ANT

theac's Shop: It will answer the Physician's Intention whether he wants to employ a Cathartic, or an Emetic, a Diuretic, Diaphoretic, Deodourant, Balsamic, Cordial, &c.

Regula of Antimony, or Purification of Antimony. See Regula of Antimony.

Two holy Perpetual, Vinous Emetics, &c. See Pilleur, Perpetual, Emetic Wine, &c.

Glaft of Antimony, Vinitum antimonii, is crude Antimony ground and calcined by a vehement Fire, in an Earthen Pot, or in a metallic Furnace, but that its Sulphur is evaporated — The Calk is then vitrified in a Wind Furnace, upon which it becomes transparent, fusible, and flinting. See Glass.

If the calcined Emulsion of any Preparation of Antimony, or Emetic, see Antimony pulverized, and sublimed in an Aludel; the volatile Parts whereby flisk to the Subliming Pot. See Flower and Sublimation.

This is also a powerful Vomitive of Tonic Efficiency in Manic Catches; being the Herodias Remedy by which some have gained so much Reputation.

Another sort of Flowers are made of the Regulus of Antimony, which is also made of the ground Calx of Vinitum antimonii, pulverized, and sublimed on an Aludel; the volatile Parts whereby float to the Subliming Pot. See Flower and Sublimation.

It is a very fiery, corrosive Nature, so as to be a poison when used internally. Externally it is applied as a Candifice, to flop Gangrene, cut up Carcines, Cancer, &c. See Carcin.

This Butter may be converted into an Oil, called also rectified Butter of Antimony; by gently distilling it a second time; which renders it more digestible and tonic than the volatile.

—This digested with thirits its Weight of Alcohol, makes the purple Tincture of Antimony, a Secret highly valued by Mr. Boyle, as an excellent astringent. The same Butter, after being rectified a second time, makes a white, poudreous Powder, or Calk, called Mercury Rocks, and Powder of Antimony, a reputed a violent Emetic.

Butter of Antimony is also prepared by the Leucian Method; by distilling the clarified Butter with Spirit of Nitre; then drying the solution, and applying more Spirit of Nitre; and repeating this a third time. The white Powder, thus obtained, is reputed excellent for haematous and fluxaneous Cases, being the best Antimonial Medicine. See Bezoar.

Cinnabar of Antimony, is prepared of Mercury, Sulphur, and Antimony mixed and sublimed in a fused Boat; heated very hot. This is a good Diaphoretic and Alternative. See Cinnabar.

There is also a Cinnebar of Antimony procured after the Butter of Antimony has done rising, by increasing the Degree of Fire. This sublimed a second time, makes a yet better Cinnebar.

Cresc, or Liver of Antimony, is the same thing with what we otherwise call Gross Mercurialis, excepting that this latter is more mild and less emetic; being made by repeated Lotions of the former, in warm Water, and then drying it again to a Powder. See Cresc Mercurialis.

It is also called Terra Sicca Rolandi, Terra Aurea, Terra Rubra, &c.

Diaphoretic Antimony, is prepared of Antimony powder mixed with a small Quantity of the Qualitative Body, and calcined, and let in sev'eral times into ignited Crucible; upon which, a Detonation ensues. What remains being kept in Fulsion a quarter of an Hour, turns into a white Mails call 'antimonii purgatorium,' or Diaphoreticum, or Diaphoretic Antimony with Nitre; being hereby received of its emetic and purgative Virtues, and ready only Diaphoretic. See Diaphoretic.

If they have Access to it, it will again become emetic. See Air.

There is also a kind of sweet Diaphoretic Antimony, made of the former, but differing, being prepared in the following Manner:—The Deception: Upon which, a white Powder will be left in the Crucible; which being wafted by repeated Effusions of warm Water, and dried, is the wholesomest substitute for the Potassium of Antimony, than any other in use. It is an Asphaluminum in malignant Fevers, Small Pox, &c. particularly in cafe of Delirium. It is also employed in febrile and venereal Disorders: Though the learned Boyce

ANTONIMOS, or rather ANTONOMUS, a Figure in Rhetoric, whereby a Noun Appellative is used instead of a proper Name. See Figure and Name.

Thus we say, the Philosopher, instead of Aristotle; or the Orator, instead of Demosthenes. See Figure and Name.

Thus also we call a voluptuous Perfon, a Sardanapalus, &c. And thus we say Heurly the Great, meaning Heurly IV. of France.

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As to the refreshing Coolness which faberectaneous Places afford in Summer, it may be denied that they are really cooler than in Winter; tho' if the contrary were allowed, it would not necessarily infer an Antarctical Climate. — This is certainly the case, the insulating of Waters from deep places in frosty Weather, does not necessarily inter such Air to be warmer than at other times when it does not belong to the greater Warmth of the Water, but from the greater Coldness of the Air. For a Man's Breath in Summer, or in mild Winter Weather, becomes as cold, as in a Chimney; and the brisk current of the warmest Breath from the lungs, which, in warmer Weather, are readily diffused in imperceptible Particles through the Air. See the articles WATER, COLD, &c.

ANTIPERSITALSTIC, in Anatomy, a Motion of the Intestines contrary to the Peristaltic Motion. See PERISTALTIC

The Peristaltic Motion is a Contraction of the Fibres of the Intestines from above downwards; and the Antipersital Motion is their Centration from below upwards. See INTESTINES.

The Water is drawn from the Greek σκούρος, again, mel, about, and κρύος, that hath the Power of compressing. See VERMICULAR.

ANTIPHRASES, or Anaphorons, the Answer made by one Choir to another, when the Ilm or Anthem is sung between two. See ANTHEM, CHOIR, &c.

ANTIPHRASTIC, a form of speech which has a contrary meaning in what it says in its antecedent, and answers as if it denied what was before affirmed. See IRONY.

The Water is derived from the Greek αχρον, and ὁμός, of the same. This is a common Error, to make Antiphrases confit in a single Word; as when we say that the Force are thus called by Antiphrases, because they have no body, Parole homo est, and that Force is a kind of Irony, herein we say one thing and mean the contrary. See FIGURE and IRONY.

The Water has given nature to the Sea; or, the gulf of the Earth has become a Sea. Because that Earth which, falling on a Table, collect into little Globules, to avoid the contrary Quality in the Table, and keep themselves from being swallowed up by the dry Wood; but are separated from each other by the Wiches of Porcelain; the Power of Air, and Repulsion. See ATTRACTION and REPULSION.

As to the Antiphrases of Cold and Heat, the Peripatetics talk of the Qualities being their Contraries, but that in truth each has within itself an underlying and fireful element, which in a cold day does not gather up its Spirits, and guard against its Antipodes, it is infinitely perilous; which is to raise a Northern Dragon, of Cold Water, the Time be quenched with hot, the Ebulition will oftentimes be far greater than if the Liquor were cold. See HEAT.

Again in freezing a Boleton to a Joint-stool, with a Mixture of Snow and Salt, with the Fire, it's pretended, that the Fire so extends the Cold, as to enable it to congeal the Water that stagnated upon the Surface of the Soil, but the ancient philosophers, which wrote as early as the bottom of the Verticill. But how little need there is of an Antiphrases in this Experiment, appears hence, that Mr. Boyle has peradventure made it with good success, in a place where there neither was, nor ever probably had, a Fire before Science and Experience.

The Patron of an Antiphrases usually plead that Aporia of Saying of Hesperides, the Viceroy is the forerunner of the Antiphrases. In Water, this comes to mean, that the Power of having a Power of universally brought of such greater Heat is, that Men then have a greater Appetite; so that the Aphorism supra Digestion to be made in the stomach by Heat, is as easily refuted. See DRY.

Another Argument, urged in favour of an Antiphrases, is borrowed from the Production of Hail, which is produced in Summer only, not in Winter; and, according to Aristotle, is made by the lowest Region of the Air, by the Cold of the falling Drops of Rain being sufficiently high, to be held in the Warmth they meet with in the Air near the earth, so as to congeal into a solid form. See the Article AIR.

In the Art of Antiquity, the Term Antiphrasis is only applied to any certain purpose, when used with the Restriction of modern Philosophers; among whom it signifies no more than a Fit Centrifuge, or repelling Power. See REPULS.
ANT

Again, as the horizon of any place is 90° distant from the zenith thereof; Antipodes have the same horizon. See HORIZON.

—And hence, when the Sun rises to one, he is said to rise in the Antipodes, and when he sets, to set in the Antipodes.

The Word comes from the Greek ἀντιπόδης, against, and ἄνω, above, a Foot.

Plato is said to have first flared the notion of Antipodes and likewise to have given them the Name. As he conceived the Earth to be of a spherical Figure, it was easy for him to infer that there must be Antipodes. See PARADEMIC.

Many of the Ancients, and particularly Aristarchus and Aratus, treated of Antipodes, and particularly the figure of the Antipodes is given in each of them.

The latter of these Fathers is out of his wits to think that the world and the Earth hang pendulous in the Air, their feet uppermost, as they do in the other Hemispheres.

And if we may believe Aratus, Democritus Archibishop of Athens and Legate of Pope Zaccary, in the eighth Century, declared a Bishop of that Time, called Virgilius, a Heretic, for maintaining that there was such a thing as Antipodes.

But this Piece of History is controverted by the Authors of the Men. de Nomine, having been made use of, it seems, by some Person, to show that the Church has been mistaken in its Decision. —The only Account extant of the Matter, upon which the Tradition is founded, is a Letter of Pope Zaccary to Boniface where he says, "If it be possible, it is best to believe that there are no Antipodes, and if other Men under the Earth; another Sun, and another Moon; expel him the Church, in a Council; after first divesting him of the Priesthood, &c."

The Author of this Letter cannot, however, have written so exceed; and that Boniface and Virgilius afterwards lived together in good Understanding; and that Virgilius was even canonized by the same Pope. See Aratus.

They further affir, that the story true; the Pope had done nothing contrary to Truth and Equity; in regard to the Antipodes, when those days, from what it is now.— For besides the Demonstration of the Mathematicians, say they, the Philosophers too added their Conclusions; and the Councils of the Church, that divided the Earth into four parts; that the vast Exent of this Ocean, and the burning Heats of the torrid Zone, prevented any Communication between the two lands; that every Man could not be of the same Kind, nor proceed from the same Original; and this, say our Authors,

"was what was meant by the Word Antipodes in those Times."

As to the Sentiments of the Primitive Christians with regard to Antipodes; some, rather than admit the Conclusions of the Philosophers, have thought the Antipodes to be the same as the Geometricals relating to the Sphericity of the Earth; which is in Cartesian's way, sect. lib. iii. c. 14. Others only called in question the Conclusions of the Conjectural Antipodes, which is in Euclid's 16. Geom. dire. lat. viii. c. 9. After putting the Question, whether there ever were Nations of Cyclops, or Pigmies, or of People whose Feet stood outward; And as he supposed they might be the idea, and not the fact, of imagination, and whether 'the lower part of our Earth be inhabited by Antipodes' he made no doubt of the Earth's being round, nor of there being a part diametrically opposite to ours; but only disputes its being really inhabited. And the Considerations he suggests for that purpose are just enough. As, That they who affirmed Antipodes, had no Hiltsy for it, That the lower part of the Earth may be covered with Water, and that to place Antipodes there, of a Different Origin from us, (as must have been the Opinion of the Ancients, from they thought it impossible to go from our Northern Hemisphere to another, in a different Scripture, which teaches that the whole Race defended from one Man, Such is the Sentiment of that Critic. It may be added, that the Christian Fathers were not the only Persons who disputed the Truth of Antipodes. Lorenzo had it done before at the end of his first Book, c. xii. 15, 16. See also Plutarch, lib. de Ambior. Orm. lance, and Pliny, who relates the Opinion, lib. ii. 67.

ANTIPREDICAMENTS, in Logic. See antipre.

ANTITROPIOS, a Figure in Grammar, whereby one Cae is put for another. See Case.

The Word comes from the Greek ἀντιπρο, pro, and ὀπό, from.

ANTQUITY, Antiquaries, a Person who studies and searches after Monuments and Remains of the Antiquity of old, Medals, old Books, old Statues, Sculptures and Inscriptions, and, in general, all curious Pieces that may afford any light into Antiquity. See Antiquity.

Sec also Monument, Medal, inscription, Sculpture, Statuer, &c.

For there are several other kinds of Antiquities. The Library, or Copia, i.e. those who transcribed in the legible Characters what had been before written in Noses, were called by the Ancients Litterati. See Litterari.— They were also called Bibliothecarii.

In the chief Cities of Greece and Italy, there were other Persons of Distinction, called Antiquaries, whose business it was to acquire the antiquities of the Place, to explain the ancient Inscriptions, and to give them all the manner of Affaire they could in this way of Learning.

This was doubly a very useful and curious Instruction; and might well deserve to be recommended. —Psalms calls them Antiquaries Ἐφησοι; the Sicilians called them Myophagoi.

ANTICATED, Antiquities, something obsolete, or quit of date, or use. See obsolete.

ANTIQUE, Antiquities, something that is antique. See Antient.

This Term is chiefly used by Architectes, Sculptures, and Painters; who apply it to such pieces of Architecture, Sculpture, Painting, &c. as were made at the time when the Arts were in their greatest perfection, among the ancient Greeks and Romans, viz. from the Age of Alexander the Great to the time of the Emperor PTOLEMAIUS, it was long run by the Greeks and Romans. In this sense the Word Hands opposed to Modern. See Muses.

Thus we say, an antique Building, or a Building after the Antiques, an antique But, or a Believio, the antiquities of the Century, and the Antiques of the Place, &c. as well as the Antiques from ancient Antiques.

Antiquity is sometimes called contradiugilling'ed from ancient; which denotes a lesser degree of Antiquity, when the Art was not in its utmost Perfection; Thus, antique Architecture.

See Architecture.

Some Writers use the Compound Antiquite-modern, in respect of old Gothic Churches and other Buildings; to dignify them from the Greeks and Romans.

Antique Work. See Antic Work

ANTIQUITY, Antiquities, antique Days, or the Time of the Ancients. See Age, Times, Antient, &c.

Thus we say, the Heroes of Antiquity, the Marks of Antiquity, &c.

Antiquity is also used in respect of the Remains, or Monuments of the Ancients. See Monument, Remains, Revise, &c.

Thus we say, the Antiquities of Greece, the ancient Antiquities. Roman Antiquities, &c. ———The Classical are infinite Admire of Antiquity.

ANTI SCHI, or Anticoli, in Geography, the People of Anticioli, or Antiquia, the Place of the Equator; and who, of course, at Noon, have their Shadows projected oppos.

See Shadow.

The North are the Anticioli to the South; the one projecting their Shadows at Noon, towards the North Pole, and the others towards the South Pole. The Anticioli are frequently confounded with Ancient, who inhabit the equator, have the same elevation of Pole. See Anticoli.

See also Antiquia.

The Anticioli hand contradiugilling'ed from Perieget, &c.

Anticoli are sometimes also used among Alphoroges, for two Points of the Heavens equally distant from the Two Sides; Thus the Sign Two and Taurus are called Anticioli to each other.

The Word comes from the Greek ἀντίκερος, against, and exist, Shadows.

ANTIBURTICUS, Remedies against the Scurvy. See Theob. See also Detergent.

ANTIC ODYUM. See Stoicm. See Stoicm.

ANTI-SIGMA, Mark in the ancient Writings, which shows the Verb to be to be changed.

ANTIPASTUS, in the ancient Poetry, a Foot in Verse, having the first Syllable short, the second and third long, and the fourth short. See Foot and Verse.

ANTISTITIUM, a Term used in another History for a Monastery. See monastery.

ANTITROPOPE, a Figure in Grammar, whereby two Words, which are subjunctive, perfect, or imperative, are reciprocally converted. See Figure and Conversion.

As, if one should say, the Master of the Servant, and the Servant of the Master.

A Master, was in a kind of Danse in us among the Antient, wherein they stepped sometime to the Right, and sometimesto the Left, still doubling their Turns or Conversions. See Conversions.

The Motion towards the Left, they called Antipodes from δι eks, against, and ἀνα, of, τυφών, I turn. See the ——Hence

Anti
ANTHROPOLOGY, is also used in Lyric Poetry, in respect of the race, which is divided into the Stephos, Aninotho, and Epide. See Odes.

The Antithrope is a kind of Echo, or Replication to the Stephos; and the Epide a branching out from them both.

ANTITACTIC, or ANTITACTIC, in Antiquity, a kind of Gnostic, who own'd that God, the Creator of the Universe, was good and just; but affected wickedly, that one of the Oreads, or Nymphs, had engaged him to follow it, in order to free us in opposition to God the Cre- ater; and that it becomes our Duty to oppose this Author of Evil, in order to avenge God of his Enemy. See GO- STI.

Hence comes their Name; which is derived from the Greek ἀντί, I oppose, I am contrary.

ANTINCORUM, is, in Odes, a Male of the Thumb; whose Office is to draw it to the Fingers—Strips from the Bone of the Metacarpus that furnishes the Finger-ligament, and is inferred into the first Bone of the Thumb. See Fin- ger.

The Word is compounded of the Greek αντί, against; and ικρός; as being Antagonistic to the Tenars. See TENS.

ANTITHESIS, is, in Rhettoric, a fitting two things by way of Opposition to each other, that the Excellency of the one, and the Folly of the other may appear more strongly. See OPORTUNE, and Opposition.

ANTITHETICAL, of the second part of the Word. "On the one side stands Modesty, on the other Impudence; on the one Fidelity, on the other Deceit; here Piety, there inconstancy; here Contemplation, there Lust, &c. Such also is the Antithesis of so full fictitious young Men, Andries, Jovian, Sennex, quam Juramenta facit Ancorae—Such again is that of Sense, Care Dues loquuntur, Ingentes fictiue.

St. Anthony, Simeon, Savian, and many other ancient Writers, from greatly to affect Antithesis; but among the Moderns they are generally disregard'd. Deferratus represents "the Antithesis of the Fates of the Greeks." Persius long ago deprecated against the impertinent use of Antithesis.

Antitmeon, in Grammar, whereby one Letter is substituted in the room of another as oïl for illi. The Word is deriv'd from the Greek αντ-ιος, Opposition.

ANTITHETICAL, a Term occurring in the Title of a Chapter in the Laws of Cato, &c. Exp. 47, but not in the Chapter itself. The meaning of the Word, is where a Man is a Fencing-Tree, or a dissector of each of which he is accused, by recriminating, i.e. by charging the Accus- er with the same Fact. See RECRIMINATION.

ANTITHETICAL, or ANTITHETIC, in Anatomy, and Antiquity, something disposed by way of Antithesis. See ANTITHESIS.

ANTITRAGUS, in Anatomy, part of the Auricle opposite to the Tragus. See Tragia, Auricula, and EAR.

ANTITRINITARIANS, Heretics who deny the holy Trinity, and teach that there are not three Persons in the God-head. See Trinity and God.

ANTRIM, in Geography, does not believe the Design of Perils in God; the Arias, who deny the Divinity of the Word; and the Macedonians, who deny that of the Holy Spirit, were all properly Antitrinitarians. See PROPHET, 2.

Among the Moderns, Antitrinitarians are particularly under foot of Socinians, call'd also Unitarians. See Soci- nian and Unitarian.

ANTITRINITARIANISM, or Antitrinitarianism, is a Pithomous Work of Christopher Sandius, an eminent Antitrinitarian; wherein he gives a lift digested in Order of Time, of all the Socinian or modern Antitr-initarian Writers, and an exact Account of their Lives, and Catalogue of their Works.

ANTITYPE, a Greek Word, properly signifying a Figure or Type corresponding to some other Type. The Word is of the Old Testament, &c. in the Epistle to the Hebrews, &c. in St. Peter, &c. 3, 21, where its genuine Import has been a Figurative or Typical Form, or Event, which is "not entered into the Holy Places made with Hands, which are figurative, the Figures or Antitypes of the true;" and "no new to appear in the Presence of God for us. —Now Typo, as is elsewhere observed, signifies the Pattern by which another Thing is made: and as Mosis was obliged to make the Tabernacle, and all Things in it, according to the Pattern shew'd him in the Mount; the Tabernacle, or Pattern was "not the real thing:—This Thing therefore formed according to a Model or Pattern, is an Antitype. In the latter passage, the Greek word of Noah's Flood, and the Deliverance of only eight Persons in the Ark from it, is θαυμάζεως αὐτοῖς γινομένους ἔπειτα αὕτη τὴν θάλασσαν μετὰ θάλασσαν ἀνακαλέσας μετά. Baptism being an Antitype to that, now saves us, not putting away the Fault of the Flood, but the Author of a good Confession and Congrination. The meaning of that Righteousness, or the Author of a good Confession towards God, now saves us by means of the Redemption of Christ, as formerly Righteousness saved them eight Persons by means of the Flood, so by means of this Author, a good Confession towards God, therefore here signifies a general Similitude of Circumstances; and the Particle τῷ, τοῖς, refers, not to the imme- diate, but all that preceded. See ANTITYPE, among the antecedent Fathers, and in the Greek Liturgy, is also applied to the Symbols of Bread and Wine in the Sacrament. See Symbol, Eucharist, &c.

ANTITYPE, among the antecedent Fathers, and in the Greek Liturgy, do not really believe the Doctrine of Transubstantiation; in regard they call the Bread and Wine Antitypes, αντιτύπους, n. d. Figures, Situated, even after the Consecra- tion. See Greek, Liturgy, Consecratio, &c.

ANUVUS, in his Conformations, S. Cyril, and Gregory Na- zianzen, and several other ancient Writers, make no fea- ture of using the Term on the same Occasion; as is allowed by Loy, Ambrose, Gregory, &c. M. Simon replies to Dr. Swift, who had made this Ob- servation of the Greeks calling the Species, Antitypes, after Consecration; that the Greek Church does not hold the Species to be changed till after the Process called Con- version of the Holy Spirit, which comes after the Passage of the Liturgy, where the Bread and Wine are call'd Antity- pes.

Add, that Marcus Epiphanius, the Leader of the Party against the Latins, at the Council of Florence, makes use of this very Passage in the Greek Liturgy, to prove that the Consecration does not consist wholly in the Words, This is my Body, but also in the Prayer or Benediction with the Priest recompenses afterwards, invoking the Holy Spirit. See GREEK, Liturgy, Antitype.

ANTMILL, among Hunters, the shirt of the Peals that grow about the Bar of a Deer's Horn. See HEAD.

There are also Sur-pants, Bow-Anters, &c. See Head.

ANTONOMASIA, in Rhetoric. See Antonymy, ANTRUM, in Anatomy, the beginning of the Pylorus, or lower Orifice of the Stomach. See Pylorus and stomach.

ANTOECI, in Geography, tho' Inhabitants of the Earth who live under the same Morian, and at the same Distance from the Equator; the one towards the North, and the other to the South. See Earth.

However the Antoeci inhabit the same Land, and the same Latitude, only of a different Denomination. See Latiti- tude, &c.

The Inhabitants of Polynesia are Antaei to the Hor- tenuises of the Cape of Good Hope—Antaei are frequently confounded with Antaei. See Antaei.

The Antaei have precisely the Same Hours of the Day and Night that are appointed by; when it is 12 a Clock in the longest Summer Day with one; vis i is a Clock of the shortest Winter's Day with the other; and hence the Night of the one is always equal with the Day of the other. See Day, Hour, Sun, &c. See Antaei.

Hence also those Stars which never rise to any given Place, to the Antaei and Antipodes thereof never set: and vice versi—And if the Antaei turn their Faces towards each other, and the Antipodes likewise, those both among them, the Stars will rise to the one on the right Hand, and to the other on the Left. See Antipodes, &c.

The Word is formed of the Greek ἀντί, against, and αἰών, i.e. a Time, or a great Time; and is correlative with the from the Periplot. See PERIPOSE.

ANUS, in Medicine, the Extremity of the Intestine Rectum, or the Orifice of the Fundament. See Rec- tum and Fundament.

Antithetical, or Antithetical. See Ficts in a very difficult Case. See Ficts.

The Gomorron sent golden Anus's back with the Ark, to be cured of a Disease which afflicted them in the Anus. See Anus, Splinter of the Anus, or Splinterer Anus. See Shing- ler Anus.


Anus is also used for a small Hole in the third Ventricule of the Brain, which leads into the fourth Ventricule of the Cerebrum. See Brain and Ventricles.
AORISTUS, AORIST, a Tent in the Greek Grammar, answering to the Präterter-perfect of the Latin and English. (For instance, I need you. — The Greeks have two Aorists; the Latin, none. See PERSER and PERSERLY.

AORTA, in Anatomy, an Artery, which arises from the Sinus of Valsalva, and is distributed throughout all Parts of the Body. See Anatomy and Heart. (The Artery is otherwise called the great Artery, as being the one out of which the other Arteries all spring; and the great Conduit of Canal whereby the Blood is conveyed throughout the Body. See Blood and Circulation.)

The Word is form'd of the Greek αόριστος, which signifies a Vessel, Cist, &c. — The Artery is divided into two grand Trunks, called the Ascending and Descending, Arteria, antecedens and descendens. See Ascending and Descending.

Offications, or Petitions of the Coats of the Arteria at its rise from the Heart, are so frequent, that some think it is a constant Cave. Mr. Cooper, however, has an express Difficultie to show that whenever such Offications happen in Man, it is a Disease, and incommodes the Part in the due Execution of its Office. Of this he gives us several Illustrations, in which an Interruption of Pulp was produced; in another, a Coldness of the Extremities with a Gangrene, &c. Phil. Transact. N. S. 599. Artery, Antecedens.

APACMA, a Term used by some Writers in Chirurgery, for the cutting of a Bone or other Part out of its proper Place. See Dislocation.

APICAL, having to do with the Apical Conjectures, is such as do not prove the thing directly, but shews the Impossibility and Absurdity which arises from denying it. See Demonstrations.

The Word is also called, Reductio ad impossibile, or ad absurdum. See Reduction and Absurdum.

APANNAGE, Appanage, or Apparence. See Appallance.

APELLEIS, Heretics in the Primitive Church, who taught that Christ left his Body disfigured in the Air; and so ascended into Heaven without it. See Ascension.

APERTA, of Letters of a large Size, wherein a Person may lodge separately; having all the Conveniences requisite to make a complete Habitation. See Houses, &c.

A complete Aperture must consist at least of a Chamber, an Antechamber, and a Cabinet or Wardrobe. See Chamber, Antichamber, &c.

The Word comes from the Latin Apertum, the Verb, to open; and is,

APATHY, a moral Inability; or a Privation of all Passion, all Motion, or Perurbation of Mind. See Passions.

The Steaks affected an entire Apathy: their wife Man was to enjoy a perfect Calmness or Tranquillity of Mind, incapable of being ruffled, and above the reach of any Sorrow or Fear of Pleasure or Pain. See Strokes, Pleasure and Pain.

The Word is form'd of the privative Particle a-, and -path, from Pathos, Pity.

In the first Ages of the Church the Christians adopted the Term Apathy, to express a Conceit of all earthly Concerns; a State of Mortification, such as the Gospel preaches. And hence we find the Word often used among the devout Writers: Clemens Alexandrinus, in particular, brought it exceedingly in vogue; thinking hereby to draw the Philosophers to Christianity, who alforther such a fable.

Quicquid is only aphathy dishfigured under the appearance of Devotion. See Quietism.

APATURIA, in Antiquity, Feasts celebrated by the Romans, about the time of Year's Duration. See Feast.

The Word is derived from the Greek απατή, Fraud — It is said to have been instituted in memory of a fraudulent Victory, obtained by Metelius, King of Bithynia, over Narsines, King of Bithynia, in a single Combat, which they agreed upon, to put an end to a Debate between them relating to the Frontiers of their Countries. Hence Bu
tiure, from the Latin, the Hill of Decuvereto.

This Feast lasted four Days: The 1st day, those of the same Tribe made merry together; and this they called Alpum. The second Day, on which they were to keep Jupiter and Juno. The third Day, which they called Kentun, such of their young Men and Maidens as were of Age, were admitted into their Tribes. The fourth Day, they kept Dionysus.

Other Authors give a different Etymology of this Feast, from what we have already told: They tell us, that the young Athenians were not admitted into the Tribes on the third Day, till their Fathers had first (as they were) their own Children; and that till that time they were kept entirely in the dark, notwithstanding the Fathers, among whom the Feast lay, say, they took its Name.

Narsines, on the other hand, informs us, that the Bithynians, in the passage of their Friends, met with a great Sport; and joined with the Fathers of the young People who were to be received into the Tribes; and that from this Affability the Feast took its Name; that in Athenians, the z e far from being a Primitive, is an Adjective, and signifies the same thing with δικαίος, together.

APE r P, APEPSY, APEPSIA, in Medicine, a want of Digestion. See Distention.

APER, in Anatomy, a Defect in the Stomach, which prevents the Aliment taken in from affording a proper Clysis for supplying the Blood and nourishing the Body. See Food, Weight, Chyle, Blood, Nutrition, &c.

This Word is form'd of the privative Particle a-, and pen, poen, I boil, or concoct.

APERIENS, or Aperiens, or Aperien, in Medicine. See Aperient.

The Word is Latin; being the Participle of the Verb Aperiens, to open a no. opening.

Great Maris Apertens, opening Saffron of Iron, is a Rais. that all Openings are weakened, made by expelling them to the Rain or Dew, till they contract a Blist; which is the Medicinal required. See Curoc and Mars. See also Air, &c. — it is a good Aperiens.

Aperient in Anatomy, is a Mucil, which rising in the Orbit of the Eye, near the entrance of the Optic Nerve; puffs over the Anterior Mucil of the Eye, and is at last infiltrated into the whole Interior Parts of the Orbit, which it forces to open. See Eye and Palpebra.

APERIENS, or Aperiients, Medicines, so called in relation to simple Mucil. Extract of the eyes of Fishes; and by that means precipitate a due Circulation of the contained Liquor. See Obstruction, Capillary, Ground, Circulation, &c.

Aperiens, also coincides with Doubtfuls. See Development.

The five Iapters, or opening Seeds, are Grau, Maddix, Eryngia, Cepara and Camuccio. — The great openers are Bedita, Smallsalage, Fennel, Aprajun, Fagui, and Burcher's Broom.

APERITIONS, in Architecture, are the Openings in a Wall, Door, Window, Stair-case, Chimney, Ornaments and Inlets for Light, Smoke, &c. See Building.

See also Door, Window, &c. — The Aperitions should be as few as may be; it being a Rais. that all Openings are weakened. See Opening.

The Word comes from the Latin Apertura, of Aperien, to open.

In Geometry, Aperture is used for the Space left between two Lines which mutually incline towards each other to form an Angle.

In Optics, Aperture is the Hole next the Object-Glas of a Telescope, or Microscope 11 through which the Light and Sight of the Object passes through the Tube, and are reflected to the Eye. See Object-Glass.

Aperture is also understood of the Part of the Object-Glass itself, which covers the former, and which is left partially to the Rays. See Telescope.

A great deal depends on having a just Aperture. — To find it experimentally; apply several Circles of black painted Paper, each bigger than other, upon the Face of the Glas, in the Magnitude of a Piece to the whole Extent of the Glaz; and with each of these, separately, view several distant Objects, as the Moon, Stars, &c. — Those which they appear the most difficulty, is to be pitch'd upon.

M. Anson affirms, that he found that the Apertures of Telescopes ought to be nearly in the Subduplicate Ratio, as the square of the Diameter divided by the square of the distance from the eye of the observer to the object of observation; and the Circle which is inserted into the Eye of Apertures, assures us by his experience, that the Aperture of an Object-Glas, E.g., of 50 feet, is to determine this Projection from the Aperture of the Object-Glas. And as the Rais. of the Distance of the Eye of any Glastray multiply'd by 20, to its Aperture: and the local Dilliance of the Eye-Glastray are to be proportional to the

A Table of Apertures for Telescopes of various Lengths, &c. See under the Article Telescope.

The greater or less Aperture of an Object-Glas, is to be considered according to the nature of the Object, the visible Area of the Object; all that is excided by this, is the admittance of more or less Rays, and consequently the more bright or more obscure Appearance of the Object.

Hence,
APHA, in Medicine, little Ulcers or Ripples rising in the Mouth, the Palate, Gums, at the Root of the Tongue, &c. See Ulcers, &c.

Sucking Children are particularly subject to the apha, that is, while the Nurse's Milk is corrupted or the Child's Stomach becomes unwholesome, the Child sucketh not, for in this case, the sharp acrimonious parts of the Milk rising powerfully exalute the tender and delicate parts.

The appearance of the apha white, others red, others livid and blackish. The whites are the most indangerous, and the most easily cured; the livid and black often prove mortal.

While the Teeth are formed in grown Perfec, they are owing to thin, fever, and foul Humours returned from the several parts of the Body to the Mouth.

A Tincture of Acidum Ruminae and Oil of Vitriol, is oftentimes used to expel it by Aphas.

The Word seems derived from the Greek apho, to corrupt; or from αϕω νους, acc. αυτος, I kindle.

APHIDHOCRITUS, Aphiocris, a Sce of Herodotus, and one of the Ten Thousand of the Council of Chalcedon.

They were among the Euphocrisians, and made their first appearance in the Year 555. See EUPHOCRIS.

The Word is derived from the Greek συνεϕοντας, incorrigible, and αυτος, I judge; and was given them, because they imagined the Body of Jesus Christ was incorrigible and impalpable, and not capable of Death.

AHARI, a Bee-Hive; a Place or Court where Bees are kept.

The Word comes from the Latin, Apiis, a Bee.

The Aphi should be freed from high Winds on every side, either naturally or artificially; and well defended from Pollalis, the Squirrels, or any other beast. The Honey is collected by the Apes in doors.

AHICES, in Bonny, little Knoes growing on the Tops of the Saturns, in the middle of Flowers. See STAMMA and FLOWER.

The Word is derived from a Greek root, of a dark, purplish Colour. By the Microscope they have been discovered to be, as it were, a sort of Câphile leaves, or Seoavoileph, containing in them small globular and cymose parts. By the Parts of various colours, and exquisitely formed, called the Farina Fecundans. See FARINA FECUNDANS.

What the Iles of these are, is not entirely agreed. Some have it, that they are to be found at St. John's Island, and others that the falling down into the Flower, fecundates and ripens the Seed. See further under the Article Generation of Plants.

The Word is Latin; the Numerative plural of Aphi, the Top or summit of any thing.

APOBATERION, among the Ancients, signified a farwell Speech, or Poem; occasion'd by a Person's departure out of his own Country, or some other place where he had been six months at least, and was commonly recited by the Secr. See St. John, in the Isle of Patmos, during his Banishment there under the Persecution of Domitian. See Domitian.

The Word is form'd of the Greek αποβατερις, I repeal, I discover.

This, of all the Books of the New Testament, is that, about the Saviour's First, and the Practice of the Church, were the most and the longest divided — Theom relates, that the Greek Church doubted of its Authenticeness even in his Days: St. Basil and Gregory Nazianzian express the same thing; and the Council of Constantinople never mention it in their Canon of the Sacred Writings.

Some attributed it to the Heretic Corinthian; and another to John, Bishop of St. John — Dionysius Argentarius of it a written in bad Greek; and even some of the Solaists and Barbarists in it, abundance: thee he allows it to contain a mytie sense, which he says he adores even where he does not understand.

St. Thomas, St. Vincentius, and St. Ambrose, make no doubt of its being Canonical. The third Council of Carthage, held in 257, placed it in the Canon of the New Testament; and the Churches both of the Latin and Greek languages received and fix'd it as canonical.

The Ancient were represented by Ecclesiastical Writers, as great Declamators against the Aphiocris, especially the Phlegmarians to whom they turn'd it into a ridiculous lie. These the Visionaries of the seven Trumpets; the four Angels bound on the River Euphrates, &c. — St. Ephraem defends it against them: The Book, he observes, is not mere History, but a Prophecy so to it is no wonder the Author should have.

Hence, in viewing Αϕανής then a Telescope, a much less Aphiocris is to be used than for the Moon, Jupiter, or Saturn, because her Light is so vivid and glaring. — Which Confutation does a little invalidate and disturb M. Anselm's Propositi, as is shown by Dr. Hobbs, Titus Trajanus. No. 31.


Apertura Vindus, denotes the los of a feudal Tenure, by default of Hifio to him, to whom the Pend or Fee was first granted. See Fee, Feud, Tenure, &c.

APHRODISIAN, in Bonny, something without Petals or Leaves. See Petala and Leaf.

The Word comes from the privitive Particles α, and μικρος, a Leaf. See Flower, Plants, &c.

An Apoiphysis of a Leaf, see Petala or Summet of any thing. See Venet, Arcs, &c.

APHORISMS, or Aphorisms, in Grammar, a Figure, whereby something is taken away from the beginning of a Word or Phrase.

Thus Causa, by Apophores is said Causa.

A like Reenishment at the end of a Word is called Syno- or Synapo. See Syncope and Acrope.

APHORON, or Aphorismus, in Astronomy, that Point of the Earth's or a Planet's Orbit, in which it is the farthest distant from the Sun that it can be. See Orby.

Thus a Planet being in A. (Tab. Astronomia, fig. 12) from the Earth the Distance from the Sun S = 3 is laid to be its Aphoros. See Planet, Sun, &c.

In the Syllum or Supposition of the Sun's moving round the Earth; the fame Point is called the Apogon. See Apogon.

The Aphoros stands opposed to the Perihelion.

The Aphoros of all the primary Planets are at r = r de were such, that those Planets nearest the Sun, viz. Mercurius, the Earth, and Mars, being valued upon by Jupiter and Saturn, their Aphoros move a small matter in Conjunction with respect of the Sun, and this is the supporcative Rale of the Distance of the Planets from the Sun.

Hence, if the Aphoros of Mars move 25 Minutes in Conjunction with respect of the Earth, I fee it stated in the Aphoros of Mars, Venus, and Mercury, will move 100 Years, 15 Min. 36 Sec. 11 Min. 27 Sec. and 4 Min. 29 Sec.

For the further finding of the place of the Aphoros, is by observing several of the great Distances of the Planet from the Sun; till by two or three repeated Observations it be found to remain at a stand — in the Phaenophoros of the Earth, Jupiter, and Saturn, which are the largest placed of finding the Aphoros of the Planets, by Dr. Kepler.

Hepler places the Aphoros of Saturn for the Year 1700, in 16° 44' of Sagittarius, De la 17° 1', 41°

The Aphoros of Jupiter in S. 10o 43' of Libra, De la 17o 14, 17°.

The Aphoros of Mars in 10° 19', 42° of Virgo, De la 17° 25', 25°.

The Aphoros of Venus in 10° 23', 44° of Aquarius, De la 14° 16', 15°.


The Aphoros of the Earth, in 10° 19', 42° of Libra, De la 17° 14, 17°.

The Word comes from the Greek αϕανής, from, and αυτος, Sun.

APHORON, from the privitive Particles α and αυτος. Vox, Voice; implies a loud of Speech, or Voice. See Voice, &c.

APHORISM, a Maxin, general Rule, or Principle of a Science or a Brief Sentence, comprehending a great deal of Matter in a few Words. See Maxin, &c.

The Term is chiefly used in Medicine and Law — Thus we fly the Aphorisms of Hippocrates, of Sancullini, and of Avicenna, for the use of the Physicians.

The Word comes from the Greek αϕανος, and αυτος, separate, whole, I separate, I whole, αυτος, choice, or select Sentence. See Sentence, Axion, &c.

There is a certain kind of Nitre, mentioned by the Ancients; supposed to be the Spume, or the highest and lightest Parti thereof, emerging to the top.

Some modern Naturists rather take the ancient Aphorism to have been a Native Salt-Petre; now call'd Salt-Petre of the Rock. See Salt-Petre.

The Word is compounded of the Greek αφανος, Frotch, and αυτος, Nitre.
another made by Riccius. in the Year of Christ 1646, where it was found 52, 56, of 8; the annual Motion of the Apges is found to be 1, 2°. 
Apges or Stomachal, Moon. 
Apges of the Equator. is its greatest Distance from the Earth; or that Point where the Circumference of the Equator is intersected by the Line of the Apges, in the remotest part of the Earth. 
So the Perige of the Equator is the opposite Point, or the nearest part of the Diameter. 
The mean Apges of the Equatorial, is a Point where the Equator, at the Distance of its Circumference from the Centre to the Centre of the Equator, or the Point of the Equator most remote from the Earth. See Eclip.

The Word is form'd of the Greek aig., ab, from; and 96 or 96, Earth---in the corrupt Latin, Apges sometimes signifies a Grotto, or subterranean Vault. 
APOGRAPH. APOGRAFF, a Copy or Transcrip of a Book. In this sense the Word stands opposed to Autograph; as a Copy to an Original. See Autograph.

It is form'd of aig., ab, from; and pepro, Pris, Write. 
APOPNESS A M S T R S, APOPNEUMONIANS, ancient Hereti, who denied that Jesus Christ assumed true Flesh. 
Apopneumonians of Lesbos, their Leader, fancied he knew what strange kind of Flesh, which he supposed to have been given by all Eternity. He Differences all between the Soul of Christ, and what the Greeks call,(aoptrandos, Understand, ing; and from this Diffinition took occasion to assert, that Christ assumed a Soul as well as Understanding, and that this Body was supplied by the Word: the some of his Followers held that the Word had no Soul at all. 
Apopneumonias further taught, that the Souls of Men were propagated by God as the Sons of his Love, and in the Educations he had them with confounding the Perfections of the Godhead; and with giving into the Errors of Sabellians: and Zapiaca his of abandoning the literal Sense of Scripture, and taking up wholly with the allegoric Sense. 
Apopneumonia, a Prophecy, was held yearly by the Romans in honor of the God Apollo. See Game.

The Tradition goes, that at the first Celebration hereof, they were suddenly invaded by the Enemies; and obliged to take to their Arms: upon which occasion a Cloud of Darts and Arrows falling upon their Enemies, the Romans from that time Votars to their Sport. 
Apopneumonia, a Prophetic, something said, or written by way of Excuse, or Apology for any Action, or Peril. See Apology.

The Apopneumonia of Tertullian is a Work full of strength and Spirit, and such as in all respects became the Character of that great Man. He vindicates the Christians from all that had been objected to them, particularly the abominable Crimes laid to their Charge; and defends with the most Vigor and Fidelity to their Country. The Grounds of this last Acclamation, was their refusal to take the acutum Goth, and swear by the tutelary Gods of the Empire; that is, to take the Oath of Rome; the Emperor Severus being then absent. 
APOLOGUE, APOLOGUS, a moral Fabric; or a feigned Relation, intended to inform, and amuse the Mass of Mankind.

Such are the Fables of Aegle; whence, moral Fables are usually denominated Apophyle Fabres. 
Aegle. Scales gives them the same name Myx., Hymn., insomuch as the Apogy means something more than what at first sight it expresses. 
Father de Coligny makes it essential to the Apogy, that it contains some Parallels among Bruces; and distinguishes it from the Parable, by this, that, the latter, the feigned, might possibly be true, which the former cannot; since Bevels cannot speak. See Parable.

Also see Apology, Apopneumonia, Diffusion, a Discurso or Writing in vindication of a Peril. See Defence, Vindication, &c.

The Word is form'd of the Greek apó, away, from; and en, a Tend. 
APONEUROSIS, among Anatomi, the spreading or Expansion of a Nerve, or Tendon, breadth wise; in manner of a Membrane. See Nerve and Tendon.

And in some Writers we find it used for a Tendon intell. See Tendon.

The Word is compounded of the Greek aig., ab, from; and now, a Nerve. 
APOPHEGMATISM, are Medicaments, chid's, shock, order, and Hums from the Heart and Brain. See Masticary. 
Of this kind is Tobacco, which is as excellent as any, abating that it spoils the Teeth; and Sago has almost the same effects as the Nicot. 
The Word comes from the Greek aig. and poichyn. 
APONYGE, APONYGES, in Architecture, that part of a Column where it begins to spring from its Base, and stands on its Pedestal. See Column and Base. 
The Aopagy, in its Original, was no more, than the Ring or Ferril herefore tazed at the Extremity of wooden Pillars, to keep them from falling; which afterwards were used in Stone. See Order.
The Word in its original Greek Signifies Ewe, whence the French also call it Épais, Oorts, &c. See Corps.
APOCRIS, in Anatomy, a Precoce, or preterm Testis of a Bone; its part exteriorly or jutting out beyond the Shell. See Bone, Process, &c.

Such are the Emissions of the Ventriculus, the Ommalea, the Teria, &c. See Emission. 
APOPHEGNOMENON, are the Beginnings of the Oil of the Mortal Nerves; as far as the Os Carotidum, where they divide into little Fibres, which pass thro' the bone Bones, and spread themselves through the animal Spirits into the internal part of the Nerve. See Olefactory Nerve, &c. 
APOPHEGNOMENON, or Maphidens, is also one of the external Emissions of the Os Peroneum. See Petros.

The Greek is Word, and literally denotes a Production onwards.

APOPLECTY, in Medicine, a suddenPrivation of all Motion, and the instant suppression of the fist Motions of the Body, excepting that of the Heart and Lungs; attended with a great Destruction of the principal Faculties of the Soul. See Sensation, Motion, &c.
Apoplectic, a Stroke, Caries, of the Brain, and Energy, and a Coma, in regard that in those three Dilemners, the Stupor is not so profound, nor so Sensation quite destroy'd. See Caros, Lethargy, Stupor.

It differs from a Syncope, in that there is no sensible Pulse in this last; whereas in an Aoplectic, the Pulse is perceptible almost till Death. See Syncope.

Apoplectic, or Allergic, a stroke of Motion is not abolished in that as in this: and it differs from the Palis, insomuch as the Palis is not attended with any Stupor, nor does it deprive the Patient of Sence and Perception. See Epilepsy and Paraly.

The Aoplectic may be occasion'd by an Interruption of the Passage of the Blood towards the Brain; or by any thing that might arrest the Motions of the Body on the part of the organs of Sense, and the Parts of voluntary Motion: Sometimes it is owing to an abundance of Phlegm, and sometimes to a voided Sence, whereby the Brain is oppressed; is of obscure Origin, and is most prevalent in Weak, and People. It sometimes also comes from too great a Lymphas, which stops up the Nerves; or a Plethora, which oppresses them; or Excrescences within the Cerebri, pressing the Veins; or a Poly pneum, blocking up the Carotids. See Brain.

In distilling Perfum dead hereof, clogged extravagant Blood is usually found in one or both Ventricles of the Brain. See Phthlep and Nervus, &c. See. 
Hypepatia distinguishes two kinds of Apolectas, one strong, the other weak; only differing in the greater, or less Difficulty of Respiration.

Thus the present Author distinguishes Apolectas, from their Caute, into Senginneous and Pustueous; to which may be added Lymphatie, Pustueous, &c.

It is usually preceded by a violent Fit in the Head, Dizziness, Loss of Sight or Memory; Sometimes by an universal Indolence; and sometimes by a Flux of pitu Grant Matter through the Nerve and Musch: — It is attended with a Fainting and Difficulty of breathing; sometimes with a Fever, with a kind of foaming at the Mouth, frequently with a Sweat, Hemorrhoids, or Diarrhæa; and it goes off.

To prevent an Aoplectic, Wine and hard Labour are to be averted; no eating excess, nor no sleeping after Dinner: Bread to be kept up, and Care and Cirgion to be kept under.

To cure an Aoplectic, Medicines must be used that occasion large Evacuations; and nothing of opiate or afflagent medicated will do. — During the Fit, copious bleeding in the Jugulators is to be used, and the Patient to be kept back; and ordered to the Nerve; blow up strong Stomachatics, and rub the Temples with Cephalic Mistsures. — A hot Iron may also be applied near the Vertext or Cephal, an Epilitic to the Neck; to which Hn
The Word **Apo**, *ἀπο*, originally signifies a Perfect departure from a Person, Institution, or Place. In which Sense it occurs in Herodotus, and other prose authors.

-Hence, in the New Testament, the Term is applied to divers sorts of Delegates; and to the twelve Disciples.

In this Sense, certain false Preachers of the Gospel antiently dignified **Paul** his Quality of **Apo**; by reason none but those who had been Jesus, and been Witnesses of his Resurrection, and seen him for a space of Forty Days, before the Ascension, were, by the Apostles, authorized to the dispensation of the Gospel; but it is added. **Apostle**. By which he signified that **Apo** had his Mission immediately from God; and of consequence was a true **Apo**.

**Tertullian** was also attributed to the ordinary ruling Ministers of the Church. Thus St. Paul, in the Epistle to the Romans, xvi. 7., says, *Salve Andreas et Justus, vbi Reginae et Felicis-Peregrinos, qui sub anno **Apostolica** sunt.*

The Name **Apo** was also given to those first by the Church to carry their Alms to the Poor of other Churches. Thus this Usage they borrowed of the Synagogue, which called those whom they sent on this Mission, by the Same Name; and the Function or Office itself *Apo*, *ἀπό*, q d. Mission. Thus St. Paul writing to the Philippians, dit St. 4., foretells their Mission, and their **Apo** had ministered to his wishes, chap. II. 6. **Apo** is also used for a Person who first planted the Christian Faith in any place. St. Paul, in his Epistle to the Ephesians, *ἀπό*, is thereby denominated **Apo**, *ἀπό*, to denote the Missionaries.

In the Left-Indies, the Jefu-Missionaries are also **Apo**. See MISSIONARY. This denomination of Missionary, by which the Pope was also denominated **Apo**, is from Sidon. St. Apol. Lib. VI. Ep. 4. Also see POPE and APOSTOLICAL.

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**Apo** is also used among the Jews, for a kind of Officer essentially sent into the several Parts and Provinces in their Jurisdiction, by way of Viceroy, or Commissioner; so that the Laws were duly observed, and to receive the Monies collected for the Reparation of the Temple, and the Tribute payable to the Romans. The Titulus, or Diploma, for the Usurpation of this Function, or the ***Apostolical***, or ***Apostolical***, being the first Usurpation of that kind; see Acts of the **Apo**.

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**Apo**, or **Apo**, as one is particularly used for the **Apo** of St. Paul, printed in the Order wherein they are to be read in Churches, thro' the Course of the Year. Another Book of the like kind, containing the Gospels, is called the **Apo** and the **Apo** of the **Apo**, **Apo** and the **Apo**. The ***Apo*** of the **Apo*** has also contained other canonical Epistles; and the **Apo** and the Revelation. Hence it is also called, Acts of the **Apo** and the Revelation. Acts of the **Apo** and the Revelation.

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with that of the Churches which were Apostolical by Founda-
tion, and because all Bishops held themselves Successors of
the Apostles. See BISHOPS.
The first time the Term Apostolical is attributed to Bishops,
as such, is in a Letter of Cyprian, to the Council of
Orleans, held in 212 A.D., that King does not there ex-
press it in any particular sense, but only that the Being
of the Church was by the Apostles. Thus St. Gregory the Great, not contented to hold the Title by
this Tenure, began, at length, to insist, that it belonged to
'\'churches and particular Righ, as being the Successors of
St. Peter.

And hence a Legion of Apostolic, i.e. Apostolic See, Ap-
óstolic Nummio, Apostolical Notary, Apostolical Brief,
Apostolical Register, etc. See Apostles.

APOSTOLICALLY, called also Apostolic, and Apostolick, a
Name affirm'd by two different Scots of Herick, on
account of their pretending to imitate the Manners and

The first Apostolick, otherwise called Apostolik and Ap-
stolic, rule out of the Ecclesiastic, and Castrum in the
11th Century. They made profusion of abating from Marriage,
and of stoning Women for Money, etc. See Apostol-
tik, Encratite, etc.

The other Branch of Apostolick were of the XIIth Century:
Thence also condemned Marriage, but allowed of Companionship. The Services of Bishops, for so much as things
imitated the Maniples. St. Bernard wrote against them.

APOSTOLICAL Reginum, the Apoliss Orizen, in
Pharmacy, is a kind of detergent, or cleansing Ungu-
ent composed of twelve Drugs; the Number of the Apo-
stolic, whence its Name. See Orizen. It was invented by
Apostolick, and called the Bsciber and Unguent of the
Churches.

The principal Ingredients are: Terepinine, Roffo, Wax,
Gum Ammoniac, Birth-wort Root, Olibanum, Bdellium,

APOSTROPHE, in Rhetoric, a Figure, whereby the
Orator, in an extraordinary Commination, turns his Dicentce
from the Audience, and directs it to some other Person, or
thing, to be Pronounced.

Thus Cicero, in his Oration for Millo, addresses himself to
the Great Patrons who had freed his Blood for the Pub-
lic; and calls 'em to the defence of his Client. So the fame
Orator in his first Caritator directs himself to stir the
Protector of the City and Empire, and beseeches him to re-
peal the Fartticide, &c.

This is a Figure frequently also adduced to Imminent,
as Tombs, Monuments, Defuncts, &c.—Cicero's a-
potropho to Tiberio, in his Oration for Ligarius, is judge'd one
of the finest Passages in his Works.

APOSTROPHISM, in Grammar, wherein he addresses
himself to the Greeks plain at the Battle of Marathon, is
famous. Cardinal Perton says, it has procured the Orator
as much Glory as he had raise'ed 'em from the Dead.

The Word is a Græk, αποστροφο, a form of απο, απο,
from, and ειπε, ειπε, I turn.

APOSTROPHICAL, in Grammar, is an Accent or Character,
placed over a Letter, in lieu of a Vocal, to denote that the
Vocal which corresponds is not pronounced. See Accen-
t and Character. As in Don't for Don; To Ag-
getic Hof, for The agetic, &c,—The affecation of frequent
Apostrophes, so usual among late English Writers, is
generated by the same Rule. See Accent and Character.

APOSTATITCE, or APOTACTIC, an ancient Scel, that
affections to follow the Evangelical Counsels of Poverty, and
the Example of the Apostles, and primitive Christians, re-
nounced all their Effects and Possessions. See Apostolic.

It does not appear that they gave into any Errors during
their first State: Some Ecclesiastical Writers affirme us,
they had the same mode of living, and Maintenance, and
were so far from deserting the Apostolick Character; and
hence the 5th Law in the Tredinian Code joins the Apo-
tropho with the Eumoniats and Arians. See Eumoni-
ance and Arian.

This is a form of the Greek apostrophi, or apostrophe.

I renounce—

APOTHECARY, a Person who practises Pharmacy, or
that part of Physick which consists in the Preparation and
Composition of Medicines. See Pharmacy and Medi-
cine.
The Word Apatheia is derived from the Preposition a and Sê, Dei, god. Its root symbol is a, in Mathematics, the remainder or diffe- 
rence of two incomensurable Quantities. See Incommensurable.

An Apatheia is an irrational Residue, as C B, 
when taken from a rational Line AC, call’d A, you cut 
on rational Ab, call’d B, only commensurable 
in power to the whole Line A C.~It may be expres- 
sed thus,~

A C = A B + B C.

In Medicine, Apatheia is the Part remaining of a entire 
Tone, after a greater Semi-tone has been taken 
from it. See TONE and SEMI-TONE.

The Proposition, by numbers, of the Apatheia is, of 2 of 8 
to 3 of 17. See DEGREES.

The Greeks thought that the greater Tone could not be 
divided into two equal Parts, for which reason they 
called it an Apatheia, and the others called it 
Tystegia and Plato.

The Word is deriv’d from the Greek Verb απαθεω, ab- 
fect, to be unmoveable.

APOZEM. In Medicine, a Form of Remedy, otherwise 
called a Decoction. See DECOCTION.

Apotheosis are a Class of liquid Medicines, compoud of 
drugs, such as: Plant, Roots, Flowers, Leaves, Fruits, 
and seeds, sweetened and clarified.

It differs from Syrup, in Thickness and Confitence; the 
Syrup being more dense and viscous than the Apotheosis. See 
SYRUP.

It differs from a Julep, in that it is thicker and more 
viscous; and is not made with distill’d Water, as Juleps, 
but with Boiling Water. See Julep.

There are purging Apatheia, Cephalic Apatheia, Hepatic 
Apatheia, &c.

The Word is deriv’d from the Greek απαθεω, ab- 
fect, to be unmoveable.

APPAG. GE, APAPPAG, or APEN- 
NAGE, the Fortune of a King’s younger Son; or a fettled Portion of 
Lands, &c. assigned for the Subsistence of the 
Child, or younger Son of a Sovereign Prince. See King, 
&c.

The younger Sons of England have no certain Appen- 
nage, as such, but that they are the great pleasure of the 
King belows upon ‘em. See Prince, &c.

Even in France, during the first and second Races of 
Kings, the Right of Primogeniture was so sacred, and so 
universal, that the Children of the first and second 
Branch of the Dukes of Burgundy, The Dukes of 
Orleans, is the appennage of the second son of France.

Norie and Manby, in their Book, of the Wars from 
the Latin Princes, &c. do not appear to have included 
all other forms of Provision necessary for Subsistence. On this 
the publick and private allowances of the Prince, or 
the several parts of the Kingdom appear to have been in 
themselves, being apparently formed of fruits.

APPARATOR. See APPARATUS.

APPARATUS, properly signifies a formal Preparation 
for some publick and solemn Action. See PREPARATION.

Thus we say, the Apparatus of a Feast, Coronation, &c. 
The Prince made his Entry with great Apparatus and 
Magnificence.

Apparatus is also used for the Utensils, and Appen- 
dages belonging to some more considerable Machines. 
Apparatus of a Microscope, Micro- 
scope, &c. See AIR-Tube, MICROSCOPE.

APPARATUS is sometimes also used, in Chirurgery, for 
the Bandages, Materials, Instruments, or Dwellings of the 
Surgeon, or any other Practitioner, for the Cure of a Wound, Ulcer, 
or the like. See WOUND, ULCER, &c.

There is no judging of the Quality of a Hurt, till after 
taking the first Apparatus, or Preparation. 

Apparatus is particularly used for the Operation of cut- 
ting for the Stone. See STONE and CUTTING.

There are two kinds of Apparatus, the Small, 
and Great Apparatus: Which for deferred under 
the Article Lithotomy.

The high Apparatus, said to have been invented by Dr 
Frake, for cutting stones in the bladder, is the little used among 
artists till this. In this Method an incision is made a 
above the Groin, along the Linea Abdominis, into the Fund of the 
Bladder; &c. which is carried into the Stone with 
the Wire; then the Scissors being applied to a certain Glyph or 
Glypha, a Physician of Cremona, in the Year 1500, is performed by 
making an Incision in the Perineum. See PERINEUM.
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Nor can the Lexus Apparunt be determined, if the Objet be beyond the Focus of a convex Gravis: but if the Objet be further distant from a convex Gravis, than its Focus, the Apparunt is exchanged, and the place of the Image will be in the distant Eye. See the Article LENS.

Apparunt Place of a Star, &c., is a Point in the Surface of the Earth determined by a Line drawn from the Eye, thro' the Centre of the Star, &c. See Place.

The true, or real Place, is determined by a Line drawn from the Centre of the Earth, through the Star or Planet. See Place.

Apparitions are thought of by most people to be the great Circle which limits our Sight; or the Place where the Heavens and the Earth meet to see. See Horizon.

It may be conceived, if we mark the Circle through the Eye, and look on a distant, circular Plain which terminates our Sight. It determines the Rising and the Setting of the Sun, Moon, or Stars. See Rising, Setting, &c.

Apparitions, when the Name is supposed to be drawn thro' the Centres of two Planets, does not pass thro' the Centre of the Earth, but thro' the Eye of the Spectator. See Conjunction.

Apparitions, Motion, Time, &c. See Motion, Time, &c.

APPARITION, in Astronomy, a Star or other Luminous, being visible, which before was hid. In this sense the Word dashes opposed to Occultation. See Occultation.

The Helibral Rising is rather an Apparition than a proper Rising. See Helibrral.

APPARITION, Apparition, or Apparition, a Bead in an University, who carries the Mass before the Masters and the Faculties. See Bead and University.

Apparitors are also Messengers, who cite Men to appear in the Ecclesiastical Courts. See Summons, Summons, Citation, &c.

Among the Romans, Apparitors were the same with Signrants or Tip-Flails among us; or rather Apparitor was a general Title, and comprised under it all the Ministers and Apparitors of the Judges and Magistrates, appointed to receive and execute their Orders. And hence they fixe, the Name was derived, viz. from Apparitor, to be present.

Under the Name Apparitors were comprehended the Strikers, Accurs, Inspectors, Precations, Visitors, Ecclesia, Saris-Positis, and even the Canons or Hangmen. See Strikers, Accurs, &c.

They were usually chosen out of the Freed-Men of the Magistrates; and their Condition was held in so much Contemt, that as a Mark of Ignorancy, the Senate appointed a City that had revolted from them, to furnish them with Apparitors.

There were also a kind of Apparitors of Cohorts, called Cohorsatus, or Cohorsatives; being attached to a Cohort, and who served but that Condition. The Apparitors of the Prefets, Precationarii, were those who attended the Prefets, or Governors of Provinces; and who, on their Master's Birthday, were considered as the Masters of the Habitation.

Add that the Pontiffs also had their Apparitors, as appears from an Inscription of an ancient Marble in the Via Appia:

APPEARITIO, PONTIFICUM PARMARLUM.

APPEARITIO, ordinarily used in Common and Civil Law, to signify the obtaining of a Cause from an inferior Judge to a superior; or the having recourse to a Superior Judge to rectify what is amiss in a Sentence passed by an inferior. See Judge and Court.

Appeal is also used of the ordinary Courts of Justice to the House of Lords, who judge en dernier Résert; i.e., to Appeal lies from them. See Resort, Parliament, &c.

Appeals are from Ecclesiastical Justice to Secular. The first Instance is that of Paulus Sammonius, who being condemned and deposed by the second Council of Antioch, refused to surrender the Episcopal House there to him, who had elected him Successor; and appealed to the Emperor.

Appeal is also used in Common Law in the same Sense as Accusatio among the Civils. See Accusation.

For, in as much as the Law of all Countries, in case of Criminal Causes is taken either upon Inquisition, Accusation, or Denunciation; or in ours it is taken either upon Indictment or Appeal. Indictments comprehended this: — Appeal or Accusation is a lawful Declaration of another Man's Crime (which, by Draffon, must be Felony at the least) before a competent Judge, by one that testifies his Name to the Declaration, and undertakes to make it good on the Penalty that may otherwise ensue.

An Appeal is commenced two ways: either by Writ, or with the Hand of a Servant. If it be brought in Writ, it is marched out of Chancery by one to another; to this end, that the Appeal may be either a third of some Felony committed by him, finding Fugitives that he shall do it, and deliver this Writ to the Sheriff to be read in public Place, as the King's Service demands it.

Appeal by Bill is, when a Man of himself gives up his Accusation in Writing to the Sheriff or Coroners, offering to undergo the Burden of appealing the Person therein named.

This Practice is drawn from the Normans, as appears from the grand Callumory, wherein is a solemn Dictum, that the Plaintiff shall have his Accusation confirmed by the Sheriff, and the Lord, and the Judge. See Trial, Combat, Inquest, &c.

Appeals in the French, are Membres, is an accusing of one that hath maltreated another. But this being no Felony, the Appeal thereof is but in manner of an Action of Trespass; so that there is nothing recovery but the Damages.

Appeals in the French, Appellos d'Plais & Malheur, and has a whole Chapter of it.

In King John's time, there was recorded an Appeal against a Fau, qui factis meneritium quando Nefretor tommun. Appeal of wrong of false Imprimipnent. See Action, &c.

Appeals is particularly used for a private Accusation of a Murderer, who had interested in the Murder Par- ty: or of any Felony by one of his Accomplices in the Fact. See Murder, Felony, &c.

An Appeal of Murder or Felony be fixed by any common Person, shall be heard by Commons, and not by his Poers. See Peer.

The Person who brings an Appeal, is call'd the Appiants and the Person appeal'd against, the Appellee.

Appeal to the Right, is the exercise of a Subject of a Thing; or that which first strikes the Sense, or the Imagination. See Exterior and Surface.

The Academicks maintain, that the sensible Qualities of Bodies are only Apparitions; and the like Doctrine is held by some later Philosophers. See Academy and Quality.

See also Body, External World, &c.

Our Sense is so frequently from a too hasty and precipitate Affect of the Will, which acquiteth too easily in the Appearance of Truth. See Will, Liberty, Asent, Error, &c.

Appeal, in Perspectiva, is the Representation or Projection of a Figure, Body, or the like Object, upon the Perspective Plane. See Representation and Projection.

The Appearance of an objective right Line, is always a right Line. See Perspective.

The Appearance of an opaque Body and a Luminary being given, to find the Appearance of the Shadow; see Shadow.

Appearance of a Star, or Planet. See Appearance.

Appearance, in Astronomy, &c., are more usually call'd Stars. See Star.

In Opticks, we use the Term Direct Appearance, for the View or Sight of an Object by direct Rays; without either Refraction or Reflection. See Direct and Ray.

See also Opticks, Vision, &c.

To give an Appearance, is to discharge one's Duty seemingly, or acquit himself of the Formalities and Externalis thereof; so as to give his Character, and avoid the Face of Injustice.

Appearance, in Law, is the Defendant's engaging to answer a Cause or Action entered against him in some Court of Judicature. See Action, Process, &c.

Appeal is also used of the King's Bench, the Defendant's filing either of Common or Special Bail, if the Action be by Bill. — If it be by Original, the Appearance must be within the Term of the Court, where the Arrest was. See Bail, Bill, &c., &c., &c.

Appearance, in the Common-Plays, must be entered with the Player there: but if it be by Bill, with the Prothomates, &c., &c.

APPELLATIVE, or Noun Appellative, in Grammar, a common Name; or a Name which belongs, or is applicable to all things of that kind. See Name and Noun.

Such as the Names, Man, Woman, Horse, Plant, Tree, &c. Appellatives stand opposed to proper Names, which belong only to Individuals, as Peter, Gabriel, Biscaybos, &c., See Proper Name.

Appeal, in the French, is form'd of the Latin appellare, to call, name a thing.

APPENDANT, or Atturtement, i.e., is under, good of such things as by time of Prescription have be-
Thus we say, the **Applicatio** of a Fable, &c. See _Pa-

**Applicatio**, in Theology, is particularly used for the **Aet** whereby our Saviour transfers, or makes over to us, what he had earned or purchased by his holy Life, and the **Aet** whereby this is effected. See _Sacrament_.

The Sacraments are the ordinary Means, or Infrumments, whereby this **Applicatio** is effected. See _Sacrament_.

**Application** is sometimes also used in Geometry, for describing the course or motion of some Body.

**Application** also signifies the fitting or applying of one Quantity to another, whole Areas, but not Figures, are the same.

**Applicatio** was a term among Mathematicians three ways.

1. It signifies to transfer a Line given into a Circle, or parallel, or into any other Figure; so as its Ends be in the Perimeter of the Figure.

2. To apply whence it is, or to divide, especially among the Latin Writers; who, as they say, due AB in CB, draw AB into CB, when they had AB multiply by CB; or rather, when they had a right-angled **Parallelogram** equal to these Lines: So they say, apply AB ad CB, apply AB to CB, when they would have CB divided by AB; which is thus expressed, CB.

3. It also signifies to fit Quantities, whole Areas are **equal**, but Figures different. See _Application_.

**APPIONTTEE**, a Foot-Soldier, in the French Army, &c. who for his long Service, and Bravery, receives Pay above his Rank. See _Appoint_.

**Appointment**, a Pension or Salary given by great Lords and Princes, to Persons of Worth and Parts; in order to retain their Service. See _Appoint_.

**Appoint** is chiefly used among the French.

The King of France gives large **Appointments** to several of the Officers in his Service.

**Appointer** from Wages, in that the latter are fixed and ordinary, being paid by the ordinary Treasurers, whereas **Appointments** are annual Gratifications granted by Secre for a time uncertain, and are paid out of the Privy Purse.

**ApporTMENT, appointment**, in Law, a dividing of a **Rent** into two Parts or Portions, according as the Land is held by the Renter under a specific Act or **Partition**, &c. See _Rent, Division, Partition_, &c.

Thus if a Man, having a Rent-Service flowing out of Land, purchase a part of the Land; the Rent shall be apportioned according to the Value of the Land; because such Purchase cannot be divided with our hurt to the whole.

Yet, in some cases, a Rent Charge shall be apportioned. As, if a Man hath a Rent-Charge for the whole of the Land, which he purchased, and the Purchase was made for the whole of the Land; the **Rent** shall be apportioned.

But a Rent Charge cannot be apportioned, nor Things that are in one Hold Land, &c. to pay his Lord yearly at such a Feoff a Horse or a Rope; here, if the Lord purchased a part of the Land, this Service is to be paid, because such Services cannot be divided with our hurt to the whole.

**APPOSABLE**, in Grammar, is the putting of two or more Substantives together in the same Case, and without any ceparate

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copus Conjunctum between them. See SUBSTANTIVE, CONJUNCTION, COGNITIVE, &c.

Thus, Flinders, bloody Theatre, horrible Scene of War, &c.

APPEARERR, to rate, value, or fix a Price on Goods, by a Person who is a competent Judge, and is authorized thereto.

The Word is derived from the French apprêter, which signifies the same thing;—Hence we also say an Apprêter, a sewn Apprêter, an Apprêtement, &c.

APPRENDRE, in our ancient Law-Books, a Fee or Patent. See Fee.

APPROVE, in Logic, the first Idea which the Mind forms of any thing, abstracly of its particular Qualities.

See Idea.

See Alfred, which coincides with what we otherwise call Perceptio.

See PERCEPTION.

The Word literally denotes the Action of the Hand, whereby it takes hold of, and grasps any thing: being form'd of the Latin ad, to, and prehendo, I hold. See COMPREHENSION.

APPROPRIATION, in Law, signifies the feizing a Criminal, in order to bring him to Justice.

In the Book of THUCYDIDES, one who is bound by Covenant to serve a Tradesman, or Artificer a certain Time; usually seven Years; upon Condition of the Master's instructing him in his Art or Mystery. See TRADE, COMMERC, ART, &c.

APPROPRIATION, in Commerce, is an Act of the King in the Inns of Court called Apprêts de la Loi, in Latin APPRÉTIVI JUSTI NUBIBITUR, as appears by Mr. Selin's Notes on Forgeries; and he states that, in those days, the Judges themselves filled the Office.

Sir Henry Finch in his Novumartum writes himself Apprête de Ley: Sir Edward Coke in his Inst. says, Apprêts Legis in pleading are called Homines cognitivi, &c. In another place, Apprêts and other Counters of Law.

APPROACHES, in Fortification, the several Works made by the Beefeaters for advancing or getting nearer to a Fort, which are always Works of Architecture. Such are Trenches, Mines, Swaps, Lingaments, Batteries, &c. See Trench, MINE, SWAP, BATTERY, &c.

APPROACHES, or Lines of Approach, are particularly used in Fortification, and the most usual are the Bag in the Ground; and their Earth thrown up on the Side towards the Place besieged; under Shelter or Defence whereof the Beefeaters may approach, without Loss, to the Parapet of the covered Way; and plant Guns, &c. whereby to command the Place. See TRENCH.

The Lines of Approach are to be reckoned by Lines of Communication in the same Proportion.

The Beefeaters frequently make Causer Approaches, to intercept and defeat the Enemies Approaches.

APPROPRIATE, Appropriation, in Philosophy, is understanding any thing, and it is commonly used in several, yet in some respects, is peculiarly attributed to one. See Proper and Common.

Thus, Creation is common to the Father, Son, and Holy Ghost; and yet is appropriated to the Father.

Appropriation, in Law, is understood of a Church or Benefice, the Patronage whereof is annex'd to some Church-Dignity; so that the Parson receives the Tithes. See Church, Benefice, PARSON, CRANCHE, &c.

There are computed in England 543 Churches Appropriates and Impropriate. See APPROPRIATION, IMpropriation.

APPROPRIATION, as a Right of Appropriating, which is a part of the natural Right of property, and no Person's Patrimony, to the proper and peculiar Use of some Religious Community. See APPROPR.

APPROPRIATION, is, where the Advowson of a Parsonage is given or belongs to any Bishoprick, religious House, College, &e. and to their Successors; so that the House or Body, is both Patron and Parson, and one of the Members of the Common. See Patron, PARSONAGE.

It is called Appropriation, because the Profits of the Living are appropriated to the use of the Patrons; so that Parson, tho' they are not ordinarily accounted for, and the Profits of the Living, having no right of Fee-simple; yet, by reason of the Perpetuity of their Succession, are reputed Owners of the Fee-simple, and are therefore called Proprietaries. See Patron and Patronage.

To make an Appropriation, after Licentiate's, the King in Council, the Conten of the Diocesan, Patron, and Incumbent, is necessary, if the Church be full; if it be void, the Diocesan and the Patron, upon the King's Licence, may dispose of it.

To diffuse an Appropriation, it is enough to present a Clerk to the Bishop, and he to inculcate and induct him: for that same done, the Benefice returns to its former Nature.

APPROVEMENT, APPROVEMENT, is sometimes used in ancient Writers for Improvement. See Improvement.

Thus, to Approve, Approvement, is to make the best benefit of a thing by increasing the Rent, &c.

In some ancient Statutes, Bailiffs of Lords in their Franchises are call'd their Approvers. See Bailiff.


APPROXIMATE, is more particularly used where a Man hath common to the Lord's Waifs, and the Lord inclut part of his Wafe for himself; leaving sufficient Common, with Engrest and Rogrest, for the Commoner.

APPROVEUR, one who confesst Felony in himself, approves or impeaches another or more of his Accomplices. See Appeal.

He is to call do that he must prove what he hath alleged in his Appeal. This Proof should either be by a Testimonial, or by a Berth, or by the choice of the Accomplice. See Proof, TESTIMONIAL, POUR.

APPOYERS of the King, are those who have the letting of the King's Demesnes in small Manors, &c. See DEMESNE.

APPROXIMATION, in Arithmetick, a continual approach nearer and nearer to a Root or Quantity sought, without a possibility of ever arriving at it exactly.

See LIMIT, APPROXIMATION.

We have divers methods of Approximation delivered by Wallis, Robins, Halley, Howard, &c. all of 'em being no other than Series's infinitely converging, or approaching nearer to the Quantity required, according to the Nature of the Series. See SERIES and SERIES.

Tis evident, that if a number propound'd be not a true Square, Cube, or Root, or a true Quadrature or Cubic Root thereof, expressible by rational Numbers, integers or fract's; whence, in such Cases, we must content ourselves with Approximations, somewhat near the Truth, without pretending to Accuracy; and so for the Cubic Root, of what's not a perfect Cube; and the like for superior Powers. See SQUARE, CUBE, POWERS, QUADRATURES, EXTR.

This the Ancients were aware of, and accordingly had their Methods of approximation; which, tho' scarce applied by them beyond the quadratrick or perhaps the cubick Root, yet equally practicable, by due Adblumination, to the superior Powers also; as is shown in the Philosoph. Transact. N° 215.

If there be no Non-cubic or Non-square Number; the former being expressed by a+ &c., and the latter by a+ a+b, where a and a are the greatest Square and Cube in the proposed Numbers; then \( a^{1/2} = a + \frac{b}{2a} \) and \( a^{1/3} = a + \frac{b}{3a} \) will be casy and expedient Approximations to the Square and Cube Root.

To extract the Root of an Equation by Approximation. 1. For a quadratrick Equation—Suppose the Equation \( x^{2} + ax = b \) the Root be \( a^{1/2} \). to that \( y \) may denote the Fraction, whereby the affummed Number either exceeds or comes short of the Root: Then

\[ a^{1/2} = a + \frac{b}{2a} \]
\[ \frac{b}{2a} = \frac{1}{2} \]
\[ a - b = \frac{1}{2} \]
\[ a = \frac{1}{2} + b \]
\[ a^{1/2} = a + \frac{b}{2a} \]
\[ a^{1/2} = a + \frac{b}{2a} \]
\[ a^{1/2} = a + \frac{b}{2a} \]
\[ a^{1/2} = a + \frac{b}{2a} \]

Since the Powers of Fractions are continually decreasing \( a \) and we only here want a Root nearly true, \( y \) is call'd away

Upon which,

\[ a^{1/2} = a + \frac{b}{2a} \]
\[ a^{1/2} = a + \frac{b}{2a} \]
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\[ a^{1/2} = a + \frac{b}{2a} \]
\[ a^{1/2} = a + \frac{b}{2a} \]

Which,
Which, being reduced to the same denomination, as here follows.

\[ t = 1.20 \times 0.90 - 0.20 \times 1.10 = 0.40 \]
\[ 0.20 \times 0.90 - 0.20 \times 1.10 = 0.00 \]
\[ 0.00 \times 0.90 - 0.20 \times 1.10 = 0.00 \]

Therefore \( x = 8.60 \times 0.10 \times 0.00 = 0.086 \).

Suppose \( y = 8 \), then \( x = 7 \) and \( y = 9 \).

Therefore \( x = 8.60 \times 0.10 \times 0.00 = 0.086 \).

So, the root of a Cubic Equation \( x + y + z = 8 \), is obtained by Approximation.

Thus, if \( x = 8 \), the Terms are omitted wherein \( y \) and \( z \) are found necessary for expressing \( x \) in the Transformation of the Equation. Wherefore, we find

\[ x = 8 + 7 = 15 \]
\[ y = 3 \]
\[ z = 5 \]

And after the same manner, one proceeds to

APUF, in the Manage, q. d. as frue upon the Herb, is the reciprocal effort between the Horse’s Mouth and the Bridle Hand ; or the Sense of the Action of the Bridle in the Horse of the Horsman. See HEAD, BRIDLE, &c.

A full Apoii of the hand, is the nice bearing up or day of the Bridle Hand; so that the Horse being acted upon by the Sensibility and Tenderness of his Mouth, dares not rest too much upon the Bit-Mouth, nor check or beat upon the Hand to which it is united.

A dull, dirty Apoii, is when a Horse has a good Mouth, but his Tongue is thick, so that the Bit cannot work, or bear upon the Bars; the Tongue not being to flexible as the Bar, the Horse is sometimes given to the greatest of Lips—a Horse is said to have no Apoii, when he dreads the Bit too much, and cannot bear the Bit.—He is said to have too much Apoii, when he relieves himself too much, too hastily upon the Bit.—Horses designed for the Army ought to have a full Apoii upon the Hand.

APULIL, in Astronomy, the approach of any Planet to a Conjunction with the Sun, or a Star. See CONJUNCTION.

APUTENANCES, or APPTENIVIES, in Common Law, signify things both corporal, i.e. belonging to another thing, as their principal E. Lord, to a Chief Manor, and the like ; and incorporeal, as Liberties and Services of Tenants, &c. See APPATNT.

The W is a form of the Latin, ad, to, and pertinent, to belong.

APRIL, the fourth month of the Year, according to the common computation, is the second according to that of the Almanacks. See MONTH.

In this Month the Sun travels thro’ the Signs Taurus, See and TAURUS.

The Word is derived from the Latin aprilis, of apri, I open; because the Earth, in this Month, begins to open her Bosome for the Production of Vegetables. See SPRING.

APRON, in Gunny, a piece of Lead which caps, or covers the Vent, or Touch-Hole of a great Gun. See Gun, ORNAMENT, &c.

APHELIE, ASPERER, or ASPERUS, in Astronomy, two Points in the Orbit of a Planet, the highest whereof it calls led the Apoiiion, or Apoiius, and the lowest the Perihelion, or Perigeus. See APELION, APOIUS, PERHELION, and PERIGEE.

The Apoiius are also called Agenus. See AGENUS.

The Diameter which joins these two Points is called the Line of the Apoiius, and passes thro’ the Centre of the Orbit of the Planet, and the Center of the Earth. Such is the Line AP, (Tab. Astronomy, fig. 1.) drawn from the Sun A to the Perihelion P. See ORBIT and PLLENN.

The Eccentricity is reckoned in the Line of the Apoiius; being the Distance between the Diametral Planes of the Plane C, and the Center of the Sun or Earth S, according as the Copernicans or the Ptolemaic System is followed. See ECCENTRICITY.

For the Motion of the Line of the Apoiius, see APOIUS, &c.

The Word comes from the Greek, δής, an Arch, or Vault.

APPEARS were also anciently used for a kind of private Oratorics, or Chapels in great Churches ; otherwise called Dianotics, or Dianotia. See ORATORY.

They were thus called, because arched or vaulted over. The Word Hill obtains in the Low Countries, where it denotes a kind of Choir, or Place beyond the Altar ; where the Religious fit, and sing the Office, separate from the People, and without being seen by ‘em.

AP-THANCES, an ancient Term for the higher Nobility in Scotland. See Than.

APITUDE, the natural Disposition any thing hath to serve for such or such a purpose.

Thus, Oil hath an Aptitude to burn, and Water to extinguish Fire.

APOTOE, in Grammar, a Noun indeclinable, or which is without any Variation of Case. See NOUN and CASE.

The Word is derived from the Greek Private σ, and ἀπο, off, and στηλος, a Column. See APOTHEMETES.

AFUS, in Astronomy, the Bird of Paradisus ; one of the Constellations of the Southern Hemisphere, not visible in our Latitude. See Constellation.

APYREX, in Medicine, the Intermittion of a Fever or Ague. See Fever and AGUE.

The Word is form’d of the privative particle σ, and πυρος, Fire or Heat, or μεθος, medicina, to be feverish. See Fever and AGUE.

Aqua Regia, in Natural History, Physics, Chymistry, Medicine, and Water. See Water.

The Word is purely Latus, and supposed to be compounded of a and qua, q. d. from which it alludes to the Opinion that Water is the Basis or Matter of all Bodies. See Latus, and Water.

Aqua prima, is a corrosive Liquor, serving as a Meas- trum wherein to diffuse Silver, and other metals except Gold. See Menstruation, Dissolution, Metal, &c.

Aqua regia is made of Salt-Petre, which is the only Salt that will act on Silver. See NITRE, SALT-PETRE, and Silver.

Aqua ter, is a mixture either of Salt or Acme, of Vitirol, or the two last together, with the Salt-Petre, and then diluted it by violent Fire, and catch the Furnace ; when the Earth is in the Furnace, it is the Spotted Earth.

If some of these Metals are not added to the Nitre, it runs too readily, and thus prevents the Evaporation; but when the Fusiun is prevented, the parts of the Salt receiving most of the Impressions from the Fire, are converted into a volatile Spirit.

If to the Spirit of Nitre thus distilled, Sea-Salt or Sil- Almoneac be added, it commingles aqua regia, and will dissolve all other Metals except Silver, but Gold. See Aqua Regia.

Hence, to try whether or no Aqua Fortis be pure; put a Grain of Solution of Silver in aqua fortis, into a like Quantity of Water in a Question ; and if the Solution re- mains either without either the Water’s turning milky, or the Sil- ver precipitating, the aqua fortis is pure.

Aqua fortis is commonly held to have been invented by Robert Boyle about the year 1693; others will have it to be known in the Time of Mops. See Mops.

Aqua fortis is a Liqueur of various and extensive Use.—It is very useful to Refinners for purifying or separating Silver from Gold and Copper. See Parting, Refining, &c.

To the Workers in Metals, for thinning and colour- ing their Work. See Metal.

To Dyers in their Colours, and particularly Scarlet. See Dyeing, Colour, Scarlet, &c.

To other Artists, for the colouring of Bone and Ivory; and for painting Copal and other Oils together. See Paint, and Posterih. &c. Some also turn it into aqua regia, by diluting it in a fourth of its weight of Sil- Almoneac, and then turn in there the Silver and other Impregnated with the same purple Colour. There are, also, Book- binders, who throw it on Leather, and thereby make fine marble
AQUA (125) AQUA

marble-Covers for Books. See MARBLE, BOOK-BINDING.

And there are Diamond-Cutters, who use it to facet Diamonds from metallic Powders. See DIAMOND.

To, further, of service in etching Copper, or Braw-India. See ENGRAVING.

Lately, Mr. Boyle affirms he has caused Cane to be flaked like Tortoise-Shell, by a mixture hereof with Oil of Vioirit, laid on them at several times, over live Coals, to cause to penetrate the di sper and, afterwards, giving them a Gloves with a little soft Wax and a dry Cloth.

AQUA REGIA, or REGIS. See Aqua REGIA.

It is thus called, because in divers Colours, which is vulgarly called the King of Metals. It is sometimes also called Aqua Chrysolith and Syzyx.

AQUA VITIS, is commonly understood what we other- wise call Brandy. See Brandy.

Some, however, differing between 'em; appropriating the Term Brandy to what is procured from Wine, or the Grape; and Aqua VITE to that drawn after the same manner from Malt, &c. See Wine, MALT, DISTILLATION, &c.

Aqua Maris, in natural History, a Gem, or precious Stone, of a Sea-Green Colour; whence its Name, See PRECIOUS STONES and GEM.

It is found along the Sea-Coasts; and is laid to vie with the Amethyst in hardness. See AMETHYST.

Some of the Crickets contend for its being the first Stone in the Rationale of the Sceptre of High Britain, called the Hebron, Thor's, &c; and render'd in Latin, by Berilis, Theslaiffii, &c. Jonathan and Obediah call it, in the Odisee, EOLIS, and in the Odyssey, Poseidon, the Traveller, and render it Chryphyllos. Others will have it a Tur- quoise. Leo de Jadera and Harbent translate it Hyacinthus. Several of the Lapidaries take it for Beryl, which coincides with the Old Opinion. See Beryl.

Aqua omnibus forum, in Pharmacy, signifies the diffi
till'd Water of Cows-Dung, when they are at Grafs. See Water.

AQUEDUCT, AQUEDUCTUS, q. d. Ductus aquæ, a Conduit of Water; is a Construction of Stone, or Timber, made on an uneven Ground, to preserve the Level of the Water as it convey it, by a Canal, from one place to another. See Water.

There are Aqueducts under ground, and others raised abo- ve it, supported by Arches. The Romans were very magnificent in these Aqueducts; they had some that extended an hundred Miles. Frontinius, who had the Direction of them, tells us of nine that emptied themselves into 15,544 Pippis, of an Inch Diameter. Hadrius has observed, that in the space of twenty-four Hours, 2000 received, from these Aqueducts, more than five hundred thousand Vogue of Heads of Water.-The Aqueduct built near Marseilles, for carrying the River Rhone to the Sea, is the greatest in the World. It is 3000 Fathoms long; and its Elevation 2560 Fathom; containing 144 Arcades.

AQUEDUCT, in Anatomy, is a Passage or Perforation, partly membranous, and partly cartilaginous; leading out of the Bony Passage of the internal Ear into the Palate. See EAR and PALATE.

It makes the beginning of the Carotids particularis, and is divided into two Parts; the so-called of which opens into the Cavities of the Skull, &c.

It is thus called, not only on account of its Form, which is that of a Canal; but from its being to discharge any for- eign Matters collected in the inner Cavities of the Ear. It is sometimes called Aquedutus Fallopii, from the Name of its first Discoverer.

AQUARIUS, AQUARIUM, a kind of Horrida in the third Century, so called from the Latin, aqüa, Wa- ter, because they used nothing but Water in the Sacra- ment. See Eucharist.

To the Gift of the Oca of the Abbe was owing to the Per- fusion which prevailed in those Times: For the Christians being then obliged to celebrate the Sacrament in the Night, found it necessary to made use of Water, left the smell of the Wine should betray them to the Heathens. But they afterwards went further, and actually forbid the use of Wine in the Eucharist, even when it might be used with safety.

Hyginous tells us, the Aquariens were the Followers of Flavius, and were so call'd, because they abstained wholly from Wine, and did not use it even in the Eucharist. See Eucharist.

AQUARIUS, in Astronomy, the eleventh Sign in the Zeuside, reckoning from Aries. See Sign and Constel- lation. The Sun moves thro' it in the Month of January; its mask' thus be. See Character.
AQUA, something which lives, breeds, or grows in, or about the Water. See WATER.

We have Aquatic Plants, Aquatic Animals, &c. See PLANT, ANIMAL, &c.

Trees which grow on the Banks of Rivers, or in Marshes, &c. are also called Aquatics. AQUEOUS, Aqueous, something that partakes of the Nature of Water, or absorbs therein. See WATER.

Thus Milk is said to consist of an Aquous or Serous, and a Partieary Part. See MILK.

The Chymists separate the Aqueous Part or Pilem from all Bodies by Distillation. See PILEM.

Aquent, Aquent, is the Fifth or Overmost of the three Humours of the Eye. See Humours and Eye.

It lies immediately under the Cornea, which it contracts to produce a little; and it is supposed to be furnished with certain Vessels provided for the purpose. See CORNEA.

Aquatic animals are divided about the Origin and Conveyance of this Humour. -—(Thence, the Source must be pretty plain), and such, as it may be any Accident the Coats it is contain'd in be wounded, so that the Humour runs out, and the Cornea falls or collapses; the Wound readily heals, by only closing of the Eye, and the Humour recurs; of which we have numerous instances among Physicians.

Dr. Nuck thinks he has discovered the Ducts whereby the Humour is furnish'd. See AQUOUS Ducts.

Others denying the reality of those Ducts, suppose it immediately derived from the Arteries. Dr. Drake admits the Ducts, and takes 'em to be only Branches of the excretoary Ducts of the Giandula Iunina, and Lacrymata; which piercing the Tunicks of the Eye, deliver the Liq.our by ways hitherto unknown.

AQUOUS Ducts, or Ductus Aquos Nickii, are certain Ducts, discovered by Dr. Nick, whereby the aqueous Humour is supposed to be convey'd into the Juncle of the Membranes which include that Liquor. — But the Distory is not universally allowed. See AQUOUS Humour.

AQUEOUS, in natural History, &c. See FROGS. AQUA, in Astronomy, a Constellation of the northern Hemisphere; usually joint'd with Antinous. See Constellation.
ARAB, the, in Astronomia, a Southern Constellation consisting of eight Stars. See STAR AND CONSTELLATION.

ARAB, ARABIAN, ARABS, something that belongs to the People of Arabia. See ARABIA.

The Arabian Horse is said to be owned by Camel's Milk. It is a large breed of Horse. The Duke of Newcastle affirms that the ordinary price of one is 1000, 2000, or 5000 Pounds; and that the Arabs and Persians keep them as Generals and Generals keep them as Horses, as Princes of their Families. They drink Water on every occasion to keep on the Pedigree. The Fortune the Arabs in the 10th Century gave their Sons, when arrived at Manhood, is two Salters, two with the Scissors, and a Horse; who always lives in the next Room to him. Yet such of the Breed as have been brought into England, never proved very extraordinary. See HORSE.

ARABESCO, or ARABESQUE, something done after the manner of the Arabians. Arabesque, Grèseque, and Mornère, are Terms applied to Architecture of the same Kind. Of the Arabians there are no human, or animal Figures, but which confine wholly to imaginary Imaginary Foliage, Plants, Stalks, &c. See GRESEQUE and MORNERE.

Arabs take their Rife from hence, that the Moors, Arabs, and other Moors, use these kinds of Ornaments; their Religion forbidding them to make any Images or Figurals of Men, or of Animals. See Image. See also ARAB, ARABS, ARABESQUE, which relates to ARABS, or the Arabs—

ARABIC, or ARABISCH, is a Branch or dialect of the Language of Syria, Palestine, and Egypt. Father Angelo de St. Joseph speaks much of the Beauty and Copiousness of the Arabic. He affirms it has no less than a thousand Names for a Sword; five hundred for a Sword-case; three hundred for a Tent; and eighty for Honey. See Word, Alphabet, &c.

Arabic Figures, or Characters, are the Numerical Characters commonly made use of in large Compositions. See Figures, Numanian.

The Arabic Characters stand contradistinguished to the Roman. See Character, &c.

The Latin Character of opinion, that the Arabick Figures were first taught by the Saracens, who borrowed them from the Arabs, and they from the Indians—Scagleri was so satisfied of their Noveltv, that he immedi- ately published his Ideas of the Arabic Abbreviation in the Arabic, Modern; upon his being told of the Numerical Figures in 154, 235, being on it. The common Opinion is, that Pilgrim, who lived under the Clove of the thirteenth Century, has given the first Account of the Use made of them. Father Mazzoli even affirms it, in his Work de Re Diplomatica, that he has not found them any where earlier than the fourteenth Century.

Yemen is on their being of a much older Standing; and concludes they must have been used in England at least as long as the time of Hermannus Contractus, who lived about the Year 1523; if not in ordinary Articles of Life, in Mathematical ones, and particularly Astronomical Tables.

The same Author gives us an Instance of their Antiquity in England, from a Mantle-Tree of a Cherry, in the Par- ticular use of the same in the Middle of the Town Hall, wherein is the following Inscription in Saxon Revelation, M* 152, being the Date of the Year 1535. Philos. Transact. N° 154. Mr. Laffin furnishes us a yet earlier Instance of their Use, in a Window of a House, part of which is a Roman Wall, near the Market-place in Colchester; where between two carved Lions stands an Effigies, containing the Figures 1020. Philos. Transact. N° 154.

In the same Edition of Opinion, that these Characters were not borrowed from the Arabs, but from the Greeks; and that they were originally no other than the Greek Letters, which we all know that Pope Joan made use of, he refers their Numerical Use, Numeral, &c.

Gum Arabic, is the Name of a Gum which distils from a Species of Acacia, growing in Egypt and Arabia. See Acacia.

It is very common among us, but little is to be met with which is genuine; it is vapfered to be adulterated with our common Plum-bum-Gums, and is accounted bad, which is in finall Pears, and almost of a white Colour.

On it diffuses easily in any aqua-vitæ Liquor, and is good in all kinds of Flavours.

Arabsick, Arabisz, was also a Title or Denomination given the Emperor Solomon; on account of his conquering Arabick, and reducing it into the form of a Roman Province. See Titls, and Quality.

On the Reverse of the Sign of Media is that Emperor, we read PARIS, ARAB., ARIAS, ARIAS, sometimes PARTH. ARAB. PARTH. ADIAB. That is, Parthiens, Arabians, Adiabenes, &c. Doubtless be- cause he became the Parthians in Arabia and Adiabene; and from them those two Provinces.

Arabisco were also a kind of Hereticks, who sprung up in Arabia, about the Year 1371, whose distinguishing Te- nent was, That the Soul died with the Body, and also rode upon an Ass, being of such a Quality, as to produce a force against the Empyrean Angels; and so became a power to corrupt the Church, and so convinced them to so thoroughly of their Error, that they abandoned them.

ARABISM, ARABISME, is an Idiom or Manner of speaking peculiar to the Arabs, or the Arabic Language. See Language.

R. Martin maintains, that the sometimes exprest in Oath, in the Hebrew, as well as the Arabick: Amen, a perfect Matter of the Arabick, and who makes great use of it to explicate the Hebrew; does not reject the Senti- ment, nor yet much approve it: he content himself only to rehearse it, which, for so as a Parthian of Arabick, is enough to show that he had no great opinion of it.

ARABLE Land, antically called ARABIA, is such as is fit for Tilage. See Land and Tillage.

It is thus called from the Latin arabus, of arumus, a Plough, and Arabico and Arabie.

ARACHNOIDES, in Anatomy, a fine, thin, transparent Membrane, which lies between the Dura and Pia Mater, is fopped to invest the whole Substance of the Brain. See Brain.

Many Anatomiists deny the Existence of such third Membrane; and contend that it ought rather to be looked upon as the Membrane of the Pia Mater, which forms its internal Membrane between the Folds of the cortical part of the Brain. See Pia Mater.

ARNABAD, or ARABA,TIA, is likewise used for a Carpet, an embroidered Cloth, which, in their Embroidery, supplies the crystalline Humour incomparably. See Crystalline.

This, others call Crystallides, and Crostallides; but others, and with good reason, deny the reality thereof, with its vulgarly tapp'd use. See CIARAY and TURKISH.

The Word is borrowed from the Greek word, a Spider, Spider Web; and is used in regard of the Number of these Parts, which are supposed to resemble that of a Spider's Web.

ARRACK, or ARAACK, a Spirituous Liquor, imported from the East Indies, chiefly used by way of Dram, and in Punch. See Drink, Punch, &c.

The Nature and Composition of this Celebrated Liquor has been long a secret. Mr. Lackey affirms it, an Indian Word for Strong Water, is a Compound of all kinds; for that they call our Spirits and Brandy, English Arrack. But, what we understand by the Name Arrack, is real and not other than a Spirit procured by Distillation, from a vegetable Juice called Toddy, which flows by Iota- tion from the Coconut-Tree, like the Birth Juice procured among us. See Vegetable and Tapping.

This is a pleasant Drink of itself when new, and purges those not used to it; and when stale, is heavy, and makes good Vinegar. The English at Madrass use it; as even to raise their Bread with.

Gaa and Betavias are the chief Places for Arrack. At Goa there are divers kinds; single, double, and trollo diolled. The double distilled, which is that commonly sent abroad, is but a weak Spirit in comparison with Betavias Arrack; yet on account of its peculiar and agreeable Flavour, is preferred to all the other Arracks of India. This is arriv'd in the earthen Vessels, which alone they use at Goa to draw the Spirit; whereas at Betavias they use Copper Stills.

The Pegarr Arrack, made at Madrass; and the Co- lumbar, or Quilla Arrack, made at other places, being fiery hot Spirits, is little valued by the Chinese; and there- fore rarely imported; the highly prized among the Na- tives.

ARABOMETER, ARALOMETER, is an Instrument where- with to measure the Density or Gravity of Fluids. See Fluid, Gravity, and Density.

The Word is form'd from the Greek spars, parts, and spars, thin; and metr, Measure. 3
The Romanus sometimes submitted to a single Arbiter; but ordinarily they chose several; and these in an unusual number. See Arbiter.

In Matters where the Publick was concerned, as Crimes, Marriages, Affairs of State, &c., it was not allowed to have recourse to Arbiter.—Nor was it permitted to appeal from an Arbiter to any other Judge, till the Appeal being to suspend the Authority of a Jurisdiction, not of a Compact. See Appeal.

Among those Matters there are usually divers kinds of Arbiter; some, obliged to go by the Régie of the Laws and Orders, authorized by the succeeding Parties to relax, or give way to natural Equity, properly called Arbitrators. See Arbitrator. Some Arbiter, Arbitrarily, something left to the Choice and Determination of Men; or not fixed, and settled by any public Law or Injunction. See Law, Liberty, &c.

The Punishment of such a Crime is Arbitrarily fixed on; so that Multis are usually called Amnesties. See Amnesty.

The Laws and Measures whereby the Creator acts, see Arbiter; at least all the Physical Laws. See Law of Number.

Arbitration. See Arbiter, Power, Authority, Government.

The Word forms part of the Latin Arbitrium, which is used by Arbiter, Arbitrator, &c.

Arbitration, or Arbitriment, the referring of a Cause or Quarrel to the Decision of one, or more, in different Persons, under the Authority and Determination of Arbiter, or Arbitrators. See Arbiter and Arbitration.

Among us, two Arbitrators are usually chosen by the Convent of Rabbis; and in cases they cannot agree, a third is added, called an umpire; in whose Decision both Sides bind themselves to acquiesce.

Arbitrator, a Person of Authority or Authority, a Judge, or Commissioner, who may more Causally between Party and Party, chosin by their mutual Consent. See Arbitration.

An Arbitration is either general, that is, including all Actions, Quarrels, and Demands, or special, which includes one or more Matters, or Facts specified.

The Civilians make a difference between Arbiter and Arbitrator, tho they both ground their Power on the Compromise of the Parties; yet their Liberty is divers; for an Arbiter is tied to proceed and judge according to Law, with Equity intermingling; whereas an Arbitrator is permitted when to do and when not, without the Launch of Providence, of Grove of Judgment, to hear or determine the Controversy committed to him; so it be justia arbitraria jus inter se. See Alto & Bajo.

Arbor, in natural History, Botany, &c. See Tree.

Arbor Chymialis—Arbor Philosophicus, a Name common to several Metallic Crystallisations; thus called from their Unanimious refilling a Tree. See Car" Ytermination.

Arbor Dianae—Diana’s Tree. See Diana’s Tree.

Arbor Martii—Tree of Mars. See Tree of Mars.

Arbor Porphyria, among the Schoolmen, is, in a general sense, a Tree; or a Picture, consisting of three Rows or Columns of Words; the last whereof contains the Series of Genres and Species; and bears some Analogy to the Tree: and the Extremes, containing the Differences, to the Branches of a Tree. See Genus, Species, and Difference—Such is Substance.

The Arbor Porphyria is otherwise called Scala Philosophica. See Pediment, &c.

Arbor Genealogica, or Tree of Confounding, signifies a Lineage drawn out, under the Figure or Relievement of Root, Stock, Branches, &c. See Consanguinity, Of.

Arbor is also figuratively used in Mechatrons, for the principal part of a Machine, which serves to fasten the Wheel—It is also used for a Spindle or Axle whereas a Machine turns.

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