

Besides the antient kind of *Anagram*, there have been new ones invented; as, the *Mathematical Anagram*, invented in 1680; by which the Abbot *Catelan* found, that the eight Letters of the Name of *Lewis XIV.* made *Vrai Heros*, i. e. *true Hero*.

We are now likewise furnish'd with the *Numerical Anagram*; where the numeral Letters (*i. e.* such as in the *Roman* cyphering stood for Numbers) taken together, according to their numerical Values, express some *Epocha*: Of which kind is that *Distich* of *Godart* on the Birth of the late *French King*, in the Year 1638, on a Day wherein there was a Conjunction of the Eagle with the Lion's Heart:

*eXorIens DeLphIn aqVILæ CorDIqVe LeonIs
CongressV gaLLos spe LatItIaqVe reseCt.*

ANALECTA, a *Greek* Term, signifying *Collection*; form'd of *ἀναλέγω*, *I gather*.

ANALEMMA, a *Planisphere*; or Projection of the Sphere, on the Plane of the Meridian, orthographically made, by strait Lines and Ellipses; the Eye being supposed to be at an infinite Distance, and in the East or West Points of the Horizon. See *PLANISPHERE*, *PROJECTION*, and *SPHERE*.

ANALEMMA, is also used for an *Astrolabe*; or kind of Instrument, consisting of the Furniture of the same Projection, drawn on a Plate of Brass or Wood; with an *Horizon* or *Cursor* fitted to it. See *ASTROLABE*.

Its use is for finding the Time of the Sun's rising and setting, the Length of the longest Day in any Latitude, and the Hour of the Day.

The *Analemma* is also of considerable use among *Diallists*, for laying down the Signs of the Zodiack, with the Length of Days, and other Matters of Furniture, upon *Dials*. See *DIAL*, and *FURNITURE*.

The Word is derived from the *Greek ἀνάλημα*, of ἀναλαμβάνω, *resumo*.

ANALEPTICKS, in *Medicine*, *Restoratives*; or Remedies proper to restore the Body, when wasted or emaciated, either by the Continuance of a Disease, or the Want of Food. See *RESTORATIVE*.

The Word is *Greek*, Ἀναληπτικός, derived of ἀναλαμβάνω, *I re-establish, restore*.

ANALOGY, a certain Relation, Proportion, or Agreement, which several Things, in other respects different, bear to each other.—Such is that between the Bull in the Heavens, and the Animal so called on Earth.

The Word is *Greek*, Ἀναλογία; which the *Latins* usually render by *Comparatio*, and *Proportionalitas*: And hence, among *Geometricians*, *Analogy* is frequently used for a Similitude of Ratio's; called also *Proportion*. See *PROPORTION*.

Reasonings by *Analogy* may serve to explain and illustrate, but not to prove any thing; yet is a great deal of our philosophizing no better founded. See *SIMILITUDE*, *PHILOSOPHIZING*, &c.

In Matters of Language, we say, New Words are form'd by *Analogy*, *i. e.* new Names are given to new Things, conformably to the establish'd Names of other Things of the like Nature and Kind. See *LANGUAGE*, and *WORD*.—The Difficulties and Obscurities in a Language, are chiefly to be clear'd up by *Analogy*. See *ETYMOLOGY*.

The Schoolmen define *Analogy* to be a Resemblance, join'd with some Diversity: Its Foundation, according to them, is laid in the Proportion of several Things, consider'd as that Proportion proceeds upon different Considerations. See *PROPORTION*.

Thus, a *sound Animal*, a *sound Food*, and a *sound Proposition*, agreeing in this, that they have a common Denomination, but the Reason or Quality whereon the Denomination is founded, different; are said to have an *Analogy*, or to be *analogous*.

Accordingly, *Analogous* Things are defined to be such as have a common Name, but the Thing immediately signified by that common Name, different; yet with some Correspondence or Relation discernible therein. See *GENERAL TERM*.

Philosophers usually distinguish three Kinds of *Analogy*, *viz.*—of *Inequality*, where the Reason of the common Denomination is the same in Nature, but not in Degree or Order: In which Sense, *Animal* is *analogous* to Man, and Brute.—Of *Attribution*; where, tho the Reason of the common Name be the same, there is a difference in its habitude or respect thereto: In which Sense, *Healthy* is *analogous* both to a Man, and an Exercise.—Of *Proportionality*; where, tho the Reasons of the common Name do really differ, yet they bear some proportion to each other: In this Sense, the Gills of Fishes are said to be *analogous* to the Lungs in terrestrial Animals: and thus, the *Eye* and the *Understanding* are said to bear an *Analogy* to each other.

ANALOGISM, **ANALOGISMUS**, in *Logick*, an Argument from the Cause to the Effect. See *CAUSE*, &c.

ANALYSIS, in *Logick*, a Method of applying the Rules of Reasoning, to resolve a Discourse into its Principles; in order to a Discovery of its Truth, or Falshood. See *PRINCIPLE*.

Or, *Analysis* is an Examination of some Discourse, Proposition, or other Matter, by searching into its Principles, and separating and opening its Parts; in order to consider them more distinctly, and arrive at a more precise Knowledge of the Whole. See *DISCOURSE*, *PROPOSITION*, *REDUCTION*, &c.

The Word is *Greek*, ἀνάλυσις, which literally signifies, *Resolution*; form'd of ἀνά, and λύω, *solvo, resolvo*, I loosen, I resolve.

Analysis makes one great Branch or Species of Method; called also *Resolution*. See *METHOD*, and *RESOLUTION*.

ANALYSIS, in *Mathematicks*, a Method of solving, or resolving *Mathematical Problems*. See *PROBLEM*.

There are two general Methods of finding Truth in *Mathematicks*; *Synthesis*, and *Analysis*.—*Analysis* is the Demonstration, or Consideration of the Consequences drawn from any Proposition; in which a Man proceeds, till he comes to some known Truth, by means whereof, he may be able to give a Solution of the Problem. See *RESOLUTION*.

The Method of *Analysis* consists more in the Judgment and readiness of Apprehension, than in any particular Rules, where pure Geometry is made use of, as it was among the Antients; but at present Algebra is principally used on this Occasion, which furnishes certain Rules to perform or arrive at the End proposed. See *ANALYTIC*.

This Method, under its present Improvements, must be allowed the Apex or Height of all human Learning; being the great Instrument or means whereby so many surprizing Discoveries have been of late Years made, both in *Mathematicks*, and *Philosophy*. It furnishes the most perfect Instances, and Examples of the Art of Reasoning; gives the Mind a surprizing Readiness at deducing and discovering Things unknown, from a few *Data*; and by using Signs for Ideas, presents Things to the Imagination, which otherwise seem'd out of its Sphere. By this, *Geometrical Demonstrations* may be wonderfully abridg'd; and a long Series of Argumentations, wherein the Mind cannot without the utmost Effort and Attention discover the Connection of Ideas, are hereby converted into sensible Signs; and the several Operations requir'd 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 express'd 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 scarce be attain'd in many Years. See *MATHEMATICKS*, *KNOWLEDGE*, *THEOREM*, &c.

Analysis, is divided, with regard to its Object, into that of *Finities*, and that of *Infinities*.

ANALYSIS of finite Quantities, is what we otherwise call *Specious Arithmetick*, or *Algebra*. See *ALGEBRA*, and *Specious ARITHMETICK*.

ANALYSIS of Infinites, called also the *New Analysis*, is particularly used for the *Method of Fluxions*, or *Differential Calculus*. See *FLUXIONS*, and *CALCULUS*.—See also *INFINITE*.

ANALYSIS, is also used in *Chymistry*, for the decomposing of a mixt Body; or the Reduction thereof into its Principles. See *PRINCIPLE*, *REDUCTION*, *DECOMPOSITION*, *BODY*, &c.

To *analyze* Bodies, or resolve 'em 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 Water, Earth, Salt, Sulphur, and Mercury; tho every Body does not afford all these Parts, but some more, some less, according to the Kingdom they belong to. See *ELEMENT*.—See also *WATER*, *EARTH*, *SALT*, &c.

The *Analysis* of Vegetables is easy; that of Fossils, particularly Metals and Semi-metals, difficult. See *VEGETABLE*, *FOSSIL*, *METAL*, &c.

Some Bodies of the Fossil Tribe consist of Particles so very minute, and so firmly united, that the Corpuscles thereof need less heat to carry them off, than to separate 'em into their Principles: So that the *Analysis* is impracticable in such Bodies.—Hence the difficulty of *analyzing* Sulphur. See *SULPHUR*.

The Anatomical Dissection 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 principal Heads, or Articles of a continued Discourse; disposed in their natural Order, and Dependency.—*Analyses* are more scientific than Alphabetical Indexes; but are less used, as being more intricate.

ANALYTIC, ANALYTICAL, something that belongs to, or partakes of the Nature of *Analysis*. See ANALYSIS.

Thus, we say, an *Analytical* Demonstration; *Analytical* Enquiry; *Analytical* Table, or Scheme; *Analytic* Method, &c. See METHOD.

The *Analytic* Method stands opposed to the *Synthetic*.—As in Mathematicks, says Sir I. Newton, so in Natural Philosophy, the Investigation of difficult Things by the *Analytic* Method, ought to precede the Method of Composition. This *Analysis* consists in making Experiments, and Observations, and in drawing general Conclusions therefrom by Induction, and admitting of no Objections against the Conclusions, but such as are drawn from Experiments and other certain Truths. And tho' the arguing from Experiments and Observations by Induction, be no Demonstration of general Conclusions; yet it is the best way of arguing which the Nature of the Things admits of; and may be esteem'd so much the stronger, as the Induction is more general. And if no Exception occur from Phænomena, the Conclusion may be pronounced generally. By this way of *Analysis*, we may proceed from Compounds to Ingredients; and from Motions to the Forces producing them; and in general, from Effects to their Causes, and from particular Causes to more general ones, till the Argument end in the most general.—This is the *Analytic* Method.

The *Synthetic* consists in assuming the Causes discovered, and established as Principles; and by them explaining the Phænomena proceeding from them, and proving the Explanations. See SYNTHESIS.

ANALYTICS, ANALYTICA, the Doctrine, and Use of *Analyses*. See ANALYSIS.

The great Advantage of the present Mathematicks above the antient, is chiefly in Point of *Analyticks*.

The Authors on the antient *Analyticks*, are enumerated by Pappus, in the Preface to his 7th Book of Mathematical Collections; being, *Euclid*, in his *Data*, and *Porismata*; *Apollonius*, de *Sectione Rationis*; *Apollonius*, in his *Conicks*, *Inclinations*, and *Tactions*; *Aristæus*, de *Locis Solidis*, and *Eratosthenes*, de *mediis proportionalibus*. But the antient *Analyticks* were very different from the modern.

To the modern *Analyticks*, principally, belong Algebra; the History of which, with the several Authors thereon, see under the Article ALGEBRA.

The chief Writers upon the *Analysis* of Infinites, are its Inventors, Sir Isaac Newton, in his *Analysis per Quantitatum Series, Fluxiones & Differentias, cum enumeratione Linearum 3ⁱⁱ ordinis*; and de *Quadratura Curvarum*: and M. Leibnitz, in *Act. Eruditor.* An. 1684: The Marquis de l'Hopital, in his *Analyse des Infiniment petites*, 1696: Carre, in his *Methode pour la mesure des Surfaces, la dimension des Solides, &c. par l'application du calcul integral*, 1700: G. Manfredius, in a posthumous Piece, de *Constructione Equationum differentialium primi gradus*, 1707: Nich. Mercator, in *Logarithmotechnia*, 1668; Cheyne, in *Methode Fluxionum inversa*, 1703; Craig, in *Methode figurarum lineis rectis & curvis comprehensarum Quadraturas determinandi*, 1685; and de *Quadraturis figurarum curvilinearum & locis, &c.* 1693: Dav. Gregory, in *Exercitatione Geometrica de dimensione figurarum*, 1684; and Niuentiit, in *Considerationibus circa Analyseos ad quantitates infinitè parvas applicatas, principia*, 1695.—The Sum of what is found in l'Hopital, Carre, Cheyne, Gregory, and Craig; is collected into one Volume, and very well explain'd by C. Hayes, under the Title of, *A Treatise of Fluxions, &c.* 1704.

ANALYTICK, in Logick, is a Part of that Science, teaching to decline and construe Reason, as Grammar doth Words.

ANAMORPHOSIS, in Perspective and Painting, a monstrous Projection; or a Representation of some Image, either on a plane or curve Surface, deformed; which at a certain distance shall appear regular, and in proportion. See PROJECTION.

The Word is Greek; compounded of *ανα*, and *μορφωσις*, *formatio*, of *μορφη*, *form*.

To make an *Anamorphosis*, or monstrous Projection on a Plane.—Draw the Square ABCD, (Tab. *Perspective*, Fig. 18.) of a bigness at pleasure, and subdivide it into a Number of Areolas, or lesser Squares.—In this Square, or Reticle, called the *Craticular Prototype*, let the Image to be distorted be drawn.—Then draw the Line $ab = AB$; and divide it into the same Number of equal Parts, as the Side of the Prototype AB; and in E, the middle thereof, erect the Perpendicular EV, so much the longer; and draw VS perpendicular to EV, so much the shorter, as the Image is desir'd to be distorted. From each Point of Division draw right Lines to V, and join the Points *a* and S; as also the right Line *aS*. Thro' the Points *d e f g*, draw Lines parallel to *ab*; then will *abcd* be the Space that the Monstrous Projection is to be delineated in; called the *Craticular Ectype*.

Lastly, in every Areola, or small Trapezium of the Space *abcd*, draw what appears delineated in the correspondent Areola of the Square ABCD: by this means you will obtain a deformed Image, which yet will appear in just Proportion to an Eye distant from it the length FV, and raised above its height, VS. See DESIGNING.

It will be diverting to manage it so, that the deformed Image do not represent a mere Chaos; but some other Image: Thus, we have seen a River with Soldiers, Waggon, &c. marching along the side of it; so drawn, that when viewed by an Eye in the Point S, it appears to be the satyrical Face of a Man.

An Image also may be distorted mechanically, by perforating it here and there with a Needle, and placing it against a Candle, or Lamp; and observing where the Rays which pass thro' these little Holes fall on a plane, or curve Superficies; for they will give the correspondent Points of the Image deformed: by means whereof, the Deformation may be completed.

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

It is manifest from the former Case, that all here required, is to make a Craticular Ectype on the Superficies of the Cone, which shall appear to an Eye duly placed over its Vertex, equal to the Craticular Prototype.

Let the Base ABCD, therefore, of the Cone, (Fig. 19.) be divided by Diameters into 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 concentrick Circles: thus will the Craticular Prototype be made.—With double the Diameter AB, as a Radius, describe the Quadrant EFG, (Fig. 20.) so as the Arch EG be equal to the whole Periphery: then this Quadrant folded duly up, will form the Superficies of a Cone, whose Base is the Circle ABCD.—Divide the Arch AB into the same Number of equal Parts as the Craticular Prototype is divided into, and draw Radii from each of the Points of Division. Produce GF to I, so that FI = FG, and from the Centre I, with the Radius IF, draw the Quadrant FKH, and from I to E draw the right Line IE. Divide the Arch KF into the same Number of equal Parts, as the Radius of the Craticular Prototype is divided into; and draw Radii thro' each of the Points of Division, from the Centre I meeting EF, in 1, 2, 3, &c. Lastly, from the Centre F, with the Radii, F1, F2, F3, &c. describe the concentrick Arches.—Thus will the Craticular Ectype be form'd, each Areola whereof will appear equal to other.

Hence, what is delineated in every Areola of the Craticular Prototype; being transferred into the Areolas of the Craticular Ectype: 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 Craticular Prototype, and Chords of their fourth Part in the Craticular Ectype, all things else remaining the same; you will have the Craticular Ectype on a quadrangular Pyramid.

And hence it will be easy to deform any Image, in any other Pyramid, whose Base is any regular Polygon.

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 *Nanas*, by others *Fayama*, and by us popularly the *Pine-Apple* on account of the resemblance it bears to the Cones of Pines or Firs; is a fine *Indian* 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 bunch of red Leaves resembling Fire. The Flesh is fibrous, but dissolves in the Mouth; having the delicious Taste of the Peach, the Quince, and the Muscadine Grape, all together.—M. du Tertre describes three Kinds of *Ananas*. They make a Wine from the Juice, which is almost equal to *Malmsey* Sack, and will intoxicate as soon.

It is good to strengthen the Heart and Nerves, against naufeating, to refresh the Spirits, and excites Urine powerfully; but is apt to occasion Abortion in Women.—They make a Confection of the *Ananas* on the Spot, which they bring hither whole; and is found of good service to restore a decay'd, or aged Constitution.

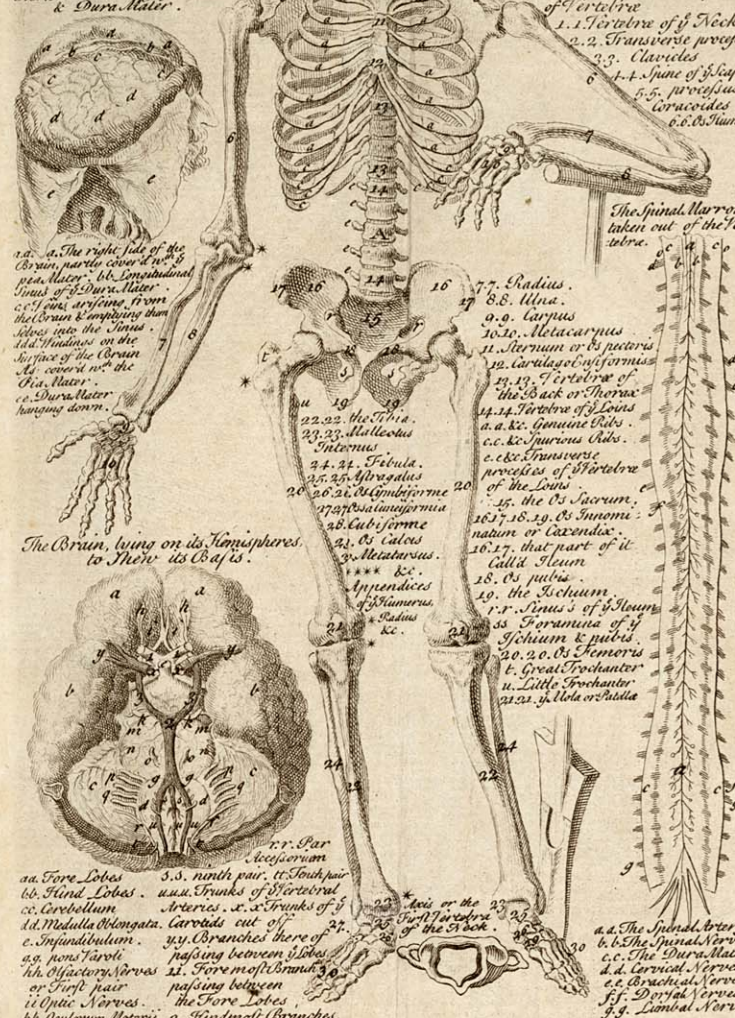
The *Anana*, or *West-India* Pine-Apple, is generally allow'd, both for its rich and delicious Flavour, and its beautiful Colour, for the King of Fruits.—Great Endeavours have of late been used to cultivate the Plant in *Europe*; in which they have succeeded, and there are now produced delicious Fruits of this kind, in some of the fine Gardens in *England*.—They are usually about the Size of a Tennis-Ball.

ANAPEST, ANAPESTUS, a Foot in the *Greek* and *Latin* Poetry, consisting of two short, and one long Syllable. See FOOT.

OSTEOLOGY, or the Bones.



Skeleton of a Man, a Fore View.



Function of the vertebrae of the Neck.



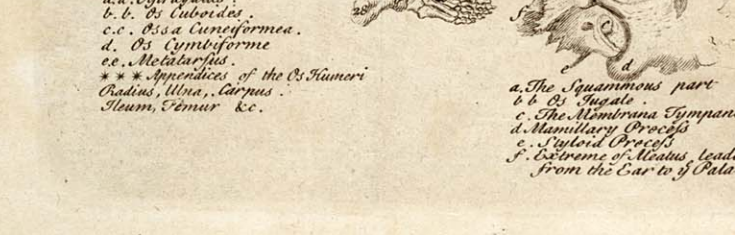
Function of the Vertebrae of the Loins.



Inside of the Os Ileum.



The Os Iliacum laid bare.



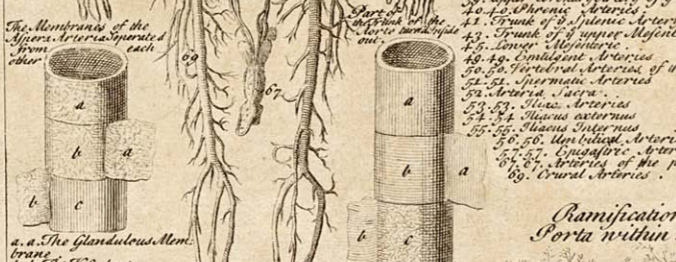
ANGIOLOGY, or the Vessels of the Body.



Arteries of the Body.



Ramifications of the Artery within the Liver.



Veins of the Body.



Function of the Veins.



Function of the Veins.



Inside of the Os Ileum.



The Os Iliacum laid bare.



SPLANCHNOLOGY, or the Viscera.



The Stomach.



The Gall bladder open to show its Viscera.



The Kidney dissected on the Right Side.



Fore part of the Cavities of the Uterus.



Fore part of the Uterus.



Fore part of the Uterus.



Fore part of the Uterus.



MYOLOGY, or the Muscles.



Exterior Muscles of the Fore Parts of the Body.



Interior Muscles of the Body, appearing after the Former are taken off.



Exterior Muscles of the Back Parts of the Body.



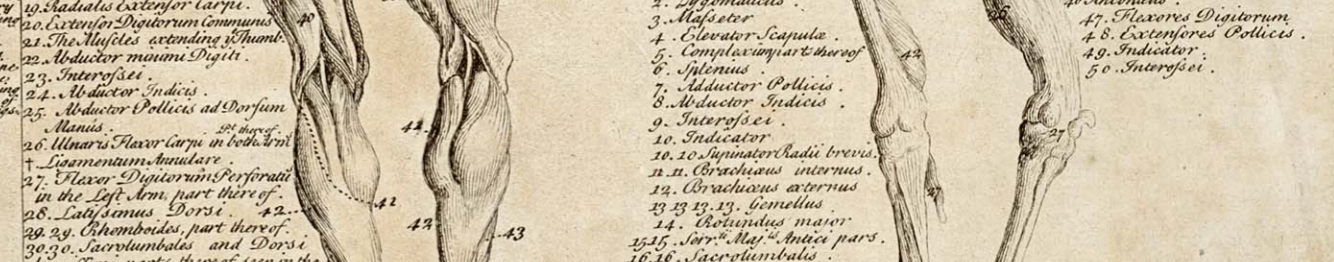
Interior Muscles of the Body, appearing after the Former are taken off.



Exterior Muscles of the Fore Parts of the Body.



Interior Muscles of the Body, appearing after the Former are taken off.



Exterior Muscles of the Back Parts of the Body.



Such is the Word *Legerent*.

The Word is derived from *ἀναπαίω*, *contra ferire*; this Verse being the Reverse of the Dactyl. See DACTYL.

Anapestick Verses, i. e. Verses wholly composed of such Feet, were much in vogue among the Antients.

ANAPHORA, in Rhetorick, a Figure whereby the same Sound is repeated in the Beginning of several Sentences, or Verses. See FIGURE.

The Word is Greek, *ἀναφορῆς*, signifying *Relation*, or *Repetition*.

ANAPLEROTICKS, in Medicine, such Remedies as incarnate, and fill up Ulcers and Wounds with new Flesh. See WOUND, and ULCER.

Anapleroticks are the same with what we otherwise call *Incarnatives*. See INCARNATIVE.

The Word comes from the Greek *ἀναπληρῶν*, *to fill up*.

ANARCHY, the want of Government in a Nation, where no supreme Authority is lodged, either in the Prince or other Rulers; but the People live at large, and all things are in confusion. See GOVERNMENT.

The Word is derived from the Greek Privative *α*, and *ἀρχή*, *Command*, *Principality*.

ANASARCA, in Medicine, a sort of universal Dropsy, wherein the whole Substance of the Body is stuffed, or bloated with pituitous Humours. See DROPSY.

The *Anasarca* is otherwise called *Leucophlegmatia*. See LEUCOPHLEGMATIA.

The Word is form'd of the Greek *ἀνασάρκα*.—The *Anasarca* is a further degree of a *Cachexia*. See CACHEXY.

In an *Anasarca*, the Legs swell at the beginning, especially towards Night, and then pit remarkably: The Urine is pale, the Appetite decays; at length the Swelling rises higher, and appears in the Thighs, Belly, Breast, Arms. The Face becomes pale and cadaverous; the Flesh soft and lax; a difficulty in Respiration comes on, attended with a slow Fever, &c.

ANASTOMASIS, or ANASTOMOSIS, in Anatomy, is sometimes used to express such an Aperture of the Mouths of the Vessels, as lets out their Contents. See VESSEL, &c.

The Word is form'd of the Greek *ἀνα, per, thro'*, and *σπυα, Os, Mouth*.

ANASTOMASIS is more frequently used to denote the opening of two Vessels into one another; or the Union and Juncture of the Mouths of two Vessels, whereby they come to communicate with one another.

There are various *Anastomases* of this kind, e. g. of an Artery with an Artery, a Vein with a Vein, or a Vein with an Artery. See ARTERY, and VEIN.

The Circulation of the Blood in the Fœtus is effected by means of the *Anastomases*, or Inosculation of the Vena Cava with the Pulmonary Vein; and of the Pulmonary Artery with the Aorta. See FŒTUS.

The same Circulation is also perform'd in Adults, by the *Anastomases* or Continuations of the Capillary Arteries with the Veins. See CIRCULATION of the Blood.

After the Circulation of the Blood thro' the Heart, Lungs, and large Blood-Vessels, was demonstrated by *Harvey*; it was only guess'd how the Extremities of the Arteries transmitted the Blood to the Veins: till *Leeuwenboeck's* Microscopes had discover'd the Continuations of the Extremities of those Vessels, in Fish, Frogs, &c.—However, there were not wanting those who doubted of the like Continuations of the Extremities of the Arteries and Veins in human Bodies and Quadrupeds; since those Animals it had hitherto been chiefly seen in satisfactorily, were either such Fish, or amphibious Kinds, as have but one Ventricle in their Hearts, and their Blood actually cold; beside that their Blood does not circulate with such Rapidity, as in Animals whose Hearts have two Ventricles. This difference in the principal Organs of Circulation, moved *Mr. Cowper* to make Experiments on Animals, whose Organs differ only from the Human in their gross Figure, and not in their intimate Structure.—The Result was a plain Discovery of the like Inosculation of the Arteries and Veins, in the Omentum of a Cat.

George Frederick Francus, of *Frankenau*, a Physician of *Copenhagen*, published, in the Year 1705, a learned and copious Work, intitled, *Anastomasis Retecta*.

ANASTOMATICS, or ANASTOMATIC Medicines, are such as have the Faculty of opening, and dilating the Orifices of the Vessels; and by that means of making the Blood circulate the more freely.

The Word comes from the Greek *ἀνασπῶ*, *I open, unstop*.

ANATHEMA, an Excommunication, attended with Execrations and Curses. See EXCOMMUNICATION.

There are two Kinds of *Anathemas*; the one *Judiciary*, the other *Abjuratory*.

The former can only be pronounced by a Council, a Pope, Bishop, or other qualified Person; and differs from a simple Excommunication in this, that an Excommunication only prohibits the Criminal from entering within the Church, or from holding Communion with the Faithful; whereas

an *Anathema* cuts him off from the Body, the Society, and even the Commerce of the Faithful, and delivers him over to the Devil.

The latter kind of *Anathema* usually makes a Part of the Ceremony of Abjuration; the Convert being obliged to *anathematize* the Heresy he abjures. See ABJURATION.

Most Greek Writers distinguish *Anathema*, written with a long *e*, *Ἀνάθημα*; from *Anathema* with a short *e*, *Ἀνάθεμα*: Yet *Beza* rejects the Difference.—*Pollux*, in his Lexicon, observes that the Word properly signifies, *Gifts dedicated to the Gods*: This Interpretation is confirm'd by *Hesychius*, who explains *Anathema* by *Ornaments*; these Gifts being hung up as Ornaments in the Temples.

The Criticks and Commentators are divided about the manner wherein *St. Paul* wishes to be *Anathema* for his Brethren, *Romans*, Cap. IX. 3. Some render it by *accursed for*, others by *separated from*, &c.

ANATOCISM, ANATOCISMUS, an Usurious Contract, wherein the Interests arising from the principal Sum, are added to the Principal it self, and Interest exacted upon the Whole.

Anatocism is what we popularly call *Interest upon Interest*, or *Compound Interest*. See INTEREST.

This is the worst Kind of Usury, and has been severely condemn'd by the Roman Law, as well as the Common Laws of most other Countries. See USURY.

The Word is originally Greek, but is used by *Cicero* in Latin; whence it has descended into most other Languages. It comes from the Preposition *ἀνα*, which in Composition signifies *Repetition* or *Duplication*, and *τοκος*, *Usury*.

ANATOMY, the Art of dissecting, or artificially taking to pieces, the solid Parts of Animal Bodies; in order to an exact Discovery of their Structure and Oeconomy. See ANIMAL, BODY, DISSECTION, and OECONOMY.

Anatomy makes a great Branch of that Division of Medicine called *Physiology*. See MEDICINE, and PHYSIOLOGY.

It is sometimes divided, with regard to its End, into *Speculative* and *Practical*; a Division of very little use and moment.—It is also divided, with regard to its Subject, into *Human* and *Comparative*.

Human, which is absolutely and properly denominated *Anatomy*, is that employ'd on the human Body; called also *Anthropology*. See ANTHROPOLOGY.

Comparative Anatomy, is that which considers Brutes, and other Animals, and even Vegetables; chiefly with a View to illustrate the human Structure. See COMPARATIVE ANATOMY.

The Subject of *Anatomy*, viz. the Body, is variously divided into Parts, *Organical*, and *Inorganical*; *Similar*, and *Dissimilar*; *Spermatick*, &c. See PART.—See also SIMILAR, ORGANICAL, &c.

Its more obvious Division, is into *Solids* and *Fluids*, or *Containing* and *Contained* Parts. See SOLID, and FLUID.

Under the Solids come the *Bones*, *Muscles*, *Nerves*, *Arteries*, *Veins*, *Cartilages*, *Ligaments*, *Membranes*, &c.—Under the Fluids, come *Chyle*, *Blood*, *Milk*, *Fat*, *Lymph*, &c. see each under its proper Article, BONE, MUSCLE, NERVE, ARTERY, VEIN, CARTILAGE, MEMBRANE, &c. See also CHYLE, BLOOD, MILK, FAT, &c.

The antient Writers of *Anatomy*, *Hippocrates*, *Democritus*, *Aristotle*, *Galen*, and others, look'd upon this as the most important Part of Physick, and that, without which the Uses of the Parts of an human Fabrick, and consequently the Causes of Diseases incident thereto, could no way be discovered. And yet this Art, useful as it is, was entirely discontinued for several Ages; till in the XVIIth Century it began to flourish afresh.—The Dissection of a human Body was look'd upon as Sacrilege before that time; and we have seen a Consultation which the Emperor *Charles V.* appointed to be held by the Divines of *Salamanca*, in order to be satisfied, whether or no it were lawful, in point of Conscience, to dissect a dead Carcase.—We may add, that to this Day the use of Anatomy and Skeletons, is forbid in *Muscovy*; the first as inhuman, the latter as subservient to Witchcraft: And *Olearius* assures us, that one *Quirin*, a German Chirurgion, being found with a Skeleton, hardly escap'd with Life; and the Skeleton, after being solemnly dragg'd about the Streets, was burnt. *Boyle's Usefulness of Philos.*

Vesalius, a *Flemish* Physician, who died in 1564, was the first who set *Anatomy* on any tolerable footing. He was seconded by *Carpus*, *Sylvius*, *Fernelius*, *Fallopis*, *Eustabius*, *Fabricius*, *Pareus*, *Baubinus*, *Hoffman*, *Riolanus*, &c.

These were succeeded by others, to whom some of the finest Discoveries in *Anatomy* are owing.—*Acellius*, in the Year 1622, discovered the Lacteal Veins; and in 1628, the immortal *Harvey* publish'd his admirable Discovery of the Circulation of the Blood. See LACTEAL, and CIRCULATION.—*Pecquet* discovered the Reservoir of the Chyle, and the Thoracick Duct, in 1651. See RECEPTACULUM CHYLI, and THORACICK DUCT.—*Rudbecks*, a *Swede*, and *Bartholine*, a *Dane*, found out the Lymphatick Vessels, in 1650, and 1651. See LYMPHATICK.—*Wharton*, in 1655,

discovered the lower Salival Ducts; and *Steno* the upper Salival Ducts, those of the Palate, the Noftrils, and Eyes, in 1661. See SALIVAL.—*Wirtfungus*, in 1642, discover'd the Pancreatic Ducts. See PANCREATIC.—*Willis*, who came after him, publish'd an *Anatomy* of the Brain, and Nerves, in a manner much more exact than had been done before him; yet he had omitted some considerable Things, which were afterwards observ'd by *Vicuffens*. See NERVE.—In effect, *Gliffon* treated particularly of the Liver; *Wharton* of the Glands; *Havers* of the Bones; *Graaf* of the Pancreatick Juice, and the Parts of Generation; *Lower* of the Motion of the Heart; *Thurston*, of Respiration; *Peyer*, of the Glands of the Intestines; *Brown*, of the Muscles; *Drelincourt*, of the Conception of the Ova in Women, the Placenta, and the Membranes of the Fœtus. See LIVER, GLAND, BONE, GENERATION, RESPIRATION, FOETUS, &c.

Malpighi, who died in 1694, is one of those to whom *Anatomy* owes the most: He made a great Number of Discoveries in the Lungs, Brain, Liver, Spleen, Glands, and Lymphaticks, by help of the Microscope, &c. Nor must it be omitted that *Ruyfch*, still living, has let great Light into many of the finer and more intricate Parts of the human Frame, particularly the Glands; by means of his Injections. See MICROSCOPE, and INJECTION.

Mauget, and *Le Clerc*, two Physicians of *Geneva*, have given us a *Bibliotheca Anatomica*; containing all the new Discoveries that have been made in this Art.

The best Systems of the Art, as it now stands, are those of *Verheyen*, *Drake*, *Keill*, &c.

ANATOMY of Plants. See PLANT.—See also ROOT, BRANCH, BARK, PITH, WOOD, LEAF, FLOWER, SEED, &c.—See also VEGETATION, &c.

The Word comes from the Greek *ἀνατομή*, *Section*, or *Cutting*; of *ἀνατέμω*, *disseco*.

ANATRON, or NATRON, a kind of native Salt-petre, or Nitre, found in *Egypt*. See NATRON, and NITRE.

ANATRON, is also a volatile Salt, skimm'd from the Composition of Glass, when in fusion. See GLASS.

When pounded, it yields a kind of Powder; which being dissolv'd in the Air, or in a proper Liquor, becomes common Salt, after Coagulation.

Anatron is likewise the Name of a nitrous Juice, which condenses in Vaults, Arches, and other subterraneous Places. See STALACTITES.

ANATRON is also used by some Writers for a compound Salt, made of Quicklime, Alum, Vitriol, common Salt, and Nitre. See SALT.

ANBURY, a kind of Wen, or spongy Wart, growing upon any part of a Horse, or Cow, full of Blood.

ANCESTORS, Progenitors; or those from whom a Person is descended. See PROGENITOR.

The Word is deriv'd from the Latin *Ancestor*, wrote, by Contraction, for *Antecessor*, goer before.

The Law distinguishes between *Ancestor* and Predecessor; the former being applied to a Natural Person, as such an one, and his *Ancestor*; and the latter to a Body Politick or Corporate, as a Bishop, and his Predecessors.

ANCESTREL, in Law.—*Homage* ANCESTREL, signifies Homage that hath been done or performed by one's *Ancestors*. See HOMAGE.

Action ANCESTREL. See ACTION.

ANCHOR, an Instrument used at Sea, and in Rivers; to retain and fasten a Vessel by. See SHIP.

An *Anchor* is a large strong piece of Iron, crooked at one End, and form'd into two Barbs, resembling a Hook; fasten'd at the other end by a Cable. See CABLE, &c.

The Goodness of the *Anchor* is a Point of great Importance; the Safety and Conservation of the Vessel depending principally thereon.—Great Care is to be taken, that the Metal it is made of, be neither too soft, nor too brittle; the latter rendering it liable to break, and the former to straiten. See IRON.

Travellers tell us of People in the *Indies* who make use of wooden *Anchors* in their Navigation.—The Inhabitants of the Island of *Ceylon*, in lieu of *Anchors*, use huge round Stones; and in some Places, the *Anchors* are a kind of Machines of Wood, loaden with Stones.

The Word comes from the Latin *Ancora*, of the Greek *ἀγκυρα*, which comes from *ἀγκυλος*, *incurvus*, crooked.

The Parts of an *Anchor*, are, 1^o, The *Ring*, into which the Cable is fasten'd: 2^o, The *Beam*, or *Shank*, which is the longest Part of the *Anchor*: 3^o, The *Arm*, which is that which runs down into the Ground: at the End of which is, 4^o, The *Flouke*, or *Fluke*, by some called the *Palm*; being that broad and pick'd Part with its Barbs like an Arrow-head, which fastens into the Ground: 5^o, The *Stock*, a piece of Wood fasten'd unto the Beam, near the Ring, serving to guide the Fluke, so that it may fall right, and fix in the Ground.

There are three Kinds of *Anchors* commonly used: the *Kedger*, the *Grapple*, and the *Stream-Anchor*: which see under their respective Articles.

Aubin, in his Dictionary of Sea-Affairs, printed at *Amsterdam* in 1702, observes, that the *Anchor* of a large heavy Vessel is smaller, in proportion, than that of a lesser and lighter one. The Reason he gives, is, that tho' the Sea employs an equal Force against a small Vessel as against a great one, supposing the Extent of Wood upon which the Water acts, to be equal, in both; yet the little Vessel, by reason of its superior Lightness, does not make so much resistance as the greater; the Defect whereof must be supplied by the Weight of the *Anchor*.

ANCHOR, in Architecture and Sculpture, an Ornament in form of an *Anchor*, or Arrow's-head; frequently carved on the Echinus, or Quarter-round, in the *Dorick*, *Ionic*, *Corinthian*, &c. Capitals. See CAPITAL, &c.

The *Anchors* are usually intermix'd with Representations of Eggs; whence the Echinus it self is popularly called *Eggs and Anchors*. See ECHINUS, QUARTER-ROUND, &c.

ANCHORAGE, or ANCHORING, Ground fit to hold a Ship's *Anchor*, so that she may ride safely. See ANCHOR.

The best Ground for a Ship to anchor in, is stiff Clay or hard Sand; and the best riding at Anchor, is when a Ship is Land-lock'd, and out of the Tide.

ANCHORAGE, in Law, a Duty taken of Ships for the Pool of the Haven, where they cast *Anchor*. See DUTY.

No Man can let an *Anchor* fall on the King's Ground in any Port, without paying for it to the King's Officer appointed by Patent.

ANCHORED, in Heraldry.—A *Cross-ANCHORED*, or *ANCREE*, is a form of Cross so called, because the four Extremities resemble the Flouke of an *Anchor*. See CROSS.

This Cross is so like the Cross *Moline*, that the Resemblance has occasioned many Mistakes in Heraldry. See Moline.

ANCHORET, ANCHORITE, or ANACHORITE, a Hermit, or devout Person, living alone in some Desert; to be further out of the reach of the Temptations of the World, and more at leisure for Meditation. See HERMIT.

Such were St. *Anthony*, St. *Hilarion*, &c. *Paul* the Hermit was the first of the Tribe of *Anchorites*.—The Word comes from the Greek *ἀναχρησιω*, *I retire into a By-place*.

These People are very numerous among the *Greeks*; consisting principally of Monks, who not caring for the Fatigues and Offices of the Monastery, purchase a little Spot of Ground, with a Cell, whither they retreat, and never appear in the Monastery again, excepting on solemn Days. See MONK.

These are also called *Ascete* and Solitaries. See ASCETA, and SOLITARY.

The *Anchorites* of *Syria* and *Palestine* retire into the most obscure, and unfrequented Places; hiding themselves under Rocks, and Mountains, and living on the spontaneous Productions of the Earth.—The *Anchorites* in *America*, are look'd upon there, as by far the most perfect sort of Monks; and are held in much higher Opinion and Veneration than the *Cœnobites*, or Monks residing in Monasteries. See CœNOBITE.

Many of these retire, with the leave of their Abbots, and have an Allowance from the Monastery.—The People, in regard of their Piety, present them with good Sums of Money, which they carefully hoard up, and at their Death, bequeath it to the Monastery they had belong'd to.

ANCHOVY, in Matters of Commerce, &c. a little Sea Fish, much used by way of Sauce, or Seasoning.

Scaliger describes it as of the Herring-kind, about the Length of a Finger, having a pointed Snout, a wide Mouth, no Teeth, but Gums as rough as a Saw.—Others make it a sort of Pilchard: But others, with better Reason, hold it a peculiar Species, very different from either. See FISH.

The *Anchovy* is caught in the Months of *May*, *June*, and *July*, on the Coasts of *Catalonia*, *Provence*, &c. at which Season, it constantly repairs up the Straits of *Gibraltar*, into the *Mediterranean*.

The Fishing is chiefly in the Night-time; when, a Light being put out on the Stern of their little Fishing-Vessels, the *Anchovies* flock round, and are caught in the Nets. See FISHING.

When the Fishery is over, they cut off the Heads, take out the Guts; then lay 'em in Barrels and salt 'em.—The common way of eating *Anchovies*, is as Salad, with Oil, Vinegar, &c. in order to which, they are first boned, and the Tails, Fins, &c. slipp'd off. They are made into Sauce by mincing, adding to 'em a Cutlet of Veal or Ham, with Pepper, &c. over the Fire.

The Word is derived from the Spanish *Ancora*, or rather from the Italian, *Anchoia*.

ANCHYLOPS, in Medicine, a Species, or rather Degree of *Fistula Lachrymalis*; frequently confounded with *Ægilops*, &c. See FISTULA, and ÆGILOPS.

ANCIENT. See ANTIEN.

ANCO, or ANCON, the Tip of the Elbow; or the backward and larger Process of the Cubitus. See CUBITUS.

The *Ancon* is the same with what the *Greeks* call *Olecranium*. See *OLECRANUM*. And hence,

ANCONÆUS Musculus, in Anatomy, the sixth Muscle of the Elbow; so called, as being situate behind the Folds of the Ancon or Elbow.

It arises from the back part of the Extremities of the *Humerus*, passes over the Elbow, and is inserted into the lateral and internal Part of the *Cubitus*; about three or four Fingers Breadth above the *Olecranium*.—Its use is to assist in extending the Arm.

ANCONES, in Architecture, are the Corners or Coins of Walls, Cross Beams, or Rafter. See *COIN*, &c.

ANCONY, in the Iron Mines, a Bloom wrought into the Figure of a flat Iron Bar, about three Foot long, with two square rough Knobs, one at each End. See *IRON*, and *BLOOM*.

ANCREE, in Heraldry, the same with *anchored*. See *ANCHORED*.

ANCYLE, or *ANCILE*, in Antiquity, a little Buckler, which fell, as 'tis said, from Heaven, upon *Numa Pompilius*; at the same time that a Voice was heard, which declared that *Rome* should be Mistress of the World, while she preserv'd that Buckler. See *BUCKLER*.

The *Ancyle* was, as it were, the *Palladium* of *Rome*. See *PALLADIUM*.

Different Authors give different Etymologies of this Word.—Some derive it from the *Greek* ἀγκύλη, *crooked*: *Varro* derives it *ab Ancisu*; as being cut or arch'd on the two Sides, like the Bucklers of the *Thracians*, called *Pelte*. *Plutarch* thinks the Word may be derived from the *Greek* ἐγκύβη, *Elbow*, this Weapon being wore on the Elbow: But the Opinion of *Varro* is the most probable.

Tho there was but one *Ancyle* that fell from Heaven; yet were there twelve preserv'd: *Numa*, by the Advice, as 'tis said, of the Nymph *Egeria*, having ordered eleven others, perfectly like the first, to be made; that if any should attempt to steal it, as *Ulysses* did the *Palladium*, they might not be able to distinguish the true *Ancyle* from the false ones.

These *Ancylia* were preserv'd in the Temple of *Mars*; and were committed to the Care of twelve Priests or *Salii*, instituted for that purpose. See *SALII*.

They were carried every Year, in the Month of *March*, in procession around *Rome*; and the 30th Day of that Month, were again deposited in their Place.

ANCYLE, is also used in Anatomy, for the Contraction of the Ham.

ANCYLOGLOSSUS, ἀγκυλογλωσσός, one that is Tongue-ty'd, or has an Impediment in his Speech, arising from a Contraction of the *Frænum* of the Tongue. See *TONGUE*.

ANCYROIDES, is used by some Writers in Anatomy, for the Process or shooting forth of the Shoulder-bone, in form of a Beak. See *OMOPLATA*.

ANDABATÆ, in Antiquity, a kind of Gladiators, who fought hood-wink'd. See *GLADIATOR*.

They were called *Andabate*, quasi ἀναβαται, *ascensores*, because they fought on Horseback, or out of Chariots.

ANDREW.—*Knights of St. ANDREW*, or the *Thistle*. See *THISTLE*.

ANDREW'S Cross, is a Badge wore in the Hat, by the People of *Scotland*, on the Day of the Feast of that Saint.

It consists of blue and white Ribbands, disposed into a Cross, or Saltier; and is intended as a Commemoration of the Crucifixion of *St. Andrew*, the tutelary Saint of *Scotland*. See *CROSS*, and *SALTIER*.

ANDROGYNE, or *ANDROGYNUS*, an *Hermaphrodite*; something born with two Sexes, being Male and Female in the same Person. See *HERMAPHRODITE*.

Many of the Rabbins are of opinion, that *Adam* was created *Androgynus*; that he was Male on one Side, and Female on the other; and that he had even two Bodies, the one of a Man, and the other of a Woman: so that God, to create *Eve*, only separated those two from each other. See *SEX*:

Plato tells us, that in the Beginning People were born double, and with both Sexes; but that this Duplicity of Members, giving them too much Strength and Vigour, they became insolent, and even declared War against the Gods.—Upon which, *Jupiter*, to tame their Pride, split each of them into two; but so as that each Moiety still retain'd a strong Passion to be re-united: and hence that Philosopher derives the natural Love between the two Sexes.

The Astrologers also give the Appellation *Androgynus* to such of the Planets as are sometimes hot, and sometimes cold; as *Mercury*, which is reputed hot and dry when near the Sun, and cold and moist when near the Moon.

The Word comes from the *Greek* ἀνδρόγυνος, *Male and Female*.

ANDROIDES, an Automaton, in figure of a Man; which by virtue of certain Springs, &c. duly contrived, Walks, Speaks, &c. See *AUTOMATON*.

Albertus Magnus, is recorded as having made an *Androides*.—The Word is compounded of the *Greek* ἀνδρῆς, *Andres*, *Man*, and εἶδος, *form*.

ANDROLEPSY, *ANDROLEPSIA*, in Antiquity.—If an *Athenian* were kill'd by a Citizen of some other Place; and such City refused to deliver up the Criminal to Punishment; it was held lawful to take three Inhabitants of such City, and punish the Homicide in them.—This the *Greeks* called *Androlepsia*, and the Romans *Clarigatio*. See *CLARIGATIO*. Some Authors also use *Androlepsia* for *Reprizals*. See *REPRIZAL*.

The Word is form'd of ἀνδρῆς, *Man*, and λαμβάνω, *capio*, I take.

ANDROMACHI Theriaca, or *Treacle* of *ANDROMACHUS*, in Pharmacy, is a capital Alexipharmic Composition; called also *Venice Treacle*. See *THERIACA*, and *ALEXIPHARMIC*.

ANDROTOMY, *ANDRATOMY*, the Anatomy or Dissection of human Bodies. See *DISSECTION*.

It is thus called in opposition to *Zootomy*, which denotes that of Brutes. See *ZOOTOMY*.

Anatomy is the Genus, and comprehends all Dissections in general, whether of Men, Beasts, or Plants; and *Androtomy* and *Zootomy* are the Species. See *ANATOMY*.

ANECDOTES, *ANECDOTA*, a Term used by some Authors, for the Titles of *Secret Histories*; that is of such as relate the secret Affairs and Transactions of Princes; speaking with too much Freedom, or too much Sincerity, of the Manner and Conduct of Persons in Authority, to allow of being made publick.

Herein they imitate *Procopius*, who gives this Title to a Book which he publish'd against *Justinian* and his Wife *Theodora*; and seems to be the only Person among the Antients, who has represented Princes, such as they are in their domestick Relation.—*Varillas* has published *Anecdotes* of the House of *Medici*.

The Title *Anecdotes* is also given to such Works of the Antients as have not yet been published.—In this Sense, *M. Muratori* gives the Name *Anecdota Græca*, to several Writings of the *Greek* Fathers, found in the Libraries, and first publish'd by him.—*E. Martene* has given a *Thesaurus Anecdotarum Novus*, in Folio, 5 Vol.

The Word is *Greek* ἀνεκδότης, q. d. *Things not yet known, or hitherto kept secret*.

ANEMIUS Furnus, among Chymists, a *Wind-Furnace*; used to make fierce Fires for melting, &c. See *FURNACE*.

The Word is form'd of the *Greek* ἀνεμος, *Wind*.

ANEMONE, *ANEMON*, or *Wind-Flower*; a general Name, under which *Hesychius* comprizes all Flowers that are of a short Duration, and that are easily beaten down, ruffled, and destroy'd by the Wind. See *FLOWER*.

The Word is derived from ἀνεμος, *Ventus*; in regard of the Effects which the Wind has on such Flowers.—*Pliny* rather derives it hence, that the *Anemone* never opens but when the Wind blows. Others say, it was thus called from a Nymph of that Name.

ANEMOSCOPE, a Machine invented to foretel the Changes of the Wind. See *WIND*.

It has been observ'd, that Hygrosopes made of Cats-gut, &c. prove very good *Anemoscopes*; seldom failing, by the turning of the Index about, to foretel the shifting of the Wind. See *HYGROSCOPE*.

The *Anemoscope* used by the Antients, seems, by *Vitruvius's* Description of it, to have been intended rather to shew which way the Wind actually blew, than to foretel into which Quarter it would change.

The Word is deriv'd from the *Greek* ἀνεμος, *Wind*, and σκοπέωμαι, *to look*. See *ANEMOMETER*.

Otto de Gueric also gave the Title *Anemoscope*, to a Machine invented by him, to foretel the Change of the Weather, as to fair and rain. See *WEATHER*.

It consisted of a little wooden Man, who rose and fell in a Glass Tube, as the Atmosphere was more or less heavy.—Accordingly, *M. Comiers* has shewn, that this *Anemoscope* was only an Application of the common Barometer. See *BAROMETER*.

ANEMOMETER, a Machine wherewith to measure the Strength of the Wind. See *WIND*.

The *Anemometer* is variously contrived. In the *Philosophical Transactions*, we have one described, wherein the Wind being supposed to blow directly against a flat Side, or Board which moves along the graduated Limb of a Quadrant; the Number of Degrees it advances, shews the comparative Force of the Wind.—*Wolfius* gives the Structure of another, which is moved by means of Sails, like those of a Wind-Mill; which raise a Weight, that, still the higher it goes, receding further from the Centre of Motion, by sliding along an hollow Arm fitted on to the Axis of the Sails, becomes heavier and heavier, and presses more and more on the Arm, till being a Counterpoise to the Force of the Wind on the Sails, it stops the Motion thereof. An Index, then, fitted upon the same Axis at right Angles with the Arm, by its rising or falling points out the Strength of the Wind, on a Plane divided, like a Dial-plate, into Degrees. See its Figure, Plate *PNEUMATICS*.

The Word is compounded of the *Greek* ἀνεμος, *Wind*, and μέτρον, *Measure*.

ANEURISM, ANEURISMA, in Medicine, a soft yielding Tumor, form'd of Blood extravasated and spread under the Flesh, by the Rupture or Dilatation of an Artery. See **ARTERY**, and **TUMOR**.

Aneurisms usually proceed from an Artery being accidentally cut, or prick'd in bleeding; or from some preternatural Distention, or a Corrosion of its Coats, &c. See **PHLEBOTOMY**.

If an Artery happen to be cut, the Blood gushes out impetuously, by starts; and is not easily stop'd: an Inflammation and Discolouration of the Part succeeds, with a Tumor, and Inability to move the Part. The Symptoms are nearly the same in case of a Corrosion of the Coats of the Artery, only less violent. See **WOUND**.

If the Blood cease to flow from the wounded Artery, and pour it self between the Interstices of the Muscles; recourse is had to manual Operation; which being neglected, the Extirpation of the Limb frequently becomes unavoidable.—An *Aneurism* from a Distention of the Canal, is seldom fatal; tho reckon'd, when large, incurable: The chief Inconveniencies are the Magnitude of the Tumor, and the Pulsation. See **HEMORRHAGE**.

M. Littre gives us the History of an *Aneurisma* of this kind, in the Aorta; the Cause whereof he attributes to an extraordinary Diminution of the Cavity of the Axillary and Subclavian 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 some violent Shocks the Patient receiv'd on the Breast, which threw him into spitting of Blood, and soon after form'd the Tumor, whereof he dy'd. Upon Dissection, the *Aneurisma* was found so big, that it filled the whole Cavity of the Thorax on the right Side. N^o 265.

The Word comes from the Greek *ἀνεύνω*, dilato, I dilate.

ANGARIA, a Term in Law, signifying any troublesome, or vexatious Duty or Service, paid by the Tenant to the Lord.—The Word is form'd of the French *Angarie*, Personal Service; that which a Man is bound to perform in his own Person.—*Præstationes Angariarum* & *Periangariarum plaustrorum* & *navium*, impressing of Ships. See **SERVICE**, &c.

ANGEOGRAPHY, a Description of the Weights, Measures, Vessels, &c. used by the several Nations. See **MEASURE**, **WEIGHT**, **VESSEL**, &c.

The Word is compounded of *ἀγγεῖον*, *Vas*, Vessel, and *γράφω*, *scribo*, I describe.

ANGEOLOGY, ANGEOLOGIA, in Anatomy, the History, or Description of the Vessels in a human Body; e. g. the Nerves, Arteries, Veins, and Lymphaticks. See **VESSELS**.

Angiology is a Branch of Sarcology. See **SARCOLOGY**.

The Word seems to be derived from *ἀγγεῖον*, a Vessel, and *λόγος*, *Speech*, or *Discourse*.

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 Will.—Thus it is *St. Paul* represents *Angels*, *Heb. I. 14.* where he calls them Ministering Spirits: And for the same Reason the Name is given, in the Prophet *Malachy*, *C. II. 7.* to Priests; and by *St. Matthew*, *C. XI. 10.* to *St. John Baptist*. *Jesus Christ* himself, according to the Septuagint, is call'd in *Isaiah*, *C. IX. 6.* the *Angel* of the mighty Council; a Name, says *Tertullian*, *de Carne Christi. C. IV.* which speaks his Office, not his Nature.—So the *Hebrew* Word used in Scripture for *Angel*, is also a Name of Office, and not of Nature *מלאך* *Legatus*, q. d. *Legate*, *Envoy*, *Minister*: and yet Custom has prevailed; inasmuch 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 *Caraites*, who are reputed *Sadducees*, openly avow it: witness *Abusaid*, the Author of an *Arabick* Version of the Pentateuch; and *Aaron*, a *Caraite Jew*, in his Comment on the Pentateuch; both extant in Manuscript, in the King of *France's* Library. See **SADDUCEE**, **CARAITES**, &c.

In the *Alcoran*, we find frequent mention of *Angels*.—The *Musulmen* believe 'em of different Orders or Degrees, and destin'd for different Employments, both in Heaven, and on Earth. They attribute exceeding great Power to the *Angel Gabriel*; as, to be able to descend in the Space of an Hour from Heaven to Earth; to overturn a Mountain with a single Feather of his Wing, &c. The *Angel Asrael*, they suppose, appointed to take the Souls of such as die; and another *Angel*, named *Esraphil*, stands with the Trumpet ready in his Mouth to proclaim the Day of Judgment. See **ALCORAN**, **MAHOMETANISM**, &c.

The *Heathen Philosophers* and *Poets*, were also agreed as to the Existence of intelligent Beings, superior to Man; as is shewn by *St. Cyprian*, in his Treatise of the Vanity of Idols, from the Testimonies of *Plato*, *Socrates*, *Trismegistus*, &c. See **PLATONISM**, &c.—See also **DÆMON**, **GENIUS**, &c.

Some *Christian Writers*, after *Lactantius*, *Institut. Lib. I. c. xv.* alledge the *Energumeni*, and the Operations of Magic, as convincing Proofs thereof. *St. Thomas* produces other Considerations, in behalf of the Opinion, *Lib. II. contra gentes, c. xlvi.*

Authors are not so unanimous about the Nature as the Existence of *Angels*.—*Clemens Alexandrinus* believ'd they had Bodies; which was also the Opinion of *Origen*, *Cæsarius*, *Tertullian*, and several others. *Atbanasius*, *St. Basil*, *St. Gregory Nicen.* *St. Cyril*, *St. Chryostom*, &c. hold 'em mere Spirits.

Ecclesiastical Writers make an Hierarchy of nine Orders of *Angels*. See **HIERARCHY**.

ANGEL is more particularly understood of a Spirit of the ninth and lowest Class, 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 **GUARDIAN**, **DÆMON**, **GENIUS**, &c.

In the *Apocalypse*, the Denomination *Angel* is also given to the Pastors of several Churches.—The *Angel* of the Church of *Ephesus*; the *Angel* of the Church of *Smyrna*, &c. *Du Cange* adds, that the same Name was antiently given to certain Popes and Bishops; by reason of their singular Sanctity, &c.

ANGEL is also used in Commerce, for an antient 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 6s. 8d. in 1 *Hen. VIII.* 7s. 6d. in 34 *Hen. VIII.* 8s. and in 6 *Edw. VI.* it was 10s.—And the *half Angel*, or, as it was sometimes called, the *Angelot*, was the Moiety of this.

The *Angel* now subsists no otherwise than as a Money of Account. See **MONEY**.

The *French* have also had their *Angels*, *Demi-Angels*, and *Angelots*; now disused.

ANGELIC, OR ANGELICAL, something belonging to, or that partakes of, the Nature of *Angels*. See **ANGEL**.

Thus, we say, an *Angelical* Life, &c.—*St. Thomas* is styled the *Angelical Doctor*.—The *Angelical* Salutation is called by the *Romanists* *Ave Maria*. See **AVE**.

The *Greeks* distinguish two Kinds of Monks: Those who profess the most perfect Rule of Life, are called *Mónks* of the Great or *Angelical Habit*.

ANGELICA, called also **ARCHANGELICA**, and *Radix Siriaca*, a medicinal Plant, thus named, on account of its great Virtue as an *Alexipharmic* or *Counterpoison*. See **ALEXIPHARMIC**.

It is of a sweet Smell, and aromattick Taste; and is loaded with a highly exalted Oil, and volatile Salt.—It is reputed cordial, stomachick, cephalick, aperitive, sudorifick, vulnerary, resists Poison, &c. tho the chief Intention wherein it is now prescribed among us, is, as a *Carminative*.

Its Root is in the most esteem; tho the Leaves are also used.

ANGELICA-WATER, is one of the compound Waters of the Shops; thus called from the *Angelica* Roots, which are the Basis thereof. See *ANGELICA-WATER*.

ANGELICA, *Ἀγγελικὴ*, was also a celebrated Dance, among the antient *Greeks*, perform'd at their Feasts. See **DANCE**.

It was thus called, from the *Greek* *ἄγγελος*, *Nuntius*, Messenger; by reason, as *Pollux* assures us, the Dancers were dress'd in the Habit of Messengers.

ANGELICA Vestis, among our Ancestors, was a Monkish Garment, which Laymen put on a little before their Death, that they might have the Benefit of the Prayers of the Monks.

It was from them called *Angelical*, because they were called *Angeli*, who by these Prayers *anime salutis succurrebant*.—Hence, where we read the Phrase *ad succurrendum* in our old Books, it must be understood of one who had put on the Habit, and was at the Point of Death.

ANGELICI, were an antient Order of Knights, instituted in 1191, by *Isacius Angelus Flavius Commenius*, Emperor of *Constantinople*. See **KNIGHT**, and **ORDER**.

They were divided into three Classes; but were all under the Direction of one Grand Master.—The first, were called *Torquati*, from a Collar which they wore, and were 50 in number.—The second were called the *Knights of Justice*, and were *Ecclesiasticks*.—And the third were called *Knights Servitors*.

Justiniani will have this Order to have been instituted in the Year 313, by *Constantine*; and supposes the Occasion thereof to have been the Appearance of an *Angel* to that Emperor, with the Sign of a Cross and these Words, *In hoc signo vinces*: But, that there was such a thing as any Military Order in those Days, is a mere Fable. See **MILITARY ORDER**.

ANGELICI were also a Sect of antient Hereticks.—*St. Augustin* supposes 'em thus call'd from their yielding an extravagant Worship to *Angels*, and such as tended to Idolatry: Tho *Epiphanius* derives the Name from their holding that the World was created by *Angels*.

ANGERONALIA, in Antiquity, solemn Feasts, held by the Romans, on the 21st of December, in honour of *Angerona*, or *Angeronia*, the Goddess of Patience and Silence. See FEAST.

Festus and *Julius Modestus*, quoted by *Macrobius*, *Satur.* l. i. c. 10. derive the Name from *Angina*, *Squinancy*; and suppose the Goddess to have been thus denominated, by reason she presided over that Disease.—Others suppose it form'd from *Angor*, Grief, Pain; to intimate that she gave Relief to those afflicted therewith. Others deduce it from *Angeo* I press, I close; as being reputed the Goddess of Silence, &c. See GOD and GODDESS.

ANGINA, in Medicine, a Disease, popularly call'd the *Quincy*, *Squinancy*, or *Esquinancy*. See SQUINANCY.

Angina is a Difficulty of Respiration and Deglutition, from a Disease in the Muscles and Glands about the Throat and Larynx. See LARYNX, &c.

The Word is formed from the Greek *αγγειν*, *strangulare* to strangle, suffocate.

If any Symptoms appear on the outside of the Throat, the *Angina* is said to be *external*; if none appear, *internal*.—It is sometimes supposed to be *epidemical*.

In the *external Angina*, before any Suppuration appears, recourse is had to repeated Venæsection in the Jugulars.—Vesicatories, and Cupping are also used; with Purgatives, emollient Gargles, &c.

ANGLE, ANGULUS, in Geometry, the Aperture or mutual Inclination of two Lines, which meet, and form an *Angle* in their Point of Intersection. See LINE.

Such is the *Angle ABC*, (Tab. GEOMETRY, Fig. 91.) form'd by the Lines AB, and AC, meeting in the Point A—The Lines AB and AC, are called the *Legs* of the *Angles*; and the Point of Intersection, the *Vertex*. See LEG and VERTEX.

Angles are sometimes denoted by a single Letter affix'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 expressed, is an Arch, DE, described from its Vertex A, with any Radius at pleasure, between its Legs, AC and BC. See ARCH.

Hence *Angles* are distinguished by the Ratio of the Arches which they thus subtend, to the Circumference of the whole Circle. See CIRCLE and CIRCUMFERENCE.—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 Arches, AB and DE, fig. 87. have the same Ratio to their respective Circumferences; and the Circumferences contain each the same Number of Degrees; the Arches AB, and DE, which are the Measures of the two *Angles* ACB, and ADE, are equal; and therefore the *Angles* themselves are so too.—Hence, again, as the Quantity of an *Angle* is estimated by the Ratio of the Arch, subtended by it, to the Periphery; it does not matter what Radius that Arch is described withal: But the Measures of equal *Angles* are always either equal Arches or similar ones; and contrarily.

It follows, therefore, that the Quantity of the *Angle* remains still the same, tho' the Legs be either produced or diminished.—And thus similar *Angles*, and in similar Figures, the Homologous or Corresponding *Angles* are also equal. See SIMILAR, FIGURE, &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* O; (Tab. SURVEYING, fig. 29.) so as the Radius Op lie on one of the Legs: The Degree shewn 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°. On the Ground—Place a surveying Instrument, *E. gr.* a Semi-circle, fig. 16. in such manner as that a Radius thereof CG may lie over one Leg of the *Angle*, and the Center C over the Vertex.—The first is obtain'd by looking thro' the Sights F and G, towards a Mark fixed at the End of the Leg; and the latter, by letting fall a Plummet from the Centre of the Instrument.—Then, the moveable Index HI being turn'd this way and that, till thro' its Sights, you discover a Mark placed at the extreme of the other Leg of the *Angle*: The Degree it cuts in the Limb of the Instrument, shews the Quantity of the *Angle*. See SEMI-CIRCLE.

To take an *Angle* with a *Quadrant*, *Theodolite*, *plain Table*, *Circumferentor*, *Compass*, &c. see QUADRANT, THEODOLITE, PLAIN TABLE, CIRCUMFERENTOR, COMPASS, &c.

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

To bisect a given *Angle*, as HIK, fig. 92. from the Centre L, with any Radius at pleasure, describe an Arch

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

To trisect an *Angle*, see TRISSECTION.

ANGLES are of various Kinds, and Denominations.—

With regard to the Form of their Legs, they are divided into *Rectilinear*, *Curvilinear*, and *Mix'd*.

Rectilinear, or *right-lined ANGLE*, is that whose Legs are both right Lines; as ABC (Tab. GEOMETRY, fig. 91.) See RECTILINEAR.

Curvilinear ANGLE, is that whose Legs are both of 'em Curves. See CURVE and CURVILINEAR.

Mix'd, or *Mixtilinear ANGLE*, is that, one of whose Sides is a right Line, and the other a Curve. See MIX'D.

With regard to their Quantity, *Angles* are again divided into *Right*, *Acute*, *Obtuse*, and *Oblique*.

Right ANGLE, is that form'd by a Line falling perpendicularly on another; or that which subtends an Arch of 90 Degrees—Such is the *Angle* KLM, Fig. 93. See PERPENDICULAR, &c.

The Measure of a right ANGLE, therefore, is a Quadrant of a Circle; and consequently all right Angles are equal to each other. See QUADRANT.

Acute ANGLE is that which is less than a right *Angle*, or than 90°—as AEC, fig. 86. See ACUTE.

Obtuse ANGLE, is that greater than a right *Angle*, or whose Measure exceeds 90°—as AED. See OBTUSE.

Oblique ANGLE, is a common Name both for *Acute* and *Obtuse Angles*. See OBLIQUE.

With regard to their Situation in respect of 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 FGH, and HGI, fig. 94. See CONTIGUOUS.

Adjacent ANGLE, is that made by producing one of the Legs of another *Angle*—Such is the *Angle* AEC, fig. 86. made by producing a Leg ED, of the *Angle* AED, to C. See ADJACENT.

Two *adjacent Angles*, *x* and *y*; or any other Number of *Angles* made on the same Point E, over the same right Line CD, are together equal to two right ones; 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; taking an adjacent accessible *Angle*, and subtracting the Quantity thereof from 180°, the Remainder is the *Angle* required.

Again, all the *Angles* *x, y, o, E*, &c. made a-round a given Point E, are equal to four right ones; and therefore all make 360°.

Vertical ANGLES, are those whose Legs are Continuations of each other—Such are the *Angles* *o* and *x*, fig. 86. See VERTICAL.

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

Alternate ANGLES. See ALTERNATE.—Such are the *Angles* *x* and *y*; fig. 36.

The alternate *Angles* *y* and *x*, are equal. See OPPOSITE *Angles*.

Opposite ANGLES. See OPPOSITE.—Such are *u* and *y*, and also *z* and *y*.

External ANGLES, are the *Angles* of any right-lined Figure made without it, by producing all the Sides severally.

All the external *Angles* of any Figure 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. I. Prop. 32.

Internal ANGLES, 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 hath Sides, excepting four. This is easily demonstrated from *Euclid*, Prop. 32. Lib. I.

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

Homologous ANGLES, are such *Angles* in two Figures, as retain the same Order from the first, in both Figures. See FIGURE.

ANGLE 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. 95. See PERIPHERY.

Angle in the SEGMENT, is the same with that at the Periphery. See SEGMENT.

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

The *Angle* at the Periphery, or in the Segment, is comprehended between two Chords AB and BD, and stands on the Arch AB. See CHORD, &c.

The Measure of an *Angle* without the Periphery G, (fig. 96.) is the Difference between half the Concave Arch LM, whereon it 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.

Since 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* CAB. See CENTRE.

The *Angle* at the Centre is comprehended between two 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* BDC, standing on the same Arch BC.—And hence, half of the Arch AD, is the Measure of the *Angle* at the Periphery.

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

ANGLE without the Centre, HIK, is that whose Vertex K is not in the Centre, but its Legs HK and IK are terminated in the Periphery.

The Measure of an *Angle* without the Centre, is half of the Arches HI and LM, whereon it and its Vertical K do stand.

ANGLE of Contact, is that made by the Arch of a Circle and a Tangent in the Point of Contact.—Such is the *angle* HLM, (fig. 43.) See CONTACT.

The *Angle* of Contact, in a Circle, is proved by *Euclid* to be less than any right-lined *Angle*: But from hence it does not follow, that the *Angle* of Contact is of no Quantity, as some have imagined.—Sir *Isaac Newton* shews, that if the Curve HAE, fig. 97. be a cubick Parabola, the *Angle* of Contact, where the Ordinate DF is in the subtriple Ratio of the Abscisse AD, the *Angle* BAF contained under the Tangent AB in its Vertex, and the Curve, is infinitely greater than the circular *Angle* of Contact BAC; and that if other Parabola's of higher kinds be described to the same Axis and Vertex, whose Abscisses AD are as the Ordinates DF⁴, DF⁵, DF⁶, &c. you will have a Series of *Angles* of Contact going on infinitely, of which any one is infinitely greater than that next before it.

ANGLE of a Segment, is that made by a Chord with a Tangent, in the Point of Contact.—Such is the *Angle* MLH. See SEGMENT.

It is demonstrated by *Euclid*, that the *Angle* MLC, is equal to any *Angle* MaL in the alternate Segment MaL.

For the Effects, Properties, Relations, &c. of *Angles*, when combined into Triangles, Quadrangles, and polygonous Figures, see TRIANGLE, QUADRANGLE, SQUARE, PARALLELOGRAM, POLYGON, FIGURE, &c.

ANGLES are again divided into *Plane*, *Spherical*, and *Solid*.

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.

Spherical ANGLE is the Inclination of the Planes of two great Circles of the Sphere. See CIRCLE and SPHERE.

The Measure of a *Spherical Angle*, is the Arch of a great Circle at right *Angles* to the Planes of the great Circles forming the *Angle*, intercepted between them.

For the Properties of *Spherical Angles*, see SPHERICAL *Angle*.

Solid ANGLE is the mutual Inclination of more than two Planes, or plane *Angles*, meeting in a Point, and not contain'd in the same 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,

Horned ANGLE, *Angulus Cornutus*, that made by a right Line, whether a Tangent or Secant, with the Periphery of a Circle.—

Lunular ANGLE, *Angulus Lunularis*, is that form'd by the Intersection of two Curve Lines; the one Concave, and the other Convex. See LUNE.

Cissoïd ANGLE, *Angulus Cissoïdes*, is the inner *Angle*, made by two Spherical Convex Lines intersecting each other. See CISSOIDES.

Sistroïd ANGLE, *Angulus Sistroïdes*, is that in Figure of a Sistrum. See SISTRUM.

Pelecoïd ANGLE, *Angulus Pelecoïdes*, is that in figure of a Hatchet. See PELECOIDES.

ANGLE, in Trigonometry. See TRIANGLE and TRIGONOMETRY.

For the Sines, Tangents, and Secants of ANGLES, see SINE, TANGENT, and SECANT.

ANGLE, in Mechanicks—ANGLE of Direction, is that comprehended between the Lines of Direction of two conspiring Forces. See DIRECTION.

ANGLE of Elevation, is that comprehended between the Line of Direction of a Projectile, and a horizontal Line—Such is the *Angle* ARB, (Tab. MECHANICS, fig. 47.) comprehended between the Line of Direction of the Projectile AR, and the horizontal Line AB. See ELEVATION and PROJECTILE.

ANGLE of Incidence, is that made by the Line of Direction of an impinging Body, in the Point of Contact—Such is the *Angle* DCA, (fig. 63.) See INCIDENCE.

ANGLE of Reflexion, is that made by the Line of Direction of the reflected Body, in the Point of Contact from which it rebounds,—Such is the *Angle* ECF. See REFLEXION.

ANGLE, in Optics—*Visual* or *Optic* ANGLE, is the *Angle* included between two Rays drawn from the two extreme points of an Object, to the Centre of the Pupil—Such is the *Angle* ABC, (Tab. OPTICS, fig. 69.) comprehended between the Rays AB, and BC. See VISUAL *Angle*.

Objects seen under the same, or an equal *Angle*, appear equal. See MAGNITUDE and VISION.

ANGLE of the Interval, of two places, is the *Angle* subtended by two Lines directed from the Eye to those places.

ANGLE of Incidence, in Catoptrics, is the lesser *Angle* made by an incident Ray of Light, with the Plane of a Speculum; or, if the Speculum be concave or convex, with a Tangent in the point of Incidence.—Such is the *Angle* ABD (fig. 26.) See RAY and MIRROR.

Every incident Ray, AB, makes two *Angles*, the one acute, ABD, the other obtuse, ABE; tho' sometimes both right.—The lesser of such *Angles* is the *Angle* of Incidence. See INCIDENCE.

ANGLE of Incidence, in Dioptrics, is the *Angle* ABI, (fig. 56.) made by an incident Ray, AB, with a Lens or other refracting Surface, HI. See LENS, &c.

ANGLE of Inclination, is the *Angle* ABD, contained between an incident Ray, AB, and the Axis of Incidence, DB. See AXIS, &c.

ANGLE of Reflexion, } in Catoptrics. See REFLECTION.

ANGLE of Refraction, } in Dioptrics. See REFRACTION.

ANGLE, in Astronomy—ANGLE of Commutation. See COMMUTATION.

ANGLE of Elongation, or, ANGLE at the Earth. See ELONGATION.

Parallactic ANGLE. See PARALLACTIC *Angle*.

ANGLE at the Sun, or the Inclination, is the *Angle* RSP, (Tab. ASTRONOMY, fig. 25.) under which the Distance of a Planet P, from the Ecliptic PR, is seen from the Sun. See INCLINATION.

ANGLE of the East. See NONAGESIMAL.

ANGLE of Obliquity, of the Ecliptic. See OBLIQUITY and ECLIPTIC.

The *Angle* of Inclination of the Axis of the Earth, to the Axis of the Ecliptic, is 23°, 30'; and remains inviolably the same in all points of the Earth's annual Orbit. By means of this Inclination, such Inhabitants of the Earth as live beyond 45° of Latitude, have more of the Sun's Heat, taking all the Year round; and those who live within 45°, have less of his Heat, than if the Earth always moved in the Equinoctial. See HEAT, &c.

ANGLE of Longitude, is the *Angle* which the Circle of a Star's Longitude makes with the Meridian, at the Pole of the Ecliptic. See LONGITUDE.

ANGLE of right Ascension, is the *Angle* which the Circle of a Star's right Ascension makes with the Meridian at the Pole of the World. See RIGHT Ascension.

ANGLE, in Navigation—ANGLE of the Rhumb, or Loxodromic ANGLE. See RHUMB and LOXODROMY.

ANGLES, in Fortification, are understood of those formed by the several Lines used in Fortifying. See FORTIFICATION, FORTIFYING, &c.

ANGLE of, or at the Center, is the *Angle* formed at the Center of the Polygon, by two Semi-diameters drawn thither from the two nearest Extremities of the Polygon. See POLYGON—Such is the *Angle* CKF (Tab. FORTIFICAT. fig. 1.)

ANGLE of the Circumference, is the mixed *Angle* made by the Arch drawn from one Gorge to the other. See GORGE.

ANGLE of the Counterscarp, is that made by the two Sides of the Counterscarp, meeting before the middle of the Curtain. See COUNTERSCARP.

ANGLE of the Curtain, or of the Flank, is that made by, or contain'd between, the Curtain and the Flank; such is the *Angle* BAE. See CURTAIN.

ANGLE of the Complement of the Line of Defence, is the *Angle* arising from the Interfection of the two Complements one with another. See COMPLEMENT.

Diminished ANGLE, is the *Angle* which is made by the meeting of the exterior Side of the Polygon, with the Face of the Bastion—Such is the *Angle* BCF.

ANGLE of the Polygon, or of the exterior Figure, is the *Angle* FCN, formed at the Point of the Bastion C, by the meeting of the two outermost Sides or Bases of the Polygon, FC and CN.

ANGLE of the Epaule, or Shoulder, is that form'd by the Flank and the Face of the Bastion—Such is the *Angle* ABC. See EPAULE.

ANGLE of the Interior Figure, is the *Angle* GHM, made in H, the Center of the Bastion, by the meeting of the innermost Sides of the Figure GH and HM.

Flanking ANGLE outward, or ANGLE of the Tenaille, is that made by the two farant Lines of Defence, *i. e.* the two Faces of the Bastion when prolonged. See TENAILLE.

ANGLE flanking inward, is the *Angle* CIH, made by the flanking Line with the Curtain.

ANGLE flanked, by some call'd the *ANGLE of the Bastion*, is the *Angle* BCS, made by the two Faces of the Bastion, BC, CS; being the outermost part of the Bastion, and that most exposed to the Enemy's Batteries, and therefore by some call'd the *Point of the Bastion*. See BASTION.

ANGLE of the Triangle, in Fortification, is half the *Angle* of the Polygon.

ANGLE forming the Flank, is that consisting of one Flank, and one Demi-gorge.

ANGLE forming the Face, is that composed of one Flank and one Face.

ANGLE of the Moat, is that made before the Curtain, where it is intersected. See MOAT.

Re-entring, or Re-entrant ANGLE, is that whose Vertex is turned inwards, towards the Place. See RE-TRANT.

Saillant ANGLE, is that which advances its Point towards the Field. See SAILLANT.

ANGLE of the Tenaille, or the outward flanking Angle, called also the *Angle of the Moat, or the dead Angle*, is made by the two Lines fichant in the Faces of the two Bastions, extended till they meet in an *Angle* towards the Curtain—This always carries its Point in towards the Work.

ANGLE of a Wall, in Architecture, is the Point, or Corner, where the two Sides or Faces of a Wall meet. See WALL, COIN, &c.

ANGLES of a Battalion, in the Military Art, are the Soldiers where the Ranks and Files terminate. See BATTALION.

The *Angles* of a Battalion are said to be *blunted*, when the Soldiers at the four Corners are removed, so that the square Battalion becomes octagonal: which was an Evolution very common among the Antients, tho now difused. See EVOLUTION.

ANGLES, in Anatomy, are understood of the *Canthi*, or Corners of the Eye, where the upper Eye-lid meets with the under. See EYE and EYE-LID.

That next the Nose is call'd the *great or internal*, and that towards the Temples, the *less or external Angle* or *Canthus*. See CANTHUS.

ANGLES, in Astrology, are certain Houses of a Figure or Scheme of the Heavens—Thus the Horoscope of the first House is termed the *Angle of the East*. See HOUSE, HOROSCOPE, &c.

ANGLICISM, a Diction in the *English* Idiom; or a Manner of Speech peculiar to the *English* Tongue. See IDIOM and ENGLISH.

ANGLING, the Art of catching Fish by means of a Rod, with Line, Hook and Bait fitted thereto. See FISH and FISHING.

There are several prudential Rules observed by thorough Anglers; as, not to wear any white or shining Apparel, but be cloathed in a dark sky-Colour: To invite the Fish to the place intended for *Angling*, by casting in from time to time proper Foods, as boil'd Corn, Worms, and Garbage: To keep them together in the time of *Angling*, by throwing in Grains of ground Malt; or sinking a Box of Worms, with small holes for them to creep slowly out at, &c. To draw Salmon or Trout together, they use a Composition of fine Clay incorporated with Blood, and Malt ground.

To learn what Bait is best for any Fish at any time; after having caught one, they slit his Gills, and take out the Stomach; and thus find what he last fed on.

The several Methods of ANGLING for Salmon, Trout, Carp, Tench, Perch, Pike, Dace, Gudgeon, Roach, Flounder, &c. See the Articles SALMON-FISHING, TROUT-FISHING, &c.

For the Rules of ANGLING with the Fly, see FLY-FISHING.

ANGLING-Rod. See FISHING-Rod.

In *Angling*, they observe, after having struck a large Fish, to keep the Rod bent; which will hinder him from running to the utmost Length of the Rod-Line, by which he would be enabled to break his Hold or Hook.

ANGLING Line is either made of Hair, twisted; or Silk; or the *Indian Grass*—The best Colours are the Sorrel, White and Grey; the two last for clear Waters, the first for muddy ones. Nor is the pale watery Green despisable: this Colour is given artificially, by steeping the Hair in a Liquor made of Allum, Soot, and the Juice of Walnut-Leaves boil'd together.

ANGLING Hook. See FISHING Hook.

ANGLING Fly. See FISHING Fly.

ANGLO Saxon. See ENGLISH.

ANGUINEAL Hyperbola. See HYPERBOLA and CURVE.

ANGULAR, something that relates to, or hath, *Angles*. See ANGLE.

Angular Objects at a distance appear round; the little Inequalities disappearing at a much less distance than the Bulk of the Body. See VISION.

ANGULAR Motion, is a compound kind of Motion, wherein the Moveable both slides and revolves at the same time. See MOTION, SLIDING, &c.

Such is the Motion of the Wheel of a Coach, or other Vehicle. See WHEEL.

The Phenomena, &c. of such Motion, see accounted for under the Article ROTA Aristotelica.

ANGULAR Motion, in Astronomy, is the Increase of the Distance between any two Planets, revolving round any Body as the common Center of their Motion. See PLANET, CENTER, &c.

The Quantity of this Motion is expressed by two right Lines drawn from the said Center, to the revolving Bodies; which will open wider, and consequently grow greater, as the revolving Bodies part farther and farther from one another.

ANGUSTICLAVIA, or **ANGUSTICLAVUS**, in Antiquity, a *Roman Tunica*, embroider'd with little purple Studs. See TUNICA.

The *Angusticlavia* was wore by the Knight. See KNIGHT.

The Word is compounded of *angustus*, narrow, small; and *clavus*, Nail or Stud: in regard those Ornaments were smaller in this Garment than in the *Laticlavus* wore by the Senators. See LATICLAVUS. See also SENATOR, &c.

ANHELITUS signifies a shortness and thickness of Breath; as in an Asthma. See RESPIRATION and ASTHMA.

The Word is *Latin*, form'd of the Verb *anhelo*, I puff and blow.

ANIL, in Natural History, the Plant from which Indigo is procured. See INDIGO.

ANIMA, a *Soul*; whether Rational, Sensitive, or Vegetative. See SOUL, RATIONAL, SENSITIVE, and VEGETATIVE.

The Word is pure *Latin*, form'd of the *Greek ανημος*, *Ventus*, Wind, Breath. See SPIRIT.

ANIMA Mundi, q. d. *Soul of the World*, or of the *Universe*, is a certain pure, ethereal Substance or Spirit, difused, according to many of the antient Philosophers, thro the Mass of the World, informing, actuating, and uniting the divers parts thereof into one great, perfect, organical, vital Body or Animal. See WORLD, UNIVERSE, ANIMAL, &c.

Plato treats at large of the *ψυχη τε κοςμου*, in his *Timæus*; and is even supposed to be the Author of the Dogma: Yet are Interpreters much at a loss about his Meaning. *Aristotle*, however, taking it in the common and obvious sense, strenuously opposes it. See PLATONISM, &c.

Serranus, upon *Plato's Timæus*, explains this Doctrine thus: 'Our Philosopher will have the Universe ζων εν ψυχη εναν, consisting of Body and Spirit; the Spirit he makes to be that Analogy, or Symmetry, whereby things of different Nature, are amicably associated in the grand Compages of all things. In which sense the *Anima Mundi* signifies as much as the Form of the Universe.' See HARMONY.

Others will have the *Anima Mundi* to signify I know not what ignific Vertue, or vivific Heat, infused into the Chaos, and disseminated thro its whole Frame; for the Conservation, Nutrition, and Vivification thereof. See HEAT, &c.

Hence

Hence that of the Poet,

Ignis est Ollis Vigor & Cœlestis Origo—

Others suppose *Plato*, by his *Anima Mundi*, to have meant God, or the Spirit of God; and to have taken the Hint from *Moses*, who in his Account of the first Day's Creation, says, *The Spirit of God moved on the Face of the Deep*. See *GOD*, *ABYSS*, &c.

The modern *Platonists* explain their Master's *Anima Mundi* by a certain universal, ethereal Spirit, which in the Heavens exists perfectly pure, as retaining its proper Nature; but on Earth, pervading elementary Bodies, and intimately mixing with all the minute Atoms thereof, assumes somewhat of their Nature; and becomes of a peculiar Kind—So the Poet:

*Spiritus intus alit, totumq; insusa per orbem
Mens agitat molem, & magno se corpore miscet.*

They add, that this *Anima Mundi*, which more immediately resides in the Celestial Regions 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 *Anima*, being the primary Source of Life, every where breathed a Spirit like itself, by virtue whereof various kinds of things were framed conformable to the Divine Ideas. See *IDEA*, *PLATONIST*, &c.

The Notion of an *Anima Mundi* is rejected by most of the modern Philosophers; tho' *M. du Hamel* thinks, without any great reason; for the generality of them admit something very much like it—The *Peripatetics* have recourse to celestial Influences, in order to account for the Origin of Forms, and the secret Powers of Bodies. See *FORM*, *PERIPATETIC*, &c.

The *Cartesians* have their subtle Matter, which answers to most of the Uses, and Intentions of *Plato's Anima Mundi*; being supposed to flow from the Sun and the other heavenly Bodies, and to be diffused thro' all the Parts of the World, to be the Source or Principle of all Motions, &c. See *SUBTILE Matter*, *CARTESIAN*, &c.

Some later Philosophers substitute Fire; and others a subtle elastic Spirit or Medium diffused thro' all the Parts of Space. See *FIRE*, *SUBTILE MEDIUM*, &c. *NEWTONIAN*, &c.

The principal thing objected, on the Christian Scheme, against *Plato's Doctrine* of the *Anima Mundi*, is, that it mingles the Deity too much with the Creatures; confounds, in some measure, the Workman with his Work, making this, as it were, a part of that, the several Portions of the Universe so many parts of the Godhead—Yet is the same Principle asserted by *Seneca*, *Epist.* 92. *Totum hoc quo continemur, & unum est, & Deus. Et socii ejus sumus & membra—*

ANIMA Hepatis, q. d. the Soul of the Liver; a Term applied by the Chymists, to the *Sal Martis*, Salt of Iron or Steel; on account of its Use in Distempers of that Part. See *IRON*, *MARS*, *STEEL*, *SALT*, *LIVER*, &c.

It is sometimes also prescribed under the Name of *Vitriolum Martis*. See *VITRIOL*.

ANIMA Articulorum is a Denomination sometimes given to *Hermodactyls*; on account of their Efficacy in Disorders of the Joints. See *HERMODACTYL*.

ANIMA Pulmonum, is used for *Crocus*, or *Saffron*; by reason of its great Use in Diseases of the Lungs. See *SAFFRON* and *LUNGS*.

ANIMA, or *Gum ANIMÆ*, in Pharmacy, a kind of Gum or Resin; whereof there are two kinds, *Western* and *Eastern*—The first flows from an Incision of a Tree in *New Spain*, called *Courbati*; it is transparent, and of a Colour like that of *Frankincense*: its Smell is very agreeable, and it easily consumes in the Fire. See *GUM*, &c.

The *Eastern Gum Anima* is distinguished into three Kinds; the first white; the second blackish, in some respects like *Myrrh*; the third pale, resinous, 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 Disorders of the Head and Nerves, in Palsies and Catarrhs; but are little known among us; inasmuch that our Apothecaries usually sell *Bdellium* for *Gum Animæ*. See *BDELLIUM*.

ANIMADVERSION, sometimes signifies *Correction*; sometimes *Remarks*, or *Observations* made on a Book, &c. and sometimes, a serious Consideration and Reflection on any Subject, by way of Criticism.

The Word is formed of the *Latin animadvertere*, to animadvert: of *animus*, the Mind; and *adverto*, I turn to, or toward.

ANIMAL, a Being, 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 *MOTION*.

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

An *Animal*, respect being only had to the Body, not the Soul, may be defin'd with *Boerhaave* to be an organical Body, consisting of Vessels and Juices; and taking in the Matter of its Nutriment, by a Part called a Mouth; whence it is conveyed into another called the Intestines, into which it has Roots implanted, whereby it draws in its Nourishment, after the manner of Plants. See *MOUTh*.

According to this Definition, an *Animal* is distinguished from a Fossil, in that it is an organical Body; and from a Vegetable by this, that it has its Roots within itself, and a Plant without itself. See *Fossil* and *VEGETABLE*.

In effect, the Intestines of an *Animal* are, in reality, no more than its Earth, or the Body it adheres to; into which it sends forth its Roots; that is, the lacteal Vessels, which thence draw the Matter of its Life and Increase. See *INTESTINES*.

An *Animal* is better defin'd from its Mouth than its Heart; since we don't know whether the whole Tribe have such a Part; for as several have 16 Hearts, particularly the Silk-Worm, and some even 60; so 'tis possible others may have none at all. See *HEART*.

Nor can any general Character of an *Animal* be taken from the Brain, the Lungs, or the like; since we know of many quite destitute thereof. See *BRAIN*, *LUNGS*, &c.

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

Hence it follows, that a Fœtus, while it remains in the Mother's Womb, is a real Plant; as being connected by the *Funiculus umbilicalis* to the Placenta, and by the Placenta to the Uterus, from whence it receives its Nutriment—If it did not derive its Food by the said *Funiculus*, but by its Mouth, it were an *Animal*; and if it drew it by both, a Neophyte, or Plant-Animal. See *FOETUS*, *NEOPHYTE*, &c.

Some have defined *Animals* from their Loco-Motion, as being capable of Shifting 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 grow to Rocks, &c. yet 'tis certain, that those Creatures are real *Animals*, as they have Mouths and Stomachs to take in their Food, and Lacteals and Mesenteric Veins to receive it—Indeed, Mussels seem an Exception from the former Definition. That Anomalous Creature breathes, and receives its Nourishment, not at the Mouth, but by the Anus: The Part which we account its Head, tho' without either Eyes, Ears, or Tongue, or any other Apparatus, save a Hole, which we may call its Mouth, is an immoveable Part; being fastned to one of the Shells, so, that it cannot seek for Food, but the Food must come to seek it. This Food is Water, which, as the Shells open, enters in at the Anus of the Muffel, which opens at the same time; and passing thence into certain Canals between the inner Surface of the Shell, and the outer Surface of the *Animal*, is conveyed thence into its Mouth, by a certain Motion, which the *Animal* can produce at pleasure.

We chuse therefore with *Dr. Tyson*, to fix the Criterion of an *Animal* in a *Ductus Alimentalis*, i. e. a Gula, Stomach, and Intestines; all which make but one continued Canal. See *DUCTUS Alimentalis*.

All *Animals*, according to the most probable and receiv'd Opinion, come from Eggs, and are there inclosed, as it were in Epitome, till the Seed of the Male penetrate their Covering, and stretch them, so as they become ready for hatching. See *EGG*, *GENERATION*, &c.

There enters into their Vessels a chylous Juice; which being push'd forwards by the Spirits, circulates thro' the whole Habit of the little Body, nourishes and dilates it by little and little, and thus produces what we call *Growth*. See *CHYLE*, *CHYLIFICATION*, and *NUTRITION*.

This Circulation repeated several times, refines and attenuates the Juices, till at length they became of a red Colour, and are converted into what we call *Blood*—This natural Operation bears a great resemblance to several chymical Operations, by which, in attenuating and dissolving oily or sulphureous Substances, they assume a red Colour. See *CIRCULATION*, *BLOOD*, and *SANGUIFICATION*.

The Philosophers comprehend Man under the Species of *Animals*; and define him, a reasonable *Animal*: tho' among Naturalists, &c. *Animals* are usually restrain'd to Irrationals.

St. *Augustin* 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 Passages of Scripture wherein God speaks of *Animals* as if they had some Principle of Reason; 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 Covenant not only with Man, but with every living Creature.—See **CARNIVOROUS**.

ANIMALS are ordinarily divided into *terrestrial, aquatic, volatile, amphibious, Insects, &c.*

Terrestrial Animals, are either Quadrupeds or Reptiles.—Quadrupeds have either the Feet 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, REPTILE, &c.**

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

Animals are either,

- Sanguineous, that is, such as have Blood, which breathe either by
 - Lungs, having either
 - Two Ventricles in their Heart, and those either
 - Viviparous.
 - Aquatick, as the Whale-kind,
 - Terrestrial, as Quadrupeds.
 - Oviparous, as Birds.
 - But one Ventricle in the Heart, as Frogs, Tortoises, and Serpents.
 - Gills, as all sanguineous Fishes, except the Whale-kind.
- Exanguineous, or without Blood, which may be divided into
 - Greater; and those either
 - Naked.
 - Terrestrial, as naked Snails,
 - Aquatick, as the Poulp, Cuttle-fish, &c.
 - Covered with a Tegument, either
 - Crustaceous, as Lobsters and Crab-fish.
 - Testaceous, either
 - Univalve, as Limpets,
 - Bivalve, as Oysters, Muscles, Cockles, &c.
 - Turbinate, as Periwinkles, Snails, &c.
 - Lesser, as Insects of all Sorts.
- Viviparous hairy Animals, or Quadrupeds, are either
 - Hoof'd, which are either
 - Whole-footed or hoof'd, as the Horse and Ass:
 - Cloven-footed, having the Hoof divided into
 - Two principal Parts call'd Biscula, either
 - Such as chew not the Cud, as Swine.
 - Ruminant, or such as chew the Cud, divided into
 - Such as have perpetual and hollow Horns:
 - Beef-kind,
 - Sheep-kind,
 - Goat-kind.
 - Such as have solid, branched, and deciduous Horns, as the Deer kind.
 - Four Parts, or Quadriscula, as the Rhinoceros and Hippopotamus.
 - Claw'd, or digitate, having the Foot divided into
 - Two Parts or Toes, having two Nails, as the Camel-kind.
 - Many Toes or Claws, either
 - Undivided, as the Elephant
 - Divided, which have either
 - Broad Nails and an humane Shape, as Apes.
 - Narrower and more pointed Nails, which in respect of their Teeth, are divided into
 - Many Fore-teeth or Cutters in each Jaw:
 - The greater, which have
 - A shorter Snout and rounder Head, as the Cat-kind.
 - A longer Snout and Head, as the Dog-kind.
 - The lesser, the Vermin or Weazel kind.
 - Only two large and remarkable Fore teeth, all which are Phytivorous and are call'd the Hare-kind.

For particulars relating to *Animals*, their Number, Analogous Structure, Sagacity, Instinct, &c. See **ARK, HEAD, NECK, TAIL, FEET, STORGE, INSTINCT, &c.**

ANIMALS consist of *Solids*, or firm parts, as Flesh, Bones, Membranes, &c. and *Fluids*, as Blood, &c.

The Solids are mere Earth, bound together by some Oily Humour; and accordingly are reducible by Fire into such Earth again. See **EARTH, FIRE, SOLID, &c.**

Thus a Bone being perfectly purg'd of all its Moisture, by Calcination, is found a mere Earth, which the least force

will crumble into Dust, for want of the natural Gluten: Yet the same Bone by immersing it in Water or Oil becomes firm and strong again; and more so in Oil than Water. And thus Cupels are made of Animal Earth, which will sustain the utmost Effect of Fire. See **CUPEL**.

The Fluid Parts of *Animals* are the cruder as they are less distant from the Lacteals, and absorbent Vessels.—Thus Chyle is little else but a vegetable Juice; but in its farther progress, gradually lays aside its vegetable Characters, till after a number of Circulations it becomes a perfect Animal Juice, under the denomination of *Blood*, from whence the other Humours are all derived. See **CHYLE, BLOOD, HUMOUR, SECRETION, &c.**

The parts of *Animals* are distinguished from those of Vegetables by two Circumstances: The first, that when burnt they are found perfectly insipid; all Animal Salts being volatile and flying off with heat: the contrary of which is found in Vegetables, which constantly retain some fixed Salt in all their Ashes. See **SALT, VOLATILE and FIXED**.

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

Yet are *Animals* reconverted into their Vegetable Nature, by Putrefaction. See **PUTREFACTION**.

ANIMALS make the Subject of that Branch of Natural History call'd *Zoology*; see **ZOOLOGY**.

The Structure of *Animals*, with their Disorders, Remedies, &c. make the Subject of Anatomy, Medicine, &c. See **ANATOMY, MEDICINE, &c.**

ANIMALS make the principal matter of Heraldry; both as Bearings and as Supporters, &c. See **BEARING, SUPPORTER, &c.**

'Tis an establish'd Rule among the Heralds, that in Blazoning, *Animals* are always to be interpreted in the best Sense; that is, according to their most noble and generous Qualities, and so as may redound most to the Honour of the Bearers.

Thus the Fox, being reputed witty, and withal given to filching for his Prey; if this be the charge of an Escutcheon, we are to conceive the Quality represented to be his Wit and Cunning, not his Theft.

Guillim adds, that all Savage Beasts are to be figured in their fiercest Action; as, a Lion erected, his Mouth wide open, his Claws extended, &c. Thus formed, he is said to be *Rampant*.—A Leopard, or Wolf is to be pourtray'd going, as it were, Pedetentim: which form of Action, saith *Chassaneus*, fits their natural Disposition, and is termed *Passant*.—The gentler kinds are to be set forth in their noblest and most advantageous Action; as, a Horse running or vaulting, a Grey-hound coursing, a Deer tripping, a Lamb going with smooth and easy pace, &c.

Every *Animal* is to be moving, or looking, to the right side of the Shield; and it 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; so that things constrained either to look up or down, ought rather to be design'd looking upwards.—It must be noted, that notwithstanding these solemn Precepts of *Guillim*, and the other Masters of Armory; we find by experience, that there are Lions *Passant*, Couchant, and Dormant, as well as *Rampant*, and that most *Animals* look down, and not up.

ANIMAL is also used Adjectively, to denote something that belongs or partakes of the Nature of an Animal Body, see **BODY**.—Thus we say *Animal Food, Animal Oeconomy, &c.* See **FOOD, OECONOMY**.

ANIMAL Actions are those peculiar to *Animals*; or which belong to *Animals*, as such. See **ANIMAL and ACTION**.

Such are *Sensation* and *Muscular Motion*. See **SENSATION, &c.**

ANIMAL Motion is the same with what we call *Muscular Motion*. See **MUSCULAR Motion**.

It is divided into two Branches; Natural or Involuntary, and Spontaneous. See **NATURAL and SPONTANEOUS**.

ANIMAL Functions, among Physicians. See **FUNCTION**. Moralists frequently oppose the *Animal* part, which is the sensible, fleshy part of Man; to the Rational part, which is the Understanding.

ANIMAL Secretion is the Act whereby the divers Juices of the Body are secreted or separated from the common Mass of Blood, by means of the Glands. See **SECRETION, BLOOD and GLAND**.

The Theory of Animal Secretion is one of the Improvements in Physic, for which we are indebted to Geometrical Reasoning.—The sum of what our late Writers on the Head have shewn, may be reduced to the following Heads.

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

Orifices of the secretory Ducts. For all Particles, whose Diameters are less than those of the Ducts, will pass thro' them; so that any Matter may be evacuated by any of the Glands, provided the Diameters of its Particles be made lesser than those of the secretory Duct, either by a Commixture of the Matter to be separated, or by an Enlargement of the separating Passage.

(2.) By the different Angle which the secretory Duct makes with the Trunk of the Artery. For all Fluids press the Sides of the containing Vessels in a Direction perpendicular to its Sides; which is evident in the Pulsation of the Arteries, it being to that Pressure that the Pulsation is owing. It is likewise evident, that the Blood is urged forward by the Force of the Heart; so that the Motion of Secretion is compounded of both these Motions. Now the lateral Pressure is greater when the direct Velocity is so; but yet not in proportion to such Velocity: for the lateral Pressure is considerable, even when the Fluid is at rest; being then in proportion to the Specific Gravity of the Fluid: And in a Fluid like the Blood in the Arteries which is thrown in a right Direction, or a Direction parallel to the Axis of the Vessel, the lateral Pressure will be in a Proportion compounded of both: From whence it will follow, that if two Particles of equal Diameters, but of unequal Specific Gravities, arrive, with the same Velocity, at an Orifice capable of admitting them, yet they will not both enter it and pass, because their Motion of Direction will be different: So that the Diversity of 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 the same.

(3.) By the different Velocities with which the Blood arrives at the Orifices of the secretory Ducts.—For since the Secretions are made in a fluid form; no possible Reason can be assign'd, why some *Animals* have a soft loose Texture of the solid Parts, and why one Part of the Body is of an easily separated Texture, and others of a firmer, but this different Velocity of the Blood at the Orifices of the secretory Ducts, whereby the Particles secreted for Nourishment, and Accretion, are drove or impacted into the Vacuola, that receive them with a greater or less Force; it being difficult to imagine that such a Diversity in Texture can altogether proceed from the different Solidities and Contacts of the constituent Parts. See further under the Article SECRETION.

ANIMAL Spirits, are a fine subtle Juice, or Humour in Animal Bodies; supposed to be the great Instrument of muscular Motion, Sensation, &c. See MUSCULAR MOTION, SENSATION, &c.

The Antients distinguished Spirits into three Kinds, viz. *Animal*, Vital, and Vegetative: but the Moderns have reduced them to one sort, viz. *Animal*; about the Nature of which, and the Matter whence they are formed, great disputes have arisen among the Anatomists, tho' their very Existence has never been fairly proved.

As it is hard to define what cou'd never yet be brought under the Judgment of our Senses, all that we shall here offer concerning them, is, that they must needs be extremely subtle Bodies, which escape all manner of Examination by the Senses, tho' ever so well assisted; and pervade the Tracts of the Nerves, which yet have no discoverable Cavity or Perforation; nor could ever by any Experiment be collected; yet are constantly moving in vast Quantities, as they must of necessity be, to perform all those mighty Operations which are ascribed to them.—However, the Antiquity of the Opinion claims some Reverence.

By the Help of these we are furnished with a vast Number of precarious Solutions of great Phenomena; and without them we must leave a great Chasm in the philosophical History of *Animal Bodies*.

They are supposed to be separated in the Brain, from the subtlest Parts of the Blood; and thence carried, by the Nerves, to all Parts of the Body, for the Performance of all *animal* and vital Functions. See BRAIN and NERVE. See also further under the Article SPIRIT.

ANIMALCULE, *ANIMALCULUM*, is a Diminutive of *Animal*; and expresses such a minute Creature as is scarce discernible by the naked Eye.

Such are those numerous Insects which croud the Water in the Summer Months; changing it sometimes of a deep, or pale red, sometimes a yellow, &c. They seem to be of the Shrimp kind, call'd by *Swammerdam*, *Pulex Aquaticus arboreseens*. The cause of their Concourse at this time, Mr. *Derham* observes is to perform their Coit. He adds, that they afford a comfortable Food to many Water Animals.—The green Scum on the top of stagnant Waters is nothing else but prodigious Numbers of another smaller Order of *Animalcules*; which in all probability serve for Food to the *Pulices Aquatici*.

The Microscope discovers Legions of *Animalcules* in most Liquors, as Water, Wine, Brandy, Vinegar, Beer, Spittle,

Urine, Dew, &c. In the Philosoph. Transact. we have Observations of the *Animalcules* in Rain-Water, in several Chalybeate Waters, Infusions of Pepper, Bay-berries, Oats, Barly, Wheat, &c. See MICROSCOPE.

The human Seed has been observed by divers Authors to contain huge Numbers of *Animalcules*; which gave occasion to the System of Generation ab *Animalculo*. See SEED and GENERATION.

ANIMATE, *ANIMATED*, something endued with Life, or a living Soul. See LIFE and SOUL.

Thus, in Mechanics, *Animate Power* is used to denote a Man or Brute; in contradistinction to inanimate ones, as Springs, Weights, &c. See POWER, &c.

ANIMATED Mercury, among Chymists, signifies Quick-silver impregnated with some subtle and spirituous Particles, so as to render it capable of growing hot when mingled with Gold. See MERCURY, AMALGAMA, &c.

ANIMATED Needle, a Needle touch'd with a Load stone. See NEEDLE, MAGNET, &c.

ANIMATION, signifies the informing of an animal Body with a Soul.

Thus the Fetus in the Womb is said to come to its *Animation*, when it begins to act as a true Animal; or after the Female that bears it is quick, as the common way of Expression is. See FOETUS.

The common Opinion is, that this happens about 40 days after Conception. But *Jer. Florentinus*, in a Latin Treatise entitled, *Homo Dubius, sive de Baptismo Abortivorum*, shows this to be very precarious. See CONCEPTION, ABORTION, &c.

ANISCALPTOR, in Anatomy, a Muscle, otherwise called *LATISSIMUS Dorsi*.

ANKER, a liquid Measure, chiefly used at *Amsterdam*, &c. See MEASURE.

The *Anker* is the 4th part of the Aem, and contains two Stekans: each Stekan consists of sixteen Mingles; the Mingle being equal to two *Paris* Pints. See PINT, &c.

ANKYLOSIS, a Disease in the Junctures of an human Body; where the nervous Liquor that shou'd lubricate the Bones, and make their Motions more easy, growing too thick, clog up, and as it were, cement the Bones within one another. See BONE, ARTICULATION, &c.

The Word is derived from the Greek ἀσφάλαις, which comes from ἀσφάλη, a Hardness, or Callus in a Juncture.

ANNALS, *ANNALES*, an historical Account of the Affairs of a State, digested in order of Years; see YEAR.

The difference between *Annals* and History is variously assigned by various Authors—Some say that History is properly a Recital of Things which the Author has seen, or been a by-stander to. What they build upon, is, the Etymology of the Word; History in the Greek, signifying the Knowledge of Things present, and in effect, ἰστορεῖν, properly signifies to see. On the contrary, *Annals*, say they, relate to the Transactions of others, and such as the Writer never saw. See HISTORY.

Of this Opinion, the great *Annalist*, *Tacitus* himself, seems to have been; in regard, the first Part of his Work, which treats of former Times, he calls *Annals*; whereas when he comes down to his own Times, he changes his Title, and calls it *History*.

Aulus Gellius is of a different Sentiment, and pretends that History and *Annals* only differ from one another as the Genus does from the Species; that History is the Genus, and implies a Narration or Recital of Things pass'd; and that *Annals* are the Species, and are also a Recital of Things pass'd, but with this difference, that these last are digested into certain Periods, or Years.

The same Author gives us another Opinion, which he says he borrows from *Sempronius Asellio*: According to that Writer, *Annals* are a bare Relation of what passes each Year; whereas History relates not only the Transactions themselves, but also the Causes, Motives, and Springs thereof. The *Annalist* has nothing to do but to lay down his Facts, but the Historian reasons and descants on them.

Of this last Opinion seems *Cicero* to be, when speaking of *Annalists*, he says, *Unam dicendi laudem putant esse brevitatem, non Exornatores rerum, sed tantum Narratores*. He adds, that History, in its Original, was a Composition of *Annals*.

The same *Cicero* relates the Origin of *Annals*: To preserve the Memory of Transactions, the *Pontifex Maximus*, says he, wrote what pass'd each Year; and expos'd it on a Table, in his own House, where every one was at liberty to read them.—These they call'd *Annales Maximi*; and the Custom was kept up till the Year of Rome 620. See FASTI.

Several other Writers, in imitation hereof, took to this simple, and naked Way of relating Facts; and were hence denominated *Annalists*—Such were *Cato*, *Pictor*, *Pis*, *Antipater*, &c.

ANNATES, ANNATS, *Annata*, the same with *Primitie* or First-fruits; so call'd from the *Latin Annus* Year, because the Rate of First-fruits, paid for spiritual Livings, is after the Value of one Year's Purchase. See *PRIMITIE* and *FIRST-FRUIT*S.

Annates were antiently a Right paid to the Pope, upon his granting a Full for a vacant Benefice, Abby, or Bishoprick; but since the Reformation they are paid in *England* to the King.——The first Pope that imposed them in *England*, seems to have been *Clement V.* who, according to *Matthew of Westminster*, exacted *Annates* of all the vacant Benefices in the Kingdom, for the space of two Years, or according to *Walsingham* for three Years. His Successor *John XXII.* introduced the like in *France*.

Yet *Polydore Virgil*, and some others, take *Annates* to be of a much elder standing; and to have obtained long before they were paid to the Pope.——'Tis certain at least, that from the Twelfth Century, there were Bishops and Abbots, who by some peculiar Custom or Privilege, took *Annates* of the Benefices depending on their Diocese or Abbey.

Matthew Paris, in his History of *England*, for the Year 746, relates that the Archbishop of *Canterbury* in virtue of a Grant or Concession of the Pope, received *Annates* of all the Benefices that became vacant in *England*. But in after-times the Holy 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 *Nealing*. See *NEALING*.

One fine use of Silver, says Mr. *Boyle*, was only discovered since the Art of *annealing* upon Glass came to be practised——For prepared Silver, or even the crude Metal 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 Matters, of use in this Art, which by means of Fire impart transparent Colours to Glass, and sometimes very different ones from those of the Bodies themselves. See *Painting on GLASS*.

ANNEXATION, in Law, the uniting of Lands or Rents to the Crown. See *ANNEXED*.

ANNEXED, something join'd or dependant of, another——Thus we say such a Farm, such an Advowson is annex'd to such a Fee, such a Manor, &c. *Charles VIII.* in the Year 1486, annex'd *Provence* to the Crown of *France*.

ANNIENTED, a Term sometimes used in Law Books, in the Sense of frustrated, or annull'd.

It is of *French* original; being form'd of the Verb *Annientir* to bring to nothing, annihilate.

ANNIHILATION, the Act of reducing a Substance into Nothing; or of totally destroying and taking away its Existence. See *SUBSTANCE* and *EXISTENCE*.

Annihilation stands oppos'd to *Creation*: The one supposes something made out of nothing, the other nothing made out of something. See *CREATION*.

All *Annihilation* must be Metaphysical or Supernatural. See *BODY*, *ALTERATION*, *CORRUPTION*, &c.

Bodies naturally admit of Changes and Alterations in their form; but not of *Annihilation*.

Philosophers object against this Notion of *Annihilation*; in that it supposes an Act required thereto: Whereas, according to them, *Annihilation* must ensue upon God's merely ceasing to act, or to create a thing. For, if the Conservation of a thing be a continued Creation thereof; as is almost universally allowed: 'Tis evident a thing can no longer endure, than while God continues to create.

The Word is compounded of *ad* to, and *nihil* nothing.

ANNI *Nubiles*, among Law-Writers, the legal Age, at which a Maid becomes fit for Marriage; which is at 12 Years. See *AGE*.

ANNIS SEED, or ANISEED, a medicinal Seed or Grain; produced by an Umbiliferous Plant of the same Name, common in our Gardens. See *SEED*.

It has a sweetish Taste, intermix'd with something pungent and bitter: Is reputed an Aromatic, and prescribed not barely as a Carminative against Wind; but also as a Pectoral, Stomachic and Digestive. See *CARMINATIVE*, &c.

It also yields by Distillation, a white cordial Oil call'd *Effence of Annis-seed*; of a very strong penetrating Smell, and efficacious in its medicinal Operation: It being also used by the Confectioners to scent their Pomatums, &c.

In distilling the *Annis-seed* for the Oil; there is procur'd a limpid Water call'd *Annis-seed Water*; which has much the same Virtues with the Oil.

ANNIVERSARY, is properly the yearly Return of any remarkable Day; and was antiently call'd a *Year-day* or *Mind-day*, that is, a Memorial-day. See *ANNUAL DAY*, &c. On some extraordinary Occasions such Days have been register'd, and annually observed, in gratitude to Founders and Benefactors.——

The Word is form'd from *annus* and *verto*, in regard of its returning every Year.——In this Sense we say *An-*

niversary Days, *Anniversary Feasts*, *Anniversary Prayers*, &c.

ANNIVERSARY *Days*, *Dies Anniversarii*, among our Ancestors were those Days wherein the Martyrdoms of the Saints were yearly celebrated in the Church; as also Days whereon, at every Year's end, Men were wont to pray for the Souls of their deceas'd Friends.—*Anniversaria dies ideo repetitur defunctis, quoniam nescimus qualiter eorum causa habeatur in alia vita.*——This was the Reason given by *Alcuinus* in his Divine Offices.

ANNOISANCE, or *Nuisance*, in Law, a Hurt or Offence, either to a publick place, as a High-way, Bridge, or common River; or to a private one, by laying any thing that may breed Infection, by incroaching, or the like means. See *NUSANCE*.

ANNOISANCE is also used for a Writ brought upon this Transgression. See *NUSANCE*.

ANNOTATION, a succinct Commentary, or Remark on any Book, or Writing; in order to clear up some Passage, or to draw some Induction or Consequence from it. See *COMMENT*, &c.

The Criticks of the last Age have made learned *Annotations* on the Scriptures, the Classics, &c.

The Word is form'd of the Latin *adnotatio*; of *ad* and *Nota*, Note.

ANNUAL, something which returns every Year, or closes at the end of the Year. See *YEAR*.

Thus we say an *Annual* or yearly Feast, Office, Commifion, Rent, &c. See *ANNIVERSARY*.

The *ANNUAL Motion of the Earth* see proved under the Article *EARTH*.

ANNUAL, is sometimes used for the yearly Rent, or Income of a Prebendary, &c. See *PREBEND*, &c.

ANNUAL *Plants*, call'd also simply *Annuals*, are such as only live their Year, *i. e.* come up in the Spring, and die again in Autumn: And accordingly are to be recruited every Year. See *PLANT*.

Annuals stand contradictinguish'd from *Bisannuals*, *Triennials*, &c.

ANNUAL *Leaves*, are such Leaves as come up afresh in Spring, and perish in Winter. See *LEAF*.——These stand oppos'd to *Perennials*. See *PERENNIAL*.

ANNO *Domini*, *q. d.* in the Year of our Lord; the Computation of Time from the Epocha of the Incarnation of Jesus Christ. See *EPOCHA*, *COMPUTATION*, &c.

ANNUAL *Equation*, of the mean Motion of the Sun and Moon, and of the Moon's Apogee and Nodes. See *EQUATION*, *MOON*, &c.

The *annual Equation* of the mean Motion of the Sun depends on the Eccentricity of the Earth's Orbit; and is $16\frac{1}{2}$ of those Parts, whereof the mean Distance between the Sun and the Earth is 1000: whence by some, it is call'd the *Equation of the Center*, and when greatest, is 1 Degree 56', 20".

The greatest *annual Equation* of the Moon's mean Motion is 11', 40". of its Apogee 20', and of its Node 9', 30". See *NODE*, &c.

These four *annual Equations* are always proportionable; so that when any of them is at the greatest, the three others are also greatest; and *vice versa*.——Hence the *annual Equation* of the Center (of the Sun) being given, the other three corresponding Equations will be given; so that one Table (that is, of the central Equation) may serve for all.

ANNUALIA, yearly Oblations antiently made by the Relations of deceas'd Persons, on the Day of their Death. See *OBULATION*.

This Day they call'd *Year-day*, &c. and on it, Mass was celebrated with great Solemnity. See *ANNIVERSARY*.

ANNUENTES *Musculi*, in Anatomy, a Pair of transverse Muscles, at the Root of the *Vertebrae* of the Back; call'd also by Mr. *Cowper*, *Recti interni minores*, because they lie under the *Recti majores*. See *RECTI*.

They are call'd *Annuentes*, because they help to nod the Head directly forward. See *HEAD*, *MUSCLES*, &c.

ANNUITY, a yearly Rent or Revenue, paid for Term of Life or of Years, or in Fee and for ever. See *REVENUE*, *FEE*, &c.

In Common Law, the Difference between a Rent, and an *Annuity* consists in this, that Rent is payable out of Land; whereas an *Annuity* charges only the Person of the Grantor; and that for the Recovery of a Rent, an Action lies; whereas for that of an *Annuity*, there only lies a Writ of *Annuity* against the Grantor, his Heirs and Successors. See *RENT*, *WRIT*, *ACTION*, &c.

Add, that *Annuities* are never taken for Assets; as being no Freeholds in Law. See *ASSETS*.

The Computation of the Value of *Annuities* belongs to Political Arithmetic. See *POLITICAL Arithmetic*.

Dr. *Halley*, in his Observations on the *Breslaw Bills* of Mortality, shews, That it is 80 to 1, a Person of 25 Years of Age does not die in a Year——That it is $5\frac{1}{2}$ to one, a Man of 40 lives 7 Years; and that one of 30 may reasonably

nably expect to live 27 or 28 Years. So great a difference is there between the Life of Man at different Ages; that it is 100 to 1. one of 20 lives out a Year; and but 38 to 1 that one of 50 doth so.

Whence, and from some other Observations, he constructed the following Table; shewing the Value of *Annuities* for every fifth Year of Life to the 70th.

Age.	Years Purchase.	Age.	Years Purchase.
1	10,28	40	10,57
5	13,40	45	9,91
10	13,44	50	9,21
15	13,33	55	8,51
20	12,78	60	7,60
25	12,27	65	6,54
30	11,72	70	5,32
35	11,12		

ANNULAR, ANNULARIS, something that relates to, or resembles, a Ring, by the *Latins* called *Annulus*. See RING.

ANNULAR *Protuberance*, is a Process of the *Medulla Oblongata*; thus called by *Dr. Willis*, in regard it furrounds the same, much like a Ring. See MEDULLA *Oblongata*.

ANNULAR *Cartilage*, or ANNULARIS, is the second Cartilage of the Larynx; being round, and investing the whole Larynx; called also *Cricoides*. See LARYNX and CRICOIDES.

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

Its use is to connect or bind the two Bones of the Arm together; and also to restrain the Tendons of the several Muscles of the Hand and Fingers, and prevent their flying out of their places, when in Action. See CARPUS, HAND, FINGER, &c.

The Ligament of the Tarsus is also denominated *Annular Ligament*. See TARSUS.

Add, that the Sphincter Muscle of the Anus is also called *Annularis*, or *Annular Muscle*; from its Figure. See SPHINCTER.

ANNULAR is also an Epithet given the fourth Finger; popularly call'd the *Ring Finger*. See FINGER.



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

Annulets are also part of the Coat-Armour of several Families: They were antiently reputed a Mark of Nobility, and Jurisdiction; it being the Custom of Prelates to receive their Investiture *per Baculum & Annulum*. See BISHOP, INVESTITURE, &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*, *Listels*, &c. See FILLETS, &c.

Annulet is also a narrow flat Moulding, common to other Parts of a Column, *viz.* the Bases, &c. as well as the Capital; so called, because it encompasses the Column round.—In this Sense *Annulet* is frequently used for a *Baguette* or little *Astragal*. See BAGUETTE, and ASTRAGAL.

ANNULLING, the abolishing of an Act, Proceedure, Sentence, or the like. See ABOLITION.

The Word is compounded of *ad* and *nullus*, none; *q. d. un-doing*.

ANNUNCIATE, ANNUNTIADA, or ANNUNTIATE, a Denomination common to several Orders, both Religious and Military; instituted with a View to the Annunciation. See ORDER and ANNUNCIATION.

The first Religious Order of this kind, was instituted in 1232, by seven *Florentine Merchants*.—These are also call'd *Servites*, *q. d. Servants*. See SERVITES.

The second was a Nunnery at *Bourges*, founded by *Joan Queen of France*, after her Divorce from *Lewis XII.*

The third, was also a Nunnery, founded by a *Genoese Lady* in 1600.—The fourth, a Friary, founded by *Cardinal Torrecremata*, 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 Annunciation.

Knights of the ANNUNCIATE, was a military Order, instituted in 1350, by *Amadeus*, Duke of *Savoy*. See KNIGHT.

It was at first call'd the Order of the True Lovers Knots; in memory of a Bracelet of Hair presented to the Founder by a Lady: but upon the Election of *Amadeus VIII.* to the Pontificate, it changed its Name for that of the *Annunciante*.

ANNUNCIATION, the Tidings which the Angel *Gabriel* brought to the Holy Virgin, of the Mystery of the Incarnation. See INCARNATION.

ANNUNCIATION is also the Name of a Feast, celebrated annually on the 25th of *March*, popularly call'd *Lady-day*, in Commemoration of that wonderful Event. See FEAST.

This Feast appears to be of great Antiquity in the *Latin Church*. Among the Sermons of *St. Augustin*, who died in 430, we have two on the *Annunciation*, *viz.* the 17th and 18th *de Sanctis*: And yet there are much earlier Testimonies of its use in the *Greek Church*. *Proclus*, who died in 446; *Chrysostom*, in 407; and even *Gregory Thaumaturgus*, in 295; have all of them Discourses on the *Annunciation*. *Rivet*, *Perkins*, and some other Protestant Writers after 'em, have indeed question'd the Authentickness of the two Homilies of *Gregory Thaumaturgus*, on the *Annunciation*; but *Vossius* acknowledges 'em the genuine Productions of that Father.

Add, that some Authors are of opinion, that the 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* at a different Season from those of the West.—The *Syrians* call it *Bascarach*, *q. d.* Search, Inquiry; and mark it in their Calendar for the first Day of *December*. The *Armenians* hold it on the 5th of *January*; thus anticipating the Time, to prevent its falling in *Lent*: But the *Greeks* make no scruple of celebrating the Festival even in *Lent*. See LENT.

The Word is compounded of the Latin *ad* and *nuntio*, I tell, I declare; of *Nuntius*, Messenger.—The *Greeks* call it *Ευαγγελισμο*, Good tidings; and *χαρησιμους*, Salutation.

The *Jews* also give the Title *Annunciation* to part of the Ceremony of their Passover, *viz.* that, wherein they explain the Origin, and Occasion of the Solemnity.—This Explanation they call *הגדה*, *Haggada*, *q. d. Annunciation*.

ANNULUS, a Ring. See RING.

ANODYNE, in Physick, is understood of such Remedies, as by their gentle Heat and temperate Moisture, calm and assuage Pain. See PAIN.

These are also called *Paregoricks*. See PAREGORICKS.

There are others, which bear the same Name, but improperly, *viz.* such as occasion a Stupor, Drowsiness, and Sleep, properly called *Narcoticks*, *Hypnoticks*, or *Opiates*. See NARCOTICK, OPIATE, &c.

The true *Anodynes* are applied externally, to the part affected.—Such among the Class of Simples are the Onion, Lilly, Root of Mallows, Leaves of Violet, Elder, &c.

The Word is derived from the privative Particle *a* and *δύω*, *doleo*, to be in pain.

We have also certain compound Medicines in the Shops, prepared with this Intention; and called by this Name.—Such is the *Anodyne Balsam*, made of Castile Soap, Camphir, Saffron, and Spirit of Wine; digested in a Sand-heat. It is recommended not only for procuring Ease in the most racking extremities of pain, but for assisting in discharging the peccant 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 RULE, &c.

The Word is not compounded of the privative *a*, and *νομος*, Law, as is usually imagined: for whence, on such supposition, should the last Syllable *al*, arise? But it comes from the Greek *ἀνόμαλος*, *anomen*, rough, irregular, form'd of the Privative *a*, and *ἴσως*, *plain*, even.

ANOMALOUS Verbs, in Grammar, are such as are irregular in their Conjugations; deviating from the Rules or Formula's observ'd by others. See VERB and CONJUGATION.

There are *Anomalous Verbs*, irregular Inflections of Words, in all Languages.—In the *English* all the Irregularity in our *Anomalous Verbs*, lies in the formation of the Preter Tense, and passive Participle; tho' this only holds of the Native *Teutonic* or *Saxon* Words, and not of the foreign Words, borrow'd from the *Latin*, *Welsh*, *French*, &c.

The principal Irregularity arises from the quickness of our Pronunciation, whereby we change the Consonant *d* into *t*, cutting off the regular ending *ed*.

Thus for *mixed*, we write *mixt* or *mix'd*; for *dwelt* or *dwell'd*; for *snatched*, *snatcht*, &c.—But this is rather of the nature of a Contraction than an Irregularity; and

and is complained of by some of our Politer Writers as an Abuse much to the disadvantage of our Language, tending to disfigure it, and turn a tenth part of our smoothest Words into Clusters of Consonants: which is the more inexcusable, in that the want of Vowels has been the general Complaint of the best Writers.

Another Irregularity relates to the preter Tense, and passive Participle—Thus *give*, if it were regular, or formed according to the Rule, would make *gived* in the preter Tense, and the passive Participle: whereas it makes *gave* in the preter Tense, and *given* in the passive Participle.

ANOMALISTICAL Year, in Astronomy, called also *Periodical Year*, is the space of time wherein the Earth passes thro' her Orbit. See **YEAR**.

The *Anomalistical*, or common Year, is somewhat greater than the Tropical Year; by reason of the precession of the Equinox. See **TROPICAL**.

ANOMALY, in Grammar, the Irregularity of Formation or Conjugation, observed in several Verbs. See **ANAMALOUS**.

ANOMALY, in Astronomy, is the Distance of a Planet from the Aphelion or Apogee; or an irregularity in the Motion of a Planet, whereby it deviates from the Aphelion or Apogee. See **PLANET**, **APHELION** and **APOGEE**.

Kepler distinguishes three kinds of Anomalies; Mean, Eccentric and True.

Mean or *Simple* **ANOMALY** in the ancient Astronomy, is the Distance of a Planet's mean place from the Apogee. See **PLACE**.

In the modern Astronomy, it is the Time wherein the Planet moves from its Aphelion A, to the mean Place or Point of its Orbit I. (Tab. **ASTRONOMY**, fig. 1.)

Hence, as the Arch, or the Angle, or the Elliptic Area A S I, is proportional to the Time wherein the Planet describes the Arch A I; that Area may represent the mean *Anomaly*.—Or thus: The Area S K A found by drawing a Line L K, thro' the Planet's place, perpendicular to the Line of the Apides P A, till it cuts the Circle D A, and drawing the Line S K; may represent the mean *Anomaly*; for this Area is every where proportional to the former Area S I A, as is demonstrated by Dr. *Gregory*, lib. 3. *Elem. Astron. Physic. Math.*

ANOMALY of the Eccentric, or of the Centre, in the new Astronomy, is an Arch of the Eccentric Circle A K, fig. 1. included between the Aphelium A, and a right Line K L, drawn thro' the Centre of the Planet K, perpendicularly to the Line of the Apides A P. See **ECCENTRIC**.

In the ancient Astronomy, it is an Arch of the Zodiac, terminated by the Line of the Apides, and the Line of the mean Motion of the Centre.

True or Equated ANOMALY, is the Angle at the Sun, A S I, which a Planet's distance from the Aphelium, A I, appears under; or it is the Angle or Area, taken proportional to the time in which the Planet moves from the mean Place I, to its Aphelion A.

And hence, in the Sun's Motion, it will be the distance of his true place, from the Apogee—

The true *Anomaly* being given, the mean one is easily found: but it is difficult to find the true *Anomaly* from the mean one given—

The Geometrical Method of *Wallis* and *Newton*, by the protracted Cycloid, are not fit for Calculation; nor yet the Methods of *Series*, as being too laborious. Hence Astronomers are forced to have recourse to Approximation. *Ward*, in his *Astronomia Geometrica* takes the Angle A S I, at the Focus where the Sun is not, for the mean *Anomaly*; which will nearly represent it, if the Orbit of the Planet be not very Eccentric; and thus easily solves the Problem. But this Method does not hold of the Orbit of *Mars*, as being more Eccentric than those of the other Planets.

Sir *Isaac Newton* shews how to effect even this; and when his Correction is made, and the Problem solved, according to *Ward's* Hypothesis, Sir *Isaac* affirms, that even in the Orbit of *Mars*, there will scarce ever be an Error of above a Second.

ANOMEANS, ANOMOEANS, or ANOMIANS, ANOMOEI, or ANOMIANI, a Greek Word, composed of the privative *a* and *ὁμοιος*, similar, resembling; q. d. different, dissimilar.

In the fourth Century, this was the Name by which the pure *Arians* were distinguish'd; in regard they not only denied the Consubstantiality of the Word, but even asserted, that he was of a Nature different from that of the Father: In Contradistinction to the *Semi-Arians*, who indeed denied the Consubstantiality of the Word, but own'd at the same time, that he was like the Father. See **ARIAN**, and **SEMI ARIAN**.

The *Semi-Arians* condemned the *Anomeans* in the Council of *Seleucia*, and the *Anomeans* condemned the *Semi-Arians* in their Turn, in the Councils of *Constantinople* and *Antioch*; erasing the Word *ὁμοιος* out of the Formula of *Rimini*, and that of *Constantinople*, and protesting that the Word had not only a different Substance, but also a Will

different from that of the Father. Whence they were to be call'd *Ἀνομοιοι*. See **HOMOUSIA**, &c.

ANONYMOUS, something that is nameless; or to which no Name is affixed. See **NAME**.

The Term is chiefly applied to Books which do not express their Author's Name. It is derived from the Greek *ἀνόνομος*, without Name, of the privative *a* and *νόμος*, *normen*, Name.

Decker, Advocate of the Imperial Chamber of *Spire*; and *Placcius* of *Hambourg*, have given a Treatise of *Anonymous Books*—*Burcard Gottbelfus Struvius*, treats of learned Men who have endeavoured to divine the Authors of *Anonymous Books*.

ANOREXY, ANOREXIA, in Medicine, an Inappetency, or Loss of Appetite. See **APPETITE**.

Anorexia is properly a longer continuance than is natural, without a desire to eat. See **FOOD**, **FASTING**, **DISTASTE**, &c.

If the Thought, or the Sight of proper Food, create a Sickness in the Stomach, or a Tendency to vomit; it is called a *Nausea*. See **NAUSEA**.

Anorexia, is chiefly considered as a Symptom of some other Disorder, from which the curative Indications are to be taken, and afterwards Stomachics used. See **STOMACHIC**.

The Word is compounded of the privative Participle *a* and *ἔρχομαι*, *Cupio*, I desire—

ANSES, or ANSÆ, in Astronomy, those apparently prominent Parts of the Planet *Saturn's* Ring, discovered in its opening, and appearing like Handles to the Body of that Planet. See **SATURN** and **RING**.

The Word is *Latin*; and literally signifies Handles or Arms of divers Utensils.—

ANSCOTE, in our ancient Law Books, the same with *Angild*. See **SCOT** and **LOT**.

ANSEL Weight. See **AUNSEL Weight**.

ANSPESSADES, a kind of inferior Officers in the *French* Foot, below the Corporals, and yet above the common Centinels. See **CORPORAL**, &c.

There are usually four or five in each Company—The Word is formed of the Italian *lansa spezzada*, q. d. broken Lance; which was occasioned hence, that they were originally disbanded Gendarmes, who for want of other Substistence sued for a Place of some distinction in the Infantry.

ANSWER. See **RESPONSE**, **RESPONSAL**, **BILL**, **PLEADING**, **REPLICATION**, &c.

ANTA, or ANTE, in the ancient Architecture, a square Column, or Pilaster, placed at the Corners of the Walls of their Temples and other Edifices. See **PILASTER**, **TEMPLE**, &c.

The *Antæ* stood out of the Wall, with a Projecture equal to one eighth of their Face, provided there were no Ornament that had a greater Projecture; but it was a Rule that the Projecture of the *Antæ* should always equal that of the Ornaments.

They took their Name, according to Mr. *Perrault*, from the Preposition *Ante* before; because placed before the Walls and Coins of Buildings to secure 'em.

ANTAGONIST, an *Adversary*; or a Party opposite to another in any Combat or Dispute. See **ADVERSARY**, &c.

The Word is formed from the Greek *ἄντι*, *contra*, against, and *ἄγωνίζω*, *oppono*, I oppose.

ANTAGONIST Muscles, in Anatomy, are those which have opposite Functions. See **MUSCLE**.

Such are the *Flexor* and *Extensor* of any Limb, the one whereof contracts it, and the other stretches it out. See **FLEXOR** and **EXTENSOR**.

We have some solitary Muscles, without any *Antagonists*; as the Heart, &c. See **HEART**, &c.

ANTANACLASIS, a Figure in Rhetorick; being a repetition of the same Word, but in a different Signification. See **REPETITION**.

The Word comes from the Greek *ἀντι*, and *ἀνακλάω*, *repercutio*, I strike again.

ANTANAGOGE, *ἀντανάγωγη*, a Figure in Rhetoric, when not being able to answer the Accusation of the Adversary, we return the Charge, by loading him with the same Crimes. See **RECRIMINATION**.

ANTARES, in Astronomy, the *Scorpion's Heart*; a fix'd Star of the first Magnitude, in the Constellation *Scorpio*—Its Longitude, Latitude, &c. see among the rest of the Constellation *Scorpio*.

ANTARCTIC, or ANTARTIC Pole, the Southern Pole, or End of the Earth's Axis; so called because it is opposite to the Arctic or North Pole. See **POLE**, **SOUTH**, **ARCTIC**, &c.

The Stars near the *Antarctic* Pole never appear above our Horizon. See **STAR**, **HORIZON**, &c.

The Word is composed of *ἄντι* *contra*, and *ἄρκτος*, *Ursa*, bear.

ANTARCTIC, or ANTARTIC Circle, is one of the lesser Circles of the Sphere, parallel to the Equator, at the

the distance of 29 deg. 30. min. from the South Pole. See CIRCLE.

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 *ARCTIC Circle*.

ANTECEDENT, in the Schools, something that precedes, or goes before another, in respect of time; from the *Latin* Preposition *ante*, before, and *cedens* of *cedere*, to go—In this Sense the Word stands opposed to *Subsequent*.

An *Antecedent Decree*, is a Decree preceding some other Decree, or some Action of the Creature, or the Provision of that Action. See *DECREE*.

'Tis a Point much controverted, whether Predestination be a Decree *antecedent* to Faith, or subsequent thereto. See *PREDESTINATION*.

So, an *Antecedent Will*, or *Desire*, is that which precedes some other Will or Desire, or some Knowledge or Provision—Thus we say, God by a sincere, but *Antecedent Desire*, wills all Men to be saved: That is, this sincere Desire of God precedes, and does not suppose, the Knowledge of their Faith and Repentance.

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; for that God, by reason of his infinite Perfections, sees and foresees both at the same Time: after the same manner he also wills, and not successively, one thing after another—Yet does not this hinder, but that God may will one thing on occasion of another, or have such a desire on occasion of such a Provision; which Divines call the Order of Nature, in contradistinction to that of Time.

ANTECEDENT, *Antecedens*, in Logick, is the first Proposition of an Enthymeme, or of an Argument which only consists of two Members. See *ENTHYMEME*, *PROPOSITION*, &c.

In Opposition hereto, the latter is called the Consequent. See *CONSEQUENT*.

Thus in the Syllogism *cogito, ergo sum*, I think, and therefore exist; *cogito* is the *Antecedent*; being thus called because it precedes the *ergo*, or the *copula* of the Argument.

ANTECEDENT, in Mathematicks, is the former of the two Terms of a Ratio; or that 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 *Antecedent*.

ANTECEDENT Signs, are such Symptoms of Disorder as appear before a Distemper is so 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* and *ANTECEDENTIA*.

ANTECEDENTIA among Astronomers—When a Planet appears to move Westward, contrary to the Order or Course of the Signs; as, from *Taurus* towards *Aries*: it is said to move, in *Antecedentia*. See *PLANET*, *ORDER*, *SIGN*, &c.

On the contrary, when it goes Eastward or forwards, from *Aries* towards *Taurus*; it is said to move in *Consequentia*. See *CONSEQUENTIA*, &c.

ANTECESSOR, one that goes before, or leads another. See *PRECURSOR*, *PREDECESSOR*, &c.

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 an Apartment; where the Servants wait, and Strangers stay, till the Person to be spoken withal is at leisure, &c. See *APARTMENT*.

The Word is formed of the *Latin* *Ante Camera*. See *CHAMBER*.

ANTECHRIST, or ANTICHRIST, *Antichristus*, among Divines, &c. a Tyrant who is to reign on Earth, toward the end of the World; for the ultimate Proof of the Elect; and to give a shining Instance of the Divine Vengeance, before the last Judgment.

The Word is compounded of the Greek *αντι*, *contra*, against, and *χριστος*, Christ—In Scripture he is also called *Man of Sin*, *Son of Perdition*, &c. 'Tis added that he shall set up his Throne at *Babylon*.

The Bible and the Fathers all speak of *Antichrist* as a single Man; tho' they assure withal, that he is to have divers Precursors or Fore-runners—Yet many Protestant Writers apply to the Romish Church, and the Pope who is at the Head of it, the several Marks and Signatures of *Antichrist*, enumerated in the Apocalypse; which would rather imply *Antichrist* to be a corrupt Society, or a long Series of persecuting Pontiffs, than a single Person.

However, the Point having been maturely debated at the Council of *Gap*, held in 1603, a Resolution was taken thereupon, to insert an Article in the Confession of Faith,

whereby the Pope is formally declared to be *Antichrist*—Pope *Clement VIII*, we read, was stung to the Life with this decision; and even King *Henry IV*. of *France* was not a little mortified, to be thus declared, as he term'd it, an Imp of *Antichrist*.

The learned *Grotius* maintains that *Caligula* was *Antichrist*; but neither does this quadrate with his Appearance at the end of the World.

Father *Makwenda*, a Spanish Jesuit, has published a large and learned Work, *de Antichristo*, in XIII Books—In the first he relates all the Opinions of the Fathers with regard to *Antichrist*. In the second he speaks of the Time when he shall appear; and shews that all the Fathers who supposed *Antichrist* to be near at hand, judged the World was near its Period. In the third he discourses of his Origin and Nation; and shews that he is to be a *Jew*, of the Tribe of *Dan*: This he founds on the Authority of the Fathers; on the Passage in *Genesis XLIX*. *Dan is a Serpent in the Way*, &c. On that of *Jeremy*, VIII. 16. where it is said *the Armies of Dan shall devour the Earth*; and on the *Apocalypse*, cap. VII. where St. *John* enumerating all the Tribes of *Israel*, makes no mention of that of *Dan*. In the fourth and fifth Books, he treats of the Signs of *Antichrist*. In the sixth of his Reign and Wars. In the seventh of his Vices. In the eighth of his Doctrine and Miracles. In the ninth of his Persecutions: And in the rest, of the coming of *Enoch* and *Elias*, the Conversion of the *Jews*, the Reign of *Jesus Christ*, and the Death of *Antichrist*, after having reigned three Years and a half.

ANTECURSOR. See *PRECURSOR*.

ANTEDILUVIUM. See *ANTIDILUVIAN*.

ANTEJURAMENTUM, and PRÆJURAMENTUM, by our Ancestors also called *Juramentum Calumnie*; an Oath which both the Accuser and Accused were obliged to make before any Trial or Purgation. See *OATH* and *PURGATION*—The Accuser was to swear that he would prosecute the Criminal; and the Accused was to make Oath on the very Day that he was to undergo the Ordeal, &c. that he was innocent of the Fact of which he was charged. See *ORDEAL*.

If the Accuser failed, the Criminal was discharged; if the Accused, he was intended to be guilty, and was not to be admitted to purge himself by the Ordeal. See *COMBAT*, *DUEL*, &c.

ANTEPAGMENTA, or ANTIPAGMENTA, in the ancient Architecture, the Jaumbs of a Door, or Lintels of a Window. See *DOOR* and *WINDOW*.

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

ANTEPENULTIMA, or ANTEPENULTIMATE, in Grammar, the third Syllable of a Word, reckoning from the latter End; or the last Syllable but two. See *WORD* and *SYLLABLE*.

'Twas upon this Syllable, that the *Greeks* placed their acute Accents. See *ACCENT*—The *Antepenultimate* of a *Dactyl* is long. See *DACTYL*.

The Word is compounded of the Preposition *Ante*, before; and *Penultimate*, last but one. See *PENULTIMATE*.

ANTEPREDICAMENTS, ANTEPREDICAMENTA, in Logick, certain previous Matters, requisite to a more easy and clear apprehension of the Doctrine of Predicaments or Categories. See *PREDICAMENT*.

Such are Definitions of Common Terms; as *Equivocals*, *Univocals*, &c. with Divisions of Things, their Differences, &c. See *DEFINITION*, *DIVISION*, &c.

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

ANTERIOR, or ANTERIOUR, something before another, 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.

ANTESTATURE, in Fortification, a small Retrenchment, made of Pallisadoes, or Sacks of Earth, set up in haste, to dispute with the Enemy the Remainder of a Piece of Ground, part whereof hath been already gain'd. See *RETRENCHMENT*.

ANTHELIX, in Anatomy, the inner Circuit of the Auricle; thus call'd from its opposition to the outer Circuit, call'd the Helix. See *AURICLE* and *HELIX*.

ANTHELMINTICKS, Medicines good to destroy Worms. See *WORM* and *VERMIFUGOUS*.

The Word is compounded of *αντι*, *contra*, against, and *ελμινς*, *Vermis*, Worm.

ANTHEM, *Antiphona*, a Church-Song, performed in Cathedral, and other Service, by the Choristers, divided for that purpose into two Chorus's, who sing alternately. See *SONG*, *CHOIR*, *CHORISTER*, &c.

The Word was originally used both for *Psalms*, and *Hymns*, when thus perform'd. See *PSALM* and *HYMN*.

Socrates represents *St. Ignatius* as the Author of this way of fing among the *Greeks*; and *St. Ambrose* among the *Latins*—*Theodoret* attributes it to *Diodorus* and *Flavian*. *Amalarius Fortunatus* has wrote expressly of the Order of *Anthems*, de *Antiphonarum Ordine*.

At present the Term is used in a somewhat narrower Sense; being applied to certain Passages taken out of the *Psalms*, &c. and accommodated to the particular Solemnity in hand.

ANTHERA, in Pharmacy, a Term used by some Writers for the Yellow part in the Middle of a Rose. See **ROSE**—It is reputed more astringent than the rest.

ANTHERÆ, among Botanists, those little Tufts, or Knobs which grow on the Tops of the Stamina of Flowers; more usually called *Apices*. See **APICES**.

ANTHESPHORIA, in Antiquity, a Feast celebrated in *Sicily*, in Honour of *Proserpine*. See **FEAST**.

The Word is deriv'd from the Greek *ἄνθος*, Flower, and *φέρω*, I carry, in regard that Goddess was forc'd away by *Pluto*, when she was gathering Flowers in the Fields. Yet *Festus* does not ascribe the Feast to *Proserpine*; but says it was thus call'd, by reason Ears of Corn were carried on this Day to the Temples.

Anthesphoria seem to be the same thing with the *Florisertum* of the *Latins*.

ANTHESTERIA, in Antiquity, was a Feast celebrated by the *Athenians*, in Honour of *Bacchus*. See **FEAST**.

Some are of opinion it took its Name from the Month *Antheserion*, wherein it was celebrated—Others pretend, that it was not the Name of any particular Feast, but that all the Feasts of *Bacchus* were call'd *Anthesteria*.

The most natural Derivation of the Word is from *ἄνθος*, *Flos*, a Flower; it being the Custom at this Feast to offer Garlands of Flowers to *Bacchus*.

The *Antheseria* lasted three Days, the eleventh, twelfth, and thirteenth of the Month; each of which Days had a Name suited to the proper Office of the Day—The first Day of the Feast was called *πιθωία*, i. e. Opening of the Vessels, in regard on this Day they open'd the Vessels, and tasted the Wine—The second they called *γῶες*, *Congii*, the Name of a Measure, containing the Weight of about ten Pounds: on this Day they drank the Wine prepar'd the Day before—The third Day they called *χύτροι*, Kettles: on this Day they boil'd all sorts of Pulse in Kettles; which however they were not allow'd to taste, as being offer'd to *Mercury*.

ANTHOLOGION, **ANTHOLOGUE**, a Church Book in use among the *Greeks*. See **GREEK**.

The *Anthologion* is a sort of Breviary or Mass-Book, containing the daily Offices address'd to our Saviour, the Virgin, and the principal Saints; with other Common Offices of Prophets, Apostles, Martyrs, Pontiffs, and Confessors, according to the *Greek Rite*. See **BREVIARY**, **MASS**, **OFFICE**, &c.

It is called *ανθολογιον*, q. d. *florilegium*, or a Collection of Flowers.

ANTHOLOGY, **ANTHOLOGIA**, a discourse or Treatise of Flowers; thus call'd from *ἄνθος*, *Flos*, a Flower, and *λόγος*, *Sermo*, Discourse. Others chuse rather to derive *Anthology* from *ἄνθος*, *Flos*, a Flower, and *λέγω* I gather; and use it to signify a Collection of Flowers. See **FLOWER**.

ANTHOLOGY is particularly used for a Collection of Epigrams of divers *Greek Poets*. See **EPIGRAM**.

St. ANTHONY, gives the Name to an Order of Knight-hood, establish'd in 1382. by *Albert of Bavaria*, &c. who had then taken a Resolution to make War against the *Turks*. See **ORDER** and **KNIGHT**.

The Knights of this Order wore a Collar of Gold, with a Hermit's Girdle, to which hung a Crutch and a little Bell.

Some Authors mention another Order of *St. Anthony* in *Ethiopia*, instituted in 370.

St. ANTHONY'S FIRE. See **ERYSIPELAS**.

ANTHORA, or *Healing Wolfs-bane*, a Species of *Aconite*, whose Root is useful in Physick; being reputed a good Antidote, and a certain Counterpoison to the *Tibora*, whence its Denomination *Anthora*. See **ACONITE**.

The Root contains a great deal of volatile Salt and essential Oil—It is alexipharmick, cardiack, stomachick, and good against the Wind-Cholick—

ANTHOS, *ἄθος*, in its original *Greek*, signifies *Flower*; but by way of Excellency is appropriated to *Rosemary*, so as to express only Flowers of *Rosemary*. See **ROSEMARY**.

ANTHRACOSIS, a Disease of the Eyes, occasion'd by a corrosive Ulcer, cover'd with Skin, and attended with a general Swelling; especially of the Parts about the Eye. See **EYE** and **ULCER**.

The Word is *Greek ανθρακωσις*, and denotes an Inflammation resembling a Coal; *ανθραξ* signifying a Coal. See **ANTHRAX**.

ANTHRAX, *ανθραξ*, strictly signifies a live Coal; and figuratively, a Scab or Blotch, made by a corrosive Hu-

mour, which, as it were, burns the Skin, and occasions sharp pricking Pains.

The *Anthrax* is also called *Carbo* and *Carbunculus*. See **CARBUNCLE**.

The Cure is attempted with Cataplasms of *Tberiac*. *Lond. Allium, Cepæ cost. Sapo Nig. &c.*

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

Anthropology includes the Consideration both of the Human Body and Soul, with the Laws of their Union, and the Effects thereof, as Sensation, Motion, &c. See **BODY**, **SOUL**, **SENSATION**, **MOTION**, &c.

Yet *Dr. Drake* entitles his Anatomy of the Human Body, *Anthropologia*. See **ANATOMY**.

The Word is compounded of *ἄνθρωπος*, Man, and *λόγος*, Discourse.

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.—

We have frequent Instances of *Anthropology* in Holy Scripture; by which we are only to understand the Effect, or the Thing which God does, as if he had Hands, &c. See **ANTHROPOPATHY**.

ANTHROPOMANCY, or **ANTHROPOMANTIA**, a Method of Divination, performed by inspecting the Viscera of a Person deceased. See **DIVINATION**.

The Word is compounded of *ἄνθρωπος* Man, and *μαντεία*, Divination.

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

ANTHROPOMORPHITES were a Sect of antient Hereticks, who, out of a too great Simplicity, taking every thing spoken of God in the Scriptures in a literal Sense; imagin'd he had real Hands, Feet, &c.—The Passage they chiefly insisted on, was that in *Genesis*, where it is said that God made Man after his own Image.

The Word comes from the *Greek ἄνθρωπος*, Man, and *μορφή*, Shape.

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

Anthropopathy is frequently used promiscuously with *Anthropology*; yet in strictness they ought to be distinguished as the Genus from the Species—*Anthropology* may be understood of any thing Human attributed to God; but *Anthropopathy*, only of Human Affections, Passions, Sensations, &c. See **ANTHROPOLOGY**.

The Word is compounded of *ἄνθρωπος*, Man, and *πάθος* Passion.

ANTHROPOPHAGI, *Cannibals*; or such as feed on Human Flesh. See **CANNIBAL**.

The Word is compounded of the *Greek ἄνθρωπος*, Man, and *φαγω*, *Edo*, I eat—The primitive Christians were accused by the Heathens of being *Anthropophagi*; as appears from *Tatian*, *Tertullian* in his *Apologeticks*, Cap. VII. and *Salvian* de *Provid*. Lib. IV. They affirmed that the Christians, in the Mysteries of their Religion, killed a Child, and feasted on its Flesh. This Calumny was grounded on what they had heard of the Eucharist, and the Communion. See **EUCCHARIST**, **COMMUNION**, **ALTAR**, &c.

ANTHROPOPHAGY, the Act of eating human Flesh. See **ANTHROPOPHAGI**.

Some Authors trace the Original of this barbarous Custom, as high as the Deluge; and attribute it to the Giants—*Pliny* mentions *Scythians* and *Sauromatans*; and *Juvenal*, *Egyptians*, who accustom'd themselves to this horrible Repast—*Livy* tells us, that *Hannibal* made his Souldiers eat human Flesh, to render them more fierce and daring in Battel.

In the southern Parts of *Africa*, and in some Parts of *America*; this horrid Practice still obtains. See **CANNIBAL**.

The Physicians think they have discover'd the Principle of *Anthropophagy*, and that it consists in a black acrimonious Humour, which being lodg'd in the Coats of the Ventricle, produces this Voracity. And they give several Instances of this inhuman Hunger, even among their own Patients—*M. Petit* has disputed the Question, whether or no *Anthropophagy* be contrary to Nature?

ANTI, a *Greek* Preposition, added to several *English* Words, in two different Senses—Sometimes it signifies before; as in *Anti-Chamber*, a place before the Chamber; in which case it has the same Meaning with the *Latin, ante*, before: sometimes again it signifies contrary, or opposite, and is then derived from the *Greek αντι*, *contra*, against; as in *Antipodes*, those who have their Feet opposite to ours.

In this latter Sense, the Word makes part of the Names of various Medicines: as *Antivenereals*, those used against the Pox; *Antiarthriticks*, those against the Gout; *Antielminticks*, against the Worms;

Worms; *Antaphroditicks*, against Lust; *Anti-epilepticks*, against the Falling Sicknefs, &c.

ANTI, in matters of Literature, are Pieces written by way of Answer, to others, whose Names are usually annex'd to the *Anti*.

See the *Anti* of *M. Baillet*; and the *Anti-Baillet* of *M. Menage*. There are also *Anti-Menagiana*, &c.

Cæsar the Dictator wrote two Books by way of Answer to what had been objected to him by *Cato*; which he call'd *Anti-Catones*; mentioned by *Juvenal*, *Cicero*, &c. — *Vives* assures us, he had seen *Cæsar's Anti-catones* in an antient Library.

ANTIADAES, a Term used by some Writers for the Glandules, and Kernels, more commonly called *Tonsils* and *Almonds of the Ears*. See TONSIL, ALMOND, and AMYGDALA, &c.

ANTIADIAPHORISTS, ANTIADIAPHORISTÆ, those opposite to the *Adiaphorists*. See ADIAPHORIST.

This Name was given, in the XVIIth Century, to the rigid *Lutherans*, who disavow'd the Episcopal Jurisdiction, and many of the Church Ceremonies, retain'd by the Moderate *Lutherans*. See LUTHERAN.

The Word is compounded of the Greek *αντι* contra, against, and *διαφορα*, indifferent.

ANTIBACCHIC, ANTIBACCHIUS, in the antient Poetry, a Foot, consisting of three Syllables; the two first whereof are long, and the third short. See FOOT. Such are the Words *cantare*, *virtute*.

It is so called as being contrary to the *Bacchic*, the first Syllable whereof is short, and the two last long; as *egestas*. See BACCHIC.

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

The Word is compounded of *αντι*, contra against, and *καρδια*, Cor, Heart.

ANTICHRESIS in the Civil Law, a Covenant or Convention, whereby a Person borrowing Money of another, engages, or makes over his Lands to the Creditor, with the Use and Occupation thereof, for the Interest of the Money lent.

This Covenant was allowed of by the *Romans*; among whom Usury was prohibited: It was afterwards call'd *Mortgage*, to distinguish it from a simple Engagement, where the Fruits of the Ground were not alienated, which was call'd *Vifgage*. See MORTGAGE.

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

The Word is Compounded of *αντι*, contra, and *χθων*, Terra.

The Term *Antichtbones* is now used in the same Sense with *Antipodes*; but the Antients used it in a different one.—They consider'd the Earth as divided by the Equator into two Hemispheres, the Northern and Southern; and all those who inhabited one of these Hemispheres were reputed *Antichtbones* to those of the other. In this Sense the Word is used by *Mela* and other antient Authors. See ANTIPODES.

ANTICKS, ANTICK-WORK. See ANTIQUE.

ANTICIPATION, the Act of doing a Thing before the time.—Such a Debt was not yet become due; He *Anticipated* the time of Payment.

ANTICIPATION, in Philosophy. See PRÆNOTION.

ANTICOR, ANTICOEUR or ANTOCOEUR, or *AvantCœur*, among Farriers, is usually described as a preternatural Swelling, of the Size and Figure of an Apple, occasioned by a sanguine and bilious Humour; and appearing in the Horse's Breast opposite to his Heart.

A late Author affirms, that the generality of Writers on that Subject have been mistaken as to this Disease; attributing it to the Heart, whence it is by *Solleysell*, called the *Swelling of the Pericardium*; whereas it is really an Inflammation in the Gullet, and Throat; and the same that in human Bodies, is called the *Angina*, or *Squinancy*.

ANTIDACTYLUS in Poetry, a Foot in Verse, contrary to a *Dactyl*; consisting of three Syllables, whereof the first two are short, and the last long. See DACTYL.

ANTIDATE, a spurious Date, prior to the true Date of a Writing Instrument, Act, Deed, or the like. See DATE.

ANTIDICOMARIANITES, or ANTIDIACOMARIANISTES, antient Hereticks, who pretended that the Holy Virgin had not preserved her Virginity, but that she had several Children by *Joseph*. See VIRGIN.

Their Opinion was grounded on some Expressions of our Saviour, wherein he mentioned his Brothers, and his Sisters.—The *Antidicomarianites*, were the Disciples of *Helvidius* and *Jovinian*, who appeared in *Rome* toward the close of the IVth Century.

ANTIDILUVIAN, something before the Deluge. See DELUGE.

In this Sense, those Generations from *Adam*, till *Noah's Flood*, are called *Antidiluvians*; and those since descended from *Noah*, to the present time, are called *Postdiluvians*. See AGE, PATRIARCH, &c.

Dr. Burnet, and *Dr. Woodward* differ very widely about the *Antidiluvian* World; the former imagines its Face and Appearance to have been smooth, equable, and in all respects different from what we now find them to be.

The latter on the contrary endeavours to prove, that the Face of the terraqueous Globe before the Deluge was the same as it is now, viz. unequal, distinguished into Mountains, and Dales, and having likewise a Sea, Lakes, and Rivers; that this Sea was salt as ours is; was subject to Tides, and possess'd nearly the same Space and Extent that it now does; and that the *Antidiluvian* World was stock'd with Animals, Vegetables, Metals, Minerals, &c. that it had the same Position in respect of the Sun which ours now hath, its Axis not being parallel, but inclined, as at present, to the Plane of the Ecliptic; consequently that there were then the same Succession of Weather, and the same Vicissitudes of Seasons, as now. 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 *Alexipharmic*, *Alexiterial* or *Counterpoison*. See ALEXIPHARMIC, COUNTER-POISON, &c.

The Word is borrow'd from the Greek *αντι*, against, and *δοσις*, I give; as being something given against Poison, either by way of Medicine, or Preservative.

ANTIEN, or ANCIENT, usually stands opposed to *Modern*. See MODERN.

The Word comes from the French *Ancien*, of the *Latin Antiquus*. Thus we say the *Antient* Architecture, *Antient* Monuments, *Antient* 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 *Antients* and *Moderns*.

ANTIEN is sometimes opposed to young or new—We say the *antient* Bishop of such a City, when he has resign'd his See, and a new one is put in his Place. The *antient* Bishop of *Frejus*, now Cardinal de *Fleury*.

ANTIENS in Church-Discipline. See ELDERS.

The Society of *Grays-Inn*, consists of Benchers, *Antients*, Barristers, and Students under the Bar: the *Antients* are the Elder, Barristers. See INN, BARRISTER, &c.

In the Inns of Chancery there are only, *Antients* and *Students*, or Clerks; and among the *Ancients*, one is yearly the Principal, or Treasurer—In the Middle Temple, *Antients* are such as are past their Reading, and never read. See TEMPLE.

ANTIEN is sometimes also used in a Military Sense for an *Ensign*. See ENSIGN.

ANTIEN, in some antient Statutes is used for *Eldership* or Seniority—Thus the eldest Sister can demand no more than her other Sisters beside the Chief Music, by reason of her *Antienty*.

ANTIEN, is also the Flag, or Streamer born in the Stern of a Ship. See FLAG, SIGNAL, &c.

ANTIEN *Demefne*, or *Demain*, is a Tenure, whereby all Manors belonging to the Crown in *William* the Conqueror's, and *St. Edward's* time, were held. See TENURE and DEMAIN.

The Numbers, Names, &c. hereof were enter'd by the Conqueror, in a Book call'd *Doomsday-Book*, yet remaining in the Exchequer; so that such Lands as by that Book appear'd to have belonged to the Crown at that time, are call'd *Antient Demefne*. See DOOMS-DAY.

The Tenants in *Antient Demefne* are of two sorts; one who hold their 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 FREE-HOLD, COPY-HOLD, &c.

The Advantages of this Tenure, are, 1. That Tenants holding by Charter cannot be rightfully impleaded out of their Manor; and when they are, may abate the Writ by pleading the Tenure. 2. They are free from Toll for all things relating to their Livelihood and Husbandry; nor can be impanell'd on any Inquest.

These Tenants held originally by plowing the King's Land, plashing his Hedges, and the like Services, for the maintenance of his Household; and it was on this account such Liberties were given 'em, for which they may have Writs

Writs to such as take the Duties of Toll, &c. See SERVICE, &c.

No Lands are to be accompted *ancient Demesne*, but such as are held in Soccage. See MONSTRAVERUNT.

ANTIHECTICKS, ANTIHECTICA, Remedies against *Hectical Disorders*. See HECTIC.

ANTIHECTICUM *Poterii*, in Pharmacy, a celebrated Chymical Preparation, made of equal quantities of Tin, and chalybeated Regulus of Antimony, by melting 'em in a large Crucible, and putting to them, by little and little, three times the quantity of Nitre: the Detonation being over, the whole is wash'd with warm Water till no saltness remains.

It is a very penetrating Medicine, making way into the minutest Passages, and searching even the nervous Cells; whence its use in *Hectic Disorders*, from which it derives the Name. See HECTIC.

It is applied to good purpose in Heavinesses of the Head, Giddiness, and Dimness of Sight, whence proceed Apoplexies and Epilepsies; And in all Affections and Foulnesses of the Viscera of the lower Belly is reckoned inferior to nothing. Thus it obtains in the Jaundice, Dropsies, and all kind of Cachexies. Dr. Quincy adds, that there is scarce a Preparation in the Chymical Pharmacy of greater efficacy in most obstinate chronick Distempers.

ANTILOGARITHM, is the Complement of the Logarithm of a Sine, Tangent or Secant; or the Difference of that Logarithm, from the Logarithm of ninety Degrees. See LOGARITHM and COMPLEMENT.

ANTILOGY, ANTILOGIA, a Contradiction between two Expressions or Passages in an Author. See CONTRADICTION.

Tirinus has published a large Index of the seeming *Antilogies* in the Bible; *i. e.* of Texts which apparently contradict each other, but which are explained and reconciled by him, in his Comments on the Bible.—A *Maltese* of the Oratory in *Italy*, has attempted the like; but has done little more than rehearse what occurs of that kind in the principal Commentators.

The Word is *Greek*, ἀντιλογία, *q. d.* Contrary Saying.

ANTIMENSIA, a kind of Consecrated Table-Cloth, occasionally used in the *Greek Church*, in lieu of a proper Altar. See ALTAR.

F. Goar observes, that in regard the *Greeks* have but few consecrated Churches; and that consecrated Altars are not things easy to be removed: That Church has for many Ages made use of certain consecrated Stuffs, or Linnens call'd *Antimensia*, to serve the purposes thereof.

ANTIMONARCHICAL, something that opposes or stands against Monarchy, or Kingly Government. See MONARCHY.

Antimonarchical is frequently used in the Sense of *Republican*. See REPUBLIC.

ANTIMONIALS, in Medicine, Preparations of Antimony; or Remedies whereof Antimony is the Basis, or principal Ingredient. See ANTIMONY.

Antimonials are chiefly of an emetic tendency; tho' they may be so qualified as to become either Cathartic, or Diaphoretic, or even only Alterative. See EMETIC, CATHARTIC, &c.

Dr. Quincy assures, that there are no Medicines in Pharmacy to be compared with these in Maniacal Affections: for that there are no Emetics or Cathartics of any other Tribe that are strong enough for such Patients, unless in an Overdose, which might be dangerous. See MANIA.

An *Antimonial Cup*, made either of Glass of *Antimony*, or of *Antimony* prepared with Salt-petre, tho' a Substance indissoluble by the Stomach, will give a strong Cathartic, or Emetic Quality to any Liquor poured into it; without any diminution of its own weight.

ANTIMONY, ANTIMONIUM, in Natural History, a Mineral Substance, of a Metalline Nature; having all the seeming Characters of a real Metal, excepting Malleability. See MINERAL and METAL.

Antimony is what we properly call a *Semi-Metal*; being a Fossil Glebe, composed of some undetermined Metal, combined with a sulphurous and stony Substance. See SEMI-METAL.

It is found in Mines of all Metals; but chiefly those of Silver and Lead: That in Gold Mines is usually held the best.—It has also his own Mines; particularly in *Hungary*, *Transylvania*, and *Germany*, and several Provinces of *France*.

Antimony is found in Clods or Stones of several sizes, bearing a near resemblance to black Lead; only that it is lighter and harder: whence also it is called *Marcalite of Lead*; and its metalline part supposed to be of that Species. See LEAD.

Its Texture is somewhat particular, being full of little shining Veins or Threads, like Needles; brittle as Glass—sometimes there are Veins of a red or golden Colour inter-

mixed, which is called *Male Antimony*; that without 'em being denominated *Female*—It fuses in the Fire, tho' with some difficulty; and dissolves more easily in Water.

When dug out of the Earth, it is put into large Crucibles, fused by a violent Fire, and then poured into Cones, or *Antimonial Horns*; which makes the common or crude *Antimony* of the Shops, the Apex whereof is always the best and purest part, as the Basis or broadest part is the foulest.

Antimony is supposed by many of the Chymists to contain the seminal Principles of all kind of Bodies; and accordingly the Character whereby it is denoted in their Writings, is the same with the Character of the Earth; to denote that *Antimony* is a kind of Microcosm. See CHARACTER and EARTH.

The Uses of *Antimony* are very Numerous, and Important.—It is a common Ingredient in Specula, or burning Concaves, serving to give them a finer Polish.—It makes a Part in Bell-Metal; and renders the Sound more clear.—It is mingled with Tin to make it more hard, white, and sounding; and with Lead, in the casting of Printer's Letters, to render them more smooth and firm. It is a general Help in the melting of Metals, and especially in casting of Cannon Balls. See SPECULUM, FOUNDRY, &c.

Antimony is the *Stibium* of the Antients; by the *Greeks* called *στίβιον*.—The reason of its modern Denomination is usually refer'd to *Basil Valentine*, a *German Monk*, who having thrown some of it to the Hogs, observ'd, that after purging them violently, they immediately grew fat upon it. This made him think that by giving his Fellow-Monks a like Dose, they would be the better for it. The Experiment however succeeded so ill, that they all died of it; and the Medicine thenceforward was called *Antimony*, *q. d.* *Anti-Monk*.

Its singular Properties and Effects have occasion'd it various other Denominations; as *Proteus*, by reason of its various forms and appearances, *Lupus*, *Devorator*, *Saturn* of the *Philosophers*, *Balneum Solis*, *Lavacrum Leprosum*, &c. all chiefly respecting its Faculty of destroying, and dissipating whatever Metals are fused along with it, all except Gold; whence its great Use in refining and purifying. See REFINING, PURIFYING, GOLD, &c.

Antimony, is particularly used in Pharmacy, under various Forms, and with various Intentions.—Its medicinal Virtue is supposed to arise from the sulphurous part in its Composition, which being dissolved by any proper Menstruum, sets at liberty an active volatile Salt, or other unknown Principle, to which the Operation is chiefly owing. See ANTIMONIALS. See also SULPHUR.

Before the XIVth Century, *Antimony* had no place in Medicine; otherwise than as an Ingredient in some Cosmetics: but about that time, *Basil Valentine* having found a method of preparing, and correcting the dangerous Qualities of its Sulphur, published a Book, entitled *Currus Triumphalis Antimonii*, wherein he maintained it 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 general Neglect, upwards of 100 Years; till about the beginning of the XVIth Century, when it was brought into Vogue by *Paracelsus*.—The Parliament of *Paris*, immediately upon this Restoration, condemn'd the use of it in form; and a Physician named *Besnier*, having been found delinquent herein, was excluded the Faculty. It seems, a deal of mischief had been done by it, for want of knowing the proper ways of Application; so that the Arret of Parliament represents it as a mere Poison.—

Several learned Men complained of so severe and unjust a Prohibition; and by a Course of happy Experiments brought it into Esteem again: whence in spite of all the Invectives made against *Antimony*, by divers Authors, it was at length replaced, in the Year 1657, by Public Authority, among the Number of Purgative Drugs; and was inserted accordingly in the Pharmacopœia, published by the Faculty the same Year.

Patin did all he could to decry *Antimony*: in his Letters we find an unusual Vehemence express'd against it.—He had even compiled a large Register of Persons whom the Physicians had kill'd by it; which he call'd *the Martyrology of Antimony*.

Crude ANTIMONY, or *Antimony in Substance*, is the Native Mineral *Antimony*, melted down and cast in Cones, as abovementioned.—It is much used in Diet-drinks and Decoctions of the Woods, and Compositions against the Scurvy, as a Diaphoretic, and Deobstruent. See DIAPHORETIC.

Prepared ANTIMONY is that which has undergone some Chymical Process, whereby its Nature and Powers are altered or abated; and this differently, according to the Circumstances of the Preparation. See ANTIMONIALS.

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