [of *οξύγωνος*, sharp, and *γωνία*, Gr. an angle] of or pertaining to an oxygen; acute angled figure.

**OXYLA PATHON** [of *οξύλαπαθον*, Gr.] the sharp pointed dock, L.

**OXYMYRSINE** [of *οξύμυρσίνη*, Gr.] the shrub wild myrtle.

**OXYNOSEMA** [of *οξύνη* and *σῆμα*, Gr. a disease] an acute disease.

**OXYRODON**, of *οξύς* and *ὄδον*, Gr. a rose] a composition of two parts of oil of roses, and one part of vinegar of roses, stirred together for some time.

**OXYSACCHARUM** [of *οξύς* and *σάκχαρον*, Gr. sugar] a syrup made of vinegar, the juice of sour pomegranates and sugar.

**OXYTRYPHYLLON** [of *οξύς* and *τρίφυλλον*, Gr.] the herb trefoil with a sharp leaf.

**OYER** [oyer, F. to hear] a law word used in ancient times for what we now

call affizes.

**OYER**

**OVER** and **Terminer** [i. e. to hear and determine] in ancient times it was only upon some sudden outrage or interference; but at this time it is the first and largest of the five commissions; by virtue of which our judges of assizes sit in their several courts.

## P

**P** p, *Roman*; **Pp**, *Italick*; **Pp**, *English*; **Pp**, *Saxo*, are the 15th letter of the Alphabet; **P** π, the 16th of the *Greek*; and **D**, the 17th of the *Hebrew*.

The letter **P** is not heard in pronouncing *psalm*, &c. *contempt*, &c. *ph* has the sound of *f*.

**P** [among the *Antients*] a numeral letter, signifying 100.

**P** with a dash, stood for 400000.

**PAAGE** [old *Records*] the same as *Passagium*.

**PABULATORY** [*pastulorius*, *L.*] the same as *pastular*.

**PABULUM** [with *Naturalists*] fuel, or that part in combustible bodies, which the fire immediately feeds on, or is supported by.

**PACABILIS** [old *Rec.*] payable, or payable.

**PACALIA** [among the *Romans*] feasts celebrated in honour of the goddess *Pax*, i. e. *Peace*.

**PACATED** [*pacatus*, *L.*] appeased, made peaceable.

**TO PAGE** [after a *pas*, *F.*] as an horse.

**PACIFEROUSNESS** [of *pacifer*, *F.* and *ness*] peace bringing quality.

**PACIFICATORINESS** [of *pacificatorius*, *L.* and *ness*] peace making quality.

**PACIFICNESS** [of *pacificus*, *L.* and *ness*] peace making quality.

**PACIFIER** [*pacificator*, *L.*] one that appeases.

**PACKAGE** [old *Rec.*] a duty of a penny per pound on certain merchandizes.

**PACKERS**, persons appointed and sworn to pack up herrings, according to the statute; also cloth and other manufactures.

**PACKING**, putting up in packs; also placing cards.

**PACKET** [*paquet*, *F.*] a parcel, or bundle, as of letters, &c.

**PACTA conventa** [in *Poland*] are the articles mutually agreed on between the king and the republick, and which they oblige each other to observe.

**PACTUM Commissorium** [*Civil Law*]

an agreement betwixt buyer and seller; but upon this condition, that if the price agreed for be not paid before a certain day, the bargain shall be void.

**PACYNITICA** [παχυνιτικα of παχυς, *Gr.* to fatten] medicines that are of a thickening quality.

**PAD**, a Bundle, *O.* Hence a little soft bolster to put under some hard thing that is worn next the body of an animal. Man or Beast is so called.

**PADDLOCK**, or *Paddock Course*, a piece of ground taken out of a Park, encompassed with Pales or a Wall, for racing with greyhounds for wagers, plate, &c. Those paddocks are usually a mile long, and a quarter of a mile broad. At one end is a little house where the dogs are to be entered, and whence they are to be slipt; and near this place are pens to inclose two or three deer for the sport.

**PADUAN** [with *Medalists*] a modern medal, in imitation of the antique; or, a new medal struck with all the marks and characters of antiquity.

**PADVANTAGE**, a right of pasturage, or putting cattle to feed on a common pertaining to one or more towns.

**PEDARTHROCA'CE** [of πῆξ, a boy, ἀρθρ, a joint, and κακός, an evil, *Gr.*] the corrupting of a bone in the joint, the joint-evil, a disease incident mostly to children, where the joints swell, and the bones are most commonly rotten.

**PAEDEROS** [παῖδρος, *Gr.*] the Opal, a precious stone; also an herb.

**PAEAN** ? [in *ancient Poetry*] a foot;

**PAEONS** so called, because supposed to be appropriated to the hymn *Paeon*.

**PAEDEROTRIBIA** [of παῖδρος, *Gr.*] the exercise of childrens bodies.

**PAEDEROTROPICA** [παῖδρὸς τροπικῆς, *Gr.*] a part of physick which relates to the management of children.

**PAEONIA**, the peony, or piony, a flower. *L.*

**PAGANS** ? [*pagani* of *pagus*, *L.* a Village]

those of the heathen or gentile Religion, so call'd because that after Cities were converted to Christianity, superstition still remained in the Villages, for that the publishers of Christianity mostly resorted to Cities.

**PAGANALIA** [among the *Romans*] Feasts held in Villages, where also Altars were erected, and sacrifices offered annually to the tutelary gods. Here the Peasants offered Ceres to Ceres and Tellus for plentiful Harvests.

**PAGE**, a youth of honour advanced to the service of a prince, or some great personage, to attend on visits of ceremony, &c.

**PAGUS** [*old Rec.*] a country. *L.*

**PAINE** *fort & dure* [*in Com. Law.*] a punishment for those that being arraigned of felony, refuse to put themselves upon the ordinary trial of God and their Country, and are therefore accounted to stand mute and speechless. This Punishment is commonly called *pressing to death*; during which time of punishment, they are to have only hard dry barley-bread and puddle water.

**PAINED** [*peine*, *F.* or prob. *F. peinen*, Teut. *puner*, Dan. *pinan*, *Sax.*] affected with pain

**PAINFUL** [prob. of *pin* and *yull*, *Sax.*] causing pain; also laborious.

**PAINFULLY** [*pin yull* and *zelice*, *Sax.*] after a painful or laborious manner.

**PAINFULNESS** [*pin and yulneyye*, *Sax.*] a quality causing pain; also laboriousness.



**PAINTERS**, this company having the addition of *Painter-Stainers*, are of high antiquity, yet not incorporated till Anno 1580. 22d of Queen Elizabeth: their arms are *Azure*, a *Chevron Or*, between three *Griffins Heads eras d Argent*.

**PAIRED** [*appairé*, *F.*] coupled, &c. *Trial per PAIS* [*Law Term*] is a trial by a country or a jury, *i. e.* those that are of the same country or neighbourhood.

**PAIS** [*old Law*] a country or region. *F.*

**PAISSO** [*old Writ*] passage, a liberty for hogs running in forests or woods, to feed on mast

**PALÆSTRA** [*of παλῆστρα*, *Gr.* Wrestling] a building where the *Grecian* youth exercised themselves in wrestling, running, quoits, &c.

**PALÆSTRICAL**, of or pertaining to wrestling.

**PALÆSTROPHYLAX** [*of παλῆστρου φύλαξ*, *Gr.* a Keeper] the Governor of the *Palæstra*, and the exercises therein.

**PALAGIUM**, a Duty anciently paid to Lords of Manors, for exporting and importing vessels of Wine in any of their ports.

**PALATABLENESS** [*of palatum*,

*habilis*, *L.* and *nesi*] agreeableness to the palate or taste.

**PALATINATE** [*Palatinat*, *F.* *L.*] a Province or Signiory of a Palatine, and from which he takes his Title and Dignity.

**PALATINE** [*palatin*, *F.*] belonging to the palace or court of an emperor, sovereign prince, as a count palatine.

**PALATI Os** [*with Anatom.*] a small square bone, forming the hind part of the palate, and joined to that part of the *Os maxillare*, which forms the front part of the palate. *L.*

**PALEOLOGY** [*παιολογία* of *παλαιός*, *Gr.* old and *λόγος*, *Gr.* to treat] a treatise of antiquity.

To **PALE-in** [*pallissader*, *F.*] to enclose or fence with pales.

**PALE** [*in Heraldry*] is one of the ten honourable Ordinaries; and is so call'd, because it is like the palisades used about fortifications, and stands perpendicularly upright.



*Escutcheon*, dividing the shield into two parts, the top and the bottom, and should contain a third part of the shield, See the *Escutcheon*.

In **PALE** signifies things borne one above another in the nature of a pale.

**PALES** [*in Carpentry*] Boards set

**PILES**  $\Sigma$  up for partitions of gardens, grounds, &c. also rows of piles or stakes drove into the ground to make wooden bridges over rivers.

**PALEE** [*in Heraldry*] is when a shield is divided into four or more equal parts, by perpendicular lines falling from the top to the bottom. See the *Escutcheon*.



*Party per* **PALE** signifies a shield divided by one single line thro' the middle from the top to the bottom, which is the nature of a pale. See the *Escutcheon*.



**PALED**, a Coat is said to be paled, when it is equally charged with metal and colour.

**PA'LENESS** [*of pale*, *F.* and *nesi* of *palliditas*, *L.*] wanness, or whiteness of countenance.

*Counter* **PALED** [*in Heraldry*] is where the pale is cut, and the demi-pales of the chief, tho' of colours the same with those of the point, yet different in the place where they meet; so that if the first of the chief be metal, that which corresponds to it underneath is of colour.

**PA'LEISH** [of *pallidus*, L.] something pale.

**PALÆS**, a goddess of shepherds, under whose protection were the flocks and herds.

**PALICI** [of τῶν παλίων ἰσίδων, i. e. coming out again from the earth] Deities said to have been the sons of *Jupiter* by *Thalia*, who hiding herself in the earth from *Juno*, brought forth two brothers, call'd *Palici*, in whose temple in *Sicily*, were two deep basins of boiling sulphur-water never running over, the two holes being the holes at which these two brothers came out, being turn'd into the aforesaid boiling fountains. These fountains were call'd *Delli*, and were famous for the trial and punishment of perjury; for into them was thrown the Oath of him that had sworn, written on a Note; which, if true, floated; but if false, sunk to the bottom. *Poetick*.

**PALILIA** [among the *Romans*] feasts and publick rejoicings celebrated April 30, in honour of *Pales* the goddess of shepherds; at which time they purified their flocks and herds with the fumes of *Rosemary*, *Laurel* and *Sulphur*; their sacrifices were milk and wafers made with miller; during which, they danc'd and leap'd over fire made of bean straws, branches of olives, pine and laurel. These festivals were celebrated to her that she might drive away the wolves and prevent diseases incident to cattle and render the earth fruitful. *L*.

**PALILICIUM** [Astronomy] a fix'd star of the first magnitude in the bull's eye, call'd also *Aldebaran*.

**PALIMBACHIUS** [with *Grammatica*] a foot consisting of two long syllables and one short, as *Nātūrā*.

**PALIMPSESTON** [*παλινψέστον*, Gr.] a sort of paper or parchment, used for making the first draught of things, which would bear wiping out, and new writing in the same place.

**PALINTOCHI A** [of παλιν and τίκω, Gr. to bring forth] the delivery of a child a second time.



**PALISES** [in *Heroldry*] represents a range of palisades before a fortification, and so represented on a *Fesli*, rising up a considerable length and pointed at the top, with the field appearing between them.

**PALISADES** [in *Architecture*]

**PALISADES** [in *Gardening*] an ornament in the alleys of gardens, where in trees are planted, which bear branches from the bottom, and which are spread

in such a manner, as to appear a wall covered with leaves.

**PARALLEL PALISADES** [in *Fortificat.*]



an invention to preserve the palisades of the parapet from the shot of the besiegers, so ordered that as many of them as stood in the length of a rod or 10 foot, did turn up and down like a trap, so that they could not be seen by the enemy, but just when they brought on their attack; but nevertheless were always ready to do the proper office of palisades; as the figure.

**PALMYRUS** [*παλμύρος*, Gr.] the shrub *Christ's* thorn. *L*.



A cross **PALL** [in *Heral.*] represents the ornaments of an Archbishop sent from *Rome* to metropolitans, made of the wool of white Lambs. See the *Escutcheon*.

**PALLI-MALL**, an Exercise or Play, where a round bowl or iron ball is with a mallet, struck thro' an arch of Iron, standing at either end of an alley; as in *St. James's Park*.

**PALLACANA**, a sort of Onion.

**PALLADIUM** [of *Πάλλας*, Gr.] the statue of *Pallas* represented holding a pike in her hand, that always moved as she turned her eyes. The *Trojans* did believe that this Image fell down from heaven into the temple before it was covered; and they were told by the Oracle of *Apollo*, that their City should be inexpugnable so long as that was with them. At the siege of *Troy* it is said to have been stolen away by *Ulysses* and *Diomedes*; but others say this was a false one, which was expos'd to the publick, and that the true one was with the tutelar gods, carried by *Aeneas* into *Italy*; which being introduced into *Rome*, many counterfeit ones were made like it to prevent the true one from being stolen.

**PALLAS** [*Πάλλας*, Gr.] the goddess of war and wisdom, who, according to the poets, came forth armed out of *Jupiter's* brain when his head was cleft by *Vulcan*. She was also call'd *Minerva*. Which see.

**PALLAS** [in *Painting* &c.] is represented in a blue mantle embroidered with silver.

**PALLED** [prob. of *appale*, F.] dead, without spirit, as wine, beer, &c.

**PALLET** [in *Heroldry*] is a small pale, being half the breadth of a pale, of which *Pallies* there are sometimes seven.



several in one shield, and must never be charged with any thing white or red.

**PALLIATIVE** [*palliatif*, F.] serving to palliate.

**PALLIATIVE Cure** [in *Physick*] is the answering of a palliative indication; or the removal or mitigation of the symptoms of a disease, the cause of it still remaining.

**PALLIATIVE Indication** [with *Physicians*] is where the symptoms of a disease give too much trouble and danger, to have the cure deferred till the disease, on which it depends, is removed.

**PALLIDNESS** [of *pallidus*, L. and *nefi*] paleness.

**PALLIER** ? [*Carpentry*] in a build. **PALLIERS** ing, a landing place in a stair case; or a step, which being broader than the rest, serves for a resting place.

**PALM** [*palmus*, L.] the inner part of the hand; also a measure of a hand's breadth, three inches.

**PALM-Tree** [Emblematically] represents justice, because it is said to produce all its fruit proportionable to its leaves; and because the wood of it is least subject to corruption.

The **PALM-Tree** [Hieroglyphically] was used to represent the life of a religious man, the root of which is unpleasant to look upon, but the fruit and branches are grateful both to the eye and the taste. It also is used to represent victory, in that it is said to rise the higher the greater weight it bears.

**PALM Worm** [in *America*] an insect about 12 inches long, and extreme swift in its motion, having an incredible number of feet, and two claws at the head and tail, with which it wounds and poisons persons, putting them to intolerable pain for 24 hours.

**PALMA Christi**, a sort of plant, L.

**PALMA'TA** [old Rec.] a handful of corn.

**PALMARIS Brevis** [with *Anatom*] a muscle of the palm of the hand, arising from the *Metacarpus*, that sustains the little finger, &c. and proceeds transversely, and is inserted into the eighth bone of the *Carpus*, L.

**PALMARIS Longus** [Anatomy] a muscle of the palm of the hand, which takes its rise from the inward protuberance of the *Humerus*, and is inserted side-ways in the roots of the fingers. It assists in grasping any thing firmly.

**PALMES** [with *Botanists*] the shoot, or young branch of a vine; also that shoot of a palm-tree, on which it branches.

**PALMESTRY** [of *palmæ*, L. the palm of the hand] a kind of divination or telling fortunes by inspecting the palm of the hand.

**PALMETOIRE**, an *Indian* tree, of the juice of which the *Indians* make a pleasant sort of wine.

**PALMO'SE** [*palmosus*, L.] full of or abounding with palm trees.

**PALMUS**, a hand breadth. a span from the thumb to the little finger, L.

**PALMUS** of *παλλω*, Gr. to beat a palpitation of the heart.

**PALMS** [with *Botanists*] white bushes shooting out of willows or fallows before the leaf.

The **PALPABLE** obscure, darkness that may be felt. *Milton*.

**PALPABLY** [*palpabilement*, F.] plainly, evidently, &c.

**PALPABLENESS** [of *palpabilis*, L. and *nefi*] capableness of being felt; also plainness, manifestness.

**PALPEBRAE**, the eye-lids or coverings of the eyes, L.

**PALPITATING** [*palpitans*, L.] panting or beating quick.

**PAL'SICAL** [*paralyticus*, L.] having the palsy.

**PAL'SICALNESS** [of *παρὰλυσις*, Gr.] afflictedness with the palsy.

**PAL'TING** [q. d. *pelting*] throwing at.

**PALTRINESS** [prob. of *poltroon*, F. or *pallor*, L.] pitifulness, forriness.

**PAL'Y Bendy** [in *Heral.*] is when an escutcheon is divided by lines perpendicular, which is called *Paly*, and then again by others diagonal athwart the shield from the dexter side to the sinister, which is called *Bendy*.

**PAMPH'ARMAON** [*παμφάρμακον* of *πᾶν*, all, and *φάρμακον*, a remedy] an universal remedy against all manner of poisons; also an universal remedy against all diseases.

**PAN** [*pfann*, *Teut.* *panne*, *Dan.* *panne*, *Sax.*] a vessel of various metals and for various uses.

**PAN** [*πᾶν*, Gr. all] hence mythologists find secrets of nature couched, and that *πᾶν* signifies the universe. An ancient *Egyptian* deity called by them *Mandæ*, a he-goat, in the shape of which he was there worshipped. But the *Greeks* say he was the son of *Penelope*, the daughter of *Icarus*, whom *Mercury* ravished in the shape of a he-goat, and born in *Arcadia*, whence he was esteemed a rural deity, and the god of mountains, woods and shepherds.



*Phetarch*, in a tract of his morals, called, *περὶ τῶν λαιστρῶν χρηστέων*, i. e. *Why oracles cease to give answer*, tells us a notable story, that a ship sailing out of Greece into Italy, was becalmed about the *Echinades*, and the persons in the ship heard a voice loudly calling on one *Thamus* an Egyptian, who was then in the ship, who made no answer to the first or second call, but at the third replied, *here am I*; then the voice spake again, bidding him when he came to the *Palodes*, to make it known that the great god *Pan* was dead, and that, when they came to the *Palodes*, which are certain shelves and rocks in the *Ionian* sea, *Thamus*, standing on the poop of the ship, did as the voice directed him; whereupon was heard a mighty noise of many together, who all seemed to groan and lament, with terrible and hideous shriekings. News hereof coming to *Tiberius* the emperor of *Rome*, he caused the learned *Seneca* to enquire out of their books who that *Pan* should be; who answered, that he was the son of *Mercury* and *Penelope*. But those who more narrowly examined the circumstances of this accident, found it happen at the time when our Saviour suffered on the cross, who was the true God *Pan*, and shepherd of our souls; and that upon this divulging his death and passion, the devils who used to speak in oracles, began to desist from that office.

*Orpheus* says that *Pan* signifies universal nature, proceeding from the divine mind and providence, of which the heaven, earth, sea and the eternal fire, are many members.

Some by *Pan* understand the sun.

Common Mythologists are of opinion, that his upper parts being like a man, intimate that the superior and celestial parts of the world are beautiful, radiant and glorious; that his horns represent the rays of the sun, as they work upwards, and his long beard signify the same rays, as they have an influence upon the earth; the ruggedness of his countenance bears a resemblance to the sky.

*PAN* [*Hieroglyphically*] is pictured with two horns on his head, and a garment of a leopard's skin about his shoulders, and a rank of seven slender pipes in his hand, so joined together that their music could make an harmonious consort, to signify the harmony and rare correspondency that is in the world between the several parts that compose it. His two horns did represent the sun, and the beautiful variety of the

*PAN*, the lower part of this deity is hairy, and resembles a goat, to intimate the unevenness of the earth: Others suppose that by the hairiness and roughness of his lower parts, are represented the shrubs, wild creatures, trees and mountains here below. They feign him lascivious and lustful, because of the many causes of seeds, and the mixtures which are made from them.

He pursues the nymphs, for he delights in exhalations, which proceed from humidity, without which it is impossible that the world should exist.

Others understand by his amorous complexion (which causes him to pursue the nymphs) the desire of generation, which spreads itself through all beings, who attract matter proper for that end from the moisture which is represented by the nymphs.

He is said to be clothed with a leopard's skin, as well because of the beautiful variety of all things, as also because of the Colours that are seen in the world; or, as others think, his spotted skin is the image of the starry firmament.

His goat's feet signify the solidity of the earth, and his pipe of seven reeds, that celestial harmony supposed to be made by the seven planets.

His shepherd's crook is supposed to intimate that care and providence by which the universe is conducted and governed.

*PANACEA* [according to *Galen*] medicines which he had in great esteem. Thence,

*PANACEA* [with *Chymists*] is applied to their universal medicine, which, as they pretend, will cure all diseases in all circumstances, constitutions and ages.

*PANACEOUS*, a term applied to several plants, by reason of the extraordinary virtues ascribed to them.

*PANARVIUM* [with *Surgeons*] a very painful swelling at the end of the finger at the root of the nail.

*PANATHENAEA* [of *παν*, all, and *Ἀθῆναι*, Gr. *Minerva*] feasts observed at *Athens*, for the union of the towns of *Attica*, by *Theseus*. Here they wrestled naked, and danced the *Pyrrhick* dance in armour.

*PANCALIER*, a plant otherwise called *Milan Cabbage*.

*PANCARPUS* [of *παν*, all, and *καρπός*, fruit, Gr.] a spectacle or show, which the *Roman* emperors exhibited to the people; a kind of chase or hunt of a number of beasts, as bullocks, deers, hares,

**hares, &c.** which being shut up in the circus or amphitheatre, into which trees were frequently transplanted so as to form a kind of forest, were let out to the people, and those who would pursue, shot, killed and cut in pieces all they could; others suppose *Pan* to be also a combat wherein robust people, hired for that purpose, fought with wild beasts.

**PANCHROS** [*πανχρος* of *παν*, and *χρος*, Gr. colour] a precious stone, that is almost of all colours.

**PANCHYMA GOGA** [of *παν*, all, *χοη*, humour, and *αγογη*, a leader] universal purges, medicines which disperse all humours in the body.

**PANCRATICAL** [*πανκρατικος*, L. of *παν*, all, and *κρατος*, Gr. power] almighty.

**PANCRATIUM** [of *παν*, all, and *κρατος*, might] the exercise of wrestling, boxing, &c.

**PANCREAS** *Affeli* [in *comparative Anatomy*] a large gland in the middle of the mesentery of some brutes, to which most of the lacteals resort, and whence the chyle is convey'd.

**PANCREATICUS** *Ductus*. See *Ductus Pancreaticus*.

**PANCREATICK Juice**, an insipid, limpid juice or humour, separated from the blood, and prepared in the *Pancreas*.

**PANDA'LEA** [in *Pharmacy*] a solid electuary.

**PANDEMONIUM** [of *παν*, all, and *δαιμονιον*, Gr. of devils] the great hall, court or council chamber, or parliament house of devils. *Milton*.

**PANDORA** [*πανδωρα δωρα*, Gr. i. e. receiving the gifts of all the gods] a woman (according to the poets) made by *Vulcan*, at the command of *Jupiter*, whom every god adorned with several gifts. *Pallas* gave her wisdom, *Venus* beauty, *Apollo* music, *Mercury* eloquence; others say, the mother of *Deucalion*, who sent a box to *Epimetheus*, filled with all kinds of evils, who having received it, opened it, and out they all flew and filled the earth with diseases, and all other calamities. *Hesychius* expounds this of the earth, as bestowing all things necessary for life.

**PANEGRICK** [among the *Greeks*] a church book, consisting of panegyrics or discourses in praise of *Jesus Christ* and the saints.

**PANETTY** [of *panis*, L. bread] the essence of or the quality of being bread. *Prior*.

**PANELLENIUS** [prob. of *πανηλην*, Gr. all over *Ierene*] a name of *Jupiter*, given him on account of his giving an universal rain over all *Greece*, when it had been afflicted with a great drought.

**A PANICK**, sudden consternation.

**PANICK** Fear, on that seizes upon mens fancies, without any visible cause; a needless or ill-grounded fright. The reason why these terrors are attributed to *Pan*, was, as some say, because when *Osiris* was bound by *Typho*, *Pan* and the Satyrs appearing, cast him into a fright; or because he frightened all the giants that waged war against *Jupiter*: Or as others say, that when *Pan* was *Bacchus's* Lieutenant-General in his *Indian* expedition, being encompassed in a valley, with an army of enemies far superior to them in number, he advised the god to order his men to give a general shout, which so surprized the opposite army, that they immediately fled from their camp. And hence it came to pass, that all sudden fears impressed upon mens spirits, without any just reason, were, by the *Greeks* and *Romans* called, *Panick Terrors*.

**PANICULATED**, *a, um* [in *Botan. Writ.*] a plant is said to be floribus paniculatus. i. e. with paniculate flowers, when it bears a great number of flowers standing upon long foot-stalks, issuing on all sides from the middle stalks; the whole bunch being broad at the bottom or in the middle and growing narrower towards the top, as in some starworts.

**PANIS** *armigerorum* [old *Rec.*] bread distributed to servants.

**PANIS fortis & durus**. See *Pain forte* &c.

**PANIS militaris** [old *Rec.*] ammunition or camp bread; a coarse and black sort of bread, hard as a biscuit, L.

**PANIS porcinus** [Botany] the herb sow-bread, L.

**PANIS vocatus** [*Blackwhitlof*] a middle sort of bread betwixt white and brown, the coarser bread in religious houses made for ordinary guests, whereas the bread for the convent was pure manchet.

**PANNICULUS Carnosus** [in *Anat.*] a membrane commonly described as investing the whole body, as it does indeed in brutes, lying between the skin and *membrana adiposa*; but in men is to be found only in the face.

**PANNUS** [with *Oculists*] a disease in the eye, when the vessels which run

the corners swell with blood, by reason of a stoppage or inflammation; so that a fleshy web afterwards covers the whole or part of it.

**PANSELLENE** [of *πᾶν* and *σελήνη*, Gr.] the full moon.

**PANSPERM** [*πανσπερμια* of *πᾶν*, all, and *σπέρμα*, Gr. seed] universal seed; also a mixture of all sorts of seeds.

**A PANTALOO'N**, a buffoon or jack pudding dressed in a pantaloon.

**PANTA'BRE**, a precious stone, called the stone of the iun.

**PANTEX** [*Anatomy*] the paunch or belly; also a sort of gall on the neck of draught beasts, L.

**PANTHEA** [among the Romans] single statues composed of the figures or symbols of several different divinities; or figures on medals, the heads of which are adorned with symbols of several gods, as one of *Antoninus Pius*, which represents *Serapis* by the bushel it bears, &c.

**PANTHEAN Statues**, Statues that represented or the most considerable of the heathen deities, distinguished by their several peculiar marks, which were placed above, about, or upon the statues: *Jupiter* was known by his thunder-bolt; *Juno* by her crown; *Sol* by his beams; *Mars* by his helmet; *Venus* by her beauty; *Mercury* by wings at his feet or his *Caduceus*; *Bacchus* by ivy; *Ceres* by a cornucopia, or ears of corn; *Diana* by a crescent; and *Cupid* by a bundle of arrows, &c.

**PANTHEOLOGIST** [of *πᾶν*, all, and *θεολόγος*, Gr. a divine, Gr.] a student or writer of universal or a whole body of divinity.

**PANTHEON** [of *πανθών θεῶν*, Gr. e. of all the gods] a temple in Rome, built in a round form by *Agrippa*, the son-in-law of *Augustus*, adorned with marble of various colours. In the walls were niches, in which the statues of the Gods were placed. The gates were of brass, the beams covered with brass gilt, and the roof was of silver plates. It was dedicated to *Jupiter Vindex*. It was since consecrated by pope *Boniface II.* to the *Virgin Mary*, and is now called, *Santa Maria della rotunda*.

**PANTHER** [*πανθῆρ* of *πᾶν*, all, and *θηρ*, Gr. a wild beast, Gr.] so named, because it has the fierceness of all beasts put together.

**PANTHER** [*Hieroglyphically*] is put to represent hypocrisy and deceit; because it is related, that the scent of its

skin attracts all other beasts; but if having a fierce countenance which frightens them, it covers it with her two fore-paws, till they come nearer, so that she can the more easily seize them.

**PANTHERINE** [of *panthera*, L.] of or like a panther.

**PANTING** [*pantulant*, F.] fetching the breath short, or breathing quick.

**PANTOFFLES** [*pantoufles*, F.] high soled slipper, *Pantables*: Hence, to stand upon the *pantables* (*pantoufles*) signifies strenuously to insist upon, or stand up for his honour, &c.

**PAPA'YER** [in the *Caribbee Islands*] a kind of fruit.

**PAPER-Shoes** [*Hieroglyphically*] represented priesthood among the *Egyptians*; because their priests wore no other.

**PAPILLAE Linguae** [*Anatomy*] little eminences on the tongue, so called on account of their resemblance to the *Papilla* of the breast, L.

**PAPILLA'RUM Processus** [in *Anat.*] are the extremities of the olfactory nerves, which convey the slimy humours by the fibres that pass thro' the *Osses Cribriformes* to the nostrils and palate.

**PAPISTICAL** [of *papista*, F.] of or pertaining to the papists.

**PAPISTICALLY**, after a popish manner.

**PAPISTICALNESS**, popishness.

**PAPPE'SCENT** [*pappescens*, L.] growing downy.

**PAPPOUS-lactescens**, [in *Botany*] downy and milky.

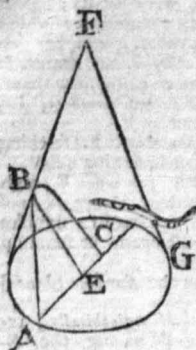
**PAPPOUSNESS** [of *papposus*, L. and *ness*] downiness, softness, spunginess.

**PAP'PY** [of *pappus*, L.] soft, spungy.

**PAPY'RUS** [*πapyrus*, Gr.] a flag shrub that grows in the marshes, and standing waters, near the river Nile in Egypt, of which they made paper; hence our word *paper*.

**PARABLE** [*παραβολή*, Gr.] a continued similitude or comparison; a declaration or exposition of a thing by way of similitude or comparison; a dark saying, an allegory; a fable or allegorical instruction, founded on something real or apparent in nature or history; from which some moral is drawn, by comparing it with some other thing in which persons are more immediately concerned.

**PARABOLA** [with *Rhetoricians*] a figurative expression, when one thing is uttered, and another signified.

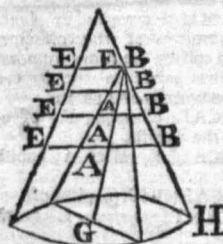


**PARABOLA** [*παράβολον* Gr.] is a curve, as A B C, made by cutting a cone by a plane A E, parallel to one of its sides, as F G.

**PARABOLA** [of *παράβολον*, Gr.] a figure arising from the section of a cone, when cut by a plain parallel to one of its sides.

**PARABOLA'NI**, a set of persons, who, in the *Alexandrian* church, devoted themselves to the service of churches and hospitals.

**PARABOLICK Cuneus** [Geometry]



is a solid thus formed: Multiply all the A B's into A E's; or, which is all one, upon the base F G H, erect a prism, whose altitude shall be F E; and this shall be the Parabolick Cuneus, which is equal in solidity to the Parabolical Pyramidoid.



**PARABOLICK Space** [in Geometry] is the area contained between the curve of the parabola, and a whole ordinate B C. This is the  $\frac{2}{3}$  of the circumscribing parallelogram BCDE in the common parabola.

**PARABOLICK Pyramidoid** [in Geometry] a solid figure, so called from its particular formation.

**PARABOLICK Conoid** [in Geometry] a solid figure generated by the rotation of a Semi-parabola about its Axis, and is equal to half of its circumscribing cylinder.

**PARABOLICK** [in Geometry] a solid body formed by the turning of a Semi-parabola about its ordinate.

**PARABOLICALLY** [*paraboliquement*, F.] by way of parable.

**PARABOLICALNESS** [of *paraboli-*

*cus*, L. and *less*] the being of the nature or manner of a parable.

**PARABOLIFORM** [of *parabola* and *ormis*, L.] of the form of a parabola.

**PARABOLOIDES** [in *geom.*] are parabolas, of the higher kinds.

**PARACENTRICK Solicitation** of Gravity or Levity [in *Mechanicks*] is the same with the *vis centripeta*.

**PARACOE** [of *παράκουα*, to hear difficultly] deafness.

**The Bed of PA'RADE**, that on which a person lies in state.

**PARADE** [in *Fencing*] the act of parrying or turning off any Push or Stroke.

**PARADIA'STOLE** [*παράδιαστολή*, Gr.] a separation, a distinction; a figure in rhetoric which joins things that seem to have one import; and shews how much they differ, by subjoining to each its proper meaning, as *triste lupus stabulis, maturis frugibus imbres*. L.

**PARADIGRAMMATIC** [of *παράδειγμα*, an example, and *γράφω*, a picture, Gr.] the art of making all sorts of figures in plaister. The artists of this workmanship are call'd *Gypsocli*.

**PARADISE** [of *παράδεισος*, of *παρά*, and *εἶδος*, to water, Gr. or rather of *עֵדֶן*, Heb.] a place of pleasure. The garden of Eden, where Adam and Eve resided during their innocency; also the mansion of saints and angels that enjoy the sight of God, the place of bliss in heaven; according to the notion of the *Greeks*, it is an inclosure or park, stored with all sorts of plants and wild beasts of pleasure; and with us, any delightful place is called a *Paradise*.

**Bird of PARADISE**, a rare bird, so called, either on account of its fine colours, &c. or else because it is not known where it is bred, from whence it comes, or whither it goes.

**PARADISUS** [in *Art. Ecclesiastical Writers*] a square court before Cathedrals, surrounded with piazzas or porticos for persons to walk under, being supported with pillars.

**PARADOX** [with *Rhetoricians*] is something cast in by the bye, contrary to the Opinion or Expectation of the auditors, which is otherwise called *Hypomene*.

**PARADOXICALNESS**, the nature or quality of a paradox.

**PARAGIUM** [*old Law*] is taken for the equal condition between two parties to be espoused or married.



**PARADYSIAN**, of or pertaining to paradise.

**PARAGOGÉ** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Gr.] a figure in *Gram.* or *Rhetorick*, whereby a letter or syllable is added at the end of a word, without adding any thing to the sense of it; this figure is frequent with the Hebrews, as  $\text{נָדַן}$  for  $\text{נָתַן}$ , *I will bless*, and *dicier* for *dicere* with the Latins.

**PARAGOGICALLY** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Gr.] a production or lengthening] according to the figure called *Paragoge*.

**PARAGON D** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Ital.] equalled with, compared with. *Milton*.

**PARAGRAPH** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Gr.] the character of a paragraph in a quotation is 6.

**PARAGRAPHÉ** [with *Rhetoricians*] a declining or waving the matter in controversy.

**PARAPHRASE** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Gr.] a writing or note in the margin of a book.

**PARAGRAPHÉ** [with *Poets*] a figure, when after having dispatched one subject, they pass on to another; as *Haecenus Arcumque volvens & sidera caeli; num te Bacchi canam.*

**PARAGRAPHICALLY** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Gr.] paragraph by paragraph, or in paragraphs.

**PARALLAMPSIS** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Gr. to shine] a bright speck in the back part of the eye.

**PARALEPSIS** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Gr.] an omitting or passing by.

**PARALIUS**, a sort of herb or spurge that grows near the sea.

**Horizontal PARALLAX** [with *Astronom.*] is when sun, moon, or any other planet is in the *Horizon*; which is the greatest of all; or it is the difference between the real and apparent place of a planet, when it is rising and setting.

**PARALLAX** [in *Levelling*] is used for the angle contained between the true level, and that of the apparent level.

**To PARALLEL** [*mettre en parallele*, Fr. or  $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Gr.] to make or run equal to or with.

**PARALLEL Lines** [in *Geometry*] are such lines as lie equally distant from each other in all their parts; so that if they were infinitely extended they would never touch, as =.

A circular **PARALLEL** [in *Geom.*] is one line or circle drawn without or within another circle, as @.

**PARALLELS** of *Latitude* [in

*Astron.*] are lesser circles of the sphere parallel to the ecliptick, imagined to pass thro' every degree and minute of the circles.

**PARALLELISM**, a machine contrived for the ready and exact reduction or copying of designs, schemes, &c. in any proper portion, called also a *Parallelogram*, or *Parallelogrammick Protractor*.



**PARALLELOGRAM**

[ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Gr.] a plain figure bounded by 4

right lines, whereof the opposite are parallel one to the other, as

in this figure

**PARALLELOGRAM**, an instrument composed of 5 rulers of brass or wood, with sliding sockets to be set to any proportion, for the enlarging or diminishing of any map or draught.

**PARALLELOGRAMMICAL** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$  and  $\gamma\omicron\gamma\eta$ , Gr.] of or belonging to a Parallelogram.



**PARALLELOPEPID**

[in *Geometry*] one of the regular bodies or solids, comprehended under six rectangular and parallel

surfaces, the opposite ones whereof are equal.

**PARALLELOPLEURON** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$  and  $\pi\lambda\eta\rho\eta$ , Gr.] a side] any figure that has two parallel sides.

**PARALOGISM** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Gr.] a fault committed in a demonstration, when a consequence is drawn from principles that are false, or not proved.

**PARALOPHIA** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , near, and  $\lambda\omicron\gamma\eta$ , Gr. the neck] the lower and lateral part of the neck.

**PARALYTICALNESS** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , of *paralyticus*, L. of  $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Gr. and  $\pi\lambda\eta\rho\eta$ ] palsy condition.

**PARALYSIS** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Gr.] a disease commonly called the palsy.

**PARAMENT** [in *Architect.*] an uniform course of stones.

**PARAMESUS** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$  and  $\mu\epsilon\sigma\eta$ , Gr. the middle] the next finger to the middle one, the ring-finger.

**PARANESIS** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Gr.] a precept, admonition or instruction.

**PARANETICAL** [ $\sigma\alpha\rho\gamma\omicron\gamma\eta$ , Gr.] apt, tending to, or pertaining to persuasion or admonition.

**PARANETE** [*Diezeugmenon*, the note of *d-da-sol-re*.

**PARANETE**, *Hyperbolan*, the note *g-sol-re-ut*.

**PARANETE**, *Syntemmenon*, the note called *c-fa-fa*.

**PARANITES** [*παράνιτος*, Gr.] a precious stone, a kind of amethyst.

**PARAPEGMA** [*παράπεγμα*, Gr.] a table or plate of brass fixed to a pillar, on which, in ancient times, laws, ordinances, proclamations, &c. were engraven.

**PARAPH** ? a particular character, knot, or flourish, which persons habituate themselves to make always in the same manner at the end of the paragraph, to prevent their signature from being counterfeited.

**PARAPHRASTICALLY**, by way of paraphrase.

**PARAPHRENEISIS** ? [of *παράφρεσις* and *παφρενιτις*, Gr.] a kind of madness accompanied with a continual fever; or, according to the modern physicians, it is an inflammation of the *Mediastinum* or *Pleura* about the diaphragm, attended with a continual fever, and exquisite pain in the parts affected, &c.

**PARATHEUMA** [of *παρά* and *θεῖναι*, Gr. a joint] a luxation when a joint is a little slipped from its place.

**PARASCENIUM** [of *παρά* and *σκηνή*, Gr.] the back part of a scene or stage in a play-house; among the *Romans*, that place of a theatre to which the actors withdrew to dress or undress.

**PARASCEUE** [*παρασκευὴ* of *παρα* and *σκευάζω*, Gr. to prepare or make ready] the preparation of all things necessary before an operation.

**PARASIO PESIS** [*παράσιον πησις*, Gr.] a keeping silence.

**PARASITE** [*parasitus*, L. of *παράσιτος*, Gr.] a king of priests, among the ancients, or a minister of the gods; or (as others) a guest of the priest's whom he invited to eat part of the sacrifices; hence the word is used to signify a smell-feast or trencher-friend.

**PARASITICALNESS** [of *parasiticus*, L. of *παράσιτος*, Gr. and *neſis*] fawningness, flatteringness.

**PARASTADES** [with *Architects*] the post or pillars of a door.

**PARASTATAE** [in *Architectura*] the same that the *Italians* call *Membrette*, and we *Pilasters*, L.

**PARASTATA** [with *Architects*] a kind of anti or pilaster built by the ancients, for the support of an arch, Gr.

**PARASTATICA** [with *Architects*] a pilaster or square pillar set in a wall.

**PARASTEMMA** [of *παράσταναι*, Gr. to turn aside] a distortion of the face by convulsion.

**PARATILMUS** [*παράτλημι* of *παρά* and *τλημι*, Gr. to tear or pluck up] a

punishment inflicted on adulterers among the *Greeks*, by tearing up by the roots the hair growing about the fundament.

**PARAZONIUM** [*παράζωνιον*, Gr.] a term used by Medalists for a scepter rounded at the two ends, in the manner of a truncheon or commander's staff; or a kind of poniard or short sword, represented as worn at the girdle.

**PARCÆ** [according to the *antient Theology*] three goddesses who preside over the lives of men. And, according to *Flauto*, the daughters of *Necessity* and *Destiny*. These (as the poets fable) spun the lives of men; *Clotho* held the distaff and spun the thread; *Lachesis* turned the wheel; and *Atropos* cut the thread of life. The three *Parcæ* are introduced to denote the threefold propriety of time, the first is called *Clotho*, because all things that are brought to pass, are like to a drawing out of a thread in spinning, following one another in a continual succession; they called the second *Lachesis*, and the reason of that name is, that all things are destined to every one at his nativity and happen, as it were, by a certain lot; the third is called *Atropos*, because those things that have been dispos'd and decreed by her can by no means be averted. *Clotho* is sometimes represented in a long robe of divers colours, and with a crown on her head adorned with 7 stars, and holding a distaff in her hand; *Lachesis* in a robe bespangled with stars, and holding a spindle in her hand; and *Atropos* clothed in a black robe, and cutting the thread with a pair of scissars. *Lucian* represents them after a disagreeable manner, like three poor old women, one holding a distaff, another a wheel, and another a pair of scissars, having their heads adorned with large locks of wool mixt with daffodils.

**PARCHING** [prob. of *percoquens*, L.] burning or drying up.

**PARCHINGNESS**, burning, &c. quality.

**PARDON** [in *Canon Law*] an indulgence which the pope grants to composed penitents, for the remission of the pain of purgatory.

**PARDON-CHURCH-YARD**, a place formerly on the north side of St. Paul's church; this was a large cloister, and a chapel built by king Stephen, environing a plot of ground; about this cloister was artificially and richly painted the dance of *Machabray*, or dance of death, commonly called the dance of St. Paul's, the

the like of which was painted about St. Innocents at Paris. The metres or poetry of this dance were translated out of French into English, by John Lidgate, Monk of Bury, and with the picture of death leading all estates, painted about the cloister. The monuments in this cloister, both for number and workmanship, exceeded all that were in St. Paul's church; all which were demolished in the year 1549. by the command of the duke of Somerset.

To PARDON [*pardonner*, F.] to forgive an offence, by remitting the punishment due to it.

PARDONABLENESS [of *pardonable*, F. and *quis*] capable of being pardoned or forgiven.

PARECHE/SIS [*ῥητορικη*] a resemblance of a thing, a figure, the same as *Allusio* in Latin.

PARE/GMENON [*παραγμειν*, Gr. a derivative] a rhetorical figure, which joins words together, which are derived one from another, as *wife*, *wisdom*, &c.

PAREIRA *Brava*, the root of a plant growing in Mexico, &c. accounted a specifick for the cure of the stone and gravel.

PAREMPTOSIS [*παραμπτωσις*, Gr.] a falling or coming in between.

PAREMPTOSIS [with *Grammar*.] a figure when a letter is added in the middle of a word, as *ἄλκις* for *παλκις*, a city.

PARENCEPHALOS [of *παρακεφαλος* of *παις*, near, and *ἑνκεφαλος*, Gr. the brain] the same as the cerebellum.

PARENCHYMA of a plant [according to Dr. Grew] the pith, or pulp, or that inner part of the plant, through which the juice is supposed to be distributed.

PARENCHYMA/TOUS [of *παραχυματος*, Gr.] of or pertaining to the bowels through which the blood passes.

PARENCHYMOUS Parts [in old Anatomy] such fleshy parts of the body as fill up the void spaces between the vessels, and do not consist of vessels themselves: But it has since been discovered by means of microscopes, that all the parts of an animal body are nothing else but a network of small vessels and canals.

De PARENTALE *se Tollere* [in ancient Customs] a renunciation of ones kindred and family, which was done in open court before the judge, and in the presence of 12 men, who made oath that they believed it was done for just cause.

PARENTHESIS [*παρενθεσις*, Gr.] an interposition, a putting between.

PARENTHESIS [with *Grammar*.] a figure when some vowel is put into a middle of a word, as *ἄλκις* for *παλκις*.

Good PARENTS [Hieroglyphically] are represented by the pelican, who, as it is reported, will cast herself into the flames, kindled about the nest where her young ones lie; to deliver them from the imminent danger.

PA/RENE [in *Traveller*] a term borrowed from the *Italians*, signifying advice or counsel of a merchant or person negotiating; for that such a person being consulted on any point, introduces his answer, in *Italian*, with a *mi pare*, i. e. it seems to me, or I think. This begins to be naturalized with us.

PARE/ERGA [*παρεργα* or *παρηργα*, Gr.] an appendix.

PARE/ERGA [in *Painting*] little pieces or compartments on the sides or in the corners of the principal piece.

PARE/SIS, the disease called the palsy.

PAR/GETER, a plaisterer.

PAR/GETING [*incert. Etym.* except of *paries*, L. a wall] plaistering of walls, ceilings, &c.

PARIETALIA *offa* [in *Anatomy*] the 3d and 4th bones of the *Cranium*, so called, because they form the *parietes* or sides of the head. L.

PARIETALS. See *Paristalia*.

PARIETARIA [with *Botanists*] the herb pellitory of the wall, L.

PARIETES Walls [in *Anatomy*] the inclosures or membranes which stop up or close the hollow parts of bodies.

PA/RIS, the herb true-love or one-berry.

PARI/STHMA [*παριστημα* of *παρις*, near, and *ἵσθημα*, a part of the throat so named, Gr. two glandules or kernels joined together, and having one common cavity which opens into the mouth, the same as *Tonsilla* and *Amygdalæ*; they serve to emit a slimy matter into the mouth.

PARK [for *Fishing*] a very large net disposed on the brink of the sea, having only one hole that looks towards the shore, and which becomes dry after the flood is gone off; so that the Fish has no way left to escape.

PARK [with *Shepherds*] a movable pasture set up in the field, to inclose the sheep in to feed in the night time.

PARK *Leaves*, an herb.

PAR/LE [of *parler*, F.] a talking, discourse. *Milton*.

To PA'RLEY [of *parler*, F.] to confer or talk with.

To PA'RLEY [of *parler*, F. to speak] a conference with an enemy about some affair or proposal.

PARLIAMENTARINESS, the being according to the rules, method, or authority of a parliament.

Clerk of the PARLIAMENT, an officer who records all acts done in this high court, and engrosses them fairly in parchment rolls, in order to be kept for posterity.

PARLIAMENTUM *de la bonde*, a parliament in the time of king Edward II. to which the barons came armed with coloured bands on the sleeves for distinction against the two *Spencers*.

PA'RLOUR [in *Nunneries*] a little room or closet where people talk to the nuns through a grated window.

PA'RLOUS [of *perillous*] dangerous, shrewd, subtil.

PARLOUSNESS [q. *peerless*, F.] uncapableness of being equalled, spoken commonly in an ill sense.

PA'KMA [with *Antiquaries*] a sort of ancient buckler.

PARO'CHIA [*παροικία*, Gr.] an assembly of neighbouring inhabitants.

PAROCHIA, or Parish, did anciently signify what we now call the diocese of a bishop; but at this day it is the circuit of ground in which the people that belong to one church inhabit, and the particular charge of the secular priest. *Camden* says, that this realm was first divided into parishes by *Honorius*, archbishop of *Canterbury*, Anno *Christi* 636, who reckons 2984 parishes. It is also said that parishes were divided by the *Lateran* council, before which every man obliged to pay tythes, paid them to what priest he pleas'd; but they decreed that every man should pay them to his parish priest.

PARO'DICK Degree [in an Equation] the several regular terms, in a quadratick, cubick, or biquadratick equation, &c. the indices of whose powers ascend or descend orderly, in an arithmetical progression.

PARODONTIDES [*παροδοντιδες*, Gr.] certain swellings in the gums.

PA'RODY [*parodia*, L. of *παροδια* of *παρ*, by, and *οδ*, Gr. a way, *g. d.* trite, or passing current among the people] a popular maxim, adage or proverb; also a poetical pleantry, consisting in applying the verses of some person, by way of ridicule, to another, or in turning a serious work into bur-

lesque, by endeavouring, as near as can be, to observe the same words, rhimes, and cadences.

PAROIMIA [*παροιμία*, Gr.] a proverb.

PAROIMIA [with *Rhetoricians*] a proverbial manner of speaking; also the continuation of a trope or figure with respect to the common use, as to wash an *Ethiopian* and a *Brick*.

PA'ROL Arrest [in *Law*] an arrest by word of mouth.

PA'ROL Demurrer [in *Law*] a privilege allowed to an infant, who is sued concerning lands which came to him by descent.

Will PAROLE. See Will.

PARO'LI [in *Gaming*] the double of what was laid at stake before.

PAROEMOON [*παροιμία*, Gr. *παρ*, by, or according to the way, or *οδ*, Gr. a way] a proverb; also a figure used by *Grammarians*, in which all the words of a sentence begin with the same Letter, &c. as *O Tite, tute, Tati, tibi tanta Tyranne tulisti*. And also when several verbs or nouns are produced like the former only with a little variation of the tenses and cases.

PARONYCHIA [*παρωνυχία*, Gr.] a roasting or boiling.

PAROPTESIS [with *Surgeons*] a kind of burning antiently used in several diseases.

PARO TIDES [*παροτιδες* of *παρ*, near, and *οτος*, gen. of *ο*, an ear, Gr.] certain glandules or kernels under and behind the ears, whose use is to strengthen the partition of the vessels, and to soak up the moisture of the Brain; also a swelling of those kernels, commonly called a swelling of the almonds of the ears.

PAROTIS Glandula [*παροτις*, Gr.] the gland under the ear.

PARO'XISM [*παροξισμός*, Gr.] to make very sharp. Gr.] the access or coming on of a fit of a fever, ague, or other distemper.

PARRHESIA [with *Rhet.*] a figure, when one speaks boldly and freely about matters displeasing to others, or liable to envy.

PARRICIDE [*parricida*, *parricidium*, L.] the killer or killing of a father or parent; also treason against ones country: for the former the *Roman* law ordained this punishment, that the person convicted of this crime, should be first whipped till the blood came, and then should

should be ty'd up in a leathern sack, together with a dog, an ape, a cock, and a viper, and so thrown into the next river.

**A PARROT** [*Hieroglyphically*] was pictured to represent an eloquent man; because no other bird can better express itself.

**PARRYING** [in *Fencing*] the action of saving a man's self, or flaving off the strokes, &c. offered him by another.

**PARSIMONIOUSNESS** [of *parsimonia* L. and *neſs*] sparingneſs, thriftineſs.

**Macedonian PARSLEY**, hedge-parsley, pert, ſeveral herbs.

**Proportional PART** [*Mathematicians*] a part, or number agreeable, analogous to ſome other number or part; or a medium to find out ſome number or part unknown by proportion and equality of reaſon.

**PART** ? [in *riding Academies*] the **DEPART** move and action of a horſe when put on at full ſpeed.

**A Physical PART**, is that which tho' it enter the compoſition of the whole, may yet be conſidered apart, and under its own diſtinct idea.

**Effential PART**, is that whereby, with the concurrence of ſome others, an eſſential whole is conſtituted, as the body and ſoul are the eſſential parts of a man.

**Aliquant PART**, is a quantity which being repeated any number of times, becomes always either greater or leſs than the whole; thus 5 is an aliquant part of 17.

**Aliquot PART**, a quantity which being repeated any number of times, becomes equal to an Integer, as 6 is an aliquot part of 24.

**An Integral PART** is that which **An Integral** is neceſſary to the integrity of the whole, as a head or arm is to a man.

**PART** [in *Muſick*] a piece of the ſcore or partition, written by itſelf for the convenience of the muſician.

**A Subjunctive or Potential PART** [with *Logicians*] is that which is contained in ſome univerſal whole, as *John* and *Thomas*, in Man, a Man, and a Lion in animal.

**PARTAKER**, a ſharer or that takes part in any thing.

**PARTED** [*partitus*, L. *parti*, F.] divided into parts.

**PARTHENIS** ? [*πάρθενα*,] the **PARTHENIUM** herb called ſtinking May-weed, L.

**PARTIALNESS** [*partialité*, F.] a ſting too much with a party; a being ore on the one ſide than the other.

**A PARTICIPIAL**, an Adjective derivative of a Verb, tho' not an abſolute Participle.

**PARTICLES** [in *Phyſick*] the minute parts of a body, or an aſſemblage or coalition of ſeveral or many of which natural bodies are compoſed.

**PARTICULARIST** [with *polemical Divines*] one who holds particular grace, i. e. that *Chriſt* died for the elect only, &c. not for mankind in General.

**PARTICULARNESS** [of *particularis*, L. and *neſs*] peculiarnneſs, ſingularneſs.

**PARTICLE Aspect** [with *Aſtrologers*] the moſt exact and full aſpect that can be; is termed, becauſe it conſiſts precisely in ſo many parts or degrees, as are requiſite to complet it even to a degree.

**PARTISAN** [in *Milit. Affairs*] one who is very dextrous at commanding a Party, and knowing the country very well, is employed in ſurprizing the Enemies convoys, or in getting intelligence.

**PARTISAN Party** [*Milit. Term*] a ſmall body of Infantry commanded by a *Partisan*, to make an incuſſion upon the enemy, to lurk about their camp to diſturb their foragers, and to intercept their convoys.

**PARTITIONS** of an *Eſcutcheon*, according to the number of coats that are to be on it, are the ſeveral diviſions made in it, when the arms of ſeveral families are borne in it, on account of intermarriages or otherwiſe.

**Homogeneous Physical PARTS**, are thoſe of the ſame denomination with ſome other.

**Heterogeneous Physical PARTS**, are ſuch as are of a different denomination from ſome other.

**Similar PARTS**, are ſuch as are to one another, as their wholes are to one another.

**PARTUISAN**, a weapon ſometimes carried by lieutenants, not much unlike a *halbert*.

**PARTUNDA** ? [among the *Ro-* **PARTULA** ? *mans*] a goddeſs, to whom they attributed the care of big bellied women, and who aſſiſted at child-bearing.

**PARTUS**, the bringing forth of young in natural births, L.

**PARTY per Pale** [in *Heraldry*] is by ſome ſuppoſed to ſignify, that the bearer had received on his ſhield a cut down-right or perpendicular in the middle from top to bottom.



**PARTY** *per Bend Dexter*, represents a cut falling upon the upper corner of the shield on the right hand, and descending athwart to the opposite corner.

**PARTY** *per Fesse*, represents a cut cross the middle of the shield, from side to side.

**PARTY** *per Bend Sinister*, intimates that the cut had been on the left upper corner, and ~~crosses~~ *ascends* to the lower opposite corner.

**PARTY** *Blen*, a company of villains who infested the roads in the *Neatherlands*; who belonged to neither army, but robbed on both sides, without any regard to parties.

**PARVIS** [a porch, or church porch, &c.] is applied to the mootings or law disputes among young students, in the inns of courts; and also to the disputation at Oxford, called *Disputatio in parvis*.

**PARULIS** [of *parca*, near, and *ulcer*, Gr. a gum] an inflammation in the gums, attended with great pain.

To **PARY** [*parer*, F.] to put by or keep off a thrust in fencing.

**PA'SIPHAË** [according to the Poets] the daughter of *Sol*, and wife of *Minos*, king of *Crete*. It is fabled of her, that she grew enamoured with a bull that was feeding; and *Dædalus* made a wooden cow, and enclosed *Pasiphaë* in it; and so the bull covering this wooden cow, had coition with *Pasiphaë*, and that she conceived a monster that had the body of a man, but the head of a bull. The truth of this fiction is, they say that *Minos*, being out of order in his Privities, was cured by *Proeris*, the daughter of *Pandion*, at which time he was accompanied by a very beautiful young man, named *Taurus*, (*i. e.* a bull) with whom *Pasiphaë* being enamoured, he lay with her and begot a son. *Minos* reckoning the time that he had been ill of his Privities, and knowing that this son could not be begotten by him, because he had not had to do with *Pasiphaë*, knew that it was the son of *Taurus*, but he would not put the child to death, because he was look'd upon to be his childrens brother, but sent it away into the mountain.

As to *Dædalus's* making the cow, some say, he was assisting to her in her amours with *Taurus*, and that as often as he was at work upon any fine figure, she took an opportunity to go to see him work, and he being making the effigies of a very fine cow, as like the life as was possible, she cunningly went to see

the cow, and there had an opportunity of enjoying her lover, till at last the matter came to be known and thereupon *Dædalus* was by *Minos* imprisoned in the *Labyrinth*.

**PASME** [in *French Heraldry*] a term used to signify an eagle grown so old, that she is, as it were, become senseless, having almost lost her sight, and the beak grown so thick and crooked, that having lost the use of it to eat or prey, she starves for hunger, which is said to be very frequent among eagles.

**PA'SNAGE**, the running or feeding of swine within a forest; also the price of it.

**PASS** [in the *Tin-works*] a frame of boards set sloping, by which the ear slides down into the coffer of a stamping mill.

**PASSALORHYNCHITES**, a sect of montanists in the 2d century, who made profession of perpetual silence, and the better to observe it kept their thumb continually on their lip, their practice they founded on the words of the *Psalmist*, *Set a guard, O Lord, on my mouth*.



**PASSANT** [in *Heraldry*] as a lion, or any other creature passant, signifies walking along leisurely. See the *Escutcheon*.

**PA'SSE-pierre**, Stone Parsley.

**PASSERINA** [with *Botan.*] Chick-weed, L.

**PA'SSE-volours**, a kind of flower, F.

**PA'SSIBLENESS** [of *passibilis*, L. and *ness*] capableness of suffering

**PA'SSING** [*passant*, F.] going by; also omitting, F.

**PA'SSINGLY**, excellently, as *passingly well*.



**PA'SSION** Cross [in *Heraldry*] is so called, because it is supposed to resemble that cross on which our Saviour suffered, not crossed in the middle, but somewhat below the top, as in the figure.

**PASSION** [*passio* of *pati*, L.] a quality that affects the senses, and the sensitive appetite, but is soon over; also the receiving of an action.

**PASSION**, transport of mind, strong desire or inclination; affection, fondness; anger or wrath; also a suffering.

**PASSION** [with *Physicians*] any pain, uneasiness, or disturbance in the body, as the *Iliack Passion*.

**Corruptive PASSION**, is a passion by which the patient is either corrupted wholly or in part, as when one is wounded.

**Perfective PASSION**, is a passion by which the subject receives some additional perfection, as to be instructed.

**PASSIONATE** for a thing, i. e. having a strong desire for, or inclination to it.

**PASSIONATELY** [*passionement*, F.] with passion.

**PASSIONATENESS** [of *passion*, F. of *L.* the *terminat.* and *ness*] hasty choleric temper, propensity to passion, &c.

**PASSIONS** [in *Poetry*] the passionate sentiments, gestures, actions, &c. which the poet gives his persons.

**PASSIONS**, any motion whereby the soul is carried towards any thing; or the agitations of it, according to the different objects which present themselves to the senses; the affections of the mind, as love, hatred, fear, joy.

**PASSIONS of Men**. The diversity of passions is by naturalists, said to proceed from the texture of the fibres, and different habitude of the humours of the body: choler invites to anger, melancholy, or sadness; blood abounding to joy; because that choler vellicates the spirits; melancholy compresses them, blood dilates them, phlegm obstructs them; and these effects are found in them sleeping as well as waking; those who abound with choler, are prone to dream of fires, burnings, brawls, and fightings; the phlegmatick, of waters, inundations, drowning; the sanguine, of musick, dancing, and lasciviousness.

**PASSIVE** *Voice of a Verb* [with *Gram.*] one which betokens suffering or being acted upon. as *doceor*, I am taught, &c.

**PASSIVE** *Principles* [with *Chymists*] are *Water* and *Earth*, which they so call, because their parts are either at rest, or at least not so swiftly moved as those of *Spirits*, *Oil*, and *Salt*.

**PASSIVE** *Prayer* [with *Musick Divines*] is a total suspension or ligature of the intellectual faculties, in virtue whereof the soul remains of it self and its own power impotent, as to the producing any effects.

**PASSIVENESS** [of *passivus*, L. and *ness*] passive or suffering nature, quality, &c.

**PASSOVER**, a solemn festival of the Jews, observed in commemoration of the destroying Angel's passing over their houses and not killing their first-born, when he slew those of the Egyptian.

**PASTINA/CA** [with *Botan.*] - a parish. *L.*

**PASTOPHORI** [*παστοφόροι* of *παις* a veil, and *εσφο*, Gr. to bear] certain priests, whose office it was, at solemn festivals, to carry the shrine of the deity, when they were to pray for fair weather, rain, &c.

**PASTORAL Staff**, the staff or crozier of a bishop wherewith they are invested.

**PASTORAL** [*pastor* of *pastor*, L. a shepherd] *Mess. Fontenell* says, pastoral is the most ancient sort of poetry, because a shepherd's life is the most ancient way of living. He says, that pastoral should not be so rude as the country-conversation, nor so polite as that of the court.

Another Author says, shepherds should never get out of their woods, and all the families in pastoral should be taken from thence; all the sentiments should be tender and natural, soft and easy.

Blank Verse will agree very well with pastoral, and being a nearer resemblance of the natural way of speech than rhyme, must be most agreeable to that sort of poetry, which comes nearest to nature, as pastoral does.

**PASTURING** [*pasturant*, F.] feeding. *Milton*.

**PASTUS** [old *Writ.*] an entertainment or treat challenged as a customary due from the vassal to his lord.

**PATAVINITY** [among *Criticks*] a fault objected against *Livy*, for using the dialect or orthograghy of *Padua* in his writings.

To **PAT**, to hit or strike softly, as with the finger, &c.

**PATALE/NA** [of *patere*, L. to be open] an ancient female deity to whom they attributed the care of the corn, when it sprung from the blade. *L.*

**PATCHING** [*incert. Etym.* prob. of *pezzare*, Ital. unless of *patagium*, L. a border, &c.] setting a piece of patch upon a garment, &c.

**PATE** [in *Fortification*] a sort of fortification like what they call an horse-shoe, not always regular, but generally oval, encompassed only with a parapet, having nothing to flank it; usually erected in marshy grounds to cover the gate of a town.

**PATER-nosters** [with *Roman Catholics*] are the great beads of their chaplets, after their devotions.

**PATER-nosters** [in *Architect.*] certain ornaments placed underneath ovolo's, cut in form of beads, either round or oval.

**PATER**,

**PATER**, a father. *L.*

**PATER**, guardian, a title given to the head or chief of a monastery, &c. of *Franciscan* friars.

**PA'TER-noster-row** [near *St. Paul's, London*] took its name of Stationers or Text-Writers, that dwelt there, and wrote and sold all sorts of books then in use, as *A, B, C, or Abbies*, and the *Pater-nasters, Aves, Creed, Graces, &c.* and also of *Turner's* heads who dwelt there, who were call'd *Pater-naster* makers; and *Ave-Mary-Lane*, and *Creed-Lane* took their names from the same originals.



Cross **PA'TER-noster** [with *Heralds*] is the representation of crosses made with beads. See the *Escutcheon*.

**PATERNALNESS** [of *pater-nus, L.* **PATERNITY** [and *ess*] fatherliness, fatherlike affection, or care.

**PATHE'TICK** *Musick*, musick that is very moving, expressive, passionate, capable of exciting pity, compassion, anger, or the like passion.

**PATHETICK** *Nerves* [*Anatomy*] the fourth pair which arise from the *medulla oblongata*.

**PATHE'TICALNESS** [of *patheticus, L.* and *ness*] the quality moving the affections.

**PATHETICUS** [*παθητικός* of *παθω, Gr.* passion] an epithet given to the fourth pair of Nerves, because they direct the Eyes to intimate the passions of the mind.

**PATHIC** [*pathicus, L.* of *παθω, Gr.* to suffer] a sodomite, an ing'le, who suffers his body to be abused contrary to nature.

**PATHOGNOMICUS** [of *παθω, Gr.* affection, and *γνωσκω, Gr.* to know] an epithet given to a symptom or concurrence of symptoms, that are inseparable from a distemper, and are found in that only and no other.

**PATHOGNOMONIC** [of *παθω, Gr.* passion, and *γνωσκω, Gr.* to know] a proper and inseparable sign of such and such a disease, which is peculiar to a disease, and to all of its kind.

**PATHOLOGICK** [of *παθολογία* of *παθω, Gr.* and *λόγος, Gr.* treating of pathology] i. e. of the preternatural constitution of the body of man; discovering the cause, nature, and difference of diseases.

**PATHOS** [*πάθος, Gr.*] passion, that which one suffers or has suffer'd.

**PATHOS** [with *Rhetoricians*] signifies the several affections which the orator

excites in his hearers.

**PATIENCE**, an herb, being a sort of large and very slow sorrel.

**PATIENTLY** [*patienter, L.*] with patience.

**PATIENTNESS** [*patientia, L.*] patient temper.

**PATLY**, fitly, opportunely.

**PATNESS**, fitness, opportuneness.

**PAT'NCE**, as a *Crois Patonce* [with *Heralds*] is a Cross that has its ends floppy, but yet differs from that which is called a *Crois-floxy*, in that the *Flory* circumflexes and turns down like a *Fleur-de-luce*, but the *Crois Patonce* extends and stretches to a certain patee form, as in the *escutcheon Gules*, a *Crois Patonce Argent*.



**PATRIARCHAL** *Crois* [in *Heralry*] is one that has its shaft crossed twice, the upper arms of it being shorter, and the lower longer. See the *Escutcheon*.

**PATRIARCHSHIP** [of *patriarch, L.* and *ship*] the dignity or jurisdiction of a patriarch.

**PATRICIAN** [*patricien, F.* of *patricius, L.*] one descended of a noble family, in opposition to the *Flebeians*.

**PATRICIANS** [so called of *Patri-cius* their ring-leader] their distinguishing tenor was, that the substance of the flesh is not the work of God, but of the devil; on which account they bore such hatred to their own Bodies, as sometimes to kill themselves.

**PATRIOTSHIP** [of *patriota, L.* and *ship*] office, dignity, or quality of patriot.

**PATRISSATING** [*patrissans, L.*] taking after the father.

**PATROLING** [of *patrouille, F.*] marching about a city, garrison, &c. in the night, as soldiers do to prevent surprizes, disorders, &c.

**PAT'RON** [in *Navigation*] a name given in the *Mediterranean* sea to the person who commands the ship and Mariners, and sometimes to the person who steers, or the pilot.

**Lay PATRONAGE** [in *Law*] is a right attach'd to the person, either as founder, or heir of the founder; or as possessor of the fee to which the patronage is annexed, and is either *real* or *personal*.

**Real Lay PATRONAGE**, is that which is attach'd to the g'eebe, or to a certain inheritance.

**Personal Lay PATRONAGE**, is that which belongs immediately to the founder.

fect of the Church, and is transmittable to his children and family, without being annexed to any fee.

**Ecclesiastical PATRONAGE** [in Law] is that which a person is intitled to by virtue of some benefit which he holds.

**Arms of PATRONAGE** [in Heraldry] are those at the top, whereof some are marks of subjection and dependance, as the city of *Paris* bears 3 *Flowers de Lys* in Chief, to shew her dependance on the king.

**PATRONSHIP** [of *patronatus*, L. and *fron*] the office, &c. of a patron.

**PATRONIZER** [*patronus*, L.] a patron, defender, &c.

**PATRONYMIC** [*patronymicus*, L. of *πατρωνικός*, Gr.] pertaining to the names of men derived from their ancestors.

**PATROVILLE** ? [*patrouille*, F.] a PATROUL round of soldiers to the number of 5 or 6, with a sergeant to command them; these set out from the *Corps de Gard*, and walk round the streets of a garrison, to prevent quarrels and mischief, &c. and to keep all in order, peace and quietness.



**PATTEE** [in Heraldry] a Cross Pattee, is a cross that is small in the center, and goes widening to the ends, as in the escutcheon.

To PATTER [of *patting*] to strike, as hail or any small things falling, or being thrown in great numbers.

**PATTES**, the paws of any beast.

**PATTY** [*pâte*, F.] a sort of pye.

**PA'VAN** ? a grave and majestic

**PA'VANE** Spanish dance, wherein the dancers turn round, and make a wheel or tail before them like that of a peacock.

**PAUCILOQUIOUSNESS** [*pauciloquium*, L.] sparingness of speech, fewness of words.

**PAUCITY** [*paucitas*, L.] fewness.

**PAVENTIA** [among the Romans] a goddess, who, as they fancied, protected children from fears; or, as others say, frightened them.

**PAVOR** [*un pavore*, F. *pavitor*, L.] a maker of pavements in streets.



*Pavions* is an antient company, their Coat Argent, a Chevron between three Rammers Sable

**PAVILION** [of *papilio*, L. or *Padiglione*, Ital.] a turret or build-

ing usually insulated, and under one sin-

gle roof; sometimes square, and sometimes in form of a dome.

**PAVILION** [in War] a tent raised on posts to lodge under in summer-time.

**PAVILION'D**, encompass'd or inclos'd in a pavilion. *Milton*.

**PAVILIONS** [in Architecture] is used for projecting pieces in the facade of a building, which mark the middle of it.

**Angular PAVILIONS** [*Anghit*] those before-mention'd, which flank a corner.

**PAULIANISTS**, a sect so called; the followers of *Paulus Samositanus*, a bishop of *Antioch*, who deny'd the distinction of persons in the trinity.

**PAULICIANS** [so called of *Paulus* their chieftain] to the errors of the *Manichees*, they added an abhorrence of the cross, and employ'd it to the most servile uses out of despatch.

**PAVOR** [among the Romans] Fear, a deity, whom they received from the *Corinthians*, whose children being frightened to death by the ghosts of *Medea's* children, *Mermeras* and *Iberes*, they were ordered by the oracle to sacrifice to them annually, and erected two statues, one to Fear, and another to *Paleness*.

To PAUPERATE [*pauperare*, L.] to impoverish.

**PAUSARIUS** [among the Romans] an officer who directed the stops, or pauses, in the solemn pomps or processions of the goddess *Isis*, i. e. the stands or places where the statues of *Isis* and *Anubis* were set down; also an officer in the galleys who gave the signal to the rowers, that they might act in concert, and row all together.

A Demy PAUSE [in Music] a cessation for the time of half a measure.

A General PAUSE, a general cessation or silence of all the parts.

**PAW**, *Feb*! an intercession of nauseaing.

To PAW [*patiner*, F.] to move, feel, or handle with the paws.

To heave a PAWL [Sea Phrase] is to heave a little more for the *Parul* to get hold of the Whelp.

**PAX** [with the Romans] a deity, represented holding a laurel branch and a spear, to shew that gentleness and pity belong'd principally to victorious warriors.

To PAY the Seams of a Ship [prob of *poix*, F. pitch] to lay them over with hot pitch; or to lay on a coat of new stuff, after her foil has been burnt off; this stuff is a mixture of tallow and soap, or of train-oil, resin and brimstone boiled together.

To be **PAY'D** [*Sea Phrase*] a ship is said to be so, when tacking about all her sails are back-stay'd, &c. lie flat against the masts and shrouds.

**PAY'ING** [*payant of payer, F.*] discharging a debt; also beating.

**PAY'NIMS**, Pagans or Heathens.

**PEAG** [*in Doom's-day-book*] an hill.

**PEACE** [*pax, L. paix, F.*] rest, silence, quietness; also concord, agreement, reconciliation, the direct opposite to war.

**PEACE of the Plough**, that whereby the Plough-tackle and Plough-cattle are secured from distresses.

**PEACE** [*in Painting, &c.*] is represented as a beautiful lady, holding in her hand a wand or rod towards the earth, over a hideous serpent, and holding her other hand over her face, as unwilling to behold strife or war. By others she has been represented holding in one hand an olive branch, and leading a lamb and a wolf yoked by their necks in the other; and also with an olive branch in her right hand, and a *Cornucopia* in her left.

**PEACEABLY** [*paisiblement, F.*] in a peaceable manner.

**PEACEABLENESS** [*of paisible, F. and nefs*] peaceable temper, quiet disposition.

**A PEACOCK** [*Hieroglyphically*] with beautiful Plumes, and in a Posture of admiring them, and exposing them to the sun, represented a creature proud of its natural perfections.

**A PEACOCK** [*Emblematically*] also represents women over curious in their dress and costly cloathing.

**PEA-HEN** [*penache, F. pava, L.*]

*Green* **PEAK**, a woodcock, a bird.

**PEAK'INGNESS**, sickliness, unthriftiness.

**PEAL'D**, troubled or deafened with the noise. *Milton.*

**PEAR-Tree** [*pi-pi-ge-t-neo, Sax.*]

*Wens of PEARL*, certain excrescencies or prominent Places in form of half Pearls, found in the bottom of the Pearl shells.

**PEAS** Cod [*pi-ye cobbe, Sax.*] the shell or husk of a Pea.

**PECCANTNESS** [*of peccans, L. and nefs*] offensiveness, hurtfulness.

**PECHIA'GRA** [*of πῆχυς, the elbow, and γῆρας, Gr.*] the gout in the elbow-joints.

**PECQU' TS Duct.** [*Anatomy*] the thoracic duct, so called from *Pecquet* its discoverer.

**PECTEN** *Arboris* [*with Botanists*] grain of the wood of any tree, *L.*

**PECTEN Veneris** [*with Botanists*] the herb shepherd's-needle, *L.*

**PECTORAL Muscle** [*Anatomy*] a muscle which moves the arm forwards; so named on account of its situation, which arises above from the *Clavicula*, and below from the breast-bone, and all the endings of the upper ribs, and is implanted in the upper part of the shoulder-bone.

**PECTORALNESS** [*of pectoralis, L. and nefs*] stomachick quality.

**PECULATE** [*in Civil Law*] the crime of pilfering the publick money, by a person who manages it, or in whose custody it is repositied.

**A PECULIAR**, a particular parish or church that has jurisdiction within it self for a probate of wills, &c. being exempt from the ordinary of the bishop's courts. Thus the king's chapel is a *royal peculiar*, free from all spiritual jurisdiction, and only governed by the king himself as supreme ordinary.

**PECULIARLY** [*peculiariter, L.*] after a peculiar manner.

**PECULIARNESS** [*peculiarité, F. of L.*] peculiarity.

**PECUNIA** [*among the Romans*] money. A deity which, as they held, presided over riches; who had a son named *Argentinus*, whom they adored that they might grow rich.

**PECUNIUS**, a deity of the antient *Prussians*, in honour of whom they kept a fire of oak perpetually burning; which if it happened to go out by the priest's neglect, he was put to death. When it thunder'd, they imagined that their grand priest conversed with their god; and for that reason fell prostrate on the earth, praying for seasonable weather.

**PED Ware**, Pulse as Peas, Beans, &c.

**PEDAGOGICAL** [*παιδαγωγικός, Gr.*] pertaining to an instructor of Youth, or to discipline.

**PEDANEUS** [*Civil Law*] a petty judge, who has no formal seat of justice; but hears causes standing, and without any tribunal.

**PE DANT**, an unpolished stiff man of learning, who makes an impertinent use of the sciences, abounds in unreasonable observations and criticisms.

**PEDANTICKNESS**, pretence to, or ostentatiousness of scholarship.

**PEDANTI'ZING** [*of pedantizant, F.*] playing the pedant.

**PEDERERO**, common, call *Pederero*, a small piece of pedant, modesty.



in ships, to fire stones, nails, bro-  
iron, or partridge shot on an En-  
emy attempting to board.

**PEDALÆUS** [*Anatomy*] the second of  
the extensor *pedis*, L.

**APEDESTAL** [*pedestalla*, L. *pie-  
destallo*, Ital.] that part of a pillar that  
supports it. It is a square body with a  
base and cornice, serving as a foot for  
the columns to stand upon, and having,  
according to *Vignola*, a third part of the  
height of its column. It is different in  
different orders, there being as many  
kinds of pedestals as there are orders of  
columns.

**PEDICLE** [with *Botanists*] a foot  
stalk, is that on which either a leaf, or  
flower, or fruit stands or hangs.

**PEDICULA** [*Botany*] the herb yel-  
low-rattle-grass, or cock's comb, L.

**PEDICULARIS morbus** [with *Physi-  
cians*] the lousy disease.

**PEDICULATION**, a particular  
foulness of the skin, very apt to breed  
lice; said to have been the distemper  
of the *Egyptians*, and one of their  
plagues, L.

**PE-DIMENT** [in *Architecture*] an or-  
nament that crowns the *ordonnances*,  
finishes the fronts of buildings, and  
serves as a decoration over gates, win-  
dows, niches, &c. It is ordinarily of a  
triangular form; but sometimes makes  
an arch of a circle.

**PE-DIS abscissio** [*old Rec.*] a cutting  
off the foot, a punishment of criminals  
in former times inflicted here instead of  
death.

**PEDO-METER** [of *pedes*, L. or *πῆς*,  
a foot, and *μετρον*, Gr. measure] a way-  
wiser, an instrument composed of vari-  
ous wheels with teeth, which by a  
chain fastened to a man's foot or wheel  
of a chariot, advance a notch each step  
or each revolution of the wheel; and  
the number being mark'd on the edge  
of each wheel, the paces may be num-  
bered, or the distance from one place to  
another exactly measured.

**PEDONES** [*old Reg.*] foot-soldiers.

**PEDUNCULI** [*Anatomy*] two me-  
dullary processes of the *Cerebellum*,  
whereby that part is joined to the me-  
dulla oblongata.

**PEEK** ? a grudge, spleen, ill-will

**PEQUE** against a person.

**PEEK** [in *Sea Language*] is used va-  
riously.

**PEE-LING** [*peleut* of *peler*, F.] taking  
off the skin or rind; also the peel or  
rind of fruit.

to bold Land in **PEE-RAGE** [contient

*Customs*] a tenure which obliged the  
person to assist the Lord's Bailiff in his  
judgments, as all the ancient vassals  
called peers did.

**PEE/RLESNESS** [*par*, L. leay and  
neyre, Sax.] matchlessness.

**PEE/VISHNESS** [prob. q. *beeishness*  
of *bee*, Eng.] fretfulness, waspish hu-  
mour.

To **PEG** [of *piic*, Sax.] to put in or  
fasten with a peg.

**PE-GANUM** [*πηγανον*, Gr.] the herb  
rue.

**PE/GOMANCY** [*πηνγομαντεία* of *πηγή*,  
a fountain, and *μαντεία*, divination,  
Gr.] divining by fountain water: The  
same as *Hydromancy*, which see.

**PE/ISAGE** [*old Rec.*] a pound weight,  
whence to *peise*, or *poise*, and *pesage*.

**PEL/CINUS** [*πελαινός*, Gr.] the  
plant hychet-vetch.

**PE/LICAN** [with *Surgeons*] an instru-  
ment for drawing teeth.

**PE/LICAN** [with *Gunners*] an ancient  
piece of ordnance, equal to a quarter  
culverin, and carrying a ball of six  
pounds.

**PE/LICOIDES** [*πελικοειδης* of *πέλεκυς*,  
a hatchet, and *ειδος*, form, Gr.] a cer-  
tain geometrical figure, that something  
resembles a hatchet.

**PELLICIA** [*old Rec.*] a pilch.

**PELLICLE** [*pellucula*, L.] when any  
solution is evaporated so long by a  
gentle heat, that a film or skin rises on  
the top of the liquor, they say it is evo-  
porated to a *Pellicle*, and then there is  
very little more liquor left, than will  
just serve to keep the salts in fusion.

**PELLO'TA** [in the *Forest Law*] the  
ball, or round fleshy part of a dog's foot,  
which, by that law, in all dogs that are  
near any of the king's forests are to be  
cut out.

**PELLUCIDNESS** ? [of *pellucidus*,  
**PELLUCIDITY** S. L. and *ness*]  
transparency, diaphaneity.

**PE/LTA** [among the *Antients*] a  
kind of buckler.

**PE/LTALIS cartilago** [*Anatomy*] so  
called from its resemblance to *Pelta*, a  
buckler. See *Scutiformis*.

**PE/LVIS** [with *Anatomists*] the basin  
of the kidneys, or the lower part of the  
*abdomen*, in which the bladder (and in  
women likewise the uterus) and rectum  
are contained.

**PELVIS aurium** [with *Anat.*] the hol-  
low part of the ear, L.

**PELVIS cerebri**, the tunnel of the  
brain, L.

**PEN** [with the *Britains* and antient *Gauls*] an high mountain; hence those hills which divide *France* from *Italy*, are called the *Apennines*.

To **PEN** up [of *pyndan*, *Sax.*] to shut up, to inclose.

**PENALNESS** [of *penal*, *F.* of *penalis*, *L.* and *ness*] liahleness to a Penalty.

**PENANCE** [of *paena*, *L.* Punishment] the exercise of Penitence, or a Punishment, either voluntary or imposed by legal authority, for faults committed by a Person.

**PENANCE** [of *penitentia*, *L.*] a sort of mortification enjoined by *Romish* Priests, *O. F.*

**PENANCE** [in *Canon Law*] an ecclesiastical Punishment chiefly adjudg'd to the sin of fornication.

**PENATES** [of *Παῖς*, *Heb.* inwards, or *Penitus*, inwardly, because kept within the house, *Cic.*] household gods, whose statues were there kept, and worshipp'd with wine and incense. They were made either of iron or earthen-ware; but their form was kept secret, as a religious mystery. In the time of Peace they committed their arms to the care of the *Penates*. Cities and kingdoms had also their *Penates*. Those of *Rome* were brought by *Aeneas* from *Troy*, to which Place *Dardanus* brought them from *Samothrace*.

The *Penates* and *Lares* were different, in that the *Lares* were common in all houses, and the *Penates* proper to particular ones, and divine honours were done to the *Lares* in the chimney-corner, or on the fire-hearths; and to the *Penates* in the open court, or some other place or sort of chapel within.

**PENCE** [of *pennig*, *Sax.*] pennies.

**PENCIL** [of *Rays* [in *Opticks*] a double cone of rays joined together at the base, one of which hath its vertex in some one point of the object, and the glass, *B. E. D.* for its base, and the other hath its base on the same glass; but its vertex in the point of convergence, as at *C*.

**PENDANT** [in a *Ship*] a short rope, which is fastened at one end to the head of the mast, or yard, or clew of the sail, having a block or shiver at the other end to reeve some running rope.

**PENDANTS** [with *Heralds*] pendant escutcheons. In antient times, men of chivalry or knights would resort

to the courts of Princes, and set up lick challenges for Jufts and Tournaments, or else post them upon some Bridge or other Pass, and they provoke or challenge all men of rank that came that way to encounter them. In order to this, they hung up their shields, with their coat of armour painted on them, on the neighbouring trees, or else on poles erected for that purpose.

**PENDENTIVE** [with *Architects*] the whole body of a vault, suspended out of the perpendicular of the walls, and bearing against the *Arc boutant*.

**PENDENTNESS** [of *pendens*, *L.* and *ness*] hanging down quality.

**PENDULOUSNESS** of *pendulus*, *L.* and *ness*] pendentness, or the swinging to and fro.

*Simple* **PENDULUM**, is one that consists of a single weight.

*Compound* **PENDULUM**, is one that consists of several weights, so fixed on as to return the same distance both from one another, and from the center about which they vibrate.

**PENECILLUS**, a pencil to write with, *L.*

**PENECILLUS** [in *Pharmacy*] a lozenge, resembling a pencil in shape, *L.*

**PENECILLUS** [with *Surgeons*] a tent to be put into wounds or ulcers.

**PENESYRINGUS**, a sort of Pillory among the antients, having five holes, two for the arms, two for the legs, and one for the head of the criminal.

**PENETRABleness** [of *penetrabilis*, *F.* of *L.*] capableness of being penetrated, *See*.

**PENETRANTNESS** [of *penetrant*, *F.* of *L.* and *ness*] penetrating quality, power of penetrating.

**PENETRATIVENESS** [of *penetrativus*, *F.* of *L.* and *ness*] aptness to penetrate.

**PENITENT** [of *penitens*, *L.*] repenting, a being sorrowful for what has been committed that is sinful or criminal.

**PENITENTNESS** [of *penitent*, *F.* of *penitens*, *L.* and *ness*] penitent frame of mind.

**PENITENTIALLY** [of *penitential*, *F.* of *L.*] in a repenting manner.

**PENITENTIARY** [of *penitencier*, *F.* of *L.*] of or pertaining to Penance, or Repentance.

**PENITENTS**, certain peculiar friaries, who assemble together for Prayers, made Processions bare footed, faces being covered with linen, themselves discipline.

**PENKNIFE** [of *penna*, L. and *cnij*, Sax.] a knife for making of pens.

**PENMAN**, an artist at fair writing.

**A PENNATED Leaf** [with *Botan.*] or feathered leaf, is one, in which the parts, of which the leaf is composed, are set along the middle rib; either alternately, or by pairs, as in liquorice, vetches, &c.

**PENNILESS** [of *penni*, *Sax.*] having no money.

**PENNIO LUM**, barley-sugar, a decoction of barley and sugar, boiled till it becomes brittle, then turned out upon a marble stone, and anointed with the oil of sweet almonds, is kneaded like a paste and drawn out into sticks.

**PENNONCEL**, a little Pennon or Flag.

**PENNONCELS**, small pieces of silk, cut in the form of a Pennon, with which men of arms used to adorn their lances or spears. Probably to be more visible signs to their own party; or to terrify their enemies, by appearing more numerous than they were.

**PENNY** [*penni*, *Sax.* *denarius*, L.] was the first piece of coined silver we have any account of, and was for many years the only one, till the reign of king Henry I, when there was half pence. The *Anglo-Saxons* had but one coin, and that was a Penny. Before the year 1279 the old Penny was struck with a double cross, so that it might be easily broken in the middle, or into four quarters, and so made into half pence or farthings.

**PENSA** *libra*, a pound of money paid by weight, not by tale, L.

**PENSILIS** *verucca* [*Anatomy*] see *Acrochordon*.

**PENSILINESS** [of *pensilis*, L. and *ness*] hanging quality.

**PENSION**, money paid for diet or lodging; also a sum of money paid annually by a Prince or State, to a Person for service required of him; also an annual allowance by a Company, Corporation or Parish, to that poor members of it; also an allowance or salary by the year, F. of L.

**PENSION Order**, a peremptory order against such of the society of *Gray's Inn*, as are in arrear for Pensions and other Duties.

**PENSIONARY** [in *Holland*] the first minister of the regency of each city.

**PENSIONARY**, a Person who has a pension or yearly Sum of acknowledgment,

charged on the estate of a Prince, Comptany, &c.

**PENSIONS** [of *Churches*] a certain sum of money paid to clergy-men instead of tithes.

**King's PENSIONERS** a band of *Gentlemen PENSIONERS* of gentlemen, to the number of forty, first set on foot by king Henry VII. whose office is to guard the King's Person in his own house, armed with *Partisans*, they attend and wait in the presence chamber, and attend the king to and from chapel.

**PENSIVELY**, thoughtfully, &c.

**PENSIVENESS** [*pass.* F. and *ness*] thoughtfulness, sadness, heaviness, sorrowfulness.

**PENSTOCK**, a flood-gate, placed in the water of a mill-pond.

**PENT** [of *pinde*, *Sax.*] shut in or up, kept in, inclosed.

**PENTACA'PSULAR** [*pentacapsularis* of *roots*, five, and *capsula*, L. a case or seed pod] having five seed pods.

**PENTACHORD** [of *roots*, five, and *chord*, Gr. string] a musical instrument having five strings.

**PENTACHORO'STICK** [of *roots* and *stichos*, Gr.] a set or series of verses so disposed, that there are always found five acrosticks of the same name in five divisions of each verse.

**PENTACOC'COUS** [of *roots*, five, and *kokkos*, Gr. a grain] having five grains or seeds.

**PENTADACTYLOS** [*Botany*] the herb *Palma Christi*, L.

**PENTAGRAPH** [*pentagran*, Gr.] an instrument wherewith designs, prints, &c. of any kinds may be copied in any proportion without a Person's being skilled in drawing.

**PENTA-METER** [*pentameter*, Gr.] a verse consisting of five feet.

As I have before given you tables for making *Hexameter Latin Verse*, so I shall here present you with one for *Pentameters*.

The manner of operation for *Pentameters*, is the very same with that of *Hexameters* (which see.) Only, whereas *Hexameter Verses* consisting of six Words, do therefore require six Tables. *Pentameters*, deducible from these Tables, are to consist but of five Latin Words, and so only require five Figures to work them thro' their five Tables. So that any set of five Figures, work'd thro' their respective Tables (in all respects like as you have been shewn in the Example of the *Hexameters*) will produce five Latin Words, which will make a true *Pentameter*.

PE

*meter Verse*, which will be true *Latin*  
and good *Sense*.

Thus the Figures 11114 produce

*Turpia significant arma maligna mihi*

1 9 7 2 3 produce

*Turpia procurant acta molesta mera*

3 2 7 9 1 produce

*Impia conglomerant acta maligna vides.*

And if you are minded to compose a pair of verses together, viz. *Hexameter* and *Pentameter*, you must set down the two sets of figures, as thus; 6 8 5 1 9 1

of which sets of figures, wrought out by their proper tables, will be produced the following verses.

*Pessima fata tuis prænarrant sidera nigra,  
Tetrica significant astra nefanda viris.*

Which sets of figures, if placed backwards, will produce quite different verses.

By these tables, between two and three hundred thousand *Pontometer* verses may be produced.

*The Verifying Tables for* PENTAMETERS.

t	a	p	i	s	i	t	t	n	e
r	e	m	o	m	r	u	o	t	d
r	p	r	p	i	r	x	r	u	f
r	d	i	s	p	i	i	a	i	o
i	a	i	a	c			d	b	d
	i	a	a	e	a	a	a	e	
a		e		e				e	

## II.

p	p	c	p	p	c	c	s	p	r
r	o	r	e	o	o	i	r	æ	æ
n	æ	r	n	n	g	o	s	s	c
d	f	s	g	n	c	t	c	l	i
i	u	l	i	u	a	r	u	c	c
m	o	f	r	b	i	d	u	i	m
m	i	a	u	b	u	n	u	a	e
c	n	n	u	n	t	n	n	r	a
t	t	n	t		t	t	a	n	
	t		s			n	t	s	s
	s	s	s	t	t		s	t	s
t	t	s	s						

## P E

### III.

i	a	v	d	f	l	a	a	u
c	i	e	i	a	a	r	r	t
n	r	c	b	m	t	a	a	a
b	t	t	r	a	r			a
a	a	a		a	e	e	e	
		e						

#### IV.

d	p	p	n	c	s	m	s	m	o
u	r	e	r	u	o	i	a	l	d
o	f	u	p	l	p	l	o	e	t
a	e	e	e	i	i	s	n	e	n
n	r	s	s	g	a	d	r	d	t
b	t	t	n		v	a	a	a	a
a	r	a	e		a				
a		e	e		e	e	e	e	

V.

n	a	c	v	s	m	m	v	m	o
l	i	i	c	e	a	i	i	v	i
b	r	i	r	l	d	h	a	i	i
i	o	a	i	e	i	s	s	s	s
s	s			e		e		e	
e									

**PENTA'MYRON** [*πενταμύρον*, Gr.]  
an ointment compounded with five in-  
gredients, viz. *Mastich*, *Nard*, *Opobalsamum*,  
*Storax* and *Wax*.

PENTANGLE [of *pent*, Gr. five, and *angelus*, L.] a figure having five angles.

PENTAPE' TALOUS [of πέντε, five, and πτελός, Gr. a leaf] five leaved.

PENTAPHYLLUM [πενταφυλλον, Gr.] the herb *Cinquantifolia*, or five branched grass.

**PENTAPLEURON** [*πενταπλευρον*, Gr.] an herb, the lesser Plantain.

**PENTAPHYLLOIDES** [of *πέντα*, five, *φύλλον*, a leaf, and *ειδος*, Gr. form] of the Cinquefoil kind or form.

**PENTAPHYLLOUS** [of *πέντα* and *φύλλον*, Gr. a leaf] having five leaves.

**PENTA'ROBON** [*πενταροβον*, Gr.] the plant or flower called a Peony.

**PENTASPAST** [*πεντασπαστον*, Gr.] an engine that has five pullies.

**PENTA'STYLE** [*πενταστυλιον*, Gr.] a work in architecture, wherein are five rows of columns.

**PENTATHLON** [*πενταθλον* of *πέντα* and *αθλον*, a striving, Gr.] the five exercises performed in the Grecian games, viz. *Leaping, Running, Quoiting, Darting, and Wrestling.*

**PENTA'TONON** [in *antient Music.*] a concord, with us call'd the greater sixth.

**PENTECONT'ORE**, a vessel with fifty oars.

**PENTHUS** [of *πένθος*, Gr. mourning] the son of *Echion* and *Agave*, who (according to the Poets) was torn in pieces by his mother and his sister, because he contemned the rites and reveling feasts of *Bacchus*. *Natalis Comes* tells us, that he was a good king, who endeavouring to root out the vice of drunkenness from amongst his subjects, suffered many wounds in his good name by their calumnies and reproaches.

**PENURIOSUSNESS** [of *penuria*, L.] niggardliness, meanness.

**PE'PANSIS** [*πεπαισις*, Gr.] a ripening.

**PEPANSIS** [in *Medicine*] a correcting of depraved matter and corrupt humours in the body, and bringing them into order.

**PER Deliquium.** See *Deliquium.*

**PER Arsin.** See *Arsin.*

**PER Tofin.** See *Tofin.*

**PERACUTUM menstruum** [with *Chymists*] a menstruum made by drawing off spirit of nitre several times from butter of antimony. By the help of which, Mr. Boyle says, he was able, without a very violent fire, to elevate a very good quantity of crude *Mercury*, and that in a few hours.

**PERAGRA'TION**, a travelling or wandering about; a progress or ramble.

**PERAMBULA'TOR**, an instrument or rolling-wheel for measuring roads, &c. a surveying wheel. It is made of wood, and has commonly half a pole in diameter, with a movement, and a divided face like a clock, with a long



rod of iron or steel, that goes from the center of the wheel to the work: there are also two hands, which (as you drive the wheel before you) count the revolutions; and from the composition of the movement and division on the face, shew how many yards, poles, furlongs, and miles you go.

**PERCA** [old Rec.] a perch of land.

**PERCE'PTIBLENESS** [of *perceptibilis*, L.] perceivableness.

**PERCE'PIER**, the herb Parsley-pert or Parsley-breakstone.

**PERCH** [of *perche*, F. a pole] a stick or pole for birds to roost on.

To **PERCH** [of *percher*, F.] to sit upon a perch, stick or twig of a tree, as birds do.

**PERCHA'NT** [with *Fowlers*] a decoy-bird ty'd by the foot, which flutters, and draws other birds to it, and so gives the fowler an opportunity of catching them, F.

**PERCLO'SE** [in *Heraldry*] is that part of a garter that is buckled and nowed, which detains and restrains the garter, being intire or diindiated from dissolution.

**PERCU'SSION** [in *Physicks*] the impression a body makes in falling or striking upon another; or the shock or collision of 2 bodies, which concurring, alter the motion of each other.

**PERDINGS** [old Rec.] the dregs of people, viz. men of no substance.

**PERDUE**, lost, forlorn, F.

**PERE'MPTORINESS** [of *peremptorius*, L.] absoluteness, pragmaticalness, &c.

**PERETE'RION** [of *περιεγειν*, Gr. to bore through] a trepan.

**PERFECT Animal** [with some *Writers*] one born or produc'd by univocal generation, in opposition to insects, which (they suppose) to be produced by equivocal generation.

**PERFECT Numbers** [*Mathemat.*] are such numbers whose aliquot or even parts taken all together, will exactly make the whole number, as 6 and 28, &c. for of 6 the half is 3, the third

part



part 2, and the sixth part 1, which added together make 6; and it hath no more aliquot parts in whole numbers: So 28 has these even parts, 14 the half, 7 the fourth, 4 the seventh, and 2 the fourteenth, and 1, which added together make 28, and therefore is a perfect Number; of which perfect number there are but 10 between 1, and 1000000000.

*Absolute* PERFECTION, is that wherein all imperfection is excluded, such as is that of God, or *secundum quid*, and in its kind.

*Essential* PERFECTION, is the possession of all the essential attributes; or of all the parts necessary to the integrity of a substance.

*Metaphysical* PERFECTION, the same as *Natural*.

*Natural* PERFECTION, is that whereby a thing has all its powers or faculties; and those too in their full vigour; all its parts both principal and secondary; and those in their due proportion, constitution, &c.

*Moral* PERFECTION, is an eminent degree of virtue, or moral goodness, to which men arrive, by frequently repeated acts of beneficence, piety, &c.

*Physical* PERFECTION. See *Natural Perfection*.

*Transcendental* PERFECTION, the same as *Natural*.

PERFECTNESS, the quality of being perfect.

PERFECTISSIMATE, a quality or dignity mentioned in the Code.

PERFIDIA [in *Musick*] an affectation of doing always the same thing, of continuing the same motion, the same song, the same passage, the same figures of notes. *Ital.*

PERFLA'TILE [perflatilis, L.] easy to be blown through by the wind.

PERFORA'TA, an herb, a sort of St. John's Wort.

PERFORATED [in *Heraldry*] i. e.



bored thorough. The armorists use it to express the passing or penetrating of one ordinary (in part) thro' another: As he bears Argent, a Bend Ermine perforated through a Chevron, Gules. See the *Escutcheon*.

PER-FORCE [par-force, F.] by force or violence.

PERFUNCTORINESS [of *perfunctorius*, L.] a slight, careless doing of any thing.

PERICA'RDIARY [in *Physick*] an epithet given to worms generated in the heart.

PERICA'RPUS [with *Botani*] pellicle or thin membrane encompassing the fruit or grain of a plant.

PERICNE'MIA [of *περι* about, and *κνήμη*, Gr. the *Tibia*] the parts about the *Tibia*.

PERIDOT, a precious stone of a greenish colour. F.

PERIGRINARY [perigrinarius, L.] a monk in the ancient monasteries whose office was to receive or entertain strangers or visitors.

PERIEGE'TES, one who conducts another about a place or thing to show it him.

PERILOUSNESS [of *perilleus*, F.] hazardousness.

PERINY'CTIDES [Surgery] little swellings like nipples.

PERIOD [in *Arithmetic*] a distinction made by a point or comma, after every 6th place or figure, used in *Notation* or *Numeration*, for the more ready distinguishing and reading the figures.

PERIOD [in *Astron.*] the time taken up by a star or planet in making or the duration of its course, till it return to the same point of the heavens.

PERIOD [in *Præling*] a character wherewith the periods of discourse are terminated thus (.) call'd a full-point.

PERIOD [in *Chronology*] an epocha or interval of time by which the years are accounted; or the series of years whereby in different nations, and on different occasions, time is measured.

PERIODICK [periodicus, L. *περιόδωρος*, Gr.] of, or pertaining to, or that has its periods.

PERIODICK *Diseases*, such as decline and rise again with similar symptoms alternately.

PERIODICK [with *Grammarians*] a term apply'd to a style or discourse that has numbers, or which consists of just and artful periods.

PERIOPHTHALMIUM [of *περι* about, and *ὀφθαλμός*, Gr. the eye] a skin which birds can draw over their eyes to defend them without shutting their eye-lids.

PERIPATE'TICK *Philosophy*, the system of philosophy taught and established by Aristotle, and maintained by his followers.

PERIPATE'TICKS [*περιπατητικοί* of *περιπατῶ*, Gr. to walk about; because they used to dispart walking in the place at Athens call'd *Lyceum*] a sect of philosophers, the followers of Aristotle, as Theophrastus, Cratippus &c.

PERIPE/TIA [of περιπέτης, Gr. fall-  
into a different state] that part of a  
tragedy wherein the action is turned,  
the plot unravelled, and the whole con-  
cludes.

PERIPHRASTICALLY, by way of  
Periphrasis.

PERIPLU'S [περίπλος, Gr.] voyage  
or navigation round a certain sea or sea-  
coast.

PERIPNEUMONIA Notha [with  
Physicians] a Bastard Peripneumonia, a  
disease in the lungs, arising from a hea-  
vy pituitous matter generated through-  
out the whole mass of blood, and dis-  
charged upon the lungs. L.

PERIPTERE } [of περί about, and  
PERIPTERON } πτερόν, Gr. a wing]  
in Architecture, a place encompassed a-  
bout with columns without, and a kind  
of wings about it.

PERISCYPHISMUS } [of περί and  
PERISKY'TISM } σκυτίσμις, Gr.  
to seal] a section, or laying open the  
fore-part of the head, the skull.

PERISHABLENESS [of perissable,  
F.] perishing quality.

PERISTERION [Botany] the herb  
Vervain.

PERISTERNA [of περί and στήναι,  
Gr. the breast] the parts about the breast.

PERJURY [in Law] a swearing  
falsely in an oath administered by persons  
in legal authority.

PERIWINKLE [in Heraldry] has  
been made use of by the inventors of the  
new way of blazon by flowers and herbs,  
instead of metals and colours, to supply  
the word Azure.

PERMANENTNESS [of permanens,  
L.] durableness, &c.

PERMEABLE [permeabilis, L.] that  
may be passed through.

PERMISSION, a permitting, grant-  
ing leave or liberty.

PERMISSION [with Rhetoricians] a  
figure when the orator professes to have  
discussed the whole matter, and to leave  
all to the judgment and discretion of the  
auditors.

PERMISSIVE, of or pertaining to  
permission.

A PERMIT, a note so called, given  
by the seller to the buyer of French brandy,  
&c.

PERMUTATIONS of Quantities  
[in Algebra] the changes, alterations, or  
different combinations of any number of  
quantities.

PERNICIOUSNESS [of perniciosus,  
L.] mischievousness, &c.

PERISTERION [Apat.]

a muscle of the Tarsus called also Longus  
because it is the longest muscle seated on  
the Perona. It begins from above half  
the upper part of that bone, and ends in  
the upper, and hindmost part of the  
Os Metatarsi of the little toe. L.

PERPENDICULAR [with Astron.]  
when any star is Vertical, i. e. right over  
our heads it is said to be perpendicular,  
because its beams fall directly upon us.

PERPENDICULAR, a level, a  
plumb-line.

A right Line is said to be PERPEN-  
DICULAR to a Plane, when it is per-  
pendicular to all the lines it meets with  
in that plane.

PERPENDICULARNESS } [of per-  
PENDICULARITY } pendic-  
ularis, L.] the quality of falling direct-  
ly down right.

PERPENDICULARNESS } of Plants.  
PERPENDICULARITY } for tho'  
the generality of plants rise a little crook-  
ed, yet the stems shoot up perpendicu-  
larly, and the roots sink down perpendi-  
cularly; even they that come out of the  
ground inclined, or are diverted out of  
the perpendicular by any violent means,  
straiten themselves again and recover  
their perpendicularity, by making a se-  
cond contrary bend, or elbow, without  
rectifying the first.

PERPENDICULUM, a perpendi-  
cular, a plumb-line, a level.

PERPETUAL Motion [in Mechan.]  
a motion which is supply'd from it self,  
without the intervention of any exter-  
nal cause.

PERPETUALNESS } [perpetuitas,  
PERPETUITY } L.] continu-  
ance without interruption, everlasting-  
ness, endlessness.

PERPLEXEDNESS } [perplexitas,  
PERPLEXITY } L.] doubt-  
fulness, irresolution; also trouble, an-  
guish of mind.

PERRON [with Architects] a stair-  
case lying open on the outside of the  
building; properly the steps in the front  
of a building, which lead into the first  
story, when raised a little above the le-  
vel of the ground.

PERRUKE } a set of false hair,  
PERRUQUE } curled and sew'd to-  
gether on a cawl.

PERSECUTION, any unjust or vio-  
lent suit or oppression; especially upon  
the account of religion; any pain, afflic-  
tion, or inconvenience, which a person  
designedly inflicts on another.

PERSECUTOR, an oppressor, &c.

PERSEVERANCE [with Divines] a  
christian

Christian Virtue, whereby persons are enabled to persist in the way of salvation to the end.

**TO PERSEVERE** [*perseverare*, L.] to continue, to be steadfast, to hold on constantly.

**PERSEUS** [according to the Poets] the son of *Jupiter* and *Danae*, the daughter of *Aegistius*, king of the *Argives*, who when he came of age had winged sandals, an helmet and sword given him by *Mercury*, and a brazen shield covered with the skin of the goat called *Egis*, given him by *Minerva*. He was a stout champion, his first adventure was a voyage against the *Gorgons*, who were three sisters, *Medusa*, *Sibeno* and *Euriale*, who are said to have had but one eye among them all, and snakes instead of hair, and that on whomsoever they look'd, he was turned into stone. But *Perseus's* shield had this quality, that his looking upon that would save him from the injury of that eye. And he setting upon *Medusa* when she and all her snakes were asleep, cut off her head and placed it in his shield, with which he turned *Atlas*, king of *Mauritania*, and many others, into stone; he afterwards delivered *Andromeda* from the monster that was ready to devour her. This *Perseus* is said to have been a king of the *Mycenians*, about A. M. 2640. who cut off the head of a certain harlot, of such exquisite beauty, that all that saw her were enamoured even to stupefaction, which gave rise to the fable of turning them into stones. See *Medusa*, *Gorgon* and *Phorcus*.

**PERSIAN** [in *Architecture*] a term  
**PERSICK** commonly used of all statues of men, serving instead of columns to support entablatures.

**PERSICARIA**, the herb arse-smart.  
**PERSICUS** [ignis] *Surgery*] a swelling commonly called a carbuncle.

**PERSICK Order** [in *Architecture*] is where the bodies of men serve instead of columns to support the entablature; or rather the columns themselves are in that form. That which gave rise to this custom, was, *Pausanias* having defeated the *Persians*, the *Lacedaemonians* erected trophies of the arms of their enemies in token of their victory, and then represented the *Persians* under the figure of slaves, supporting their porches, arches, or houses.

**PERSISTANCE**, standing firm and fix'd, persisting.

**PERSONABLE** [in *Law*] enabled to maintain plea in court; as such a fo-

reigner was lately made personable by Parliament also a being in a cap to take any thing granted or given.

**PERSONAL Action** [in *Law*] is an action levied directly and solely against the person, in opposition to a real or mixed action.

**PERSONAL Goods** [in *Law*] are that which consists in moveables, &c. which every person has in his own disposal, in opposition to lands and tenements, which are called *real Estate*.

**PERSONALNESS**, the abstract of personal, the property of being a distinct person.

**PERSONATA** [in *Bot.*] the great  
**PERSULA** TA } clot or burdock. L.

**TO PERSONIFY** } is to feign a  
**TO PERSONALIZE** } person, or to attribute a person to an inanimate being; or to give it the figure, sentiments, or language of a person.

**PERSONALIZING** } the feigning a  
**PERSONIFYING** } person, or the attributing a person to an inanimate being; or the giving it the form, sentiments, and language of a person; thus the poets have personified all the passions, virtues, and vices, by making divinities of them.

**Specular PERSPECTIVE**, represents the objects in conical, spherical, or other mirrors, erect and clear, whereas on lawn and other planes they appear confused and irregular.

**PERSPECTIVE Plane**, is a glass, or other transparent surface, supposed to be placed between the eye and the object perpendicular to the horizon, unless the contrary be expressly mentioned.

**PERSPECTIVE**, is also used for a kind of picture or painting in gardens, and at the ends of galleries, designed to deceive the sight by representing the continuation of an alley, a building, a landscape, or the like.

**PERSPICACIOUSNESS** [*perspicacitas*, L.] quickness of sight or apprehension.

**PE/RSPICIL** [*perspicillum*, L.] a looking-glass, wherein the image of any thing is clearly represented; also a pair of spectacles.

**PERSPICUOUS** [*perspicuus*, L.] that is so clear and plain that the light may be seen clearly thro' it; also easy to be seen or apprehended, plain.

**PERSPICIENCE** [*perspicientia*, L.] a perfect knowledge.

**PERSPICUOUSNESS** [*perspicuitas*, L.] clearness or plainness of language or speaking, or to be seen.

**PERSTRINGED** [of *perstringere*, L.] tied or girt tight.

**A PERSUASIVE**, a discourse or argument that tends to persuade.

**PERSUASIVENESS** [of *persuasis*, F. and *ness*] aptness or tendency to persuade.

**PERSULTATION**, a leaping or skipping over, as frisky cattle do in the fields.

**PERTNESS** [of *appert*, F. and *ness*] briskness, liveliness, smartness in talk.

**PERTAINING** [*pertinens*, L.] belonging to, concerning.

**PERTICA**, a perch or pole to measure with. L.

**PERTICA** [with *Astronomers*] a sort of comet, also called *Venu*, L.

**PERTICÆ**, perchers, large sconces or candlesticks for tapers or lights, which were set on the altars in churches.

**PEERTINACIOUSLY** [*pertinaciter*, L.] stiffly, &c.

**PERTINACIOUSNESS** [*pertinacitas*, L.] a stiffness and obduracy in maintaining or retaining an opinion, &c. stubbornness.

**PERTINENTNESS** [of *pertinens*, L. and *ness*] fitness, suitability.

**PERTINGENCE** [of *pertingens*, L.] a reaching to.

**PERTINGENT Lines** [in *Heraldry*] See *Entire Pertingent*.

**PERTRANSIENT Lines** [in *Heraldry*]. See *Entire Pertransient*.

**PERVERSELY** [*perverse*, L.] cross-grainedly.

**PERVICACIOUSNESS** [of *pervicax*, L. and *ness*] stubbornness.

**PERVINCA** [with *Botanists*] the herb Periwinkle.

**PERVIOUSNESS** [of *pervius*, L. and *ness*] passableness.

**PESA'DE** ? [in *Horsemanship*] a motion of a horse, that in lifting or raising his fore-quarters, keeps his hind legs upon the ground without stirring; so that he makes no time with his haunches, 'till his fore legs reach the ground.

**PESSOMANCY** [*πεσομαντεια*, Gr.] a sort of divination by putting lots into a Vessel, and drawing them out, having first made supplication to the gods to direct them, and being drawn, they made conjectures from the characters marked on them what should happen.

**PESTILENTIALNESS** [of *pestilential*, F. and *ness*] plaguyness, pestilent

**PESTLE** [of *pestil*, F.] the extremity or end of a leg.

**PETALISM** [*petalismus*, L.] a kind of exile among the antients, or a banishment for the term of five years.

**PETALON** [*πεταλον*, Gr.] the leaf of a flower. *Petala* in or with a flower-leaf, *petalis* with flower-leaves, &c. L.

**PETALOUS**, having flower-leaves.

**PETAMINARIUS**, a Name or title which the antients gave to several persons, who performed extraordinary feats of activity, took dangerous leaps, vaults, &c.

**PETARD**, is an engine of metal, shaped like a sugar-loaf or high-crown'd

hat, made for breaking open gates, draw-bridges, barricades, barriers, &c. its length is 7 or 8 inches, the diameter of the mouth is 5 inches, and that at bottom one and a half; the thickness of metal at the neck is half an inch, and that of the breech 12 or 15; its charge of powder is 5 pound or thereabouts, and it weighs about 55 or 60. There are much larger and stronger Petards, and there are likewise smaller. The first are employed in breaking open strong reinforced Gates, and the last such as can make but small resistance. When the *Petard* is loaded with powder, it is put upon a strong piece of plank, cover'd with a plate of iron on the outside, which covers the *Overture*, being hollowed a little for the purpose; the place where they join, is done over with Wax, Pitch, Resin, &c. to enforce the effect. This being done, it is carried to the place designed to be blown up, where joining the plank exactly to the Gate, the *Petard* is stay'd behind and fired by a *Fusee*, that the *Petardeer* may have time to get off. They are sometimes used in *Counter-Mines*, to break through into the enemies Galleries to disappoint their *Mines*.

**PETE** [*petus*, L.] combustible earth dug up in small pieces for fuel.

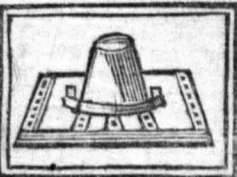
**PETE'CHIAL Fever**, a malignant fever, which makes the skin look as tho' it were flea-bitten, and thence called also *Pulicaris*.

St. **PETER** ad vincula. See *Gule of August*, L.

St. **PETER's Fish**, a sort of sea fish.

**PETICOAT** [*petit-cote*, F.] a woman's vestment.

PETI-



**PETITIONARY**, of or pertaining to a Petition.

**PETITIONING** [cf *petitio*, L.] asking by way of petition.

**PETRA** [a *Rock*] antiently used for a weight called a stone.

**PETRARIA** [ant. *Writ.*] a quarry of stones; also a great gun, call'd a *Petard*.

**PETRESCENCE**, a petrifying or becoming stone.

**PETREFACTION** [in *Physiology*] the action of converting fluids, woods, and other matters into stone, L.

**PETRIFICK** [*petrificus*, L.] turning or growing into stone.

**PETROJOANNITES**, the followers of *Peter John*, or *Peter* the son of *John*, who lived in the 12th century; one of whose opinions was, that he alone had the understanding of the true sense wherein the *Apostles* preached the gospel.

**PETROLÆUM** [of *πτερεν*, a rock, and *oleum*, L. oil] a certain oil that distils or flows out of a rock.

**PETROSELINON** [*πτεροσίλιον*, Gr.] Parsley.

**PETTEIA** [in *Musick*] the art of making a just discernment of all manner of ranging or combining sounds among themselves, so as they may produce their effect.

**PETTISHNESS** [prob of *depit*, F. and *nefs*] aptness to be displeased or angry.

**PETIT** [*petit*, F.] little, small, inconsiderable.

**PETTY** *Treason* [in *Law*] the crime of a clergy-man's killing his prelate, a child his parent, a wife her husband, a servant his master.

**PETULANTLY** [*petulant*, L.] saucily.

**PETULANTNESS** [of *petulans*, L. and *nefs*] sauciness, malapertness.

**PEUCEDANUM** [*πυκνίδανον*, Gr.] the herb maiden-weed, hog's-fennel, or sulphur-wort.

**PEWTERER** [of *peawter*, Du.] a maker of pewter vessels.

**PEWTERERS**, were incorporated



*Abro* 1482. Their ensigns armorial are, Azure on a Chevron, Or, between 3 crosses bars Argent, as many roses Gules, the crest two arms holding a pewter dish proper, the supporters two sea-horses per fess Or and Argent. The motto, *In God is all my trust*. It is the 16th company;

their Hall, is situate on the well of *Lime-street*, London.

**PHACOS** [*φακος*, Gr.] a spot the face like a nit.

**PHAE'TON**, a prince of the *Ligurians*, a great astrologer, who applied himself to study the course of the sun. It happened in his time, that *Italy* was so violently scorched with excessive heat, that the earth was barren for many years after: from hence the poets took occasion to usher in this fable, that *Phaeton*, the son of *Sol*, by *Clymene*, having obtained of his father to drive the chariot of the sun for one day, set on fire the earth and sky; for which *Jupiter* struck him with a thunder-bolt, and tumbled him into the river *Po* in *Italy*; and that his sisters, the *Heliades*, bewailing his destiny, were transformed into poplar-trees to adorn the banks, and their tears into amber.

**PHALEUCIAN Verse** [so called of *Phaleucus*] a verse of eleven syllables.

**PHALLOPHORI** [of *φαλλοφοροι*, a skin, and *φορεν*, to bear, Gr.] certain mimicks who ran about the streets crowned with Ivy, clothed in sheep-skins, and having their faces smutted, bearing baskets of various herbs, dancing in honour of *Wiccius*.

**PHANTASM** ? [*φάντασμα*, Gr. **PHANTOM** } *fantome*, F.] an object perceived by an external sense, and retained in the fancy; an apparition, a ghost; also an idle conceit.

**PHANTASTICALLY** [of *phantasticus*, L. of *φανταστικός*, Gr.] whimsically, fancifully.

**PHANTASTICALNESS** [of *phantasticus*, L. and *nefs*] fancifulness, whimsicalness.

**PHARISICALNESS** [of *pharisaïque*, F. and *nefs*] hypocrisy.

**PHARMACEUTICAL** [*φαρμακωπτικός* of *φάρμακον*, a medicine, and *ποιον*, Gr. to prepare] of or pertaining to Pharmacy, or the Apothecary's Art.

**PHARMACY** [*φαρμακία*, Gr.] the Apothecary's Art, that part of physick that teaches the choice and preparation of medicines.

**PHA'ROS** [*φάρος* of *φως*, light, and *ἄρξ*, Gr. to see] a small Island near the port of *Alexandria* in *Egypt*, where, in ancient times, stood a high and stately tower, reckoned with the seven wonders of the world. It is reported to have been built square, in height 300 cubits, upon four pillars of brass, and to have expended 500 talents of silver.



at night it had a fire at the top to warn to pilots that they might be in danger of the coasts. Hence all such towers are called *Pharos*.

**PHARYNGEUS** [*Anatomy*] a muscle of the *Pharynx* dilating it in deglutition.

**PHARYNGEOTRUM** [*Φαρυγγίτετρον*, Gr.] the *Pharynx*; also the bone *Hyoides*.

**PHARYNGOTOMY** [*Φαρυγγοτομία* of *Φάρυξ* and *τέμνω*, Gr. to cut] the same as *Laryngotomy*.

**PHARYNX** [*Φάρυξ*, Gr.] the upper opening of the *Oesophagus* or Gullet, at the mouth of the stomach, or situate at the bottom of the fauces, consisting of three pair of muscles.

**PHASGANION** [*Φασγάσιον*, Gr.] the herb sword-grass or gladder.

**PHASIS** [*Φάσις*, Gr.] an appearance.

**PHENGITES** [*Πηνγιτις*, Gr.] a kind of marble which shines with white and transparent veins.

**PHENICOPTER** [*Phenicopterus*, L.] a red nightingale.

**PHEGAPYRUM**, buck-wheat, bank or crop.

**A PHENIX** [*Hieroglyphically*] was pictured to signify reformation, or the resurrection, because it rises out of its ashes, when it has been consumed by the violence of the sun beams, as is reported.



**PHEONS** [in *Heraldry*] the bearded heads of darts, i. e. made in the form of a fish-hook, that when they have entred, cannot be drawn out without enlarging the wound by incision. See the *Escutcheon*.

**PHILETERIA** [*Φιλεταια*, Gr. i. e. the lover of friends] the herb wild-sage.

**PHILANTHROPIST** [*φιλανθρωπος* of *φίλος* and *άνθρωπος*, Gr. man] a lover of mankind.

**PHILEUTHERIA** [*φιλευθερία* of *φίλος*, the love, and *ελευθερία*, Gr. liberty] love of liberty.

**PHILISTORICUS** [*Φιλιστορικος* of *φίλος* and *ιστορία*, Gr. history] a lover of history.

**PHILLIZERS**. See *Filazers*.

**PHILO** [of *φίλος*, Gr. a friend or lover] used in composition of several words in *English*.

**PHILOLOGIST** [*philologus*, L. *φιλόλογος* of *φίλος* and *λόγος*, Gr. a word] a lover of letters or languages, a

**PHILOLOGY** [*φιλολογία*, Gr.] a science or an assemblage of sciences, consisting of grammar, rheto-

ric, poetry, antiquities, history, criticism, or a kind of universal literature conversant about all the sciences, their rise, progress, authors, &c. which the French call *Belles Lettres*.

**PHILOSOPHERS** Stone, the great object of alchymy, a long sought for preparation, which will transmute impurer metals, as tin, lead, and copper, into gold and silver.

**Natural PHILOSOPHERS**, are reckoned of four sorts.

1. Those who have delivered the properties of natural bodies, under geometrical and numeral bodies; as the *Pythagoreans* and *Platonists*.

2. The *Peripateticks*, who explained the nature of things by matter, form and privation; by elementary and occult qualities; by sympathies, antipathies, faculties, attractions, &c. But these did not so much endeavour to find out the true reasons and causes of things, as to give them proper names and terms, so that their physicks is a kind of metaphysics.

3. *Experimental Philosophers*, who by frequent and well made trials and experiments, as by chymistry, &c. sought into the natures and causes of things: and to these almost all our discoveries and improvements are due.

4. *Mechanical Philosophers*, who explicate all the phenomena of nature by matter and motion; by the texture of their bodies, and the figure of their parts; by effluvia, and other subtle particles, &c. and in short, would account for all effects and phenomena by the known and established laws of motion and mechanics; and these in conjunction with experimental ones, are the only true Philosophers.

**PHILOSOPHICAL** [*φιλοσοφικός*, Gr.] of or pertaining to philosophy.

**PHILOSOPHICAL Egg** [in *Chym.*] a thin glass vessel in the shape of an egg, having a long neck or stem, and used in digestions that take up a considerable time.

**TO PHILOSOPHIZE** [*philosophare*, L. of *φιλοσοφείν*, Gr.] to play the philosopher; to dispute or argue like a philosopher, to consider some object of our knowledge, examine its properties, and the phenomena it exhibits; to inquire into their causes or effects, and the laws thereof, according to the nature and reason of things, in order to the improvement of knowledge.

**PHILOSOPHY** [*philosophia*, L. *φιλοσοφία* of *φίλος*, to love, and *σοφία*, Gr. wisdom] the knowledge or study of nature

care or morality, founded on reason or experience.

**PHILOSOPHY**, the first that we find studied philosophy were the *Egyptians*, to which they gave so great an air of mystery, that the people did it reverence as they did their religion. For the priests, out of design to surpass the capacity of the vulgar, and distinguish themselves from the multitude, veiled their observations under figures and hieroglyphicks. But as they had no way of communicating but tradition, and were not very ready to communicate it to strangers, so we have little certain knowledge what their Philosophy was; the *Grecian* Philosophers were the first that communicated and left behind them to posterity, any such pieces of Philosophy, as would give any clear knowledge of their principles and inquiries. Those that applied themselves to the study of the motions of the heavenly bodies, in order to distinguish their periods and revolutions, and to form the first draught of an universal system, and to discern the obliquity of the ecliptick, and lay open the secrets of natural things, were *Thales*, *Anaximander*, *Anaxagoras*, *Heraclitus*, *Hippocrates*, *Democritus*, *Empedocles*, and *Archelaus*. The two great founders of Philosophy were *Thales* in Greece, and *Pythagoras* in Italy.

*Socrates* and *Plato* were indebted to *Thales* for most of their fine notions. *Thales* was the first who began to reduce the confused ideas of his predecessors into some method and order; and *Socrates* traced out the plan of logic and morality, and supplied principles to physics. *Plato* was the disciple of *Socrates*, and laid down the plan of moral Philosophy: He first taught that true Philosophy consisted more in fidelity and constancy, in justice and sincerity, and the love of our duty, than on a great knowledge and capacity. *Aristotle* was disciple to *Plato*, and was the first that collected the various parts of Philosophy, in order to cast them into a regular system, and was by that means, and his vast discoveries, the most serviceable of all the antients to Philosophy in the general.

After *Aristotle's* time Philosophy degenerated, and the purity of its first originals were corrupted by the multitudes of sects of Philosophers that sprung up. For, as *Pere Rapin* says, *Zeno's* school was fill'd with false virtues, *Epicurus's* with real vices. Philosophy became impious under *Diogenes*, impudent un-

der *Diogenes*, selfish under *Democritus*, railing under *Lucian*, voluptuous under *Metrodorus*, fantastical under *Crates*, drolling under *Menippus*, libertine under *Pyrro*, litigious under *Ceanthes*, turbulent under *Archelaus*, and inconsistent under *Lachydes*. In short, Philosophy became abandoned to all the extravagancies that can enter into the mind of man to imagine. The old *Platonick* school was by the new debas'd into the tribe of *Scepticks* and *Pyrrhonians*, whose profession was to doubt of every thing; and after the death of *Theophrastus*, the order of *Peripateticks* cool'd very much in their application to natural things, preferring the pursuit of eloquence to them: Thus Philosophy declin'd in Greece. But after the death of *Alexander*, the kings of *Egypt* and *Pergamus* became encouragers of learning; and after one of the *Ptolomy's* had banished the professors of Philosophy from *Alexandria*, they returned to Greece; and the *Romans* beginning then to flourish, there was a short lucid interval of learning at *Athens*; where flourished *Panætius*, *Polybius*, *Cornelius*, *Clitomachus*, *Apollonius*, and *Milo*.

*Athens* being at that time the academy for all the *Roman* youth of quality, from thence the *Romans* fetch'd their Philosophy. The first of the *Romans* that explained their Philosophy in writing was, *Lucretius*; also *Terentius Varro*, *Quintilian* and *Cicero*. Toward the latter end of the reign of *Augustus*, *Ptolemy* of *Alexandria* established a new sect in *Rome*, choosing out the more rational parts of all the other systems, and reuniting them with his own. During the time of *Caligula*, *Nero*, and *Domitian*, the tyrannical emperors of *Rome*, all professors being banished from *Rome*, Philosophy declined instead of advancing. There was indeed *Seneca*, but he was more of a courtier than a philosopher; but *Plutarch* revived the philosophical spirit in the times of *Adrian* and *Trajan*; and *Pliny* went farther than any man before him.

So that not many years after, the emperor *Antoninus* so pursued philosophical studies, as to obtain the name of *Philosophus*. Then flourished *Epietetus*, *Arian*, *Galen*, *Diogenes Laertius*, *Herodes Atticus*, *Pausanias*, *Aulus Gellius*, *Ptolemy* the astrologer, *Maximus* of *Tyre*; and about the same time, *Taurus* of *Berytus*, *Athenaus*, *Alexander Aphrodisias*, *Apuleius*, and *Porphyry*, who for a long time kept Philosophy in fashion.

ing it in a state of corruption, compared to what it had been, the soul of the professors: But when the light of the gospel began to prevail, the Christian Philosophy began to dart its rays, and the fathers of the church set themselves about the study of Philosophy, that they might be able to vanquish the Heathens by their own weapons. Among these were *Justin Martyr*, *Clemens Alexandrinus*, *Tertullius*, and *Eusebius*. To these we may add, *Paulinus*, *Celsus*, *Lactantius*, *Arnobius*, *Gregory Thaumaturgus*, and *Ammonius*, who was the first that taught the Philosophy of *Aristotle* in the Christian schools. So *Basil* is reported to have been the ablest logician in his time: *Chrysostom* eminent as well for Philosophy as eloquence; and *St. Austin*, who composed a system of logic; and many more that might be annexed. When the *Barbarians* over-ran both the eastern and western empires, all learning and Philosophy shared in the same fate with the government; and the *Saracens*, who over-ran most of the eastern, and good part of the western empire, disseminated that little learning they had among them on the conquered, and by (as *Pere Rapin* says) fixing too closely on the text and letter of *Aristotle*, got an abstracted way of reasoning, that was something different from the solidity of the *Greeks* and *Romans*; which tho' it appeared to have in it great sagacity, yet was false and full of wild conceits, as will appear by the works of those *Arabian* philosophers, *Avicenna*, *Alkindus*, *Algazel*, *Averroes*, *Alpharabius*, *Albehasen*, &c. *Averroes* followed *Aristotle*, and *Avicenna*, *Plato*: *Ludovicus Vives* censures the metaphysics of *Avicenna*, and their Philosophy, as the dreams of a roving imagination, and a-kin to the *Alcoran*.

After the *Arabians* came the school-men, who framing their genius on *Arabian* Comment, thence the school Philosophy became so subtle and knotty. Of this sect *Thomas Aquinas* is accounted the founder. Had this school philosophy died in those countries where superstition and sophistry were buried, well had it been: But when true religion and learning reviv'd with the reformation, school divinity was industriously cultivated; which seems to have been calculated for the continuance of the darkness of popery, because it rather perplexes than explains things: And has not been less the subtilties of the

schools, the smallest ray of Christian light might have sufficed to have attracted the eyes of sincere Christians.

The school-men who come under the name of Philosophers, were *Langfranc*, whom *William the Conqueror* made archbishop of *Canterbury*, *Abelard* and *Peter Lombard*, &c. who framed the rude draught of this sect from *Johannes Damascenes*. And this last mentioned is said to have been the first that established transubstantiation in the church of *Rome*, in the form it is now established. So this being probably accommodated to that and other extravagancies in Popery, we may easily perceive what a fine new philosophy it was: This philosophy was perfected, and reduced to the scholastick way, and into form, by *Thomas Aquinas*. And, like the *Platonick* sect, it has been divided into three periods, the old, the middle, and the new: The most considerable of the first period, was *Alexander of Hales*, an *English* man; this lasted about 200 years. *Albertus Magnus* began the second, and the *Aristotelian* doctrine was carried to its height by *Thomas Aquinas* and *John Duns Scotus* an *English* man. This lasted about an hundred years. The third scholastick sect was begun by *Durandus*, and lasted about 100 years.

Of these scholastick Philosophers, *Pere Rapin* says, proceeded that dead weight of fums and courses that stifled all the remains of good letters in the world.

But while these fums and sentences were erecting by the school-men, three other Philosophers start up; who forsaking the scholastick rules, set up a Method quite opposite, as *Lully*, *Cardan*, and *Paracelsus*; *Lully* having, by his commerce with the *Arabians*, accomplish'd himself with a good share of knowledge in Philosophy, Astronomy, and Physick, out of them compos'd a fourth, that is, Chymistry. *Cardan*, he brought the dark cabalistical learning upon the stage; and *Paracelsus* was for framing a new Philosophy, a new Physick, and a new Religion, affecting to be mysterious, and even unintelligible.

In the thirteenth century the cabalistical occult Philosophy came into vogue, being introduc'd or cultivated by *Cornelius Agrippa*, *Armand de Villeneuve*, and *Petrus de Oppino*, who, it is very probable, were greater cheats than they were conjurers, as some have accounted them.

**Mechanical PHILOSOPHY**, was that which the most ancient of the *Physic* and *Greek* Philosophers have adhered to, in order to the explication of the *Phænomena* of nature; they made use originally of no other principles than the consideration of *empty space*, the doctrine of *atoms*, and the *gravitation* of *bodies*. These silently attributed the *causes* of *gravity* to something which was plainly distinct from matter.

Our most modern natural Philosophers did not take in this *cause* in their inquiries into nature.

They avoid aiming at any hypothesis, in or to explain the *Phænomena* of natural effects, but leaving the Philosophy of causes to metaphysicks, they rightly considering that it is the chief end, design, and business of natural Philosophy to consider effects, and by reasoning upon them and their various *Phænomena*, to proceed regularly at last to the causes of things, and especially to the knowledge of the *first cause*.

And it is certain that all true progress and proficiency in this kind of natural Philosophy, if it don't immediately lead us to the knowledge of the first cause, yet it will bring us still nearer and nearer to it.

**PHILOTHY'TE** [*φιλοθυΐαι*, Gr.] superstitious devotees, that offered sacrifice upon any occasion, tho' never so small and trifling.

**PHILO'TIMY** [*φιλοτιμία* of *φίλος*, a friend or lover, and *τιμή*, Gr. honour] love of honour.

**PHIL'TER** [*philtrum*, L. of *φίλτρον*, Gr.] a love potion or powder, a charm to cause love.

**True PHILTERS**, are such as are suppos'd to work their effect by some natural and magnetical power.

**Spurious PHILTERS**, are spells or charms supposed to have an effect beyond the ordinary laws of nature, by some magical virtue.

**FILTRATION**? [in *Pharmacy*] **FILTRA'TION** the separation of the finer part of a fluid from a coarser, by passing it thro' a linen cloth, brown paper, &c.

**PHLEBORRHAGIA** [of *εἰλεῖ*, a vein, and *ῥήγναι*, Gr. to break] the breaking or bursting of a vein.

**PHLEGM** [*φλέγμα*, Gr.] one of the humours of an animal body.

**PHLEGMATICKNESS** of *φλεγμονώδης*, Gr. *phlegmaticus*, L. and *ness*] fullness of, or being troubled with phlegm,

**PHLOGO'SIS** [of *φλόγω*, Gr. to flame] a degree of the ophthalmia, in which the inflammation of the eye is light and gentle.

**PHLYACOGRA** [*φλυαγία*, Gr. to trifle] a mock and burlesque imitation of some grave and serious piece; particularly a tragedy travestied into a comedy.

**PHLYKTENE**? [*φλυκτενή*, Gr.] **PHLYSTÆNA** a disease which produces bubo's full of a serous humour.

**PHONASCI'A** [of *φωνή*, Gr.] the art of forming the human voice.

**PHONICS** [*φωνική*, Gr.] the doctrine or science of sounds; called also *Acousticks*.

**PHOE'NIX** [*φώνιξ*, Gr.] naturalists speak of this bird as the only one of its kind; that is of the size of an eagle, its head being finely crested with a beautiful plumage; the neck covered with feathers of a gold colour, the rest of the feathers being purple, the tail white, mix'd with carnation, and having eyes that sparkle like stars; that it lives 5 or 600 years in the wilderness. and being grown old, it erects for itself a funeral pile of wood and aromatic gums; and having lighted it with the wasting of its wings, burns itself; and out of its ashes arises a worm which grows up to another *Phoenix*.

**PHOTASCIATE RICA** [*φωτασκιαντική* of *φως*, light, and *σκία*, a shadow] the art of dialling.

**PHRASE**, is also a term used of a short sentence, or small set or circuit of words constructed together.

**Compleat PHRASE**, is where there is a noun and the verb each in its proper function, *i. e.* where the noun expresses the subject, and the verb what is affirmed of it.

**Incompleat PHRASE**, is one where the noun and the verb together only do the office of a noun, consisting of several words, without affirming any thing, as, *that which is true*, is an incompleat phrase which might be expressed in one word, *truth*.

**PHRASEO'LOGIST** [*φρασολόγος* of *φράσις*, a phrase, and *λόγος*, Gr. to say, &c.] an explainer of elegant expressions in a language.

**PHRE'NESIS**? [*φρενής* of *φρενός*, Gr. mind] frenzy or dotage; a disease attended with a continued fever, as also often with madness and rage; proceeding from too much heat in the animal spirit.

holding in her right hand a sword stretch'd over an altar, and a staff in her left hand, with an elephant and a child by her side.

**PIGEON** [*hieroglyphically*] intimates continency, chastity, mutual and conjugal love; because this bird is chaste in its embraces, and extreme loving to each other. Therefore to express the transports of two amorous Persons, the Egyptian Priests put two Pigeons kissing one another; and they also painted a Pigeon with its rump lifted up, to signify an excellent disposition, not subject to be inflamed with choler; also a soul of a meek temper; because naturalists do observe that this bird has no choler.

**PIGMENTS**, such prepared materials, as Painters, Diers, and other artificers use to imitate particular colours; also for painting glass; also for counterfeiting precious stones.

**PIGMY**. See *Pymy*.

**PIGNORATION**, a pawning, *L*.

**PILA** [*in Coinage*] is the punchion or matrice, which, in the ancient way of coining with the hammer, contained the arms, and other figures, and the inscriptions, to be struck for the reverse of the coin; also from hence it may be called the pile; and also now the head side of a piece of money we call cross, because in those times there was usually a cross instead of a head.

**PILA** [*in Ant. Writ.*] the arms side of a piece of money, so called, because in ancient times this side bore an impression of a church built on piles.

**PILE** [*in Architecture*] a building, a massive mason's work, in the manner of a Pillar, usually *Hexagonal*.

**Funeral PILE** [*antiently*] a Pyramid of wood, whereon the bodies of the deceased were laid to be burned.

**PILE** [*pile, Du.*] a heap of wood or stones or other things, laid one above another.



**PILE** [*in Heraldry*] an ordinary in form of a point inverted, or of a stake sharpened, contracting from the chief, and terminating in a point towards the bottom of the shield thus.

To **PILE**, to heap up; also to ram down poles.

**PILE-Work**, an herb.

**PILL** [*in Heraldry*] the same as *Pelf*. To **PILL** [*pillare, L.*] to rob or plunder; also to use extortion; to fleece one.

**PILLA FORA** [*ant. Deeds*] a small piece of land. *L*.

**PILLAR** [*pilier, F.*] a column which is divided into three parts, the Pedestal, the Shafts, and the Ornaments. It is a kind of round column disengag'd from any wall, and made without any proportion, being always too massive or too slender, such as supports the vaults of Gothic buildings.

**PILLAR** [*in a figurative sense*] signifies support.

**PILLAR** [*in Architect.*] a kind of irregular column round and insu'ated; deviating from the proportions of a just column.

**PILLAR** [*in the Manage*] is the center of the *Volta*, ring or manage-ground, round which a horse turns, whether there be a wooden Pillar placed therein or not.

A **square PILLAR** [*Architecture*] is a massive work, called also a *Pier* or *Piedroit*, serving to support arches, &c.

**Butting PILLAR** [*Architecture*] is a buttress or body of masonry raised to prop or sustain the shooting of a vault, arch, or other work.

**PILLARS** [*hieroglyphically*] represent fortitude and constancy.

**PILLAR'D** built, or supported with Pillars. *Milton*.

**PILLA STER** [*in Architecture*] is

**PILA'STER** a kind of square Pillar, which is generally as broad at the top as bottom, and has the same measure, chapter, and base with the column, according to the several orders.

**PILLORY** [*le pilori, F.*] was antiently a post erected in a cross road by the lord, with his arms on it, as a mark of his signiory; and sometimes a collar to tie criminals to; now a sort of scaffold for false swearers, cheats, &c. to stand on by way of Punishment.

To **PILLORY** one [*pilorier, F.*] to set one on the Pillory.

**PILOSE** [*pilosus, L.*] hairy.

**PILOSE/LA** [*with Botanists*] the herb mouse-ear. *L*.

**PILULIFEROUS** [*of pilula, a pill, and fero, L.*] bearing or producing round berries or fruit like Pills.

**PIMPING** [*incert. Etym.* but according to some of *penis, L.* a man's yard] procuring whores, stallions, &c. most properly spoken of men.

**PIMPING**, small, lit'tle.

**PIMPERNEL**, an herb.

A **PINCH** [*of pincer, F.*] a nipping hard, &c. also a straight or difficulty.

**PINCHING** [*with Gardiners*] a sort of pruning performed by nipping off the



spigs, &c. of a plant or tree, between the nails of two fingers.

**PINE Tree** [*pinus*, L.]

**PINE Tree** [emblematically] represent death; because being once cut it never sprouts again, and because being extraordinary bitter, it is reputed to kill any other plant that joins to it.

**PINEA** a kind of light, porous

**PIGNES** masses or lumps, formed of a mixture of mercury and silver-dust, from the mines of *Chili* in *America*.

**PINEA'LIS Glandula** [*Anatomy*] a gland, so called from its resemblance to a pine apple, the same as *conarium*.

To **PINION** a *Person*, is to bind his hands or arms fast.

**PINK** [*pinque*, F.] a sort of small ship, masted and ribb'd like other ships; except that she is built with a round stern; the bends and ribs compassing so, as that her sides bulge out very much.

**PINNATE** [*pinnatus*, L.] deeply jagged or indented (spoken of the leaves of plants) resembling feathers.

**PINNING** [of *pin* an, *Sax.*] fastening or shutting with a pin or peg; also fastening on with pins.

**PINNING** [with *Bricklayers*] the fastening of tiles together with wooden pins.

**PINNER** [prob. of *pinning*] a woman's head-dress.

**PINNULA** [in *Botan. Writers*] part of a leaf of many of which *Pinnula's*, growing upon one or more middle ribs, the whole leaf is compounded as in the leaf of a vetch or fern. L.

**PINS**, *Englishmen* first began to make all sorts of *Pins* about the beginning of queen *Elizabeth's* reign, which before were sold here by strangers, to the value of 60000 pound *per Annum*.

**PIONIER** [an *pioneer*, F.] a labourer in an army, who levels ways, casts up trenches, undermines forts, &c.

**PIOUSLY** [*pie*, L. *pieusement*, F.] with piety, duty or loyalty.

**PIOUSNESS** [of *pius*, L. and *nefs*] piety, godly disposition.

To **PIPE** [*pipan*, *Sax.*] to play on a Pipe.

**PIPERITIS** [*mentum*, Gr.] *Pepperwort* or *Dittander*.

**PIPKIN** [*incert. Etym.*] a small earthen vessel for boiling.

**PIQUANTNESS** [of *piquant*, F. *PIQUANCY* & and *nefs*] sharpness, bitingness.

A **PIQUE**, quarrel or ill will against one; spleen, malice, distaste, grudge.

To **PIQUE** [in *Musick Books*] is to separate or divide each note one from another, in a very plain and distinct manner.

To **PIQUEER** *See Pickeer.*

To **stand on the PIQUET** [*Military Phrase*] is when a horseman is sentenced for some offence to stand on the point of a stake with one toe, having the contrary hand ty'd up as high as it can reach.

**PIRACY** [*piraterie*, F. *πειρατεία*, Gr.] robbing on the sea.

**PIRATING** [*exercant la piraterie*, F.] robbing on the sea.

**PIROUETTE** [in the *Manage*] a **PIROET** turn or circumvolution, which a horse makes without changing his ground.

**PICENARIUS** [*old Records*] a fish-monger.

**PISGES Meridiani** [*Astronomy*] a southern constellation, consisting of 12 stars.

**PISCIS** [on a *Globe*] this is that great fish which, as the Poets feign, drinks up the water that is poured out of *Aquarius's* urn. It is related of this fish (as *Clefius* testifies) that it was first seen in the lake not far from *Bambyce*, and that it saved *Derceto*, that fell into the sea by night. They say this *Derceto* was a goddess of the *Syrians*. They affirm the *Pisces* to be the nephews of this fish; all which the *Syrians* worshipped, and placed among the stars.

**PISS-A-BED**, a Flower or Plant, *Dandelion*.

**PISSASPHALTUS** [*maris-salutis*, Gr.] a kind of mineral, consisting of pitch, and the slime call'd *Bitumen*, embodied together.

**PISTE** [in the *Manage*] the track or tread which a horse makes upon the ground.

**PISTOLOCHIA** [*πυστολόχια*, Gr.] a kind of hart-wort.

**PISTON**, a part or member in several machines, as Pumps, Syringes, &c.

**PIT-A-PAT**, a beating or throbbing like the heart.

To **PIT**, to sink in holes, as in the *Small-Pox*.

**PIT**, a hole in which the *Sots* used to drown women thieves; hence the Phrase, *condemn'd to the Pit*. is the same as, with us, to say, *condemn'd to the Gallows*.

**PITANCE** [*pitancia*, L.] a little repast or refection of fish or flesh more than the common allowance.

**PHRENETICNESS** [of *phreneticus*, L. of *φρενικός*, Gr. and *nefs*] frenzicalness, madness, &c.

**PHRENETICA** Nerves [in *Anatomy*] those which spring from the brain pair, or Dr. Willis's 8th pair; they descend between the skins of the *Mediastinum*, and spread forth branches into them.

Of **PHYRYXUS** and *Helle*, they write that a ram foretold to *Phryxus*, that his father would offer him in a sacrifice to the gods, and that thereupon, he taking his sister, got up upon the ram and came by sea into the *Euxine* sea. And that *Phryxus* afterwards killed the ram his saviour and deliverer, pulled off his skin and gave it for a present to *Aeta*, then king of *Colchos*, for the sake of his daughter, and some tell you that this skin was the golden fleece that *Jason* and the *Argonauts* went to fetch. The truth of this fable is, *Althamas* of *Eolus*, who was the son of *Helle*, governed in *Phrygia*, and he had an overler or steward who had the inspection of his affairs, whose name was *Crinus*, (or *Aries*, a Ram) he coming to know that *Althamas* intended to kill *Phryxus*, immediately acquainted him with it, and he built a ship and put on board it good store of gold; and among the rest was *Aurora*, the mother of *Peleus*, who also took with her a golden statue which she had procured to be made with her own money, and thus provided *Crinus*, with *Phryxus* and *Helle*, set sail: and *Helle* indeed fell sick in the voyage and died, and from her the sea was called *Hellefont*. But they arriving at *Pharos*, settled there, and *Phryxus* marries the daughter of *Aeta*, king of *Colchos*, giving for her dowry the golden statue of *Aurora*, but not the fleece of the ram (i.e. the skin of *Crinus*) and this is the truth of the whole story.

**PHTHIROCTONON** [*φθειροκτόνον* of *φθίρε*, and *κτίνω*, Gr. to kill] the herb flaves acre.

**PHTHYSIS** [*φθίσις* of *φθίω*, Gr. to waste away] a consumption.

**PHYLTERIA**, mock privet

**PHYLLITIS** [*φυλλίτις*, Gr.] the herb hart's-tongue.

**PHYSICO THEOLOGY**, natural theology, natural religion.

**PHYSEMA** [*φύσμα*, Gr.] an inflammation in any part of the body.

**PHYSICAL** Point, a point opposed to a mathematical one, which only exists in the imagination.

**PHYSICAL Substance**, a substance or body, in opposition to spirit or metaphysical substance.

**PHYSICIAN** [*physicien*, F.] a person who professes physick, or the art of curing diseases.

**Cosmetick PHYSICIAN**, one who studies to help or mend the complexion.

**Empirical PHYSICIAN**, one who keeps close to experience and excludes all use of reason in physick.

**Dogmatical PHYSICIANS**, those who laid down principles, and then reasoned from those principles & from experience.

**Clinical PHYSICIANS**, those who visited their patients when in bed to examine into their cases.

**Galenical PHYSICIANS**, those who follow *Galen*, and prescribe things gentle, natural and ordinary.

**Methodical PHYSICIANS**, those who proceed in a certain regular method founded upon reason, deducing consequences therefrom to particular cases.

**Pyagrical PHYSICIANS**, such as prescribe violent chymical medicines drawn from minerals, &c. by fire.

**PHY'SICK** [*ars physica*, L. *ὑγιεινή*, Gr.] in a limited and improper sense, it is applied to the science of medicine; the art of curing diseases; and also the medicines prepared for that purpose.

**PHY'SICK ?** [*ὑγιεινή τέχνη*, Gr. nature] **PHY'SICKS** ture] natural philosophy or physiology, is the doctrine of natural bodies, their *Phænomena*, causes and effects; their various affections, motions, operations, &c. or is in general the science of all material beings or whatsoever concerns the system of this visible world.

**PHYSICALLY** [*physicè*, L.] according to nature, or to the practice of physick.

**PHYSICALNESS** [of *φυσικός*, Gr. *physicus*, L. and *nefs*] naturalness; also medicinalness.

**PHYSIOGNOMER** ? [*physiognomus*, L. *physiognomiste*, F.] one skilled in physiognomy.

**PPYSIOLOGIST** [*φυσιολόγος* of *φύσις* and *λόγος*, Gr.] one who treats of natural bodies.

**PHYSIOLOGY** [*φυσιολογία*, Gr.] natural philosophy, or *Physicks*, which see. **General PHYSIOLOGY**, a science which relates to the properties and affections of matter or body in general.

**Special PHYSIOLOGY** ? the **Particular PHYSIOLOGY** ? once, as it considers matter as formed, distinguished into such and such species or determinate combinations.

**PHYSIOLOGY**, is also accounted a part of physick, that teaches the constitution of human bodies, so far as they

are found or in their natural state; and endeavours to find reasons for the functions and operations of them, by the help of anatomy and natural philosophy.

**PHYTEUMA** [*φυτευμα*, Gr.] the herb wall-flax.

**PHYTOLOGIST** [*φυτολογος*, Gr.] a botanist, one who treats of plants.

**PIAFEUR** [in *Academies*] a proud, idle, horse, who being full of mettle or fire, restless or forward, with a great deal of motion, and an excessive eagerness to go forward, makes this motion, the more that you endeavour to keep him in.

**PICA'TIO**, a medicine to take off the hair.

**PI'CEA** [with *Botanists*] the pitch or rosin tree. *L.*

**PICK-LOCK**, an instrument for opening locks.

**PICK THANK** [of *picken*, Dutch, or *pic* and *danca*, Sax.] one who delights in finding and discovering the faults or weaknesses of others.

**PICTS** [*picci*, *L.* so call'd as some imagine from painting themselves] were a colony of *Scythia* or *Germany*, who landing in *Scotland*, sett'd there, being assisted by some of the natives, and at length by marrying *Scotch* women, in a manner became one people; but at length animosities arising, they parted, the *Scots* possessing the mountainous and northern parts, and the *Picts* the southern; and in time, by the assistance of the *Romans* and *Britains*, expell'd the *Scots*, the remaining *Scots* retiring into the *Islands*, and *Sweden*, *Denmark*, and *Norway*. But at length the *Picts* being gaul'd with the *Roman* yoke, invited the *Scots* home from their exile, to aid them against the *Romans* and *Britains*; which they having done, they liv'd together sometime in amity; but a difference happening between them, the *Scots* were expell'd a second time, but at length the *Picts* were totally routed, and their king seized by *Kenneth II. An. 845*.

**PICTS Wall**, a wall in *Northumberland*, extending from *Newcastle* upon *Tyne* to *Carlisle* in *Northumberland*, 86 mi'es in length, reaching from the *German* to the *Irish* sea, in thickness about 8 foot, in height 12, passing over several cragged hills, with battlements all along, and towers at convenient distances where soldiers were lodg'd. This wall was built by the *Romans* to hinder the incursions of the *Picts* and *Scots*. It having been several times defaced in many places was repaired again, and at last was built

with brick by *Ælius* a *Roman* general, in the year, 466, who leaving *Britain*, it was ruin'd by the *Scots*, and never more regarded; but some vestiges of it are still to be seen in *Cumberland* and *Northumberland*, with *Roman* inscriptions.

**TO PICTURE** [of *picura*, *L.*] to represent in painting, drawing, &c.

**PI'DDLING** [*Uncert. Ety.*] eating here and there a bit; also trialing.

**PIE-Powder** [*pie poudre* or *poudreux*, *F. q. d.* dusty foot] a court held in fairs to do justice to buyers and sellers, and for the redress of all the disorders committed in them; it is so called, because the Sutors to this court are commonly country people with dusty feet; or from the dispatch in determining the causes even before the dust goes off from their feet.

**PIE** [*pica*, *L.*] a Mag-Pie, a bird.

**A PIECE** [in *Commerce*] signifies a whole, as a length of cloth, &c. of a certain number of yards, ell, &c. not yet having any of it cut off.

**TO PIECE** [*rapiecer*, *F.*] to join one Piece to another.

**PIEDROIT** [in *Architecture*] a Peer or kind of square Pillar, part of which is hid within a wall, also a Pier or Jaumb of a door or window, comprehending the chambranle, chanifering, leaf, &c.

**PIERCED** [with *Heralds*] is when an ordinary is perforated, or struck through, that it has, as it were, a hole in it; and the shape of this Piercing must be particularly expressed in blazonry, as *square*, &c.

**PIE'RCING** [*perçant*, *F.*] boring into or through, penetrating.

**PIERCINGNESS** [of *perçant*, *F.* and *ness*] penetrating quality.

**PIE'TY** [*pietas*, *L.*] godliness, dutifulness to Parents, a husband and superior relations

**PIETY** [*Hieroglyphical*] together with a kind and harmless nature, was represented by the elephant; because it is related that he worships every new moon towards the heavens, and expresses by his outward actions some sense of a supreme being; and because he is of so harmless a nature, that he never offends creatures that are not hurtful of themselves. He will march among innocent lambs, without offering the least injury to them; but if he be offended will spare nothing, and dread no danger to take revenge. It is also represented by a *Stork*, which see.

**PIETY** [in *Paint*, &c.] is represented as a lady with a sober countenance.

**PLAN** [*un plan*, F. of *planum*, L.] a draught, ground plot; a design of any place or work.

**PLAN** [*Architects*, &c.] is a draught of a building, such as it appears on the ground; shewing the extent, division, and distribution of its areas into its apartments, rooms, passages, &c.

**Geometrical PLAN**, is one in which the solid and vacant parts are represented in their natural proportion.

**Rais'd PLAN**, is one where the elevation or upright is shown upon the geometrical Plan, so as to hide the distribution.

**Perspective PLAN**, is one conducted and exhibited by degradations or diminutions, according to the rules of perspective.

**PLANCERE** [*in Architecture*] the under part of the corona or drip; making the superior part of the cornice between two cymatioms.

**PLANE** [*planus*, L.] a plain surface, all whose parts lie even between its extremities; also a Joiner's Tool.

**Objective PLANE** [*in Perspective*] is any Plane situate in the horizontal Plane, whose representation in Perspective is required.

**PLANEZ** [*in Fortification*] a draught

**PLAN** representing a work as it would appear on the plain field, if it were cut off level with the ground, so as to shew the length of its lines, the angles and distances between them, the breadth and thickness of the moats, ramparts, breast-works, &c.

**PLANET** [*πλανήτης* of *πλάνη*, Gr. to err or wander] a wandering star.

**PLANETS**, are wandering stars or bodies: Their second or proper motions from west to east are not regular as those of the other stars are, nor do they always keep at the same distance one from the other; but are sometimes nearer and sometimes farther off, and sometimes joined, being observed under the same point of heaven, and sometimes opposite.

Some turn about on their axis, at several times, and these Planets, which may be imagined to be like our earth, are opaque bodies, and receive light from the sun, and reflect it; for there is none of the Planets, except the sun, that shines with his own light, but he enlightens the Planets.

The Planets are lower than the fixed stars. This appears in that they sometimes eclipse them and hide their light from us.

There is a great difference between the Planets as to their lustre. The *Sun* appears of a gold colour; the *Moon* of a silver colour; *Venus* very white, brilliant, and luminous; *Jupiter* is not so white and luminous; *Saturn* appears of a pale lead colour, and does not seem to shine; *Mars* is as red as fire, and glances very much; *Mercury* is of a bright silver colour, and glances but little, is not often seen in our climate, because of the obliquity of the sphere, and he being near the sun, for which reason he is always obscur'd by, or plung'd in its rays, or the vapours of the horizon; but it is frequently seen in the torrid zone, because in those places the sphere is not in so oblique a position.

The Planets are distinguished into great and small.

The greater are in number seven, *Saturn*, *Jupiter*, *Mars*, the *Sun*, *Venus*, *Mercury*, and the *Moon*; the smaller Planets are in Number nine, four of which are called *Jupiter's Satellites*, and turn about *Jupiter*, and the other five revolve about *Saturn*.

**PLANIMETRICAL**, pertaining to the mensuration of plain surfaces.

**PLANIPE/TALOUS Flower** [*of planus*, L. and *πτελον*, Gr. a leaf] flat leaved, as when these small flowers are hollow only at the bottom, but are flat upwards, as in *Dandelion*, *Succory*, &c.

**PLANISHING** [*of planis*, F.] making plain or even, as Pewterers, Silversmiths, &c. do.

**PLANKING** [*planchant*, F.] flooring or covering with Planks.

**PLA'NO convex glass**, is a glass, one of whose surfaces is convex, and the other plain.

**PLANT** [*planta*, L.] is a general name under which are comprised all vegetable bodies, as trees, shrubs, and herbs; it is an organical body consisting of a root, and probably a seed, producing usually leaves, a stem, branches, and flowers.

**PLANTA seminalis**. See *Plantula*.

**PLANTA** [*Anatomy*] the lowest part or sole of the foot of a man, L.

**PLANTA'RIS** [*Ana.*] a muscle of the *Tarsus* from its tendons which is extended in the sole of the foot. It takes its rise from the back of the outermost knob of the inferior appendage of the thigh bone, and is inserted on both sides to the first interosse of each lesser toe.

**PLANTA TION**, a colony or settlement of a people in a foreign Country; also a spot of ground, which some Planters

Planter or Person arrived in a new colony, pitches on to cultivate and till for his own use.

**PLANTING** [*plantar*, F. of L.] putting plants in the earth.

**PLANTING** [with *Architects*] signifies the disposing the first courses of solid stone on the masonry of the foundation, laid level according to the measures with all possible exactness.

**PLANTULA** *feminalis* [with *Botan.*] the little herb that lies, as it were, in an embryo, or in miniature in the seed.

**PLA'SHING** [with *Husband.*] bending and interweaving the boughs in hedges to thicken them.

**PLASHY**, full of plashes, puddles, or standing waters.

**PLA'STER** of *Paris*, a fossil stone of the nature of a lime stone, used in moulding, making statues, building, and many other uses.

**PLASTERING** [of *platre*, F.] dawbing walls over with plaster.

**PLAT-BAND** [with *Gardeners*] a border, or bed of flowers along a wall, or the side of a Parterre.

**PLAT-BANDS** of *Flutings* [*Archit.*] the lists, or fillets, between the flutings of columns of the *Ionick*, *Corinthian* and *Composite* Order.

**PLATE'D** covered over with a Plate of metal.

**PLAT'FORM** [*Mil. Affairs*] a Plain-place prepared on the ramparts, to raise a battery of cannons upon.

**PLATFOND** [in *Architecture*] the ceiling or roof of a chamber or other room, &c. the same as *fossit*.

**PLATONIC** Love [so called of *Plato*, the divine Philosopher] a pure spiritual affection, subsisting between the different sexes, abstracted from all carnal appetites and fruition, regarding no other object but the mind and its beauties; consisting in contemplation and ideas of the mind; or between Persons of the same sex, it is a sincere disinterested friendship, abstracted from any selfish views.

**PLATONICK** [of *Plato*] pertaining to *Plato* and his doctrines.

**PLA'TONISM**, the doctrine and sentiments of *Plato* and his followers, in respect to philosophy.

**PLA'TONIST**, one that holds the Tenets or Principles of *Plato*.

**PLATOON** [in *Mil. Affairs*] a small square body of 40 or 50 men, drawn out of a battalion of foot, and placed between the squadrons of horse to sustain

them; or in ambuscades, streights, or defiles, &c. F.

**PLATYCOR'IASIS** [*πλατυκοριασις*, Gr.] a disease in the eye, when the sight of apple is broken or spoiled, so as to be incurable.

**PLA'TYSMA** [in *Anat.*] see *Myodes*.

**PLA'USIBLENESS** [of *plausibilis*, L. and *ness*] plausible quality, deservingness of applause; also the seeming fair and honest.

**PLAYER** [*plegeijne*, Sax.] an Actor, &c.

**PLAY'SOM** [of *pleg'som*, Sax.] given or disposed to play.

**PLA'YSOMNESS**, addictedness to play.

**PLEA'DING** [*plaidant*, F.] putting in a Plea in Law; also alledging, pretending.

**PLEASANCE**, pleasantness, pleasant humour.

**PLEA'SANTNESS** [*qualité plaisante*, F.] delightfulness.

**PLEA'SANTRY**, a pleasant joke, mirth &c.

**PLEA'SING** [*placens*, L.] affording Pleasure, satisfaction, &c.

**PLEA SINGNESS** [of *plaisant*, F. and *ness*] pleasurable quality.

**PLEA'SURE** [*plaisir*, F.] the effect of a sensation of Perception agreeable to the mind, or the satisfaction of some appetite; content, joy, delight, diversion; also good turns, service, kindness, will.

**PLEA'SURABLENESS**, agreeableness, divertingness.

**PLEBA'NUS** [*old Rec.*] a rural dean, so called because anciently the deaneries were commonly united to the *Plebani* or mother Churches.

**PLEBI'SCITUM**, a law or statute made by the joint consent of the people or commons, without the senate.

**PLEDGED** [*pleige*, F.] pawned, &c. also having drank by the recommendation of another.

**PLEIA'DES** [*πλειάδες* of *πλειστής*, Gr. more] the constellation in the neck of *Taurus*, called the 7 stars, so called because they are more than the *Iliades*.

**PLEIADES**, situated at the excision of the back of *Taurus*, which by it is collected into 7 stars. They say they are according to the number of the daughters of *Atlas*. But there are not 7 but only 6 visible, of which this reason is given. They say that 6 of them were married to gods, but the 7th to a mortal. That *Jupiter* lay with 3 of them; of which *Electra* brought forth *Dardanus*, *Maia*



*Mercury, Taygete, Lacedæmon.* Two were married to *Neptune*; *Alyone* on which he begat *Hippus* and *Celeno* on which he begat *Pleucum*. *Sterope* was joined to *Mars*, on which *Oenomaus* was begotten; but *Sterope* was married to *Sisyphus* who was a mortal, and thence is become obscure. They are very famous among men because they intimate the season of the year.

**PLENARINESS** [of *plenus*, L. and *nefs*, fulness.

**PLENE** *administravit* [Law Phrase] a Plea pleaded by an executor or administrator, where they have administered the deceased's estate faithfully and justly, before the action brought against them.

**PLENIPO**, a plenipotentiary.

**PLENI/POTENCE** [*plena potentia*, L.] full power

**PLENI/POTENT**, having full or ample power. *Milton*

**PLENI/POTENTIARY**, pertaining to full Power.

**PLENIS** *forisfacture* [old Law] a forfeiture of all that one hath. L.

**PLENTEOUSLY** [of *plenissime*, L.] abundantly

**PLENTEOUSNESS** [*plenitas*, L.] plenty.

**PLENTIFUL** [of *plentias*, L. and *full*, Sax.] abundant.

**PLENTIFULNESS** [of *plenitas*, L. and *fullness*, Sax.] plenty.

**PLENUM** [with *Philosophers*] a fulness, a term used to signify that state of things wherein every part of space or extension is supposed to be full of matter, in opposition to *Vacuum*, or a space devoid of all matter. L.

**PLEONASM** [*πλεονασμός* of *πλεονάζω*, Gr. to super abound] this figure consists in the using more words than are necessary, as when a Person says, *I did such a thing with mine own hands*, where the word *own* is super-abundant.

**PLEOROPHORIA** [*πλεοροπεία*, Gr.] the utmost pitch of faith, fulness and evidence of faith and assurance. L.

**PLEROTICA** [*πλερωτικά* of *πληρόω*, Gr. to fill up] medicines good to breed flesh, and so to fill up wounds.

**PLETHORETICK** & [*πλεθωρικός*, **PLETHORICAL** & Gr.] troubled with a Plethora.

**PLETHORY** [*plethora*, L. of *πλεθω*, Gr.] a too great abounding with blood, laudable humours, which proves hurtful to the body.

**PLEURITIS**. See *Fluxus*.

**PLEURORTHOPNA** [*πλευρορθοπνία*] a Pleurisy, *ὀρθος* straight, and *πνεύ*,

Go, breath] a disease in the side, when the Person afflicted cannot breathe unless he sits upright.

**PLIABLENESS** [of *pliable*, F.] easiness to be bent, *See*.

**PLIANT** [*pliant* of *plier*, F.] pliable.

**PLIANTNESS** [of *pliant*, F. and *nefs*] flexibility,

**PLIGHT** [in Law] an estate with the habit and quality of the land; also sometimes it extends to the rent charge and possibility of a dower.

**PLINTH** of a Statue [*Archit.*] a base or stand, either flat, round, or square, serving to support a statue, *See*.

**PLINTH** [in *Architecture*] a flat square member, otherwise called the slipper, which serves for the foundation of the base or foot of a pillar. Also the *Abacus* or upper Part of the *Tuscan* Pillar, is so called by *Vitruvius*; also a thick wall, in which there are two or three rows of bricks placed in form of a Plat-Band.

**PLINTH** [of the *Capital*] a member about the chapter of a Plat-Band of a Pillar, like the *Abacus* of the *Tuscan* Pillar.

**PLINTH** of a Wall [*Architecture*] two or three rows of bricks advancing out of the wall; or any flat high moulding, serving in a front wall to mark the floors, and to sustain the eaves of a wall, and the larmier of a chimney.

**PLINTHUS** & [*πλινθίς*, Gr.] a brick

**PLINTHIS** & or square tile. L.

**PLISTOLOCHIA** [*πλιστολογία*, Gr.] a sort of wild mallows, *See*.

**PLODDING** [prob. of *complotant*, F.] having one's head full of contrivance.

**PLOT** [with *Surveyors*] the Plan or draught of any Parcel of ground, survey'd and laid down in its proper dimensions.

**PLOT** [in *Dramatick Poetry*] the knot or intrigue, which makes the difficult and embarrass the Piece in either a comedy or tragedy.

**PLOTTER**, a conspirator, *See*.

**PLOTTING** [in *Surveying*] the art of describing or laying down on Paper the several angles and lines of a tract of ground surveyed.

**PLOTTON** [of *peloton*, F, a clew or bottom of thread, also such a knot of men] a small square body of musketeers, drawn out of a body of infantry, when they form the hollow square to strengthen the angles a platoon.

**PLOUGH-ALMS**, a Penny which every Ploughman antiently paid to the church.

**PLOUGHING** [of *ploger*, Dan.] turning up the ground with a plough.

**PLOUGHMAN** [of *plog*, Dan. and Dan, Sax.]

**PLOUGH-SHARE** [*plog*, Dan. and Yceap, Sax.]

**PLOUGH-STAFF** [*plog*, Dan. and, J'ay, Sax.]

**PLOUGH-TAIL** [*plog*, Dan. and Sax, Sax.]

**PLOUGH-LAND**, as much arable land as one Plough could plough in a year. This in the beginning of the reign of Richard I. was accounted 60 acres, and in the 9th of the same king 100 acres.

**PLOUGH** [with *Book-binders*] an instrument for cutting the edges or margins of books.

**PLow** [Bote *old Rec.*] a right of tenants to take wood to repair Ploughs, Carts, and Harrows, and for making Forks, Rakes, &c.

**PLOYE** [in *French Heraldry*] signifies a thing to be bowed or bent.

**PLUM** [with *Botan.*] in a large sense, signifies any fleshy fruit, containing one seed inclosed in a hard stony shell, as Apricots, Peaches, Cherries, &c.

**PLUMACEOLI** [with *Surgeons*] bolsters, the same as *Splenis*, L.

**PLUMBAGO** [in *Botany*] the herb lead-wort, or arse-mart.

**PLUMBER** [of *plumbarius*, L.] a worker in, or maker of leaden vessels.

Plumbers were incorporated Anno 1611.



Their arms are Or, on a chevron, between a mallet Sable and two plummetts Azure in chief, and a level of the second in base, two folding iron in saltire, entres a cutting knife, and a shave hook Argent. The crest, *Justice* with a sword in her right hand, and a balance in the left, standing on a fountain of the fourth, where are the words, *Justitia Pax*. The motto is, *In God is all our hope*. Their hall is on the east side of Dowgate-Hill.

**PLUMBERY**, the trade of making leaden vessels.

**PLUMBING**, trying by a Plummet or Plumb-line.

**PLUMPEDE** [*plumipes*, L.] having feathered feet.

**PLUMOSE** [*plumosus*, L.] full of feathers.

**PLUMOSITY** [*plumositas*, L.] ful-

ness of plumes or feathers; a being feathered.

**PLUMPNESS** [prob. of *pomum*, L. or *pomme*, F. an apple &c. full or round as an apple, *Skinner*] fullness and roundness in flesh.

**PLUNDER** [*plynder*, Dan.] spoil taken in war.

**PLUNDERING** [of *plynderer*, Dan.] spoiling, taking away by violence.

To **PLUNGE** [*plonger*, F.] to dip into water over head and ears.

**PLUTO** [*Pluto*, Gr. i. e. riches, because all wealth or riches is fetch'd or sought for out of the bowels of the earth].

**PLUTO** [according to the *Pagan Theology*] was the son of *Atum* and *Ops*. Some authors write, that he having assisted *Jupiter* in his wars, upon the division of the world, had the *Eastern Countries* and the lower Parts of *Asia* for his lot, having *Spain*, &c. for his empire, living in *Iberia*, near the *Pyrenean* mountains; which being a country fertile both in Provisions and Minerals, he might probably come to be accounted the god of riches.

The Antients imagin'd his regions were under the earth, and that he was the ruler of the dead, and that all their souls descended to him, and that being in his possession he bound them with chains, and deliver'd them to be try'd by judges, and then dispens'd to them rewards and punishments according to every ones deserts.

He was therefore called the infernal *Jupiter*, and oblations were made to him by the living for the souls of their deceased friends.

His proper offerings were black bulls, the ceremonies were perform'd in the night, it not being lawful to sacrifice to him by day. They imagin'd that he hated the light, and trembled when there was any earthquake, for fear the earth should open and let in the light.

He is represented riding in a chariot of Ebony, drawn by four black horses, named *Orpheus*, *Esbon*, *Nyctus* and *Alastor*, sometimes holding a scepter, at other times a wand, with which he drives the dead to hell. Sometimes he was crown'd with cypress, and that tree was dedicated to him, and boughs of it were carried at funerals; because this tree being cut down never shoots again. His attendants were, the three headed dog *Cerberus*, the three *Furies*, the three *Harpies*, and the three *Parca*.

**PITANCIA RIUS** [in the antient *Monasteries*] an officer who provided and distributed the Pitances of meat and herbs amongst the monks.

**PITCH** [*pic*,  *Sax. pix*,  *L.*] an oily, bituminous, black substance; as it distills from the wood, it is called *Barras*. This makes two sorts, the finest and clearest being called *Galipot*, and the coarser *marbled Barras*.

The common **PITCH**, is the liquid *Galipot*, reduced into the form and consistency we see it, by mixing it with tar while hot.

**Naval PITCH**, is that which is drawn from old Pines, rang'd and burnt like charcoal, and used in pitching of vessels.

To **PITCH** upon, to choose.

**PITCHINESS** [of *picens*,  *L.* and  *nesi*] pitchy quality or condition.

**PITCHY** [ *picens* of *pix*,  *L.*] dawb'd with Pitch, &c.

**PITEOUSLY** [*pitoyablement*,  *F.*] after a piteous manner.

**PITEOUSNESS** [*pitens*,  *F.* and  *nesi*] forriness, meanness.

**PITHIAS** ? [with *Meteorologists*]

**PITHITES** } the name of a comet, or rather meteor, of the form of a tub: Of which there are divers kinds, viz. some of an oval figure, others like a tub or barrel set perpendicular, and some like one inclined or cut short; others having a hairy train or bush, &c.

**PITHINESS**, fulness of Pith; also substantialness, fulness of good matter.

**PITHLESS**, having no Pith.

**PITHO** [of *πειθο*,  *Gr.* to persuade] the goddess of eloquence or persuasion, the same with the *Greeks* that the *Romans* call *Stella* or *Stadela*.

**PITIFULLY** [*pitoyablement*,  *F.*] mournfully; meanly, &c.

**PITIFULNESS** [of *pitie*,  *F.* and  *fulness*] propenseness to Piety; also meanness.

**PITILESS** [of *pitie*,  *F.* and  *less*] unmerciful.

**PITUITA**, phlegm or rheum, snivel, snot. It is one of the four humours in the body of animals, on which their temperament is suppos'd to depend. It is the most viscid and glutinous part of the blood, separated in the largest glands, where the contortions of the arteries are largest, and give the greatest retardation to the velocity, as in the glands about the mouth and heart.

**PITUITARIA** [with *Botanists*] the Staves-Acre,  *L.*

**PITUITARY Gland** [*Anatomy*] a

gland in the brain, of the size of a large Pea, in the *Sella* of the *Oss. Sphenoides*.

**PITUITOUSNESS** [of *pituiteux*,  *F.* *pituitosus*,  *L.* and  *nesi*] phlegmatickness.

**PITYRIASIS** [*πιτυριαν*,  *Gr.*] the falling of dandriff or scurf from the head.

**PITYRODES** [*πιτυροειδης*,  *Gr.*] a kind of settlement in urine like bran.

**PIVA**, a hautboy,  *Ital.*

**PIVOT**, a foot or shoe of iron, &c. usually made in a conical form, or terminating in a point, whereby a body intended to turn round, bears on another fixed at rest, and performs its circulations.

**PLACABLENESS** [of *placabilis*,  *L.* and  *nesi*] easiness to be appeased.

**PLACARD** } [*plackaert*,  *Du.*

**PLACART** } [*placart*,  *F.*] a leaf or sheet of Paper stretch'd or applied upon a Wall or Post, in *Holland*, it is an Edict or Proclamation; also it is used for a writing of safe conduct: In *France*, it is a table wherein laws, orders, &c. are written and hung up.

**PLACARD** [in *Architecture*] the decoration of the door of an apartment; consisting of a chambranle crowned with its frize or gorge, and its cornice sometimes supported with consoles.

**PLACE** [in *Opticks*] is the point to which the eye refers an object.

**PLACE** [with *Naturalists*] is sometimes taken for that portion of infinite space which is possessed by, and comprehended within the material world, and which is thereby distinguished from the rest of the expansion.

**PLACE** of *Radiation* [in *Opticks*] is the interval or space of medium or transparent body, thro' which any visible object radiates.

**PLACE** [with *Philosophers*] that part of immoveable space which any body possesses.

**Absolute PLACE** [with *Philosophers*] is that part of infinite and immoveable space which a body possesses; called also *primary place*.

**Relative PLACE** [in *Philosophy*] is the space it possesses with regard to other adjacent objects, called also *secondary place*.

**PLACE** of the *Sun* or *Planet* [*Astron.*] is the sign and degree of the zodiack which the Planet is in; or it is that degree of the ecliptick reckoned from the beginning of *Aries*, which is cut by the Planet's circle of longitude.

**Eccentric PLACE** [of a *Planet* in its Orbit] is the place or point of its Orbit wherein a Planet would appear, if seen from the sun.

**Heliocentric PLACE** [of a *Planet*] is the point of the ecliptick, to which a Planet view'd from the sun is referred.

**Geocentric PLACE** [of a *Planet*] is that point of the ecliptick, to which a Planet view'd from the earth is referred.

**PLACE of Arms** [in a *City*] is a large open spot of ground, where the garrison holds its rendezvous upon reviews, and in cases of alarm, to receive orders from the governor.

**PLACE of Arms** [in a *Siege*] is a large Place covered from the enemy, where the soldiers are kept ready to sustain those who work in the trenches, and to be commanded to Places where they are wanted.

**PLACES** [with *Arithmeticians*] as the *Place of Units*, in a number which consists of 2, 3, 4, 5, 6, or more Places, that which is the outermost towards the right hand is called the Place of Units.

**PLACES** [with *Grammarians*] are etymology and words derived from the same root, which, in the *Latin* are called *Conjugates*.

**PLACES** [with *Logicians*] are universal terms, *Genus, Species, Difference, Property, Accident, Definition, Division*.

**PLACES** [in *Metaphysics*] are certain general terms agreeing to all beings, to which several arguments are annexed, as *Causes, Effects, the Whole, Part, opposite terms*.

**PLACIDNESS** [*placiditas, L.*] peaceableness, quietness.

**PLACITA** *generalia* [old Rec.] the publick assemblies of all degrees of men, where the king presided, and they usually consulted upon the great affairs of the kingdom. *L.*

**PLACITUM** *nominatum* [old Rec.] the day appointed for a criminal to plead and make defence. *L.*

**PLADAROMA** [*πλαδαρομα, Gr.*] excessive moisture or weakness; also a little soft swelling growing under the eye lids.

**PLAFOND** ? [in *Architecture*] the

**PLAFOND** ceiling of a room, whether it be flat or arched, lined with Plaster or Joiner's Work, and frequently enrich'd with Paintings; also the bottom of the projecture of the larmier of the corniche, called also the *Soffit*.

**PLAGIARISM** [of *plagiarius, L.*] the stealing other People's Works, and publishing them as one's own.

**PLAGIARY** [*plagiarius, L.*] a book thief.

**PLAGUY**, vexations, tormenting, &c.

**PLAICE**, a fish.  
**A PLAIN** [*planities, L.*] an even, flat, low ground.

**PLAIN** [in *Heraldry*] it is an axiom, that the plainer the coat, the nearer to antiquity.

Those are plain coats that are least incumbered with abundance of figures, and which have nothing in them but what is natural.

And as the source of a river, though ever so small, is the noblest part of it, notwithstanding the fame, by running far, be grown great; so the first arms given to virtuous Persons, as a distinctive mark or perpetual character of their nobility, are nobler than those that have many charges; because they are more agreeable to the nature of things; and it is a maxim in Heraldry, that *he who bears least is most*.

**PLAIN Number** [*Arithm.*] a number that may be produced by the multiplication of two numbers, one into another.

**PLAIN Place** [in *antient Geometry*] a geometrical *locus*, which was a right line, or a circle, in opposition to a solid Place, which was an Ellipsis, Parabola, and Hyperbola.

**PLAIN Problem** [with *Mathemat.*] such a one as cannot be solved geometrically; but by the intersection either of a right line or a circle, or of the circumferences of two circles.

**PLAINNESS** [of *planus* or *plain* and *ness*] evenness; also unadornedness; also manifestness.

**PLAINLY**, evenly, &c. manifestly, sincerely, intelligibly.

**PLASTERERS** were incorporated about the year 1500. Their arms are *Azure* on a chevron ingrailed, Or between a trowel and two hatchers handles of the second. Heads *Argent* in chief, and a treble brush in base proper, a rose *Gules*, seeded Or, entrees two *Flowers-de-lis* of the first. The crest, a dexter arm and hand, holding a hatchet proper. The supporters, two *Epimachus's*, their necks purfled, and the slip of their bellies Or, beaked *Sable*, and wings extending upwards *Gules*. Their hall is on the north side of *Addle-Street* near *Philip-Lane*, *London*.



They had a notion that his whole region was waſh'd with huge and rapid rivers; *Cocytus*, that falls with an impetuous roaring; *Phlegeton*, which rolls with a fierce current of flames; and the *Acheruſian ſen*, dreadful for its ſlench and ſitchineſs. When *Charon* waſts over ſouls in his naſty boat, *Cerberus* ſalutes them with terrible howlings, and the *Furies* ſhake their ſerpentine locks at them.

They tell us that *Pluto* being brother to *Jupiter*, and the richeſt of all the gods, was diſturb'd that none of the goddeſſes would have him by reaſon of the deformity of his Perſon, and the darkneſs of his kingdom, and therefore took the opportunity to get into his chariot, and arriving in *Sicily*, chanc'd to ſee *Proſerpine* as ſhe was gathering flowers in the meadows, and forcing her into his chariot, drove to the river *Chamarus*, from whence was a paſſage under ground to his own regions.

The Mythologiſts, by *Pluto* underſtand the earth, whoſe natural powers and faculties are under his direction. By *Proſerpine* they underſtand the ſeed or grain of fruits or corn, which muſt be received into it, and hid there before it can be nouriſh'd by it.

**PLUTUS**, ſome ſuppoſe him a different god from *Pluto*; but others ſay he is the ſame. He is, by the Poets, call'd the god of hell and riches; and is ſabled to be lame when he comes towards a Perſon, but winged when he goes from him; becauſe riches come ſlowly, but go away apace. He is alſo repreſented in Painting, &c. blind; becauſe for the moſt part, he comes to them that are moſt unworthy.

**PLUVIAL**, a Prieſt's Veſtment or Cope.

**PLUVIALIS**, a Plover, a bird ſo called, of *pluvialis*, L. i. e. rainy, becauſe it delights in Places wet with ſhowers of rain, and marſhy Places.

**PLUVIALE**, a ſort of hood or cloak antiently worn by eccleſiaſticks, to defend them from the rain.

**PLYING** [prob. of *pliant*, F.] bending, giving way; alſo attending at a Place to be employed, as Watermen, &c. alſo doing any thing induſtriouſly.

**PLYER** [of *plier* or *employ*, F.] one who plies or waits at a certain Place to be hired or employ'd, as Watermen, Porters, &c. or whores at a bawdy-houſe, or elſewhere.

**PLYERS** [of *plier*, F. to bend] a ſort of tongs or pincers for bending or twiſting.

**PNEUMA** [*πνεῦμα*, Gr.] a puff or blaſt, of wind, breath, ſpirit.

**PNEUMATICK Engine**, an Air-Pump. See Pump.

**PNEUMATICKS** [*pneumatica*, L. of *πνευματική*, Gr. of the air, or the laws wherein that fluid is condensed, rarified, &c.] the doctrine of the gravitation and preſſure of elſtick or compreſſible fluids.

**PNEUMATICAL Experiments**, ſuch as are made in the exhausted receiver of the Air-Pump, in order to diſcover the ſeveral properties of the air and its influence on other bodies.

**PNEUMATICKS** [with *Schoolmen*] the doctrine of ſpirits, as God, Angels, the human Mind, &c.

**PNEUMATOCELE** [*πνευματοκύηλη*, of *πνεῦμα*, wind, and *κύηλη*, a rupture, Gr.] a ſtutulent or windy *hernia*, or tumor of the membranes of the teſticles, proceeding from pent-up vapours, and attended with a tenſive pain.

**PNEUMATOMACHI** [of *πνεῦμα*, ſpirit, and *μαχία*, Gr. to fight againſt or oppoſe] hereticks, ſo called from their oppoſing the divinity of the Holy Spirit, and placing him in the number of creatures.

**PNEUMATOLOGIST** [of *πνεῦμα*, the ſpirit or breath, and *λόγος*, Gr.] one that treats of ſpirits, breath, &c.

**PNEUMATOSOPHY** [of *πνεῦμα* and *σοφία*, Gr. wiſdom] the ſame as *Pneumatology*.

**PNEUMONICS** [*πνευμαονικά*, Gr.] medicines good againſt diſeaſes of the lungs, where the reſpiration is affected.

**PNEUMON** [*πνευμον*, Gr.] the lungs.

**PNIGALUM**, a diſeaſe called the *Night-Mare*.

**PNIGMUS** [*πνιγμός*, Gr.] ſtrangling or choaking.

**POACHER** [of *pocher*, F.] a deſtroyer of game by illegal methods.

**POCKETTING** [of *pochcha*, Sax. a Pocket] putting into the Pocket.

**POCKWOOD Tree**, an *Indian* tree, the wood of which is uſed by Phyſicians.

**POCKINESS** [of *pocca* and *neſſe*, Sax.] pocky ſlate or condition.

**POCKIFIED** [of *pocca*, Sax. and *ſio*, L.] that has got the *French Pox*, pocky.

**POCKY** [of *pocca*, Sax.] having the *Pox*.

**POCONIS** [of *Virginia* and *Maryland*] a root peculiar to thoſe Places, of admirable efficacy to aſſwage ſwellings and aches.

**PODA-**



**PODA'GRA** *lini* [*Botany*] the herb dodder. *L.*

**PO'DEX** [*Anatomy*] the fundament or breech. *L.*

**POMETER.** See *Pedometer*.

**PO'ESY** [*poësis*, *L.* of *ποίησις*, *Gr.* to make, frame or invent] the work of a Poet, the art of composing Poems, or Pieces in verse.

**POE'TICAL Justice** [in the *Drama*] is used to signify a distribution of rewards and punishments to the several Persons, at the catastrophe or close of a piece, answerable to the several characters in which they have appeared.

To **POE'TICIZE** [*poëtiser*, *F.*] to act the Poet, to compose Poems, &c.

**PO'ETRY** [*poëteia*, *Gr.*] See *Poësy*.

**POGONIAS** [*πογωνία*, *Gr.*] a sort of comet or blazing star with a beard.

**POINANTNESS** [of *poignant*, *F.* and *nefs*] sharpness, satyricalness.

**POINSON** [*poison*, *F.*] a little sharp pointed iron, fixed in a wooden handle, which the horseman holds in the right hand, to prick a leaping horse in the croup, &c. to make him jerk out behind.

To **POINT** [*pointer*, *F.*] to make sharp at the end; also to distinguish writing, &c. by Points.

A **POINT** [in *Geometry*] according to *Euclid*, is that which has no parts or is indivisible; or (as others define it) is the beginning of magnitude, and conceived so small as to have no parts; being the same in quantity as an unite in number; or,

A **POINT** [by *Geometricians*] is supposed to be that which has neither breadth, length, nor thickness, but is indivisible.

To **POINT** at or to, to direct to or shew by the finger extended.

**POINT** [*punctum*, *L.*] an instant, moment, &c. as at the point of death. &c.

**POINT** [in *Astronomy*] a term applied to certain Parts or Places, marked in the heavens, and distinguished by proper epithets, as,

**Cardinal POINTS** [*Astron.* and *Geogr.*] the four grand divisions of the horizon, *East, West, North, and South.*

**Solstitial POINTS** [*Astron.*] are the Points wherein the equator and ecliptick intersect, called the *North* and *South* Points, and the intersections of the horizon with the prime vertical, called the *East* and *West*.

**Vertical POINS** [*Astron.*] are the *Zenith* and *Nadir*.

**POINTS of Station** [with *Astronomy*] are hole degrees of the zodiack, in which a Planet seems to stand quite still, and not to move at all.

\* **POINT** [of *Distance*] is a Point in the horizontal line, so far distant from the principal Point, as the eye is remote from the same.

**POINT of Divergence**, of a concave glass, is the same a *virtual Focus*.

**POINT of contrary Flexure** [in *Geom.*] is the Point of a curve, wherein it is bent or inflected to a part contrary to that it tended to before.

**POINT** [in *Heraldry*] is when two Piles are born in a coat of arms, so as to have their Points meet together in any part of the escutcheon.

**POINT inverted** [*Heraldry*] is when a Point descends from the chief downwards; possessing two thirds of the chief; but diminishing, as it approaches the Point of the escutcheon.

**POINT in Band** [in *Heraldry*] is **POINT in Bar** when the Point is placed transverse in the situation of a bend or bar.

**POINT** [in *Horsemanship*] a horse is said to make a Point, when working upon volts, he does not observe the round regularly, but putting a little out of his ordinary ground, makes a sort of Angle or Point by his circular tread.

**POINT** [in *Musick*] a mark or note antiently used to distinguish the tones.

**POINT** [in *Navigation*] is the 32d part of the mariner's compass, containing 11 degrees 15 minutes, the half of which, viz. 5 degrees 38 minutes, is called the half Point, and the half of the last, being 2 degrees 49 minutes, is called a quarter Point, hence,

To *sail upon a POINT*, is to sail by the mariner's compass.

**POINT** [with *Navigators*] a term used for a cape or head land, jutting out into the sea, when two Points of land are in a right line against each other, so as the innermost is hindered from being seen by the outermost, they say they are one in another.

**POINT** [in *Poetry*] a brisk, lively turn or conceit, usually found at the close of an epigram.

**POINT of Dispersion** [in *Opticks*] is that wherein the rays begin to diverge; commonly called the *Virtual Focus*.

**POINT of Reflection** [in *Opticks*] is a Point on the surface of a glass or other body, whence a ray is reflected.

**POINT of Refraction** [in *Opticks*] is the surface of a glass or other refracting

ing luriate, wherein the refraction is effected.

**POINT of Sight** [in *Perspective*] is a Point on a Plane marked out by a right line, drawn from the perpendicular to the Plane.

**POINT of View** [*Perspective*] is a Point at distance from a building or other object, wherein the eye has the most advantageous View or Prospect of the same.

**POINT** [in *Physicks*] is the smallest, or least sensible object of sight, mark'd with a Pen, Point of a Compass, or the like.

**POINTED** [pointu, F.] having a Point.

**POINTED** [in *Heraldry*] as a cross pointet, is that which has the extremities turn'd off into Points by strait lines.

**POINTING** [pointuant, F.] putting Points; also shewing with the fingers, &c.

**POINTING** [with *Grammarians*] the art of dividing a discourse by Points, into Periods or members of Periods, for the better understanding and pronuntiation.

**POINTING** [with *Navigators*] is the marking what Point or Place a ship is upon the chart.

**POINTING** [in *Gunnery*] is the leveling or directing a cannon or mortar piece, so as to play against any certain Point.

**POINTS** [with *Grammar*] Comma's (,) Semicolons (;), Colons (:), Periods (.), Point of Admiration (!), or Interrogation (?), &c.

**POINTS** [in *Hebrew*] are certain characters, which, in the writings of that language, serve to make the vowels, and are mostly but a sort of Points.

**POINTS** [in *Heraldry*] the Points of an escutcheon are the several different parts of it, denoting the local position of any figure: Of these there are nine principal ones, D



D shews the Dexter Chief, C the Precise Middle Chief, S the Sinister Chief, H the Honour Point, F the Fesse Point, N the Nombriil Point, A the Dexter, P the Sinister Base.

Heralds say that an escutcheon represents the body of a man, and the Points signified by letters, denote the principal parts of the body; so that D C S, that mark out the three Points of the chief, represent the head of a man, in which reside the sense, the memory, and the

judgment. H, represents the neck, and is called the Honour Point, because chains of gold, &c. are for Honour's sake put about the neck by Princes. F, being the center, denotes the heart of man, being the most exquisite and considerable Part, in which courage and generosity reside. N, the Nombriil Point, represents the navel, which being the Part by which we received nourishment in our mother's womb, intimates, that if Persons desire to be esteemed, they must receive the nourishment of virtue. A, represents the right-side or flank, which is the most honourable, in that it is the Part most exposed to danger. P, denotes the left-side or flank. O, the legs, which are an emblem of the constancy and steadiness a man ought to use upon all turns of fortune.



*Cross Fourchee de trois POINTS*, is according as represented in the escutcheon.

**POISE** [oids, F.] weight.

**POISONING**, by a statute in the time of Henry VIII. was made high treason; after the repealing of that law the punishment inflicted, was to be put alive into a cauldron of water, and to be boiled to death; but now it is only hanging, it being felony without the benefit of the clergy.

**POISONOUSNESS** [of *empoisonné*, F. and *naſſ*] poisonous quality.

**POKER**, an instrument to stir the fire.

To **POKE** [prob. of *p-chor*, F.] to rake or puddle with a stick, &c. also to pore purlindly.

**POLAQUE**, a sort of ship or sea vessel used in the Mediterranean.

**POLARNESS** [of *polaris*, L. and *naſſ*] the quality of a thing considered as having Poles; also the property of the loadstone in pointing to the Poles of the world.

**POLE Star** [*Aſtron.*] a star of the 2d magnitude, the last in the tail of *ursa minor*.

**POLES of the Horizon** [*Aſtron.*] are the Points called *Zenith* and *Nadir*.

**POLE** [pole, *Sax.*] a long stick.

**POLE** [in *Sphericks*] is a Point equally distant from every part of the circumference of a greater circle of the sphere, as the center is from a plain figure.

**POLES** [in *Magneticks*] are two Points in a load-stone corresponding to the Poles of the world, the one pointing

ing to the North and the other to the South.

**POLES** [of the Ecliptick or Zodiac] [Astron.] are Points in the solstitial coloure, 23 degrees 30 minutes distant from the Poles of the world, thro' which all the circles of longitude pass.

**POLE-STAR** [with Astron. &c.] is a star in the tail of the little-bear, (which is a constellation of seven stars) and is very near the exact north-pole of the world.

**POLEMIC** [of πόλεμος, Gr. war] pertaining to controversy or dispute.

**POLEMONIA** [Bot.] wild sage, L.

**POLE-MOSCOPE** [of πολεμίσκος and σκοπεῖν, Gr. to view] in opticks is a kind of crooked or oblique perspective glass, contrived for seeing of objects that do not lye directly before the eye.

**POETRIA** [old Rec.] a stud of cold.

**POLICY** [politica, L. πολιτικά of POLITYS πολεως, Gr. a city] the laws, orders, and regulations, prescribed for the conduct and government of states and communities; also a prudent management of affairs.

**POLISHING** [of poliant, F. poliants, L.] making smooth, clear, or bright, refining the mind, manners, &c.

**POLITELY** [poliment, F. polité, L.] neatly, genteelly, after a well accomplished manner.

**POLITENESS** [politesse, L.] accomplishedness, &c.

**POLITICK** [politicus, L. πολιτικός, Gr.] belonging to policy or politics.

**POLITICAL Arithmetick**, is the application of arithmetical calculations to political uses, as the publick revenues, number of people, extent and value of lands, taxes, trade, commerce, manufactures, and all things relating to the wealth, power, strength, &c. of a nation.

Sir William Petty, in his discourse about duplicate Proportion, says, that it is found by experience that there are more Persons living between 16 and 26, than of any other age; and laying down that as a supposition, he infers, that the square roots of every number of mans ages under 16 (whose root is 4) shews the proportion of the probability of such Persons reaching the age of 70.

Thus it is 4 times more likely that one of 16 years of age lives to be 70, than a child of 4 year old.

It is thrice as probable that one of 9 years lives to be 70, as such a new born child, &c.

That the odds is 5 to 4, that one of 25 dies before one of 16.

That it is 6 to 5 (still as the square roots of the ages) that one of 36 dies before one but of 25 years of age.

And so on, according to any declining age to 70, compared with 4, 6; which is nearly the root of 21, the law age.

Dr. Halley has made a very exact estimate of the degrees of the mortality of mankind, from curious tables of the births and burials at the city of Breslaw, the capital of Silesia, with an attempt to ascertain the price of annuities upon lives. See the Table in the article annuities.

1. To find in any multitude or body of People the proportion of men able to bear arms, which he reckons from 18 to 56 years old, and accounts about a quarter of the whole.

2. To shew the different degrees of mortality, or rather vitality, in all ages, by which means he finds the odds there is that any Person of any age doth not die in a years time, or before he attains such an age.

3. To shew of what number of years it is an even lay that such a Person shall die, and finds, for instance, that it is an even lay, that a man of 38 years of age lives between 27 and 28 years.

**POLITICALLY** [politiquement, F.] with policy.

**POLITICALNESS** [of politicus, L. and nesci] political quality.

**POLITICKS** [politica, L. πολιτικα, Gr.] the first part of ethics, or the art of governing a state or common-wealth, for the maintainance of the publick safety, order, tranquillity, and good morals; policy; also address, subtilty; also books treating of political affairs.

**POLITY** [πολιτι, Gr.] government of a city or common-wealth.

**POLIUM** [πέλιον, Gr.] the herb Poley, L.

**POLL Money**, a tax upon the heads of men, either upon all indifferently or according to their several degrees and distinctions.

**POLL Silver**, a personal tribute, anciently impos'd upon the Poll or Person of every one; of women from the age of 21, and men from 14.

**POLLENTIA** [among the Romans] the goddess of Prayer, &c.

**POLLINCTOR**, an embalmer of the dead; one that by washing them with sweet ointments, &c. prepares them for burial; an undertaker, L.

POLLUTEDNESS [of *pollutus*, L.

and *poll*], a being polluted, filthiness.

POLTRON [with *Falconers*] a name given to a bird of prey, when the nails and talons of his hind toes are cut off, wherein his chief force and armour lay; in order to intimidate him and prevent him from flying and seizing at the game.

POLTROON [un *poltron*, F.] a coward or dastard, one who wants courage to perform any thing great or noble.

POLYHISTOR [πολυῖστος, Gr.] a learned, knowing man that has read much.

POLYACANTHOS [πολυῶνθος, Gr.] the plant star-thistle or calthrop.

POLYANTHEA, a famous collection of common places, in alphabetical order, made first by *Domini Nanni de Mirabella*, of great service to orators, preachers, &c. of the lower class.

POLYANTHEMON [πολυάνθημον of πολυ, great, and άνθος, a flower, Gr.] the herb golden-knap or bachelor's buttons.

POLYANTHOS [πολυάνθος of πολυ and άνθος, Gr.] a flower which bears many flowers, as *virbasum*, &c.

POLYCARPOS [of πολυς and καρπος, Gr. fruit] bearing much fruit.

POLYCHRONIOS [πολυχρόνιος of πολυς and χρόνος, Gr. time] a distemper which affects the Patient for a long time.

POLYCNE'MON [πολυκνήμων, Gr.] an herb like wild favy or origany.

POLYHEDRON [πολυέδρον, Gr.] a solid figure or body, consisting of many sides.

*Gnomonick* POLYEDRON, a stone or body having several faces, on which various kinds of dials are drawn.

POLYEDRON [in *Opticks*] a glass or lens, consisting of several plain surfaces, disposed into a convex form, commonly called a multiplying glass.

POLYGALA [πολυγάλην, Gr.]

POLYGALON the herb milkwort. L.



POLYCON [polygonius,

L. of πολυγωνία, Gr.] a multilateral figure, or a figure having many angles, or whose perimeter consists

of more than four sides and angles.

POLYGONAL [of πολυγωνία, Gr.] pertaining to a Polygon.

POLYGONATON [πολυγωνάτον of πολυ and γονυ, Gr. a knee or joint] the herb *Solomon's seal*.

POLYGONOIDES [πολυγωνοειδής, Gr.] an herb having leaves like laurel.

POLYGONUM [πολύγωνον, Gr.] the herb knot-grass.

Similar POLYGONS, are such as have their angles severally equal, and the sides about those angles proportionable. See *Polygon*.

Line of POLYGONS [on a Sector] a line containing the homologous sides of the first nine regular Polygons (i. e. from a regular triangle to a dodecagon) inscribed in the same circle.

POLYGRAMMOS [πολύγραμμον, Gr.] a kind of jasper stone, with many white streaks.

POLYGRAPHY [of πολυ, much, and γραφω, Gr. writing] the art of writing in various unusual manners or cyphers; as also of deciphering the same.

POLYHEDRONIC, of or pertaining to a Polyhedron, or a figure with many sides.

POLYHEDROUS Figure [of πολυέδρον, Gr.] with *Geometricians*, a solid, contained under, and consisting of many sides, which, if they are regular Polygons, all similar and equal, and the body be inferible within the surface of the sphere, it is then called a regular body.

POLYHYMNIA [πολύμνηα of πολυς and ύμνος, Gr. a hymn] one of the nine muses, the president of hymns, songs, and musick.

POLYHYMNIA [in *Painting*, &c.] is represented in white vestments, with her hair hanging loose about her shoulders of a bright yellow, having her head adorned with a garland set off with the choicest jewels, intermixt with flowers, and in a posture as pronouncing a speech, and pointing with her finger, holding a book in her left-hand, in which is written *Suadere*, i. e. to persuade. L.

POLYMATHY [of πολυς and μάθησις, Gr. learning, &c.] the knowledge of many arts and sciences; also an acquaintance with a great many different subjects.

POLYMYTHY [of πολυς and μυθος, Gr. a fable] a multiplicity of fables in an epick or dramatick Poem.

POLYOPTRON [of πολυ and οπτω, Gr. to see] an optick glass, through which objects appear multiplied but diminished.

POLYOSTEON [of πολυ, much, and οστος, Gr. a Bone] that Part of the foot that has a great many bones.

POLYPE' TALOUS Flower, regular? POLYPE TALOUS Flower, uniform? [with *Botanists*] is such whose petals agree together in figure.

POLY-

**POLYPE TALOUS** *Flower, irregular* }  
**POLYPE TALOUS** *Flower, disform* }  
 [with *Botan.*] is when the Petals do not agree together in figure or position.

**POLYPHAGIA** [of *πολύς* and *φαγία*, Gr eating] an eating much, a greedy eating.

**POLYPHY'DION** [with *Botan.*] the lesser Centaury, *L.*

**POLYPLEURON** [*πολύπλευρον*, Gr.] the herb rib wort plantain, *L.*

**POLYPTOTON** [of *πολύς* and *πύκνισ*, Gr. case] having many cases.

**POLYPUS** [*πολύπους* of *πολύς* and *πούς*, Gr. a foot] any animal that has a great many feet.

**POLYPUS** [with *Surgeons*] a fleshy humour or excrescence, growing on the inside of the nostrils; injurious to respiration and speech; also a morbid excrescence in the heart, consisting of a long concretion of grumous blood lodged there.

**POLYRRHIZON** [*πολύρριζον*, Gr.] a sort of birth-wort. *L.*

**POLYSPAST** [in *Surgery*] a machine for the reduction of dislocated joints.

**POLYSPERM** [of *πολύς* and *σπέρμα*, Gr seed] which bears many seeds after each flower, as the *Ranunculus*, *Crow-foot*, *Anemone*, &c.

**POLYTHEISM** [of *πολύ* much, and *θεός*, Gr. god] the doctrine or belief of a plurality of gods.

**POLYTRICHON** } [*πολύτριχον*, Gr.]  
**POLYTRIX** } the herb maiden-hair.

**POLYTROPHIA** [*πολύτροφία*, Gr.] much nourishment. *L.*

**POMA TUM**, a sweet ointment made of the apples called Pome-Waters and Hogs-Lard.

**POME/IS** [with *Heralds*] green roundles; the same that the French call *Torreaux Verts*.

**POMERANIUM** [*ant. Charters*] an Orchard.



A Cross POMILLE/E }  
 A Cross POMETTE/E }

[with *Heralds*] is a cross with round knobs on the ends, supposed to be derived from *Pomme*, *F.* an Apple. See the *Escutcheon*.

**POMMEE**, the same as *Pomettee*.

**POMMEL** [of *pomman*, *F.*] a round ball on the top or head of a thing.

**POMONA** (among the *Romans*) a goddess worshipped as the Patroness of gardens and fruit *Vertumnus*, who had the Power of turning himself into all shapes, lov'd her intirely; but could not

obtain her, till getting entrance in the shape of an old woman, he commending the beauty of her garden, and the pains she took to make it so agreeable, and from the contemplation of the vines being supported by the elm, fell into a discourse of the usefulness and happiness of a married life: the discourse prevail'd but little, till throwing off his disguise, he appear'd as a young god, with his rays darting like the sun from beneath a cloud; the nymph at the sight was soon fir'd with a mutual flame and they became a happy couple.

The moral of this fable is, *Vertumnus* is an emblem of the year, which turns it self into variety of shapes according to the multitude of its productions in different seasons; but is at no times more graceful, than when *Pomona*, the goddess of ripe fruits, submits to his embraces.

**POMPOUSNESS** [of *pomposus*, *L.* and *nefs*] stateliness, shewiness, magnificence.

**POMUM** *Adami* [in *Anatomy*] a knob of the foreside of the throat, being the convex Part of the first cartilage of the *Larynx*.

**POMUM amoris** } [with *Botan.*] the  
**POMUM aureum** } herb called apple of love. *L.*

**PONDERAL**, of or belonging to weight.

**PONDERARE** [*old Customs*] a method of curing sick children by weighing them at the tomb of some saint, ballancing the scale with money, wheat, bread, or other things that the Parents were willing to offer to God, his saints, or to the Church.

**PONDEROUS** [*ponderosus*, *L.*] weighty, substantial, massy.

**PONDEROUSNESS** } [*ponderositas*,  
**PONDEROSITY** } *L.*] heaviness, weightiness.

**PONDUS**, a load or weight. *L.*

**PONS**, a bridge. *L.*

**PONTIFF** [*un pontife*, *F.* of *pontifex*, *L.*] an high or chief Priest.

**PONTIFEX**, a Pontiff or High-Priest among the *Romans*, who had the intendance and direction of divine worship, as the offering sacrifices, and other religious solemnities.

**PONTIFICE** [of *pons* and *facio*, *L.*] a Piece of bridge-work. *Milton.*

**PONTLE'VIS** [in *Horsemanship*] is a disorderly resisting action of a horse in disobedience to his rider, in which he rears up several times running, and rises up so upon his hind legs, that he is in danger of coming over. *F.*



**PONTONS**, boats of latten, about 24 foot long and 6 broad, in the form of a long square, borne on carriages, when an army marches. Each boat has a ring at each end, and an anchor and cable, and also *Baulks* and *Chests*. When they use them to pass a river, they are placed at anchor, a strong rope running thro' the rings, which is fastned on each side the river, to tree or stake: The baulks are laid cross the boats, and the chests upon them joined close, which makes a bridge in a very short time, for horse or artillery.

**PONT-VOLANT**, a *Flying-Bridge*, a bridge used in sieges, made of 2 small bridges laid one over another, and so contrived by Chords and Pullies, that the upper may be pushed forwards till it joins the Place where it is to be fixed.

**POOR'NESS** [*pauperate*, F. *paupertas*, L.] poverty, leanness.

To **POP** [prob. *vox fleta a sono*, L.] to go or fly out on a sudden with a noise; also to go in or out, or appear on a sudden.

**POP**, a sudden noise or thing discharged out of a Pop-Gun, &c.

**POPERY** [*la papisme*, F.] the popish religion.

**PO'PISH** [*papiste*, F.] pertaining to the Pope or Popery.

**POPLICANI**, those *Manichees* in the west, who are call'd *Pauliciani* in the east.

**POPLITEA Vena** [with *Anatomists*] is the vein of the ham, which sometimes reaches down the back of the leg, even to the heel.

**POPLITÆUS** [with *Anat.*] a muscle of the leg arising with a short strong tendon, from the internal head of the inferior *Appendix* of the *Os Femoris*, and descending obliquely over the juncture, becomes fleshy, and extending it self, is so inserted to the superior part of the *Tibia* internally, immediately below its superior *Appendix*, which assists other muscles in bending the *Tibia*.

**POPLITICK** [of *poples*, L. the ham] belonging to the ham.

**POPLITICK Muscle**, See *Popliteus*.

**POPULAR Diseases**, such as run thro' the body of the People.

**POPULAR Errors**, such errors as People imbibe from one another by custom, education and tradition, without having examined the reason or foundations of them.

**POPULARNESS** [of *popularis*, L. and *populi*] a being full of People; also an affectedness of popular applause.

**POPULARIS morbus**, the popular disease, the same as epidemical, L.

**POPULEUM** [in *Pharmacy*] a cooling ointment, one of whose ingredients is the buds of the black Poplar Tree.

**POPULOFUGIA** [i. e. the flight of the People] a certain festival held in Rome, on account of the flying away of the Roman People in the war between the Romans and Gauls. L.

**POPULONIA** [among the Romans] a goddess; who, as they believed, secured their country from thunder, inundations, hail, insects, &c. L.

**POPULOSA**, a title given to Juno, for reason People are procreated from marriage, of which she was held the President.

**POPULOUSNESS** [*populositas*, L.] having abundance of People.

**PO'RCELAIN** ? the chalky Earth of

**PO'RCELANE** which *China Ware* is made, which being beaten and steeped in water, affords a kind of cream on the top, and a grosser substance at the bottom, the former of which makes the finest ware, and the latter the coarser; also vessels made of that earth.

**PO'RCELAIN**, a little white sea-shell, found along with the sponges, which passes as current money in several Parts of *Asia*, *Africa* and *America*.

**PORCELLARIA** [Botany] the herb Purslain.

*Knights of the PORCUPINE*, a French Order, whose device was *Cominus Et eminus*; but king *Lewis XII.* crown'd the Porcupine with another motto, *Ultus avos Troja*.

**PORES** [in *Physicks*] small interstices or void spaces between the Particles of Matter, that constitute every body, or between certain aggregates or combinations of them.

*Mr. Boyle*, in his Essay on the Porosity of Bodies, proves that the most solid bodies that are, have some kind of Pores; and indeed if they had not, all bodies would be alike specifically weighty.

**POROMPHALUS** [of *poros* a stone, and *omphalos*, Gr. the navel] a brawny Piece of flesh or stony substance butchering out at the navel.

**POROUSNESS** [*porosus*, L. and *pori*] the having Pores, or full of Pores.

**PORPHY'RIANS** [so called of *Porphyry*] a name given to the *Arians* in the 4th Century.

• **PORPHYROGENETES** [of *porphyra* Purple, and *γεννητις*, Gr. i. e. born in, or of the Purple] a name given to the children of the eastern emperors.

**PORRAGER** ? [of *porrage*] a vessel  
**PORRINGER** for broth, &c.

**PORRAGE** [prob. of *porrum*, L.  
**PORRAGE** [*porveau*, F. a leet] the  
**PORRAGE** decoction of flesh, or  
 any edible.

**PORRECTION**, a stretching forth. L.  
**PORRE'TANE**, a religious sect, fol-  
 lowers of *Gilbert de la Porree*, bishop of  
*Poitiers*, who for admitting (as some say)  
 a physical distinction between God and  
 his Attributes, was condemn'd in the  
 12th Century.

**PORT** [with *Navigators*] an inlet of  
 the sea between the land, with good an-  
 chorage, where a ship may ride secure  
 from storms.

**Natural PORTS**, such as seem to have  
 been form'd by providence for the com-  
 munication of commerce.

**Artificial PORTS**, such as are form'd  
 with moles or projectures into the sea.

**PORTS de Barre**, are such as canon-  
 ically be entred with the tide.

**Close PORTS**, are those within the  
 body of a city.

**Free PORT**, a Port that is open and  
 free for merchants of all nations to load  
 and unload their vessels without paying  
 any duties or customs.

**Free PORT** [in *Commerce*] a total ex-  
 emption and franchise, which any set of  
 merchants enjoy for goods imported in-  
 to a state, or those of the growth of the  
 country exported.

**PORT of the Voice** [in *Musick*] the fa-  
 culty and habitude of making the shakes,  
 passages and diminutions, wherein the  
 beauty of a song or piece of musick  
 consists.

**PORT Lash** [of a *Ship*] the same as  
 Gun Wale.



**A Cross PORTATE** [with  
*Heralds*] is a cross not erect,  
 but lying athwart the Es-  
 cutcheon in a bend, as if  
 it were borne on a man's  
 shoulder, as in the Escutcheon.

**PORTA** [in *Anatomy*] the same as *Vena Porta*, a very considerable vein, em-  
 ploy'd in bringing the blood from several  
 Parts by an infinite number of branches,  
 which is divided into, to the liver, thro'  
 the whole substance whereof it is disse-  
 minated.

**PORT-CRAON**, an instrument serv-  
 ing to inclose a Pencil, and to serve both  
 as a handle to hold it, and a cover to  
 make it portable.

**PORTAIL** [in *Architect.*] the decora-  
 tion of the face or front of a church,  
 call'd also frontispiece, as that of *West-  
 minster Abbey*; also the principal gate of a  
 palace, castle, pleasure-house, or the like

**PORTENT** [*portentum*, L.] an  
 foreboding, good or ill luck, &c.

**PORTENTOUSNESS** [of *portente-  
 sus*, L. and *nefs*] ominoufness of ill luck  
 or the contrary.

**PORTERAGE**, the hire of a Por-  
 ter.

**PORTERESS**, a female Porter.

**PORTIO dura & mollis** [with *Anat.*]  
 a Partition of the 5th Pair of nerves of  
 the brain, which is divided into two  
 branches before its egress out of the *Du-  
 ra Mater*, of which the one is called  
*Portio dura*, and the other *Portio mollis*.

**PORTION** [in the *Can. Law*] is that  
 allowance or proportion, which a vicar  
 ordinarily has out of a rectory or im-  
 propriation, be it certain or uncertain.

To **PORTION** [of *portion*, F. of L.]  
 to divide into Portions, to parcel out.

**PORTIONER**, an Officer that distri-  
 butes the tithes in a college, &c. also  
 one who officiates in a Parsonage in his  
 turn.

**PORTMANTEAU** [in *Joinery*] a  
 Piece of Work fastened to a wall in a  
 wardrobe, armoury, &c. proper for hang-  
 ing cloaks, &c.

**PORTRAIT** [with *Paint.*] Pictures  
 of men and women, (either heads or  
 greater lengths) drawn from the life;  
 the word is used to distinguish face-paint-  
 ing from history-painting.

**PORTUOUS**, a breviary, a for-  
 PORTHO SE 5 mafs-book.

**PORTUGAL** [*Portugallia* of *por-  
 Gallorum*, i. e. the Port or Place where  
 the Gauls or French landed] there  
 saying of the Portuguese, that tak-  
 ing of their neighbours (a native *Spaniard*)  
 and strip him of all his good qualities  
 (which may be soon done) and that Per-  
 son then remaining will make a compleat  
*Portuguese*.



**POSE** [in *Heraldry*] sig-  
 nifies a lion or any beast in  
 a Posture standing still, hav-  
 ing all its four feet on the  
 ground, as in the escutche-  
 on.

**POSITION**, or *Site*, is an affection  
 of Place; this therefore is not Place,  
 nor indeed hath it any quantity, as Sir  
*Isaac Newton* observes.

**POSITION** [in *Arithmetick*] a rule in  
 which any supposition or false number  
 is taken at pleasure to work the question  
 by, instead of the number sought; and  
 so by the error or errors discovered, is  
 found the true number required.

**POSITION** [in *Astronomy*] as the Po-  
 sition of the sphere is either right, or  
 oblique.

parallel or oblique; whence arises the inequality of our days, difference of seasons, &c.

Circles of POSITION [*Astronomy*] are 6 great circles passing through the intersection of the meridian and horizon, and dividing the equator into twelve equal Parts.

POSITION [*in Architecture*] is the situation of a building with regard to the Points of the Horizon.

POSITION [*in Dancing*] the manner of disposing the feet in respect to each other.

POSITION [*in the Schools*] a thesis or proposition maintained.

POSITIVE [*positivus*, L.] is a term of relation, sometimes opposed to Negative, as the Ten Commandments are some of them Positive and some Negative: Positive is also oppos'd to Relative or Arbitrary, as beauty is no positive thing; but depends upon the different fancies of Persons: Positive is also oppos'd to Natural, as a positive right is a right founded on a law, which depends absolutely on the authority of him that gave it.

POSITIVE [*Divinity*] is that which is agreeable to the Positions and Tenets of the ancient fathers of the church, or is that which consists in the simple understanding, or expounding the dogmas and articles of faith, as contained in the sacred Scriptures, or explain'd by the fathers of the church and councils, clear of all disputes and controversies.

A POSITIVE [*in Music*] the little Organ usually behind or at the foot of the Organist, play'd with the same wind, and the same bellows, and consisting of the same number of pipes with the large one.

POSITIVENESS [*of positive*, L. and *ness*] dogmatism, resoluteness, pertinaciousness, or assurance in asserting, denying, commanding, &c.

POSITURE [*positura*, L.] disposition.

POSSE *comitatus*, i. e. the Power of the County. This in law signifies the aid and attendance of all knights, gentlemen, yeomen, labourers, servants, apprentices, and others above the age of 15 years within the county; used where possession is kept upon a forceable entry, or any force or rescue used contrary to the command of the king's writ, or in Opposition to the execution of justice.

POSSESSION [*in Law*] is when such an estate is fallen to a Person; but he has not as yet entered upon it.

POSSESSION [*in Theology*] the state of a Person possess'd by the devil.

Actual POSSESSION, is when a man actually enters into lands or tenements defended to him.

POSSESSION *de facto* [*in Law*] is when there is an actual and effectual enjoyment of a thing. L.

POSSESSION *de jure* [*in Law*] is the title a man has to enjoy a thing, though it be sometimes usurped, and in the actual Possession of another.

Unity of POSSESSION [*Civil Law*] the same as solidation, as if a lord purchases a tenancy held of himself by heri-ot service; the service becomes extinct by unity of Possession, i. e. by the signiory and tenancy's coming to the same hand.

POSSESSION, three years in matters Personal begets a right, and a Possession of ten years in real estates among Persons dwelling near the Premises, and 20 years among those that dwell elsewhere.

POSSESSION, is also used for the title or Prescription that gives a right to hold any thing.

Annual POSSESSION, is the usufruct which gives a right to moveables.

Tricennial POSSESSION of a Benefice, if it be peaceable is sufficient to maintain it, if it be founded on a plausible title.

POSSESSION of an estate for ten years by a Person present, and 20 years by one absent with a title, or of 30 years without any gives a full right.

Centenary POSSESSION, i. e. for 100 years, constitutes Possession immemorial, the best and most indisputable of all titles.

POSSESSOR, one who possesses, or has the enjoyment of a thing.

POSSESSORESS, a female Possessor. POSSSET [*prob. cf. patus*, L. drink] milk turn'd with drink.

POSSIBLE/LITAS [*in the Saxon Laws*] is taken for an act wilfully done, and *impossibilitas* for a thing done against one's will.

POSSIBLENESS [*possibilitas*, L.] capability of being done, &c.

POSSIBILITY [*in our Law*] is defined to be a thing which may or may not happen.

POSSIBILITY [*in Ethics*] a non-necessity to existing in a thing that does not any way exist.

POSSIBLE [*possibilis*, L.] that may be done or may happen, likely.

Moral POSSIBLE, is that which may be done by prudent Persons; using all the proper means they have for doing the same.

**Future POSSIBLE** [*School Term*] is that of a thing, whose production is decreed and ascertained; as the futuration of all those events fixed by the immutable decree of the immutable will of God.

**Potential POSSIBLE**, is that which is contained or lies hid in its causes; as the tree in its seed, the fruit in the tree, &c.

**Mere POSSIBLE**, is that which might exist, tho' it never shall.

**Metaphysical POSSIBLE**, is that which may at least be brought to being, by some supernatural or divine power, as the resurrection of the dead.

**Physical POSSIBLE**, is that which may be effected by a natural power.

To **POST**, to stick up or affix a writing on a post.

**POST of Honour** [*in an Army*] the *avanc'd guard*, is a *post of honour*; the right of two lines, is a *post of honour*; and is always given to the eldest regiments; the left is the next post, and is given to the next eldest, and so on; the center of the lines is the least honourable, and is given to the youngest regiments.

**POST diluvian**, after the flood; or pertaining to the *Post Diluvians*, or those Persons who liv'd or succeeded one another after *Noah's flood*.

**POSTERIORNESS** [of *posterior*, L. and *ness*] a being after or behind.

**POSTICUM**, the postern gate or back-door of any fabrick, L.

**POSTILLA**, a note or remark written in the margin of the bible, or in any other book, posterior to the text.

**POSTIQUE** [*in Architecture*] an ornament of sculpture is said to be *postique*, when it is added after the work it self is done.

**POSTNATI**, such Persons who were born in *Scotland*, after the descent of that crown to king *James I.*

**POSTNATUS**, the second son, or one born afterwards, L.

**POSTULATA**, demands or requests; also the fundamental principles in any art and science, which are taken for granted.

**POSTULATE** [*postulatum*, L.] a demand or request.

**POSTULATE** [*with Mathematic.*] a clear, evident proposition, wherein it is affirmed or deny'd that something may, or may not be done.

**POSTURE** [*in Painting, Sculpture, &c.*] the situation of the figure with regard to the eye, and of the several principal members thereof, in regard to one

another, whereby the action of it is press'd.

**POT** [*old Rec.*] a head-piece &c.

**POT** [*pourre* [*French Cookery*]] an hotch-potch of several sorts of fowls, larded and then fry'd in lard, and afterwards stew'd with wine, spices, sweet herbs, &c.

**POTABLE** [*potabilis*, L.] drinkable, that may be drank.

**POTABLENESS** [of *potabilis*, L. and *ness*] capableness of being drank.

**POTAGERY**, garden ware for the pot.



**POTANCE** [*cramponne* [*in Heraldry*]] is a cross in the form represented in the Escutcheon.

**POTAGE de sainte** [*i. e.* Potage of health] a rich broth made of buttock of beef, knuckle of veal, and mutton boiled with capons, pullets, &c.

**POTAMOGETON** [of *potamogeton*, Gr.] the herb Pond-weed.

**POTENCE** [*potentia*, L.] power, might.



A cross **POTENT** [*in Heraldry*] is of the form represented in the escutcheon.

**POTENTIA**, power, or that whereby a thing is capable of acting, or being acted on, L.

To exist in **POTENTIA** [*with Schoolmen*] denotes that existence which a thing has in a cause capable of producing it; but which has not actually produced it.

**POTENTIAL** [*with Schoolmen*] something that has the quality of a genus.

**POTENTIALIA** [*in Botany*] the herb wild-tansy or silver-weed, L.

**POTENTNESS** [of *potens*, L.] mightiness, powerfulness.

**POTERIUM** [*in Botany*] a sort of thistle.

**POT-GUN**, *g. d.* a pop-gun.

**POTHER** [prob. of *polderon*, *Tent.*] a bustle, a stir.

**POTICA** [*among the Romans*] a deity, who, as they fancied, presided over the drinkables given to infants.

**POTULENT** [*potulentus*, L.] pretty much in drink.

**POVERTY** [*paupertas*, L. *pauprette*, F.] poor state and condition.

**POVERTY**, a goddess adored by the Pagans, but more out of fear than love; They believe her to be the mistress of industry and good arts.

**POVERTY** [*in Painting, &c.*] is represented like a fury, with a pale and fierce countenance, and ready to despair.



**ERERS** were incorporated Anno 1508. Their armorial ensigns are, *Argent* on a chevron, between three storks *Azure*, as many swans proper. Their supporters two pelicans Or, vulning themselves

**Gules**. The crest, on a helmet and crown mural, a stork with wings expanded **Gules**. This company, having now no hall, meet at the Inn-holders.

**POUNCE** [a word framed from the found] as the pounce of a gun.

**POUNCED** [prob. of *punctatus*, L. pointed] having talons or claws, as a strong pounced eagle, &c.

**POUNCES** [with *Falconers*] the talons or claws of a bird of prey.

**A POUND Sterling**, is 20 shillings; a pound *Scotch* is 20 pence; a pound *Irish* is 15 shillings.

**Clofe POUND**, such an one as the owner cannot come to for the same purposes, as some clofe house, fortress, &c.

**Overt or open POUND**, is one built upon the lord's waste, and thence called the lord's pound; also backside, courtyards, pasture-grounds, &c. such as the owner of the cattle impounded may come to and give them meat, without offence of their being there, or his coming thither.

**POUNDAGE** [of *pund*, Sax.] the rate allowed for the collecting, &c. of money, so much *per Pound*.

**POUNDER**, a great gun denominated according to the weight of the ball it carries, as a 6, 12 or 24 pounder.

**POURCOUNTEL**, a fish that has a great many feet, and changes its colour like the place where it is; the same as *Polypus*.

**POURCOUNTEL** [Hieroglyphic.] was used to express a covetous miser, that scrapes together the wealth of this world, because it is a greedy fish that swallows all that comes near to it, when it is hungry.

**POURLIEU**, *Purlieu*, *Milton*.

**POURRITURE**, rottenness, *F*.

**POURSUIVANT**, a king's messenger, attending upon him in his wars, or at the council-table, exchequer, &c. to be sent upon any occasion or message.

**POURSUIVANT** at Arms, a king's messenger, that is sent or employed in martial causes.

**POURSUIVANTS** at Arms [in ancient Times] were gentlemen, who attended the *Herolds* in order to their pro-

motion to that office, to which they could not rise before seven years attendance, and officiating for them in preparing and assigning tournaments, &c.

**POURVEYANCE**, the providing corn, fuel, victuals, and other necessities for the king's house.

**POURVEYER**, an officer who provides as before.

**POUZZOL**, a reddish earth used in Italy for sand.

**POWCHEs** [in a *Ship*] those bulk heads in the hold, used for stowing parcels of corn, &c. that it do not shift from one to another.

**POWDER** [*poudre*, F.] any thing beaten or ground very small.

**POWDERING-TUB** [of *poudre*, F. and prob. of *robbe*, Du.] a tub for salting meat; also a salivation or course of physick, for cure of the *French Pox*.

**Gun POWDER**, a composition of saltpetre, brimstone, and charcoal.

**Gun POWDER** *Treason Day*, a festival observed annually on the 5th of November for the deliverance of king James I. and the Lords and Commons in Parliament assembled, from being blown up with Gun-powder, and the people from a barbarous intended massacre.

**Jesuits POWDER**, the *Quinquina* or Jesuits bark.

**Legislative POWER**, is that which is employed in transcribing general rules of action.

**Judiciary POWER**, is that which determines the controversies of subjects, by the standard of the rules of Legislative Power.

**The POWER of God** [Hieroglyphically] was expressed by the god *Jannus*, with three heads and one body, but having neither hands nor feet, because almighty God governs all things only by his wisdom and pleasure, and needs no visible members to act in the world, and produce his wonders. And to express the effects of God's Power in nature, the Egyptians painted a man with a multitude of hands, stretching them out upon the world.

**POWER of the County**. See *Posse Comitatus*.

**POWER of a glass** [in *Opticks*] is the distance of the convexity from its solar Focus.

**POWER of an Hyperbola**, is the sixteenth part of the conjugate axis, or the one fourth part of the square of the semi-conjugate axis; or it is equal to a rectangle under the one fourth part of the sum of the transverse axis, and parameter.

**POWER:**



**POWERFUL** [of *pouvoir*, F. *arful*] potent, mighty.

A **POWERFUL Prince** [Hieroglyphi.] was represented by a serpent in an orb, carefully looking to every thing within its sphere, *L.*

**POWERFULNESS**, mightiness.

**POWERLESS** [of *pouvoir*, F. and *less*] without Power.

**POWERS** [in *Mechanicks*] the six simple machines, viz. *Lever, Ballance, Screw, Axis in Peritrochio, Wedge, and Pulley.*

**POWERS** [in *Pharmacy*] the result of a combination and union of essential oils with the spirit of a Plant, in which all the principal virtues of it are supposed to be contained.

**POWERS** in *feudal Justice*, a right which the lord has to reunite to his fief, a dependant fee held of him, when the vassal has alienated it, upon reimbursing the money given for it, &c.

**POWERS** [in *Theology*] the sixth order in the hierarchy of angels, called *Seraphims*.

**POWERS** [in *Arithmet.*] the produce of a number multiplied into itself, as 9 is the second Power of 3, 27 the third Power, 81 the fourth Power, and so on.

**POWERS** [in *Algebra*] are numbers arising from the squaring or multiplication of any number or quantity by itself, and that number by the root or number again, and this third product by the root again, and so on *ad infinitum*, as 2, 4, 6, 8, 16, 32, 64, 128, 256, &c. where 2 is called the root or first power, 4 the square or second power, 8 the cube or third power, 16 the biquadrate or fourth power, &c. and these powers in letters or species are express'd by repeating the root as often as the index of the power expresses; thus *a* is the root or first power, *a a* the square or second power, *a a a* the cube, *a a a a* the biquadrate, &c. and to avoid the tediousness of repeating the root, they are often put down thus, *a<sup>1</sup>, a<sup>2</sup>, a<sup>3</sup>, a<sup>4</sup>, &c.*

**POWERS of Lines** 2 [in *Geo-*

**POWERS of Quantities** 5 *metry*] are their squares, cubes, &c. or other multiplications of the parts into the whole, or of one part into another.

**POX** [of *pocca*, Sax.] a disease, as the small pox, &c.

*French* **POX**, a contagious disease contracted by a poisonous humour usually in Coition, and manifesting it self in ulcers and pairs.

**PRA'CTICABLENESS**, capableness of being practised, done or effected.

**PRA'CTICALNESS** [of *practique*, F. and *ness*] practicableness.

**PRA'CTICK** [of *Scotland*] the course of pleading the law, or the rules of court in that kingdom.

**PRA'CTICE** [*pratique*, F. of *practica*, L. of *πρακτικη*, Gr.] actual exercise; also usage, custom, &c.

**PRACTICE**, the profession of a physician, surgeon, lawyer, &c.

**PRÆADAMITES**, those inhabitants of the earth, which some people have fancied to have lived before *Adam*.

**PRÆADAMI'TICAL** [of *præ*, L. before, and *Adam*] according to the opinions of the *Præadamites*.

**PREAMBLE** [in a *Law Sense*] the beginning of an act of parliament which shews the intent of the makers of the act, and the mischiefs or inconveniences they would remedy or prevent thereby.

**PRÆAMBULATORY**, of or pertaining to a preamble, fore-running.

*Theological* **PRÆBEND**, one who is affected with a doctor of divinity, in each cathedral and collegiate church in *France*, to preach on fundays, and read lectures three times a week.

**PRÆCO** [among the *Romans*] a public cryer, *L.*

**PRÆCOX** [in *Bot. Writ.*] early ripe, which flowers or bears fruit early, *L.*

**PREDICAMENT** [with *Logicians*] a certain class, or determinate series or order, in which simple terms or words are ranged: Of these there are usually reckoned ten heads, viz. *Substance, Accident, Quantity, Quality, Action, Passion, Relation, the Situation of Bodies, as to Place, the Duration, as to Time, their Site or Position, and their Habit or external Appearance.*

**PRÆDOMINION**, a former or before-hand dominion.

**PRÆFICÆ**, mourning women hired at funeral solemnities to praise the dead; they made lamentations, beat their breasts, and put on mournful countenances, to excite others to mourn, *L.*

**PRÆFOCA'TIO uterina** [with *Physi.*] the suffocation of the womb, *L.*

**PRÆMIUM**, a reward or recompence, *L.*

**PRÆMUNIENTES**, Writs sent to every particular bishop to come to parliament, beginning *Præmunientes*, &c.

**PRÆMUNIRE**. See *Præmunire*.

**PRÆNOMEN** [among the *Romans*] a proper name prefixed to the general name of the family, as *Caius, Marcus, &c.*

**PRÆPARA'TIA** [in *Medicine*] medicines which digest or ripen, *L.*

**PRÆPOSITUS** *sacri cubiculari*, an officer among the *Romans*, whose office was to attend the chamber of the emperor; and to take care of his bed and apparel; and in that, at the performance of any ceremonies, he marched next after the master of the horse guards; seems to be the same in dignity with our lord chamberlain, *L.*

**PRÆPOSITUS** *villæ* [old Rec.] is sometimes used for the chief officer of the king, in a manour, town, village, or reeve; as the constable or petty constable of a town, *L.*

**PRÆPOSITUS** *ecclesiæ*, a church-reeve or warden, *L.*

**PRÆPUTIUM** [Anatomy] the foreskin that covers the nut of a man's yard; also the fore-part of the *Clitoris* in women, *L.*

**PRÆSENTARE** *ad ecclesiā* [old Rec.] signifies a Patron's sending or placing an incumbent in the church, *L.*

**PRÆSEPE** [in *Astronomy*] three nebulous stars in the sign *Cancer*.

**PRÆSTATIO** [old Records] purveyance.

**PRÆSTATIO**, a performing or paying, *L.*

**PRÆTEXTA** [among the *Romans*] a robe or long white vest, with a purple border, worn by the magistrates, priests and senators upon solemn days, and also by children. See *Pretextā*.

**PRÆTEXTATA** *comedia*, a Comedy or Play, where those who had a right to wear the *Pretextā*, as kings and magistrates, were represented on the stage; whereas common and mean Persons, who were introduced in the Play, were called *Togati*.

**PRÆTORES** *Æarii* [among the *Romans*] officers of the treasury or exchequer, *L.*

**PRAGMATICAL** [in *Philosophy*] practical, mechanical, problematical.

**PRAGMATICALNESS** [of pragmatism] *pragmaticus*, *L.* of *Gr.* and *usq.*] busy, meddling humour in other mens affairs; sauciness.

**PRAGMATIC** [from *πραγμα* of *usq.*, *Gr.* a cause, a quarrel] over-busy in other persons affairs; saucy, arrogant.

**PRÆSE** [worthy] [of *pris*, *Dan.* and *þyn*, *Sax.*] deserving praise.

**PRANKING-up** [of *prangen*, *Teut.*] ostentatiously] a setting off, decking, trimming up, adorning.

**PRA'SINA** *bilis* [with *Physicians*] a dis-temper in the gall, when it turns green, of the colour of a leek, *L.*

**PRA'SION** [from *πρασινος*, *Gr.*] here here-bound.

**PRA'SIDES** [of *πρασινος*, a leek, and *ιδος*, *Gr.* form] a precious stone, of the colour of leeks, a kind of topaz.

**PRA'SON** [from *πρασινος*, *Gr.*] a leek; also a kind of sea-weed, green as a leek, *L.*

**PRA'TIQUE**, a communication of **PRA'CTICK** commerce, which the master of a merchant vessel obtains in the Port it arrives in.

To **PRA'TTLE** [of *praten*, *Dut.*] with the frequentative augment *ile*] to talk or to chat, as children do.

A **PRA'TTLER** [Hieroglyphically] is represented by a grasshopper, because it is never quiet in summer, but fills the air with its importunate singing. This creature did represent an *Egyptian* divine; because that tho' it sings it has no tongue, and therefore is to be admired; so these men that attained to such excellent perfections, as the knowledge of God and superior Beings, by dark hieroglyphicks and significant shadows, did require no less esteem and admiration.

**PRA'TUM** *falcabile* [old Rec.] a meadow or mowing ground.

**PRAWN**, a small shell-fish.

**PRAXÆANS** [so called of *Praxis* their leader] a sect that held that there was no plurality of Persons in the God-head; and that it was the father himself that suffered on the cross.

**PRAXIDICA**, a heathen goddess, whose office was to assign men just bounds and measures for their actions and discourses. In Painting or Carving, she was never represented by any more than a head only, to intimate the pre-eminence of the understanding; and the sacrifices offered to her, were only the heads of victims. Her temples had no coverings, to intimate the necessity there is for Persons to have their eyes up to heaven, in order to the obtaining a steady conduct of life, and to denote her divine original.

**Preceptorial PRÆBEND**, a Prebend, the revenues whereof are appointed for the maintenance of a preceptor or master for the instruction of youth, *gratis*.

**Golden PRÆBEND** [of *Heresford*] one of the 29 minor Prebendaries, who has the first Canon's Place that falls *ex officio*, so called, because he had the altars, in respect of the gold commonly given there.

**PRECA'RIOUS** [in *Commerce*] is a kind of trade carried on between two nations

nations at war, by the intervention of a third at Peace with them both.

**PRECARIOUS** [in *Jurisprudence*] a fund or stock, whereof a Person has not the full Propriety, whereof he cannot dispose absolutely, and which is most of it borrowed.

**PRECARIOUSNESS** [of *precarius*, L.] slenderness of title; small assurance, dependence on courtesy, honour, &c.

**PRECE partium** [in *Law*] the continuance of a suit, by the consent of both parties.

**PRECEDENCY** [among *Men*] the manner in *England* is thus, that all nobles of each degree take place according to the seniority of creation, and not of years, unless they are lawfully descended of the blood royal, and then they take place of all others of the same degree.

After the king, the princes of the blood, *viz.* the sons, grandsons, brothers, and nephews of the king are to take place.

Then the great officers of the crown are to precede all other of the nobility, *viz.* the archbishop of *Canterbury*, the lord chancellor, the lord keeper of the great seal, the lord archbishop of *York*, the lord treasurer, the lord president of the privy council, and the lord privy seal.

Next duke, marquisses, dukes eldest sons, earls, marquisses eldest sons, dukes younger sons, viscounts, earls eldest sons, marquisses younger sons, bishops, barons, viscounts eldest sons, earls youngest sons, barons eldest sons, privy counsellors, judges, masters of *Chancery*, viscounts younger sons, barons younger sons, knights of the garter (if no otherwise dignified, which is seldom found) knights bannerets, baronets, knights of the *Bath*, knights batchelors, colonels, treasants at law, doctors, and esquires.

All deans, chancellors, prebendaries, doctors of divinity, law and physick, are usually placed before all sorts of esquires.

All colonels, by the law of arms, ought to precede simple knights, and so are all general officers, master of the ordnance, quarter-master-general, &c. all batchelors of divinity, law and physick, all masters of art, barristers, captains, and other commission officers in the army, may equal and precede any gentleman that hath none of these qualifications.

**PRECEDENCE** [of *Women*] women before marriage have precedency by

their father; but there is difference between them and the male children, that the same precedency is due to all the daughters that is due to the eldest, tho' it is not so among the sons.

During the marriage, the wife regularly participates of the condition of her husband, by the civil law and law of nations.

Yet this rule has some exceptions, for tho' in *France* the wives of those, who have their dignities by office, enjoy the same precedency with their husbands, yet it is not so with us, who think that offices are bestowed on husbands upon a personal account, which is not communicable to their wives. But yet, in the dignity of knights batchelors, the wife participates of the husbands title and precedency.

By our law, if a woman have precedency by her birth or descent, she remains still the same, notwithstanding she marry a Person of inferior dignity, contrary to the rules of the civil law.

If the daughter of a nobleman marry another nobleman, she will lose the precedency due to her by birth, tho' she would not have lost it if she had married a gentleman.

After the husbands decease, the wife did by the civil law enjoy her husbands precedency during her widowhood; but if she married a Person of inferior quality, she loses her precedency; but the queen never loses her former dignity, tho' after the king's death, she marry the meanest Person.

**A PRECEDENT Book**, a book containing instruction, rule, lesson, examples or authorities to follow in judgment and determinations in the courts of justice.

**PRECSSION** of the *Equinoxes* [*Astronomy*] is the advancing or going forwards of the equinoctial points: for the equinoxes, by a very slow and insensible motion, change their Place going backwards and westward, contrary to the order of the signs.

**PRECIOUSNESS** [of *precieux*, F. and *nefs*] valuableness.

**PRECIPITANT** [with *Chymists*] is a term which they apply to any liquor, which being poured on a dissolution, separates what is there dissolved, and makes it precipitate.

**PRECIPITANTNESS** [of *precipitans*, L.] rashness, hastiness, unadvisedness.

**PRECIPITATE** [*precipitatus*, L.] rash, hasty, unadvised.

*Philosophical* PRECIPITATE, is made with running mercury put into a matras, and set in sand heat for 40 days, or till all the mercury is reduced to a red Powder. This is called *Precipitate per se*.

PRECIPUT [in *Jurisprudence*] an advantage pertaining to any one in a thing that is to be divided; or a portion taken off or set by in his favour, before the division is made.

PRECIPITIUM [of *præcepis*, L.] Punishment inflicted on criminals, by casting them from some high Place or rock.

PRECISENESS [of *precision*, F. and *nesis*] stiffness, formalness, finicalness, affectedness, exactness, scrupulousness, particularness.

PRECISION [School Term] the same as abstraction.

PRECOCENESS [of *præcox*, L.] ear-ripeness.

PRECONISATION [in the Consistory at Rome] a declaration or Proposition made by the Cardinal-Patron of a Person nominated by some Prince to a Prelateship.

PREDATIOUS [of *prædatus*, L.] PREDATIONOUS of a preying or devouring nature.

PREDESTINATION [in *Theology*] a judgment or decree of God, whereby he has resolved from all eternity, to save a certain number of Persons, hence called *Elect*.

PREDESTINATION is also used to signify a concatenation of second causes appointed by Providence: By means whereof, things are brought to pass by a fatal necessity; contrary to all appearance, and maugre all opposition.

PREDETERMINATION [with *Schoolmen*] that concurrence of God which makes men act, and determines them in all their actions both good and evil.

PREDICABLY [in the Schools] is us'd in opposition to *Predicamentally*.

PREDICATE [of *prædicatum*, L.] the latter part of a logical Proposition, or that which is affirmed of the subject, as when we say *John is a Sailor*, the word *Sailor* is called the Predicate, because it is spoken or affirmed of the subject *John*.

PREDOMINANTNESS [of *predominer*, F.] a being predominant, an overruling quality, prevailing, having some superiority over any other.

PREDY the Hole [Sea Phrase] means, lay or stow every thing there, in its due order and proper Place.

PRE-ELECTED [of *præ-electus*, L.] chosen before.

PRE-EMINENTNESS [of *præ-eminencia*, L.] an exceeding of others in quality or degree.

PREENING [with *Naturalists*] the action of birds, in cleaning, composing and trimming the feathers, to enable them to glide more easily thro' the air. For this use, nature has furnished them with two peculiar Glands, which secrete an unctuous matter into an Oil-bag perforated, out of which the bird on Occasion draws it with its bill.

PRE-ENGAGED [of *præ* and *engage*, F.] engaged before-hand.

PRE-EXISTENTNESS, a being pre-existent.

To PRE/FACE [of *præfatio* of *præfari*, L. to speak before] to make a preparatory introduction to a discourse.

Pretorian PRE/FECT [of *præfatus præfectorii*, L.] a commander in chief of the Pretorian bands among the Romans, who had the command not only of the Guards, but also of the Armies, and administer'd justice; the sole management of affairs being left to them by the emperors.

PREFECT of the City [Urban *præfectus*, L.] a governor of the city of Rome, who governed it in the absence of the consuls and emperors: his Office was to take care of the civil government, provisions, building, and navigation; he was the proper judge in the causes of Patrons, freemen and slaves.

PREFERABLE [of *preferable*, F.] that is to be preferred, or made choice of before another.

PREFERABLENESS, quality of deserving, to be preferred before others.

To PREFIGURATE [of *præfigurare*, L.] to represent by figure, to signify before.

PREGNANTNESS [of *prægnans*, and *nesis*] a being great with child; also [spoken of evidence or proof] strength; also for invention, wit, judgment, &c.] ripeness, quickness, sharpness.

To PRE/JUDICE [of *præjudicere*, F.] to bias a Person in his Opinion of another; also to injure or hurt.

PREJUDICIALNESS [of *præjudicial*] injuriousness. &c.

PRE/LACY [of *prælatum*, F.] the dignity or Office of a Prelate.

PRE/LATE [of *prælatum*, F. of *prælatum*, L. i. e. preferred before others] a clergyman advanced to a high station in the church; as a Patriarch, Archbishop, Bishop, &c.

**PRELATE** [of the *Garter*] the first Officer of that noble Order, and as ancient as the Order itself.

**PRELIMINARIES** [*preliminaries*, F. of *pre* before, and *limen* a threshold, L.] these things which go before the main matter; the first steps in a negotiation, or other important business.

**PRELUDE** [*preludium*, L.] the preparatory music before they begin to play; a flourish or voluntary; also (figuratively) an entrance upon business.

To **PRELUDE** [*preludere*, L. *preluder*, F.] to flourish before or make a Prelude, to play an irregular air off hand, to try if the instrument be in tune, and to lead into the Piece to be play'd.

**PREMATURITY** [*præmaturitas*, L.] early ripeness, or ripeness before the time.

**PREMEDITATEDNESS** [*præmeditatus*, L. and *ness*] the being thought upon or contrived before-hand.

**PROMOTION** [*School Term*] the action of co-operating with the creature, and determining him to act.

*Physical* **PROMOTION** [with some *Schoolmen*] is a complement of the active Power, whereby it passes from the first to the second act; *i. e.* from a compleat, and next Power to the action.

To run ones self into a **PREMUNIRE**, is to take a ready course to involve one self in trouble and perplexity.

To incur a **PREMUNIRE** ? [*Law* To fall into a **PREMUNIRE** ? *Terms*] is to incur the same Punishment as was to be inflicted upon the transgressors of a law, made in the 16th year of king Richard II. commonly termed the *Statute of Premunire*, which restrained the usurpation of the Pope, in disposing church livings in England, and also other abuses; the Penalty of this law was then perpetual banishment, forfeiture of lands, goods, and chattels.

**PRENDER** ? [*Law* Things lying in **PRENDER** ? *Term*] the power or right of taking a thing before it is offered.

**PRENOTION** [*prænotitia*, L.] a fore-knowledge, a notice or knowledge preceding some other in Point of time. L.

**PRENTICE**. See *Apprentice*.

**PREOCCUPIED** [*preoccupatus*, F.] possessed before another.

**PREORDINATION**, an Ordaining before.

**PREPARATION** [in *Pharmacy*] is the way or method of compounding and ordering medicines for several uses.

**PREPARATORY** [*præparativus*, L.] by way of preparation.

**PREPENSED** [*præpensus*, L. *prepenso*, F.] fore-thought, premeditated, as *prepenso* malice, *prepenso* murder.

**PREPOSSESSION**, prejudice, a being biased, F. of L.

**PREPOSTEROUSNESS**, the having the wrong end forward, absurdness, contrariety to nature or custom.

**PRESBYTIA** [*præsenia*, Gr.] such Persons, who by old age or other accidents have the globe of the eye so flat, that the produced visual rays pass the *Retina* before they unite, whereby there can be no distinct vision, since the distinct base falls too far off beyond the *Retina*. Such see things distant clearly, but things near at hand confusedly.

**PRESBYTIA** [*præsenia*, Gr.] dimness of sight in things nigh at hand.

**PRESBYTERIAN**, of or pertaining to the *Presbyterians* or their Principles.

**PRESBYTERIANISM** [*of presbyterien*, F.] the Principles, &c. of the *Presbyterians*.

**PRESBYTERIUM** [*ant. Deeds*] the choir or chancel, so called, because it was a Place set apart for the bishop and other clergy, while the laity were to be in the nave or body of the church.

**PRESBYTERY** [*presbyteratus*, L. of *πρεσβυτεριον*, Gr.] an assembly of the orders of Presbyters with Lay-Elders, for the exercise of church discipline.

**PRESCRIPTION** [with *Physicians*] the act or art of assigning a proper and adequate remedy to a disease.

*Extemporaneous* **PRESCRIPTION**, is such as a Physician frames of himself *pro re nata*, according to the circumstances of the Patient.

*Official* **PRESCRIPTION**, is what the Physician prescribes as to the ordering those medicines, they keep by them ready prepared according to their dispensatory.

**PRESENT Tense** [with *Grammar*.] is that which speaks of the time that now is, as *I write*.

To **PRESENT** [*presentare*, L. *presenter*, F.] to make a present, to offer, give a gift; also to name to a benefice; also to bring an information against one.

**PRESENTIA**, presents, so called, because they are given *presenti testato*, and who it is presumed will be heir.

**PRESENTNESS** [*of present*, F.] the being present, reading.

**PRESERVATIVE** [*preservativus*, L.] of a preserving quality.



**PRESEEVES**, fruits ordered by confectioners.

**PREIDENTSHIP** [of *President*, F. and *ship*] the office or dignity of a President.

**PRESDIAL**, the name of a certain tribunal or court of judicature in France.

**PRE/SLE**, Dutch reeds, used for potholing.

• **PRESS** [ *ppeoyt*, Sax. a priest]

**PREST**, an initial syllable in proper names, signifies priest, as *Preston*, *Prestonbury*, &c.

To **PRESS** upon the hand [with *Horsemen*] a horse is said so to do, when either thro' the stiffness of his neck, or from an ardour to run too much a head, he stretches his head against the horseman's hand, refuses the aid of the hand, and withstands the effects of the bridle.

To **PRESS** a horse forward, is to assist him with the calves of the legs, or to spur him to make him go on.

**PRESSING** to death, See *Pein forte* & *dure*.

**PRESSINGNESS**, urgentness.

**PREST Sail** [See *Language*] is when a ship carries all the sail she can possibly crowd.

**PRESTER** [ *πρεστρο*, Gr.] a meteor consisting of an exhalation thrown from the clouds downwards, with such violence as that it is set on fire by the collision.

**PRESTESA** [in *Riding Academies*] signifies readiness, and imports the diligence of a horse in working in the manege.

**PRESTIGES**, illusions, impostures juggling tricks, L.

**PRESTIMONY** [Canon Law] a fund or revenue settled by a founder for the subsistence of a priest, without being erected into any title of benefice, chapel, prebend, or priory, nor subject to any but the patron and those he appoints.

**PRESUMPTIVE Heir**, the next relation or heir at law to a Person, who is to inherit.

**PRESUMPTUOUSNESS** [of *presumptuousness*, L.] presumption, assumingness, boldness.

*Escutcheon* of **PRE/TENCE**. See *Escutcheon*.

**PRETENDER** [ *celui qui pretend*, F.] one who lays claim to, or arrogates to himself what does not belong to him, or makes a shew of what he has not.

**PRETER** [of *preteritus*, L. past] in **PRETERIT** an inflexion of verbs denoting the time past.

**PRETERIMPERFECT Tense** [with *Grammarians*] signifies the time not perfectly past, as *legobam*, I did read.

**PRETERIT Child** [in the *Roman Jurisprudence*] a child whom the father has forgotten to mention in his last will.

**PRETER-NATURALNESS** [of *praternaturalis*, L. and *ness*] quality out of the natural course.

**PRETEXTA** [ *pratexta*, L.] a long white gown or *Toga*, with a band or border of purple at bottom, worn by the Roman children till the age of puberty, i. e. 17 the boys, and the girls till marriage.

**PRETIUM sepulchri** [ *Irish Law*] those goods that accrued to the church wherein a corps was buried.

**PRETOR** [ *prator*, L.] an eminent magistrate among the *Romans*, of which there were divers of different offices and power; this title was given at first to all magistrates, and afterwards to the generals of armies, and even to the emperors themselves. In process of time, the administration of justice to the citizens, was committed to the Pretors; and also the government of Provinces. Their office was to see to the performance of justice, to take care of the sacrifices, to preside over games; and at length their power grew to that height, that they could alter laws, repeal them, and ordain new ones.

**PRETTINESS** [of *πραετις* and *neyye*, Sax.] beautifulness, &c.

**PRETORIUM**, the Place, Hall, or Court in which the *Roman* Pretor lived, and in which he sat and administered justice to the People.

**PREVALENTNESS** [of *prevaleant*, L. and *ness*] prevalency.

**PREVARICATION**, is also a secret abuse committed in the exercise of a publick office, or of a commission given by a private Person.

**PREVARICATORY** [of *prevari-cari*, L.] shuffling &c.

**PREVENTIENT** [ *preveniens*, L.] preventing, Milton.

**PREVENTION** [in *Canon Law*] the right that a superior Person or Officer has to lay hold on, claim, or transact an affair, before an inferior to whom it more immediately belongs.

**PREVIOUSNESS** [of *previus*, L.] foregoing or introductory quality.

**PREYING** upon [of *proye*, F. or *predans*, L.] seizing on by violence.

**PRIAPEIA** [in *Poetry*] obscene epigrams, &c. composed on the god *Priapus*.

**PRIAPISMUS** [*πριαπισμός*, Gr.] so called of *Priapus*, the lascivious god of gardens; an involuntary erection of the yard, or without any provocation of lust.

**PRIAPUS** [*πριαπός*, Gr.] the son of father *Bacchus* and *Venus* (according to the Poets) a lascivious fellow, whom the women followed so, that the citizens were fain to expel him; but *Venus* (as they say) plaguing them, they were constrain'd to build a temple to him, and offer him sacrifice. They worshipp'd him as the protector of their vineyards and gardens, who could defend their fruit from mischievous birds and thieves, and punish such as endeavour to hurt and blast them by their enchantment.

His image is described naked, with a distorted countenance and hair dishevelled, crowned with garden herbs, holding a sickle in his hands, as an ensign of terror and punishment. He was thus set up in orchards, &c. in the manner of a scare-crow, and made of the first piece of wood that came to the hands of the Peasant. He was often in a doubt whether he should make a god of it, or commit it to the flames; it was not regularly carv'd, nor beautiful, and generally without feet. The ass was offered to him, because, as he was going to violate the chastity of *Vespa*, as the lay asleep, *Silenus*'s ass bray'd and awakened the goddess.

He is said to be the son of *Bacchus* and *Venus*, that is, the Sun and Moisture, to intimate that all trees, plants and fruits are generated and receive their vegetation by the heat of the sun and radical moisture.

**PRIAPUS** [*Anat.*] the genital parts of a man; the *Penis* and *Testes*.

**PRICE** *Courant*, a weekly account published in London for the use of merchants, of the current value or prices of many commodities.

**PRICKLINESS** [*of ppiccajie*, Sax.] the having prickles, &c.

**PRIEST** [*priester*, Teut. *presb.*, Dan. *pneoyt*, Sax. which some derive of *πρεσβυτης*, Gr. an elder: But *Stephen Guichard*, in *l'Harmonie Etymologique des Langues*, derives the name Priest, of *presbre*, F. and that from *meuchre*, incendiarius, of *πρῆσσω*, Gr. *incendo*, *inflammo*] a clergyman, one who performs sacred offices.

The Romans called their Priests *Flamines*, the antient Britons theirs *Druids*, the Indians theirs *Brachmins*, the Mogul's

Indians call theirs *Datoes* or *Harbods*, the Persians theirs *Sadrs*, the Tartarians theirs *Lamas*, the Moroccos theirs *Alfakis*, and the Canada Indians theirs *Paw-waw*.

**PRISTINESS** [*of ppeo*, Alice and ney, Sax.] priestly quality or behaviour.

**PRIMAGE**, a duty appointed by a statute of king *Henry VIII* to be paid to mariners and masters of ships; to the master for the use of his cables and ropes; and to the mariners for loading and unloading the ship.

**PRIMARINESS** [*of primarius*, L. and *ness*] the being first, chief quality.

**PRIMARIUM** *latus* [*in Conick Sect.*] a right line drawn thro' the vertex or top of the section, and parallel to the base of the cone, L.

**PRIMATESHIP** [*primatus*, L.] the dignity, &c. of a *Prioste*.

**PRIME VIE** [*in Anatomy*] the first passages; the stomach, intestines, and their appendices, L.

**PRIME** [*in Geometry*] the 60th part of a degree.

The **PRIME** or *Golden-Number*, was so called, because marked in the calendar of *Julius Caesar*, with letters of gold, and is a circle of 19 years; in which time, it is supposed, that all the lunations and aspects, between the sun and moon, did return to the same place. The chief use of it, is to find the age and change of the moon.

**PRIME Figures** [*with Geometricians*] are such which cannot be divided into any other figures more simple than themselves; as a triangle into planes, the pyramids into solids: For all planes are made of the first, and all bodies or solids are compounded of the second.

**PRIME of the Moon** [*Astronomy*] is the new moon at her first appearance for about three days after her change.

**PRIME Numbers** [*Arithmetick*] are such as are made only by addition, or the collection of units, and not by multiplication, and so an unit only can measure it, as 2, 3, 4, 5, &c. Thus some call the simple Numbers, others compounded Numbers.

**PRIME Numbers**, among themselves, are such as have no common measure besides unity, as 2, 3, 4, 5.

**PRIME Numbers**, inter se, i. e. among themselves, are such as have no common measure but unity, as 12 and 15.

**PRIME verticals** [*in Dialling*] direct erect, north or south dials, whose plane lie parallel to the prime vertical.

**PRIME** [in *Fencing*] is the first and chief of the guards, which is that the body is in immediately after drawing the sword, being the fittest to terrify the adversary; the point of the sword being held higher up to the eye than in any other guard.

**PRIMENESS** [of *primus*, L.] chiefness, excellentness.

**PRIME/VALNESS** } [of *primæus*,  
**PRIME/VOUSNESS** } L. and *ness*]  
the being of the first age.

**PRIMICERIOUS** [in *Antiquity*] the first or chief Person in any office or dignity.

**PRIME/R** *Serjeant*, the king's first serjeant at law.

**PRIMIGENIAL** [*primigenius*, L.] first in its kind, original.

**PRIMIGENIALNESS** } [of *primigenius*,  
**PRIMIGENIOUSNESS** } L. and *ness*] originalness, the being the first of the kind.

**PRIME/PILARII** [among the *Romans*] the soldiers of a first company or cohort of a legion.

**PRIMITIVE** [with *Grammarians*] an original word from which others are derived; one that is not derived of any other language, nor compounded from any other words of the same.

**PRIMITIVENESS** [of *primitivus*, L. and *ness*] originalness.

**PRIMENESS**, demureness or affectedness of looks, quaintness; also affectedness in dress.

**PRIMO** *beneficio habendo*, &c. [in *Law*] a writ directed from the king to the lord chancellor, &c. appointing him to bestow the benefice that shall first fall in the king's gift, upon this or that clerk.

**PRIMO/RES Dentes** [*Anat.*] the four foremost teeth in each jaw.

**PRIMULA** *veris* [with *Botanists*] the primrose or cowslip.

**PRINCE**, is one who is a sovereign in his own territories, yet holds of some other as his superior lord, as the princes of *Germany*.

**PRINCELINESS** [of *prince-like* and *ness*] princely quality, &c.

**PRINCES**, in ancient times, were no other than the principal men in an army: In the days of *Augustus*, and afterwards, tho' who govern'd under the emperor, were stiled Princes of the Senate; in process of time, the emperors constituted the Person immediately next to themselves, Prince. This Person, by the *English Saxons*, was stiled *Clyto*. We have in *England*

but one Prince distinguished by that title, which is the Prince of *Wales*, which title was given by King *Henry III.* to his son *Edward*, and ever since, the king's eldest son is Prince of *Wales*.

**PRINCE's** *Cosonet*, differs from others, in that it has crocuses and flowers raised on the circles which no other can have.

**A PRINCIPAL** [in *Commerce*] the first fund or sum put by Partners into common stock.

**PRINCIPAL** [of a *College*, &c.] the head, the chief person.

**PRINCIPAL**, the sum of money borrowed or lent, distinct from the interest.

**PRINCIPALNESS** [of *principalis*, L. and *ness*] chiefness.

**PRINCIPALS** [at *Urbensfield* in *Hersfordshire*] the best beast, bed, table, &c. which pass to the eldest child, and are not to be divided or shared with the other goods.

**PRINCIPIA**, principles, elements, L.

**PRINCIPLE** [*principium*, L.] the first cause of the being or production of any thing; also an inducement or motive; also a maxim or undoubted truth; also a good practical rule of action, in which sense a Person may be said to be a man of principles, when he acts according to the known rules of religion and morality.

*First PRINCIPLE*, a thing that is self-evident, and is, as it were, naturally known; as that nothing can exist and not exist at the same time; that the whole is greater than a part, &c.

*Well PRINCIPLED*, having good principles.

**PRINCIPLES** [in *Chymistry*] are five of mix'd natural bodies; as *Phlegm* or *Water*, *Mercury* or *Spirit*, *Sulphur* or *Oil*, *Salt* and *Earth*.

**Active PRINCIPLES** [with *Chymists*] spirit, oil, and salt.

**Passive PRINCIPLES**, water and earth.

**PRINCIPLES** [with *Mathematicians*] are *Definitions*, *Axioms*, and *Postulates*.

**PRINCIPLES** [with *Hermetick Philosophers*] the two universal principles of sensible nature, *Subtil* and *Solid*, which, being joined in a greater or less degree, generate all that beautiful variety of beings in the universe.

**PRINTER**, a Person who composes and takes impressions from moveable characters ranged in order, or plates engraven by means of a Press, Ink, &c.

**PRINTING**, the art of Printing has been used by the *Chinese* much more antiently

antiently than the Europeans; but theirs seems to have been by immoveable characters only, cut in wood, as now we print Papers for rooms; but the art of Printing with moveable types, is said to have been invented by *Lawrence Costor of Harlem in Holland*, others say, by *John Gottenburgh of Germany*: It was brought into England by *Caxton* and *Turner*, whom king *Henry VI.* sent to learn it. One of the first printed books, now extant, is *Tully's Offices*, printed in the year 1465, and kept in the *Bodleian library at Oxford*.

**PRISAGE** [in *Law*] that share which belongs to the king or admiral, out of such merchandizes as are taken at sea as lawful prize, and is usually a tenth part.

**PRIZE** [of *priser*, *F.* to take] a

**PRIZE** vessel taken at sea from the enemies of the state, or from pirates, by a man of war, or a merchant ship that has commission from the king.

**PRISM** [*prisma*, *L.* of *πρισμα*, *Gr.*] something sawn or cut off, a geometrical figure. See the following.

**PRISM** [in *Opticks*] is a glass bounded with two equal and parallel triangular ends, and three plane and well polished sides, which meet in three parallel lines, running from the three angles of one end to those of the other, and is used to make experiments about light and colours, for the rays of the sun falling upon it, at a certain angle, do transmit, thro' it, a spectrum or appearance coloured like the rain-bow.

**PRITTLE-PRATTLE** [prob. of *praten*, *Du.* to prate] much and insignificant talk.

**PRIVATEER**, a ship fitted out by one or more private Persons, with a licence from the Prince or State to make prize of an enemy's ship and goods.

**PRIVATEERING**, sailing in such a ship, and with the design beforementioned.

**PRIVATENESS** [of *privatus*, *L.* and *neis*] secretness.

**PRIVATION** [in *Metaphysics*] is the want or absence of some natural perfection, from a subject capable to receive it, in which subject, it either was before, or at least ought to have been.

**Partial PRIVATION** [in *Metaphys.*] is only in some particular respect, and relates principally to its perfect actions, or some degree of them, as when a Person shuts his eyes, or is purblind.

**PRIVATIVENESS** [of *privations*, *L.* and *neis*] depriving quality, or faculty of taking away.

**PRIVATUM**, a friend or familiar, *L.* **PRIVEMENT** *essent* [in *Law*] where a woman is with child by her husband; but not with quick child.

**PRIVIES in Blood** [in *Law*] those that are linked in consanguinity.

**PRIVIES in Representation**, such as are executors or administrators to a party deceased.

**PRIVIES in Estate** [*Law Term*] are he in reversion, and he in remainder, when land is given to one for life, and to another in fee; for that their estates are created both at one time.

**PRIVIES in Tenure**, as the lord of the manour, by escheat, that is, when the land falls to the lord for want of heirs.

**PRIVILEGE** [*privilegium*, *L.*] a prerogative or advantage upon others; a special grant or favour, whereby either a private Person, or particular corporation, is freed from the rigour of the common law.

**PRIVILEGE** [in *Commerce*] is a permission from a prince or magistrate, to make and sell a sort of merchandize; or to engage in a sort of commerce, either exclusive of others, or in concurrence with them.

**PRIVILEGED Person**, one who has the benefit of, or enjoys privilege.

**PRIVINESS** [of *privus*, *L.*] the having the knowledge of.

**PRIVITIES**, the privy or secret parts of a human body.

**PRIWEN**, the name of king *Arthur's* privy-seal, on which the virgin *Mary* was engraven.

**PRO**, a preposition signifying for, or in respect of a thing, &c.

**PROBABILISTS**, a sect among the *Roman Catholics*, who adhere to the doctrine of probable opinions.

**Poetical PROBABILITY**, is the appearance of truth in the fable or action of a Poem.

**PROBABLE Opinion**, an opinion founded on a grave motive, or an apparently good foundation, and which has authority enough to persuade a wise disinterested Person.

**PROBABLENESS** [*probabilitas*, *L.*] probability.

**PROBARE** [in the *Laws of Cambrus*] to claim a thing as a man's own.

**PROBATION** [in a *Monastick Sense*] a time of trial, or the year of novitiate, which a religious Person must pass at a convent to prove his virtue, and whether he can bear the severity of the rules.

**PROBATIONER** [*probatio*, L. and *oer*, an *English* term, for a noun sub. of the goer] one that is under trial or examination; a scholar, a novice who undergoes a probation at the university.

**PROBATIONER** [among the *Presbyterians*] one who is licensed by the Presbytery to preach, which is usually done a year before ordination.

**PROBATIONARY**, pertaining to probation or trial.

**PROBATIONERSHIP**, the state of a probationer.

**PROBATOR** [in *Law*] an approver, an accuser, one who undertakes to prove a crime charged upon another; properly an accomplice in a felony; who having prov'd the charge against another, as principal or accessory, either by duel or trial, by his country, was pardoned for life and members, but punished with transportation.

To **PROBE** [of *probare*, L. to try] to search the depth, &c. of a wound, with an instrument called a Probe.

**PROBLEM** [*problemata*, L. *πρόβλημα*, Gr.] a proposition expressing some natural effect, in order to a discovery of its apparent cause.

**PROBLEM** [in *Algebra*, is a question or proposition, which requires some unknown truth to be investigated and discovered, and the truth of the discovery demonstrated.

A **PROBLEM** [in *Geometry*] is that which purposes something to be done, and more immediately relates to practical than speculative geometry, it being to be performed by some known rules, without regard to their inventions or demonstrations; as to divide a line, construct an angle, &c.

**PROBLEM** [in *Logic*] a doubtful question, or a proposition, that neither appears absolutely true nor false, but which is probable on both sides, and may be asserted either in the affirmative or negative, with equal evidence.

**Local PROBLEM** [with *Mathem.*] is such an one as is capable of an infinite number of different solutions, so that the point, which is to resolve the Problem, may be indifferently taken, within a certain extent, i. e. any where in such a line, or within such a plane, figure, &c. which is termed a geometrical Place. It is also called an *indeterminate Problem*.

**Solid PROBLEM** [with *Mathem.*] is one which can't be geometrically sol'd, but by the intersection of a circle, and conic section, or by the intersection of two other conic sections besides the

**Deliaack PROBLEM**, the doubling of a cube; so called on this account, that when the People of *Delos* consulted the oracle, for a remedy against the Plague, the answer was, that the Plague should cease when the altar of *Apollo*, which was in the form of a cube, should be doubled.

**PROBOL** [*πρωβόλη*, Gr.] the profits of a bore.

**PROBROSITY** [*probrositas*, L.] scandal, villany, railing language.

**PROCEDENDO** on *Aid Prayer* [*Law Phrase*] if a man pray in *Aid* of the king in a real action, and the *Aid* be granted, it shall be awarded that he sue unto the king in the *Chancery*; and the justices in the *Common-Pleas* shall stay until the writ, *De procedendo in loquela*, come to them.

**PROCEDENDO** ad *judicium*, i. e. where the judges of any court delay the Party, Plaintiff or Defendant, and will not give judgment in the cause, when they ought to do it.

**PROCEEDING** [*procedens*, L.] coming from, having its spring or rise from; going forward, &c.

A **PROCEEDING**, a matter carried on or managed.

**PROCELU'SMATICK Foot** [in *Gram.*] a foot consisting of four short syllables, as *Pelagius*.

**PROCE'RE** [*procerus*, L.] tall, lofty.

**PROCESS** [in *Law*] in its general sense is used for all the proceedings in any cause or action real or personal, civil or criminal, from the original writ to the end; also that by which a man is called into any court.

**PROCESSION** [in *Theology*] a term used to signify the manner wherein the holy spirit is conceived to issue from the father and the son, in the mystery of the trinity.

**PROCESSION** [in *Cathedral and Conventual Churches*] in former times the members had their stated Processions, in which they walked, two and two, in their most ornamental habits, with music, singing hymns, and other expressions of solemnity, agreeable to the occasion.

The Parish-Priest also of every Parish had a customary Procession, with the Patron of the Church, the chief *Flag*, or holy banner, and the other Parishioners in *Ascension-Week*, to take a circuit round the limits of the manour, and pray for a blessing on the fruits of the earth.

Hence



Hence came our present custom of *Perambulation*, which is still called our *going a Processioning*, tho' most of the order, the devotion, the pomp, and superstition, is laid aside.

**PROCESSUS** [*in Anatomy*] a process or protuberance, is in a bone, of procedure, L. to start out.

**PROCHEILON**. See *Proclavia*.

**PROCIDENTIA** [*Anatomy*] the falling out of any part from its natural situation, L.

**PROCLAMATION** [of *Exigents*] an awarding an exigent in order to an *Outlawry*; a writ of Proclamation issues to the sheriff of the county where the Party dwells, to make three Proclamations for the defendant to yield himself, or be outlawed.

**PROCLAIMER** [*proclamator*, L.] who makes Proclamation.

**PROCLAIMING** [*proclamans*, L.] a making known publicly.

**PROCLIVOUS** [*proclivis*, L.] inclining downwards.

**PROCLIVOUSNESS** [of *proclivis*, L. and *nefs*] inclination downwards, propensity.

**PROCLIVITY** [*proclivitas*, L.] an aptness or propensity in a thing to incline or tend downwards; an aptness, proneness.

**PROCONDYLOS** [*Anatomy*] the first joint of each finger next the *Metacarpus*.

**PROCONSULSHIP** [of *proconsul*, L. and *ship*] the office or dignity of a Proconsul.

**PROCTORSHIP**, the office, &c. of a Proctor.

**PROCUMBENT** [*procumbens*, L.] lying along.

**PROCURATION**, an act whereby a Person is empowered to act, treat, receive, &c. in a Person's Name, as if he himself were actually there.

**PROCURATION** Money, given to money-scriveners by such Persons as take up sums of money at interest.

**PROCURATOR**, a Proctor or Solicitor, who manages another man's affairs, L.

**PROCURATOR**, a governor of a country under a Prince.

**PROCUREMENT** [*procuratio*, L. and *ment*] a getting, or the thing procured.

**PROCURER**, a getter, &c. also a bawd or pimp.

**PROCURSUS** [*Law*] the genealogy of a man, L.

**PROCYON** [*procyon*, Gr.] a constellation placed before the *Great Dog*, and thence takes its name, It is *Orion's*

dog. He is reported to have been a great lover of the dog; and for that reason has a dog by his side. There are also seen a hare and other wild beasts near him. It has three stars, of which the first rises very splendidly, and resembles a dog, and thence is called *Procyon*.

**PRODICTATOR**, a magistrate among the *Romans*, who had the Power of, and did the Office of a Dictator.

To **PRODICALIZE** [of *prodigus*, L.] to be a Prodigal; to spend profusely.

**PRODICALNESS** [*prodigalitas*, L.] lavishness, profuseness, &c.

**PRODIGIOUSNESS** [of *prodigiosus*, L. and *nefs*] wonderfulness, monstrousness, excessiveness.

**PRODUCEBLENESS**, capableness of being produced.

**PRODUCE** [*producio*, L. *produit*, *PRODUCE* F.] effect fruit.

**PRODUCEMENT** [of *producere*, L. and *ment*] a product or thing produced.

**PRODUCEING** [*producens*, L.] yielding, bringing forth, causing; also exposing to view.

**PRODUCING** [In *Geometry*] signifies the continuing a right line, or drawing it out longer, till it have any assigned length.

**PRODUCTILE** [*productilis*, L.] drawn out at length.

**PRODUCTIVENESS** [*productivus*, L.] aptness to produce.

**PROEPTOSIS** [with *Astronomers*] that which makes the new moon appear a day later, by means of the lunar equation, than it would do without that equation.

**PROFANE** [*profanus*, L.] unhallowed, unholy, it is apply'd in the general to all Persons and things that have not the sacred character.

**PROFANENESS** [of *profanus*, L. and *nefs*] an abusing of holy things, impiety, a disrespect paid to the name of God, and to things and Persons consecrated to him.

**PROFER** [in *Law*] the time appointed for the accounts of sheriffs and other Officers to be given into the exchequer, i. e. twice in the year.

**PROFERT** in *curia* [in *Law*] is where the Plaintiff in an action declares upon a deed, or the defendant pleads a deed; he must do it with a *Profert in curia*, that the other party at his own charge may have a copy of it.

**PROFILE** [*profile*, F. *profilo*, Ital.] side-ways or side-view, as a Picture of Profile, i. e. drawn sideways, as a head or face set side-ways, as on coins.

**PROTHA** [with *Archit.*] the draught of a Piece of building wherein the breadth, depth, and height of the whole is set down, but not at length; and such as they would appear, if the building were cut down, perpendicularly from the roof to the foundation; much the same as a Prospect view'd side-ways.

**PROFILE** [in *Archit.*] is the contour or Out-line of any member, as that of the base, a cornice, or the like; or it is more properly a Prospect of any Place, City, or Piece of architecture, view'd side-ways, and express'd according to the rules of Perspective.

**PROFILE**, is sometimes used for a design or description, in Opposition to a Plan or *Isiography*. Hence,

**PROFILING**, is designing or describing with rule or compass.

**PROFITABLENESS** [of *profitable* and *ness*] beneficialness, advantageousness.

**PROFITING** [*profitant*, F.] getting Profit, gain, advantage, &c.

**PROFLIGATENESS** [*profligatus*, L. and *ness*] abandonedness to debauchery, lewdness to the highest degree.

**PROFLUENT** [*profleuens*, L.] flowing plentifully.

The **PROFOUND** [*profundus*, L.] the depth, the abyss, greatness of depth. *Milton*.

**PROFOUNDNESS** [*profunditas*, L.] depth, deepness.

**PROFUSENESS** [of *profusion*, F. of L. and *ness*] a lavishing or squandering away, &c.

**PROFUSION**, a pouring out. F. of L.

**PROG** [prob. of *procuratum*, L. gotten] something gotten.

To **PROG** [q. *procurare*, L.] to procure sedulously, to use all endeavours to get or gain.

**PROGASTER** [of *προσ* before, and *γαστρον*, Gr. the belly] one who has a prominent belly.

**PROGENERATION**, a breeding or bringing forth. L.

**PROGENITORS** [*progenitores*, L.] fore-fathers.

**PROGNOSTICK** [of *προσγνῶσκω*, Gr.] a sign or token that indicates something about to happen.

**PROGNOSTICKS** [with *Physicians*] are the signs by which they make a conjectural judgment of the event of a disease, as whether it shall end in life or death, be long or short, mild or malignant.

**GRAMMA** [*γραμμα*, L.]

[*γραμμα*] a letter set up with the king's seal.

**PROGRAMMA** [*προγραμμα*, Gr.] an Edict or Proclamation set up in a publick Place.

**PROGRAMMA** [in the *Universities*] a billet or advertisement posted up, or given into the hands of Persons, by way of invitation to an Oration or other College-Ceremony, containing the argument, or so much as is necessary for the understanding thereof.

**PROGRESSION**, an orderly advancing or going forward, in the same manner, course, tenor, &c.

**PROGRESSION** *Arithmetical*, is when the numbers or other quantities do proceed by equal differences, either increasing or decreasing, as, 2, 4, 6, 8, 12, &c. or 2, 26, 46, &c. or 6, 5, 4, 2, 1, or 64, 56, 48, 36, 26, 6, where the former series increasing, the common difference in those being 2, and in these is 1.

**PROGRESSION** *Geometrical*, is when numbers or quantities proceed by equal Proportions or Ratios, (properly called) that is, according to one common ratio, whether increasing or decreasing, as, 1, 2, 4, 8, 16, 32, 64, &c. or a series of quantities continually proportional.

**PROGRESSIONAL** [of *progression*, F. of L.] pertaining to Progression.

**PROGRESSIVENESS** [of *progressif*, F. of L.] the quality of proceeding or going forward.

**PROHIBITION** [in *Law*] a writ issued to forbid any court, either spiritual or secular, to proceed in a cause there depending, upon suggestion that the cognizance thereof does not belong to that court.

**PROJECTILE** [in *Mechanics*] an heavy body put into a violent motion, by an external force impressed thereon; or more fully, a Projectile is a heavy body, which being put into a violent motion is dismissed from the agent, and left to pursue its course, as a stone thrown out of one's hand by a sling, a bullet from a gun, &c.

**PROJECTION** [in *Mechanics*] the action of giving a Projectile its motion.

**PROJECTION** [in *Perspective*] the appearance or representation of an objective on a perspective Plane.

**PROJECTION** of the *Sphere in Plano* [in *Mathem.*] a representation of the several Points or Places of the surface of the sphere, and of the circles described thereon, &c. as they appear to the Eye situated at a given distance, upon a transparent Plane situate between the Eye and the Sphere.

**PROJECTION** [with *Alcym*] is the casting of a certain imaginary Powder, call'd the *powder of Projection*, into a crucible full of prepared metal, in order to its being transmutated into gold.

**PROJECTION** *moultious*, of an image [in *Perspectiva*] is the deformation of an image upon a plane, or the superficies of some body, which, seen at a certain distance will appear formous.

*Powder of PROJECTION*, or of the *Philosopher's Stone*, is a Powder, supposed to have the virtue of changing copper, lead, &c. into a more perfect metal, as into silver, or gold, by the mixture of a small quantity with it.

**Orthographick PROJECTION**, is a Projection wherein the superficies of the sphere is drawn on a Plane cutting it in the middle, the eye being placed at an infinite distance vertically to one of the hemispheres; or it is that where the eye is taken to be at an infinite distance from the circle of Projection, so that all the visual rays are parallel among themselves, and perpendicular to the said circle.

*Stereographick PROJECTION of the Sphere*, is that wherein the surface and circles of the sphere are drawn upon a plane of a great circle, the eye being in the pole of the same circle.

**PROJE/CTIVE** *Dialling*, a method of drawing, by a method of projection, the true hour lines, furniture, &c. on dials, or any kind of surface whatsoever, without having any regard to the situation of those surfaces, either as to declination, inclination, or reclination.

**PROJE/CTURE** [*projectura*, L.] the coping of a wall, the jutting-out of any part of a building, the out-jutting or promineny, which the mouldings and members have beyond the naked face of the wall, column, &c. F

**PROLATION** [in *Musick*] the act of shaking or making several inflections of the voice on the same syllable.

**PROLEGO MENA** [*προλογημα*, Gr.] preparatory discourses, containing matters of which it is fit the reader should be informed, in order to his better understanding the subject and design of the book. &c. Prefaces, Preambles.

**PROLEPSIS** [*προληψις*, Gr.] anticipation, prevention, pre-occupation; a conceiving things in mind before-hand.

**PROLEPSIS** [*προληψις* of *προλεψω*, Gr. i. e. a taking before] is a figure with *Rhetoricians*, by which they prevent what their antagonist would object or alledge; some divide this figure into two parts, called *Hypophora*; in

which, the objection being started, the speaker must answer to his own demand; and the *Antiphrasis*, a contrary inference where an objection is refuted by the opposing of a contrary sentence; others divide it into the *Prolepsis* and *Hypobola*. St. Paul, in the epistle to the *Corinthians*, speaking of the resurrection of the dead, gives us an example both of the figure *Prolepsis* and the *Upobola*, which is its answer, thus; *But some men will say, How are the dead raised up? And with what body do they rise? The Upobola, Thou fool, that which thou sowest is not quickened, except it dies, and that which thou sowest, thou sowest not the body that shall be, but the seed only, as that of wheat or some other grain.*

**PROLES**, the issue of a person's body; an offspring, stock or race.

**PROLES** [in the Sense of the Law] is sometimes taken for the issue of an unlawful bed.

**PROLIFICA TION**, a making fruitful, L.

**PROLI/FICK** } [*prolificus*, L.] apt  
**PROLI/FICAL** } to breed or bring forth.

**PROLI/FICKNESS**, aptness to breed.

**PROLI/XNESS** } [*prolixitas*, L.] a  
**PROLI/XITY** } fault of entering in-

to too minute a detail, of being too long, and circumstantial in a discourse, to a degree of tediousness.

**PROLOCU/TORSHIP** [of *prolocutor*, L.] the office, &c. of a speaker or chairman of a synod or convocation.

**PRO/LUSION** [in *Literature*] a term applied to certain pieces or compositions, made previously to others, by way of prelude or exercise.

**PROME/THEUS** [of *προμθεος* of *προς*, before, and *θεος*, Gr. council] according to the Poets, was the son of *Japetus*, the father of *Deucalion*, who first made man of clay or earth; whose wit, *Minerva* admiring, promised him any thing that was in heaven, that he wanted to perfect his work; he coming thither, and seeing that all things were animated by heavenly fire, having a little *Fennel* in his hand, put it to the chariot-wheel of the sun, and that being kindled, he brought fire on the earth, and put life and soul into the man that he had made of clay. *Jupiter* being angry at him, first sent *Pandora*, the wife of his brother *Epimetheus*, with a box to her husband, which after he had open'd, there flew out thence sundry sorts of diseases, and afterwards com-

iron chains, on mount *Caucasus*, and to put an eagle or a vulture daily to devour his liver, which did every night renew again, to his great torment. He remained in this condition, till *Hercules*, by his virtue and valour, released him.

Some interpret his fable thus, That *Prometheus* taught the way of fetching fire out of stones, by striking them together, and thence he is said to have fetched fire from heaven. And that he had his abode on mount *Caucasus*, from whence he continually beheld the stars, and studied their motions and influences, and thence they gave it out, that he was bound to this mountain. And as to the eagle consuming his liver, is signified, how the thought of his studies, did, as it were, prey upon him.

*Bohartus* imagines that this fable is derived from the signification of the word *magog*, and that was the name of *Prometheus*, which signifies a heart devoured and consuming with cares or otherwise.

Others say, *Prometheus* was a wise man, who studied the stars, on the highest part of mount *Caucasus*, and that by his putting heavenly fire into his clay man, is meant, his instructing the dead clayey carcases of mankind with wisdom. and that the inward trouble he had to accomplish his desire, might be compared to a vulture gnawing his entrails.

**PROMINENTNESS** [*prominentia*, L.] a jutting-out, or standing forward.

**PROMISCUOUSNESS** [of *promiscuus*, L. and *nefs*] mixedness.

A perfect **PROMISE** [with *Moralists*] is when a Person does not only determine his will, to the performance of such or such a thing, for another hereafter; but also shews that he gives the other a full right of challenging or requiring it from him; bare assertions are not to be an obligation, neither do expressions in the future convey a right.

**PROMISSORY**, one to whom a promise is made.

**PROMISSORY** [of *promissus*, L.] of or pertaining to a promise.

**PROMISSORY Note**, a note promising to pay a sum of money at a time appointed.

**PROMISSORS** 2 [in *Astrol.*] so **PROMITTORES** called, because they are supposed to promise in the

*Radix*, something to be accomplished when the time of such direction is fulfilled, and they are only the planets or aspects, &c. to whom their significations are directed.

**PROMPTOR** [of *promptare*, It.] a dictator or assistant to actors in a play; one posted behind the scenes, who watches attentively the actors speaking on the stage, suggesting to them, and putting them forward when at a stand, and correcting them when amiss in their parts.

**PROMPTITUDE**, readiness, quickness, F. of L.

**PROMPTNESS** [of *prompt*, F. and *nefs*] promptitude.

**PROMPTUARY** [*promptuarium*, L.] a store-house, a buttory.

To **PROMULGE** [*promulgare*, L.] to publish, properly used of the Roman laws, which were hung up in the market-place, and exposed to publick view for three market-days before they were passed or allowed.

**PRONATION** [with *Anat.*] is when the palm of the hand is turned downwards, as *Supination*, is when the back of it is turned upwards.

**PRONATOR radii teres** [with *Anat.*] a muscle arising from the inner knob of the shoulder-bone, and having its insertion a little above the middle of the radius, on the outside, L.

**PRONATOR radii quadratus** [*Anat.*] a muscle of the radius, which arises broad and fleshy from the lower and inner part of the *Ulna*, and helps to move the radius inwardly.

**PRONATORES** [*Anat.*] two muscles of the radius, which serve to turn the palm of the hand downwards.

**PRONENESS** [*prinitas*, L.] an inclination or readiness to.

**PRONERVATIO**. See *Aponervosis*, *Personal PRONOUNS* [in *Gram.*]

are such as are used instead of names of particular Persons, as *I*, *thou*, *he*, &c.

**PRONOUNS Relativos** [in *Gram.*] are these placed after nouns, with which they have such affinity, that without them they signify nothing, as *which*, *who*, *that*.

**Possessive PRONOUNS** [in *Gram.*] are such that express what each possesses, as *mine*, *thine*, &c.

**Demonstrative PRONOUNS** [in *Gram.*] are such as point out the subject spoken of, as *this*, *these*, &c.

**PRONUZA**, a title of *Juno*, given her on account of her being believed to preside over marriage.

**PRONUNCIATION** [in *Gram.*] the manner of articulating or sounding the words of a language, represented to the eye by writing and orthography.

**PRONUNCIATION** [with *Paint.*] **PRONOUNCING** is the marking and expressing of all kinds of bodies, with that degree of force necessary to make them more or less distinct and conspicuous.

**PRONUNCIATION** [with *Rhet.*] is the regulating and varying the voice and gesture, agreeably to the matter and words, in order to affect and persuade the hearers.

**PROOF** [with *Printers*] a printed sheet sent to the author or corrector of the Press, in order to be corrected.

**PROOF** [in *Ari b.*] an operation, whereby the truth and justness of a calculation is examined and ascertained.

To **PROPAGATE** [*propagare*, L.] originally signified to cut down an old vine, that of many young ones might be planted.

To **PROPAGATE** [*propagare*, L.] to cause any thing to multiply or increase, to spread abroad.

**PROPAGATOR** [*propagator*, F.] an increaser; also a spreader abroad, L.

To **PEND** [*propendere*, L.] to be propense.

**PROPENSENESS** [*propensitas*, L.] **PROPENSION** } proneness, readiness to, inclination, bent of mind.

**PROPER** [in *Heraldry*] a term used when a thing is borne in the colour in which it grows or is made of.

**PROPER** [in *Physicks*] something naturally and essentially belonging to any being.

**PROPER** [in respect to *Words*] is understood of their immediate and particular signification; or that which is directly and peculiarly attached to them.

**PROPER** [in the *Civil Law*] is used in opposition to acquired; for an inheritance derived by direct or collateral succession.

**PROPERNESS** [*proprietas*, L. *propriété*, F.] peculiarity, convenience, fitness; also tallness of stature.

**PROPERTY** [*proprietas*, L. *propriété*, F.] the right or due, that belongs to every person, virtue, or natural quality, rightful possession of a thing.

**PROPERTY** [with *Logicians*] is understood in a four-fold sense,

1. *Properly*, is that which agrees to some kind only, although not to every Person comprehended under the same kind; as it is proper to man only to be a *Grammarian*, *Poet*, or *Physician*, but yet it is not proper to every man to be such.

2. *Properly*, is that which agrees to every single Person, and yet not to a man only.

3. *Properly*, is that which agrees to every man, and to man only, and yet not always, as hoarings, in old men only, but yet not always, but for the most part in old age.

4. *Properly*, is when any thing agrees to every man, to man only, and always to man, as to *Speak*, to *laugh*, &c.

**PROPHANE**. See *Profane*.

**PROPHESIES** [in *Laws*] are taken for wizardly foretellings of matters to come, in certain and enigmatical speeches.

**PROPHETICALNESS** [of *propheticius*, L. *prophetique*, F. of *prophetas*, Gr. and *nefs*] prophetic nature and quality.

**PROPI TIATORINESS** [of *propitiatorius*, L. *propitiatoire*, F. and *nefs*] atoning or propitiating quality.

**PROPTIOUSNESS**, favourable-ness.

**PROPORTION**, agreement, agreeableness, answerableness; also rule or measure; the relation which the parts have among themselves, and to the whole.

**PROPORTION** [in *Arithmetick*] the identity or similitude of two ratio's; or the habitude or relation of two ratio's, when compared together, as ratio is of two quantities.

**PROPORTION** [*Arithm.*] is when several numbers differ, according to an equal difference, as 2, 4, 6, 8; so that 2 is the common difference betwixt 2 and 4, 4 and 6, 6 and 8.

**PROPORTION** in *Quality* or *Relation*, is either the respect that the ratio's of numbers have one to the other, or else that which their differences have one to another.

**PROPORTION** *Geometrical*, is when divers numbers differ according to a like ratio, i. e. when the ratios or reasons of numbers compared together are equal; so 1, 2, 4, 8, which differ one from another by a double ratio, are said to differ by geometrical Proportion; for as 1 is half 2, so 2 is half 4, and 4 is half 8.

**PROPORTION** [in *Multiplication*] is when two quantities or numbers are compared one to another, with respect to the greatness or smallness; This comparison is called ratio, rate or reason. But when more than two are compared, the comparison is usually called the Proportion they have one to another.



**Harmonick PROPORTION**, is when the first term is to the last, in a geometrical ratio, equal to that of the difference of the two first, to the differences of the two last; thus, 2, 3, 6, are in harmonick Proportion, because the first number 2 is to the last 6, as the difference of the two first, viz. 1, is to the difference of the two last, viz. 3.

**PROPORTION**, [in *Painting*, &c.] is the just magnitude of the several parts of a figure, a group, &c. with respect to one another, to the figure, the group, and the whole piece.

To **PROPORTION** [*proportionner*, to divide, distribute, or do according to the rules of Proportion.

**PROPORTIONABLENESS** [of *proportion*, *habilis*, *L.* and *nels*] agreeableness in proportion.

**PROPORTIONAL**, a quantity either lineal or numeral, which bears the same ratio or relation to a third, that the first does to the second.

**PROPORTIONALITY** [in *Algebra*, &c.] the proportion that is between the exponents of four ratios.

**PROPORTIONALNESS** } proportional  
**PROPORTIONATENESS** } portional-  
likeliness of proportion.

**PROPORTIONALS** [with *Mathematicians*] i. e. proportional numbers or quantities, i. e. such as are in mathematical Proportion, thus: If when four numbers are considered, it appears that the first has as much greatness or smallness, with respect to the second, as the third has with respect to the fourth, those four numbers are called Proportionals.

**Continued PROPORTIONALS**, are such, that the third number is in the same ratio to the second, as the second has to the first, and the fourth the same ratio to the third, that the third has to the second, as 2, 6, 12, 24.

**Mean PROPORTIONALS**, are when in three quantities there is the same proportion of the first to the second, as of the second to the third; the same proportion of 2 to 4, as of 4 to 8, and 4 is the mean proportional.

**PROPORTIONED** [*proportioné*, *F.*] done or distributed according to proportion.

**PROPORTUM** [in *Law Books*] the intent or meaning of a thing.

**PROPOSAL**, an offer, a proposition.

**PROPOSER**, one who offers or makes a motion.

**PROPOSITION**, a thing proposed, whatever is said of any subject, true or false.

**Exceptive PROPOSITION** [with *Schoolmen*] is one that is denoted by an exceptive sign, as *beside*, *unless*.

**Exclusive PROPOSITION** [with *Schoolmen*] is one denoted by a sign or character of exclusion, as *only*, *solely*, *alone*.

**PROPOSITION** [in *Poetry*] is the first part of an epic Poem, in which the author proposes or lays down, briefly and in general, what he has to say in the course of his work.

**PROPOSITION** [in the *Mathem.*] a thing proposed to be demonstrated, proved, or made out, either a problem or theorem.

**PROPOSITION**, is an oration or speech which affirms or denies, or an oration that signifies either *true* or *false*.

**Affirmative PROPOSITION**, is that in which the subject and attribute are joined or do agree, as *God is a spirit*.

**Negative PROPOSITION**, is that when they are disjoined or disagree, as *men are not stones*.

**A true PROPOSITION**, is such as declares a thing to be what it really is, or not to be what it is not.

**A false PROPOSITION**, is such an one as signifies a thing to be what it is not, or not to be what it is.

**PROPOSITIONS** *general* } [with  
**PROPOSITIONS** *universal* } *Logicians*  
are known by the signs, *Every*, as every covetous man is poor; *No*, as no man can serve god and mammon.

**PROPOSITIONS** *particular*, are known by the signs *some*, *a certain*, *somebody*, as *some men are ambitious*.

**PROPOSITIONS** *singular*, are when a proper name of a man is contained in them, as *Cicero was an orator*, *Plato a philosopher*.

**PROPOSITIONS** *general contrary*, are such, of which one generally affirms, and the other generally denies, as *all men*, &c. *no man*, &c.

**A simple PROPOSITION**, is that which has but one subject, and one attribute.

**A compound PROPOSITION**, is that which has more than one subject, as *life and death*, *health and sickness*, *poverty and riches come from the lord*.

**PROPOSITIONS** [by *Logicians*] are reduced to four kinds, which, for the help of memory, are denoted by the four letters, *A*, *E*, *I*, *O*.

*A* is an universal affirmative.

*E* is an universal negative.

*I* is a particular affirmative.

*O* is a particular negative.

And