B.

B, (*Cycl.*)—In muſic, *b* is uſed to denote a flat, or the lowering of a ſound by a ſemi-tone minor. Thus A ♭ or ♭ A is the flat of A, or the ſemi-tone minor below A.

B, *b*, *quadro* or ♮, in the ſcale of muſical notes, ſignifies the ſound which is a tone above A, and a ſemi-tone below C.

In the works of the muſicians of former ages we often meet with the mark ♮ alone, to ſignify the ſame ſound as *b* ♮. The letter B, among them, ſignified what we now call B flat: but among modern muſicians, B is more commonly uſed for the ſound which is a tone above A; and to denote B flat, or the ſemi-tone major above A, B ♭ or ♭ B is uſed.

B is alſo uſed as an abbreviation of *baſſo* or baſs. Hence B. C. ſtands for *baſſo continuo*, or the thorough baſs.

BAAL, in antiquity, the ſupreme being among the Phenicians. See DÆMON, *Cycl.*

BAALIM, in Antiquity, inferior deities among the Phenicians. See DÆMON, *Cycl.*

BAARAS, BAHARAS or BACHARAS, a miraculous kind of root, ſaid to grow on mount Lebanon, in a valley called *Baaras*, whence the name, near the city Macheron.

Joſephus repreſents it as of a flame colour, and emitting rays of light in the night time, like a ſtar, but diſappearing in the day; on which footing it ſhould make a vegetable phoſphorus. This property it may be ſuppoſed to derive from the ſoil, which abounds in bitumen: not unlike the plains of Puzzuoli, which being replete with ſulphur, will flaſh under the horſes feet. But what the hiſtorian adds, concerning the difficulty and danger of pulling up this root, its ſhunning the hand, and retiring under-ground, with the extraordinary means uſed to ſtop it, and the expedient to pull it up, are ſo much on the marvellous, that we dare not relate them. The root, it ſeems, was highly prized for its virtue in curing epilepſies and poſſeſſions. V. *Joſeph.* de Bell. Jud. l. 7. *Salmuth* ad *Pancir.* P. 2. T. 1. p. 60. *Corn.* T. 1. p. 79.

BABBLING, among hunters, is when the hounds are too buſy after they have found a good ſcent. *Cox.* Gent. Recr. P. 1. p. 15.

BABYLONIAN, BABYLONIC, or BABYLONISH *Epocha*, *Gemara*, *Hours*, &c. See the articles EPOCHA, GEMARA, HOUR, &c. *Cycl.*

The *Babylonian* monarchy, hiſtory, &c. is the ſame with what is otherwiſe denominated, the *Chaldean*, or *Aſſyrian*, &c. V. *Strauch.* Brev. Chron. p 181.

In antient writers, we find frequent mention of *Babylonica Texta*, a rich ſort of weavings, or hangings, denominated from the city *Babylon*, where the practice of interweaving divers colours, in their hangings, firſt obtained. *Plin.* Hiſt. Nat. l. 8. c. 48. *Jun.* Pict. Vet. l. 2. c. 8.

Hence alſo *Babylonic* garments, *Babylonic* ſkins, *Babylonic* carpets, houſings, &c. *Briſſ.* de Verb. Signif. *Calv.* Lex. Jur.

Babylonica Solana, coverings laid over couches, &c. painted with gold, purple, and other colours. *Pitiſc.* Lex. Ant. T. 1. p. 237. a.

BABYLONIAN, *Babylonius*, is alſo uſed in ſome antient writers for an aſtrologer, or any thing relating to aſtrology.

Hence *Babylonia Cura* [a], the art of caſting nativities, and *Numeri Babylonii* [b], the computations of aſtrologers. — [[a] *Claud.* Paneg. Conſ. Honor. v. 18. [b] *Hor.* l. 1. Od. 12.]

BABYLONICS, *Babylonica*, in literary hiſtory, a fragment of the ancient hiſtory of the world, ending at 267 years before Chriſt; and compoſed by Beroſus or Beroſſus, a prieſt of Babylon, about the time of Alexander.

Babylonics are ſometimes alſo cited in ancient writers by the title of Caldaics. V. *Stanl.* Hiſt. Philoſ. p. 1034.

The *Babylonics* were very conſonant with ſcripture, as Joſephus and the antient chriſtian chronologers aſſure; whence the author is uſually ſuppoſed to have conſulted the Jewiſh writings. *Beroſus* ſpeaks of an univerſal deluge, an ark, &c. He reckons ten generations between the firſt man and the deluge, and marks the duration of the ſeveral generations by *ſari*, or periods of 223 lunar months; which reduced to years, differ not much from the chronology of Moſes. *Freret.* in Mem. Acad. Inſcr. T. 8. p. 282. ſeq. See SAROS, *Suppl.* CYCLE, GENERATION, CHRONOLOGY, &c. *Cycl.*

The *Babylonics* conſiſted of three books, including the hiſtory of the ancient Babylonians, Medes, &c. But only a few imperfect extracts are now remaining of the work; preſerved chiefly by Joſephus, and Syncellus. Where all the paſſages of citations of antient authors out of Beroſus are collected with great exactneſs. Annius of Viterbo kindly offered his aſſiſtance to ſupply the loſs; and forged a compleat Beroſus out of his own head. The world has not thanked him for the impoſture. V. *Fabric.* Bibl. Græc. l. 6. c. 12. §. 9

BABYROUSSA, in zoology, the name of an animal, called by ſome, *Porcus Indicus*, or the Indian hog. It is of the ſize and ſhape of a ſtag. Its head and its tail reſemble thoſe of a boar, and its legs and feet, the goats. But beſides all theſe ſingularities, there is another thing in which it differs from all the other known animals, which is, that it has four *dentes exerti*, or long and crooked tuſks, two of which ariſe from the lower jaw, and the other two from the upper, making their way through the fleſh. Some have choſe to call them horns, but they are certainly more properly diſtinguiſhed by the name of teeth, as they have each their alveolus, from which they grow juſt in the manner of teeth, and are of the ſubſtance of ivory, not of horn. The creature is found in the iſland of Borneo. *Ray*, Syn. Quad. p. 96.

BAC, in navigation, is uſed for a praam, or ferry-boat. *Aubin.* Dict. marin. p. 59. See the article FERRY, PRAAM, &c.

BAC, in brewing, a large flat kind of tub, or veſſel, wherein the wort is put to ſtand and cool before boiling. *Savar.* Dict. com. p. 207.

The ingredients of beer paſs through three kinds of veſſels. They are maſhed in one, worked in another, and cooled in a third, called *Bacs* or coolers.

BAC, in diſtillery, veſſels into which the liquor to be fermented is pumped from the cooler, in order to be worked with yeaſt. *Shaw*'s Chem. Lect. p. 216.

BACANTIBI, Βακαντιβοι, in eccleſiaſtical antiquity, wandering clerks, who ſtrolled from church to church. V. *Bingh.* Orig. Eccleſ. l. 6. c. 4. §. 5.

The word ſeems formed by corruption from *Vacantivi*.

BACCÆ *Bermudienſes*, in the materia medica, the name of the fruit or berries of the *Sapindus*, or ſoapberry-tree. *Dale*, Pharm. p. 309.

BACCALARIA, in middle age writers, denotes a kind of country farms, conſiſting of ſeveral manſes. *Du Cang.* T. 1. p. 418.

BACCALARIA *Dominicaria*, or *Indominicata*, was more particularly uſed for a farm belonging to the lord, and kept in his own hands.

BACCHÆ, in antiquity, the prieſteſſes of Bacchus, who celebrated the orgia, or myſteries of that god. See BACCHANALIA.

The *Bacchæ* were originally a troop of bold enthuſiaſtic women, who attended Bacchus in his traditionary expedition to the Indies, and were the chief means of his conqueſt.

The *Bacchæ* were alſo denominated *Mænides*, ſometimes *Baſſarides*, from a garment worn by them called *Baſſara*: ſometimes *Thyades*, and ſometimes again *Mimallonides*, *Clodones*, &c. V. *Suid.* T. 2. p. 332.

The *Bacchæ* were cloathed with the ſkins of wild beaſts; they went with their hair looſe, were crowned with ivy, and carried in their left hand the thyrſus. Ovid deſcribes the habit and equipage of the *Bacchæ*. Met. l. 6. v. 592.

Vite caput tegitur; lateri cervina ſiniſtro
Vellera dependent; humero levis incubat haſta.

They ran through the mountains, crying out *Evohe Bacche*, q. d. Let Bacchus live happily. In their frantic humours they tore flocks to pieces, and eat their fleſh raw: when they approached the Indian army, they took to their drums and cymbols, which joined with their howling ſhrieks, and producing their thyrſus's twiſted, terrified the enemy's elephants, and put them to flight. *Lucian* in Dial. Suid. T. 1. p. 411. *Danet*, in Voc. *Bacchus*. *Pitiſc.* Lex Ant. T. 1. p. 238. *Aquin.* Lex. Mil. T. 1. p. 108.

After the return from India, a feaſt was inſtituted by them, in honour of Bacchus, where their frantic exploits were yearly renewed.

BACCHÆ was alſo uſed for the ivy crowns or garlands worn by the prieſts of Bacchus, in offering ſacrifices to him. *Suid.* T. 1. p. 411. *Pitiſc.* T. 1. p. 438 a.

BACCHANALIA, (*Cycl.*) — Plutarch will have the Grecian *Dionyſia*, anſwering the Roman Bacchanalia, to be the ſame with the Egyptian *Pamylia*, celebrated in honour of Oſiris, who was the ſame with the Grecian Bacchus. *Plut.* de Iſid & Oſir.

The *Bacchanalia* at Athens were at firſt very ſimple; a veſſel of wine adorned with a vine branch was brought forth; after this followed a goat; then was carried a buſhel of figs, and laſtly, the *Phalli*. *Plut.* de Cupid. Divit. p. 527.

Many frantic ceremonies were afterwards added, ſome of which are mentioned in the Cyclopædia, to which we may add, that the frantic rout attending theſe ceremonies, was, upon one of the ſolemnities of this god, followed by perſons carrying certain ſacred veſſels; the firſt of which was filled with water; after which went a ſelect number of honourable virgins, called, Κανηφοραι, becauſe they carried little baſkets of

gold, filled with all ſorts of fruit: in theſe conſiſted the moſt myſterious part of the ſolemnity; and therefore to amuſe the common people, ſerpents were put into them, which ſometimes crawling out of their places, aſtoniſhed the beholders. Next was the Περιφαλλια, being a company of men carrying τας φαλλας, which were poles, to the end of which were fixed things in the form of a man's privities. Theſe perſons were crowned with violets and ivy, and had their faces covered with other herbs; they were called Φαλλοφοροι, and the ſongs repeated by them φαλλικα ἀσματα. After theſe followed the Ιθυφαλλοι, in women's apparel, with garments ſtriped with white, and reaching to their ancles, garlands on their heads, gloves compoſed of flowers on their hands, and in their geſtures imitating drunken men. There were alſo certain perſons called Λικνοφοροι, whoſe buſineſs it was to carry the λικνον or myſtical van of Bacchus, a thing ſo eſſential to this, and other ſolemnities and ſacrifices of this god [a]. Such at leaſt were the Athenian *Bacchanalia*: for the method of celebrating them among the Romans, ſeems not to have been altogether ſo frantic. In reality the *Bacchanalia* was a Grecian feaſt, and never publickly eſtabliſhed at Rome, though long tolerated, and held in the night-time, in the grove of Simila. After its prohibition, recorded at large by Livy, particular perſons ſeem to have continued its uſe. Tacitus gives an elegant deſcription of the *Bacchanalia*, as celebrated by Meſſalina [b]. [[a] *Pott.* Archæol. Græc. T. 1. l. 2. c. 20. p. 383. *Lakemak.* Antiq. Græc. Sacr. P. 4. c. 2. §. 12. p. 610. ſeq. *Pitiſc.* T. 1. p. 238. [b] V. *Tacit.* Anal. 11. c. 31.]

There were divers ſorts of Dionyſia or *Bacchanalia*, among the Greeks; for the name is frequently given to all the ſolemn feaſts of Bacchus.

The firſt held in the ſpring, in the month Elaphebolion, called Διονυσια Αστικα or τα εν Αστει, becauſe ſolemnized within the city, ſometimes μεγαλα, or the great *Bacchanalia*; and ſometimes abſolutely and by way of eminence Διονυσια, or *Bacchanalia*, as being the moſt celebrated of all the feaſts of this deity at Athens.

The ſecond held in autumn, in the month Poſideon, and called more particularly Ληναια, lenæa; ſometimes τα κατ' Αγρους, or the rural feaſt, becauſe celebrated in the field; ſometimes alſo Διονυσια μικρα, or the leſſer *Bacchanalia*. *Lakemak.* Antiq. Græc. Sacr. P. 4. c. 2. §. 12. *Pott.* Archæol. l. 2. c. 20. p. 384.

The antheſteria are by ſome thought to have been ſacred to Bacchus, under the denomination of Διονυσια Αγχαια, or old *Bachanalia*. *Lakemak.* l. c. See ANTHESTERIA.

The others take theſe to have been two different feaſts, and the latter no other than the great *Bacchanalia*, called Αρχαια, or Αρχαιοτερα, by way of contradiſtinction from the leſſer, or rural ſort, which are denominated Νεωτερα, or the newer.

To theſe may be added the Διονυσια Βραυρωνια, held at Brauron, a borough of Attica; Νυκτηλια, not to be revealed; Αρκαδικα, held by the Arcadians; Τριετηρικα, held by the Thebans in memory of Bacchus's three years expedition into India. *Pott.* l. c. p. 384. *Lakemak.* p. 614.

Jo. Nicolai and Jac. Herrenſchnidius have diſcourſes expreſs on the antient *Bacchanalia* [d]. M. du Rondel [e], has given an apology for the *Bacchanalia*, and ſhewn they were not ſo bad as they have been repreſented.—[[d] V. *Fabric.* Bibl. Ant. c. 10. §. 10. [e] In Diſſ. de Chænice Pythag. publiſhed in French at Amſt. 1690. 12mo.]

Some writers call the Romiſh carnaval, the *Chriſtian Bacchanalia*. *Fabric.* l. c. p. 332. See CARNAVAL.

BACCHANALIA, bacchanals, is alſo a name given to pictures, or *baſſo relievos*, whereon the feaſt is repreſented, conſiſting chiefly of dancings, nudities, and the like.

There are antique bacchanals ſtill ſeen on ſeveral antient friezes. The bacchanals painted by Pouſſin are excellent. *Felib.* ap. Trev. Dict. T. 1. p. 782.

BACCHARACH *Wine*, a name of a particular kind of wine, by ſome eſteemed a kind of Rheniſh; but Portzius, who has written expreſly on the ſubject, obſerves, that it differs from all the common Rheniſh wine, in colour, odour, taſte and virtue. When the wine is firſt made, it is of a yellowiſh colour, but they take off this by means of ichthyocolla cut and ſteeped in fair water for ten or twelve hours, and then torn to pieces, and mixed with the wine, but only in a ſmall quantity. They add only ſo much of the wine as they ſuppoſe capable of diſſolving it; and then letting it ſtand ſix or ſeven days, they put it into a ſieve, and pouring ſome more wine on it, they waſh it through; and thus percolated, they pour it out of one veſſel into another till it froths; they then pour the whole into a proper quantity of the wine, to clarify it and take away its colour. Some add, at the ſame time, a quantity of ſand, or of powdered white glaſs, which being heavy, and entangling themſelves in the foul matter of the wine, carry it to the bottom with them. When they pour this ſolution into the veſſel, they uſe a little ſtick with a piece of thin board perforated at the end of it, with which they beat the wine in the veſſel, to mix the ſolution of iſinglaſs everywhere with it. Four or five days ſtanding quiet after this, ſeparates all the fœces, and the wine is then drawn out into other veſſels pure and colourleſs. *Portzius* de vin. Rhen.

The *Baccharach* wine is of a very agreeable taſte, and in its qualities is rather inciſive than diuretic; it is alſo accounted ſtomachic, and is famous for quickening the ſpirits more and ſooner than any other wine.

The *Baccaharach* wine agrees with the other wines, in that more ſpirit is obtained from it than from the Greek, Muſcodine, or any other of the ſweet wines.

The ſpirit diſtilled from this and other thinner wines is alſo more fine than the richer wines.

BACCHARIS, BACCHAR, in botany, commonly called *plowman's ſpikenard*, a ſweet ſcented ſhrubby plant. The leaves are rough, and of a ſize between thoſe of the violet and mullein. The ſtalk is bent into angles, and riſes to the height of a cubit, is ſomewhat rough, and not without ſuckers. The flowers are of a purple colour inclining to white, and have a fragrant ſmell; and the roots are like hellebore, and ſmell like cinnamon. It delights in a rough dry ſoil. See CONYZA.

This plant is but rarely uſed in medicine; though ſome reckon it a good vulnerary, and uſeful in bruiſes, &c.

The *Baccharis* is the *Conyza major vulgaris* of C. Bauhin. V. *Ray*'s Synopſ. & Hiſt. Plant. *Boerhaav.* index, &c. See alſo *Miller*'s Gard. Dict. voc. *Conyza*.

Monſ. Vaillant makes the *Baccharis*, (in French, *Bacchante*) a genus of the corymbiferous claſs, and enumerates its ſpecies in Mem. Acad. des Sciences, Anno 1719.

He ſuppoſes *Baccharis* to be derived from Bacchus, Βακχος, the god of wine; becauſe the plants to which the ancients gave this name had a vinous ſmell, or perhaps, becauſe they were uſed as a preſervative againſt the diſtemper called Βακχος by the Greeks, which they conſidered as an inchantment.

BACCHARIS, Βακχαρις, was alſo the name of a ſweet ointment among the ancients, perhaps from this herb's being a principal ingredient in it.

BACCHI, in mechanics, a kind of antient machines, in form of goats, uſed by Jupiter in his wars againſt the giants.

Rubeck deſcribes two kinds of *Bacchi*, one made like the battering ram, wherewith Jupiter demoliſhed the enemies fortifications; the other contrived to caſt fire out of; from whence the Greeks are conjectured to have framed their idea of chimera. *Rudbeck*, Atlant. P. 3. c. 13. Phil. Tranſ. N°. 302. p. 2078.

BACCHIC, ſomething relating to the ceremonies of Bacchus.

The celebrated intaglia, called Michael Angelo's ring, is a repreſentation of a *Bacchic* feaſt.

BACCHIC *Song*, *Bacchicum carmen*, is ſometimes uſed for a *chanſon à boire*, or compoſition to inſpire jollity. But in a more proper ſenſe, it is reſtrained to a dithyrambic ode, or hymn. V. Mem. Acad. Inſcrip. T. 7. p. 293.

BACCHICA, in botany, is uſed for ivy, *hedera*. *Blancard* Lex. Med.

BACCOFOE, in botany, the name of a fruit very common in Guinea. It is like the banana, except that it is whiter, thicker, and ſhorter. The taſte and ſmell are both very agreeable; and ſome pretend, that on cutting it through tranſverſely, there is the figure of a crucifix repreſented on each ſide of it. Phil. Tranſ. N°. 108.

BACCHUS, in zoology, a name given by ſome to the *myxon*, a fiſh of the mullet kind, remarkable for the red colour of its lips, and the extremity of the covering of the gills. *Willughby* Hiſt. Piſc. p. 276. See the articles MYXON and MUGIL.

BACHARIS, in botany. See BACCHARIS.

BACK, in the manege, and among farriers. A horſe's *Back* ſhould be ſtreight, not hollow, which is called *ſadd'e backed*: horſes of this kind are generally light, and carry their heads high, but want in ſtrength and ſervice. A horſe with a weak back is apt to ſtumble. Ruſt. Dict. in voc. *Reins*.

In the French riding ſchools, to mount a horſe *a dos*, is to mount him bare-backed, without a ſaddle. *Guill.* Gent Dict. p. 1.

BACK *of a chimney*, the hind part between the jaumbs and the hearth, uſually formed of brick, ſometimes tiles.

Iron BACK, is a large plate of caſt-iron, frequently adorned with figures in low relievo, ſerving not only to preſerve the ſtonework of the chimney back, but alſo to reflect the heat of the fire forwards. V. *Davil.* Courſ. d' Archit. P. 1. pl. 57. and 58.

BACK *of a hip*, among builders, denotes the two planes on the outſide of the hip, lying parallel with the adjoining ſide and end of the roof. *Neve*, Build. Dict. in voc. *Hip*. See HIP.

BACK *painting*, is uſed by ſome for the art of paſting of prints, and other deſigns on glaſs. *Smith.* Art of Paint. c. 19.

BACKS, among dealers in leather, denote the thickeſt and beſt tanned hides uſed chiefly for ſoles of ſhoes. *Hought.* Collect. T. 1. N°. 123. p. 322.

BACKS, in diſtillery. See BAC.

BACKBEROND, or *Backberend*, in law writers, denotes a criminal caught carrying off ſomething on his back. *Spelman.* p. 55. a. *Skinner*, Etym. voc. Forens.

In this Senſe, Bracton uſes it for a ſpecies of what the civilians call manifeſt theft, *furtum manifeſtum*. *Bract.* l. 3. Trac. 2. c. 32.

In the foreſt laws, *Backberond* is one of the four circumſtances, or caſes, wherein a foreſter may arreſt the body of an offender againſt vert, or veniſon in the foreſt. The others are *ſtable-*

ſtable-ſtand, *dog-draw*, and *bloody-hand*. *Manwood* of Foreſt Laws, p. 2. *Cowel*. *Blount*. Terms de Ley.

BACKING *a colt*, the operation of breaking him to the ſaddle, or bringing him to endure a rider.

To *back* a colt they uſually take him into ploughed ground, trot him a while, to rid him of his wantonneſs; then having one to ſtay his head, and govern the chaffing rein, the maſter mounts his back, not ſuddenly, but by degrees, firſt making ſeveral offers or half-riſings: when he bears theſe patiently, he mounts in earneſt, and ſettles in his place, cheriſhing him, &c. V. Dict. Ruſt. in voc. Gent. Recr. p. 44.

BACKING *a horſe*. See HORSE.

BACK-WORM, a name given by ſportſmen to a diſeaſe very common to hawks, and called alſo the *filander*. The worms are lodged between the ſkin and the fleſh, and grow to a great length, ſome of them being not leſs than half a yard long. They are very troubleſome to the bird, and will at length kill it, if they be not deſtroyed in time. Their uſual place is under the ſkin of the lower part of the back, towards the rump.

There are ſeveral ſymptoms which diſcover the bird to be troubled with this diſeaſe, the principal are the ſtinking of its breath, the croaking and mourning in the night, ruffling and writhing the tail, and the ſmallneſs of the dung.

The beſt method of cure is this: ſqueeze out the juice of ſome ſtrong and well-grown wormwood, put into it as many cloves of garlick as it will conveniently cover; let the cloves be well cleaned of all ſkins, and pierced with holes; this is to ſtand a few nights, and afterwards one of the cloves is to be given, freſh taken out of the liquor every evening, for four nights together, and after a reſt of a few days, the ſame number given again, and ſo on till the diſeaſe is got the better of. Others give a ſcouring of waſhed aloes, muſtard-ſeed, and agarick, of each equal quantities. Dict. Ruſtic. in voc.

BACOBA, in botany, a name by which ſome authors call the bonana-tree, or *muſa fructu breviori*. *Piſo*. p. 76.

BACON, ſwin's fleſh ſalted and dried in the chimney. Writers on this branch of œconomics give rules for the hanging, the ſalting, and curing of *bacon*, larding with *bacon*, &c. V. *Collins*, Salt. and Fiſhery, p 123, and 129.

BACON *ſward*, denotes the thick outer ſkin taken off the lard or fat.

Old hiſtorians and law writers ſpeak of the *ſervice of the* BACON, a cuſtom in the manor of Whichenacre in Staffordſhire, and Priory of Dunmore in Eſſex; in the former of which places, by an antient grant of the lord, a flitch of *bacon*, with half a quarter of wheat, was to be given to every married couple, who could ſwear, that having been married a year and a day, they would never within that time have once exchanged their mate for any other perſon on earth, however richer, fairer, or the like. But they were to bring two of their Neighbours to ſwear with them that they believed they ſwore the truth. On this the lord of another neighbouring manor, of Rudlow, was to find a horſe ſaddled, and a ſack to carry the bounty in, with drums and trumpets, as far as a day's journey out of the manor: all the tenants of the manor being ſummoned to attend, and pay ſervice to the *bacon*. V. *Plot*. Nat. Hiſt. Stafford. c 10. §. 77.

The *Bacon of Dunmore*, firſt erected under Henry III. was on much the ſame footing; only the tenor of the oath was, that the parties had never once repented, or wiſhed themſelves unmarried again. *Plot*. l. c. §. 80.

BACTROPERATA, an antient appellation given to philoſophers by way of contempt, denoting a man with a ſtaff and a budget. *Hieron*. in Matth. c. 10.

The word is alſo written *Bactropereta*. It is compounded of βακτρον, ſtaff, and πηρα, bag, or budget.

Du Cange is of opinion, it ought to be written *Bactroperita*; and that it denoted a traveller, or pilgrim, who carried a ſtaff and a leathern bottle of wine, as the word is explained by Papias. Dict. de Trev. T. 1. p. 787.

We ſuppoſe it is of the ſame people, that Paſchaſius Radbertus ſpeaks, under the corrupt name of *Baccoperitæ*, or *Bacchionitæ*, whom he deſcribes as philoſophers who had ſo great a contempt for all earthly things, that they kept nothing but a diſh to drink out of; and that one of this order ſeeing a peaſant ſcooping up the water in his hand, threw away his cup as a ſuperfluity; which is nothing but the old ſtory of Diogenes the Cynic. Dict. de Trev. T. 1. p. 782.

BACULARES, a ſect of anabaptiſts, ſo called, as holding it unlawful to bear a ſword, or any other arms, beſides a ſtaff. *Pratol*. Elench. Hæret. P. 1. l. 2. §. 2.

BACULARIUS, in writers of the middle age, an eccleſiaſtical apparitor, or verger; who carries a ſtaff, *bacculus*, in his hand, as an enſign of his office. *Du Cange*, Gloſſ. Lat. T. 1. p. 425.

BACULI *Sti. Pauli*, or batoons of St. Paul, a kind of figured ſtones of the ſame ſubſtance with thoſe reſembling the briſtles of ſome american Echini, called by Dr. Plott *Lapides Judaici*. *Lhwyd*. in Ray Phil. Lett. p. 235.

BACULOMETRY, *Baculometria*, (*Cycl.*) — is properly that branch or ſpecies of geodeſia, which finds heights and diſtances, by the help of ſtaves. *Wolf*. Lex. Math. 235.

Schwenter has explained this art in his geometria practica; the rules of it are alſo laid down by Wolfius [a], in his elements; Ozanam alſo gives an illuſtration of the principles of *baculometry* [b]. — [[a] Elem. Geom. § 183, 197, 201, 205, 243, 262, ſeq. 271, 345. [b] Dict. Math.]

BACULOSUS *Eccleſiaſticus*, in ſome antient laws, is uſed for a biſhop or abbot, dignified with the paſtoral ſtaff, or crozier. *Spelm*. Gloſſ. p. 55. a.

BADGER, in zoology. See the articles TAXUS and MELES.

BADIAGA, in the materia medica, the name of a ſort of ſpungy plant, common in the ſhops in Moſcow, and ſome other northern kingdoms.

The uſe of it is the taking away the livid marks from blows and bruiſes, which the powder of this plant is ſaid to do in a night's time.

We owe the knowledge of this medicine, and its hiſtory, to the accurate Buxbaum. He obſerves, that the plant is always found under water, and is of a very ſingular and peculiar nature.

It ſomewhat reſembles the *alcyoniums*, and ſomewhat the ſpunges, but differs greatly from both, in that it is full of ſmall round granules, reſembling ſeeds. It is of a looſe, light, and ſpungy ſtructure, and is made up of a number of fibres of an herbaceous matter, and is dry, rigid, and friable between the fingers.

This may ſerve as the generical character of the *badiaga*, of which this accurate obſerver has found three different ſpecies.

The firſt of theſe he calls the great *badiaga*; this is mentioned in Loſel's *Flora Pruſſica*, under the name of *Muſcus aquaticus ceratoides*, the horned water moſs; and Breynius calls it an elegant ſpecies of ſpunge; the ſeeds of this large kind are whitiſh, and are convex on one part, and hollowed on the other, in the manner of the crabs eyes; the ſmell of this ſpecies is very offenſive, and reſembles the ſmell of ſome rank fiſh.

The ſecond ſpecies is ſmaller, and leſs branched than this, and is remarkable for its yellow ſeeds. It is like the former, of a dark blackiſh green colour, and of a fiſhy rank ſmell; this uſually adheres either to the mud at the bottom of lakes, or to ſome ſmall water plants, ſuch as the three leaved duckweed, or the like, whereas the former is generally found ſticking to old boards. This loves ſtanding water, and is called the leſſer *badiaga*.

The third kind is the grey, or aſh-coloured *badiaga*; this is the plant called the branched brittle river-ſpunge, by Mr. Ray. This is a much more elegant plant than either of the other ſpecies, and much approaches to the nature of the branched ſpunges, but it is very brittle; the branches of this often grow together, and form cavities between them occluded on all ſides. The ſeeds of this ſpecies Buxbaum had not an opportunity of obſerving, but judged from a ſimilarity in the other parts of the plants, that they were like thoſe of the reſt. Act. Petrop. Vol. 2. p. 344.

BADIGEON, a mixture of plaiſter and free-ſtone, well ground together, and ſifted; uſed by ſtatuaries to fill up the little holes, and repair the defects in ſtones, whereof they make their ſtatues and other work. *Savar*. Dict. Com. p. 209.

Maſons give the ſame name to a kind of mortar made of the duſt, or fragments of free-ſtone, wherewith they colour, or ſmeer over the common plaiſter, to give it a reſemblance of free-ſtone.

The ſame term is alſo uſed by joiners, for ſaw-duſt mixed with ſtrong glue, wherewith they fill up the chaps, and other defects in wood, after it is wrought.

BADOUCE, in natural hiſtory, the Eaſt Indian name of a fruit, very common in that part of the world. It is round, and of the ſize of one of our common apples; it is yellow on the outſide, and white within. It reſembles the mangouſtan; but its pulp is more tranſparent; its taſte is very agreeable, and has ſome reſemblance of that of our gooſeberries.

BÆTUS, in ichthyology, a name given by Ariſtotle, and other of the antient Greeks, to the fiſh called by the Latin writers *cottus*; particularly to that ſpecies of it which we call the *bull-head*, or the *miller's-thumb*. See COTTUS.

BÆTYLOS, or BÆTYLION, in antiquity, a kind of ſtones worſhipped among the Greeks, Phrygians, and other nations of the eaſt; ſuppoſed by modern naturaliſts to be the ſame with our *ceraunia*, or thunder-ſtone. *Mercat*. Metalloth. Arm. 9. c. 16. p. 240. See the article CERAUNIA.

The *Bætylos*, among the Greeks, is repreſented as the ſame with the *abadir* among the Romans. See the article ABADIR.

The *Bætyli*, repreſented by the ancient mythologiſts, are conſidered by ſome as a kind of animated ſtatues ſuppoſed to have been invented by Cælus, in his war againſt Saturn. Others derive their origin and worſhip from the ſtone which Saturn is ſaid to have ſwallowed by miſtake for his ſon Jupiter: others from the pillar of ſtone, which the patriarch Jacob erected at Bethel [b]; and which was afterwards worſhipped by the Jews [c]. And hence the uſual etymology of the word [d]. —[[b] Geneſ. c. 28. v. 18. [c] *Fabric*. Cod. Apocr. vet. Teſt. T. 1. c. 440. §. 134. Mem. Acad. Inſcrip. T. 3. p. 178. [d] V. *Voſſ*. Etym. p. 60. b.]

The prieſts of Cybele carried a *Bætylos* on their breaſt, repreſenting the mother of the gods. But it is a miſtake to ſuppoſe, that this was the only repreſentation of the goddeſs that they carried about with them. V. *Banier*. in Hiſt. Ac ad. Inſcrip. T. 3. p. 361.

These *Bætyli* were much the object of the veneration of the antient heathens. Many of their idols were no other. In reality no sort of idol was more common in the eastern countries, than that of oblong-stones erected, and hence termed by the Greeks, κιονες, pillars.

In some parts of Egypt they were planted on both sides of the highways. In the temple of Heliogabalus, in Syria, there was one pretended to have fallen from heaven. There was also a famous black stone in Phrygia, said to have fallen from heaven. These were most commonly nothing but shapeless stones, though honoured, as representing the mother of the gods. The Romans sent for it, and the priests belonging to it, with much ceremony, Scipio Nasica being at the head of the embassy. V. *Banier.* Hist. Acad. Inscrip. Tom. 3. p. 362. *Strab.* Geogr. l. 17. *Pott.* Archeol. l. 2. c. 2. p. 190. seq.

BAG, (*Cycl.*)—Bag, *faculus*, in medicine and pharmacy, denotes a kind of fomentation, prepared of proper ingredients, inclosed in a *bag*, to be applied externally to a part diseased, for present relief. *Barchuy's* Pharm. Synop. p. 132.

Dispensatory writers describe cordial *bags*, used in deliquiums; *bags* for the side, for the stomach, in weaknesses of the stomach; anodyne *bags* to ease pain in any part. *Quinc.* Pharm. P. 4. §. 14.

Wines and ales are frequently medicated by putting into them *bags* full of proper ingredients.

Sweet *bags*, are compositions of perfumes, scented powders, and the like, inclosed in *bags*, to give a fragrancy to clothes or the like. *Salmon.* Polygr. l. 5. c. 13.

Petty Bag. See Petty *Bag*.

BAGADAT, a name by which some call the carrier pidgeon, the *Columba Tabellaria* of Moore. This name is probably a composition of the word Bagdat, the name of the city from whence they are sometimes brought to Europe; being originally brought thither from Bazora. *Moore's* Columb. p. 29.

BAGAUDÆ, or Bacaudæ, an antient faction of peasants, or malcontents, who ravaged the Gauls.

The Gauls being oppressed with taxes, rose about the year of Christ 290, under the command of Amand and Elian; and assumed the name *Bagaudæ*, which according to some authors, signified, in the Gallic language, forced rebels; according to others, tribute; according to others, robbers; which last signification others allow the word had, but then it was only after the time of the *bagaudæ*, and doubtless took its rise from them. V. *Du Cange*, Gloss. Lat. T. 1. p. 431. *Pitisc.* Lex. Ant. T. 1. p. 238. *Menag.* Orig p. 69. b. *Aquin.* Lex Milit. T. 1. p. 108. a.

BAGGAGE, is particularly used in the military art, for the necessaries, utensils, apparel, &c of the officers and soldiers.

The *baggage* includes also women, children, suttlers, &c.

The *baggage* is well called by Roman writers, *Impedimenta*, on account of the great trouble and expence attending it. Unless strict discipline be kept, great inconveniences may arise from it; whence several military laws and ordinances relating to the *baggage*. Of late times, they have the precaution, when any expedition that requires dispatch is undertaken, or when a battle is expected, to send away the *baggage* to some place of security. *Fæsch.* Ingen. Lex. p. 930. b.

The *Baggage* waggons before a march are appointed a rendezvous, where they are marshalled by the waggon-master general, according to the rank the several regiments bear in the army. On a march, they are sometimes ordered to follow the respective columns of the army, sometimes to follow the march of the artillery, and sometimes to make a column of themselves. The general's *baggage* is generally first. If the army march from the right, the *baggage* of that wing has the van; if from the left, the *baggage* of the left has the van. Each waggon has a distinguishing flag, to shew to what regiment it belongs. *Guillet.* p. 2.

Packing up the Baggage, *vasa colligere*, was a term among the Romans, for preparing to go to the war, or to be ready for an expedition. *Aquin.* T. 2. p. 415. a.

The formula whereby the soldiers declared they were in readiness, was, *vasa conclamare.*

The Romans distinguished two kinds of *baggage*, a *greater* and *less*: The lesser was carried by the soldier on his back, and called *sarcina*; consisting of the things most necessary to life, and which he could not do without. Hence *colligere sarcinas*, packing up the *baggage*, is used for decamping, *castra movere.*

The *greater* and heavier was carried on horses and vehicles, and called *onera*. Hence *onera vehiculorum*, *sarcinæ hominum.* The *baggage* horses were denominated *sagmentarii equi. Aquin.* Lex. Milit. T. 2. p. 268. a. It. p. 261. b.

The Roman soldiers in their marches were heavy loaden, insomuch, that they were called by way of jest, *muli mariani*, and *ærumnæ*. They had four sorts of *luggage*, which they never went without, *viz.* corn, or *buccellatum*, utensils, valli, and arms.—Cicero observes, that they used to carry with them above half a month's provisions; and we have instances in Livy, where they carried provisions for a whole month. Their utensils comprehended those proper for gathering fewel, dressing their meat, and even for fortification, or intrenchment, and what is more, a chain for binding captives.

For arms, the foot carried a spear, shield, saw, basket, rutrum, hatchet, lorum, falx, &c. Also stakes or pales, *valli*, for the sudden fortifying a camp; sometimes seven or even twelve of these pales were carried by each man, though generally, as Polybius tells us, only three or four.

On the Trajan column we see soldiers represented with this fardle of corn, utensils, pales, &c. gathered into a bundle and laid on their shoulders. V. *Lipsi* de milit. Rom. l. 5. dial. 2.

Thus enured to labour, they grew strong, and able to undergo any fatigue in battle; the greatest heat of which never tired them, or put them out of breath. In after-times, when discipline grew slack, this luggage was thrown on carriages, and porter's shoulders.

The Macedonians were not less inured to hardship than the Romans: when Philip first formed an army, he forbid all use of carriages: yet with all their load, they would march in a summer's day, twenty miles in military rank. V. *Aquin.* T. 2. p. 106. seq. *Pitisc.* T. 1. p. 944.

BAGGING *of Hops.* See Hops.

BAGOI, among the antient Persians, were the same with those called by the Latins, *spadones*, viz. a species of eunuchs, in whom the canal of the penis was so contorted by a tight vinculum, that they could not emit the semen. *Plin.* Hist. Nat. l. 13. c. 4. *Calv.* Lex. p. 107. b.

BAGPIPE, this instrument was called by the Romans *utricularis tibia*, and the players thereon, *utricularii*; by the Greeks Ασκαυλοι. Some also take *nablion*, or *nablon*, mentioned by Strabo, and others, for a *bagpipe*. *Pitisc.* Lex. Ant. T. 2. p. 1126. b. & 246. b.

The invention of the *bagpipe* is by some derived from Tubal, who is called in Scripture *Pater canentium organo & cithara.* Others attribute it to Pan; others to Mercury; others to Faunus; others to Marsyas; and others to the young Sicilian shepherd Daphnis, who first composed pastorals.

The *bagpipe* was used to celebrate the praises of heroes and great men, as well as at sacrifices, solemn feasts, combats, funerals, &c. The *bagpipe* is only an improvement of the calamus or oaten pipe, by combining of several different sizes together; but much mended by the bellows being added to it, which is said to be the invention of a king of Phrygia. Before his time the instrument being blown by the mouth, subjected the player to much grimace; to prevent which, the antients used a kind of bridle, or leathern collar, called *capistrum*, which coming over the mouth, pressed the lips and cheeks so tight, as only just to leave room for giving breath to the pipe. Journ. des Scav. T. 6. p. 270.

An anonymous French author has published a treatise of the *bagpipe*, *traité de la musette*, with a new method of learning to play on it without a master. Fol. Par. 1672. V. Jour. des Scav. T. 6. p. 268.

BAGRE, in zoology, a small bearded fish of the anguilliform kind, of which there are several species. The most common of these, called simply the *bagre*, is to be known by these characters. Its body is oblong, the beginning of its back is elevated, and its head is pointed, or of a conic form, and covered with a hard crust or shell, reaching to the beginning of the back. Its usual length is about a foot; its beard, for all the fish of this name have beards, is composed of six fibres; the four lower of which are of a finger and an half long, and the two upper of the length of the whole body of the fish. It has seven fins besides the tail; of which the two that are below the gill-fins, and one placed erect on the summit of the back, have each a strong, bony, and serrated horn, of their own length; the others are supported by softer prickles; the tail is forked; it has no scales, but is covered over the whole body with a soft mucous skin of a silvery whiteness, and the beard, the head, and fins, are all of the same colour; the eyes are large, the mouth small, and without teeth. It is caught in the American seas, and is eaten; but if any body is wounded by its thorns, it generally gives great pain, and is difficult to cure. *Margrave's* Hist. Brasil.

The other species are some larger, others smaller, and have other slight distinctions; but they are all bearded, and all have thorns at some of their fins.

Bagre *de Rio*, a name by which some call the fish more frequently known by the name of *Nhamdia*. *Margrave's* Hist. Brasil. See the article Nhamdia.

BAHAR, or Barr, a weight used at Ternate, Moca, in the Moluccas, Achem, and divers other parts of the East Indies. Lex. Mercat. p. 385.

There are two kinds, the *great*, wherewith spice is weighed, equivalent to 200 catis, at 26 taels to the cati, amounting to 481 pounds 4 ounces, Paris measure.

The *little bahar* serves for the weighing quicksilver, vermilion, ivory, silk, musk, and other precious wares, containing likewise 200 catis, but at 22 tael to the cati, amounting to about 401 pounds 7 ounces, Paris measure. The Chinese *bahar* is 300 catis, but each cati only equal to 16 taels. *Savar.* Dict. Com. p. 211.

BAHIRA, among the antient Arabs, a name given to one of the four kinds of camels or sheep, which for some reasons of their religion, were turned out at liberty, with an ear-mark, no longer

longer to be used for service like other cattle. Vid. Kor. c 5. *Sale*, not ad loc. p. 96.

The *Bahira*, with the *Saiba*, *Wasita*, and *Hami*, were abolished by Mahomet, as no ordinance of God. Vide *Sale*, Prelim. Disc. to Koran, §. 5. p. 128, seq.

Authors are not agreed as to the characters of the *Bahira*.

BAILIAGE, is used for the office of a bailiff, for the place where he keeps his seat, and for the territory subject to his jurisdiction; which last is also denominated *bailiwick*.

French Compté is divided into three grand *bailiages*; most of the provinces of Germany are divided into *ampts* or *bailiages*, that is, into a number of cantons, containing each several villages, a city or town where the bailiff resides, who is properly the prince's officer, and obliged to look after his affairs.

Water BAILIAGE, *or* BAILAGE, is an antient duty received by the city of London, for all goods and merchandises brought into or carried out of the port. Lex. Mercat. p. 135.

BAILIFF, (*Cycl.*)—The name *bailiff*, *bailivus*, appears to have been first brought into England by the Normans. It is true, we find it in the laws of Edward the Confessor, chap. 35; where sheriffs, aldermen, *&c.* are called *bailiffs* of the king: *Vicecomites*, *aldermanni*, *& præpositi hundredorum & wapentachiorum*, *& cæteri* ballivi *domini regis*; but *Spelman*, with probability, takes the word not to have been in use, but added of later times.

We meet with divers species and denominations of *bailiffs* in these and the neighbouring countries; as *provincial*, *royal*, *itinerant*, and *heretable bailiffs*; *bailiffs* of France, of the Empire, of boroughs, of courts baron, of franchises, manors, *&c.*

Provincial BAILIFF, *Bailivus Provincialis*, among the French, was an officer appointed to administer justice in a certain province, or county, with an authority somewhat like that of our justices of assize, instituted by the dukes and counts in their several territories, after they had procured the inheritance of them. These acted in the name, and by authority, not of the king, as justiciaries, but of the dukes, or counts, who appointed them, and whose deputies they were. Spelman takes them to be the same with what, among our Saxon ancestors, were denominated *aldermen of counties*, and *graves*, or *reves*, which afterwards became *vicecomites*, and sheriffs. *Spelm.* p. 57. b.

Appeals lay from these to the *bailiffs* of France, *bailivi Franciæ*, who were those appointed over the provinces originally belonging to the crown.

Royal BAILIFFS, *Bailivi Regii*, were those over provinces afterwards annexed to the crown. Something like these still subsists in Scotland, under the title of high or heretable *bailiffs*; as those of Cunningham, Carrick, and Kyle; the first in the family of the earls of Eglington, the second, of the earl of Cassils, the third, of the earl of Loudon. *Chamberl.* Pres. State of Brit. P. 2. p. 680.

BAILIFFS *of Boroughs*, *Bailivi Burgorum*, were magistrates antiently in cities and towns, answering, in some measure, to what of later times was called *portgrave*, *mayor*, &c.

Canterbury was a *bailiff* town five hundred years ere it was made a mayor town. Westminster, Southwark, Scarborough, *&c.* are still governed by *bailiffs*. *Somn.* Antiq. Cant. p. 366.

Bailiffs differ in this from mayors, that the latter are always single in one place, whereas there was usually two *bailiffs* to a city, as formerly at London, and sometimes four, as at Norwich. *Spelm.* Gloss. p. 58. *Du Cange*, T. 1. p. 439.

BAILIFF *of the Empire*, was antiently the vicar or regent of the empire; as appears from a letter of Henry of Flanders to pope Innocent III. wherein he says, the princes, barons, and knights, have elected me *bailiff of the empire*; *bailivus imperii*. Dict. de Trev. T. 1. p. 804.

BAILO, or BALIO, a name given at Constantinople, to the embassador of Venice residing at the Port; who also does the office of consul of his nation. Diction. de Trev. T. 1. p. 799.

The word is doubtless the remains of the word *bajulus*, which the modern Greeks and Turks have formed into *bailo*. *Savar.* Dict. Com. p. 212.

The Venetian consuls at Aleppo, Alexandria, Smyrna, and other parts of the Levant, are also denominated *bailo*.

BAIOCCO, a money in modern Rome, equivalent to a tenth part of the *julio*, or a hundredth part of the ducat. *Moor.* Math. Comp. c. 3. p. 20.

The *baiocco* is worth about nine deniers, French money. *Savar.* Dict. Com. p. 214.

BAIRAM, (*Cycl.*)—The *Little* BAIRAM is properly that held at the close of the fast Ramazan, beginning with the first full moon in the following month *Shawal*. This is called in Arabic *Id al Fetz*, or the Feast of breaking the Fast; by European writers, the Turkish Easter, because it succeeds Ramazan, which is their Lent, more usually the *Great Bairam*, because observed with great ceremony and rejoicing at Constantinople, and through Turky, for three days, and in Persia for five or six days, at least by the common people, to make themselves amends for the mortification of the preceding month. Vid. *D'Herbel.* Bibl. Orient. in voc. *Bairam*.

This feast commencing with the new moon, the Mahometans are very scrupulous in observing the time when the new moon commences; to which purpose, observers are sent to the tops of the highest mountains, who, the moment they spy the appearance of a new moon, run to the city, and proclaim *Muzhdaluk*, welcome news; as it is the signal for beginning the festivity. Vid. *Hyd.* Not. ad Bobov. Liturg. Turc. §. 4. p. 134. The ceremonies are described at large by *Rycaut* [b] and *Tournefort* [c].—[b Vid. Pref. Stat. Ottom. Emp. l. 2. c. 24. p. 125, seq. c Voyage du Levant, T. 1. Lett. 1. p. 176. Idem, T. 2. Lett. 14. p. 2.

The Greater BAIRAM, is properly that held by the pilgrims at Mecca, commencing on the tenth of Dhu lhajia, when the victims are slain, and lasting three days. This is called by the Arabs, *Id al adha*, that is, the feast of sacrifice, as being celebrated in memory of the sacrifice of Abram, whose son God redeemed with a great victim [d]. By European writers it is called the *Lesser Bairam*, as being less taken notice of by the generality of the people, who are not struck with it, because the ceremonies, it is observed withal, are performed at Mecca, the only scene of the solemnity [e]. ——[d Vid. Koran, c. 37. e Vid. *Sale*, Prelim. Disc. to the Koran, p. 151]

On the feast of *Bairam*, after throwing little stones, one after another, into the valley Mina, they usually kill one or more sheep, some a goat, bullock, or even a camel; and, after giving part thereof to the poor, eat the rest with their friends. After this, they shave themselves. The second is a day of rest. On the third, they set out on their return home. Vide *Reland.* de Relig. Mahom. p. 116. See also *Bobov.* de Liturg. Turc. §. 4. p. 133, seq. *Tournef.* Voyag. T. 1. Let. 1. p. 27.

BAIT, (*Cycl.*)—*Baits* make a capital article in angling; on the choice whereof, much of the sport depends; different seasons, and different game, having their appropriate *baits*. The red, or earth worm is good for the small fry most of the year round; and small fish are good *baits* for pikes at all times; sheep's blood and cheese are good *bait* in April; the bobs, dried wasps, and bees, are for May; brown flies for June; maggots, hornets, wasps, and bees, for July; snails in August; grasshoppers in September; corn, bramble berries and seeds, at the fall of the leaf; artificial pastes are for May, June, and July, and frogs for March. Sportsm. Dict. T. 1. in voc.

We meet with divers kinds of *baits*; live, and dead *baits*, ledger, and walking *baits*, &c.

Live BAITS, again, are either *natural* or *artificial*.

Natural BAITS include all kinds of worms, as the red worm, maggot, and the like; also frogs, grasshoppers, hornets, bees, brown flies, snails, roaches, bleak, gudgeon, and loaches. Vide Gent. Angl. p 25, seq.

Artificial BAITS, are flies of all kinds and shapes, made of silk, feathers, and the like. The variety of which is very great; there being not only different ones for every season and month of the year, but almost for every fish.

There are several *artificial baits*, for intoxicating of fowl, and yet without tainting or hurting the flesh, so as to make it unfit to eat.

Dead BAITS, are pastes of divers sorts, made of corn, cheese, fruits, wasps dried or undried, sheeps blood, boiled beans, and the like.

Ledger BAIT, is that which remains fixed in one certain place, while the angler may be absent; used especially in fishing for pike. *Cox.* Gent. Recr. P. 4. p. 45.

Walking BAIT, is that which the angler attends, while he keeps moving from place to place, in quest of the fish. Vid. Dict. Rust. in voc.

BAITS *of Hemp*, denote bundles of that plant, pulled and tied up, ready for steeping in the water. *Hought.* Collect. N° 347. T. 2. p. 390. See FLY and FISHING, *Cycl.* and *Suppl.*

Live BAITS, are to be kept each sort separate, and fed with those things which they like best.

The red worm is to be kept in rich black mould, with a little fennel chopped among it; a little ox or cow dung, newly made, is also a very acceptable thing to them. They may be kept in a box, with small holes in it, or in a bag. Red worms, and all other sorts, scowr quickly, and grow very tough and bright, on putting them into a thin clout, greased with fresh butter, or grease, before they are put into moss.

This is the best of all things to keep them in; but the moss must be first very well washed, and the water squeezed dry out again. As to food, a spoonful of cream, dropped into the moss once in three or four days, is better than any thing else. The moss is to be changed every week, and kept in a cool place.

White large maggots are an excellent *bait* for many sorts of fish, and they are to be kept on sheep's suet and liver, chopped small. They will thrive extremely on this sort of food.

Frogs and grasshoppers are to be kept in wet moss, and long grass; and, on moistening this afresh every evening, it will keep a long time. They are to have the legs and wings cut off, when they are used.

Live flies must be used as they are caught; but wasps, bees, hornets, and humble-bees, may be preserved dry.

The best method of drying them, is putting them in an oven after the bread is drawn. Care must be taken that they are not scorched; and when they are taken out, they are to have the heads dipped in sheep's blood. This is to be suffered to dry on, and then they are to be preserved in a box. They will keep very well for three or four months.

BAITING, among sportsmen, the application of a proper bait, in a convenient manner, for the catching of game, or the like.
In this sense, we say, *baiting* a hook, &c [a]. For cod, they bait with herring, mackarel, &c [b].—[[a] Vid. Gent. Angler, p. 29. [b] *Savar.* T. 1. p. 399.]

BAITING, or rather BATING, in falconry, is when a hawk flutters with her wings, either from perch or fist, as if it were striving to get away.

BAITING also denotes the act of smaller, or weaker beasts attacking, and harassing greater and stronger ones.
In this sense, we hear of the *baiting* of bulls and bears by mastiff or bull dogs, with short noses, that they maytake the better hold. Whales are *baited* by a kind of fish called *oriæ*, or *killers*; ten or twelve of which will attack a young whale at once, and not leave him till he is killed. Philosoph. Transact. N° 287. p. 265.
Houghton gives us the history of *bull-baiting*, a sport peculiar to England, and savouring, like some others, of our antient gothicism. Some of our countrymen are said to be fond enough of it; to buy bulls on purpose, and travel with them, at great charge, to all the chief towns around.
Policy, in some cases, enjoins *bull-baiting*. This animal is rarely killed without being first *baited*; the chaffing and exercise whereof makes his flesh tenderer and more digestible. In reality, it disposes it for putrefaction; so that, unless taken in time, *baited* flesh is soon lost.
But a spirit of barbarism had the greatest share in supporting the sport: bulls are kept on purpose, and exhibited as standing spectacles for the publick entertainment. The poor beasts have not fair play; they are not only tied down to a stake, with a collar about their necks, and a short rope, which gives them not above four or five yards play, but they are disarmed too, and the tips of their horns cut off, or covered with leather, to prevent their hurting the dogs. In this sport, the chief aim of the dog is to catch the bull by the nose, and hold him down; to which end, he will even creep on his belly: the bull's aim, on the contrary, is, with equal industry, to defend his nose; in order to which, he thrusts it close to the ground, where his horns are also in readiness to toss the dog. *Hought.* Collect. N° 108. T. 1. p. 289, seq.

BAJULATIO, the office of a *bajulus*, or bailiff. *Spelm.* p. 56. a. See BAJULUS and BAILIFF.

BAJULUS, (*Cycl.*) in ancient writers, properly denotes a guardian, or governour of a youth.
The word is derived from the Latin verb *bajulare*, to carry, or bear a thing in the arms, or on the shoulders. *Calv.* Lex. Jur. p. 107. b.
Casseneuve traces the origin of the name, as well as office, with great exactness. Vid. Orig. in voc. *Bailiff.*
Children, and especially those of condition, had antiently, beside their nurse, a woman called *gerula*, as appears from several passages of Tertullian; when weaned, or ready to be weaned, they had men to carry them about and take care of them, who were called *geruli* and *bajuli*, *à gerendo & bajulando*. Hence, in the glosses of Papias, we meet with *gerulus portitor*, *gerulus nutritor*, and, in the *Catholicon parvum*, *bajulus portitor*, *portiteur*, *ou bailleur à nourrice*. Hence it is, that governours of princes, and great lords, were still denominated *bajuli*, and their charge or government *bajulatio*, even after their pupils were grown too big to be carried about. The word passed in the same sense into Greece; Cedrenus, speaking of Antiochus, governor of the emperor Theodosius the younger, calls him βαιυλον; and Codinus speaks of the office of μιγαλω βαιυλω, who was governor of the emperor's son; on which occasion, Julius Pacius observes, that he was called *bajulus*, because he bore the prince about when young. *Cassen.* l. c. See also *Spelm.* p. 56. a. Dict. de Trev. T. 1. p. 811. *Du Cange*, Gloss. Gr. T. 1. p. 168. *Voss.* Etym. p. 61. a.

BAJULUS is also used for a pædagogue, or person who has the care of instructing children. *Du Cange*, Gloss. Lat. T. 1. p. 434.

BAJULUS is also used by Latin writers in the several other senses, wherein *bailiff* is used among us. See BAILIFF.

BAJULUS was also the name of a conventual officer in the antient monastries, to whom belonged the charge of gathering and distributing the money and legacies left for masses and obits; whence he was also denominated *bajulus obituum novorum*. Dict. de Trev. T. 1. p. 812.

BAKER. See BAKING.
The *bakers* of London make the nineteenth company. They were incorporated about the year 1307, and consist of a master, four wardens, thirty assistants, and one hundred and forty-nine on the livery, besides the commonalty. New View Lond. §. 3. p. 596.
The *bakers* of London are under the jurisdiction of the lord mayor and aldermen.
The French had formerly a *great baker*, *grand panetier de France*, who had the superintendency of all the *bakers* of Paris. But, since the beginning of this century, they have been put under the jurisdiction of the lieutenant general *de police*. *Savar.* Dict. Comm. T. 2. p. 957. in voc. *Panetier*. Trev. Dict. Univ. T. 1. p. 1155. *Du Cange*, Gloss. Lat. T. 3. p. 117. in voc. *Panitarius*. *Le Long.* Bibl. Hist. p. 708.
In some provinces of France, the lord is the only *baker* in his seigneury; keeping a publick oven, to which all the tenants are obliged to bring their bread. This right is called *furnagium*, or *furnaticum*, and makes part of the *bannalite*. Vid. *Du Cange*, Gloss. Lat. T. 2. p. 560. in voc. *Furnagium*.

BAKERS *Central Rule*. See CENTRAL *Rule*, *Cycl.*

BAKING, (*Cycl.*) is used for the exposing a substance, inclosed in a crust, to the fire.
This makes an operation in pharmacy, used in the making of an oil of earth worms, commended against arthritic, shooting pains. The worms having stood some time to putrify, are covered up, together with the vessel they are in, with a wheaten crust, and set in the oven: by which they are converted to a thick yellow oily liquor. *Etmull.* ad Ludov. Pharm. p. 422. *Castel.* p. 592. a.

BAKING *Herrings*. See HERRING.

BAKING *of Porcelain*. The determining the due degree of heat for the *baking* the China ware, and the finding out the proper time it should remain in that heat, are two very essential points in the manufactory of this elegant ware. Perhaps our English attempts to imitate it, would be brought nearer the perfection we are aiming at, by a just regard to these particulars, than by many other less material articles, about which we seem more solicitous.
It is generally said, that the Chinese judge of the proper degree of *baking* for their ware, by observing when the gold and colours appear most perfect and brilliant, and then taking the thing out of the fire. But this is an idle opinion; for the colours are not seen at all, while the vessel is red hot in the fire, but only appear gradually as it cools. The way they judge of the *baking* being enough, is by looking down into the furnace; when they can distinguish the whole range of the vessels all equally red hot, and see one from another to the very bottom of the furnace, they know that the fire is strong enough, and ought not to be encreased any farther. From this time they diligently watch the things; and when they perceive the inequalities on the surface of the coloured parts disappear, and these coloured parts blend themselves so with the rest, as to make one even surface, they then know that the whole is done, and have nothing farther to do, but to let them cool as gradually as possible, to prevent their cracking.
This method of judging serves them very exactly for their small furnaces; but when they are employed about the larger, they are forced to judge by other sort of signs. When the flame that comes out of the furnace is not so red as at first, but becomes whitish, and the vessels, as far as can be seen, appear thoroughly red, and when the whole furnace is so perfectly heated, that on looking in at the top, the floor is seen bright and shining; these are the tokens of the thing's being almost done, and what remains is to be performed by trial. The usual way is to take out the pieces singly at different times, and observing when the colours and the varnishing are as bright and perfect as they should be. The fire is then to be put out by degrees, and the furnace gradually cooled. Observat. sur les Coutumes de l'Asie.

BALA, in botany, a name used by some authors for the *musa* or plantain tree, called also the *banana* and *ficoides* by others. Hort. Mal. Vol. 1. p. 17.

BALÆNA, the whale. In the Linnæan system of zoology, this makes a distinct genus of fishes, of the order of the *plagiuri*, or those with transverse tails. The distinguishing characters of which are, that it has a kind of horny teeth in its upper jaw, and usually no fin upon the back. *Linnæi* Systema Naturæ, p. 51.

BALÆNA, in the Artedian system of ichthyology, is not made the common name of all the whales, but only of one genus of them; the characters of which are these: the tail is placed horizontally, as in all the cetaceous fishes; in the upper jaw, there are several horny laminæ, which serve in the place of teeth, but there are none in the lower; the fistula or pipe is double, and is situated either in the middle of the head, or in the forehead or snout; the back usually has no fin.
The species of *balænæ*, according to this generical character, are these: 1. The *balæna* with the fistula in the middle of the head, and with the back growing pointed toward the tail. This is the *balæna major* and *vulgaris* of authors; the common great whale. The lower jaw in this is much broader than the upper, and covers it on both sides. The fistula is double, and stands directly between the eyes in the middle of the forehead. The eyes are small, and placed very distant from one another. The females have two teats, not in the breast, but a little above the pudenda, in the lower belly. The tail is a little forked, and the head of a depressed figure. 2. The *balæna* with the fistula in the middle of the head, and with a tubercle resembling a fin, on the lower part of the back. This is the species of fish called the *fin-fish*, or *fin-whale*, by us, and seems to have been the *physolus* and *physeter* of the antients. It is as long as the Greenland whale, but not more than one third of its thickness, being long and narrow, or slender. The back is less bent than that of the Greenland whale; and it throws up the water from its fistule in a very vehement and forcible manner. 3. The *balæna* with a double fistula in the snout, and a coniform protuberance toward the lower end of the back.

The

The ſnout of this is much more acute than in any of the others, and the belly has ſeveral *plicæ*. It has been ſeen near fifty feet long. The eyes are ſmall, and the fiſtules are placed ſix feet from the tip of the ſnout. 4. The *balæna* with a double fiſtule in the forehead, and with the lower jaw much broader than the upper. The lower jaw in this fiſh is of a ſemicircular figure. The fiſtula is of a pyramidal figure, and divided by a ſeptum towards the forehead. This has been found of twenty-eight feet long. *Artedi* Gen. Piſc. 44.

BALAM-PULLI, in botany, a name uſed by ſome authors for the tree whoſe fruit is the tamarind of the ſhops. Hort. Malab. Vol. 1. p. 39.

BALANCIER, a machine uſed in the ſtriking of coins, medals, counters, and the like. *Savar.* p. 219. See COINAGE, *Cycl.*

BALANITES, in natural hiſtory, a name given by the antients to a ſtone, ſeeming to have been one of the ſemipellucid gems. They deſcribe two ſpecies of it; the one of which was yellow, and the other green, but each having veins of a flame colour. Their deſcriptions are too ſhort for us to be able to aſcertain, what ſtones, among thoſe known at this time, they meant.

Some think the *balanites* to have been the *lapis judaicus*, on account of its acorn like figure and ſize. *Plin.* Hiſt. Nat. l. 37. c. 10. *Hardou.* not. ad loc.

BALANUS, (*Cycl.*) in natural hiſtory, the name of a genus of ſhell-fiſh; the characters of which are theſe: they are a multivalve ſhell, of the ſhape of an acorn, and are compoſed of twelve laminæ; the mouth, in moſt ſpecies, is wide; in ſome, it is very narrow. See the figure in Tab. of Shells, N° 26.

The *balani* may be arranged under the two ſubdiſtinctions of wide and narrow mouthed.

Of the larger and wider mouthed *balani* we have the following ſpecies. 1. The turban or Turkiſh crown ſhell. 2. The cup *balanus*. 3. The ſtriated tulip *balanus*. 4. The bell *balanus*. 5. The purple *balanus*. 6. The grey *balanus*.

Of the narrow mouthed kind, which are uſually ſmaller, we have the following. 1. The narrow mouthed red *balanus*. 2. The narrow purple *balanus*. 3. The ſix-plated *balanus*, ſtriated at the mouth, every other piece being bifid, occult, and of a ſquare figure. 4. The ſlender rediſh-yellow *balanus*.

BALANUS *Marinus*. It is a very common error to miſtake the names of the multivalve ſhells, ſo far, as to confound the *balani* and *conchæ anatiferæ*, as they are called, together; though they be extremely different.

The *balani* are found affixed in cluſters to a thouſand different ſubmarine things; ſuch as the harder ſea plants, all ſorts of teſtaceous, and cruſtaceous ſea animals, rocks, and timber. Notwithſtanding that, the greater number of naturaliſts, and all the later ones, have placed this ſhell among the multivalves, there have not been wanting ſome, who have ranked it with the univalves; and this, ſeemingly, is its moſt juſt place. For although it ſeems formed of ſeveral pieces, they are, in reality, all joined together, and never can open or ſeparate. This does not anſwer to the character of what we mean by valves. A late French writer, who has taken great pains in this part of natural hiſtory, has, however, given but a very indifferent reaſon for its being placed among the multivalves, in ſaying, it ought to be ſo, becauſe there are always ſeveral of this ſpecies found growing together. He might have as well called the oyſters multivalves, for the ſame reaſon. Though the ſhell of the *balanus* does in reality conſiſt only of one piece, the fiſh incloſed in it has four hard ſubſtances affixed to its head, which it ſhews when it thruſts itſelf out of the ſhell in ſearch of prey; and theſe may have been called by ſome, ſhells, though of a very particular kind; and if they can be allowed ſuch, they will bring it, in ſome degree, toward the claſs of the multivalves; though, perhaps, in the ſtricteſt juſtice, no nearer than the operculum of the wilks, and other univalve ſhells, brings them to the bivalves.

When the body of the fiſh appears out of the ſhell, theſe four ſhells are ſeen to be fixed to the mouth of the creature, and are of a triangular figure, and diſpoſed in form of a croſs. From the center of this croſs there iſſues a plume, or feathery ſubſtance, compoſed of many pieces, and reſembling the plumes of the *anatiferæ* and *pollicipedes*. This plumoſe ſubſtance has been taken, in the darker ages of natural hiſtory, for the rudiments of a bird in the *anatiferæ*, and, by ſome, in theſe ſhells. The four hard ſubſtances fixed to the head of the fiſh, ſerve to cloſe up the aperture of the mouth of the ſhell, when the creature is at reſt in it; for there is no motion in the ſeveral pieces of which the ſhell itſelf is compoſed; and therefore, the creature would be always expoſed to injuries in it, as much as if naked, were it not for theſe ſubſtances, which ſerve in the ſame office as the operculum in the wilks, and *cochleæ*, and are here much more neceſſary than in thoſe ſhells. Hiſt. Nat. Eclair. p. 857.

The ſmall fiſh which nature has covered with this ſhell, is of a very admirable ſtructure. Lewenhoek acknowledges, that he never met with any animal, in which ſo many objects of wonder lay open to the naked eye as in this. It has twelve legs or arms, which are crooked, and garniſhed with a great number of hairs: theſe twelve they elevate on all occaſions; and, beſides theſe, they have eight others, which are much ſmaller, and ſtand lower. Their body is, in all reſpects, like that of the *concha anatifera*. It is cartilaginous and mucous, and of an ill taſte. The ſhell ſhapes itſelf, at the baſe, to the figure of the ſurface of whatever it grows to, and ſticks very firmly to it.

BALASS, or BALLAS, a precious ſtone, of the ruby kind; whence it is alſo denominated *ballas-ruby*.

BALATITI, in natural hiſtory, a name given by the people of the Philippine iſlands to a ſpecies of bird, by the flight of which they divine the event of things. They have alſo two other birds, the one of which they call *Tigmemanvequin*, and the other *Salaeſac*. This laſt kind is beautifully coloured, and has a very long and large beak, of a browniſh colour, and ſhining.

BALBUSARDUS, in zoology, the name uſed by authors for the bird called in Engliſh the *Bald Buzzard*. It is of the long-winged and hawk kind, and has been deſcribed by Aldrovandus, and ſome other authors, under the name of the *Haliætus* and *Morphnus*, two kinds of the eagle.

It is a conſiderably large bird, growing near to ſixty ounces in weight. Its beak is black and crooked, and covered with a blueiſh red ſkin down to the noſtrils, and protuberant between the noſtrils and the bending part. The iris of the eyes is yellow, and the pupils large, and the whole very prominent. It is of a blackiſh and ferrugineous or ruſt colour on the back, and the back part of its head is covered with white feathers; whence it obtained the name of *Bald Buzzard*. Its throat, breaſt, and belly, are white, and its thighs are covered with white and ſoft feathers. Its legs are long, and its toes very thick and ſtrong, and of a blueiſh white. *Willughby*, Ornithol. p. 37.

It frequents the ſhores of ponds and rivers, and ſometimes of the ſea, where it preys on fiſh. It builds on the ground among reeds, and lays three or four large white eggs, little leſs than hens eggs.

BALCONY, (*Cycl.*) — *Balconies* are a kind of open galleries without the walls of buildings, contrived chiefly for the convenience of looking around, ſeeing proceſſions, cavalcades, and the like.

The parts of a regular *Balcony*, according to Mr. Le Clerc, are the terrace or platform, which make the floor, the balluſtrade, which incloſes it, and the conſoles, which ſupport it. *Le Clerc*, Traité de l'Archit. p. 174, ſeq.

The *Balcony* is ſometimes alſo ſupported by a little entablature, the cornice whereof makes the terrace, and the frieze and architrave continued, the ſides; the whole being farther ſupported by conſoles.

Where there is but one, it is uſually in the middle of the front of the edifice, and level with the firſt floor above ſtairs: ſometimes they are made of wood, ſometimes of caſt iron; the former ſurrounded with a rail, or balluſtrade, the latter wrought in various figures in demi-relievo. Some are alſo made of bar iron, faſhioned in crail-work, or flouriſhes of divers fancies. *Neve*, Build. Dict. in voc.

Sir Henry Wotton ſpeaks of a kind of *Balconies* at Venice, called *Pergoli*, erected on the very point of the angle of the wall; contrary to the common rule, that all outlets ſhould be at a diſtance from the angle; it being a ſoleciſm in building, to weaken that part which is to ſtrengthen all the reſt.

BALCONY, in a ſhip, denotes a gallery either covered or open, made abaft, either for ornament, or convenience of the captain's cabin. *Aubin* Dict. de Marine, p. 61.

BALDACANIFER, corruptly alſo written *Balcanifer*, denotes a ſtandard-bearer; chiefly in the antient order of knights templars. *Aquin.* Lex. Milit. T. 1. p. 108.

BALDACHIN, (*Cycl.*) is ſometimes uſed to denote the chief altar of a church, when inſulate, and covered with a canopy ſupported by columns. *Davil.* Archit. p. 407.

BALDACHIN, or BALDAKIN, or BALDEKIN, popularly BAUDEKIN, in middle age writers, denotes a rich kind of cloth, made of gold warp and ſilk woof, variouſly figured. It took the denomination from its being formerly brought into theſe countries from *Baldacio*, or Babylon. *Du Cange*, Gloſſ. Lat. T. 1. p. 443. *Spelm.* Gloſſ. p. 56, ſeq.

BALDACHIN is alſo frequently uſed for a canopy or umbrello, becauſe uſually made or covered with the cloth of that name.

BALDMONIE, an old Engliſh name for gentian, the root of which is uſed in medicine; ſome alſo have called the *meum* or ſpignal by this name. *Ger* Emac. Ind. 2.

BALDNESS, (*Cycl.*) a defect of hair, chiefly on the ſinciput. It differs from *alopecia*, *area*, *ophiaſis* and *tinea*, as theſe all ariſe from ſome vice in the nutritious humour; *baldneſs*, from the defect of it. But the diſtinction is not always obſerved by modern phyſicians. *Caſtel.* Lex. Med. p. 126.

When the eye-lids ſhed their hair, it is called a *ptiloſis*.

Among the cauſes of *baldneſs*, immoderate venery is reputed one of the chief: old-age uſually brings it on of courſe [a]. Some will have the proximate cauſe of *baldneſs* to be the dryneſs of the brain, and its ſhrinking from the cranium; it having been obſerved, that in *bald* perſons there is always a vacuity or empty ſpace between the ſkull and the brain [b].—[[a] V. *Barthol.* Anat. l. 3. c. 1. *Lang.* Epiſt. 2. l. 7. [b] *Ray*, Wiſd. of God. P. 2. p. 248.]

Calvus, *bald-pate*, was a frequent term of reproach among the Romans; among whom this defect was in great diſcredit.

Hence divers arts to conceal it, as falſe hair, a *galericulus* contrived on purpoſe. *Pitiſc.* Lex. Antiq. T. 1. p. 332

The later Romans however, ſeem to have been reconciled to baldneſs; for we find among them a kind of officers, or ſervants, called *glabratores*, or *glabrarii*, whoſe buſineſs was to take off the hair from all parts, even from the head. In an antient inſcription, there is mention of one Diophantus. TI. CÆSARIS ORNATOR GLABR. that is, *ornator Glabrarius*. V. *Pitiſc.* Lex. Antiq. T. 2. p. 868. b.

BALE, (*Cycl.*)—To ſell goods in the *bale*, is to ſell them in the lump, on ſhewing a ſpecimen, without unpacking, or taking off the cordage. Thus it is the Eaſt India company ſell their *bale* goods. *Savar.* Dict. Comm. T. 1. p. 226. in voc. *Bale.*

BALE *goods*, in the Eaſt India trade, the bulky goods, as ſaltpetre, pepper, red-earth, tea, &c. Plan, Engl. Comm. c. 1. p. 4.

The *bale* goods ſtand oppoſed to piece goods.

BALES *of camelet*, at Smyrna, are called *tables*, on account of their flat ſquare figure. *Savar.* Supp. p. 1235.

BALE *of paper*, denotes a certain number of reams packed together in a bundle.

There are *bales* of more and fewer reams. Thoſe ſent from Marſeilles to Conſtantinople uſually contain 24 reams. *Savar.* Dict. Comm. T. 1. p. 228. in voc *Ballon.*

A *bale* or ballon of crown paper, manufactured in ſome parts of Provence, conſiſts of 14 reams, and is ſold in the Levant for Venice paper. Id. p. 228.

BALE *of dice*, denotes a little packet, or paper containing ſome dozens of dice for playing with. Id. p. 227.

BALE-DOCK, a noiſom filthy hole, into which priſoners for contempt of the court, at their trials at the Old Baily, were ſometimes caſt, by way of chaſtiſement.

Penn and Mead, for their ſtout defence at their trial, were dragged into the *bale-dock*; and the recorder proceeded to charge the jury during their detention there; urging for an excuſe, that they were ſtill within hearing of the court. V. Trial of Penn and Mead in Phenix, T. 1. p. 312.

BALENGER, BALENGARIA, in middle-age writers, a kind of veſſel of war, but what in particular ſeems not well known. V. *Du Cange* Gloſſ. Lat. in voc. *Balengaria.*

Blount ſays, that by the Stat. 28. Hen. 6. c. 5. *Balenger* ſeems to be a kind of barge.

BALESTRA, in zoology, a name by which Salvian and ſome other authors have called the fiſh, more uſually known by the name of Capriſcus. *Willughby*'s Hiſt. Piſc. p. 152. See CAPRISCUS.

BALIVIS, in natural hiſtory, a name given by the people of the Philippine Iſlands, to the common duck of that part of the world: this is ſomewhat ſmaller than our wild-duck, and much more beautifully coloured.

BALIVO *amovendo*, a writ to remove a bailiff from his office, for want of ſufficient land in the bailiwick. *Reg.* Orig. 78.

If a ſheriff chuſe one to be a *bailiff* of a hundred; or if the lord of a liberty elect one to be bailiff of the liberty, who hath not land ſufficient in the county to anſwer the king and his people, according to the ſtatute of Weſt. 2. then this writ ſhall be ſent the ſheriff to diſcharge ſuch *bailiff*, and chooſe another in his place. *Blount*, *Cowel.*

BALKS, (*Cycl.*) among builders, large pieces of timber, brought from abroad in floats. *Neve*, Build. Dict.

BALKS, are a ſort of beams imported from 5 to 12 inches ſquare.

The greater *balks* are accounted timber, if above 8 inches ſquare. *Crouch*, Surv. Cuſt.

In ſome parts of England, *balk*, or *bawk*, denotes the ſummer-beam of a building.

BALKS or *bawks* alſo denote poles laid over a ſtable, or other building for the roof. *Ray*, Coll. Loc. words, p. 40.

BALKERS, (*Cycl.*) in the fiſhery, perſons placed on rocks, and eminences at ſea, to ſpy the herring droves, and give notice to the fiſhermen by waving boughs, what way they go, and where they may be found. 1. Stat. Jac. 1. c. 23. *Skin.* Etym. in voc.

BALL, (*Cycl.*) — Moxon deſcribes the method of turning hollow ivory balls, one within another. Mechan Exerc. p. 219.

BALLS of ſilk-worms and ſpiders, are little caſes or cones woven of ſilk, wherein thoſe inſects depoſite their eggs [a]. Spiders are extremely tender of their *balls*, which they carry about with them, adhering to the papillæ about their anus [b]. Grew ſpeaks of *balls* or bags of a ſpecies of ſilk-worms in Virginia, as big as hens eggs, and containing each, four aurelias [c].—[a Phil. Tranſ. N°. 362. p. 1037. b Mem. Acad. Scienc. 1710. c Muſ Reg. Societ. p. 1. §. 7. c. 3.]

Zoologiſts ſpeak of a ſort of *balls* of hair covered over with a ſmooth, ſhining coat, or ſhell, found in the ſtomachs of oxen, cows, calves, horſes, ſheep, and goats, particularly the chamois, or *rupicapra.*

They are called by Pliny [d], *tophi nigricantes*; by Ferrante Imperato [e], *tophi di giovenca*; by Wormius [f], *tophi juvenci*; by Cardan, *ova vaccina.*—[d Hiſt Nat. l. 11. c. 37. e Hiſt. Nat. l. 28. c. 1. f Muſ. l. 1. §. 2. c. 8.]

Thoſe in the ſtomachs of horſes, made of the ſlender ſtalks of ſmall engliſh matweed, are called by ſome authors, *ſpart balls*, or *pilæ manſæ*; thoſe in the chamois goat, by Velſchius, *Ægagropilæ*; by Bauhin, the german bezoard. See BEZOARD, *Cyl.*

Balls are not only found in the firſt, or ſecond ventricle; but ſometimes alſo in the inteſtines, from which they have frequently been caſt by ſiege [g]. The like inſtances have alſo been found in the human kind; of which we meet with divers accounts in the Philoſophical Tranſaction [h]. The ſubſtance of theſe *balls* is not always hairy, but ſometimes ſtony, furzy, gritty, &c. [i] — [g *Plott.* Nat. Hiſt. Staffordſh. c. 7. §. 72. h N°. 304. p. 2164. i Phil. Tranſ. N°. 291 p. 1595.]

Some have alſo been found in the uterus, and ovaries of females [k]. Sir Hans Sloan gives the hiſtory of a *ball* found in the inteſtines of a man, much afflicted with the cholic, ſix inches in circumference, of a ſpungy ſubſtance, and which when viewed with a microſcope, appeared made up of ſmall tranſparent hairs or fibres, wrought together like the *tophus bovinus*: in the middle, was a common plumb ſtone, which made, as it were, the core or nucleus, around which the fibrous matter had gathered, *ſtratum ſuper ſtratum* [l]. — [k Phil. Tranſ. N°. 309 p. 2387. l *Sloan*, in Phil. Tranſ. N°. 282. p. 1283. ſeq.]

Others have been found with plumb-ſtones, and cherry-ſtones in the centers. Bezoars have uſually ſome ſeed for a nucleus.

The origin and formation of theſe *balls* is conteſted. Bartholin, and after him Dr. Plott, and others, attribute them to the creatures licking themſelves and ſwallowing the hair, which being elaborated in the *reticulum*, become compacted together, much after the manner that the wool of a hat is by the hand of the workman; and lying long in the ſtomach, have a thick tough coat, ſuperinduced by the plenty of ſlime it there meets with. *Plott*, l. c. §. 71.

After the like manner, thoſe found in ſheep, are ſuppoſed to be formed of the wool, which they eat from each other, when they paſs the winter on ſnowy mountains, where there is no graſs to be come at.

The royal academy of ſciences at Paris ſubſtitute another origin. In diſſecting a chamois, a *ball* was found in the third ventricle, which did not ſeem compoſed of hair but of woody fibres, as appeared from their inequality, which were neither uniform in figure, nor ſize, as hairs are. Add, that the like *balls* are found in horſes, which are not animals that lick themſelves, and where of conſequence they muſt be formed of ſomething elſe than hair. Hence the generality of naturaliſts, particularly Geſner and Camerarius, take theſe *balls* to be formed of the reſidue of the plants, which the animals have eaten, the harder fibres whereof remain undigeſted. Thoſe of the *rupicapra*, in particular, are ſuppoſed to be the fibres of the plant Doronicum, reputed by ſome a ſpecies of aconite. Nat. Hiſt. Anim. p. 143. ſeq. Phil. Tranſact. N°. 189. p. 373.

BALL, in the military and pyrotechnical arts, is a compoſition of divers ingredients, generally of the combuſtible kinds, ſerving to burn and deſtroy, give light, ſmoak, ſtench, or the like.

In this ſenſe we read of fire-*balls*, light-*balls*, ſmoak-*balls*, ſtink-*balls*, ſky-*balls*, water-*balls*, land-*balls*, &c.

Fire-BALLS, *globi incendiarii*, are bags of canvas filled with gunpowder, ſulphur, ſaltpetre, pitch, &c. [m] to be thrown by the ſoldiers, or out of mortars, in order to fire the houſes, incommoding trenches, advanced poſts, or the like [n].—[m *Wolf.* Elem. Pyrotech. §. 38, and 55. n *Guill.* Gent. Dict. p. 2. in voc.]

The Greeks had divers kinds of *fire-balls*, or Πυροβολοι λιθοι, one kind called, more particularly, σκυλαλια, or σκυλαλιδες, made of wood, ſometimes a foot, or even a cubit long; their heads being armed with ſpikes of iron, beneath which were hemp, pitch, and other combuſtibles, which being ſet on fire, they were caſt among the enemy. *Pott.* Archæol. l. 3. c. 4. p. 50.

The preparations of *fire-balls*, among the moderns, conſiſts of ſeveral operations, viz. Making the bag, preparing the compoſition, tying, and laſtly dipping the *ball.*

The bags for this purpoſe are either oval or round. V. *Wolf.* l. c. §. 48.

The compoſition wherewith fire *balls* are filled, is various. To ten pounds of meal gun-powder, add two of ſaltpeter, one of ſulphur, and one of colophony: or, to ſix pounds of gunpowder, add four of ſaltpetre, four of ſulphur, one of powdered glaſs, half a pound of antimony, as much camphor, an ounce of ſal ammoniac, and four of common ſalt, all pulverized [o]. Sometimes they even fill fire *balls* with hand granados [p].—[o *Wolf.* l. c. §. 51. p Id. ibid. §. 56.]

For tying the fire *balls*, they prepare two iron rings, one fitted around the aperture, where the *ball* is to be lighted, the other near its baſe. A cord is tied to theſe rings, in ſuch manner as that the ſeveral turns repreſent ſemicircles of the ſphere, cutting the globe through the poles: over the cords, extended according to the length of the *ball*, others are tied, cutting the former at right angles, and parallel to each other, making a knot at each interſection. Laſtly, putting in a leaden bullet, the reſt of the ſpace is filled with tow or paper. Thus compleated, the fire *ball* remains to be dipped in a compoſition of melted pitch four pounds, colophony two, and linſeed-oil, or oil of turpentine,

pentine two; after dipping, they cover it round with tow, and dip again, till it be brought to the juſt diameter required. *Wolf.* §. 53.

Light BALLS, *globi lucentes*, are ſuch as diffuſe an intenſe light around; or they are *balls* which being caſt out of a mortar, or the hand, burn for ſome time, and illuminate the adjacent parts. Id. ibid. §. 73.

Luminous, or light BALLS, for the hand, are made of ground powder, ſaltpetre, brimſtone, camphor, and borax, all ſprinkled with oil, and mouldered into a maſs with ſuet, common and Greek pitch, to the ſize of an ordinary granado: this is wrapped up in tow, with a ſheet of ſtrong paper over it. To fire it, they make a hole into it with a bodkin, into which they put ſome priming, that will burn ſlow. Its uſe is to be caſt into any works they would diſcover in the night time. Milit. Dict. in voc. *Fire-ball.*

For the *larger light* BALLS, or thoſe to be thrown to a greater diſtance, they melt equal quantities of ſulphur, turpentine, and pitch; and herein dip an earthen, or ſtone *ball*, of a diameter much leſs than that of the mortar out of which the fire *ball* is to be caſt: then rolling it in gun-powder, and covering it round with gauſe, they dip it again, and repeat the reſt till it come to fit the cavity of the mortar: laſtly, they ſprinkle it around with gun-powder. This being once kindled, will ſtrongly illuminate all round the place where it is thrown, and give opportunity for examining the ſtate and condition thereof. *Wolf.* ibid §. 65.

Smoak, or dark BALLS, thoſe which fill the air with ſmoak, and thus darken a place, to prevent diſcoveries. To prepare a darkening *ball*, make an oval, or ſpherical bag; melt roſin over the coals, and add an equal part of ſaltpetre not purified, alſo of ſulphur, and a fifth part of charcoal. The whole being well incorporated, put in tow firſt ſhred, and fill the bag with this compoſition, and dip it after the ſame manner as a fire *ball*. *Wolf* ibid. §. 66.

Stink BALLS, *globi fœtentes*, thoſe which yield a great ſtench where fired to annoy the enemy. *Wolf.* ibid. §. 48. ſeq.

Their preparation is thus; melt ten pounds of pitch, ſix of roſin, twenty of ſaltpetre, eight of gun-powder, and four of colophony; to theſe add two of charcoal, ſix of horſe hoofs cut ſmall, three of aſſa fœtida, one of ſtinking ſaracen, and any other offenſive ingredients. The reſt as in the former. *Wolf.* ibid. §. 67.

Sky BALLS, *globi aerii*, thoſe caſt on high out of mortars, and which, when arrived at their height, burſting like rockets, afford a ſpectacle of decoration. *Sky balls* are made of a wooden ſhell, filled with various compoſitions, particularly that of the ſtars of rockets. *Wolf.* l. c. §. 70.

Theſe are ſometimes intermixed with crackers, and other combuſtibles, making rains of fire, &c.

Water BALLS, *globi aquatici*, thoſe which ſwim, and burn a conſiderable time in the water, and at length burſt therein. *Wolf* l. c. §. 95.

Theſe are made in a wooden ſhell, the cavity of which is filled with a compoſition of refined ſaltpetre, ſulphur, ſaw-duſt boiled in water of ſaltpetre, and dried; to which ſometimes other ingredients are added, as iron filings, Greek pitch, amber duſt, glaſs powdered, and camphor. The ingredients are to be ground and mixed up, and moiſtened with lintſeed-oil, nut-oil, olive-oil, hempſeed-oil, or petrol. At the bottom is placed an iron coffin, filled with whole gun-powder, that the *ball* may at laſt burſt with a great noiſe; and laſtly, the *ball* is, by the addition of lead, or otherwiſe, made of the ſame ſpecific gravity with water. *Wolf.* l. c. §. 95.

Land BALLS, *globi terreſtres*, thoſe which being thrown out of a mortar, fall to the ground, burn, and burſt there. The ingredients are much the ſame as in the water *balls*, only the ſpecific gravity is not attended to. *Wolf.* l. c. §. 96.

Hero's BALL, *pila Heronis*, is a kind of artificial fountain, wherein the water is made to ſpout out of a hollow *ball*, or globe. V. *Wolf.* Elem. Hydraul. §. 124. ſeq.

It takes the denomination from the inventor *Hero* of Alexandria, who has left the deſcription of it in his *ſpiritalia*. See FOUNTAIN, *Cycl.*

BALL *of a pendulum*, the weight at the bottom. In ſhorter pendulums, this is called the *bob*. *Derham*, Artif. Clock-mak. c. 1. p. 4.

BALL alſo gives the denomination to a ſpecies of game or ſport frequent among the ancients; among the Latins under the denomination *pila*; among the Greeks under that of σφαιρα, ſometimes of κορυκος: ſaid to have been firſt invented by Anagallis of Corcyra. V. *Salmuth.* ad Pancirol. P. 1. tit. 23. p. 75. *Fabric* Bibl. Græc. l. 5. c. 40. p. 974.

The Romans had four kinds of *Pilæ*, or *Balls*; the firſt called *trigon*, or *trigonalis*, by reaſon the three gameſters at it were placed in a triangle: theſe caught and toſſed the *ball*, taking great care not to let it fall to the ground.

The ſecond called *follis*, made of leather, blown up like our foot-balls: the largeſt ſort of theſe were ſtruck with the arm, the ſmaller with the fiſt: The former ſeem to have been diſtinguiſhed by the appellation *paganica*, as being much uſed in country villages. The fourth was the *harpaſta*, a kind of ſmall *ball*, ſo called becauſe the gameſters endeavoured to ſnatch it from each other. *Voſſ.* de Quat. Art. *Popul.* c. 3. §. 65.

Galen has an entire treatiſe on the exerciſe of the *leſſer ball*: *Caſtel.* Lex. See alſo *Fabric.* Bibl. Antiq. c. 22. §. 6.

Tennis BALL, is a little globe, made and covered with cloth, uſed in playing at the game of tennis. *Savar.* Dict. Com. T. 1. p. 227.

Billiard BALLS, are ivory *bal's* uſed in the game of billiards.

BALL, among printers, a kind of wooden tunnel ſtuffed with wool, contained in a leather cover, which is nailed to the wood; with which the ink is applied on the forms, to be wrought off. *Savar.* Dict. Comm. T. 1. p. 227.

The preſſman holding one of theſe balls in either hand, firſt daubs them on the ink-block, and afterwards on the forms, which retain the ink neceſſary to make an impreſſion.

BALL, *pila*, is alſo the denomination of a form of medicines. We meet with *balls* for the tooth-ach, *pilæ odontagliçæ*; ſpitting *balls*, *pilæ maſticatoriæ*, uſed to promote a diſcharge of ſaliva, &c.

Horſe BALLS, among farriers, a kind of cordial medicines, adminiſtred in form of *balls*, ſuppoſed of great virtue for feeding and ſtrengthening ſound, as well as healing and raiſing unſound horſes.

Markham's horſe BALLS, are a preparation of aniſeeds, carthamus, elicampane, and other ingredients, wrought into a ſtiff paſte, and thence formed into *balls*. They are cleanſing and emollient, efficacious in colds, ſurfeits, and hard labour, and eſpecially uſeful where any of the chief viſcera are decayed: nothing raiſes a lean jade ſo ſoon, being partly food, partly phyſic. Ruſt. Dict. in voc. Farr. Dict. p. 50. ſeq.

Treacle BALLS, ſometimes alſo called in a more eſpecial manner, *cordial balls*, are made of juniper-berries, beaten, boiled, preſſed, and ſtrained; then the liquor, boiled up a ſecond time to the conſiſtence of a broth, and mixed with the cordial powder known among farriers, made of aniſe, fennel, liquorice, &c. adding to the whole ſome of the grains of kermes powdered. The maſs being made into *balls*, is commended againſt diſorders of the ſtomach, breaſt, wind, &c. and is by ſome called the treacle of the Germans. Ruſt. Dict. in voc. *Cordial.*

Chewing BALLS, are theſe which the horſe is to keep champing, or maſticating in his mouth, a conſiderable time, without ſwallowing. Theſe are chiefly uſed for loſt appetite; a thing very incidental to horſes.

They are uſually made of aſſa fœtida, liver of antimony, juniper, bay wood, and pellitory of Spain, beaten and incorporated into a maſs with verjuice. The method of adminiſtration is to wrap one of the *balls* in a linnen cloth, and having a ſtring faſtened to it, make the horſe chew it two or three hours at a time. Dict. Ruſt. in voc. *Chewing.*

BALL *of the foot of a dog*, is the prominent part of the middle of the foot, called by Latin writers of the middle age, *pelota*, which is to be taken away in expeditation. *Du Cange*, Gloſs. Lat.

BALL is alſo uſed in Cornwall, &c. for a tin-mine.

In this ſenſe Godolphin's *ball* is ſaid to be the moſt famous of all the *balls* or mines in Cornwall, for quantity of metal. Phil. Tranſ. N°. 138. p. 951.

BALL is alſo uſed, in a well-known ſenſe, for an aſſembly of both ſexes, who dance to the ſound of inſtruments. *Richel.* T. 1. p. 168. a

The word in this ſenſe is formed from the barbarous Latin, *ballare*, to dance, of the Greek, βαλλιζω, I dance; whence alſo βαλλισμος [a], and *ballimathia*, promiſcuous and laſcivious dancing, cenſured by antient councils [b].— [[a] V. *Suicer.* Theſ. T. 1. p 214. *Du Cange*, Gloſs. Græc. T. 1. p. 171. Mem. Acad. Inſcrip. T. 2. p. 135. *Skinn.* in voc. [b] V. *Bingham*, Orig. Eccleſ. l 16. c. 11. §. 15.]

Cryſtalline BALLS, there are two ſorts of foſſil bodies, mentioned in authors by this name, and diſtinguiſhed into the echinated, and concave.

The firſt are roundiſh nodules of ſtrong matter, covered over with points of cryſtal; and the others, flints and other ſtones, having cavities in their middles, which are lined, or cruſted over with theſe cryſtals.

BALL *vein*, in mineralogy, a name given by the miners in Suſſex to a ſort of iron ore, common there, and wrought to conſiderable advantage. It yields not any great quantity of metal, but what it has runs freely in the fire; it is uſually found in looſe maſſes, not in form of ſtrata, and is often covered with one or more cruſts. It generally contains ſome ſparkling particles, and is uſually of a circular form, in the perfect maſſes; thickeſt in the middle, and gradually thinner as it approaches the ſides. The ores of Suſſex in general are poor, but they require very little trouble in the working; ſo that a conſiderable profit is annually made from them.

Glaſs BALLS. See GLASS *Balls.*

Hair BALLS. See HAIR.

Puff BALL. See LYCOPERDON.

Wool BALLS. See WOOL.

BALLAD, or BALLET, a popular ſong, containing the recital of ſome action, adventure, or intrigue.

The French confine their *ballade* to ſtricter terms. A *ballade*, according to Richelet, is a ſong conſiſting of three ſtrophes, or ſtanzas, of eight verſes each, beſides a half ſtrophe; the whole in rhime, of two, three, or four verſes, with a burthen repeated

repeated at the end of each ſtrophe, as well as of the half ſtrophe. *Ozan.* Dict. Mathem. p. 665. Dict. de Trev. T. 1. p. 823.

In the old Engliſh verſion of the bible, the book of Canticles is entitled the *ballet* of *ballets*; which has given ſcandal to ſome Romiſh writers, as countenancing the opinion of thoſe who hold that book a *ballet* of love, or a recital of the amours between Solomon and his concubine, as Caſtalio and ſome others have conceived it to be. Vid. *Martin.* Diſcov. of Corrupt. of Script. by Hæret. c. 22. *Fulk.* Def. of Engl. Tranſlat. Bible, c. 22. p. 508.

Some have ſuggeſted, that a collection of *ballads* is neceſſary to a miniſter, in order to learn the temper and inclinations of a people, which are here frequently uttered with great ſimplicity. The great Cecil, chief miniſter to queen Elizabeth, is ſaid to have made a moſt ample collection of *ballads*, on this account. Vid. *Freſn.* Meth. de l'etud. l'Hiſt. c. 14. §. 7.

BALLANCE, (*Cycl.*) in aſtronomy, one of the twelve ſigns of the zodiac. See LIBRA, *Cycl.*

BALLANCE *Fiſh*, in zoology, an Engliſh name for the fiſh called the *zygæna* by authors, and by ſome the *hammer-headed ſhark*, or *libella*. It is, according to the new Artedian ſyſtem, a ſpecies of the *ſqualus*, and is diſtinguiſhed, by that author, by the name of the *ſqualus*, with a very broad and tranſverſe head, reſembling a hammer. See SQUALUS and ZYGÆNA.

BALLANCERS, in natural hiſtory, are two ſmall oblong bodies, placed under the wings of the two-winged flies, and, in ſome meaſure, ſupplying the office of the two other wings, which thoſe of the four-winged claſs are poſſeſſed of.

Theſe, though very ſmall, are yet extremely eaſy to diſcover, in almoſt all the kinds; becauſe they ſtand prominent, and are not applied cloſe to the body. The four-winged flies never have theſe, and the two-winged never are without them. They are indeed very often the moſt ready diſtinction of theſe two great claſſes of the fly kingdom. For, frequently, the flies of the four-winged kind have their under-pair ſo very thin, and ſo cloſely applied to the outer, that it is not eaſy to ſeparate or diſtinguiſh them for what they are. This diſtinction, however, never fails or deceives; for if we perceive theſe *ballancers* wanting, we may always determine the creature to have four wings, though we only diſcover two of them at firſt ſight. Every one is acquainted with the ballances applied to divers machines, and made of an iron rod, with a plummet or ball of lead at each end. Under the wings of all the two-winged flies, there are two oblong bodies, one under each wing, which are of the ſhape of the half of this machine, and may be called half *ballancers*, with moſt propriety; though the ſhorter name of *ballancers* alone is ſufficiently expreſſive.

Each of theſe is a ſmall ſlender ſtalk, faſtened by one end to the corcelet of the fly, and terminated at the other by a head, which, in ſome ſpecies, is round, in others oblong, and, in ſome of the figure of a ladle, or hollowed deeply on one ſide. The head of theſe bodies is always large, in proportion to its ſtalk, and forms a ſort of mallet. Swammerdam has, for this reaſon, called theſe the mallets, and ſome others have named them the counterpoiſes; ſuppoſing them to be of the ſame uſe to the creature, that the counterpoiſe carried in the hand of the rope-dancer is to him, ſerving to keep the juſt equilibrium in all its motions.

The flies frequently carry theſe *ballancers* in the ſame direction with their wings, and are able to move them with great ſwiftneſs; but the ſmallneſs of their ſize, in proportion to its body, or to the ſize of its wings, ſeem to make them of but little uſe to the creature, in the offices they are ſuppoſed to ſerve for. Unqueſtionably they have their uſes; but it is better abſolutely to declare we know not what they are, than to appropriate to them any they ſeem ſo little adapted to.

The *ballancers* in the gnat kind are placed cloſe under the inſertion of their wings, and are extremely eaſily ſeen; thoſe of ſome other flies are more hid, and are not placed exactly in the ſame part of the corcelet. Several of the ſhort-bodied flies, as the great blue fleſh-fly, and others, have one *ballancer* on each ſide, placed near the extremity of the corcelet, where it joins the body.

Theſe are certainly to be looked upon as ſome ſort of ſupplements to the wings of the fly that have them. If the wing of a great blue fleſh-fly be cut off near its origin, theſe two ſmall bodies may eaſily be ſeen; they appear like mutilated, or young, and juſt growing wings. The lower of theſe is the larger; it is faſtened to the corcelet of the fly, very near the inſertion of the wing; its form is that of a ſmall ſhell, or the half of a ſmall bivalve; its concavity is turned toward the body of the fly, its convexity outward. Near its edge it has a kind of brown band, bordered with a ring of very fine hairs; the reſt of its ſubſtance is very tranſparent; it reſembles a kind of talc, and is wholly without fibres. A little above this ſmall body, or talcky ſhell, there is another ſmall piece of the ſame ſubſtance, but very ſhort; this is of the ſame form with the other, were it not that it is often rumpled, and folded almoſt equally in two. This, like the other, has an edge fringed with hairs, but is uſually black, as is alſo its fringe; whereas the edge of the other is of a deep brown, and its fringe white. Theſe two pieces have their ſeparate inſertions in the corcelet; but if they are traced through the whole extent, they will be found joined to one another, and are really but one body. Theſe may be properly enough called the baſtard wings, or double ſhells, of the claſs of the two-winged flies.

All the ſhort bodied two-winged flies afford theſe to our obſervation; but, in the different ſpecies, they vary a little in their ſhape and ſituation. In the green and gold fly, the upper ſhell is not folded, as it is in the great blue fly, and many others of that claſs. In many ſpecies, the lower and larger ſhell reaches to the firſt ring of the body, and covers the inſertion and part of the ſtalk of the *ballancer*; and, in the gnat kind, theſe are ſo ſmall as to ſeem wholly wanting. Vid. *Reaumur*, Hiſt. Inſect. Vol. iv. p. 252, ſeq.

BALLAST, (*Cycl.*)—That *ballaſt* is beſt which is heavieſt, lies cloſeſt and faſteſt, and drieſt, both for the ſhip bearing a ſail, ſtowing of goods, health of the company, and ſaving of caſks and other goods. If a ſhip have too much *ballaſt*, ſhe will draw too much water; if too little, ſhe will bear no ſail.

To trench the BALLAST, denotes, to divide the *ballaſt* into two ſeveral parts, or more, in the ſhip's hold; commonly done to find a leak in the bottom of the ſhip, or to undock her.

The BALLAST *ſhoots*, that is, runs over from the one ſide to the other. Hence it is, that corn, and all kinds of grain, is dangerous lading, for that it is apt to *ſhoot*. To prevent which, they make *poucles*, that is, bulk-heads of boards, to keep it up faſt, that it may not run from ſide to ſide, as the ſhip heels upon a tack. *Boteler*, Sea Dial. 4. p. 148. *Manw.* in voc.

BALLATOONS, large, heavy luggage boats, carrying goods by the river from Aſtracan and the Caſpian ſea to Moſcow. Plan, Engl. Comm. c. 1. p. 57, ſeq.

Theſe will carry from a hundred to two hundred tun; and have from a hundred to a hundred and ten, or twenty men employed to row, and tow them along.

BALLERUS, in zoology, a name given by ſome authors to a ſpecies of freſh water fiſh of the leather mouthed kind, which appears to be the ſame with the *carcaſſius*, or, as authors call it, the *carcaſſii tertium genus*. *Rondelet* de Piſc. See CARCASSIUS.

BALLERUS, in ichthyology, a name given by Ariſtotle to that ſpecies of cyprinus, called *blicca* and *pleyſta*, and *pallerus*, by the modern writers.

BALLET, or BALET, BALETTO, a kind of dramatick poem, repreſenting ſome fabulous action or ſubject, divided into ſeveral entries; wherein ſeveral perſons appear, and recite things under the name of ſome deity, or other illuſtrious character. *Richel.* Dict. T. 1. p. 170. b.

BALLET is more particularly uſed for a kind of comic dance, conſiſting of a ſeries of ſeveral airs of different kinds of movements, which together repreſent ſome ſubject or action. *Broſſ.* Dict. Muſ. p. 12.

They are performed chiefly by maſks repreſenting ſylvans, tritons, nymphs, ſhepherds, and the like; and conſiſt of three parts, the entry, figure, and the retreat. Vid. *Walther.* Lex. Muſ. p. 67.

The word is of Greek origin, formed from βαλλειν, *jacere*, to caſt, throw, toſs; whence alſo, in writers of the middle age, we find *ballationes* for *ſaltationes*, dancings, and *ballare* for *ſaltare*, to dance. *Paſch.* Invent. Nov. Antiq. c. 7. § 60.

F. Meneſtrier has a treatiſe expreſs on ancient and modern *ballets*, according to the rules of the ſtage; wherein he explains the nature of dancing according to Ariſtotle and the antients. Vid. Act. Erudit. Leipſ. 1683, p. 238, ſeq.

BALLET, in the Engliſh poetry, &c. See BALLAD.

BALLISTA, (*Cycl.*)—The generality of authors confound the *balliſta* with the *catapulta*, attributing to the one what belongs to the other; an error from which Lipſius, Father Daniel [a], and Perrault himſelf, is not free. The detecting of it we owe to M. de Follard; according to him, the *balliſta* had two arms, the *catapulta* but one.—[[a] Vid. P. *Daniel*, Hiſt. de la Milice Franc. T. 1. p. 59.]

The *balliſta* was chiefly uſed in caſting arrows, javelins, and even beams and planks of vaſt bulk, beſet with ſpikes twelve feet long. The office of the *catapulta* was that of throwing ſtones [a]. We ſometimes indeed meet with *balliſtæ lapidum* [b] in Cicero; which ſeems to ſhew that the *balliſta* was employed in caſting of ſtones; neither is this denied by M. Folard, who mentions expreſsly, that leaden bullets were alſo thrown by the *balliſtæ* [c].—[[a] Vid. *Folard* ſur Polyb. T. 2. p. 587, 593, & 614. *Fæſch.* Ingen. Lex. p. 63, a. *Cæſar* de Bell. Civil. l. 2. c. 2. [b] *Cic.* Tuſc. l. 2. c. 24. [c] *Folard*, l. c. p. 614.]

Iſidore ſays expreſsly, *Balliſta magna vi jacit aut haſtas aut ſaxa.* Some chooſe to diſtinguiſh two kinds of *balliſtæ*, the greater uſed for caſting ſtones, the leſſer for darts [d]. According to Vitruvius [e], the *balliſta* was made after divers manners, though all uſed to the ſame purpoſe: one ſort was framed with levers and bars; another with pullies; another with a crane; and others with a toothed wheel [f].—[[d] *Calv.* Lex. Jur. p. 108, a. [e] *Vitruv.* Arch. l. 10. c. 16. [f] *Dan.* Dict. Ant. in voc.]

The *balliſta* is ranked by the antients in the ſling kind, and its ſtructure and effect reduced to the principles of the ſling; whence it is called by Hero, and others, *funda* and *fundibulus*. Guntherus calls its *balearica machina*, as a ſling peculiar to the Balearick iſlands. Pliny [g] makes the Phœnicians inventors both of the *funda* and *balliſta*. Guntherus calls thoſe which threw leſſer ſtones, *fundæ*, and thoſe which threw greater, *balliſtæ*. The leſſer *balliſtæ* were alſo called *centenariæ*, as throwing ſtones of an hundred pound weight. Siſena, on a like account,

count, calls them *talentaria*, which imports a somewhat greater weight. The greater *ballistæ* could throw three talents. They could also throw a thousand large stones at a time, and were kept playing at sieges night and day [h].—[[g] *Plin.* Hist. Nat. l. 7. c. 56. [h] *Aquin.* Lex. Milit. T. 1. p. 108, seq.]

Perrault, in his notes on Vitruvius, gives a new contrivance of a like engine for throwing bombs without gunpowder. p. 337. Vid. *Wolf.* Lex. Math. p. 238.

BALLISTA, in practical geometry, the geometrical cross, called also *Jacob's staff*. *Wolf.* L. Math. p. 237. See CROSS *Staff*, *Cycl.*

BALLISTA, or *Os* BALLISTÆ, is a denomination given by some anatomists to the first bone of the tarsus, otherwise called *talus* and *astragalus*. *Drake*, Anthrop. l. 4. c. 8. p. 440. See ASTRAGAL, *Cycl.*

BALLISTARII, or BALLISTRARII, in antiquity, slingers in the antient armies, or soldiers who fought with the *ballistæ*. See BALLISTA.

There were two kinds of *ballistarii milites*; the former cast stones, and other missive weapons, with the hand, called *manuballistarii*; sometimes simply, *manuballistæ*. The latter, called *carroballistarii*, sometimes only *carroballistæ*, made use of a machine. Some speak of a third kind, called *arcuballistarii*; but these are better reduced to the second. *Aquin.* Lex. Milit. T. 1. p. 109.

The *ballistarii* are scarce heard of before the age of Constantine. *Pitisc.* Lex. Ant. T. 1. p. 245, b.

BALLISTARIUS is also used in middle age writers, for a cross-bowman, or *arbaletier*.

BALLISTES, in ichthyology, the name of a genus of the branchiostegous fishes; the characters of which are these: There is no branchiostege membrane; the belly-fin is single and simple, aculeated, situated perpendicularly and longitudinally, in the same manner as the *pinna ani*; there are two, three, or four very robust and sharp prickles on the back; the jaws contain very large teeth, which stand very close to one another, and are protruded forwards; the head and body are broad and compressed. The species of this genus are these; 1. The *ballistes*, with three prickles on the back, and with a forked tail. This is the *guaperva* of Marcgrave, and is called by the English in America the *old wife fish*. 2. The *ballistes*, with two spines on the back, and with a square tail. This is the *guaperva longa*. It has no spine on the belly. 3. The *ballistes*, with a forked tail, and with the back-fin spotted. This is the *guaperva lata* of Lister. The prickle of the back in this species resembles a horn, and is beset every way with tubercles or teeth. 4. The *ballistes*, with striated lines, and a forked tail. The teeth of this are extremely like the *dentes incisores* in man. 5. The *ballistes*, with five prickles on each side. This is the *guaperva hystrix* of authors. It has a remarkable hairiness about the tail. 6. The *ballistes*, with two spines in the place of belly-fins, and with one single spine below. This is the *scolopax* of authors, and the *trombetta* of the Italians; but it differs so little from the former, that it seems only a variety of it. *Artedi*, Gen. Pisc. 38.

BALLISTEUM, or BALLISTÆA, in antiquity, a military song or dance used on occasions of victory.

Vopiscus has preserved the *ballisteum* sung in honour of Aurelian, who, in the Sarmatian war, was said to have killed forty eight of the enemy in one day, with his own hand. *Mille, mille, mille, mille, mille, mille decollavimus: Unus homo mille, mille, mille, mille decollavimus; mille, mille, mille vivat, qui mille, mille occidit. Tantum vini habet nemo, quantum fudit sanguinis.* The same writer subjoins another popular song of the same kind: *Mille Francos, mille Sarmatas, semel occidimus; mille, mille, mille, mille, mille Persas quærimus. Vopisc.* in Aurel.

It took the denomination *ballisteum* from the Greek βαλλω, *jacio*, or *jacto*, to cast or toss, on account of the motions used in this dance, which was attended with great elevations and swingings of the hands.

The *ballistea* were a kind of popular ballads, composed by poets of the lower class, without much regard to the laws of metre. *Aquin.* Lex. Mil.

BALLISTICA, BALLISTICS, is used for the art of throwing heavy bodies. F. Mersennus has published a treatise on the projection of bodies, under this title.

BALLOON, or BALLON, in building, (*Cycl.*)—This word is French, *Ballon*, or *Balon*, where it literally signifies a great ball; though we do not find that the French architects use it in the sense abovementioned, but, in lieu thereof, *boule d'amortissement*, which is applied to any spherical body, serving to terminate a decoration; as the ball on the top of a steeple, a lanthorn, dome, or the like.

A *balloon* is to be proportioned to the magnitude, and altitude of the body, to which it serves as an *acroter*, or crowning. See CROWN, *Cycl.*

That on the top of St. Peter's at Rome is of brass, sustained by an iron arming within; and, being at the height of sixty-seven fathoms, is above eight foot in diameter. *Daviler*, P. 2. p. 432.

BALLOON also denotes a kind of game something resembling tennis.

The *balloon* is played in the open field, with a great round ball of double leather blown up with wind, and thus driven to and fro with the strength of a man's arm, fortified with a brace of wood. School of Recr. p. 135.

BALLOON, or BALOEN, is more particularly used among voyagers, for the state barges of Siam.

The *balloons* are a kind of brigantine, managed with oars, of very odd figures, as serpents, sea-horses, &c. but, by their sharpness and number of oars, of incredible swiftness. *Tachart.* Voyage de Siam, ap. Phil. Trans. N° 185. p. 251.

The *balloons* are said to be made of a single piece of timber, of uncommon length; they are raised high, and much decorated with carving at head and stern: some are gilt over, and carry an hundred and twenty, or even an hundred and fifty rowers on each side. The oars are either plated over with silver, or gilt, or radiated with gold; and the dome or canopy in the middle, where the company is placed, is ornamented with some rich stuff, and furnished with a ballustrade of ivory, or other costly matter, enriched with gilding. The edges of the *balloon* just touch the water, but the extremities rise with a sweep to a great height. Some are adorned with variety of figures, made of pieces of mother of pearl inlaid: the richer sort, instead of a dome, carry a kind of steeple in the middle; so that considering the slenderness of the vessel, which is usually an hundred, or an hundred and twenty feet long, and scarce six broad, the height of the two ends, and of the steeple, with the load of decorations, it is a kind of miracle they are not overset. *Aubin.* Dict. Marin. p. 61, seq. *Savar.* Dict. Comm. T. 1. p. 217, seq.

BALLOTE, βαλλωτη, *stinking horehound*, in botany, the name of a genus of plants; the characters of which are these. The flower consists of one leaf, and is of the labiated kind; the upper lip is hollowed in the manner of a spoon, and the lower is divided into three segments; the middle one much larger than the others, and of a heart-fashioned shape; the pistill arises from the cup, and is fixed in the manner of a nail to the hinder part of the flower, and surrounded by four embryos, which afterwards become four oblong seeds, ripening in a tubular pentangular capsule, divided into five segments at the edge, which was the cup of the flower. The only species of *ballote* is the common stinking kind; with the white flowered one, no other way differing from it but in the colour of the flower. *Tourn.* Inst. p. 184.

BALLOTADE, in the manege, the leaps of a horse between the pillars, or upon a streight line; so that when his fore-feet are in the air, he shews nothing but the shoes of his hinder feet, without yerking out.

The *ballotade* differs from a capriole, for that in the latter the horse jerks or strikes out his hind-legs with all his force, keeping them near and even.

Ballotades also differ from *croupades*, in this, that in the former the horse shews his shoes, when he lifts or raises his croup; whereas, in the latter, he draws his feet under him. See CROUPADE, *Cycl.*

A horse naturally takes to *ballotades*, after putting him on caprioles; when the fire and mettle of the caprioles is over, he falls of course to *ballotades*, and then to croupades, unless a poinson in a hard hand make him yerk out, and continue the air of caprioles. *Guill.* Gent. Dict. P. 1.

BALLUSTER, or BALLISTER, a small kind of column or pillar, whereof ballustrades were formed. *Davil.* P. 2. p. 408. See the article BALLUSTRADE, *Cycl.*

The word is French, *balustre*, which signifies the same; formed from the Latin *balustrum*, or *balustrium*, a place among the antients where the baths were railed in. *Casaubon.* in voc. *Menage*, p. 74, a.

*Balluster*s are of divers forms, as well as matters, according to the different occasions, and different orders of architecture wherein they are used. We meet with stone *balluster*s, iron *balluster*s, brass or silver *balluster*s, round *balluster*s, square *balluster*s, whole *balluster*s, half *balluster*s, &c [a]. Also Tuscan, Doric, Ionic, Corinthian, Composite *balluster*s; fluted and rustick *balluster*s; *balluster*s in form of urns, of vases, &c [b].—[[a] Vid. *Davil.* P. 1. p. 318. pl. 94. Idem, P. 2. *Le Clerc*, Traité d'Archit. p 168. [b] *Davil.* P. 1. p. 318. pl. 319.]

BALLUSTER of the Ionic capital, denotes the lateral part of the volute, answering to what Vitruvius calls *pulvinata*, on account of its resemblance to a pillow. *Corneille*, Dict. des Arts, T. 1. p. 85. a.

BALLUSTRADE, (*Cycl.*)—The modern *balluster* amounts to the same with what Vitruvius calls *podium*, sometimes *pulpitum*. *Davil.* p. 408.

BALM, in botany. The manner of propagating this plant is by parting the roots either in autumn, or in spring, and planting them at eight inches asunder.

When they are first planted, they must, if the season prove dry, be well watered, till they have taken root; after this, they will require no farther care, only that they ought to be transplanted every other year; for otherwise the roots increase so fast as to choak one another. *Mill.* Gard. Dict. voc. *Melissa.*

BALM, in medicine, a denomination sometimes given to what is more usually called *balsam*. See BALSAM, *Cycl.*

The word *balm* rarely occurs, except in Scripture; where we read of *balm of Gilead*, a precious kind of medicine produced in that country, of which the Ishmaelites made a considerable trade to Egypt.

What this *balm* was, does not appear; the Hebrew name *zori*, which our translators have rendered *balm*, being by the Rabbins interpreted

interpreted to denote any resinous kind of gum. Some have imagined it the same with our balsam of Mecca, which they hence also denominate *balm of Gilead*; but of this there is small probability. Dr. Prideaux takes the ancient *balm of Gilead* to have been only a better sort of turpentine than that commonly then in use for the cure of wounds, &c. Vid. Connect. Hist. Old and New Test. P. 2. l. 6. p. 619, seq.

BALNEARII *Servi*, in antiquity, servants or attendants belonging to the baths.

Some were appointed to heat them, called *fornacatores*; others were denominated *capsarii*, who kept the cloaths of those that went into them; others *aliptæ*, whose care it was to pull off the hair; others *unctuarii*, who anointed and perfumed the body. *Danet*, Dict. Ant. in voc.

BALNEARIUS *Fur*, in antiquity, a kind of thief who practised stealing the cloaths of persons in the baths; sometimes also called *fur balnearum*.

The crime of those thieves was a kind of sacrilege; for the hot baths were sacred: hence they were more severely punished than common thieves, who stole out of private houses. The latter were acquitted with paying double the value of the thing stolen; whereas the former were punished with death.

These *balnearii fures* are represented as infinitely adroit and subtle: to guard against them, there were a kind of servants called *capsarii*, who made it their business, for a small fee, to watch the cloaths of those who went to bathe. *Pitisc.* Lex. Ant. T. 1. p. 248.

BALNEUM, (*Cycl.*)—BALNEUM *Roris*, or *Roritum*, is a furnace whereon the cucurbit, or distilling vessel, is only suspended over the vapour of water, and not in contact with the water itself. *Le Mort.* Collect. Chym. Leid. Prol. 2. c. 2. *Ruland.* p. 99. *Boerh.* Chem. P. 2.

This is also denominated *Balneum vaporarium*, or a *vapor bath*.

BALNEUM *Ventris Equini*, or a horse-dung bath, is when a body is laid to digest in horse-dung, the heat whereof is managed by the affusion of hot water. *Boerh.* l. c.

BALNEUM *Fœni*, a hay bath, is when a body is laid to digest in moist hay, whose heat is likewise directed by the application of water. Id. ibid.

BALNEUM *Minerale*, or mineral bath, is used by some chemists for *aqua regia*. *Le Mort.* Collect. Chym. Leid. c. 64.

BALONICH, in the Materia Medica of the ancients, a name given by Avisenna, Averroes, and others, to a kind of camphor, which they describe as coarse, brown, and of less value than the other sorts. This is probably the same with our rough camphire, as brought over to us from the East Indies.

BALSAM, (*Cycl.*)— The true origin of this substance is, that the native oil of the bark of trees is at first liquid; but after it has been some time formed, it becomes gradually inspissated by the sun's heat, and appears in the form and thickness of a *balsam*. By a still longer continuance, and more intense heat, it grows yet thicker, and becomes a kind of semi-resin, and, after a longer time, a true resin; which, from this origin, being more exhausted of its acid spirit, will wholly burn away in the fire, will liquify in the same, dissolve and mix with oil, obstinately refuse to mix with water, harden in the cold, and then lay aside its tenacity, and become friable. *Boerh.* Chem. p. 145. Mem. Acad. Scienc. 1721.

Dr. Grew says, that *balsams* are properly the juices of the roots; for though they be also procurable from other parts of plants, it is the root that usually yields the purest, as well as the greatest quantity of *balsam*. Vid. *Grew*, Anat. Veget. l. 2. c. 3. §. 21.

Natural *balsams* bear so near an affinity to turpentine, in their aromatic, cleansing, and detergent qualities, that some will have them only so many species of turpentines. Vid. *Quincy*, Dispens. P. 2. §. 495.

Balsams are of great service in medicine and surgery. To use them, they are usually liquified with spirit of wine, or oil, and sometimes mixed up with the yolk of an egg.

The misfortune is, there is no vehicle found to carry *balsams* effectually into the lungs; what is taken into the stomach, must first pass the heart; and as to what is anointed on the breast and stomach, it will be taken up by the veins, and absorbent vessels, and carried into the ordinary course of circulation. Mr. Leewenhoeck proposes a new method of application; which see under the article BALSAMICS. Phil. Trans. N° 279. p. 1144.

The True BALSAM, *Balsamum verum*, distills from a small tree or shrub, called by the antient Arabian physicians *balsam*, and by the Grecians βαλσαμον. This is also called by divers other denominations, as *balm of Gilead*, *of the Levant*, *of Mecca*, *balsamum Gileadense*, *Orientale*, *de Mecca*, *Arabicum*, *Judaicum*, *Ægyptiacum*, *Syriacum*, *Antiquorum*, &c. *Burggr.* Lex. Med. p. 1426, seq.

The plant from which it distills, is a shrub which grows not higher than two or three cubits. A foot from the ground, it spreads into a number of small branches, no bigger than a goose's quill. Incisions being made in these, in June, July, and August, the balm trickles out. The incisions are usually made with glass, a knife, or sharp stone. If made with iron, it has been said, that the tree presently dies; which only holds when the incisions are made too deep. Vid. *Ray*, Hist. Plant. l. 31. c. 23. *Prosp. Alpin.* de Plant. Ægypt. c. 14. p. 48. *Worm.* Mus. p. 223. *Slevogt.* Diss. de Opobals. c. 2. §. 7. *Wedel.* Diss. de Terebinth. c. 1. p. 9.

Pliny tells us, that the *balsam* tree was no where to be found but in Judea, and there only in two gardens [a]. But now Ægypt produces it, and Judea has lost it. Prosper Alpinus assures us, that neither Judea nor Egypt is the natural country of the *balsam* tree, but Arabia Felix, as it grows naturally here, but never in Egypt or Judea, but as it is cultivated in gardens [b]: and that, in Egypt, the best cultivation cannot keep it from decay; so that they are forced frequently to send for new plants from Arabia [c].—[[a] *Plin.* Hist. Nat. l. 12. c. 25. [b] Vid. *Salmas.* Exerc. ad Solin. T. 1. p. 579, & p. 591. *Salmuth.* ad Pancirol. P. 1. tit. 12. p. 32, seq. [c] *Prideaux*, Connect. P. 2. l. 6. p. 617, seq. *Burggr.* Lex. Med. 1434, seq. *Clus.* Exot. l. 10. c. 9. *Alpin.* de Plant. Egypt. c. 14. p. 49. Id. in Dial. de Balsam. c. 2. p. 8.]

When first gathered, it is thin and light, so as to swim in water; when old, it grows thick, hard, and heavy; so that if dropped into water or milk, it presently sinks.

It is said to relieve inward decays, bruises, and sores; open obstructions of the lungs; heal erosions from acrimony, and the worst kind of ulcerations; to be excellent in asthmas and pleurisies, and whatever requires expectoration. It is also applied externally as a detergent and incarnative. Vid. *Quincy*, Pharm. P. 2. §. 285.

The *balsam* brought to us, comes chiefly from Egypt; not that it is the produce of that country, the greater part being brought from Mecca to Alexandria, by the caravans of Mahometan pilgrims, who travel yearly, out of devotion, to the birth-place of their prophet. And from Alexandria it is brought hither, whence the denomination *balsamum è Mecca*, and *Ægyptiacum*. Of late, the East India Company have also imported it directly from Arabia, by the way of the Red sea.

For the appellation, *balm of Gilead*, it is given it on a supposition, that the balm mentioned in Scripture to come from Gilead, was the same with that of Mecca; of which, we have already observed, there is little probability. See BALM.

The adulterated is known by swimming on water like oil, and shooting out streaks like a star; it also leaves a stain in woollen, which the genuine does not, but washes clean away. *Alpin.* Dial. de Balsam. c. 3. p. 21. 24. Id. c. 5. p. 37.

Another mark of the purity of the *balsam* is, when a drop of it, let fall on red hot iron, gathers itself into a globule; whereas oil, or spurious *balsam*, runs and sheds all around. To mention no more, the genuine *balsam* feels viscid, and adhesive to the fingers, which the adulterated does not. If sophisticated with wax, it is discovered by the turbid colour, never to be clarified; if, with honey, the sweet taste betrays it; if with resins, dropping it on coals, it yields a blacker flame, and of a grosser substance, than the genuine.

The pure was sold in the country where it was produced, for double its weight in silver; at least this was the antient price in the days of Theophrastus [d] and Dioscorides [e].—[[d] Hist. Plant. l. 9. c. 6. [e] L. 1. c. 18.]

The scarcity of the true balm, and the frequent adulterations of it, have led some to rank it in the number of lost things; and others to hold, that, at least, it is no longer imported into these countries. Peter Martyr, and, after him, Cardan, assure us, that the *balsam* shrubs were all extinct. Vid. *Card.* de Subtil. l. 8. p. 249.

Others infer, from a passage in Pliny, *Sæviere Judæi in eam* (arbusculam) *sicut in vitam quoque suam, contra defendere Romani, & dimicatum pro frutice est* [f], that the Jews had destroyed all the *balsam* trees in Judea, and that thus the juice was lost. But Razivil [g], Scaliger [h], Clusius, and others, effectually refute these suggestions. The point was hotly disputed at Rome in 1639, on occasion of some druggists of that city, who had procured a quantity of the *balsam* to be used in making the theriaca; their pretension being called in question by others of the profession, pope Urban VIII. assisted by cardinal Barberini, Thad. Collicula, his first physician, and J. Ubaldini, chief physician of the city, took cognizance of this matter; and, after a full examination of what was alleged on either side, pronounced the *balsam* was true.—[[f] Hist. Nat. l. 12. c. 25. [g] Hierozol. Peragr. p. 177. [h] Exerc. 157. §. 1. *Burggr.* p. 1427, seq.]

Fr. Perla, a Roman physician, wrote the history of the controversy; and Volcamer has collected all the pieces written on either side the question, under the title of *Opobalsami orientalis in theriaces confectione Romæ vocati, doctiorumque calculis approbati sinceritas*. Norimb. 1644. 12°. an extract of it is given by *Burggr.* in Lex. Med. Univ. p. 1429, seq.

BALSAM *of Copaiba*, is an oily, resinous liquor, at first limpid, like distilled oil of turpentine, but afterwards growing thicker, and from a white colour turning yellowish, of a subacrid bitterish taste, a brisk resinous terebinthinous smell, gathered from a tree of the same name growing in Brazil. *Burggr.* Lex. Med. p. 1457.

It was at first called, by reason of its clearness, *oil of copaiba*; by the Americans, sometimes *colocai*; by the Portuguese, *camelo*; by the French, *copaif*, and *cambaif*; among us, usually *capivi*; among foreign writers, we also find it denominated *copaliba*, *copaliva*, *copaiva*, and *capayva*.

Many of the Americans call all odoriferous resins, and sweet scented

ſcented gums *copal*; and the word *iba*, or *iva*, is the name for a tree; by which the etymology of *copaiva* eaſily appears.

It was firſt imported into Europe towards the cloſe of the ſixteenth century. The Portugueſe learned its virtues from the practice of the natives, whom they ſaw anoint their wounds with it; or, as ſome ſay, from the beaſts, eſpecially bears, which, when wounded, by a natural inſtinct rub themſelves againſt the tree. *Burggr.* Lib. cit. p. 1459, ſeq.

It is a great cleanſer of the urinary paſſages; on which account it obtains much in gonorrhœas, and all obſtructions and ulcerations in thoſe parts. It is alſo reputed a powerful balſamic, and, as ſuch, uſed in many diſtempers of the breaſt. *Quincy*, Diſpenſ. P. 2. §. 284.

But its heat and acrimony render it hurtful in inflammatory caſes, phthiſes, diſorders of the kidneys, *&c.* Vid. *Junck.* Conſp. Therap. tab. 5. p. 188, ſeq.

The *balſam of copaiva* is frequently adulterated with oil of ſweet almonds, and oil of turpentine; the near reſemblance it bears to this laſt, has occaſioned them to be ſometimes confounded. They may be diſtinguiſhed by the conſiſtence as well as by colour; turpentine being thicker, and of a vitreous caſt, the *balſam* being whiter, and more inclining to a yellow: add, that it is more odorous, as well as ſharper and bitterer to the taſte. *Burggr.* Lib. cit. p 1459.

BALSAM *of Peru*, is an oily, reſinous liquor, of a pungent, bitteriſh taſte, and a ſweet, fragrant ſmell, collected from a tree called by the native Peruvians *hoitziloxilt*. *Burggr.* Lex. Med. p. 1465, ſeq.

This balſam is called by Piſo *cabureiba*, and by Marggravius *cabui-iba*; by us, commonly, from the country, *Peruvian balſam*. Its heat renders it hurtful in certain caſes, and apt to create an inflammation; particularly in phthiſes, aſthmas, ulcers of the kidneys, *&c.* Vid. *Junck.* Conſp. Therap. Tab. 5. p. 189.

Its genuineneſs is known by this, that, when poured into water, it ſinks to the bottom, turns of a whitiſh colour, but does not mix or diffuſe at all in the water.

The way to make an intimate mixture of this *balſam* with water, is by means of the yolk of an egg. Vid. *Junck.* Conſp. Chir. p. 255. 336.

If mixed with turpentine, or any other liquor, it preſently loſes its ſmell. It unites with diſſolved ſugar, but, upon the application of cold water, the *balſam* readily ſeparates again. If evaporated over the coals, a thick ſediment is left at the bottom of the veſſel, reſembling colophony. If melted with wax, it preſently ſubſides. And hence an uſeful pharmaceutical rule, *viz.* that *balſam of Peru* may be retained in cerats while cold, but that, if melted, it preſently ſeparates itſelf, and ſettles to the bottom. *Burggr.* Lex. Med. p. 1468, ſeq.

BALSAM *of Tolu*, is an oily, reſinous liquor, of a ruddy colour, tending to a yellow; of a middle conſiſtence, between a fluid and a ſolid; extremely glutinous, ſo that wherever laid it ſticks firmly; of a ſweet and grateful taſte. It does not, like other balſams, excite a nauſea; yielding a moſt excellent fragrance, not unlike that of lemons [i]. It is an excellent balſamic and reſtorative; and good in all decays, eſpecially of the lungs. It ſoftens and thickens the blood, and cures cattarrhs, and coughs, from tickling defluxions, *&c.* Its healing virtues extend even to the ſeminal parts, where it is good in old gleets, *&c.* There is a ſyrup of it in the ſhops; but the beſt form of adminiſtring it is in pills, or in a ſolution in ſome ſpirituous menſtruum [k].—[[i] *Burggr.* Lex. Med. p. 1474. [k] *Quinc.* Diſpenſ. P. 2. §. 207.]

The *balſam of Tolu* comes neareſt to the *true* or *eaſtern balſam*; and, in effect, exhibits moſt of the marks and characteriſtics of it: whence Bartholin makes it the beſt ſubſtitute, where the other cannot be had. *Barth.* Diſſ. 2. de Theriac. p. 2. §. 25. It takes its denomination from a place called *Tolu*, ſituated between Carthagena and Nombre de Dios.

Hungarian BALSAM, *Balſamum Carpathicum*, or *Hungaricum*, is a ſpecies of oil, or liquid reſin, oozing from a coniferous tree growing on the Carpathian mountains, to which the Hungarians attribute many virtues. Vid. Ephem. Acad. N. C. Cent. 7. Obſ. [illegible] p. 4.

This *balſam* bears a near reſemblance to oil of turpentine. It was diſcovered in 1650, by Chr. ab Hortis, a phyſician of the country, who was ennobled by the emperor Ferdinand II. for his diſcovery. The firſt diſtinct account we had of it in theſe parts, was from M. Breynius. Ephem. Acad. N. C. l c.

The *Carpathian balſam* is the produce both of a ſhrub and a tree; though the juice of the latter is preferred, both as more fragrant, and of greater virtue. Breynius will have the tree to be the *Pinaſter* of Bellonius, or *Pinus ſylveſtris montana tertia C. Bauhin.* Some have given it the denomination of *Libanum Carpathicum.*

There are two ways of gathering it; one by wounding the branches of the tree, and faſtening glaſs veſſels exactly thereto, ſo as to cloſe the orifices, and prevent the exhalation of the finer parts of the *balſam*; the juice trickling out in the ſpring-time, being received in theſe glaſſes, is the *balſam*. The ſecond is by expreſſion from the branches of the tree, firſt cut off for the purpoſe. But this kind is of inferior value to the former. The very wood, by diſtillation, yields a fragrant balſamic oil, which has all the virtues of the *balſam* itſelf. *Burggr.* Lex. Med. p. 1453.

The virtues of this *balſam*, internally taken, or externally applied, are ſaid to be very great, and not inferior to thoſe of the *oriental balſam*. But whether either deſerve the commendation beſtowed on them, and how far they excel the common turpentine, is a queſtion which muſt be left to impartial practitioners.

The biſhop of Cloyne aſſerts, that tar-water has all the virtues of theſe *balſams*, without their bad effects. See TAR-WATER.

BALSAM is alſo applied to a mineral ſubſtance, of a fragrant, healing quality; extracted from a kind of ſtones diſcovered in a mine near *Bergamo* in Italy. Vid. Phil. Tranſ. N° 79. p. 3059.

This is more peculiarly called, by way of diſtinction, the *mineral balſam*.

The diſcoverer was Sig. Caſtagna. Its chief uſe is in diſorders of the uterus; on which account it is in great eſteem among the Genoeſe, to reſtore women after labour [l]. Some have alſo found it of great benefit in the phthiſis [m].—[[l] Phil. Tranſ. N° 127. p. 674. [m] *Nenter.* Fund. Medic. T. 1. P. 2. p. 379.]

Artificial BALSAMS are, by ſome, divided into ſimple and compound: to the claſs of *ſimple*, belong the rectified oils of wax, turpentine, linſeed, hypericum, roſes, ſolanum, and trifolium odoratum; to which Boerhaave adds freſh butter. Vid. *Boerh.* De Mat. Med. p. 49.

Compound balſams are numerous; the diſpenſatory writers furniſh a great number of forms, as magiſterial, chalybeat, paralytic, nephritic, and polychreſt *balſams*; red, green, Spaniſh, and Samaritan *balſams*; *balſams* of arceus, of amber, of pitch, *&c.* Vid. *Boerh.* de Mat. Med. Pharm. Colleg. Lond. *Le Mort.* Collect. Chym. Leid. c. 82, ſeq.

Beſides theſe, chymiſts and alchymiſts ſpeak of *balſams of antimony, of life*, &c.

BALSAM *of Antimony*, a famous medicine deſcribed by Baſil Valentine in his *Currus antimonii triumphalis*. This author has related many incredible things in its praiſe; but Kerkring, in his commentaries on that work, declares, that all he has ſaid of it, is ſhort of its real praiſe; and that, in particular, cancers were to be cured by it; himſelf having, as he informs us, performed a perfect cure on a breaſt condemned to be cut off, by anointing it with this *balſam*, and giving the common internals.

BALSAM *of Life*. The firſt medicine known by this pompous name, was the preparation of antimony, ſo highly extolled by Baſil Valentine, and, after him, by Kerkring. Theſe gentlemen are very cautious of giving the proceſſes for this and the like medicines, in intelligible terms; but they acknowledge, that it contains all the virtues of antimony, and all that can be done by the ſpagyric art.

The famous Frederick Hofman ſpeaks of a *balſam of life*, of his own invention, to which he aſcribes great virtues; but we know not if ever he publiſhed the proceſs for making it. That given in the Straſburg and Ratiſbon Diſpenſatories, under the name of *Balſamum vitæ Hofmanni*, is taken from the notes on Poterius, and is not the ſame with that *balſam*, which the late learned Fred. Hofman prepared in his own houſe.

BALSAM is alſo applied to certain preparations of ſpirit of wine, with balſamic and aromatic ſpices, fragrant reſins, and the like. Theſe are otherwiſe called elixirs. Among theſe, the *elixir balſamicum Hofmanni*, otherwiſe called his *balſamum vitæ*, is famous; but its preparation ſeems not known. Vid. ſupra.

Odoriferous BALSAMS are a fragrant kind of unguents, generally of a thick conſiſtence, compoſed of ſome fatty, denſe juice, joined with ſome diſtilled oils of divers kinds. *Burggr.* Lex. Med. p. 1477.

Theſe are alſo called *ſweet-ſcented*, or *apoplectic balſams*.

The Italians are ſuppoſed to excell in the preparation of *apoplectic balſams*. But, perhaps, they may be as well prepared according to Boerhaave's method, which is this: Melt an ounce of fine pomatum, in a china veſſel, over a ſmall and perfectly clear fire; then gradually add a dram of white wax, ſhaved into thin pieces. After theſe are perfectly blended together, remove the veſſel from the fire; and, when the matter begins to thicken in cooling, drop in, by ſlow degrees, a dram of any of the fragrant eſſential oils; keep the whole continually ſtirring all the the time the oil is dropping in, that it may perfectly mix. After which, ſet the veſſel in cold water, that the whole matter, immediately condenſing by the cold, may keep in the oil and ſpirit. When the *balſam* is thoroughly cold, put it immediately up in veſſels of lead or pewter; and, if theſe are cloſe covered, it will keep perfect a great many years.

Inſtead of pomatum and wax, the expreſſed oil of nutmeg may be uſed in this proceſs, after it has been waſhed in water, till perfectly inſipid, white, and inodorous.

If theſe *balſams* are required to be of any colour, it may be eaſily given at pleaſure. A ſcruple of cochineal, in fine powder, will tinge the *balſam* to a fine purple; or the ſame quantity of the inſpiſſated juice of buckthorn berries, to a fine green; a little native cinnabar will turn it ſcarlet; turmerick, yellow; and ſmalt, to a beautiful blue. Any of theſe may be uſed at pleaſure, provided that they have no ill ſmell, or hurtful properties.

Theſe *balſams* are prepared as rich perfumes, to raiſe the languid ſpirits; and the nobleſt and richeſt of the eſſential oils ſhould therefore be uſed in them. The oils principally direc-

ted by Boerhaave to this purpose, are those of balm, calamus aromaticus, cinnamon, cedar, citron, cloves, jasmin, lavender, white lillies, marjoram, mace, nutmeg, origanum, oranges, both those of China and Sevil, roses, rhodium, and yellow saunders; to which may be added, the natural balsams of Peru and Gilead; these two being spontaneously fragrant without distillation. Vid. *Boerh.* Chem. P. 2.

Distilled BALSAMS, are only etherial oils dissolved in spirit of wine. *Burggr.* Lex. Med. p. 1478.

Unguentareous BALSAMS, are, properly, unguents composed of divers resins, gums, and oils, fused into one mass with spirit of wine, oil of turpentine, or the like; intended to cleanse, preserve from putrefaction, heal, mitigate, resolve, &c. *Burggr.* Lex. Med. p. 1479.

BALSAM is also used, in pharmacy, as the name of one of the forms of medicines; of a consistence somewhat greater than that of an oil, but less than that of an unguent. *Junck.* Consp. Formul. Medic. tab. 16. p. 101. *Quinc.* Dispens. P. 3. p. 443. Ejusd. Lect. Pharm. 1. p. 8.

BALSAMUM *Samech*, of Paracelsus, is a salt of tartar dulcified, by distilling spirit of wine from it, till the salt be sufficiently saturated with its sulphur, and till it suffer the liquor to be drawn off, as strong as when it was poured on. *Boyle*, Phil. Work. abr. T. 3. p. 286. Vid. *Le Mort.* Collect. Chym. Leid, p. 436.

BALSAM, among alchymists, is also appropriated to express a substance, proper to preserve bodies from putrefaction. *Ruland*, p. 95.

Hence the art of embalming is denominated *balsamation*.

The adepts in the faculty speak of an *internal* as well as *external balsam*. The first is described as, I know not what occult principle in human bodies, neither bitter nor sweet, but acerb, &c. called also *gluten naturæ*. The latter, according to Paracelsus, is no other than turpentine, which has not born the violence of the fire, yet digested. Vid. *Castel.* Lex. p. 99. a.

BALSAMUM *de Mumiis*, is a kind of balsam which they speak of, drawn from flesh.

Dead BALSAM, *Balsamum mortuum*, a liquor prepared of myrrh and aloes, dissolved in spirit of wine, chiefly used for drying and absorbing the humours of dead bodies. *Cast.* Lex. p. 98. b. Vid. *Le Mort.* Collect. Chym. Leid. c. 100. p. 113.

We are also told of a *Balsamum elementorum*, and *Balsamum corporis hermetici*; but the definitions they give of them are much too subtile for our comprehension. Vid. *Castel.* Lex. p. 99. a.

BALSAM *of the Philosophers*, *Balsamum Philosophorum*, is one of those enigmatical terms whereby they express *aurum potabile*. Vid. Theat. Chym. T. 4. p. 328.

BALSAM is also sometimes used, in ecclesiastical writers, for the sacred chrysm.

This is otherwise denominated *balsamelæum*. *Du Cange*, Gloss. Græc. T. 1. p. 171.

BALSAMUM *Traumaticum*, *vulnerary Balsam*, a form of medicine prescribed in the London Dispensatory, intended to supply the place of the tincture, commonly called the Friers *balsam*, so famous for curing fresh wounds. It is made thus: Take of benjamin three ounces, strained storax two ounces, balsam of Tolu one ounce, succotrine aloes half an ounce, rectified spirit of wine a quart; digest them together, till as much as may be of the gums are dissolved, and then strain off the spirit. *Pemberton*'s Lond. Dispens. p. 282.

BALSAMATION, *Balsamatio*, is used, by some writers, for the art or act of embalming dead bodies. See the article EMBALMING.

Dr. Hook speaks of an universal *balsamation*, or method of preserving all kinds of bodies from corruption, invented by Dr. Elshot. See the article PRESERVATION.

BALSAMELÆON, in the Materia Medica, a name given by some authors to the balm of Gilead, or true balsamum Judaicum. *Dale*, Pharm. p. 282.

BALSAMIC (*Cycl.*) is often applied to things healing or vulnerary.

In this sense, physicians speak of the *balsamic* virtues of iron [a]: hence also the denomination, *balsamic styptic*, given to Dr. Eaton's liquor [b].—[[a] Mem. Acad. Scienc. 1713. p. 247. [b] Phil. Trans. N° 283. p. 110.]

BALSAMICS are medicines endowed with a balsamic, that is, a restoring, healing, and cleansing power.

The chief remedies in the class of *balsamics*, are the native balsams, which give the denomination to all the rest.

BALSAMICS are divided into emollients, restoratives, vulneraries, and detergents.

BALSAMICS, again, are either internal or external; hot and acrid, or mild and temperate. The acrimonious kind are dangerous internally, and not to be given without the greatest caution, where there is any disposition to inflammation or fever; as in phthises [c], vomicas [d], gonorrhœas [e], urinous disorders [f], stone [g], cephalæa [h], &c.—[[c] *Boerh.* de Mat. Med. p. 142. *Nent.* Fund. Med. T. 2. P. 2. p. 325. [d] *Junck.* Consp. Med. p. 176. [e] Id. ibid. p. 480, seq. [f] Id. ibid. p. 42. [g] Id. ibid. p. 231. [h] *Nent.* l. c. T. 1. P. 114.]

BALSAMICS labour under this defect, that they must make a vast progress in most instances, ere they can arrive at the intended scene of action; by which means they not only come slowly, and in small quantities, but much altered, and variously modified, by the action of the blood-vessels, and the intermixture of its humours.

In the intentions where *balsamics* are chiefly given, the seat of the disorder is generally in the viscera; where a medicine can only arrive by the common conveyance of the blood: and how long, from its being taken into the stomach, must such a medicine be, and how many alterations must it undergo in the divers parts of the body it passes through, ere it comes to the place desired? Though the lungs are, by their situation, so near the stomach, a medicine cannot arrive there, till it has taken its course through the lacteals, passed all the meanders of the mesentery, gone up with the chyle into the subclavian vein, and there entered the blood: and, after all, it has only the chance of coming to the part in such a quantity, as, with regard to the whole medicine which entered the blood, bears the same proportion, as the blood in the pulmonary artery bears to all the blood in the other arteries.

Hence nothing is to be expected from *balsamics*, in a short time, or a few days: they must be repeated, and followed, till the animal juices are sufficiently charged therewith, to afford a continual supply. *Quinc.* Dispens. P. 2. §. 4. p. 103.

Add, that *balsamics* generally load, and clog the stomach; and, hence, have often bad effects. This consideration leads the bishop of Cloyne to prefer tar-water to all other *balsamics*. See TAR-WATER.

M. Leewenhoeck has proposed a new method of administring balsams, free from the inconveniencies above-mentioned. His method is, to take a little piece of silver or copper, the bigness of a shilling, and, making a small hole in it, fill the cavity with a little balsam proper for the occasion, and place it on the tongue; then, stopping the nostrils, let no air be admitted into the lungs, but through the mouth. By this means, the subtile or spirituous particles of the balsam will exhale, and descend into the vessels of the lungs. But we do not find, that experience has confirmed this notion of Leewenhoeck. Phil. Trans. N° 279. p. 1144.

BALSAMINA, *Balsamine*, in botany, the name of a genus of plants; the characters of which are these: The flower is of the polypetalous, anomalous kind, and is, in some species, four-leaved, and, in others, six-leaved. In the four-leaved flowers, the upper leaf is arched, and the lower hollowed, and terminated by a tail, and the two side-leaves are aurited, and large.

In the six-leaved flowers of this genus, the lower leaf has no tail.

In both, the pistil, which is furnished with two leaves, occupies the middle part of the flower, and, finally, becomes a fruit; sometimes turbinated at one end, or both, and sometimes emulating the shape of a pod, consisting of several muscles, as it were, and endued with an elastic force, and flying open with great violence. The seeds it contains, are fixed to an axis, or placenta. See the figure represented in Tab. 1: of Botany, class 11.

The species of *balsamine* enumerated by Mr. Tournefort, are these: 1. The common female *balsam*. 2. The common female *balsam*, with white flowers. 3. The common female *balsam*, with flowers partly white, partly red. 4. The *balsam*, with a large beautiful flower. 5. The *balsam*, with a very large white flower. 6. The *balsam*, with narrow and elegantly crenated leaves, and with small white flowers. 7. The Indian *balsam*, with flowers beautifully variegated with pale red, and white. 8. The Indian *balsam*, with double red flowers. 9. The narrow-leaved Indian *balsam*, with a small, but very elegant, red flower. 10. The yellow *balsam*, called *noli me tangere*. 11. The paler flowered *balsam*, or *noli me tangere*. 12. The purple flowered *noli me tangere*. 13. The great Virginian *noli me tangere*, with deep yellow flowers, variegated with purple spots. *Tourn.* Inst. p. 418.

The many varieties of this plant, kept in the gardens, are all raised from seeds sown on hot-beds in the spring, and afterwards planted out into pots and borders; though there are two or three of the hardier kinds, as the common white, red, and purple kinds, which will come up in common ground, without any artificial heat, and will be stronger, and flower better so, than if raised on hot-beds. But the fine double large kind, or immortal eagle-flower, as it is called, requires to be set on a fresh hot-bed, after it has been raised on one, in order to bring it forward; else it does not get into flower till late in the year, and will not ripen its seeds. There are two kinds of this beautiful species; one brought from the West Indies, by the name of the *cock's spur*: this produces large and strong plants, but flowers very late. The other is from China, and is what is most commonly called the *immortal eagle-flower*, and is one of the finest annual plants we have, producing very large double flowers, and continuing a long time in flower, if sheltered from violent winds and rain. This produces seeds very well with us; but these are apt to degenerate, after a few years, into single flowers.

When the young plants are raised in a hot-bed, and are to be planted out into pots, such are always to be preferred as have stalks finely spotted with red; for these always produce red and double flowers. *Miller*'s Gard. Dict.

BALTAGI, among the Turks, porters, and hewers of wood, in the court of the grand ſignior; who alſo mount on horſeback, when the emperor rides out. Part of them alſo, who, for that purpoſe, muſt be caſtrated, keep watch at the gates of the firſt and ſecond courts of the ſeraglio. Theſe laſt are called *capigi*, and their commander *capigi paſcha*. *Fæſch.* Ing. Lex. p. 64. a.

BALTHEUS *Orionis*, *Belt of Orion*, in aſtronomy, a part of the conſtellation of Orion, conſiſting of three bright ſtars of the ſecond magnitude, placed nearly in a right line in Orion's girdle. See ORION, *Cycl.*

BAMBELE, in zoology, a name given by many to a ſmall freſh-water fiſh, called by authors *phaxinus*, and, vulgarly, the *pink*. *Geſner*, de Aquat. p. 844. See PHAXINUS.

BAMBO, in matters of commerce, denotes an Eaſt Indian meaſure of capacity, containing five Engliſh pints. Lex. Mercat. p. 385.

BAMBO, or BAMBOU, or BAMBU, is more frequently uſed for a large Indian cane, ſometimes growing nine or ten yards high, and eight or nine inches in diameter, and hollow throughout, except that, at each joint, it is cloſed with a traverſe plate, to give it ſtrength and firmneſs proportionable to ſo great a height. Phil. Tranſ. N° 212.

BAMBO, in this ſenſe, is a corrupt name given to this reed by the Portugueſe: botaniſts uſually denominate it, *Ily*; ſome, *arundo Indica arborea cortice ſpinoſo*: the natives call it *nuayhas*, i. e. the ague-tree, from its effect on thoſe who waſh in the waters wherein the leaves have fallen. Phil. Tranſ. N° 145.

It grows in Malabar, eſpecially about Coromandel, near the ſea ſide. In the cavities of it is found a curdled juice, whereof the natives make a ſort of ſugar. *Grew*, Muſ. Reg. Societ. P. 2. §. 2. c. 2. p. 223, ſeq.

The large *bambous* ſerve to make poles, whereon the ſlaves carry that ſort of chair, or rather litter, called the *palanquin*; they alſo make ciſterns of them, wherein water will keep very cool. *Savar.* Dict. Comm. p. 229.

A decoction is made of the leaves, of uſe for diſperſing coagulated blood; and, of the pithy part in the middle, they alſo make a medicine againſt the ſtrangury. Vid. *Lemery*, Traité des Drogues, p. 111, ſeq.

BANANA, a name uſed by many authors for the *muſa*, or plantain tree, of the common kind; but more frequently, with us, underſtood to mean another ſpecies of the ſame genus, which the Portugueſe call *pacoeira*, and we, particularly, the *banana* tree. *Piſo*, p. 75.

The difference between the two is this; the *muſa* has a green ſtalk, and a long, crooked, angular fruit, reſembling a crooked cucumber; the *banana*, a ſpotted ſtalk, and a round fruit. *Dale*, Pharm. p. 273.

BAND, in matters of artillery, denotes a hoop of iron uſed about the carriage of a gun. *Guillet*, Gent. Dict. P. 2. in voc.

Such are the nave *bands*, which are iron hoops binding the nave at both ends.

BANDS *of a Saddle*, denote two flat narrow pieces of iron, nailed on each ſide the bows of the ſaddle, to retain thoſe bows in the ſituation which makes the form of a ſaddle.

To put a bow in the BAND, is to nail down the two ends of each *band* to each ſide of the bow.

Beſides the two great *bands*, the fore-bow has a ſmall one, called the *wither-band*, and the hinder-bow another to ſtrengthen it. *Guillet*, Gent. Dict. P. 1. in voc.

BAND, *Bandum*, is alſo uſed, in middle age writers, for a flag or banner. Vid. *Du Cange*, Gloſſ. Gr. T. 1. p. 173. *Aquin* T. 1. p. 112.

BANDS, in a military ſenſe, formerly denoted bodies of foot.

Thus the French, formerly, called all their infantry, *Bandes Françoiſes*, or *French bands*; but now the term is out of uſe. Milit. Dict.

Hence alſo the terms, *Prætorian bands*, *Trained bands*, &c.

BAND *of Penſioners*, is ſtill retained, to denote a company of gentlemen, who receive a yearly allowance of 100 *l.* for attending the king on ſolemn occaſions. *Guillet*, Gent. Dict. P. 1.

BANDS *of Columns*, properly denote a kind of emboſſments ſurrounding the ſhafts of ruſtic columns, at certain diſtances, by way of decoration.

Theſe are ſometimes plain, ſometimes picked or vermiculated, and ſometimes carved with decorations of low relievo, which are different in every different *band*. Vid *Davil.* Courſ. d'Archit. P. 1. p. 302. Id. P. 2. p. 409, ſeq.

Columns enriched with theſe *bands*, are ſometimes called *banded columns*.

BANDAGE (*Cycl.*) — *Bandages* are a very neceſſary part of the *apparatus* in dreſſing and binding up of wounds. They are not only of greater ſervice than compreſſes and plaſters, in ſecuring the other dreſſings, but are alſo of excellent uſe in reſtraining dangerous hæmorrhages, and in joining fractured, or diſlocated bones.

Almoſt all *bandages*, uſed in dreſſing of wounds, ulcers, or fractured or diſlocated bones, ſhould be made of clean linnen cloth, ſoftened by wearing, but ſtrong.

They are to be made of a proper length and breadth for the occaſion; and, that they may be ſtrong, examine the courſe of the threads, and tear the cloth lengthways. Darns, ſeams, and large hems in the cloth, are, as much as poſſible, to be avoided, that no inconvenience may be brought on by the roughneſs and irregularity of the roller.

There are different ſorts of *bandages*, for different uſes. Some are common; others are proper. Theſe laſt are only to be applied to particular parts; the others may be applied to any.

Bandages may be diſtinguiſhed alſo into *ſimple* and *compound*; the *ſimple* are thoſe which are formed of one entire piece of linnen; the *compound*, of ſeveral pieces, ſewed together in different manners.

The moſt ſimple of all *bandages*, is that uſually not rolled up, but left looſe, and uſed in phlebotomy.

The next to this, is that called the *ſingle-headed bandage*, which is rolled up at one end only. Next to that, the *double-headed bandage*, or that rolled up at both ends.

After theſe come thoſe *bandages*, which are made out of one piece of linnen, but are divided at both ends, almoſt as far as the middle; theſe are uſually called, by the ſurgeons, *four-headed bandages*.

Another ſort is ſomewhat ſhorter, and narrower, than the laſt deſcribed, and is divided at one end, and perforated at the other. It is uſually employed in dreſſings to the penis, or to one of the fingers.

Another kind is, from its uſe, called the *uniting bandage*; it is a double-headed *bandage*, divided about the middle, and ſerves to unite wounds that are made lengthways, without calling for the ſuture.

There is alſo another *bandage*, provided with an opening in the middle, through which the head may eaſily paſs; the extreme parts of the *bandage* hanging, one over the breaſt, the other over the back. The chief uſe of this *bandage* conſiſts in this, that, in dreſſing wounds of the thorax or abdomen, it is capable of ſupporting another *bandage*, ſomething wider, made of a cloth four or ſix times doubled, and bound round the breaſt or belly.

There remains ſtill to be conſidered, a compound *bandage*, made of two pieces of cloth, almoſt in form of the letter T. The upper part of this is to be brought round the belly, and faſtened by a knot; but the lower part paſſes under the body, between the thighs, and, being brought up again, is faſtened to the upper part upon the back. This *bandage* plainly appears to be deſigned for the ſecurity of ſuch dreſſings, as ſhall be thought proper to be applied to the anus, or parts of generation. Some, from the inventor, call this *Heliodorus*'s *bandage*. Others, from its ſhape, denominate it the T *bandage*; and, from the diviſion that is frequently made in the lower part of it, it is ſometimes called the *double* T.

As to *bandages* for the head, notwithſtanding that ſurgeons have formerly invented different kinds of them, for every wound that could be inflicted on that part, yet there is but one form that ſeems neceſſary; and this alone will anſwer all the ends that can be propoſed from this kind of application. It is made in the following manner: Take a handkerchief, napkin, or any ſquare piece of linnen; double it up in a triangular form, and apply it as we frequently do in hot weather, when we lay aſide the uſual coverings of the head, to avoid the exceſſive heat of the ſun.

The *bandage*, which is ſo much in uſe with the modern ſurgeons, and is called by the French the *grand couvrechef*, differs very little from this, and is commonly made of a napkin, or ſome piece of ſoft linnen, in a ſquare form. It is doubled in ſuch a manner, that the lower part is about four fingers breadth wider than the upper. The middle part of this cloth is placed ſo upon the head, that the fore-part may reach almoſt as far as the eyes; the four extremities, or corners of it, hanging over the cheeks. The two corners of the upper, or narrower part, are to be tied under the chin, at the ſame time that the two corners of the lower, or wider part, are to be brought under the back part of the head, and tied together, or faſtened with a needle and thread. This kind of *bandage*, when it is neatly made, ſticks cloſe to the head, and is an excellent contrivance to preſerve it from the injuries it might receive from cold air. The fore-part of it, that was extended toward the eyes, is, when the ends are faſtened, to be turned back as far as the crown of the head; and the two parts that hang over the neck, are to be turned back alſo, and faſtened behind the ears with a needle and thread.

The different names of ſimple *bandages*, which they aſſume according to the different windings that they form, in the manner of applying them, are not to be forgotten.

If a *ſimple bandage*, with one head, ſurrounds an injured part, in one direct courſe, it is called *annular*, *orbicular*, or *circular*; on the contrary, if the windings of the *bandage* aſcend, or deſcend, eſpecially if it be in a ſpiral manner, they are called *obtuſe*, or *ſpiral*. This frequently happens in fractures, and other kinds of diſorders, and is of eminent ſervice. But when the limbs, that are to be bound in this manner, are of different thickneſſes in the different parts of them, which is the caſe of the *tibiæ*, it requires a good deal of art to prevent the *bandages* from hanging looſe. The *bandage*, in this caſe, is to be applied to the *tarſus*, and to be brought upwards, ſo as to croſs the *malleoli*, rolling it round the *tibiæ*, in a ſpiral manner. But when you are come up to the calves of the legs, each round of the roller muſt be turned in a particular manner, and tightened, according as the caſe requires.

From

From what has been ſaid, the reaſon will be eaſily conceived, why the windings of the *bandage*, we have been deſcribing, are generally ſaid to be *inverted*, or *reverſed*, and, by the *French*, called *renverſées*. Theſe *bandages* are ſo managed, that the windings of the roller are contiguous to one another.

But there is another method of *bandage* in uſe, where the windings of the roller are not ſo frequent; and are therefore called *creeping bandages*, and, in the French ſchools, *rampants*. Theſe creeping, or, as we ſometimes call them, *ſerpentine bandages*, are uſed to ſecure cataplaſms, or compreſſes, upon a diſeaſed part.

The place of beginning and ending theſe *bandages* is alſo to be determined. When the arm is to be dreſſed, the beginning is formed by two or three circular windings on the wriſt, aſcending, by looſe ſpires, up to the cubit, or ſhoulder, as the nature of the caſe ſhall require. But when the beginning is to be on the foot, it is to be formed by three or four circular windings of the *bandage* round the *tarſus*, and *metatarſus*; then proceeding, in a ſerpentine courſe, up to the knee; or, if the caſe requires it, up to the head of the thigh; and then, as it ſometimes happens, deſcending again.

We ſhould not omit to mention, that the beginning of the *bandage* is ſometimes applied to the diſeaſed part, as in ſeveral kinds of fractures; ſometimes near it, above it, or below it; and ſometimes at a great diſtance from it, according to the diſpoſition of the wound. On the contrary, the extremity of the *bandage* is ſcarce ever faſtened on the diſeaſed part, but rather on a ſound one, to avoid giving pain. *Heiſt.* Surg. p. 19.

Beſides the double and four-headed *bandages*, ſurgeons ſometimes make uſe of the *eighteen-headed bandage*. Its figure may be learnt from Heiſter's Surgery, Tab. IX. fig. 4.

Knotted BANDAGE, a *bandage* for the head, called *knotted*, from its many croſſings on the temples, and *ſtellar*, or *ſolar*, from its direction *in radii*. It is a very uſeful *bandage*, when the temporal artery is divided, either in arteriotomy, or by an accidental wound, and hardly ever failing of ſucceſs in ſuppreſſing the hæmorrhage. For the application, vid. *Heiſt.* Surg. P. 3. c. 2. §. 7.

Stellar BANDAGE. See *Knotted* BANDAGE, ſupra.

Solar BANDAGE. See *Knotted* BANDAGE, ſupra.

Incarnative BANDAGE, is the ſame as the *uniting bandage*. Vid. ſupra, & *Heiſter*. Surgery, P. 3. c. 2. §. 5.

Depart-BANDAGE, the ſame as *diſcrimen*. See DISCRIMEN.

Expulſive BANDAGES, or ſuch as are uſed to reduce, and prevent the enlargement of tumors. They are frequently applied, with this intention, to ſwelled legs, and alſo to diſcharge the offenſive matter in fiſtulæ and ſinuous ulcers. Vid. *Heiſter*. Surgery, P. 3. c. 1. §. 9.

Retentive BANDAGE, is proper for the neck, as it ſerves to keep on the dreſſings, and topical remedies, applied to the neck after bleeding, *&c.* This *bandage* is generally compoſed of two ſimple bands, one of which is about a Paris ell, and the other an ell and an half in length; the firſt being of a thumb's breadth, and the laſt of three fingers. As to the application, vid. *Heiſter*. Surgery, P. 3. c. 3. §. 2.

BANDAGE *for Tracheotomy*. Vid. *Heiſter*. Surgery, P. 3. c. 3. §. 3.

Arnaud's BANDAGE, is a *bandage* contrived by Mr. Arnaud of Paris, for fiſtulæ and abſceſſes of the anus, and is, by Garengeot, highly commended. But Heiſter thinks, that the common T *bandage* has the ſame advantages, provided the ſcapulary be made ſtrong. Vid. *Heiſter*. Surgery, P. 3. c. 5. §. 6.

Few of the common *bandages* are capable of reſtraining a profuſe hæmorrhage, after cutting for the fiſtula of the anus, or for the ſtone. What Heiſter has contrived for this purpoſe, may be ſeen in his Surgery, P. 3. c. 5. § 7.

Beſides Heiſter, there are many other writers on *bandages*. That author, in his Introduction, §. 28. mentions Galen, tranſlated by Vido Vidius, with figures; Verduc on *bandages*, in French; and Solingen: but he thinks the beſt writers of all, are Le Clerc, in his *Appareil Commode*, and Baſſius, in High Dutch.

For other *bandages*, as the *ſpica*, *ſcapulary*, &c. ſee them in their alphabetical places.

BANGELET (*Cycl.*) is ſometimes uſed for the three parts which compoſe the architrave, called, by Vitruvius, *faſciæ*; and which are ſometimes alſo denominated *bands*, or *platbands*. *Ozanam*, Dict. Math. p. 579.

BANDERET, the name appropriated to the commanders of the militia of the canton of Bern. Dict. de Trev. T. 1. p. 838.

BANDITTI, perſons proſcribed, or, as we call it, outlawed; ſometimes denominated *banniti*, or *foris-banniti*. *Spelm.* Gloſſ. p. 69. b. *Skinn.* Etym. in voc.

BANDITI, or BANDITTI, is alſo a denomination given to highwaymen, or robbers, who infeſt the roads in troops, eſpecially in Italy and France.

The term is alſo applied to a ſort of freebooters, who pillage in the iſlands of the archipelago. Vid. *Tournef.* Voyag. Lett. 6. T. 1. p. 96.

BANGUE, a ſpecies of opiate, in great uſe throughout the Eaſt, for drowning cares, and inſpiring joy.

This, by the Perſians, is called *beng*; by the Arabs, *eſrar*, corruptly *aſſeral*, and *aſſarth*; by the Turks, *bengitic*, and vulgarly *maſtack*; by the European naturaliſts, *bangue*, or *bange*.

Bangue is the leaf of a kind of wild hemp, *cannabis erratica*, growing in the countries of the Levant: it differs little either as to leaf, or ſeed, from our hemp, except as to ſize. Some have miſtaken it for a ſpecies of althæa. *Sloan*, in *Ray*. Phil. Lett. p. 174. *Pluken.* ap. eund.

There are divers manners of preparing it, in different countries. Olearius deſcribes the method uſed in Perſia. Mr. Sale tells us, that, among the Arabs, the leaf is made into pills, or conſerves [a]. But the moſt diſtinct account is that given by Alex. Maurocordato, counſellor and phyſician of the Ottoman Port, in a letter to Wedelius [b]. According to this author, *bangue* is made of the leaves of wild hemp, dried in the ſhade, then ground to powder; put into a pot wherein butter has been kept; ſet in an oven till it begin to torrify; then taken out, and pulverized again; thus to be uſed occaſionally, as much at a time as will ly on the point of a knife. Such is the Turkiſh *bangue*.—[[a] Prelim. Diſc. to Koran, §. 5. p. 124. [b] Ext. apud *Wedel.* Exerc. Medic. Philol. Dec. 5. init.]

The effects of this drug are, to confound the underſtanding, ſet the imagination looſe, induce a kind of folly, and forgetfulneſs, wherein all cares are left, and joy and gayety take place thereof.

Bangue, in reality, is a ſuccedaneum to wine, and obtains in thoſe countries where mahometaniſm is eſtabliſhed; which prohibiting the uſe of that liquor abſolutely, the poor muſſelmen are forced to have recourſe to ſuccedanea, to rouſe their ſpirits. The principal are *opium*, and this *bangue*.

Some alſo ſpeak of *bangue* as an aphrodiſiac, and tending to excite venery [c]; on which ſuppoſition, others have been puzzled to think how it could be a ſpecies of hemp, which, according to the generality of naturaliſts, has an antaphrodiſiac quality, and tends to emaſculate and render impotent. But this tendency of the *cannabis* is dubious. Galen [d], and other antients, aſſure, that hemp diſturbs the head, excites turbulent dreams, and even cauſes deliriums. Plukenet [e], who had ſome of the ſeed of the *bangue*, tells us, that it certainly cauſes a *dementia*, or frantic and ludicrous ſort of madneſs, which runs the body into all the idle geſticulations and poſtures of the moſt laſcivious; yet without any luſtful deſires. He adds, that, on a very liberal doſe, the effects have continued almoſt a week; and that, if carried too high, it will even kill. — [[c] *Sloan*, l. c. [d] De Aliment. Facult. l. 1. c. 41. [e] *Pluken.* l. c.]

As to the opinion among Europeans, that the Turks prepare themſelves for battle by a doſe of *bangue*, which rouſes their courage, and drives them, with eagerneſs, to certain death; Dr. Maurocordato aſſures us, that it is a popular error: the Turks think they are then going aſſuredly to receive the crown of martyrdom; and would not, for any conſideration, loſe the merit of it, which they would do, by eating the *bangue*, as being held unlawful by their apoſtle, among other things which intoxicate. *Sale*, l. c. *Maurocord.* ubi ſupra.

BANIAN (*Cycl.*)—The name of *banian* is uſed with ſome diverſity, which has occaſioned much confuſion, and many miſtakes. Sometimes it is taken in a leſs proper ſenſe, and extended to all the idolaters of India, as contradiſtinguiſhed from the Mahometans.

In which ſenſe, *banians* include the bramins and other caſts.

In this ſenſe it is Della Valle [f] uſes the word; and it is in the ſame ſenſe that Hen. Lord calls his book a diſcovery of the *Banian* religion; which, in reality, is an account of the religion of the idolatrous Indians in general. But as it was chiefly the merchants this author had to deal withal, being chaplain in the Engliſh factory at Surat, he took his title from them; with as much propriety as an Indian, who ſhould write an account of the religion of England, ſhould call it a diſcovery of the religion of the merchants of England; as if the merchants had a religion peculiar to themſelves. Yet it was from the bramins he received his informations; the *banians* not being learned enough in the myſteries of their faith. He aſſures us, he fetched his materials out of their manuſcripts, and by renewed acceſs, with the help of interpreters, made his collections out of a book of theirs called the *Shaſter*, which is to them as their bible [g]. — [[f] *Della Valle*, Viagg. T. 1. P. 1. Lett. 3. p. 92. [g] *Lord*, Diſcov. Relig. Banian. Introd.]

Yet it is certain, the bramins, who are the depoſitaries of the Indian faith, are extremely reſerved as to communications of this kind. P. Bouchot, after many years reſidence in the country, as a miſſionary, complains he could never get a ſight of their Scripture. Their contempt for Europeans, whom they denominate *prangius*, that is, unclean, will not permit them to have any intercourſe with them.

BANIANS, in a more proper ſenſe, is reſtrained to a peculiar caſt, or tribe, of Indians, whoſe office or profeſſion is trade and merchandize

In which ſenſe, *banians* ſtand contradiſtinguiſhed from *bramins*, *cuttery*, and *wyſe*, the three other caſts into which the Indians are divided.

The four caſts are abſolutely ſeparate as to occupation, relation, marriage, *&c.* though all of the ſame religion; which is more properly denominated the religion of the bramins, who make the eccleſiaſtical tribe, than of the *banians*, who make the mercantile.

The proper *banians* are called, in the *ſhaſter*, or book of their law,

law, by the name of *ſhuddery*, under which are comprehended all who live after the manner of merchants, or that deal and tranſact for others, as brokers; excluſive of the mechanics, or artificers, who make another caſt, called *wyſe*. Theſe *banians* have no peculiar ſect or religion, unleſs it be, that two of the eight general precepts given by their legiſlator, Bremaw, to the Indian nation, are, on account of the profeſſion of the *banians*, ſuppoſed more immediately to relate to them, *viz.* thoſe which enjoin veracity in their words and dealings, and avoiding all practices of circumvention in buying and ſelling. *Lord*, ubi ſupra, c. 12.

Some of the *banians*, quitting their profeſſion, and retiring from the world, commence religious, aſſume a peculiar habit, and devote themſelves more immediately to God, under the denomination of *vertea*. Theſe, though they do not hereby change their caſt, are commonly reckoned as bramins of a more devout kind, much as monks in the Romiſh church, though frequently not in orders, are reputed as a more ſacred order than the regular clergy. *Lord*, c. 10. p. 74.

The name *banian* imports as much in the bramin language, wherein their law is written, as a people innocent and harmleſs, void of all guile, and ſo gentle, that they cannot endure to ſee even a fly or worm injured; and who, when ſtruck, will patiently bear it, without reſiſting or returning the blow.

Their mein and appearance is deſcribed by Lord, in terms a little preciſe, but very ſignificant: "A people preſented themſelves to my eyes, cloathed in linnen garments, ſomewhat "low deſcending, of a geſture and garb, as I may ſay, "maidenly and well nigh effeminate, of a countenance ſhy "and ſomewhat eſtranged." *Lord*, in Introduct.

Gemelli Careri [h] divides the *banians* into twenty-two tribes, all diſtinct, and not allowed to marry with each other: Lord [i] aſſures us they are divided into eighty-two caſts or tribes, correſpondent to the caſts or diviſions of the bramins or prieſts, under whoſe diſcipline they are, as to religious matters; tho' the generality of the *banians* chooſe to be under the direction of the two bramin tribes, the *Viſalnagranaugers* and *Vulnagranaugers*.—[h Voyag. T. 3. p. 264. i *Lord*, c. 12. p. 83.]

La Martiniere [k] miſrepreſents our countryman, when he ſays, that, according to the Sieur Lord, the *banians* are of the ſame tribe with the bramins; and that the different tribes marry with each other: theſe miſtakes he might probably fall into, by reading Lord in a French tranſlation [l].—[k *La Martin.* Dict. Geogr. T. 2. p. 76. b. l In Cerem. & Cout. Relig. de tout les Peuples du Mond. T. 1. P. 2.]

The *banians* are the great factors, by whom moſt of the trade of India is managed: in this reſpect, comparable to the Jews and Armenians, and not behind either, in point of ſkill and experience, in whatever relates to commerce [m]. Nothing is bought, but by their mediation. They ſeem to claim a kind of *jus divinum* to the adminiſtration of the traffic of the nation, grounded on their ſacred books, as the bramins do to that of religion. They are diſperſed, for this purpoſe, through all parts of Aſia, and abound in Perſia, particularly at Iſpahan and Bender-Abbaſſis, where many of them are extremely rich, yet not above acting as brokers, where a penny is to be got. The chief agents of the Engliſh, Dutch, and French Eaſt India companies, are of this nation: they are very faithful, and are generally truſted with the caſh of thoſe companies in their keeping [n]. They act alſo as bankers, and can give bills of exchange for moſt cities in the Eaſt Indies. Their form of contract in buying and ſelling, is remarkable; being done without words, in the profoundeſt ſilence, only by touching each other's fingers: the buyer looſening his *pamerin*, or girdle, ſpreads it on his knee, and both he and the ſeller having their hands underneath, by the intercourſe of the fingers, mark the price of pounds, ſhillings, *&c.* demanded, offered, and at length agreed on [o]. When the ſeller takes the buyer's whole hand, it denotes a thouſand, and, as many times as he ſqueezes it, as many thouſand pagods, or roupies, according to the ſpecies in queſtion, are demanded: when he only takes the five fingers, it denotes five hundred, and when only one, one hundred: taking only half a finger, to the ſecond joint, denotes fifty; the ſmall end of the finger, to the firſt joint, ſtands for ten [p].—[m Vid. *Tavern.* Voyag. des Ind. c. 32. p. 161. *Martiniere*, l. c. n *Savar.* Supp. p. 58. o *Lord*, c. 12. p. 84. p *Tavern.* Voyag. des Ind. l. 2. c. 15.]

BANILLIA, in the materia medica, a name uſed by ſome for the vanillia, or vanilloes, uſed in making the ſcented chocolate. *Dale*, Pharm. p. 340.

BANK, (*Cycl.*)—In Savari's Dictionary of Commerce, from whence [a] this article of the *Cyclopædia* is taken, we have alſo [b] an account of the *banks* of Amſterdam, Hamburg, and of the royal *bank* of France; to which we refer the curious, as the detail of ſuch particular objects do not properly come within our deſign.—[a Art. *Banco*. b Art. *Banque*.]

We have ſeveral accounts of the *bank* of England; among others, the Lex Mercatoria, the New View of London, and Maitland's Hiſtory of London, may be conſulted. But we do not know, whether any ſufficiently accurate detail of the method of tranſacting all the buſineſs of the *bank*, be any where publiſhed.

For the two *banks* of Scotland, ſee the Preſent State of Britain.

The general political queſtions relating to *banks*, might properly find their place here, could we find any thing accurate or determinate on the ſubject: but as moſt authors we have met with on this topic, have had ſome biaſs of their own, from party, or private intereſt, not to mention, that few have ſufficient experience of buſineſs, or habits of analyſing and reaſoning upon ſuch complex objects, we can do little more than wiſh to ſee this ſubject fully treated of by ſome maſterly hand. In ſuch a work, many important queſtions would occur; ſuch as,

The nature of paper credit in general? its advantages? diſadvantages? Whether it be limited? how thoſe limits, if any, are to be diſcerned? The nature of *banks*, and other monied corporations? their advantages and diſadvantages to the public? Whether there ought to be any public *bank* in a ſtate, other than the public treaſury? Whether great monied corporations, though inſtituted under a pretence to ſerve, and the pretended ſervants of the adminiſtration, be not, in reality, its maſters? Again, what is the beſt form of a *bank*? whether what a late French author [c] ſays be true, that the beſt *bank* is that which does not pay, like that of Amſterdam? or whether the form of the *bank* of England, and current notes, be beſt, *&c.*?—[c Eſſ. Polit. ſur le Comm. p. 253. Edit. 1.]

The diſcerning reader will eaſily perceive, that theſe, and the like queſtions, have been either very partially, or ſuperficially, treated of, in books and pamphlets of the times; and that a farther diſquiſition is neceſſary.

BANK is alſo applied, in a more particular manner, to ſocieties inſtituted for lending money on pledges. Of theſe there are ſeveral in Holland, particularly at Amſterdam, where it is called the *bank van leening*, or *bank of loan*. Private perſons are here furniſhed with money, on the depoſit of effects as a ſecurity, and on payment of a certain intereſt regulated by the burger-maſters. This *bank* is otherwiſe called the *Lombard huis*, or *Lombard houſe*, or, ſimply, *Lombard*; which is the name it is moſt commonly known by, in moſt of the towns in Holland. *Savar.* Dict. Comm. Suppl. p. 43.

BANK, in natural hiſtory, denotes an elevation of the ground, or bottom of the ſea, ſo as ſometimes to ſurmount the ſurface of the water, or, at leaſt, to leave the water ſo ſhallow, as uſually not to allow a veſſel to remain afloat over it.

In this ſenſe, *bank* amounts to much the ſame with flat, ſhoal, *&c.*

There are *banks* of ſand, and others of ſtone, called alſo ſhelves, or rocks. In the north ſea, they alſo ſpeak of *banks* of ice, which are large pieces of that matter floating. *Aubin.* Dict. Marin.

A long narrow *bank* is ſometimes called a *rib*.

The *bank* abſolutely ſo called, or the *main bank*, or *great bank*, denotes that of Newfoundland, the ſcene of the cod-fiſhery.

It is called the *great bank*, not only by reaſon of its vaſt extent, being, according to the Engliſh computation, two hundred miles long, and, according to the French, one hundred leagues, or three hundred miles; but alſo on account of ſeveral leſſer *banks* near it, where cod are alſo caught. Theſe laſt the French call *banquezeaux*. *Savar.* Supp. p. 862.

The *great bank* affords ſo vaſt a crop of cod, as to furniſh one of the chief articles of European commerce.

This is one of thoſe *banks* which have water enough to float a ſhip, and which, on this account, are not dangerous.

Banks are uſually diſtinguiſhed by a buoy, poſt, or the like. On charts, ſand *banks* are uſually marked by little dots, and *banks* of ſtone, by croſſes. The colours of the buoys are alſo varied accordingly; ſand *banks* being denoted by light-coloured buoys, and rocks by black ones.

In large rivers, as the Elbe, *&c.* ſand *banks*, by high tides and inundations, are liable to change places; care is therefore taken to ſhift the buoys from time to time, to ſhew the true channel of the river.

An exact knowledge of the *banks*, their extent, and the depth of water on them, makes the moſt eſſential part of the ſcience of a pilot, and a maſter of a ſhip: if the veſſel be large, and draw much water, great attention will be neceſſary to keep clear of the *banks*; on the contrary, if it be ſmall, the ſame *banks* afford a ſure aſylum, where it may brave the largeſt and ſtouteſt veſſels, which dare not follow it here. By means of this barrier, many ſmall craft has eſcaped its enemy.

BANK, in veſſels which go with oars, is uſed for the bench where the rowers are ſeated; popularly called, by our ſeamen, the *thaught*. *Manwayring*, Seam. Dict. p. 107.

In this ſenſe, we read of *banks* of gallies, of galeaſſes, of galliottes, of brigantines, and the like.

The Venetian gondolas have no *banks*; for the watermen row ſtanding.

The common gallies have twenty-five *banks*, that is, twenty-five on each ſide, in all fifty *banks*, with one oar to each *bank*, and four or five men to each oar. The galeaſſes have thirty-two *banks* on a ſide, and ſix or ſeven rowers to a *bank*. *Aubin*, Dict. Marin. p. 62.

BANK alſo denotes an elevation of earth, ſtones, ſtakes, or other materials, in form of a wall, or cauſeway, to ſtop the waters, and prevent inundations. Vid. *Ozanam*, Dict. Mathemat. p. 357.

Theſe, on other occaſions, are denominated *dams*, and *ſea-walls*,

walls, &c. and by the antients, *aggeres*: thoſe on the coaſts of Holland are more particularly denominated *dykes*. *Niewent.* Relig. Phil. p. 276. *Petty*, Dupl. Proport. p. 111.

BANK is alſo uſed, in ſeveral games, for the ſtock or fund of him who undertakes the game.

BANK *at Baſſet*, a ſum of money laid down by the *tailleur*, before the gameſters, to anſwer all the winning cards that ſhall turn up in his courſe of dealing. Compl. Gameſt. p. 31.

BANKER, (*Cycl.*)—The *bankers* were very antient at Lyons; De Rubis [a] traces their origin from the Guelphs and Gibbelins, in the thirteenth century; who, not daring to return to their own country, purchaſed of the king of France a power to ſet up their banks at Lyons, and in other parts of France. F. Meneſtrier [b] ſeems to fix their epocha higher; ſhewing, that there were rich *bankers* at Lyons, as early as the year 1209.—[[a] Hiſt. de Lyon. l. 3. p. 289. [b] Hiſt. Conſul. de Lyon. p. 392.]

The antient *bankers* were called *argentarii*, and *nummularii*; by the Greeks, τραπεζίται, κολλυβισται, and αργυραμοιβοι [c]. Their chief buſineſs was to put out the money of private perſons to intereſt: they had their boards and benches, for this purpoſe, in all the markets and public places, where they took in the money from ſome, to lend it to others [d].—[[c] Vid. *Hoſt.* Hiſt. Rei Nummar. T. 1. l. 1. c. 9. §. 13, ſeq. [d] *Pitiſc.* Lex. Antiq. T. 1. p. 168. *Calv.* Lex Jur. p. 87, b.]

BANKERS, among us, are goldſmiths, and others, in whoſe hands money is depoſited, to be drawn out again as the owners find occaſion. The monied goldſmiths firſt got the name *bankers*, about the time of K. Charles II. witneſs the following clauſe of an act of parliament under that prince: "Whereas ſeveral "perſons being goldſmiths, and others, by taking up or bor- "rowing great ſums of money, and lending out the ſame again "for extraordinary hire and profit, have gained, and acquired "to themſelves, the reputation and name of *bankers*, &c." Ann. 22, 23. Car. II.

BANKERS *in the Court of Rome*, are perſons authorized, excluſive of all others, to ſollicit and procure, by their correſpondents at Rome, all bulls, diſpenſations, and other acts diſpatched at the papal datary, or in the legateſhip of Avignon: they are diſperſed in all the cities of France, where there is a parliament, or a preſidial; and were erected into a regular, and hereditary office, by an edict in 1673.

They owe their origin to the Guelphs, who took ſhelter at Avignon, and in other cities within the obedience of the pope, in the time of the civil wars of Italy. The favour they were in with the pontiffs, for having eſpouſed the papal cauſe, occaſioned their being employed in procuring expeditions of the court of Rome. But the heavy extortions they practiſed towards their clients, ſoon rendered them odious, and occaſioned ſeveral denominations of reproach, as, *Coarcini*, *Caturcini*, *Caurſini*, *Corſini*, &c. from the city *Cahors*, the native place of pope John XXII. in whoſe pontificate they were in their higheſt power. *Corneille*, Dict. des Arts, T. 1. p. 88. a. Dict. de Trev. T. 1. p. 849.

BANKER *at Baſſet*, is, more properly, called *tailleur*, or *tallier*.

The *tailleur* has the firſt and laſt card at his own diſpoſal, with other advantages in the dealing ſo conſiderable, that, by a public edict of the king of France, the full privilege of a *tailleur* was allowed to none but cadets, or younger ſons of noble families: all others, for fear of ruining private families, were confined to a twelve-penny bank. Compl. Gameſt. p. 30.

Yet it is to be obſerved, that the *bankers* gain *per cent.* of all the money adventured at pharo, is greater than at baſſet; it being two pounds nineteen ſhillings and tenpence *per cent.* in the firſt, and but fifteen ſhillings and threepence in the ſecond. V. *De Moiv.* Doctr. Chanc. p. 93.

BANKER, in bricklaying, a piece of timber whereon they cut the bricks.

The *banker* is ſix feet long, or more, according to the number of men to work at it, and nine or ten inches ſquare: it is to be laid on two peers of timber, three feet high from the floor they ſtand on. *Moxon*, Mech. Exerc. p. 246.

BANKING, the making of *banks* to oppoſe the force of the ſea, rivers, or the like, and ſecure the land from being of overflowed thereby.

With reſpect to the water which is to be kept out, this is called *banking*; with reſpect to the land, which is hereby to be defended, *imbanking*.

BANKING, in a ſalt-work, the raiſing a fence againſt the ſea, whereby its waters may be kept out, excepting ſo much as is neceſſary for the preparation of the ſalt.

BANKING is alſo applied to the keeping a bank, or the employment of a banker. See BANK, and BANKER, *Cycl.* and *Suppl.*

Baking, in this ſenſe, ſignifies the trading in money, or remitting it from place to place, by means of bills of exchange. Plan, Engl. Comm. p. 2.

This anſwers to what the French call *faire la banque*.

In France, every body is allowed to *bank*, whether merchant or not; even foreigners are indulged in this kind of traffic. In Italy, *banking* does not derogate from nobility, eſpecially in the republic ſtates; whence it is, that moſt of the younger ſons of great families engage in it. In reality, it was the nobility of Venice and Genoa, that, for a long time, were the chief *bankers* in the other countries of Europe. *Savar.* Dict. Comm. p. 235.

BANKING is more particularly uſed for the act of exchanging monies, or coins, of different qualities and values. Plan, Engl. Comm. c. 1. p. 2.

BANKRUPT, (*Cycl.*)—In ſome places *bankrupts* are condemned to wear the green cap; at Lucca, an orange cap. Dict. de Trev. T. 1. p. 848.

Fraudulent BANKRUPT, he who deſignedly ſecretes or makes away his effects, conceals them under borrowed or feigned names, or by pretended ſales or aſſignments. *Savar.* Dict. Comm. p. 264, ſeq.

By an ordinance of Henry IV. in 1609, and another of Louis XIV. in 1673, fraudulent *bankrupts* are ordered to be proſecuted capitally, and puniſhed with death; which has frequently been practiſed accordingly. Though the ordinary puniſhment in France, be only the pillory. In England, *bankrupts* fraudulently concealing their effects, are guilty of felony, without benefit of clergy. See Stat. 5 Geo. II.

BANLEUGA, or BANNILEUGA, or BANLIEUE, in middle age writers, the territory within which the juriſdiction of municipal magiſtrates, or ordinary judges of a city, town, or the like, are confined. Vid. *Spelm.* p. 61. a. *Menag.* Orig. p. 74. *Du Cange*, T. 1. p. 465.

It is thus called, becauſe within this tract, they may make their proclamations, prohibitions, and other acts of juſtice and policy, compriſed under the name of *ban*, or *bannum*. See BANN.

In this ſenſe, we meet within *banleuga de Arundel*, uſed for all that is comprehended within that limits, or lands adjoining, and ſo belonging to the caſtle, or town. *Selden*, Hiſt. of Tithes, p. 75.

The *banlieu*, in France, ordinarily extends about a league around the place [a]. Its boundaries are commonly marked by a croſs, or a ſtone erected for the purpoſe [b].—[[a] *Ozanam.* Dict. Math. p. 376. [b] *Aubert*, ap. Richel. T. 1. p. 175. b.]

In ſome cuſtoms of France, *banlieue* is alſo uſed to denote the ſpace within which the inhabitants are obliged to carry their corn to be ground in the lord's mill. *Caſeneuve*, in voc.

BANN, (*Cycl.*)—M. d'Herbelot will have the word *bann* to be Sclavonic, where it is ſtill uſed, as well as among the Turks, for the commander of the forces, or troops, in the provinces belonging to the kingdom of Hungary. Bibl. Orient. p. 183. See alſo *Aquin.* Lex. Milit. T. 1. p. 112. b.

Others will have it the ſame with what, in Heſychius, is written βαγας, and which, according to him, ſignifies king, or great prince. Vid. *Seld.* Tit. of Hon. P. 2. c. 2. §. 5. Trev. Dict. Univ. T. 1. p. 831.

BANN is more particularly uſed, for a ſolemn convocation of the nobility of a province, to attend the king in his army, conformably to their ſeveral tenures.

Bann, in this ſenſe, differs from *rear-bann*; as the former reſpects thoſe who hold mediately of him. But the words are now confounded; and *bann*, and *rear-bann*, denote a ſummons to all the feudal tenants, mediate and immediate, to go to war in the king's ſervice.

BANN alſo denotes the aſſembly, or body of nobility and gentry thus convocated.

In this ſenſe, they ſay, the *bann* and *rear-bann* is long in getting into the field; the *bann* and *rear-bann* was aſſembled, &c.

The French nobility appear to have ſerved the king, in the way of *bann* and *rear-bann*, from the beginning of the monarchy; though the uſage was not regularly ſettled, till the time of the inveſtiture of feuds. From that time, the lay lords rendered preſent ſervice in the armies; and even the eccleſiaſtics, who held lands, were obliged likewiſe to appear with their vaſſals. It was this gave occaſion to the introduction of *vidames* and *advoues*, or *advocates*, to command the vaſſals of biſhopricks, and abbies, in lieu of their own prelates. But, during the wars againſt the Engliſh, as well as in the holy land, many of the gentry, engaged in thoſe expeditions, wanting money to ſupport the expence, procured leave of the king to ſell feuds to *roturiers*, or perſons not noble, and corporations. By this means, a conſiderable part of the fiefs of France, falling into the hands of perſons unfit for war, the *bann* and *rear-bann* came to be but thinly furniſhed with able ſoldiers. This occaſioned a tax to be laid on theſe *roturies*, in order to pay ſoldiers; and, beſides the tax, they were ſtill obliged to perſonal ſervice: which eſtabliſhment ſtill continues. Dict. de Trev. T. 1. p. 830.

BANN is more particularly uſed to denote proſcription, or baniſhment, for a crime proved [a]; becauſe antiently publiſhed by ſound of trumpet; or, as Voſſius thinks, becauſe thoſe who did not appear at the abovementioned ſummons, were puniſhed by proſcription [a].—[[a] Vid. *Spelm.* Gloſſ. p. 62. a. [b] *Menag.* Orig. p. 74. b.

Hence, *to put a prince under the* bann *of the Empire*, is to declare him diveſted of all his dignities. *Richel.* Dict. T. 1. p. 172.

The ſentence only denotes an interdict of all intercourſe, and offices of humanity, with the offender; the form of which ſeems taken from that of the Romans, who baniſhed perſons, by forbidding them the uſe of fire and water. *Calv.* Lex. Jur. p. 109.

Sometimes alſo cities are put under the imperial *bann*; that is, ſtripped of their rights and privileges.

BANN alſo denotes a pecuniary mulct, or penalty, laid on a delinquent for offending againſt a *bann*. *Du Cange*, Gloſſ. Lat. T. 1. p. 461.

BANN is alſo uſed for the ordinances and injunctions of eccleſiaſtical prelates. *Magri*, Voc. *Eccleſ.* p. 28. b.

The uſe of matrimonial *banns* is ſaid to have been firſt introduced in the Gallican church, though ſomething like it obtained even in the primitive times; and it is this Tertullian is ſuppoſed to mean by *trinundina promulgatio*. The council of Lateran firſt extended, and made the uſage general. By the ordonnance of Blois, no perſon could validly contract marriage, without a preceding proclamation of three *banns*: nor could any perſon whatever be diſpenſed with, except for the two laſt. But the French themſelves have abated much of this ſeverity; and only minors are now under an abſolute neceſſity of ſubmitting to the formality of *banns*. For majors, or thoſe of age, after publication of the firſt *banns*, the two latter are eaſily bought off. Dict. de Trev. T. 1. p. 830.

BANNUS, or BANUS, a title antiently given to the governor or viceroy of Croatia, Dalmatia, and Sclavonia. *Fæſch.* Ing. Lex. p. 66. See alſo *Aquin.* T. 1. p. 112. b. Dict. de Trev. T. 1. p. 849. *Du Cange*, Gloſſ. Lat. T. 1. p. 467.

BANNUS *Epiſcopalis*, was a mulct paid to the biſhop by thoſe guilty of ſacrilege, and other crimes. *Du Cange*, Gloſſ. Lat. T. 1. p. 462.

BANNUM *Capitis*, was a mulct paid in cattle. *Du Cange*, ibid. p. 463.

BANN is alſo uſed for a ſolemn anathema, or excommunication, attended with curſes, *&c.* Vid. *Tribechov.* de Doct. Scholaſt. c. 3. p. 97.

In this ſenſe, we read of *papal banns*, &c.

BANN *of God*, *Bannus Dei*, or the judgment of God. Spelman takes it for excommunication. *Spelman*, Gloſſ. p. 62. a.

BANN is alſo uſed for a prohibition.

In which ſenſe, the *bann* of harveſt, of vintage, *&c.* in the French cuſtoms, imports a prohibition to reap, or gather the grapes, without leave of the lord.

The former is now taken away, and the peaſant may reap his corn when he pleaſes; but the latter ſtill remains, perſons not being allowed to open the vintage, till publication is made by the officers of the place for that purpoſe. *Aubert.* ap. Richel. T. 1. p. 172. a.

BANN-*Vin*, in the French cuſtoms, a privilege enjoyed by lords, of ſelling the wine of their own growth, during a certain time, excluſive of all other perſons within the compaſs of their fees or lordſhips. *Savar.* Dict. Comm. p. 265. *Du Cange*, Gloſſ. Lat. T. 1. p. 458. Dict. de Trev. T. 1. p. 850.

The ſame right, in ſome places, extends alſo to other liquors; and even to hogs, cows, and other animals.

BANNALIS *Mola*, or *Bannal-Mill*, a kind of feudal ſervice, whereby the tenants of a certain diſtrict are obliged to carry their corn to be ground at a certain mill, and to be baked at a certain oven, for the benefit of the lord. *Calv.* Lex. Jurid. p. 109. a.

This amounts to the ſame with what obtains among the French, under the denomination of *bannalité*; which is a right belonging to the lord, to keep a mill, an oven, a wine-preſs, and a bull, and oblige his tenants to bring their corn to grind, their bread to bake, *&c.* at the ſame time.

The *bannalité* is an odious ſervice, unknown in the antient law, and of which no traces are to be ſeen before the tenth century. The violence of the lords, and the poverty of the people, ſeem to have occaſioned its riſe; and the manumiſſion of villains afterwards confirmed it. Fulbert, biſhop of Chartres, in a letter to Richard duke of Normandy, in the tenth century, complains that there were *bannal-mills* five leagues diſtance from the habitations of the vaſſals; and that they were nevertheleſs obliged to carry their corn thither to be ground. But, in after-time, this diſtance was reſtrained to the limits of one league. *De la Mare*, Traité de la Polic. ap. Dict. de Trev. T. 1. p. 840, ſeq.

BANNER, properly denotes a ſquare flag, faſtened like a cornet to a lance. Dict. de Trev. T. 1. p. 544.

Menage derives the word from the Latin *bandum*, a band, or flag; and ſuppoſes *banniere* to have been firſt written for *bandiere*; which is confirmed by this, that we meet with the word *banderia*, uſed, in the ſame ſenſe, by Latin writers of the barbarous age. *Menage*, Orig. in voc. See alſo *Spelm.* Gloſſ. p. 59. b.

Paſquier chooſes to deduce it from the old word *bann*, the publication made to call the vaſſals to war; others derive it from the German *ban*, a field or tenement, becauſe only lords of fees were allowed to bear a *banner*; others, again, ſuppoſe the word to have been formed, by corruption, from *panniere*, of *pannus*, cloth, becauſe it was originally made of cloth; whence alſo the denominations, *penons*, *panonceaux*, &c. Dict. de Trev. T. 1. p. 845.

A *banner* differed from a *pennon*, or *guidon*, which had a long tail, or train; the cutting off which, in the ceremony of creating a banneret, converted it into a *banner*. See BANNERET, *Cycl. & Suppl.*

Moſt of the antient lords are repreſented, on their ſeals, with *banners* in their hand; in which guiſe they entered the liſts in tournaments.

Arms BANNER-*wiſe*, or *en banniere*, are thoſe born ſquare; ſtill uſed in Bretagne, to denote families deſcended from bannerets. Favyn ſuppoſes the uſage to have been brought thither from England. Hiſt. de Navarre, l. 11. p. 620, ſeq.

It was reputed more honourable for a perſon to bear his arms in a *banner*, than in an *eſcutcheon*.

BANNER is alſo uſed to denote the flag under which all the tenants of the ſame fief were to muſter themſelves, when their ſervice was required in the army. Dict. de Trev. T. 1. p. 444.

BANNER is alſo uſed for the chief flag, or ſtandard of a prince, lord, baron, or the like. *Spelm.* Gloſſ. p. 59. b.

The BANNER *of France*, was the largeſt and richeſt of all the flags born by the antient kings, in their great military expeditions. St. Martin's cap was in uſe ſix hundred years, as the *banner* of France: it was made of taffety, painted with the image of that ſaint, and laid one or two days on his tomb, to prepare it for uſe [a]. This was ſucceeded by the famous *aurifiamma*, or *oriflamma*. (See AURIFLAMMA.) Though ſome make a difference between the *banner* of France and the *oriflamme*; making it the diſtinguiſhing character of the former, to be hung out at the window, where-ever the king was; whereas the latter was only uſed in extraordinary wars [b].—[a Dict. de Trev. T. 1. p. 845. *Le Gendre*, Mœurs & Cout. de France. b *Richel.* Dict. T. 1. p. 174. c.]

About the year 1100, came in a more pompous apparatus; the mode of which was borrowed from Italy; the *banner* royal was faſtened to the top of a maſt, or ſome tall tree planted on a ſcaffold, born on a chariot drawn by oxen, covered with velvet houſings, decorated with devices or, cyphers, of the prince reigning. At the foot of the tree was a prieſt, who ſaid maſs early every morning. Ten knights mounted guard on the ſcaffold, night and day, and as many trumpets, at the foot of the tree, never ceaſed flouriſhing, to animate the troops. This cumberſome machine, the mode of which was brought from Italy, continued in uſe about an hundred and thirty years. Its poſt was in the center of the army. And here it was the chief feats were performed, to carry off and defend the royal *banner*: for there was no victory without it; nor was an army reputed vanquiſhed, till they had loſt this *banner*. *Le Gendre*, Mœurs & Cout. des Franc. p. 105, ſeq.

BANNER is alſo uſed, in middle age writers, for any flag or enſign. *Spelm.* Gloſſ. p. 59. b.

But the word is out of uſe in this ſenſe, except in ſpeaking of former times, or foreign nations. In the Levant, they ſtill ſay, the Engliſh *banner*, the Venetian *banner*, &c. *Aubin.* Dict. Mar. p. 64.

The French alſo retain the denomination *banner*, in ſpeaking of eccleſiaſtical proceſſions; where the people, having each a croſs on, march under a *banner*, repreſenting the church militant; to denote themſelves ſoldiers of the church. *Richel.* l. c.

BANNERS *of the Romans*. See SIGNA.

BANNERET, (*Cycl.*) — There ſeems to have been *bannerets* created, either in a different manner, or by others, than the ſovereign; ſince King James, in the patent of baronets, gives them precedency to all knights *bannerets*, except ſuch as are created by the king himſelf in the field; which implies, either that there are ſome of this order created out of the field, or by inferior perſons. Vid. *Spelm.* Gloſſ. p. 75, a.

BANNERET is alſo the name of an officer, or magiſtrate of Rome, towards the cloſe of the fourteenth century.

The people of that city, and throughout the territory of the church, during the diſputes of the antipopes, had formed a kind of republican government; where the whole power was lodged in the hands of a magiſtrate, called ſenator, and twelve heads of quarters, called *bannerets*, by reaſon of the banners which each raiſed in his diſtrict. *Daniel*, Hiſt. de Franc. T. 2. p. 107. Dict. de Trev. T. 1. p. 838.

BANNISTERIA, in botany, the name given by Linnæus to a genus of plants, firſt deſcribed by Plumier under the name of *clematis ſpecies*. The characters are theſe; the perianthium is very ſmall and permanent, and is rigid and rough underneath, with tubercles; and there are ſmall melliferous glands placed under every jag, or ſegment of the cup, except one. Theſe glands are eight in number, and the ſegments of the cup are nine. The flower conſiſts of five very large petals, of an orbicular figure; they ſtand wide expanded, and have long and ſtrait ungues, and are crenated at the edges. The ſtamina are ten extremely ſmall filaments; the antheræ are ſimple; the germina of the piſtils are three; they are alated, and grow together; the ſtyles are three, and are of a ſimple ſtructure; the ſtigmata are obtuſe. There are are three fruits ſucceeding every flower; they are long, and run out into an ala of conſiderable length; they each contain one ſeed, and do not ſplit. The ſeeds are ſingle, and have their ſides indented. It is evident, from the flower, and glandules of the cup, that this genus has an affinity with the malpighia. *Linnæi*, Gen. Plant p. 194. *Plumier*, Ran. 92. See MALPIGHIA.

BANNOCK, in food, is an oat-cake kneaded only with water, and baked in the embers. Theſe are common in Lancaſhire, and ſome other counties. *Ray*'s Engl. Words, p. 5.

BANOY, the name given, by the people of the Philippine iſlands,

to

to a kind of hawk, ſomewhat larger than our ſparrow-hawk, and of a yellowiſh colour on the back and wings, and white under the belly. It is the moſt common of all the kinds of hawk in that part of the world, and is a very voracious animal.

BANQUET, in the manege, denotes that ſmall part of the branch of a bridle under the eye; which, being rounded like a ſmall rod, gathers and joins the extremities of the bit to the branch, in ſuch a manner, that the *banquet* is not ſeen, but covered by the cap, or that part of the bit next the branch.

BANQUET-*Line*, is an imaginary line drawn by the bit-makers along the *banquet*, in forging a bit, and prolonged upwards and downwards, to adjuſt the deſigned force or weakneſs of the branch, in order to make it ſtiff, or eaſy. For the branch will be hard and ſtrong, if the ſevil-hole be on the outſide of the *banquet*, with reſpect to the neck; and it will be weak, and eaſy, if the ſevil-hole be on the inſide of the line, taking the center from the neck. *Guillet*, Gent. Dict. in voc.

BANQUETTING-*Room*, or *Houſe*. See XENIA, SALOON, *&c.* The antient Romans ſupped in the atrium, or veſtibule, of their houſes; but, in after-times, magnificent ſaloons, or *banqueting-rooms*, were built, for the more commodious and ſplendid entertainment of their gueſts. Lucullus had ſeveral of theſe, each diſtinguiſhed by the name of ſome god; and there was a particular rate of expence appropriated to each. Plutarch relates with what magnificence he entertained Cicero and Pompey, who went with deſign to ſurprize him, by telling only a ſlave who waited, that the cloth ſhould be laid in the Apollo. The emperor Claudius, among others, had a ſplendid *banqueting-room*, named Mercury. But every thing of this kind was outdone by the luſtre of that celebrated *banqueting-houſe* of Nero, called *domus aurea*; which, by the circular motion of its partitions, and ceilings, imitated the revolution of the heavens, and repreſented the different ſeaſons of the year, which changed at every ſervice, and ſhowered down flowers, eſſences, and perfumes, on the gueſts [a]. Heliogabulus, nevertheleſs, is ſaid to have improved as much upon Nero, as the latter had done on Lucullus [b]. — [[a] *Senec.* Epiſt. 90. [b] Vid. l'Abbé *Couture*, in Mem. Acad. Inſcript. T. 2. p 427, ſeq.]

BANSTICKLE, in ichthyology, a name given by us to the *gaſteroſteus*. See GASTEROSTEUS.

The BANSTICKLE is otherwiſe called *prickle-bag*, or *prickle-back*.

BANTAM-*Work*, a kind of Indian painting, and carving on wood, reſembling Japan-work, only more gay, and decorated with a great variety of gaudy colours. Vid. *Park.* Treat. of Japann. p. 7.

Bantam-work is of leſs value among connoiſſeurs, though ſometimes preferred, by the unſkilful, to the true Japan-work. Formerly it was in more uſe, and eſteem, than at preſent, and the imitation of it much practiſed by our japanners.

There are two ſorts of *Bantam*, as well as of Japan work; as, in the latter, ſome are flat, lying even with the black, and others high or emboſſed, ſo, in *Bantam-work*, ſome is flat, and others in-cut, or carved into the wood, as we find in many large ſcreens; with this difference, that the Japan artiſts work chiefly in gold and other metals, and the *Bantam* generally in colours, with a ſmall ſprinkling of gold here and there.

For the flat *Bantam-work*, it is done in colours, mixed with gum-water, proper for the thing deſigned to be imitated. For the carved, or in-cut kind, the method of performing it is thus deſcribed by an ingenious artiſt. 1. The wood is to be primed with whiting and ſize, ſo often till the primer lie near a quarter of an inch thick; then it is to be water-plained, *i. e.* rubbed with a fine wet cloth, and, ſome time after, bruſhed very ſmooth, the blacks laid on, varniſhed up with a good body, and poliſhed well, though with a gentle hand. This done, the deſign is to be traced out with vermilion, and gum-water, exactly in the manner wherein it is intended to be cut; the figures, trees, buildings, *&c.* in their due proportions. Then the graver is applied, with other tools of proper ſhapes, differing according to the workman's fancy. With theſe he cuts deep or ſhallow, as is found convenient, but never deeper than the whiting lies; the wood being never to feel the edge of the inſtrument. Lines, or parts of the black, are ſtill to be left, for the draperies and other out-lines, and for the diſtinction of one thing from another; the rule being to cut where the white is, and leave the black untouched. The carving being finiſhed, they take to the pencil, with which the colours are laid into the cut-work. After this, the gold is to be laid in theſe places which the deſign requires; for which purpoſe, a ſtrong, thick gum-arabic water is taken, and laid with a pencil on the work; and, while this remains wet, leaf gold is cut with a ſharp ſmooth-edged knife, in little pieces, ſhaped to the bigneſs and figure of the places where they are to be laid. Theſe being taken up with a little cotton, they dab them with the ſame cloſe to the gum-water, which affords a rich luſtre. The work thus finiſhed, they clear up the black with oil, taking care not to touch the colours. The European workmen, in lieu of leaf-gold, ordinarily uſe braſs-duſt, which is leſs bright and beautiful. *Park.* ibid. c. 13. p. 37, ſeq.

BAOBAB, in natural hiſtory, the name of an African fruit deſcribed by Proſper Alpinus. It is of the ſize of a lemon, but it reſembles a gourd, and contains ſeveral black ſeeds, whoſe extremities are a little crooked. Its ſubſtance alſo much reſembles that of the gourd; and, when firſt pulled off, is moiſt, red, and of a grateful acid taſte. The people of Æthiopia, where it is plentiful, are very fond of it, in the ſcorching heats of ſummer; and the richer ſort add ſugar to it, to correct its acidity. It is a great cooler, and very agreeably quenches thirſt; and has alſo ſome medicinal uſe, as it is good in contagious and peſtilential fevers. The tree much reſembles the orange in ſize, and in the ſhape of its leaves. The people of Cairo, where the freſh fruit is not to be had, uſe its pulp dried and powdered. *Proſp. Alpin.* de Plant. Ægypt.

BAPHE, in the writings of the antients, a word uſed to expreſs that fine red colour, with which they uſed to illuminate the capital letters in manuſcripts, at the beginning of chapters. It is alſo called, by ſome, *encauſtum ſacrum*, and, by others, *coccus* and *cinnabaris*. It was a very elegant colour, and is ſaid to have been prepared of the purple colour taken from the murex, and ſome other ingredients. It was called *encauſtum*, from its reſembling very much the fine bright red uſed in enamels.

BAPTÆ, in antiquity, an effeminate, voluptuous kind of prieſts at Athens, belonging to the goddeſs Cotyttus; thus called, from their ſtated dippings and waſhings, by way of purification. It ſeems, they were to be made very clean and pure, that they might wallow, and defile themſelves, with the leſs reſerve; for their rites were performed in the night, and conſiſted chiefly of laſcivious dances, and other abominations. Eupolis having compoſed a comedy to expoſe them, entitled Βαπται, they threw him into the ſea, to be revenged; and the ſame fate is alſo ſaid to have befallen Cratinus, another Athenian poet, who had written a comedy againſt the *Baptæ*, under the ſame title. *Scalig.* Poet. l. 1. c. 7. p. 28.

Others deduce the denomination *Baptæ*, from the practice of dying and painting their bodies, eſpecially their eye-brows, and officiating at the ſervice of their deity, with the parade and demureneſs of women. *Fabr.* Theſ. p. 334.

Juvenal deſcribes them in this light:

Talia ſecreta coluerunt Orgia tædâ
Cecropiam ſoliti Baptæ laſſare Cotyton,
Ille ſupercilium madidâ fuligine tactum,
Obliquâ producit acu, pingitque trementes
Attollens oculos, vitrio bibit ille Priapo. Sat. 2. v. 91, ſeq.

BAPTES, in natural hiſtory, a name given by the antients to a foſſile ſubſtance uſed in medicine; they have left us but very ſhort deſcriptions of it: Pliny only tells us, that it was ſoft, and of an agreeable ſmell. Hence Agricola judges, that it was probably one of the bitumens.

BAPTISÆCULA, in botany, a name given, by ſome authors, to the blue corn-flower, called the *cyanus*, or blue-bottle. *Ger.* Emac. Ind. 2.

BAPTISM, (*Cycl.*)—*Baptiſm* is known, in eccleſiaſtical writers, by divers other names and titles; ſometimes it is called *indulgence*, or *abſolution*, by reaſon of its effects in remitting ſins [a]; ſometimes *palingeneſia*, or laver of regeneration [b]; ſometimes *ſalus*, or life and ſalvation [c]; ſometimes σφραγις, *ſignaculum Domini*, and *ſignaculum fidei*, or the ſeal of faith [d]; ſometimes abſolutely *myſterium*, and *ſacramentum* [e]; ſometimes the ſacrament of faith [f]; ſometimes *ſacraments*, in the plural, becauſe the euchariſt, confirmation, and exorciſm, were annexed to it [g]; ſometimes *viaticum*, from its uſe to departing perſons [h]; ſometimes *ſacerdotium laici* [i], or the lay prieſthood, becauſe allowed, in caſes of neceſſity, to be conferred by laymen; ſometimes it is called the *great circumciſion*, by reaſon it ſucceeds in the room of circumciſion, and is the ſeal of the chriſtian covenant, as that was the ſeal of the covenant made with Abraham; ſo, in regard that *baptiſm* had Chriſt for its author, and not man, it was antiently known by the name of Δωρον and χαρισμα Κυριε, *the gift of the Lord*; ſometimes it was ſimply called δωρον, without any other addition, by way of eminence, becauſe it was both a gratuitous and ſingular gift of Chriſt: in reference to the making men compleat members of Chriſt's body, the church, it had the name of Τελειωσις, and Τελειη, the *conſecration*, and *conſummation*; becauſe it gave men the perfection of chriſtians, and a right to partake of the Το Τελειον, which was the Lord's ſupper; it had alſo the name of μυησις and μυσταγωγια, the *initiation*, becauſe it was the admittance of men to all the ſacred rites and myſteries of the Chriſtian religion: and as the euchariſt, from its repreſenting the death of Chriſt, by the outward elements of bread and wine, was called the *ſacred ſymbols*, ſo *baptiſm*, ſometimes, had the ſame name [k].—[[a] *Bingh.* Orig. Eccleſ. l. 11. c. 1. §. 2. Idem, l. 19. c. 1. §. 2. [b] Idem, ib. l. 11. c. 1. §. 3. [c] Id. ibid. c. 1. §. 5. [d] Id. ibid. §. 6. [e] Id. ibid. §. 8. [f] Id. ibid. [g] *Johnſ.* Eccleſ. Law, an. 740. §. 41. [h] *Bingh.* l. c. §. 10. [i] Id. ibid. §. 3. [k] Id. ibid. §. 10.]

BAPTISM had its origin from the Jewiſh church, where it was the practice, long before Chriſt's time, to baptize proſelytes or converts to their faith, as part of the ceremony of their admiſſion: a practice which obtains among them to this day; a perſon turning Jew, is firſt circumciſed, and, when healed, is bathed, or baptized in water, in preſence of their rabbins; after which he is reputed a good Jew. Vid. *Leo de Moden.* Cerem. & Cout. des Juifs, P. 5. c. 3. Dict. de Trev. T. 1. p. 850.

Chauvin, and ſome others, have pretended to derive *baptiſm* from the luſtrations and ablutions practiſed by the heathen prieſts; others will have *baptiſm* of Chriſtian origin, and to