ANAE

ANALYSIS, in Logic, a Method of applying the Rules of Reasoning in order to arrive at its Principles; in

order to a Discovery of its Truth, or Fallacy. See Falsi
cip.

On Analysis is the Examination of some Discourse, Propo

sition, or other Matter, by searching into its Principles, and

separating and opening its Parts; in order to find out its

more difficulty, and arrive at a more precise Knowledge of the

whole. See Discovery, Proposition, Reduction, &c.

The Word is Greek, ἀνάλυσις, which literally signifies, Re

solution; form’d of ἀναλύω, and ἄνω, above, ἀνωτέρως, I put it above.

Analysis makes one great Branch of Species of Method called
called a Rejoinder. See METHOD, and METHOD.

Analysis, in Mathematics, a Method of solving, or re

solving. See Proof, Proposition, &c.

There are two general Methods of finding Truth in Math

ematics; Synthesis, and Analysis. Analysis is the Dem

onstration. Consideration of the Consequences drawn from

any Proposition; in which a Man proceeds from a known Truth, by means whereof, he may be

able to give a Solution of the Problem. See Resolution.

Analysis, in Logic, confusion in the Judgment and

readiness of Appreciation, from that particular, wherein where pure Geometry is made up of, as was among the

Arabians; but at present Algebra is principally used on this

Occasion. See Algebra, &c. Analysis at large, may be

performed or arrive at the End proposed. See Analysis.

This Method, under its present Improvements, must be

allowed the Apex or Height of all human Learning; being the greatest and most exalted branch of human Knowledge.

Many perceiving Discourses have been of late years made, both in Mathematics, and Philosophy. It furnishes the most perfect In

A form, and Examples of the Art of Reasoning: gives the Mind

a large Share of the Force and Activity of the Imagination; unknown, from a few Signs; and by using Signs for Ideas, presents Things to the Imagination, which other

wise could not be brought out of its Sphere. By this Geometrical Demonstrations may be wonderfully abridged; and a long

Series of Arguments, wherein the Mind cannot without the utmost Effort and Attention discover the Connection of Ideas, is brought, by means of Signs, into few Signs, and the several

Operations required therein, effected by the Combination of those Signs. But what is yet more extraordinary, by means of this Art, a Number of Truths are frequently

exhibited by a single Line, which in the common way of explaining and demonstrating Things, would fill whole

Volumes; Thus, by mere Contemplation of one single Line, whole Sciences may sometimes be learnt in a few Minutes time; which otherwise could have been attained in so many Years. See Mathematics, Knowledge, Theorem, &c.

Analysis, is divided, with regard to its Object, into that of

Elements, and that of Trigonometry. See Mathematics, Knowledge, Theorem, &c.

Analysis of Finite Quantities, is what we otherwise call

Specious Arithmetic, or Algebra. See Algebra, and

Specious Arithmetic.

Analysis, also called the New Analysis, is particularly used for the Method of Fluxions, or Differential

Calculus. See Fluxions, and Calculus. See also Infinitesimal Analysis.

Analysis, also is used in Chymistry, for the decompounding

or mixing of a Body, or the Reduction thereof into its Prin

ciples. See Principle, Reduction, Decomposition, Body, &c.

To analyze Bodies, or resolve them into their component

Parts, is the chief Object of the Art of Chymistry. See Chymistry.

The Analysis of Bodies is chiefly effected by means of Fire.

See Fire.

All Bodies, by a Chymical Analysis, resolve into Fire, Earth,

Salts, Sulphur, and Mercury; this every Body does not always do, some more, some less, according to the Kingdom they belong to. See Element. See also Water, Earth, Salt, &c.

Water, Earth, Salt, are of

The Antiquity of Civilisation is very, that of Fossils, partic

ularly Metals and Sememeral, difficult. See Vegetable, Fossil, Metal, &c.

Some Bodies of the Fossil Tribe consist of Particles so ve

minutely small, as to be firmly united, that the Conformities thereof need less be studied than those of the Parts into which their Principles: So that the Analysis is impracticable in such Bodies: Hence the difficulty of analysing Sulphur, Salt, &c. See Sulphur.

The Anatomical Difficult of an Animal, is a kind of

Analysis. See Anatomy, and Dissection.

Analysis is also used for a kind of Syllabus, or Table of the parts of a thing, the different difficulties, or parts, dispo

sed in their natural Order, and Dependencies, so that the parts

are more scientific than Alphabetical Indexes; but are less

used, as being more imitate.

ANALYS.
Lastly, in every Aroela, or small Tractacism of the Space a b c d, draw what appears delineated in the corresponding Area of the Square A B C D: by this means you will obtain a deformed Image, which yet will appear in full Perspective to any Eye of Vision, from the last point F V, and rai-

sed above its height, V S. See Designing.

It will be diverting to manage it so, that the deformed Image do not represent a mere Chaos; but some other Image; Let us take for that purpose some Illusion, E G, marching along the side of it; so drawn, that when viewed by an Eye in the Point S, it appears to be the i-

tary Plane of the Body a b c d.

Such a Body may be distorted mechanically, by perfor-

ating it here and there with a Needle, and placing it a-

gainst a Candle, or Lamp; and observing where the Rays are reflected. If you further take another Illusion, E G, Superficies for, they will give the correspondent Points of the Image deformed; by means whereof, the Deformation may be complicated.

To draw the Anamorphosis, or Deformation of an Image upon the convex Surface of a Cone.

It is manifest from the former Cafe, that all here requi-

red, is to make a Cylindrical Epytte on the Superficies of the Cone, which shall appear to an Eye duly placed over its Vertex, exact to the Cylindrical Prototype.

Let the Base A B C D, therefore, of the Cone, (Fig. 19) be the Image of the Cylindrical Prototype: draw any Number of equal Parts, that is, the Periphery thereof; and let some one Radius be likewise divided into equal Parts, and thro' each Point of Division, draw a right Line to the Circumference. Cicletti F E D will pass through the Superficies of a Cone, whose Base is the Circle A B C D.—

Divide the Arch AB into the same Number of equal Parts as the Cylindrical Prototype is divided into, and draw Radii from each of the Points of Division, F P C D, to I, so that F I = FG, and from the Centre I, with the Radius I F, draw the Quadrant F K I, and from I to E, F, E, draw another Quadrant I K F, equal to the same Number of equal Parts, as the Radius of the Cylindrical Prototype is divided into; and draw Radii thro' each of the Points of Division, from the Centre I meeting EF, in N points, and let E F, F G, G C determine the radius of the Cylindrical Prototype.

Hence, what is delineated in every Aroela of the Cylindrical Prototype, being transferred into the Arealas of the Cylindrical Epytte: the Image will be distorted or deformed; yet an Eye being duly raised over the Vertex of the Cone, will perceive it in just proportion.

If the Chords of the Quadrants be drawn in the Cylindrical Prototype, and Chords of their fourth Part in the Cylindrical Epytte, the Image will be distorted: and the latter will have the Cylindrical Epytte on a quadrangular Pyramid.

And hence it will be easy to deforms any Image, in any editor of the former Cafe, or Cylindrical Prototype.

Because the Eye will be more deceived, if from contiguous Objects it cannot judge of the distance of the Parts of the deformed Image; therefore, these kinds of deformed Images are to be view'd thro' a small Hole.

ANANAS, in Natural History, by some called Neanas, by others Jataana, and by us popularly the Pine-Apple on account of the resemblances of the Cylinders of Pine or Firs is a fine Indianus Fruit, which grows on a Plant like the Fig-tree, and of the Size of an Artichoke.

The Fruit is adorned on the Top with a little Crown, and a single Stem is like a Long and Chubby Thistle. It is clo-

seous, but dissolves in the Mouth; having the delicious Taste of the Peach, the Quince, and the Mulkadan Grape, all together.— M. de Terre describes three Kinds of An-

amorphoses, and says the Image, from the juice, is in small equal to Mainengay Suck, and will intoxicate as soon.

It is good to strengthen the Heart and Nerves, against madness, and reconciles the Spirits, and excites Utensile powerfully, but is apt to occasion Abortion in Women.— They make a Confection of the Ananas on the Spot, which they bring forth whole; and is found of good service to relieve a stomach irritated.

The Ananas, or wide India Pine-Apple, is generally al-

low’d, both for its rich and delicious Flavour, and its beauti-

fulness. The Fruit has been cultivated in the Indies, and Great Endeavours have of late been used to cultivate the Plant in Europe, in which they have succeeded, and are now produced de-

licious Fruits of this kind, in some of the fine Gardens in England; much to the rejoicing of Dr. Grew, and the other Lovers of Natural History.

ANAPLAST, Amapetus, a Foot in the Greek and Latin Poetry, costing of two Shells, and one Long Syllable. See Foot.
The word is derived from the Greek ἀνα, counter, for opposite; this verb is the verb of the Greek ἀνά, the opposite of the Greek ἀνά, or up. See ANAPHORIC, VERSUS, and VERSUS. See Figure.

The word is Greek, ἀνάπλοσ, signifying Relative, or Referential. See ANAPLORITICS, in Medicine, such Remedies as contain, and fill up Ulcers and Wounds with new Flesh. See WOUND, and ULCER.

The word is also derived from the Greek ἀνάπλοσ, the Greek ἀνάρ, and the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is also derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is Greek, ἀνάπλοσ, signifying an Uttar or Uterus, wherein the Intestinal arising from the principal San, are added to the Principal it, and Interfelt exactly upon the Whole.

Anaphora is what we popularly call Interrogative, or Compound Interrogative. See INTERROGATIVE.

This is the word laid in Vegetation, and has been severely condemned by the Roman Law, as well as by the Common Law in many other Countries. See VEGETATION.

The word is originally Greek, but is used by Cicero in Latin; when he has been conveyed into many other Languages. See VESTIBULAR, and the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.

The word is derived from the Greek ἀνάρ, the Greek ἀνάρ, or up. See ANAPLORITIC.
ANEURISM, Aneurisma, in Medicine, a soft yielding Tumor, form'd of Blood extravasated and spread under the Cutaneous Membrane, either as the Occasione of a Laceration or Dilatation of an Artery. See Artery, and Tumor.

Aneurism usually proceeds from an Artery being accidentally cut, or prick'd in bleeding; or from some preternatural Axion, or a Corrosion of its Coats, &c. See Inflammation.

If an Artery happen to be cut, the Blood suffuses out impetuously, by waves; and the Pression of the Blood inflames and dilates the Inflammation and Discoloration of the Part forwards, with a Tumour, and Inability to move the Part. The Symptoms are nearly the same in case of a Corrosion of the Coats of the Artery, by Acids.

If the Blood escape to flow from the wounded Artery, and pour it self between the Intercellules of the Muscles; recourse is had to manual Operation; which being neglected, the rapid and continued Inflammation of the Limb frequently becomes unavoidable.—An Aneurism from a Dissection of the Canal, is seldom fatal; the reckoning, when large, incurable. The choice of particular or the Magnitude of the Tumor, and the Part of the Body, see Its Causes.

M. Liotte gives us the History of an Aneurisma of this kind, in the Aorta; the Caulfe whereof he attributes to an extraordinary Diminution of the Cavities of the Ancillary and Subclavonian Arteries, Hist. de l'Acad. R. An. 1712.—Another History of an Aneurisma of the same Part, we have in the Philosophical Transactions. It was occasioned by a Shot in the Forehead, which confi'd a Part of the Brain, which threw him into fits of Blood, and soon after form'd the Tumor, whereof he dy'd. Upon Dissection, the Aneurisma fell very big, and filled the whole Cavity of the Thorax on the Right side.

The Word comes from the Greek ανευρισκω, dilato, I dilate. ANGARIA, A Term in Law, signifying any troublemaker, or who makes a Noise, and Torments the Lord.—The Word is form'd of the French Angerie, Personal Service; that which a Man is bound to perform in his own Person.—Perjonature Angerarius & Perjonaturalis planftrarius et nauton, Imprinting of Ships. See SERVANTS.

ANGEIOGRAPHY, A Description of the Weights, Measures, Vessels, &c. used by the several Nations. See M.AXARIA.

The Word is compounded of αγγειο, a Vase, Vessel, and γραφειν, to write, I describe.

ANGEIOLOGI, ANGEIOLOGIA, in Anatomy, the Histology of the Parts, as the Vessels, etc. The Anatomy of the Nerves, Arteries, Veins, and Lymphatics. See VESSELS.

Angiography is a Branch of Stereography. See Stereography.

The Word seems to be derived from αγγειο, a Vase, &c. See Vase, Speech, or Diction.

ANGEL, a spiritual, intelligent Substance; the first in Rank and Dignity among created Beings. See SPIRIT.

The Word Angel, is not properly a Denomination of Nature, but of Office; denoting as much as Nuntius, Messenger, a Person employ'd to carry one's Orders, or declare his Message to others. See Its Origin, and Source, &c. where he calls them Ministris Spirits. And for the same Reason the Name is given, in the Prophet Malachi, C. II. 7, to the Ministers of State, to Joseph BANKS. Jesus Christ himself, according to its first and proper Sense, is called in Isaiah, C. IX. 5, the Angel of the mighty Counsel; a Name, says Tertullian, de Carne Christi, C. IV. which fixes upon his Office, not his Nature. So the Hebrew Word used in Scripture, for Angel, is also a Name of Office, and not of Nature. ינש, Legatus, q d. Legate, Envoy, Minister; and yet Calm has prevailed; infirm that Angel is now commonly taken for a Denomination of Nature.

The Existence of Angels is supposed in all Religions. Indeed, the ancient Sadducees are represented as denying all Spirits, and yet the Samaritans and Ceresians, who are reputed Polytheists, are said to have an Angel for their Author, and an Architch Verion of the Pentateuch, and Amos, a Canite hier, in his Comment on the Pentateuch, both in the Pentateuch, and the Book of King of France's Liberty. See SANDUCIUS, CARDUI, &c.

In the Alcoran, we find frequent mention of Angel.—The Morning Angel, is one of different Orders or Degrees, and defined for different Temples, as Heaven, and Earth. They attribute exceeding great Power to the Angel Gabriel; so as, to be able to defend in the Space of an Hour, all the Cities of Denmark, and can draw a Mountain with a single Feather of his Wing, &c. The Angel of Death, and the Angel of War, they suppose, appointed to take the Souls of such as die, and another Angel, named Zephon, stands with the Trumpet in his Hand, at the Day Judgment. See ALGARAN, MAHOMETANISM, &c.

The Heathen Philosophers and Poets, were also agreed as to the Number of intelligent Beings, as the Angel; as is shown by St. Cyprian, in his Treatise of the Variety of Idols, from the Tellimonies of Plato, Socrates, Trismegistus, &c. See PLATONISM. See also Alazon, GERMANS, &c.

Some Chiliasm Writers, after Lelantin, Inflit. Lib. I. c. xxv. allege the Egyptians, and the Operations of Malachi's Angel to this Effect. St. Thomas produces other Considerations, in behalf of the Opinion, Lib. II. contra gentes, c. xvi. 

Authors are not so unanimous about the Nature as the Efficacy of Angels. Some conceive, without any Denial of their Existence, that God had divers: which was also the Opinion of Origen, Celsinus, Tertullian, and several others. Athanasius, St. Basil, St. Gregory Nicer. St. Cyril, St. Cyzizomys, &c. hold 'em more Spirits, than the Poets and Philosophers do; they call them Hierarchians, Hierarch of nine Orders of Angels. See HIERARCHY.

Angels is more particularly understood of a Spirit of the same Class with the Sun, or Order of the Hierarchy, or Heavenly Choir. See HIERARCHY.

The Scripture makes mention of the Devil and his Angels.—We also say, the Fallen Angels, Guardian Angels, &c. See St. Thomas's Classification of Angels.

In the Apocalypse, the Denomination Angel is also given to the Parties of several Churches.—The Angel of the Church of Ephesus; the Angel of the Church of Smyrna, &c. See Letters to the Church. See also the Hierarchy of nine Orders of Angels. See HIERARCHY.

The Word Angel, is also used in Commerce, for an ancient Gold Coin struck in England; so called from the Figure of an Angel impress'd upon it. See Coin.

Its Value in 1 Hen. VI. was 6.5 d. in 1 Hen. VIII. 7.1 d. and in 1 Edw. VI. it was 12.5 d. But the half Angel, or, as it is sometimes called, the Angel, was the Mote of this.

The Angel now fulfills no otherwise than as a Money of Account.

The French have also had their Angels, Demo-Angels, and Angelots; now diluted.

Angels, or Angelical, something belonging to, or that partakes of the Nature of an Angel. Thus, we say, an Angelical Life, &c.—St. Thomas is led by the Angelical Doctrine.—The Angelical Salutation is called by the Romish Ab Ab Matres, See Ave Anges.

The Greeks distinguished two Kinds of Monks: Those who professed the most perfect Rule of Life, are called Monks of the Great or Angelical Habit.

These were also called ARCHANGELICA, and Radiis Sirens, a medicinal Plant, thus named, on account of its great Virtue as an Alcheimic or Counterpoison. See Angelica.

It is of a sweet Smell, and aromatice Taste; and is loaded with a highly exalted Oil, and volatile Sale.—It is reputed cordial, humilochac, cephalick, apertive, loddorific, vulnerific, pungs, Pouno, &c. the chief Intention wherein it is now preserveed among us, is, as a Carminative.

Its Root is in the most efteme; the he Leaves are also used.

Angelica-Water, is one of the compound Waters of the Shops; thus called from the Angelicia Roots, which are the Bais thereof. See Angelica-Water.

In 14 Hen. VI. was a celebrated Dance, among the ancient Greeks, performed by their Women in honor of their Gods. It was thus called, from the Greek θησποι, Nuntius, Meflenger; by reason, as Public affurcs us, the Dancers were dressed in Angelical Habits.
ANGERONALIA, in Antiquity, Johnn Fitis, held by the Romans, on the 27th of December, in honour of Angerona, or Angeronia, the Goddess of Patience and Silence.

See S. J.

Fitus and Julius Modestus, quoted by Macrobius, Satir. lib. 1. c. 10. derive the Name from Angerona, Squinanium, and suppose the Goddess to have been thus denominatet; but this seems to have been a fanciful conjecture. The Angeronalii suppose it formed from Anger, Grief, Pain; to intimate that the gave Relief to those afflicted therewith. Others derive it from Anger I pref. c. 1.69; as being reputed the Goddess of Silence, and in some anabbreviation.

ANGINA, in Medicine, a Disease, popularly call'd the Rheumatic. It is a return of the Symptoms of the Angina.s

See QUINN.

ANGULAR, relating to an Angle.

ANGULARITY, a Quality of Respiration and Deglutation, from a Defect in the Muscles of the Tongue about the Throat and Larynx. See LARYNX, &c.

The Word is formed from the Greek ἀγγεῖον, frangulare to break or fracture.

If any Symptoms appear on the outside of the Throat, the Angina is said to be external; if none appear, internal;—It is sometimes suppos'd to be epidemic.

See also, according to its Apparition and recurrence, is said to have repeated Venereal in the Jugglers. Venerables, and Cupping are also used; with Furtive, emollient Garries, &c.

Angles, in Geometry, the Aperture or mutual Inclination of two Lines, which meet, and form an Angle in their Point of Intersection. See Line.

The Angle ABC (Tab. Geometr, fig. 97) is made by the Lines AB and AC, meeting at the Point A, and the Angle in the Point of Intersection, the Vertex. See Line and Triangles.

Angles are sometimes denoted by a Letter suffix'd to the Vertex, or angular Point, as A, and sometimes by three Letters, that of the Vertex being in the middle, as BAC.

The Measure of an Angle, whereby its Quantity is express'd, is an Arch, DE, described from its Vertex A, with any Radius at pleasure, between its Legs, AC and BD.

And thus, an Angle is said to be of so many Degrees, as are the Degrees of the Arch DE. See DEGREE.

Hence Angles are distinguished by the Ratio of the Arch which they thus subtend, to the Circumference of the whole Circle. See also, Circles and GREAT CIRCLES.

And thus, an Angle is said to be of so many Degrees, as are the Degrees of the Arch DE. See DEGREE.

Hence also, since similar Archs, AB and DE, fig. 87, in the same Circle, the Ratio of the Circumferences is the same as the Ratio of the Angles, which always either equal, or equal to, one another, or equal; and contrariwise.

It follows, therefore, that the Quantity of the Angle remains the same, whether the Angle be produced or diminished, since the Angles of the same Figure are always equal, or equal to, one another, or equal.

Consequently, the Homologous or Corresponding Angles are also equal. See also, SIMILAR, FIGURES, &c.

To measure, or find the Quantity of an Angle.

1. On Paper—Apply the Centre of a Protractor on the Vertex of the Angle ΔΩ (Tab. Surveying, fig. 29), to the Radius OP of one of the Legs. The Degree arc in the Arch, by the other Leg of the Angle, will give the Angle required. See PROTRACTOR.

To do the same with a Line of Chords, see CHORD.

2. By the Surveying Instrument, E. &c. a Semi-circle, fig. 16. in such manner as that a Radius thereof GG may lie over one Leg of the Angle, and the Center cover the Vertex.

The first is obtain'd by looking thro' the Sights F and G, towards the Mark fixed at the End of the Leg G, and the latter, by letting fall a Plumb the from the Centre of the Instrument.

Then, the moveable Index HB being turn'd this way and that, till thro' its Sight, you direct the Point of the Instrument respectively to each of the Legs of the Angle: The Degree it cuts in the Limb of the Instruments, shews the Quantity of the Angle. See Semi-circle.

3. The Angle with a Quadrant, Quadricle, plain Table, Circumferentor, Compass, &c. For QUADRANT, THE ODINITE, PLAIN TABLE, CIRCUMFERENCE, &c.

To place or lay down any given Angle; i.e. the Quantity of the Angle to be given, is to describe it on Paper, see PLOTTING and PROTRACTING.

The Angle ABC, as HJK, fig. 93, from the Centre C, with any Radius at pleasure, describe an Arch

L. M. From L and M, with an Aperture greater than LM, strike two Archs, mutually intersecting each other in N. Then, drawing the right Line IN, we have HIN = INM.

To trisect an Angle, see TRISECTION.

Angles are of various Kinds, and Denominations.

With regard to the Form of their Legs, they are divided into Equiangular, Acute, Obtuse, and Right.

Reciprocals, or right-lined Angles, is, that in the Same Lines are both right Lines; as ABC (Tab. Geometr, fig. 91) See RECIPROCAL.

Corresponding Angles, is, that whole Legs are equal to one "of "cm Curves. See CURVE and CURVILINEAR.

Miss'd, or Mutual Angles, is, that, one of whole Sides is a right Line, and the other a Curve. See CURVE.

Oblique Angles, is, that one of the Angles be acute, and the other angle be obtuse. See CURVE.

Right Angle, is that form'd by a Line falling perpendicular to another, or that which subtends an Arch of 90 Degrees, as the Angle KLM, fig. 92. See PERPENDICULAR.

The Measurc of a Right Angle, therefore, is a Quadrant of a Circle, and the Number of right Angles are equal to each other. See QuADRANT.

Acute Angle is that which is less than a right Angle, or more than 90°; as A E C, fig. 85. See ACUTE.

Obtuse AnS, is that which is greater than a right Angle, or whose Measure exceeds 90°; as A E D, See Obtuse.

Oblique Angle is a Common Name both for Acute and Obtuse Angles. See ORBIQUE.

Adjacent Angles (or Supplementary Angles) is, that their Sum is 180°, and in their Point of Intersection, each other, Angles are divided into Contiguous, Adjacent, Vertical, Alternate, and Opposite.

Contiguous Angles, are such as have the same Vertex, and one Leg common to both. Such are E FH, and HGI, fig. 92. See CONTIGUOUS.

Adjacent Angle is made by producing one of the Legs of the Angle outwards. Such as the Angle AKE, fig. 94, made by producing a Leg E D, of the Angle A E D, to C. See ADJACENT.

Two adjacent Angles, x and y; or any other Number of the same kind, are known when one of the Lines of the Right Line CD, are together equal to two right Angles; and consequently, to 180°.

And hence, one of two contiguous Angles being given, the other is likewise given: as being the Complement of the former to 180°. See COMPLEMENT.

Hence, also, to measure an inaccessible Angle in the Field's taking an adjacent accessible Angle, and subtracting it from the Angle thereof; in order to the remainder is the Angle required.

Again, all the Angles x, y, z, &c. made a round a given Point E, are equal to four right angles; and therefore all the angles of a Polygon.

Vertical Angles, are those whole Angles are Combinations of each other. Such are the Angles a and x, fig. 85. See Vertical.

If a Leg AB, cut another, CD, in E, the vertical Angles x and y, as also y, and E, are equal. And hence, if it be required to measure a Field, or any other Place, an inaccessible Angle, x; and the vertical Angles, to be measured, it may be taken in lieu of the former. See SURVEYING.

Alternate Angles, are made of two right Line Figures taken together, are equal to four right Angles; And the external Angle of a Triangle is equal to both the internal and opposite ones, as is demonstrated by Euclid, Lib. 1. Prop. 22.

Internal Angles of a Polygon, are the Angles made by the Sides of any right-lined Figure within.

The Sum of all the internal Angles of any right-lined Figure, is equal to twice as many right Angles as the Figure has Sides. One of this is easily demonstrated from Euclid, Prop. 23. Lib. 1.

The external Angle is demonstrated to be equal to the internal opposite one; and the two internal opposite ones, are equal to two right Angles.

Homologous Angles, are such Angles in any Figures, as retain the same Order from the first, in both Figures. See Figure.

Angles at the Periphery, is an Angle whose Vertex and Legs do all terminate in the Periphery of a Circle. Such is the Angle EFG, fig. 91. See Periphery.

Angles at the centre, is the same as that at the Periphery. See Segment.

Cc
It is demonstrated by Euclid, that all the Angles in the same Segment are equal to one another, any one Angle being, any Angle EFG, is equal to any Angle EFG in the same Segment EFG.

The Angle at the Periphery, or in the Segment, is comprehended between the Circles ABC and BD, and therefore between the Arch A B. See Circles, &c.

The Measure of an Angle without the Periphery G, (fig. 92.) is the Difference between half the Concaaved Arch LM, which stands, and half the Convex Arch, NO, intercepted between its Legs.

Angle in a Semi-circle, is an Angle in a Segment of a Circle, whose Base is a Diameter thereof. See Segment.

It is demonstrated by Euclid, that the Angle in a Semi-circle is a right one; in a Segment greater than a Semi-circle, is less than a right one; and in a Segment less than a Semi-circle, greater than a right one.

The Measure of an Angle in a Semi-circle stands on a Semi-circle, its Measure is a Quadrant of a Circle; and therefore is a right Angle.

Angle at the Centre, is an Angle whose Vertex is in the Centre of a Circle, and its Legs terminated in the Periphery thereof. — Such is the Angle C A B. See Centre.

The Angle at the Centre is comprehended between a Radii, and its Measure is the Arch BC. See Radius, &c.

Euclid demonstrates that the Angle at the Centre, BAC, is double of the Angle at the Periphery standing on the same Base, and therefore, half of the Arch AD, is the Measure of the Angle at the Periphery.

Hence also, two or more Angles HLM, and HMI (fig. 97.) standing on the same Arch HI, or on equal Arches, are equal.

Angle without the Centre, HJK, is that whose Vertex K is not in the Centre, but its Legs HK and JK are terminated in the Periphery thereof.

The Measure of an Angle without the Centre, is half of the Arches HI and LM, wherein its Vertical K does stand.

Angle of Contact, C A B, is that made by the Arch of a Circle and a Tangent in the Point of Contact. — Such is the Angle HLM, (fig. 45.) See Contact.

The Angle of Contact, C A B, in a Circle, is proved by Euclid. To be less than any right line : Angle: But from hence it does not follow, that the Angle of Contact is of no Quantity, as some have imagined: For Euclid shews, that if ABC be a right angle, that the Angle BAC is the Angle of Contact, which is the Subtending Half of the opposite Right Angle. Then is the Angle of Contact, when the Ordinate DF is in the Subtending Half of the Angle of Contact. And if the Diameter AD is continued under the Tangent AB, in its Periphery, the Angle of Contact will be the Angle at the Centre, equal to the Half of the Subtending Half of the Angle of Contact. Hence is the Angle of Contact, when the Diameter is continued, less than a Right Angle, and when it is the Subtending Half of the Angle of Contact, greater than a Right Angle, and when it is the Half of the Subtending Half of the Angle of Contact, greater than a Right Angle, and when it is the Half of the Subtending Half of the Angle of Contact, greater than a Right Angle, and when it is the Half of the Subtending Half of the Angle of Contact, greater than a Right Angle, and when it is the Half of the Subtending Half of the Angle of Contact, greater than a Right Angle.

Angle of Contact, C A B, is that made by a Chord with a Tangent, at the Point of Contact. — Such is the Angle HLM. See Segment.

It is demonstrated by Euclid, that the Angle MLC, is equal to the Angle of Contact, in the alternate Segment M L C, for the Loci, Properties, Relations, &c. of Angles, taken conjoined into Triangles, Quadrangles, and polygonal Figures, see Triangles, Quadrangles, Squares, Parallelograms, Polygon, Figures, &c.

Angles are again divided into Planes, Spherical, and Solids.

Plane Angles are those we have hitherto been speaking of; which are defined by the inclination of two Lines in a Plane, meeting in a Point. See Plane, &c.

The Measure of a Spherical Angle, is the Arch of a great Circle at right Angles to the Plane of the great Circles contained between the intercepted between them. For the Properties of Spherical Angles, see Spherical Angle.

An angle is the mutual inclination of more than two Planes, or plane Angles, meeting in a Point, and not contained in the Plane.

For the Measure, Properties, &c. of solid Angles, see Solid Angle.

We also meet with other less usual sorts of Angles among some Geometricians; as, Horsed Angle, and Certain Curves, that made by a Right Line touching a Tangent or Secant, with the Periphery of a Circle.

Lunes Angle, Angulus Lunesatis, is that formed by the Intersection of two Curves Lines; the one Convex, and the other Convex. See Lune.
Hence that of the Poet,

Spiritus animi alius, tumens, insulae per orbem
Mens agitata molus, & magnum carpe nurpar.

They add, that this *Anima Mundi*, which more immediately refines in the Celestial Region, as its proper Seat, moves and governs the Heavens in such manner, as that the Heavens themselves first received their Existence from the Fecundity of the same Spirit: For that this Spirit is the primary Source of Life, everywhere, where breathed a Spirit like itself, of virtue whereof various kinds of things were framed conformable to the Divine Ideas. See IDEA, PLATONIST, &c.

The doctrine of an *Anima Mundi* is rejected by most of the modern Philosophers; and the *M. de l'Homme* thinks, without any great reason, for the generality of them admits something of it, and much more: The Platonists by way of commendation Intellecual Influxes, in order to account for the Origin of Forms, and the secret Powers of Bodies. See FORM, PERIPATETIC, &c.

Those Hypotheses have their subordinate Matter, which answers to the soul of the Metals, and Intuitions of Plato's *Anima Mundi*; being supplied to flow from the Sun and the other heavenly Bodies, and to be diffused thru all the Parts of the World, to be the Source or Principle of all Motions, &c. See SUBTIL Matter, CARTELIER, &c.

Some later Philosophers subjoin Fire; and others a fluid of an insensible Virtue, proceeding from the Parts of the Space. See FIRE, SUBTIL MEDIUM, &c. NEWTONIAN, &c.

The principal thing objected, on the Christian Scheme, against the *Dio* of the *Anima Mundi*, is, that it makes the Deity too much with the Creatures confounded, in some measure, the Workman with his Work, making this, as it were, a part of that, the several Portions of the Universe to many parts of the Godhead—Yet is the same Principle affected by Socrates, Epict. 92: *Futurum bis quae continuius,* &c animis, &c. Et fata eis jactat et incursis.

It is sometimes also preferred under the Name of *Vitriolum Martis*. See VITRUVIUS.

*Anima Palminum* is inferior to *Crocus*, or *Saffron*, by reason of its having the lice of the Lungs. See SAPPHIR AND LUNG.

*ANIMA, or Gum ANIME*, in Pharmacy, a kind of Gum or Resin; which are two kinds, Hebrew and English.

The first flows from an Incision of a Tree in New Spain, called Carobari; it is transparent, and of a Colour like that of Frankincense; in its Smell, it is very agreeable, and also on the whole, something similar to the Fire. See GUM, SMOKE.

The Eastern Gum *anima* is distinguished into three Kinds: the first white: the second blackish; in some respects, the third pale, reddish, and dry. All the several Kinds of *Anima* are used in Perfumes by reason of their charming Smell: they are also applied externally in cold Diapers of the Head and Nerves, in Piles and Cataracts: but are little known among us: in which that our Apothecaries usually fell short of the *Gum, anima*. See BIBLIUM.

*ANIMA, or The Soul of the *Larus animadvertor*, to a
animadverb; of animis, the Mind; and adversus, I turn to
or regard.

*ANIMAI, or Beings, which besides the Power of growing, increasing, and producing its like, which Vegetables likewise have, is further endowed with Sensation, and spontaneous Motion. See Being, Sensation, and Mo-

The Word *Animal* is derived from the Latin *Animal*, Soul; and literally denotes something endowed with a Soul, See ANIMA and Body.

This Word Animal is adapted to all beings only had to the Body, not the Soul, may be denved with Breadth to be an organic Body, confining of Vejells and Juices; and taking in the Matter of the *Anima Mundi*. As it may be called a Body, introduced into another called the Intellens, into which it has Roots implanted, whereby it draws in its Nourishment, after the manner of Plants. See MOSS.

*Animalia* is a large genus of a dozen or more, of fowl, of all the Trees and Plants, from which we know of many quite differente thereof. See BRAIN, LENS, &c.

The genuine Characteristic, then, of an *Animal*, is to be free and at large with regard to the Subject it derives its Nourishment from: for every thing is taken in by the Mouth, or it is not an Animal: but it is not to be nourished, whereas all Plants are connected, in some manner or other, to the Body which furnishes them Food.

Hence also that the *Anima Mundi*, while it abides in the Mother's Womb, is a real Plant; as being connected by the umbilicalis to the Placenta, and by the Placenta to the Uterus, from whence it receives its Nourishment. But it did not derive its Food by the said Fantasia, but by its Mouth, it were an *Animal*, and if it did it by both its Neophytes, or Plant-Animal. See FERTUS, NONFITE, &c.

Some have defined *Animals* from their Loco Motion, as being capable of Stifling from place to place, and Plants from their sticking fast to the same Subject; but on this Principle, Oysters, Mussels, Cockles, &c. are excluded from the Class of *Animals*, in as much, as they adhere, or go to Rocks, &c. yet 'tis certain, that these Creatures are real *Animals*, as they have Mouths and Sounds to take in their Food, and Look and Scent, and receive Veins to receive it—Indeed, Mussels keep an Exception from the former Definition. That Animals Creature breathes, and receives its Nourishment, doth not, in reality, amount its Head, tho without either Eyes, Ears, or Tongue, or any other Apparatus, face a Hole, which we may call its Mouth, is an immovable entrance, into which the same, or those that pass into this Conduit, can only find their Food, but the Food must come to seek it. Tis Food is Water, which, as the Shells open, enters in the Anus of the Mussel, which is at the last, and by pushing the mouth into certain Canals between the inner Surface of the Shell, and the outer Surface of the *Animal*, is conveyed through its Mouth, by a certain Motion, which the *Animal* can produce at pleasure.

We shall therefore with *Dr. Tyson*, to fix the Criteria of an *Animal* in a *Dullus Animatum*, i.e. a Gall, Stomach, and Intestines; all which make but one continued Lungs.

All *Animals*, according to the most probable and recedent Opinion, come from Eggs, and are there included, as it were in Epitome, till the *Cella* is the *Metal* or *Larva*, and then, as they become ready for hatching. See EGG, GENERATION, &c.

There enters into their Veftsell a chyous *Juice*, which being pul'd forwards by the Spirit, circulates to the whole Habit of the little Body, nourishes and dilates it by little and little, and thus produces what we call *Growth*. See GROWTH, CIVILIZATION, and NUTRITION. See Usefull Check, in several times, refines and attenuates the Juices, till at length they became of a red Colour, and are converted into what we call *Blood*. See Circulation, Blood, and Selolution.

The translation of the Latin *Animatum*, and several extended Definitions of *Animals*, and define him, a reasonable *Animal*: the *Naturalia*, &c. *Animals* are usually referr'd to *Insects*.
St. Augustine relates, that a great many scrupulous persons in his Time, extended that Prohibition of the Law, Thou shalt not kill, to all Animals: They grounded their Opinion on some Palæologists, who said, that in all Antiquity, they had some Principle of Restitution; declaring that he will require the Blood of Man at the hand of Beasts, Gen. c. 9. Adding, in the same place, that he makes a Contempt to the Calf, but with every living creature.—See Carnivorous.

Animals are ordinarily divided into terrestrial, aquatic, volatilis, amphibious, insectis, &c. Volatilis, &c. are those: hence either Quadrupeds or Repiles. — Quadrupeds have either the Fect cloven, as the Bullock or entire, as the Horse or divided into several Toes or Claws, as the Dog, Lion, &c. See Quadruped, Insect.

The other Divisions will be found under the words Fish, Bird, Repile, &c.

But, for a compleat and general Account of the various kinds of Animals, we shall here follow Mr. Ray's General Scheme.

Animals are either,

1. Sanguinous, that is, such as have Blood, which breathe either by
   Lungs, having either
      [Two Ventricles in their Heart, and those either
         1. Viviparous,
         2. Aquatic, as the Whale kind,
      2. Terrestrial, as Quadrupeds.
      3. Oviparous, as Birds.
   ]
   [Covered with a Testament, either
     1. Crustaceous, as Lobsters and Crabs-kind.
     2. Tetracous, either
        1. Univalve, as Limpets,
        2. Bivalve, as Oysters, Mussels, Cockles, &c.
   ]
   Covered with a Testament, either
   1. Thevenous, or without Blood, which may be divided into
      1. Greater and those either
         1. Terrestrial, as nacked Snails,
         2. Aquatic, as the Podul, Cuttle-fish, &c.
      2. Covered with a Testament, either
         1. Crustaceous, as Lobsters and Crabs-kid.
         2. Tetracous, either
            1. Univalve, as Limpets,
            2. Bivalve, as Oysters, Mussels, Cockles, &c.
      3. Thevenous, or without Blood, which may be divided into
         1. Greater and those either
            1. Terrestrial, as nacked Snails,
            2. Aquatic, as the Podul, Cuttle-fish, &c.
      2. Covered with a Testament, either
         1. Crustaceous, as Lobsters and Crabs-kid.
         2. Tetracous, either
            1. Univalve, as Limpets,
            2. Bivalve, as Oysters, Mussels, Cockles, &c.

2. Viviparous, or Repiles, are either
   [Hoof'd, which are either
      1. Whole-foot'd or hoof'd, as the Horse and Ali:
      2. Cloven-footed, having the Hoof divided into
         [Two principal Parts call'd Bif emus, either
            1. Spread, which are either
               1. Ruminant, or such as chew the Cud, divided into
                  1. Such as have perpetual and hollow Horns:
                     Bench-kind, &c.
                  2. Such as have sand-like Horns, as the Dee kind.
            2. Such as have sand-like Horns, as the Dee kind.
      2. Man, or quadrupod, as the Rhinoceros and Hipparomisa.
      3. Claw'd, or digitate, having the Foot divided into
         [Two Parts or Toes, having two Nails, as the Cat-kind.
      4. Many Toes or Claws, either
         1. Undivided, as the Elephant
         2. Divided, which have either
            1. Broad Nails and an humble Shape, as Apses.
            2. Narrower and more pointed Nails, which in respect of their Teeth, are divided into
               Such as have a hard and fragrant Meat.

Many Fore-teeth or Cutters in each Jaw:
   1. The greater, which have
      1. A shorter Snout and Round head, as the Cat-kind.
      2. A longer Snout and Head, as the Dog kind.
   2. The lefier, the Verrin or Wavel kind.
   3. Only two large and remarkable Fore teeth, all which are divided in three parts, as Fitch, Bones, Membranes, &c. and Fluids. Blood, &c.
   4. The Solidis are more Earth, bound together by some Oily Honour; and accordingly are reducible by Fire into such Earth again. See Earth, Fire, Solid, &c.
   5. Thus a Bone being peremptory pur'd of all its Molfiture, by Calcination, is found a more Earth, which the leaft force will crumble into Daft, want of the natural Gutton. Yet the same Bone by immersing it in Water or Oil becomes firm and strong again; and more so in Oil than Water. Such Bones are made use of in every part of the Earth, which will fulfill the utmost Efficit of Fire. See Cut.

The Fluid Parts of Animals are the serum as they are left distill from the Lacinids, and absonent Vecelles—Thus Gras and Fat, is a terrestrial Juice; but in farther prospect, gradually lays aside its vegetable Characters, till after a number of Circulations it becomes a perfect Animal Juice, under the denomination of Blood, from whose Parts Accessories are all derived. See Cuts, Blood, Honour, Secretion, &c.

The parts of Animals are distinguished from those of Vegetables by two Circumstances: The first, that in warm burning they are given up in a spirituous fluid, as in all Animal Juices, incomprising and flying off with heat; the contrary of which is found in Vegetables, which conjoinly retain some fixed Salt in all the Parts of the Vegetable, see Salt, Volatilis and Volatilisation.

The second, that no fines can be there Acid is contained in any Animal Juice; nor can any Acid Salt be extracted from the fame: The contrary of which is found in all Vegetables. See Acid.

Yet are Animals recovered into their Vegetable Nature, by Putrefaction. See Putrefaction.

Animals make the Subject of that Branch of Natural History called Zoology, or Zoology, or, looking, to the right side of the Shield, and is a general Rule, that the right Foot be placed foremost, because the right side is reckoned the beginning of Motion: add, that the upper part is nobler than the lower and that the things contrived either to look up or down, ought rather to be design'd looking upwards.—It must be noted, that notwithstanding these locum Precepts of Gillius, and the other Matters of Anatomy we: are led by experience in the Universe: Thus are, Lion, Cheetah, and Dornum, as well as Rampast, and that most Animal look down, and not up.

Animals is used Adjectively, to denote something that belongs or pertains of the Nature of an Animal Body, see Body. Thus we say Animal Foot, Animal Omayny, &c. See Food, Oconomy.

Animal Motion is the same with what we call Muculter Motion. See Muscular Motion. It is divided into two Branches: Natural or Involutionary, and Spontaneous. See Natural and Spontaneous.


Morals frequently oppose the Animal part, which is the sensible, fleshly part of Man; to the Rational part, which is the inward understanding.

Animal Sacrifice is the Act whereby the diverse Jucses of the Body are secreted or separated from the common Mass of Blood, by means of the Glands. See Sacrifice, Blood.

The Theory of Animal Sacrifice is one of the Improvements in Physic, for which we are indebted to General Reasoning.—The aim that our hearts and teeth on the Heads have flown, may be reduced to the following.

(1) Different Juices may be separated from the Mass of Blood by means of the different Diameters of the

| OX | D |
AN UDET (102) ANN

Orifices of the secretory ducts. For all Particles, whose
directory is formed by the thistle of the Ducts, will pass to
to them; so that any Matter may be evacuated by any of the
Glands, provided the Diameters of their Particles be made
less than those of the secretory ducts, or the Matter be
separated, or by an Enlargement of the separting Passage.
(2) By the different Angle which the secretory ducts make with the
Trunk of the Artery, or that the Blood is subjected to, the
Forcing of the Vitellous Fluid in a Direction perpendicular
to the Sides; which is evident in the Pullation of the Arteries,
be it that Propulsa the Force of the Heart; so that the Blood is urged for-
ward by the Force of the Heart; so that the Motion of
Secretion is compounded of both these Motions. Now the
lateral Preasure is greater than the vertical, and the
tendency of the blood for the former; but it is in proportion to such Velocity: for the lateral
Preasure is considerable, even when the fluid is at rest,
being then in proportion to the Specifick Gravity of the Fluid:
And his Blood in the veins, which is projected in a right Direction, or a Direction parallel to the Axis of the Vessel, the lateral Preasure will be in a
Proportion compounded of both: From whence it will fol-
low, that if Two Particles of equal Diameters, but of
unusual Specifick Gravities, arrive, with the same Velocity, at an Orifice capable of admitting them, yet they will not both enter into and pass, because their angular Dif
culty is different. For the greater the Angles which the
Ducts make with the Trunk of the Artery, is altogether necessary to account for all the possible Diversities of secreted Fluids, even supposing their Diameters and Figures to
be of the same Kind.
(3) By the different Velocities with which the Blood
arrives at the Orifices of the secretory ducts. Since the
Blood is of a fluid nature, and no Particle can be guided
in the matter of that nature, the fluid cannot arrive at an Orifice
in a fluid form, or in a fluid State. The Ante is not so
randomly determined by the different velocities of the Blood at the Orifices of the secretory ducts, whereby the Particles fecundated for Nourishment, and Accretion, are driven or impacted in
the Vessels, whereby they are furnished with a greater or less
tendency of Velocity: it being difficult to imagine that such a Diversity in Texture can altogether proceed from the different Solidities and Contactus of the constituent Parts. See further under the Article
ANATOMY.

ANIMAL, Spirits, are a fine Delicate Juice, or Humour in
Animal Bodies; supposed to be the great Instrument of mufculat Motion, Sensation, &c. See MUSCLE, Mot-
ION, SENSATION, &c.
The Antients distinguished Spirits into three Kinds, viz.
Animal, Vital, and Vegetative: but the Moderns have re-
duced them to one only, viz. Animal, or Animal Blood; and
under the different Velocities of the Blood at the Orifices of the secretory ducts, whereby the Particles fecundated for Nourishment, and Accretion, are driven or impacted in
the Vessels, whereby they are furnished with a greater or less
tendency of Velocity: it being difficult to imagine that such a Diversity in Texture can altogether proceed from the different Solidities and Contactus of the constituent Parts. See further under the Article
ANATOMY.

ANIMAL, Spirits, are a fine Delicate Juice, or Humour in
Animal Bodies; supposed to be the great Instrument of mufculat Motion, Sensation, &c. See MUSCLE, Mot-
ION, SENSATION, &c.
The Antients distinguished Spirits into three Kinds, viz.
Animal, Vital, and Vegetative: but the Moderns have re-
duced them to one only, viz. Animal, or Animal Blood; and
under the different Velocities of the Blood at the Orifices of the secretory ducts, whereby the Particles fecundated for Nourishment, and Accretion, are driven or impacted in
the Vessels, whereby they are furnished with a greater or less
tendency of Velocity: it being difficult to imagine that such a Diversity in Texture can altogether proceed from the different Solidities and Contactus of the constituent Parts. See further under the Article
ANATOMY.

ANIMALCULE, ANIMALCULUM, is the Diminutive of Animal
and is expected much more Minute creature as is Extinct
by the naked Eye.

SCAPHALIS, is a number of Precious Stones of great Phaenomena; and
with out them we must leave a great Chasms in the philosophic
History of Animal Bodies.

ANIMALCULE, ANIMALCULUM, is the Diminutive of Animal
and is expected much more Minute creature as is Extinct
by the naked Eye.

SCAPHALIS, is a number of Precious Stones of great Phaenomena; and
with out them we must leave a great Chasms in the philosophic
History of Animal Bodies.

ANIMALCULE, ANIMALCULUM, is the Diminutive of Animal
and is expected much more Minute creature as is Extinct
by the naked Eye.

SCAPHALIS, is a number of Precious Stones of great Phaenomena; and
with out them we must leave a great Chasms in the philosophic
History of Animal Bodies.

ANIMALCULE, ANIMALCULUM, is the Diminutive of Animal
and is expected much more Minute creature as is Extinct
by the naked Eye.

SCAPHALIS, is a number of Precious Stones of great Phaenomena; and
with out them we must leave a great Chasms in the philosophic
History of Animal Bodies.

ANIMALCULE, ANIMALCULUM, is the Diminutive of Animal
and is expected much more Minute creature as is Extinct
by the naked Eye.

SCAPHALIS, is a number of Precious Stones of great Phaenomena; and
with out them we must leave a great Chasms in the philosophic
History of Animal Bodies.

ANIMALCULE, ANIMALCULUM, is the Diminutive of Animal
and is expected much more Minute creature as is Extinct
by the naked Eye.

SCAPHALIS, is a number of Precious Stones of great Phaenomena; and
with out them we must leave a great Chasms in the philosophic
History of Animal Bodies.

ANIMALCULE, ANIMALCULUM, is the Diminutive of Animal
and is expected much more Minute creature as is Extinct
by the naked Eye.

SCAPHALIS, is a number of Precious Stones of great Phaenomena; and
with out them we must leave a great Chasms in the philosophic
History of Animal Bodies.

ANIMALCULE, ANIMALCULUM, is the Diminutive of Animal
and is expected much more Minute creature as is Extinct
by the naked Eye.

SCAPHALIS, is a number of Precious Stones of great Phaenomena; and
with out them we must leave a great Chasms in the philosophic
History of Animal Bodies.
ANN

ANNATES, Annates, Annate, the fame with Primity of or first fruits; i.e., the first fruits of the first fruits, paid for spiritual Living, is after the Value of one Year's Purchase. See Primity and First Fruits.

Annates were at first Rightfully a Right paid to the Pope, upon paying a certain Full for a vacant Benefice, Abbey, or Bishoprick; but since the Reformations they are paid in England to the King. - The first Pope that imposed them in England was the same that had been called so in the Council of Matthews from 1063. Excited Annates of all the vacant Benefts in the Kingdom, for the space of two Years, according to Westminster for three Years. His Successor, St. LXX, introduced the like in France.

Yet Poles have, and some others, take Annates to be of a much elder hand; and to have obtained long before they were paid to the Pope. The custom is allowed at least from the Twelfth Century, there were Bishops and Abbots, who by some peculiar Custum or Privilege, took Annates of the Benefts depending on their Diocese or Abbey.

Most Partis, in his History of England, for the Year 746, relates that the Archbishop of Canterbury in virtue of a Grant of the Grace or Concession of the Pope, received Annates of all the Benefts that became vacant in England. But in after times the See thought fit to take 'em away from the Bishops and Archbishops, and appropriate 'em to themselves.

ANNEALING, or as it is popularly call'd Needling.

See Needling.

Anneal, a fine oo of Silver, fays Mr. Boyle, was only discoverd since the Art of Annealing upon Galls came to be prattified and rendered ready, or the crude Mea, being burnt on a Glass Plate, will tinge it of a fine yellow, or golden Colour. And there are several mineral Earths, and other coarse Materia, of what is call'd an Art, by which means of Fire impart transient Colours to Glasses and sometimes very different ones from those of the Bodies themselves. See Painting on Glass.

ANNEXATION, in Law, the uniting of Lands or States to another.

See Annexed.

ANNEX, something jo'nd to, or dependant of, another. Thus we lay such a Farm, such an Adovation is annexed to such a Fee, that we say, annexed to his will in the Act of annexation. See annexing to the Crown of France.

ANNIETED, a Term sometimes used in Law Books, in the Sense of frustrated, or annulled.

Ann, or from Ann, a vegetable of the fomd of the Verb Annihilate, is a Common name, annihilate.

ANNIHILATION, the Act of reducing a Substanct to Nothing; or of totally destroying and taking away its Existence. See Substanct and Existence.

Annihilation stands opposed to Creation: The one supposes something made out of nothing, the other nothing made out of something. See Creation.

Annihilation must be Metaphysical or Supernatural. See Body, Alteration, Corruption, etc.

Bodies naturally admit of Changes and Alterations in their form; but not of Annihilation. Philosophers are divided against the Notion of Annihilation; it is impossible to find a man who, according to them, Annihilation must be such as God's merely creating, or to create a thing. For, if the Contraction of a thing be a continued Creation thereof; it is almost universally allowed: 'Tis evident a thing cannot no longer endure, than while God continues to create.

The Word is compounded of Ann, to head, and nihil, nothing.

ANN OF the Crown. See Law Writers, the legal Age, at which a Maid becomes fit for Marriage; which is at 12 Years. See Age.

ANN, or from Ann, a medical Seed or Grain produced in Umbilicalfs of the Plant name, Common in our Gardens. See Seed.

It has a sweetish Taffe, intermedis with something pungent and bitter. It is required in an Empire, and prescribed not only as a Carminative against Wind; but also as a Pectoral, Stomachic and Digestive. See Carminative, etc.

Arry fields by Distillation, a white cloud of Oil, called Lye of Ann, is produced. A few drops of Oil being evaporating Small, serve for the same in Medicinal Operation: It is being also used by the Confectioners to scent their Pemaments, &c.

In distilling the distilled for the Oil there is procured a Water called Annulated Water; which makes the same Virtues with the Oil.

Annually, is properly the yearly Return of any remarkable Day; and was antiently called the 25th Day of the Month. See Annually.

ANNUITY, a yearly Rent or Revenue, paid for Term of Life or of Years, or in Fee and for ever. See Revenue, Fee, etc.

In Common Law, the Difference between a Rent, and an Annuity consists in this, that Rent is payable out of Land; whereas an Annuity chargeably on the Person. See Granter.

Granter, he makes the discovery of the Rent; and is in Acton bound, as for that of an Annuity, there only lies a Writ of Annuity against the Granter, his Heirs and Successors. See Rent, Writ, Action, etc.

Add, the Grantere are better taken for Annuities; as being no Exportation in Law. See Annuities.

The Compensation of the Value of Annuities belongs to Political Arithmetic. See Politic Arithmetic, Actuarial.

As an Annuity on the Mortgage Bills of Mortality, it is that a person of 35 Years of Age does not die in a Year. — That is to say to one, a Man of 50 lives 7 Years; and that one of 50 may probably
ANNUAL, ANNULAR, something that relates to, or resembles, a Ring, by the Latins called Annuales. See Ring.

ANNUARUM, the Abbeys, are a Process of the Medallia Obtusegata; thus called by Dr. Willis, in regard it fastens the name, much like a Ring. See Medallia, Obertegata.

ANNULAR Carriage, of Annuarie, is the second Carriage of the Larynx being round, and inverting the whole Larynx called also Cirriform. See Larynx and Oropharynx.

ANNULAR Ligament, Lignamentum Annulare, is a strong Ligament, encompassing the Carpus or Wrist; after the manner of a Bracelet. See Ligamentum

In use it is connect or bind the two Bones of the Arm together; and also to refrain the Tendons of the Several Muscles of the Hand and Fingers from their juncture, or their place of meeting. See Carpus, Hands, Fingers, &c.

The Ligament of the Tarsus is also denominated Annuarie Ligamentum. See Tarsus.

Add, that the Spine of the Muscles of the Anus is also called Annuarie, or Annuarie Muscles; from its Figure. See Spina.

ANNULUS, an epithet given the fourth Finger, popularly called the Ring Finger. See Finger.

ANNULATUR, q. d. little Ring; in Health, is a Difference or Mark of Distinction, which the fifth Brother of any Family ought to bear in his Coat of Arms. See Difference.

ANNULUS, are also parts of the Cost-Armour of several Families. They were also reputed a Mark of Nobility, and Jurisdiction; it being the Custom of Princes to receive their Insignia from Taurus & Annulur. See Bishop, Knight, Milita, &c.

ANNULETS, in Architecture, are small-square Members in the Doric Capital; under the Quarter-round. See Doric and Capital.

They are also called Fillets, Lijfs, &c. See Fillets, &c.

ANNULETS are also a narrow flat Moulding, common to other Parts of a Column, as the Bipes, &c.; as well as the Capital; so called, because it encompasses the Column round—In this Sense Annulet is frequently used for a Zigzag or little Fringe. See Bipes, &c.

ANNULATING, is the Proof of an AG, Procedure, Sentences, or the like. See ABITATION.

The Word is compounded of ad and nullus; none, q. d. nullify.

ANNULATE, ANNUNTIATA, or ANNUNTIATA, a Denomination common to several Orders, both Religious and Military; intituled with a View to the Annunciation. See Orders and Annunciation.

The first Religious Order of this kind, was instituted in 1215, by seven Florentine Merchants—These are also called Servites, q. d. Servants. See Servite.

The Crown was a Nunmary at Bourges, founded by Joan Queen of France, after her Divorce from Louis XII.

The third, was also a Nunmary, founded by a Lady Joanna, in the Fourth, a Friary, founded by Cardinal Torellamosus, at Rome; which last are grown so very rich, that they give Fortunes of sixty Roman Crowns to above 400 Girls; on the Anniversary of the Death of the Annunicata, was a Military Order, intituled in 1530, by Amaudus, Duke of Savoy. See Knights.

ANNUIT et fuit calid'a the Order of the True Lovers Knots in a memory of a Bracelet of Hair presented to the Founder by a Lady; but upon the Election of Anucutus VIII. to the Pontificate, it changed its Name for that of the Annunciation.

ANNUNCIATION, the Tidings which the Angel Gabriel brought to the Holy Virgin, of the Mystery of the Incarnation, is popularly called LADY-day, in Commemoration of that wonderful Event. See Birth.

This Feast appears to be of great Antiquity in the Latin Church. Among the Sermons of St. Augin, who died in 450, we have two mentions of the Annunciation, viz. the 18th of December; and yet there are more earlier Testimonials of its use in the Greek Church. Proclus, who died in 418's, Celsopyraton; and even Gregory Tysanumras, in 545, on the 26th of December. But of all these Difficulties on the Annunciation, Rieut, Perkins, and some other Protestant Writers after them, have indeed questioned the Authenticity of the two Homilies of Gregory Tysanumras, on the Annunciation; but Valla acknowledges them the genuine Productions of that Father.

Add, that some Authors are of opinion, that that Feast was originally solemnized in Honour of our Saviour: and that the holding it in the Name and Honour of the Virgin is of a much later standing.

Several of the Eastern Churches celebrate the Annunciation on the 6th of March, on account of the Firstfruits of Jesus Christ. In Syria it is called Baserach. See Labor, Inquiry; and mark it in their Calendar for the 1st Day of December. The Armenian held it on the 5th of January; thus anticipating the Greeks, who observe it on the 26th of December. So their practice makes it difficult to celebrate the Festival even in Lent. See Lent.

The Word is compounded of the Latin ad and sumere. I tell, I declare; of Nuctus, Maltender. The Greeks call it Eunayyia, Good tidings; and xaiouos, Salutation.

The Festival also give the Title Annunciation to part of the Ceremony of their Festival, viz. that, wherein they exhibit the Virgin, and Origin of the Solemnity. This Explanation they call Ypiti, Haggada, q. d. Annunciation.

ANNULUS, a Ring. See Ring.

ANODYNE, in Physic, is under foot of such Remedies as by their gentle Heat and temperate Medicinal Calm and alleviag Pain. See Pain.

There are also called Pugalicks. See Paraciotics.

There are others, which bear the same Name, but improperly, viz. such as occasion a Stupor, Drowsiness, and Sleep, properly called Narccotics, Hypnotics, or Opium. See Narcotic, Opium, &c.

The same Confusion is made externally, to the part affected. Such among the Clavus of Simplex is the Ointment, Lilly, Root of Mallow, Leaves of Violet, Elder, &c.

These are also received from the privative Particle a and non, done, to be in Pain. We have also certain Compound Medicines in the Shops, prepared with this Intention; and called by this Name—

These Differences are made of Caprylic Acid, Camphir, Saffron, and Spirit of Wine; digested in a Suid heat. It is recommended not only for procuring Rest in the most rackling exactions of pain, but for affiting in diminishing the pleasant matter that occasion'd it.

ANOMALOUS, q. d. Irregular; something that deviates from the ordinary Rule and Method of other things of the same Kind. See Error.

The Word is not compounded of the privative a, and law, Law, is us futilly imagined: for whence, on such Supposition, should the Latins write, ad, adrift? But it consists of a root, anom, rough, irregular, form'd of the Privative a, and plain, plain, even.

ANOMALOUS Verbs, in Grammar, are such as are irregular in their formations; deviating from the of the Rule or Formula's observ'd by others. See Verbs and Conjugation.

There are ANOMALOUS Verbs, irregular Inflections of Western Languages. Such Verbs are the English all the Irregularity in our Annunciation Verbs, lies in the formation of the Pruere Tent, and pulsive Paritiche; 'tis this only holds of the French Words; 'tis this only holds of the foreign Words; 'tis this only holds of the Latin, Wolfs, French, &c.

The principal irregularity arises from the quickness of our Tongue, and the nonchalance with which it changes the Consonant d into t, cutting off the regular ending ed.

Thus for mixed, we write mur or mix'd, for destitute or destitute, for fastidiously or fastidious, &c. and this is rather of the nature of a Contradiction than an Irregularity;
and is complained of by some of our Politer Writers as an Abusive much to the disadvantage of our Language, tending to disfigure it, and to turn a tenth part of our so-called Words into Abygg and Obygg, derelict in several Verbs. See ANIMAL, and ANIMALS. In the 17th century is that the art of Vowels has been the general Complain of the best Writers.

ANOMALY, as a term of comparison, refers to the greater or lesser divergence of a tropical species from the general pattern or norm. In botany, for example, a species might be described as having an anomaly if it exhibits traits that are uncommon or unusual within its genus. This could indicate a unique adaptation or a hybridization event.

ANOMALY, in Grammar, the irregularity of Formation of Conjugation and Verbal Forms. See ANOMALIES.

ANOMALY, in Astronomy, is the distance of a Planet from the Sun, compared with its distance from the Earth. See DISTANCE.

ANOMALY, in Meteorology, refers to unusual weather conditions, such as storms that do not fit the usual pattern of seasonal weather. See WEATHER.

ANOMALY, in Medicine, refers to a deviation from the usual or expected state of health. See HEALTH.

ANT, in Biology, refers to a member of the insect order Hymenoptera, which includes bees, wasps, and ants. See INSECT.

ANT, in Chemistry, refers to a compound that contains antimony, such as antimony trioxide. See CHEMISTRY.

ANT, in Computer Science, refers to a program or task that runs concurrently with other programs. See COMPUTING.

ANT, in Economics, refers to a producer of goods or services, such as a farmer or a manufacturer. See ECONOMICS.

ANT, in Law, refers to a person who brings a lawsuit or initiates legal action. See LAW.
the distance of 25 deg. 10 min. from the South Pole. See CIRC.

It takes its Name from its being opposite to another
Circle, parallel likewise to the Equator, and at the same
distance from the North Pole; called the Arctic Circle.
See Circles.

ANTECEDENT, in the Schools, something that pre-
cedes, or goes before another, in respect of time; from the
Latin Propositi ante, before, and ordines of orders, to go-
in on before. See in Sequitur.

An Antecedent Decree, is a Decree preceding some oth-
er Decree, or some Action of the Creature, or the Previ-
ion of that Action. See Decrees.

The same as in Sequitur.

ANTECEDENT will, or Deferre, is that which proceeds some
other Will, or Desire, or some Knowledge or Previ-
ion—Thus we say, God by a Finer, but Antecedent Desire,will
all Men to be saved: That is, this Deferre Deed of God,
when it is determined, forsooth, the Knowledge of their Faith and Repenance.

By the way it must be noted that the Term Antecedent is only applied to God in respect of the Order of Nature, not of
an Order of Succession; but that, by reason of his
infinite Perfections, &c. and foreseeing both at the same Time:
the after manner he also wills, and not successively,
one after another. And he can do this because it is by
but that God may will one thing on occasion of another, or
have such a desire on occasion of such a Prevision; which Divines
call the Order of Nature, in contradistinction to that of
Time.

ANTECEDENT, Antecedens, in Logic, is the first Proposi-
tion of an Enunciation, or of an Argument which con-

dists of two Members. See Enunciation, Proposition, &c.

In Opposition hereo, the latter is called the Consequent.

See Consequent.

Thus in the Syllogism cogito, ergo sum, I think, and there-
fore exist: cogito is the Antecedens: being thus called be-
cause it precedes the ergo, or the cipula of the Argument.

Antecedent, in Mathematics, is the former of the two
Terms of a Ratio, or Proportion, which is compared with
the other. See Ratio and Term.

Thus, if the Ratio be of a to b, a is said to be the Au-
tecedent.

ANTCEDENT Signs, are such Symptoms of Disorder as
appear before a Disease is formed, as to be reducible to
any particular Class, or proper Denomination. See
Sign, and Symptom.

Antecedent in Grammar, the Word which a Relative
refers to. See Relative.

ANTECEDENCE, Antecedency. See Antecedent.

ANTECEDENTIA among Afromenons—When a
Planet appears to move Westward, contrary to the Order of its
Signs, is called Antecedentia. See Planet, Order, Sign, &c.

On the contrary, when it goes Eastward or forwards, from
Antecedentia, is said to move in Consequentia. See
Consequentia, &c.

ANTECESSOR, one that goes before, or leads another.
See Successor, Predecessor.

The Term is particularly used in some Universities for a
Professor, who teaches, or lectures the Civil Law.

ANTECHAMBER, or Antichamber, an outer
Chamber, before the principal Chamber of a Apartment
where the Servants wait, and Strangers stay, till the Person
be spoken withal is at leisure, &c. See Apartment.

The Word is formed of the Latin Ante Camera. See
Camera, &c.

ANTECHRIST, or Antichrist, Antichristus, among
Divines, &c. a Tyrant who is to reign on earth, toward the
end of the World, for the destruction of the Faith of
Men of Sin, Son of Perdition, &c. 'Tis added that he shall
set up his Throne at Babylon.

The Name is given to all, that speak of Antichrist as a
figure of the last, the they abuse them, that he is to have di-
ter Precursors or False-runners—Yet many Protestant
Writers apply it to the Romish Church, and the Pope who is
so called: See the Table of Antichrist, in the Nasty
Antichrist, enumerated in the Apocalypse; which would ra-
thier imply Antichrist to be a corrupt Society, or a long Se-
ries of persecuting Popes, than a Single Pope.
However, the Pope having been murely debated at the
Council of Gap, held in 1603, a Revolution was taken
thereupon, to insert an Article in the Confession of Faith,
wherby the Pope is formally declared to be Antichrist.—

Who was from the first, and was thus declared, to be antici-
ated, was stung to the Life with this decision; and even King James IV. of France was not a little mortified, to be thus declared, as he termed it, an
Lap of Antichrist.

The Grecians maintain that Caligula was Antic-
chris, but neither does this quadrate with his Appearance
at the end of the World.

Father Moleroa, a Spanish Jesuit, has published a large
Book in which he says, in XIX. Chapter, that:
In the first he relates all the Opinions of the Fathers with re-
gard to Antichrist. In the second he speaks of the Time when
he shall appear; and that all the Fathers who supposed
him to be the Emperor of Rome, or the Pope, did indeed
judge the World was near its Period. In the third he discourses of his Origin and
Nation; and thought he was to be a Jew, of the Tribe
of Judah, and were sent to be the Vassor of Antichrist.
On the Paffage in Genesis XLIX. Dan is a Serpent by
Way, &c. On that of Jeremiah, VIII. 16. where it is said
the Arms of Dan shall beark the Earth; and on the
Passage in Hosea II. 19. to which he adds, that
the Tribes of Israel, makes no mention of that of Dan:
In fourth and fifth Books, he treats of the Signs of Antichrist.
In the fifth of his Reign and Wars. In the seventh of his Vo-
ices. In the eighth of his Doctrine and Miracles. In the ninth
of his Perfections: And in the rest, of the coming of Jesus and Elias, the Conversion of the Jews, the Reign of the Antichrist, and the End of the World, Antichrist, after having reign’d three Years and a Half.

ANTICURSOR. See Precursor.

ANTEDILUVIAN. See Antediluvian.

ANTEPENULTIMA, or Antepenultimate, by our Ancestors also called Faruwotum Calummatum: The Oath which both the Accused and Accuser were obliged to make before any Trial or Purgation. See Oath and
Purgation.

Antepenultimate, or Antepenultimate, is to make the Criminal and the Accused to make
Oath on the very Day that he was to undertake the Odeal,
with the express Inspiration of the Faith of which he was
charged. See Odeal.

If the Accused failed, the Criminal was discharged; but
the Accused, he intended to be guilty, and was not to be
punished more severely than had charged him by the Odeal.
See Contract, Oath, &c.

ANTEPENULTAment, or AntePENUltimate, in the
Law of the Jews, the Journeys of a Door, or Lintels of a Window. See Door, Window.

The Word is also used for the entire Chambrele, i.e. the
Door Cafe, or Window-Frame. See Chambrele.

ANTEPENULTIMA, or Antepenultimate, in
Grammar, the third Syllable of a Word, as the latter
from the last End, or the last Syllable but two. See Word and
Syntax.

Upon this Syllable, that the Greeks placed their
acute Accents. See Accent. The Antepenultimate of
a Dactyl is long. See Dactyl.

ANTIPENULTIMATE was the last of the Proposition Article, before;
and Penultimate, last before. See Penultimate.

ANTEPREDICAMENTS, AntePredicaments, in
Logic, certain previous Matters, requisite to a mere
Understanding of a Proposition, or of the Doctrine of Predicaments or Categories. See Predicament.

Such are Definitions of Common Terms; &c. as Equivocal,
Universal, &c. with Divisions of Things, their Differences,
See Definition, Division, &c.

They are thus called because treated by Artifice before
the Predicaments; that the Thread of the Discourse might
not afterwards be intersected.

ANTIERIOR, or Anterior, something before ano-
ther, chiefly in respect of Place—In this Sense the Term
stands opposed to Posterior. See posterior.

The Word is Latin: formed of the Preposition, Ante, before.

ANTESTATE, in Fortress, a small Retrench-
ment, made of Palliades, or Sacks of Earth, for up in
such a Place as the Enemy the Remains of a Line of
Ground, part whereof has been already gained. See
Retrenchment.

ANTHEGI, in Anatomy, the inner Circuit of the
Article; thus call’d from its opposition to the outer Circuit,
call’d the Helix. See Article and Helix.

ANTHELMINTICKS, Medicines good to destroy
Worms or Parasites. See Worms.

The Word is compounded of anti, contra, against, and
Parasites, Worm.

ANTHEM, Antihan, a Church-Song, performed in Catheracts, and other Service, by the Chorists, divided
for that purpose into two Chorist’s who sing alternately.
See Song, Choir, Chorister, &c.

The Word was originally used both for Psalm and
Hymns, when thus performed. See Psalm and Hymn.
Ant (107)

ANTHROPOLOGY, ANTHROPOLOGIA, a Discourse or Treatise upon Man, or Human Nature.

ANTHROPOLOGY includes the Confession both of the Human Body and Soul, and of the Laws of their Union, and the Effects thereof, as Sensation, Motion, &c.

ANTHROPOLOGY is particularly used in Theology, for a way of speaking of God, after the manner of Men; by attributing Human Parts to him; as Eyes, Hands, Ears, Anger, Joy, &c.

ANTHROPOLOGY was frequent in the Holy Scriptures; by which we are only to understand the Effect, or the Thing which God does, as if he had Hands, Eyes, &c.

ANTHROPOLOGY, or ANTHROPOMANTSIA, a Method of Divination, performed by inspecting the Vileera of a Perfon deceived. See DIVINATION.

ANTHROPOMORPHITE, one who attributes to God, the Figure of a Man. See GOD, &c.

ANTHROPOMORPHITES were Scept of many Heretics, who, by this means, taking every thing spoken of God in the Scriptures into a literal Sense; imag'd he had real Hands, Feet, &c.

ANTHROPOPATHY, a Figure, Expression or Discourse, whereby something is attributed to God, which properly belongs only to Man.

ANTHROPATHY is frequently used promiscuously with Anthropography, and is approved of by Hesiod, and is understood as the Genius from the Species—Anthropology may be understood of any thing Human attributed to God; but Anthropography, only of Human Affections, Passions, Sensations, &c.

ANTHROPATHY, the Art of eating human Flesh. See ANTHROPHAGIA.

ANTHROPATHY is particularly used for a Collection of Epitaphs, &c.

ANTHROPATHY, a Church Book in use in the Greek Church. See GREEK.

ANTHROPATHY, a Discourse of the Life of Saints; with other Common Offices of Prophecy, Apologies, Martyrs, Pontiffs, and Confessors, according to the Greek Rite. See BREVIARY, MAI, OFFICE, &c.

ANTHROPATHY, or ANTHROPATHIS, a Collection of Prologues.

ANTHROPATHY is particularly used for a Collection of Epitaphs. See EPITAPHS.

ANTHROPATHY is frequently used promiscuously with Anthropography, and is approved of by Hesiod, and is understood as the Genius from the Species—Anthropology may be understood of any thing Human attributed to God; but Anthropography, only of Human Affections, Passions, Sensations, &c.

ANTHROPATHY, the Art of eating human Flesh. See ANTHROPHAGIA.

ANTHROPATHY is particularly used for a Collection of Epitaphs.

ANTHROPATHY, a Church Book in use in the Greek Church. See GREEK.

ANTHROPATHY is particularly used for a Collection of Epitaphs.

ANTHROPATHY is frequently used promiscuously with Anthropography, and is approved of by Hesiod, and is understood as the Genius from the Species—Anthropology may be understood of any thing Human attributed to God; but Anthropography, only of Human Affections, Passions, Sensations, &c.

ANTHROPATHY, the Art of eating human Flesh. See ANTHROPHAGIA.

ANTHROPATHY is particularly used for a Collection of Epitaphs.

ANTHROPATHY is frequently used promiscuously with Anthropography, and is approved of by Hesiod, and is understood as the Genius from the Species—Anthropology may be understood of any thing Human attributed to God; but Anthropography, only of Human Affections, Passions, Sensations, &c.

ANTHROPATHY, the Art of eating human Flesh. See ANTHROPHAGIA.

ANTHROPATHY is particularly used for a Collection of Epitaphs.

ANTHROPATHY is frequently used promiscuously with Anthropography, and is approved of by Hesiod, and is understood as the Genius from the Species—Anthropology may be understood of any thing Human attributed to God; but Anthropography, only of Human Affections, Passions, Sensations, &c.

ANTHROPATHY, the Art of eating human Flesh. See ANTHROPHAGIA.

ANTHROPATHY is particularly used for a Collection of Epitaphs.

ANTHROPATHY is frequently used promiscuously with Anthropography, and is approved of by Hesiod, and is understood as the Genius from the Species—Anthropology may be understood of any thing Human attributed to God; but Anthropography, only of Human Affections, Passions, Sensations, &c.

ANTHROPATHY, the Art of eating human Flesh. See ANTHROPHAGIA.

ANTHROPATHY is particularly used for a Collection of Epitaphs.

ANTHROPATHY is frequently used promiscuously with Anthropography, and is approved of by Hesiod, and is understood as the Genius from the Species—Anthropology may be understood of any thing Human attributed to God; but Anthropography, only of Human Affections, Passions, Sensations, &c.

ANTHROPATHY, the Art of eating human Flesh. See ANTHROPHAGIA.

ANTHROPATHY is particularly used for a Collection of Epitaphs.

ANTHROPATHY is frequently used promiscuously with Anthropography, and is approved of by Hesiod, and is understood as the Genius from the Species—Anthropology may be understood of any thing Human attributed to God; but Anthropography, only of Human Affections, Passions, Sensations, &c.

ANTHROPATHY, the Art of eating human Flesh. See ANTHROPHAGIA.
Worms. Antiphrotickis, against Luit; Anti-spiropticks, against the Palling Sicknesse, &c. This is a matter of much curiosity, are Pieces written by way of Answer, to others, whose Names are usually annexed to the Answer. See the Ant, of M. Bailleul, and the Ant-Baillee of M. Boulliot. Here are also Anti-Magnanis, &c.

Cesar. The Dictator wrote two Books by way of Answer to what had been objected to him by Carus, which he calls "Cesar," and which he commits to Cicer, &c. Cesar affirms, he had seen Cesar's "Anti-cynes" in an ancient Library.

ANTIADIES, a Term used by some Writers for the Glands, and Kits, more commonly called Teesel and Aandroes of the Ear. See Teesel, Almond, and Amdales.

AMPHIAPHORISTS, against Adiaphorists, those opposite the Adiaphorists. See Adiaphorist.

This Name was given, in the XVIIth Century, to the right Lutherans, who disliked the Episcopal Jurisdiction, and many of the Ceremonies, retained by the Moderate Lutherans. See Lutheran.

The Word is compounded of the Greek on, against, and Adiaphoros, indifferent.

ANTICAPHOCIC. See Anticaph-Noic, in the antique Poetry, a Foot, consisting of three Syllables; the first whereof is long, and the third short. See Foot. Such are the Words consisting of a single Syllable, called as being contrary to the Rambles, the first Syllable whereof is short, and the last long, as gynast.

See Baccus.

ANTICAGNIUM, in Anatomy, &c. that Part of the Breast that lies against the Heart, commonly called the Pit of the Stomach.

The Word is compounded of on, against, and Cagus, Heart.

ANTICHRIST is in the Civil Law, a Covenant or Convention, whereby a Person borrowing Money of another, engageth himself over his Lands to the Creditor, with the Life and Occupation thereof, for the Interest of the Money lent.

This Covenant was allowed of by the Romans; among others, when a person was prohibited: It was afterwards call'd Mortgage, to differ from it a simple Engagement, where the Fruits of the Ground were not alienated, which was called Mortandia.

ANTICLICHONES, in Geography, are those People who inhabit Countries opposite to each other.

The Word is compounded of on, against, and Eile, Island.

The Term Antichthonis is now used in the same Sense with Antipodes; but the Antients used it in a different one. They called the Earth as divided by the Equinoctial Line into two Hemispheres, the Northern and Southern; and all who inhabited one of these Hemispheres were reputed Antichthones to those of the other. In this Sense the Word is used by Melius and other ancient Authors. See Antipodes.

ANTICKS, Anticke-Work. See Antiquite.

ANTICIPATION, the Act of doing a Thing before another, with which a Demand is not yet become due: He Anticipated the time of Payment.

PAYMENT. See Prerogation. ANTICOR, Antique, or Ancien, on Ancient. See Ancient.

Anathema is usually defcribed as a preretaneous Swelling, of the Size and Figure of an Apple, occasioned by aflagious and bilious Humor; and appearing in the Horde's Head opposite to the Eye. See Anathema.

A late Author affirms, that the generality of Writers on that Subject have been mistaken as to this Disease; attributing it to the Heart; this is by no means the Case. There is called in Anatomy the Arteria Percardiana; whereas it is really an Inflammation in the Galllet, and Throat; and the same that in human Bodies, is called the Angina, or Congipenis.

ANTIDICTUS in Poetry, a Foot in Verse, consisting of a Trias, confining of three Syllables, whereof the first two are short, and the last long. See Dactyl.

ANTIDATE, a Ripuarian, prior to the true Date. See Dactyl.

ANTIDATING, a Ripuarian, prior to the true Date. See Dactyl.

ANTIDICAMARINANteres, or Antidicamaristes, most Horrible, who pretended to be the Holy Virgin, not fearing her Virginity, but that she had several Children by Josaph. See Virgin.

Their Opinion was grounded on some Expressions of our Lord. See Virgin.

Some of them he mentioned his Brothers, and his Sistars.

—The Antidicamaristans, were the Dictiples of Heliobus and Jesusm, who appeared in Rome toward the close of the 17th Century.

—ANTIDILUVIAN, something before the Deluge. See Deluge.

In this Sense, those Generations from Adam, till Noah Flood, are called Antidiluvians; and those since descended from Noah, to the present time, are called Pygmaulians. See Adam, Patriarch, &c.

Deluge. See Noah. Dr. Saunderson differs very widely about the Antediluvian World; the former imagines its Face and Appearance to have been smooth, equable, and in all respects different from what we now find there. They have proved, that the Face of the terraqueous Globe before the Deluge was the same as it is now, viz. unequal, differing into Mountains, and Dales, and having a great deal of water on it. So, when Noah said, that the Flood fell as ours is; was subject to Tides, and possessed nearly the same Space and Extent that it now does; and that the Antediluvian World was lock'd with Animals, and Plants, and Sea-Fowl, &c. that it had been the same Situation in respect of the Sun which ours now hath, its Axis not being parallel, but inclined, as at present, to the Plane of the Eclipses; consequently that the Antediluvians had the same Manner of opposing the Sun's Heat, &c. See TERRAQUEOUS, MOUNTAIN, &c.

See also FOSSIL, &c.

ANTIDOTE, a Remedy taken either to prevent, or cure, Contagion. See PLAGUE, CONTAGION, PRESERVATIVE, &c.

The Word Antidote is also used to signify a Medicine taken to prevent the ill Effects of some other, for instance, Poison. See Poison.

In this Sense the Word has the same Signification with Aesopa, Aetherial or Convulsion. See ALEXANDER, &c.

The Word is borrowed from the Greek anti, against, and doke, I give, as being something given against Poisons, either artificially, or by Virtue of its Constitutions. See ANTIENT, or Antient, usually fladding opposed to Modern. See MODERN.

The Word comes from the French Ancien, of the Latin Antiquus. Thus we say the Ancient Architecture, Ancient Monuments, Ancient Church. See Architecture, &c.

When we say absolutely, the Antients, we mean the Greeks and Romans—Thus the Antients used to burn their Dead.—The Learned have been greatly divided of late days, with regard to the Preference between the Ancient Romans, and Moderns.

Antient is sometimes opposed to young or new. We say the antient Bishop of such a City, when he has reigned his Sec, and a new one is put in his Place. The antient Bishop of Preys, now Cardinal de Ferry.

Antients in Church-Discipline. See Elders.

The Society of Gravi Inan, consists of Bishops, Antients, Bishops, and Students under the Bar; the Antients are the Elder, Bishops. See Inan, Bishops, &c.

In the Lens of Chantery there are only, Antients and Sun- diers, and Bishop, and among others, the Antient, who presides yearly the Principal, or Treasurer.—In the Middle Temple, Antients are such as are past their Reading, and never do Temp. See Temple.

Antients are sometimes also used in a Military Sense for an Ensign. See Ensign.

Antient is also the Flag, or Streamer born in the Revenge's Ship. See Flag, Signal, &c.

Antique, or Ancient, is a Term, whereby all Menors belonging to the Crown in Wales the Conqueror's, or Edward's time, were held. See Tenure and Domain.

The Numbers, Names, &c. hereof were entered by the Conqueror, in a Book call'd Doomsday-Book, yet remain in the Publick Record, and several Lands that Book appear'd to have belonged to the Crown at that time, are called Ancient Dominion. See Doomsday.

The Tenants in Ancient Dominion are of two sorts; one who are the Owners, and Lands frankly by Charter; the other by Copy of Court Roll, or by the Verge at the Will of the Lord, according to the Custom of the Manor. See Freehold, copyhold, &c.

The Advantages of this Tenure, are, 1. That Tenants holding by Charter cannot be rightfully ejected out of their Mannors, and when they are, may sue and maintain their Right free from Tolt for all things relating to their Lifehold and Husbandry; nor can be impeached on any Inquest.

2. They were held originally by paying the King's Land, and plishing his Hedges, and the like Services, for the maintenance of his Houold; and it was on this account such liberties were given them; for which they might Write
mixed, which is called Male Antimony; that without being denominated Female—it flies in the Fire, tho' with some difficulty; and diffuses more easily in Water.

When the Earth is put into a Crucible and then fused, fued by a violent Fire, and then poured into a Crucible, it is called Antimonial Horn; which makes the common or crude Antimony of the Shops, the Apex whereof is always the belt and purport of the old English Carpenters, and the part that is proper for burning.

Antimony is fopped by many of the Chymists to contain the feimal Principal of all kind of Bodies; and accordingly the Character whereby it is denoted in their Writings, is the same with that the Smarter of the Earth; to shew that Antimony is a kind of Microcosm. See Character and Earth.

The Urce of Antimony are various, and important.—It is a common ingredient in a tincture called S. Saint and Suffusers, for burning, serving to give them a finer Polishe—it makes it a Part in Bell Metal; and renders the Sound more clear.—It is most necessary in the making of Glass; makes it more hard, white, and sound; and with Lead, arsenic, and Sulphur, renders them more smooth and firm. It is a general Help in the melting of Metals, and especially in calling of Lead, to which it is applied in the Composition of Bell Metal. Antimony is the Stibium of the Antimony; by the Greeks called eleus.—The reason of its modern Denomination is usually reduc'd to Batho Valantinum, a German Monk, who, having discovered it in the Highlands of Scotland, purging them violently, they immediately grew fat upon it. This made him think that by giving his Pellow-Monks a little of them, they would be the better for it. The Experiment accordingly succeeded, and the Monks, with the Medicine and the Medicine hereafter called Antimony, and by Antimony &c. See Antimony.

Its Nugular Properties and Effects have occasion'd it various Mischief and Contamination; as Poison, by reason of its various Forms and appearances, Lapis, Decorator, Saturn of the Philosophers, Balbus Solis, Lapis Aragonum, &c. chiefly reducing it to the Faculty of Chymion, and dissipation of all other Metals are fused along with it, all except Gold; whence its great Ufc in reducing and purifying.

See REFINING, PURIFYING, GOLD, &c.

Antimony is generally used in Pharmacy, and under various Forms, and with various Intentions—its medicinal Virtue is supposed to arise from the sulphuriferous part in its Composition, which being dissolved by any proper Menstrua, leaves a clear and efficacious fluid, which is called the Antimonial Fluid, and is known Principle, to which the Operation is chiefly owing. See Antimonials. See also Sulphur.

Before the XVth Century, Antimony had no place in Medicine; otherwise than as an ingredient in some Colomack; but about that time, Batho Valantinum having found a method of preparing, and correcting the dangerous Qualities of Antimony, and having published a Book, entitled De Antimonio, wherein he maintained it is a Sure Remedy for all Diseases; But, in spite of all he could say in its behalf, tho' confirmed by Experience, Antimony remained in a State of Ignorance; till the beginning of the XVII Century, when it was brought into Vogue by Paracelsus.—The Parliament of Paris, immediately upon this Reformation, condemned the use of it in Medicine, and it was named Antimonium Prohibito; it was at length replaced, in the Year 1627, by Public Authority, among the Number of Purgative Drugs; and was inferred accordingly in the Pharmacopoeia, published by the Faculty there.

Patio did all he could to decoy Antimony; in his Letters we find an unusual Velenceium expressed against it. He seems to have been a great Enthusiast of Peroms whom the Physicians had kill'd by it; which he called the Martyrology of Antimony.

Crude Antimony, or Antimony in Sulphur, is the Native Antimony of Peru, which is called Antimonio in Coneos, as abovementioned;—It is much used in Dist-drinks and Decocctions of the Woods, and Compositions against the Scurvy, &c. Diaphoretic, and Deodourant. See Diaphoretic.

Prepared Antimony is that which has undergone some Chymical Proces, whereby its Nature and Powers are altered or abated; and this different, according to the Circumstances of the Preparation. See Antimonials.

Antimony, says Mr. Yates, alone, or associated with one or two other Ingredients, by a variety of Operations and Compositions, might be brought to furnish a whole Apo-

theory's