A R C

Achar of a Crant, a Mill, Windmill, &c. See CRANE, MILE, WINDMILL, &c.

Arthur, a name of many Persons, is applied by some Natu"rals to such Excentrcities, Fungus, Media, and other Parodies as grow on Trees. See FUNGUS, MEDUSA, GARTNER, &c.

AROBIST, AROBOISTA, a Perlion kind'd in Trees; their Fruits, Forms, Natures, &c. See TAAK.

Arobiis is an appellation of less extent than Botaniq. See Botanist, &c.

ARBOUR, among Gardeners, a kind of fludy Bower or Cabinet, contrived to the Air. See GARDEN. Arbours are now grown much into disuse, by reason their Seats, want to be moved, and are altogether unwholesome. They are disdained out of Natural and artificial.

Natural Arbors, are formed only of the Branches of Trees; interwoven artfully, and born up by strong Latticework, which unites with Columns, Halls, Porcoicls, and green Villas naturally covered.

The Trees which with their Arbours are formed, are usually the Female Elms, or Dutch Lime-Trees; in regard the Arbour yield, and by their great quantity of small Boughs, form a thick Bruich-Wod: the lower parts are filled up with Horn-beam.

Artificial Arbors, and Cabintes are made of Latticework, bound up by Standards, Crosses, rails, Cables and Arches of Iron. For which purpose they make use of small Fillis of Oak, which being planed and made aright, are wrought into sufficient and lasting Furniture. See Wire.

ARC, or Arke. See Arch.

The Words are formed from the Latin, Arci, a Bow.

Arcasum, a large and very convenient Tent, made of Canvas, and covered by a great number of pieces of it, and that in a handsome manner. See Tent. See Arch.

The Arcaunum Carthulium, a Preparation of red Precipitate, made by distilling it with Spirit of Nitre, and repeating the Distillation again and again, till a red Powder be procured. This Powder being in Water, and the Water poured out, and tartar'd Spirit of Wine put to the Powder; two or three Colhubions are made which leave a Powder, much like that seen in the Glass. See Spirit of Wine, and the Spirit burnt away; and this for several times till the potion Taffe is gone: what remains is used much with the same Intention as the Antbicllinis Pottier, and is recommended by fame as a Sudorific. See Antbicllinis.

Arcaum dupliquare is prepar'd of Capur Morruit of Arqua forma, by dissolving it in hot Water, straining, and evaporation, when leaving the Water, then being left.

The Arcaum dupliciue, or Panaeum dupliciue is ex"told as a Diuretic, and Sudorific. — The Receipt was pur"chased at the expense of 50. Sir. In the Index但是他 has been altered in the following manner: that Prince's Physician, writes wonders of its great uses in Hypochondrial Cures, and intermittnt Fevers, Stomach, &c.

ARC-BOUSTANT, in Building, a flat Arch or part of an Arch being against the Reins of a Vault, to support, and prevent its giving Way. See Vault.

Arc-boutants are only arch'd Buttrells. See Buttress.

The name is French; form'd of arc and boster, to a but. ARCH, ARCh, ARCS, a part of any curve Line e.g. of a Circle, Ellipsis, or the like. See Curve.

Arc is a Circle, or any Figure in the Circumference thereof, left but a half, or Semi-circle. Such is AB (Tab. Ge"mtry, fig. 27) See Circle and Circumference.

The base or Line that joins the two Extremes of the Arch is called the Chord; and the Perpendicular raised in the middle of that Line, the Sin of the Arch. See Chord and Sine.

All Angles are measured by Arcs — to know their Quantities, an Arch is described, having its Centre in the Point of the Angle. See Angle.

Every Circle is supposed to be divided into 360 Degrees, and an Arch is eliminated according to the Degree. Therefore 90 Degrees will be the 1st Arch, 180 the 2d, 270 the 3d, & 360 the 4th. Hence Equal Arches are such Arches of the same or equal Circles, as contain the same Number of Degrees. See Degree.

Arches in the same or equal Circles, equal Chords subtend equal Arches. And hence, again, Arches intercepted between parallel Chords are equal.

A Radius, CE, fig.98, which bisects the Chord in D, does also bisect the Arch, in E; and is perpendicular to the Chord, and therefore the Centre of the Problem, to describe an Arch is solved by drawing a Line AB perpendicular to the Chord in F.

Smaller Arches are those which contain the same Number of Degrees in the Circumference of the Circles. See Similar. Such are the Arches AB and DE, fig. 87.

Two Radii being drawn from the Centre of two concentric Circles; the two Arches intercepted between them, bear to one another the same ratio as the radii to which they refer, and also the two Sectors to the Areas of their respective Circles. See Angle.

The Difference of the Centre of Gravity of an Arch of a Circle, from the Centre of the Circle, is a third Proportio"nal 94 third part of the Periphery and the Radius. See Centre of Gravity.

For more about Tangents, &c. of Arches, See Sin, Tangent, &c.

ARC in Astronomy. — Diurnal Arch of the Sun, is part of a Circle parallel to the Equator, described by the Sunwards a Course between rising and setting. See Diurnal, Day, &c.

His nocturnal Arch is of the same kind, excepting that it is described between his setting and rising. See Night, Rising, &c.

The Latitude and Elevation of the Pole are measured by an Arch of the Meridian: The Longitude, by an Arch of a parallel Circle. See Elevation, Latitude, Longitude, &c.

Arc of Progression, or Direccion, is an Arch of the Zodiac which a Planet eounces to pass over, when its Movement is according to the Order of the Signs. See Direction.

The Arch of Retrogradation is an Arch of the Zodiac, described while a Planet is retrograde, and moves contrary to the line of the Signs. See Retrogradation.

ARC of Station. See Station and Stationary. A"rch between the Centres is an Arch of the Sun's Distance below the Horizon, at which a Star, before hid in his Rays, begins to appear again. See Poetical Rising.

ARC in Architecture, is a Concave Building, raised with a Mould round from the Arch of a Curve, and serving as the inward Support of any Superstructure. See Building.

An Arch, gies Sir Henry Watton, is nothing but a narrow Contrasted Vault; and a Vault, a dilated Arch. See Vault.

Arches are used in large Interoluminations of splendid Dwellings, and in the Embellishments of Churches; examples in publick Halls, as Collings, the Court of Palace, Cloisters, Theaters and Amphitheatres. See Perspect., Theatres, Cloister, &c.

They are also used as Buttrells and Counter-forts to support large Walls laid deep in the Earth, for Foundations of Bridges and Aqueducts, for triumphal Arches, Gates, Windows, &c. See Buttrell, Arch-boutant, &c.

Arches are either circular, elliptical, or frustrate.

Circular Arches are of three kinds, viz. —, &c. semi-circular, which make an exact Semi-circile; and have their Centre in the middle of the Circle of the Arch. Elliptical Arches are such as are less than a Semi-circile, and consequently are Ratter arches containing some, 30 Degrees, others 30, and others only 60.

5000 are the third and fourth Point, as some of our Workmen call them. the Italians call them di verso y quarto acuto, because they always meet in an acute Angle at top. These conft of two Archs of a Circle, as an Arch of a Circle at the Top, are drawn from the Division of a Chord into three or four Parts, at pleasure. Of this kind are many of the Arches in old Gothic Buildings; but on account, both of their Weakness and want of symmetry, they have been abandoned by Sir Henry Watton, to be ever excluded out of all Buildings. Elliptical Arches consist of a Semi-elliptical; and were formerly much used instead of Muntie-truss in Cathedrals. The Elliptical Arch is a kind of Key-arch or Imputz.

Great Arches, are those who'se upper and under Edges are first, as in the others they are curved; and those two Edges also parallel, and the Ends and Joints all pointing. These are principally used over Windows, Doors, &c. See Circular Arch.
The Doctrino and Use of Arcs is well delivered by Sir Henry Wotton, in the following Theorèmes:—I. All Matter, under the Title of Center of Objects, is admitted to be a perpendicular Line. See DESCENT, GRAVITY, CENTERS, &c.

2dly, All solid Materials, as Bricks, Stones, &c. in their ordinary rectangular Form, if laid in Numbers, one by the Side of another, have the First Row, and their Extreme ones swallowed between two Supporters; those in the middle will necessarily fall, even by their own Gravity, much more if you'll do by any contrary Movements.—The only way to prevent this, either if the Figure or their Position must be altered.

3dly, Stones, or other Materials being figured Catenario, i.e. Wavy or Swaying, and laid in a Level Row, with their two Extremes supported as in the preceding Theorème; and pointing all to the same Center; none of them can fall, till the Supporters or Battlements give way, because they want room in that Situation to descend perpendicularly. But this is but a weak Structure; in regard the Supporters are subject to too much Impulsion, especially where the Line is long; for which reason, the Form of strict Arcs is seldom used, excepting over Doors and Windows, where the Line is short.—In order to fortify the Work, therefore, we must not only change the Figure of the Materials, but also alter their Position.

4dly, if the Materials be shaped wedge-wise, and be disposed in form of a circular Arch, and pointing to some Center in this Case, neither the pieces of the said Arc can fall downwards, for want of room to descend perpendicularly; nor can the Supporters or Battlements suffer so much Violence as in the precedent first Form; for the Contrector will always make an effort of discretion in his other cell and his Supporters, than have them outwards: whence this Corollary may be fairly deduced, that the securing all of the Arch's abovemention'd is the Semi-circular and of all Vaults, the Hemiphere.

5thly, As Semi-circular Vaults, rai'd on the whole Diameter, are the strongest: fo those are the most beautifull, which keeping to the same height, are yet disposed, one fourteenth part longer than the said Diameter; which addition of width will contribute greatly to their Beauty, without diminishing any thing considerable of their Strength.

It is, however, to be observed, that according to Geometrical Strictures, to have the strongest Arches, they must not be Portions of Circles, but of another Curve, call'd the Catenaria, who's Nature is such, that a number of Spheres disposed in this form, will sustain each other, and form an Arch. See CAMBER.

Dr. Gregory even shows, that Arches constructed in other Curves, only stand or sustain themselves by virtue of the Catenaria contained in their thickness; so that were they made infinitely slender or thin, they must tumble of course; whereas the Catenaria, tho infinitely slender, must stand, in regard no one point thereof tends downward more than any other. Philosop. Transact. No. 252.

See further of the Theory under the Article Vault. Arches are sustaine'd by Imposts. See IMPORT.

ARCH is particularly used for the Space between the two Peers of a Bridge. See PEERS and Bridge. The Chief or Master-Arch is that in the middle which is widest, and usually highest, and the Water under it deepest; being intended for the passage of Boats or other Vessels. We read of Bridges in the East, which consist of 300 Arches. ARCH.-See STONE. Tusccra-Arc. Extr. or Parall. into a City, magnificent adorns with Architecture, Sculpture, Incriptions, &c. which being built of Stone or Marble, serves not only to adorn a Triumph, but the Return from a victorious Expedition, &c. but to a King, or a Nation, the Memory of the Conqueror's Victory. See TRIUMPH.

The most celebrated Triumphal Arches, now remaining of Antiquity, are that of Titus, of Septimius Severus, and of Constantine, at Rome. ARCH, in the Scripture Sense. See Ark. ARCH, in the Scripture Sense, is a Lintel. That is to say, a Lie, or Lay, in the utmost Degree.—So also ARCH-Trans-ferre, Arch-Angel, Arch-Bishop, Arch-Heretic, &c. to denote a Lying-Over, or a欺负 over others.

The Word is form'd of the Greek άρχη, beginning with άρχη, principle, summan. En English we usually cut off the final i, from Arch, tho' to very ill purpse: the Words whereewith it is joined, are as frequently, and with much more, than they would do were it prefixed entire, as it is in most other Languages. See ANOMALOUS, CONTRACTION, &c.

ARCH-EU, on obscure Term, used chiefly among the Architecture in the Roman History of Life and Motion; the Cautio of all the Effects which work for in Nature. See LIFE.

Achilles, etc. Their Ideas of a vital Cauda; the Term Archons becomes applied to very different Things; The most of 'em conceive it of the Nature of Fire. See FIRE.

The word Archons to denote the Fire lodg'd in the Centre of the Earth; to which they ascribe the Generation of Metals and Minerals, and which they believe to be the Principle of Life in Vegetables. See CENTRAL, &c.

Others by the Word Archon mean a certain universal Spirit, diffused throughout the whole Creation, the animating Gaule of all the Phaenomena in Nature. See AIR, Aether, Medium, &c.

They, for, that all Bodies have their Share of this Archon; and when this is corrupted, it produces Diseases, which they call Archæal-Disease.

They likewise attribute virtues to all which for this Reason they call Archæal Ideas. See IDE.

The Word is derived from ἀρχή, Principle; this Fire being the Principle and Source of all the Effects in Nature. See MELO.

Helmno is great Aifter of the Dogmas of an Archon. No Poet, says he, can act on a Cæsar 14, if therefore, it have any Effect, 'tis by means of the Archons. He adds, the chief Citty of the Archon Body have to be prefent to the Archons; it rises into a fervour, endeavour to expel the hollie matter and, in order to that, exorciz all the force of the Body. To cure any Hault or Tumour fore, is to pacify, and compose this Archon. This Archon he holds, is irritated at the least apperance of any thing heterogeneous; and as its Office is to watch over the death and destruction of every Whole Body it is excited at the very Shadow of the Enemy, calls its Forces to the Charge, raises Fevers, &c. All, therefore, required in an universal Medicine, is something that may readily pass, and lay this Unnatural Fever upon all occasions.

This Doctrine of Helmeo, Boerhanse observes, would not be so absurd, did he not ascribe Understanding to this Archon; fitting this aside, the Principle which renders Judgments deadly, and Remedies beneficial, is the Circulation of the Blood. See CIRCULATION and BLOOD.

ARCH-ANGEL, an intellectual Subsistence or Angel it is the eight Rank among the blessed Spirits which compose the Celestial Hierarchy. See ANGEL and HIERARCHY.

The Word is compounded of the Greek ἄρχη, Prince and ἀγαθος, Angel.

ARCHBISHOP, ARCHIEPISCOPUS, a metropolitan Prelate, and the several suffragan Bishops under him. See BISHOP, SOVEREIGN.

Archbishops were not known in the East, till about the Year 520; and tho' there were some few after this who were called Archbishops in the Roman Church, yet it is not till about the Year 500 that the title was given to them by the Bishops of celebrated Cities who were distinguished. It was not till of late that archbishops became Metropolitans, and had Suffragans under them. See MALTA, TIBET.

Athanasius appears to be the first that used the Title Archbishop, which he gave occasionally to his Predecessor; Gregory the Great, to make the bishop of Athens, not that either of them were entitled in any Jurisdiction, or even Precedence, in virtue thereof.

The Latins, before Hifalutians is the first that speaks of Archbishops. He distinguishes four Orders or Degrees in the Ecclesiastical Hierarchy, viz. Patriarch, Archbishops, Metropolitan, and Bishops. See PATRIARCH, &c.

England is divided into two Archbishopsrics, or Provines. See ARCHBISHOPRICK.

ARCHBISHOP, Archiepiscopatus, the Divine, Ordinary or Overland Bishop of any Province under his Jurisdiction. See ARCHBISHOP.

There are two Archbishopsrics in England, one of Canter-bury, and the other of York: these are called Metropolitans and Metropolitan. See PRIMATE and METROPOLITAN.
The Archbishop of Canterbury had anciently jurisdiction over Ireland as well as England, and was styled a Patriarch, and sometimes Altermin or Toga, and Eorum Brittonum Pontifices. Matters done and recorded in his Name are by some taken to signify an English, &c. See PATRICH, POPS, &c.

He was also Legatus Britanniæ. See Legate.

He gave some famous grants to Marks and Monesbury; as, to be Parson of a Bishoprick, which he was of Rochester, to make Knights, coin Monies, &c. He is still the first Peer of England, and next to the Royal Family; having precedence of all Dukes, and all the Bishops before the Crown. See Nobility, Peer, Precedence, &c.

He has, by Common Law, the Power of Probate of Wills and Testaments, and granting Letters of Administration, &c. See Dispensation, Plurality, Non-Residentiary Communion, &c.

He also holds several Courts of Jurisdiction; as, Court of Archbishops, Court of Audience, Prerogative Court, and Court of Arches; see Archbishops, &c.

The Archbishop of York has the like Rights in his Province, as the Archbishop of Canterbury; he has precedence of all Dukes nor of the Royal Blood, and all Officers of State except the High Chieftains. See Court of York, or of the Bishop of Lincoln. See Convocation, &c.

ARCHDEACON, ARCHDEACONRY, a Church Officer, whose Burthen is to visit the Parishes, and to convert a certain Dictrium, or part of a Diocese committed to him. See Visitation, Parish, &c.

They, sometimes also call'd Arch-deacon; Arch-deacon, was originally the first and eldest of the Deacons who attended on the Bishop; which is his Name. See Deacon.

He was not known before the Council of Nice; his Function in that became a Dignity; and even for above three hundred Years the Antiquity it was quite otherwise. The Archdeacon was the Bishop's chief Minister for all external Concerns, and particularly the Administration of the Temporalities. And it is certain that Orders and Decorum were not so well observed in Divine Service, look'd into the Ornaments and Utensils of the Church; had the Direction of the Poor, and the Injunction of the Manners and Behaviour of the People: for which sake he was also called by the Greek Sophia. These Advantages got him the upper hand over Priests, who had only Spiritual Functions. But he had no Jurisdiction over the whole Church; tho' by this time he was become superior to the Armamentire, or Rural Dean himself. See Rural Dean.

In the 18th Century Archdeacons were considered as having the upper hand over all Parishes in their own Right; as the Rectors of their Office; with a Power of Delegateing it to others. But from that time Minstrels were taken to lessen their Power, by increasing their Number—He whole Dictrium lay in the Canons. See the Council of Lambeth, and the Qualities of Great Men. We have in this Dictionary in England: their Office is to visit every other Year, to enquire into Reparations and Moveables belonging to the Church, reform Abuses in Ecclesiastics, and give Orders and Directions before the Bishop; besides which, they have also a Power touspend, equestion, and in many Places to prove Wills, and in force to institute to Bon-fires.

It is one part of the Archbishop's Office to reduce all Clerks into their Benefits within his Jurisdiction; and by the Act of Uniformity, he is now oblig'd to be in Priests Orders. See Indiction.

Many Archdeacons in old Foundations, have, by prescription, their Courts and Offices as Bishops have. See Court, Official, &c.

ARCHIMBOLD, Archimboldus, Archimboldus, an Officer of the Empire; much the same with what in England we call Great Chamberlain. See Chamberlain.

The Elector of Brandenburg is Arch Chamberlain of the Empire, being to appointed by the Holy Roman Bull; and in that Quality, he bears the Scepter before the Emperor, walking on the left hand of the Elector of Saxony. At some Solemnities he serves on horseback like other Electors; carrying with him the Imperial Sword. And whenever anything is doing, he is sent for by the Emperor to wait;—He has his Vicar, or Sub Arch-Chamberlain, who is Prince of Hennebergen, of the House of Brandenburg. See Elector, Empire, &c.

ARCH-CHANCELLOR, Archi-Chancellor, a Great Chancellor, who antiently presided over the Notts, and was the Officer of the Empire. See Chancellor.

This Office was chiefly obtained in France, under the two first Races of their Kings; and afterwards under the Empires; as they had three several Territories, Germany, Italy, and Greece; they had three Arch-Chancellors; and hence the three Arch-Chancellors of the Empire. See Archbishop of Cologne, Italy, and the Archbishop of France. See Borna de Mullinckrodt, in a treatise of the Arch-Chancellors of Ferrara, it is said, they had this three Arch-Chancellors and three Bishops before they were Electors. See Arch-Chancellors; Archcancellors, the Chief or President of the College of Italy, and the Archbishop of France. See Director.

ARCH-CHANCELOR, Archi-Chancellor, the Chief or President of the College of Italy, and the Archbishop of France. See Director.

ARCH-PUTER, Archiputier, the Great Bishop of the Empire. See Bouter.

The King of Rome is Arch-puter; his Buffets is not to present the First Cap at an Imperial Entertainment, &c., but he is not oblig'd to officiate with his Crown on. He has for Vicar or Custody the Hereditary Prince of Limburg. See Elector.

ARCH-DAFISER, Archi-Dafiser, is another Officer of the Empire. See Empire.

ARCH-DEPUTY, Archi-Deputy, the Palatine of the Rhine pretended this Office was annexed to his Palatinate; but has since resigned. See Palatine.

ARCHDUKE, Archduke, a Duke vested with some Quality, pre-eminence, and Authority above other Dukes. See Duke.

The Archduke of Austria is a very ancient Title. There have been many Archdukes of Lorraine, and Brabant. Archduke was chartered to Them by the Signory I mere and into a Dutchy by Frederick I. Thou dost not know well when, nor why the Title Archduke was given it; it was commonly held, that Duke Frederick IV. first affianced the Qualify: Count Thurens, that was driven by the Emperor Maximilian I. in 1479; and ample Privileges annexed to it. The principal hereof are, That the Archduke has a Majestate of his own Dominions, without Appeal; that he shall be judged to have received the Inheritance of his States, after having demanded it; in Times, and cannot be deprived of his Countries, even by the Emperor of the Empire; that no Affairs of the Empire can be concluded without his Consent; and that he has a power of creating Counts, Barons, and Gentlemen, throughout the whole Empire; which are Privileges to which the other Dukes of the Empire are strangers.

ARCHF, among Physicians, the beginning of a Diacritic. See Diacritic.

ARCHED LEG, is an Imperforation in a Horsel, when being in his natural Point, he has his Legs bent forward and his whole Leg makes a kind of Arch or Bow. See Horse.

It usually arises from excessive Labour, whereby the back Sineus are made to shrink up to that the Legs remain arch'd, and tremble after a little Riding. The Tendons are drawn in a certain Linement. See Arches, a kind of Militia or Soldierly, armed with Bows and Arrows. See Arm, Militia, &c.

They were men of use in former Times; but are now laid aside, excepting in Turkey, and some of the Eastern Countries; where there are Companies of Archers still on foot in their Armies.

The Name Archer, however, is still retained even where the Thing is lost: Thus, in France, the Officers who attend the Princesses, or the Court, are called Archers; their Arms are either Halberds or Carabines. In the French they fly, the Archers of the Grand Prevost de l'Hoste, or the King of the Manceaux, the City Archers; the Archers du Guet, or of the Watch, &c.

They have also their Archers du Brueil, and Archers du Poitiers; whose Office is to fusc such Egregors as they find in the Streets, and carry them to the Hospitals. The Word is formed of the Latin Armis, a Bow; whence Arcanum, Arcu, and every thing, as we sometimes read it in the corrupt State of their Tempers. In other observed, that Archer originally signified a Brigand, or Heathen Heretic. See Archery.

In our ancient Cistums, a Service of keeping a Bow for the Ue of the Lord, to defend his Cattle. See Service.

ARCH'S, or Court of Arch's, is the same as the Arch-deput's Courts; to which Appellate is led in every cause between the Parties from all the Parts of the Province of Canterbury. See Court, Appeal, and Arch-deputy.

This Court is thus call'd, from the arch'd Church and Tower of St. Mary in Bow, where it was wont to be held.
The Judge of the Court of the Archet, is called the Dean of the Archet, or the Official of the Archet Court, &c., with which Officiality, is commonly joined a peculiar Jurisdiction over thirteen Parishes in London, termed a Denary, exempt from the Authority of the Bishop of London and belonging to the Archbishops of Canterbury, of which the Parship of Bow is one, and the principal.

Others suppose the Denomination and Functions of Dean of the Archets to have arose hence, that the Archbishops' Official or Dean being being in a Court, in which the Dean of the Archet was the Substitut in this Court.

This Judge on any Appeal made, forthwith, and without any farther Examination of the Cause, finds out his Citation to the Appellant, and his Inhibition to the Judge from whom the Appeal was made.

The Advocates who are allowed to plead in the Archet Court, are to be Doctors of the Civil Law, in one of our Universities. For the Advocates.

ARCHETYPE, ARCHETYPUS, a Pattern or Model, by which any Work is form'd, or which is copied after, to make another like it. See Model.

In this sense the Word coincides with Original; and stands opposed to Copy. See Original and Copy.

Among Miniters, &c. Archetypus is peculiarly used for the Standard or original Weight, by which the other Weights are to be adjusted and examined. See Standards.

On the other hand, particularly the Platonic, talk of an Archetypal World; meaning, the World, such as it existed in the Divine Mind, or in the Idea of God, before the Creation. See Idea, Platonic, &c.

The Word is compounded of arch, Beginning; and typ, Type. See Type.

ARCHICOLYTHUS, q. d. Chief-Colyth; was an ancient Diety, in Cathedral Churches; the Ministers whereof, were called by that Name, in the fourth, fifth, Deacon, Sub-deacon, and Acolyte; each of which had their Chiefs; the Chief of the Acolythe was called Archicolytheus. See Acolyte, &c.

ARCHIAC, ARCHIACUS, ARCHIACCTORIUS; the chief Physician of a Prince who retains several. See Physician.

The Word is form'd of the Greek αρχις, Prince, εἰρήνων, Chief; and κατα, Connect, &c. Physician.

ARCHIMEDES, in Antiquity, the Chief of Cyzicus Priests; called Gali. See Gali.

ARCHILOQUIAN, a Term in Poetry, applied to a sort of Verities, whereof Archiloquium was the Inventor. See Veritas.

These consist of seven Feet; the four first whereof are ordinarily Daclyth, these sometimes Spondees; the three last Troches for instance:

Sollicitus anvis Hygion grata vice Veris & Favonis. Hor.

'Tis usual to mix Iambic Verities of six Feet, abating a Syllable, with Archiloquial Verities; as Horace himself has done in the Ode now cited. Their Verities are also call'd Daclyth, on account of the Daclyth at the beginning. See Daclyt and Daclythius.

ARCHIMANDRITE, the Superior of a Monastery; amounting to what we now call Abbot. See Abbot, Superior, &c.

Counsellor observes, that the Word literally denotes the Chief or Leader of a Flock, in which flocks it may be applied to any Ecclesiastical Superior: Accordingly, we find the Name sometimes attributed to Archbishops, but among the Greeks, where it is chiefly used, it is restricted to the Chief of the Greek Church.

M. Simou maintains the Word originally derived from the Syriac; at least the part Mandrace, which by a Circumposition, he makes to signify a Solitary or Monk.

ARCHIMILLUS, ARCHIMILLITIS, is the same thing, in effect, with Arch-Buffon.

The Archimenes, among the Romans, were Perfous who imitated the Manners, Gestures, and Speech both of the Latin and Greek.

At first they were only employed on the Theatre; but were afterwards admitted to their Feasts, and at last to their Funerals; where they walked after the Corps, counterfeiting the Gestures and Behaviour of the Person who was carrying to the Funeral Pile; as if he were still alive. See Funeral.

ARCHIEPISCOPUS, in Geography, a Sea intercepted by a great Number of Islands. Sea Sea.

The most celebrated, and to which the Name is borne, may be mentioned the Sea of Greeke, or Oceanus, and Asia, wherein are the Islands of the African Sea; which is called the White Sea, in contradistinction to the Empire, which they call the Black Sea.

The modern Geography contains other Archipelagos; the Coast of Malabar and India, the archipelago of Mexico; that of the Caribbees, wherein are above 12,000 Islands; that of the Philippines, containing 150 Islands; those of the Moluccas, of the Molucas, Divided.

ARCH-LEVITUS, ARCHLEVITUS. See Archdeacon.

ARCHMARRSHAL, ARCHMARRSHAL, the Grand Marshal of the Empire, rank to the Arch-Bishop of Canterbury. See Sea.

The Term is compounded of arch, Arch; and the Latin, a Marshal, a Chief. See Marshal.

ARCH-PRIEST, ARCHPRIEST; a Priest, establisht in some Diocese, with a Pre-eminence over the rest. See Priest.

Antiquely, the Arch-Priest was the first Person after the Bishop, and deputed to act as his Vicar, in his absence, as to all spiritual Concerns. In the sixth Century, there were found several Arch-Priests in the same Diocese; from which time they were call'd Deans. See Dean.

In the ninth Century, they distinguished two kinds of Cures or Parishes; the smaller, governed by simple Priests, and the Baphtismal Churches, by Arch-presbyters, who, besides the immediate Concern of the Cure, had the inspection of the other inferior Priests, and gave an account thereof to the Bishop, who governed the Chief or Cathedral Church in Person. See Bishop, Parish, Cathedral, &c.

There are Arch-Priests still subsisting in the Greek Church; vested with most of the Functions and Privileges of Croyceposi, or Rural Deans. See Croyceposi and Rural Dean.

ARCH-PRINT, ARCHGRAPHIC. See Printer.

ARCH-PRIOR was a Name sometimes given to the Master of the Order of Templars. See Master and Templar.

ARCH-PROCTOR, ARCHPROCTOR, ARCH-STRATEGUS, ARCHSTRATEGUS, the Generalissimo, or Captain General of an Army.

ARCHITECT, ARCHITECTUS, a Person skilful in Architecture, or the Art of Building; who makes Plans and Designs, and directs the Works, and directs the Masons and other Artificers employed therein. See Architecture, Plan, Design, &c.

The Word is derived from the Greek αρχις, Princhip, and τοιχος, Wall, Workman, That is, the principal Workman. The Greek celebrated Archi- architectes are, Vitruvius, Palladio, Scamozzio, Serlio, Vignola, Barber, Caronti, Alberti, Vetto, Belfant, and De Lorr.

Vitruvius enumerates twelve Qualities requisite to an Architect: Prudence, Industry, and Industry, Ingenious, skilful in Defining; in Geometry; Opticks; Architectick; History; Philosophy; Music; Medicine, Law, and Atriptology. See Building, &c.

The Credit celebrated Architectes are, Vitruvius, Palladio, Scamozzi, Serlio, Vignola, Barber, Caronti, Alberti, Vetto, Belfant, and De Lorr.

Thus, that plashick Power, Spirit, or whatever else it be which hatches the Ova of Females into living Creatures is the same Species, is by some called the Architectus Spirit. See Plastic.
ARCHITECTURE, Architecture, the Art of Building; i.e. of creating Edifices proper for Habitation, or Defence. See BUILDING, EDIFICE, &c.

Architecture is usually divided, with respect to its Object, into Civil and Ecclesiastical. See CIVIL, ECCLESIASTICAL.

Civil Architecture, called also absolutely and by way of Eminance Architecture, is the Art of contriving and executing Temples, Pavions, Statues, Palaces, Churches, &c., for the Uses of Civil Life—hospitals, Temples, Theatres, Halls, Bazaars, Offices, Porticoes, &c. See HOUSE, TEMPLE, THEATRE, &c.

Architecture is Rarer inferior to any of the Arts in Point of the Grandeur of its Nature, and the Peculiarities of the Inhabitants of the Earth to build themselves Huts, Tent, and Cottages; from which, in course of Time, they gradually advanced to more regular and stately Habitations, with Various Degrees of Profusion. See PROSPECT. See Saturnus's Account of the Origin of Architecture under the Artic ORDER.

The ancient Writers represent the Tyranni as the first architects, who, by their Art, made Build, and inhabitan INCH; and hence it was that Solon gave Recourse therin for Workmen to build his Temple. "\n
Palladopipes, indeed, contends, that ancient Under-workmen were few for from Tyre, Artificers in Gold, Silver, Brass, &c., and the Rules of Architecture were delivered by God himself to Solon. Hence, it adds, the Tyranni rather learnt their Art, from the Tyrians, who were the principal Comman culated to the Egyptians, the their to the Greeks, and thence to the Romans. In effect, the Author last cited, endeavors to prove, that all the Beauty and Advantages of the several Class of Buildings, are contained in this Fabric. Tom. ii. Part ii. Lib. lxx. c. i. x. x.

To confirm this, Saturnus presents several Rallages in Vitruvius, where the Rules given by that Architect, Lib. v. c. 1. are quoted, and those of T. Polybius relates of the Temple, Artis, Ind. Lib. vi. & c.

Yet, in the common Account, Architecture should be al-most wholly of Grecian Original: Three of the regular Or- ders or Manners of Building, are denominated from them, viz. Doric, Ionic, and Corinthian; and so all the Orders, single Member, or Moulding, but comes to us with a Greek Name. See CORINTHIAN, DORIC, IONIC, &c. See also MOU-DING, &c.

If this be as it will, 'tis certain the Romans, from whom we derive it, borrow'd what they had entirely from the Greeks; nor seem, till then, to have had any other Notion of the Grandeur and Beauty of Buildings, beside what arises from the Grecian Orders; and they, who, for a long Time, were unacquainted with any Order before the Tuscan. See TUS-CAN.

Under AUGUSTUS, Architecture arrived at its Glory: Tusc. seemed nothing, as it was the other polite Arts. Nero, amongst a Heap of horrible Vices, still retained an uncom- mon Passion for Building, but Luxury and Dilatoryness had a great Effect on its Progress; much, if not much, exceded in Architecture, under the Emperor Trajan, by which he merited the Favours of that Prince; and he it was who raised the famous Trajan Column, subsisting to this Day.

After this, Architecture began to dwindle; and the the Care and Magnificence of Alexander Severus supported it for some Time, yet it fell with the western Empire, and finally entirely from whence it was not recovered for the Space of two Centuries.

The Ravages of the Vving, the in the Century, de-stroy'd all the most beautiful Monuments of Antiquity; and Architecture, in a great Measure, became somebody that their profuse Architecture understood nothing at all of all that Defacing, wherein its whole Beauty consists: Hence a great Mass of Building took its Rite, called the Gothic. See GOTHIC.

Charlemagne did his utmost to restore Architecture, and the French applied themselves to it with Suc cès, un-der the Capet. His Son Robert succeeded him in this Endeavor; till by DEBAILLY, Architecture was run into as great an Excess of Delicacy, as the Gothic had before done into Mathemickness. To the last Effusion, in course of Time, this Architecture, which were much of a piece with the Gothic, only brought in from the South by the Moors and Saracens, as the former was from the North by the Gauls and Germans.

The Architects of the 12th, 14th, and 15th Century, who had some Knowledge of Science, seem'd to make Perfection complete in the Delicacy and Mixture of Ornaments, which they bellow'd on their Buildings, with a

World of Care and Solicitude, with frequent without any Conduct or Taste.

In the two last Centuries, the Architects of Italy and France were wholly bent upon retrieving the primitive Simplicity and Beauty of Antient Architecture, in which they did not succeed; still, however, that Character, Places, &c., are now wholly built after the Antique.

Civil Architecture may be distinguished, with regard to the several Orders, or Species thereof, into Antique, Auguste, Goth, Modern, &c. See ANTIQUE, AUGUSTE, GOTHIC, and MODERN, &c.

Another Division of Civil Architecture, arises from the different Orders or styles which are used, in some Kinds of Buildings render'd necessary, that we might be able to distinguish for every Purpose, according to the Bulk, Strength, Delicacy, Richness, or Simplicity required.

Architecture, under the different Orders and styles of Buildings, all invented by the Ancients at different Times, and on different Occasions; see Tuscan, Doric, Ionic, Corinthian, and Composite. See also Execut, CHARLES, &c. of each whereof fee under their respective Article.

TUSCAN, DORIC, IKION, CORINTHIAN, and COMPOS.

What forms an Order, is the Column with its Base and Capital, ornamented by an Entablature, consisting of Architrave, Frize, and Cornice, all full of a Decorative Art.

See ORDER; see also COLUMN, ENTABLATURE, PEDES TAL, &c. See also CAPITALE, &c.

For a History of Elements of Architecture, with the Rules which obtain with respect to the Motive, Form, Proportion, Situation, Foundation, Distribution, Covering, Aperture, &c. See the Article Building.

For a History of Architecture, see STECT, Window, Door, Ceiling, &c. See also Beauty, &c.

There are several Arts subordinated to Architecture, as Carpentry, Painting, Surveying, Stonemasonry, Glasswork, Plumbing, Glassblowing, Masonry, Pavement, Surveying, Smithy, Glasswork, &c.

See also Imbarco, Stones, Bricks, Tiles, Mortar, Lead, Glaze, &c.

We have no Greek Architects extant, as such. The first who wrote of it was Abydenus the Athenian, who was assisted by Theodorus and Theophrastus. Ammonius, writer of the 'Pistis' or 'Nour,' and composed a compleat System of Architecture, in ten Books, which he dedicated to that Prince. There are two Books of this in the Archi tect the Author upon Architecture, to which the credit of this excellent Work, see the Whole of the Method, and Obliquity. The Museum of Latin, Compos. in Vitruvius, is such, that Julius Cæsar, in the Greek, and to the Latins: He adds, in the Number of Buildings, plans and drawings, an his Commentaries, the System of Buildings, the parts of a Building, the beds, and indeed a great part of the Extent known.

Of all the Architects, Vitruvius is the only entire Author; the Roman, that by Essay, that by Plan, that by Drawing, that by Execution, that by Analysis, and not by Conjecture, and from that to the Time of Augustus, and compiled a compleat System of Architecture, in ten Books, which he dedicated to that Prince. There are two Two Books of this in the Archi-
five Orders as laid down by Palladio, Vignola, Scamozzini, &c., which fame Defugs was also executed in French by R. Freart de Combray, in a Parallel of the ancient Archi-
tecture, in the year 1698, &c., and since translated into English with Additions, by Mr. Evelyn. Dr. Blondel Director of the Royal Academy of Painting, &c., in 1698, gave a Course of Architecture, in French; being a System of Architecture, drawn from the Caball of the Sub-
ject of the Orders, &c.—Nich. Goldmann, in a Traite de Stylometrie, published in Latin and High-Dutch, in the Year 1691, has done some Service, in reducing the Rules and Observations of the Architects and the Caball of the Orders to a Further Degree of Preci-
sion, and shewing how they may be easily delineated by means of certain Instruments invented by him.

The French was laid down by Sir H.Wren—The same are reduced by Starsonian, and Wel-
lets, to certain Rules and Demonstrations; and thus is Ar-
chitecture brought into the Form of a Mathematical Art; by French in the Caball, and in the second, in his Elements Mathematiques, Tom. II. An. 1717.

Military Architecture, is the Art of strengthening and fortifying Places, to foss them from the Influences of Enemic and the Violence of Arms. See Fortified Places.

This we more usually call Fortification. See Fortifi-
cation.

The Business of Military Architecture, is to erec Ports, Cafes, and other Fortresses, with Ramparts, Battlements, &c., See Fortifications, Ramparts, Battlements, &c.

The French in the Caball is as follows:—Build a Fort in war that reaches the Confined of Steppes, Galleys, and other Beating Vessels for the Water with Ports, Moles, Docks, &c., on the Shore. See Vessels, Shit, Gallaty, Boat, &c., for Coats, Docks, &c.,

Architects in Perspective, is a sort of Building, wherein the Members are of different Measures and Mod-

dles, and their Lignes requisite to make the Work appear longer, and larger to the View than really it is. See Perspective.

Such is the celebrated Pontifical Staircase of the Vatican, built in the Time of Pope Alexander the Seventh, by the Cardinal Borromee—Counterproof Architecture, is that which has its Pro-
jectures painted, either in Black or White, or coloured af-

er the Manner of Marble; as is seen practifed in the Pa-
castello in Rome, and in the Pavilions of Monza. This Painting is made in Fresco, upon plaster'd Walls; and in Oil, on Wallstone. See Painting and Fresco.

Under the Head of Counterpart Architecture, which we otherwise call Scene-Work, it is likewise comprehended, that painted on light Boards or Planks of Wood, wherein the Column, Pilasters, and other Parts of Building, seem to stand out, with a Relief: the whole being coloured in imitation of various Marbles, Metal, &c. and serving in the Decorations of Theaters, triumphal Archs, Publick Entrances, Funeral Pumps, &c.,

The Architectus in Building, that part of a Column, or Order of Column, which lies immediately upon the Capital. See Order and Capital.

The Architect is a Member of the Frieze, and even of the whole Embellishment. See Frieze and En-

blishment.

The Architrave is supposed to represent the principal Beams and Posts of the Building; where the Name, which is form'd of the Greek, is, chief; and the Latin Ther, Beam. See Beam, &c.

The Architrave is different in the different Orders. In the Tuscan it only consists of a plain Face, crown'd with a Fillet; and is half a Module in Height. See Face, Tuscan, &c.

In the Doric and Composite, it has two Faces, or Fasces, and three in the Ionic and Corinthian; in which last Order it is 1⁄2 of a Module high, tho' but half a Module in the ref., See Fasces, Doric, Corinthian, &c.

The Architrave of a Corinthian Capital is laid in this Part; some using more Members than others; and many of them having two or three Forms of Architraves. What we give is general.

The Architrave is sometimes also called the Reapin-piece, or Master-Beam in Timber-Buildings, as Portico, Colonn, &c., in Chimneys it is called the Mantle-piece; and over the jamb, or Lintel of Windows, Hinterly. See Mantle, &c. See Mantle, &c.

The Greek, call it the Epistle. See Epistle.

Architrave-Doors, are those which have an Archi-

trave or a Reapin-piece, and the Cap-

piece, if thrice, or on the Arch, if the Top be curved. See Doors, Jamb, &c.

Architrave-Windows, of timber, are sometimes an

Option to the old Timber, with a Lid over it; the somtimes the Mouldings are truck and laid on; and sometimes are cut in Brick. See Window.

The upper Fascia is called the Header, or heading Archi-

trave; and the lower the Fasce.

ARCHITECT. See Architecture.

ARCHITECT's Office, is the Inner Closet of an Archi-

trave; or a Band or Frame adorned with Mouldings running over the Faces of the Arch-straits, and beaded upon the Impacts. See Arch, Vault, Impact, &c.

ARCHITECTURAL Terms, are those which are subj-

jected to the Orders of Architecture, &c.—Nich. Goldmann, in a Traite de Stylometrie, published in Latin and High-Dutch, in the Year 1691, has done some Service, in reducing the Rules and Observations of the Architects and the Caball of the Orders to a Further Degree of Precision, and shewing how they may be easily delineated by means of certain Instruments invented by him.

Some of these were annual, and others perpetual. Mo-

don, the Son of Codos, was the first of those; and Cret of Crotalia, a perpetual.

The Occasion of their Institution was this: Crotal, King of Crotalia, having devoted himself, for the good of his Peo-

ple, in the War with the Herodidae; his Sons, Motes and Medus, were commanded by Alexander the Great to build a Temple for the Goddess Artemis. The Athenians took this Occasion of disavowing their Monarchy, and in the Name of Kings, created perpetual Governors, under the Name of Archons—Medus, Son of Crotal, was he who first laid the Foundation of the Temple, and enjoyed a perpetual Appointment for ten Years. But a perpetual Magistracy, formed only of free People, too lightly an Image of Royalty, the very Sis-
dow whereof they were reduced to aboli—Accordingly, the Athenians altered their former Government, and instead of perpetual, they now reduced to ten Years; and some time af-

ter, to one; with a View of recovering, as oft as possible, their Authority into their own hands, which they never until for to the Magistrates, but with Respect.

There were thirteen perpetual Archons, and seven de
cessual; the first whereof was established in the 145th Olymp.

Under the Remas Emperors, several Greek Cities had the Archons, for chief Magistrates, which were the same with the Damos of the Colonies and Municipes. See Damos.

The Name Archon is also applied by some Authors to the Officers both civil and religious, under the Eastern or Phrygian—Thus Bishops are sometimes called Archi-

ons; and the same may be laid of the Lords of the Empire's Court.

We also read of the Archon of the Autemposes, Archon of Archa, Grand Archon, Archon of Churches, Archon of the City, Archon of the Walls, &c.

The Word comes from the Greek, a word which signifies a Commander, or one that governs. ARCHONTICKS, the ancient, in Church History, is, Scott of Hericrakes, who arose towards the Close of the Fourth Century. See Hericrakes.

This word is thus called from the Greek word ΑΡΧΟΝΤΙΚΟΣ, Princhipalitas or Principality of an Archon; and the same word was held by the World to have been created by the Angels. See Angel, Hierarch.

After the Greeks, now the moderns, were a Branch of Valentinians. See V.

Lentian.

ARCH-TEASURER, Architectus, the Great Treasurer of the German Empire. See Teufersowa.

The 6th Ed. of this Work was in 1550, by order of the Elector Palatin, who had left his former Ex-
inorate, which was given to the Duke of Bavaria, by the Elector Palatin Giselbert 11. who took it away from Pruss, the Elector Palatin, and the Elector Palatin, who he was defeated in maintaining his Election to the Crown of Bavaria. See Elector.

The Arch-Treasurers in France is connected with the Elector of Braganze, now King of Great-Britain, who claims it in Virtue of his Succession to the Elector Frederick's and the present Elector Palatin. See Palatin.

Arctic.
ARCTIC, ARCTIC, in Astronomy, an Epitaph given to the North-Pole, or the Pole raised above our Horizon. See NORTH, and POLE.

'Tis call'd the Arctic Pole, on occasion of the Constellation of the Great Bear, which call'd the Great Bear, or the Great Dog, and has in the Tale whereof, nearly points out the North Pole. See Ursa Major.

ARCTIC CIRCLE, is a lesser Circle of the Sphere, parallel to the Equator, and called the Tenth Parallel; from whence its Name. See Circle and Sphere.

This, and its Opposite, the Antarctic, are call'd the two polar Circles; and may be conceived to be describ'd by the greatest and least Diameters of the Ellipsoid, round the Poles of the Equator, or of the World. See Pole and Polar.

ARBE, or A-LA-MIRE, one of the eight Notes in the Scale, and marked by the Note and Scale.

ARTOPHILAX, a Conversation, or a Conflation, otherwise call'd Rotes. See Boots.

ARTCURUS, in Astronomy, a Star, of the Constellation of the Horse. See Horse.

The Word is form'd of aro. Bear, and ro, Tail, &c. Bear's Tail; as being very near it.

It rises on the first Day of September, and sets on the 15th of May; and, as the Author has observed, rarely appears with its bringing some Storm. See Star.

ARTOS, ATCTUS, in Astronomy, a Name given by the Greeks to two Constellations of the northern Hemispheres, by the Latins called the Bear, and Minor; and by us the greater and little Bear. See Ursa major and minor.

A R C U A T I O N, is used by some Writers in Surgery, for the large Cap of the Bones; as in the Cleft of Rickets, &c. See Boot, and see Boots.

A R C U A T I O N, in Gardening, is the raising of Trees by Layers. See Tree, Nursery, &c.

This, shorter, is now the general Method of raising Cabbage, and other Vegetables, from Seed, or by the Boar to Sow; as Elm, Aloe, Lime, Alder, Salwia, &c. See Seed, Planting, &c.

The first Thrice done, is to procure large strong Mother Plants, which the Author calls Stools. These being planted in a Trench, will throw out twenty, thirty, forty, or fifty Plants a-piece; which may be begun to lay about Midsummer, the first Week in which, if Stools have been carefully managed, they will have their first, six, or more main Branches out of the Root, and on every one of these, as many side, or collateral Branches.

Their main Branches must be cut down to the Ground, and when thus laid quite round the Stool, and pegged fast down, the small ones may be sever'd in the same manner. Thus the main Branches are to be cover'd over, all except the Top, and the small, or Side-Branches, to be cover'd over two or three Inches thick upon the Joints. This done, they may be treed to make them take Root the better.

About the Middle of September they may be opened; when the Stage is set, to have the Root and Branches given to the Better. Otherwise, they may lie till Spring; then taking them up, plant them in the Nursery. See Nursery.

ARCTURUS, is a Star in the Horse, and, as it were, burning. See Heat and Burning.

The Word is form'd of the Latin Arcturus, to burn.

ARCTURUS, is a violent burning Fever. See Fever.

At R E N A T O, or Properly Designes any Plain Surface wherever we walk. See Surface.

The Word is Latin, and originally signifies a Thrashing - Floor; form'd of the Verb Area, See Thrashing.

Area, in Geometry, denotes the Compart. or Superscription of any Figure. See Figure and Contents; see also Surface.

Thus if a Figure, e. g., a Field, be in Form of a Square, and its Side be 40 Foot long, its Area is said to be 1600 Square Feet, or 1600 sq. ft. Thus Area are, areas, each a Foot every Way. See Square and Measure.

Hence, to find the Area of a Triangle, Square, Parallelogram, Rectangle, Trapezium, Rhombus, Polygon, Circle, or any Plane Figure, it is necessary to know the Measurer of in Square Measures—To which, see under the Articles: Triangle, Square, Parallelogram, Rectangle, Trapezium, Rhombus, Polygon, Circle, &c.

This kind of Mensuration is of great Use in several Branches of Human Knowledge; they, first survey or take the Angles thereof, then plot them on Paper, and thus cut up their Compscat in Acres, Roods, &c. after the usual manner of other Plain Figures. See Surveying.

The Law by which the Planes move round the Sun, is this, that a Line or Radius drawn from the Centre of the Sun towards the Plane of a Planetary Elliptic Area proportions to the Times. Thus, the Sun being suppos'd in S, and a Planet in A, in (A) T B E a, R and letting it proceed in any given Time, to B. In such Progress, its Radius A B, will have described the Area A S B. Suppose again, the Planet be to arrive to P, then the Elliptic Space P B D being drawn equal to the other A S B, the Planet will move thro' the Arch P D in the same Time as thro' the Arch A B. See PLANET and Ellipse.

Sir I. Newton demonstrates, that whatever Bodies do observe suitable Ellipses, must move round one Body, and gravitate towards such Body. See Gravity, and Newtonian Philosophy.

A R E NA, in Medicine, for a Diffuser which makes the Hair fall. See Hair.

The Area is a general kind of Deplation, and it distinguishes into two Kinds, Alaspa and Ophidia. See ALASPA.

ARENATION, among Physicians, a Kind of dry Bath, when the Patient sits with its Foot upon hot Sand. See Bath.

ARINGAELUS, a Term used by Aristotle, in Anatomy, the Circle which surrounds the Nipple. See Breast.

ARGENTOLOGY, or Argentology, that part of Metal Philosophie which treats of Virtue, its Nature, and the Means of attaining it. See CHAUCER.

ARDENT, is so distill'd from fermented Vegetables; thus cal'd because they will take Fire and Burn. See Silver; and see Silver.

ARDOR, or Brandy, Spirits of Wine, &c. See Brandy, and see Brandy.

ARDERS, are Followings or Plowings of Grounds.

ARDOR Venuints, a Heat in the Stomach, usually experienced in the Word Hears-burn, or Cardiogia. See Cardiac.

ARENA, among the Romans, sometimes signify'd the Fame with Cæsars, or Amphitheatre, e. g, a Place where the Gladiators had their Combats. See Circus, Amphitheatres.

But properly speaking, Arena was only the Pit or Space in the Middle of those Places. The Arena was the fame thing with Scena, which signifies the Field, to Soldiers and Armies, the Place where they fought. And he who fought in the Arena was call'd Areator.

The Word is originally Latin, and signifies Sand, in regard the Place was always fire'd with Sand, to conceal from the View of the People, the Blood spilt in the Combat.

AREOPAGUS, in Antiquity, a celebrated Tribunal of the Athenians.

Some imagine the Areopagus the proper Name of a Court, or Tribunal in the Time of Solon, in Athens, and that in this Court the Senate of that illustrious City assembl'd.

Others say that Areopagus was the Name of the whole Suburb of Athens, wherein stood the Hill on which the Court was built; And the Name Areopagus seems to correspond this last Opinion; for it signifies literally, the Hill or Rock of Mars, from ra, &c., Hill, and sas, belonging to Mars.

In effect, the whole Communion or Hill of the Areopagus, were of the same Nature, and so the Areopagus was built in a Place where had been the Temple of Mars, or because the first Gaule pleaded there, that was of that God, who was accust of killing Cæsars, or else being the Name of the Suburb of Athens.

This Tribunal was in great Reputation among the Greeks, and the Romans themselves had it so high an Opinion of it, that they trusted many of their difficult Causes to its Decision.

Authors are not agreed about the Number of the Judges who compos'd this August Court. Some reckon thirty-one; others fifty-one, and others five hundred: in which Number seems not to have been fix'd, but many here, or there, or another, or no more, or less. Every year. By an Inscriptio quoted by Valerianus, it appears they were then 300.

At first this Tribunal only consist'd of nine Persons, who had all discharge the Office of Archons: Their Satyr was equal, and paid out of the Treasury of the Republick: They had three Obols for each Gaule.

At first the Judges were of the Men, &c. They never sat in Judgment but in the Nighttime, to the Intent that their Minds might be more present and attentive, and that no Objeet, either of Pity or Aversion, might make any Imprision upon them about their Business. Of the Names of the Judges, that was simplex and most naked Terms, without Exordium, Epilogue, Paffion, &c. See Exordium, Epilogue, &c.

At first they only took Cognizance of Criminal Causes, but in course of time they had jurisdiction of all other Crimes, and to the Present Extent. Mr. Spyn, who examined the Antiquities of that illustrious City, found some Remains of the Areopagus fill existence, in the middle of the Temple of Venus, which was herebefore: All the Middles of the Walls, and all the Middes out with the Walls. The Foundation of the Areopagus is a Semicircle, with an Elipsoide of 140 Paces around it, which properly made the Pill of the Temple of Venus; the Temple of Venus, Rock, with Seats on each Side of it, where the Areopagutes sit, exposed to the open Air.

This Court is said by some to have been instituted by Solon; but others carry it much higher, and affirm it to have been
ARG (132) ARG

been established by Cerops, about the time that Aeneas died, viz. in the Year of the World 5555, maintaining withal, that Solon only made some new Regulations in it.-In effect, Demosthenes himself, in his Oration against Ctesiphon, owns himself to have been a Lover of this Place; and in the Introduction of this Tribunal, says he, whatever they were, whether Gods or Heroes.

ARGUMENT OF AREOSTHENES, AREOSTYLOS, AREOSTHIS, AREOSTICHUS. ARGAL, or Argal, hard Lees flocking to the Sides of Wine-Vessels; otherwise called Tartar. See TARTAR.

ARGENTUM Album, mentioned in Donatel, signifies Bullion, or Silver uncleaned. See BULLION.

In those ancient Times, full paid as Money from one to another in Payment—Sonat-pra 96 boe Metallu postis novis Signatis. See Silver and Money.

ARGENTUM Den. Getae Pennies, anciently signified carnall Money, or Money given to buy a Bargain; in some Places called Eres, or ficel. See EARNET.

Er cepti di praedicto Heureo tres coronas de Argentei Dei monetae. See CONVENTION.

ARGEA, AROGA, or AREGA, in Antiquity, human Figures made of Raffish, thrown annually by the Vellhals into the River Tyber, on the Day of the Ides of May. See VETAL.

This Ceremony we learn from Sulpicius and Verres; the latter of whom, however, Ias they were called by the Priests, Unleas, by Sacramentos, we find him meant Priscicelles. He adds that the Number of Figures was thirty—

Plutarch, in his Roman Querelles, enquires, Why they were called Argae? There are two Reasons assigned: The first, that the barbarous Nation who first inhabited these Parts, call all the Greeks they could meet withal, into the Tyber; for Argos was a common Name for all Greeks: But that Heroes perished them to quit an inhuman a Practice, and to purge themselves of the Crime, by inditing this Solemnity—The second, that Euander, an Arcadian, and a sworn Enemy of the Argives, to perpetuate that Enemy to his Fatherland, ordered the Figures of Argiaus to be thus cast into the River.—

ARGENT, in Heraldy, signifies the Colour White, used in the Coats of Gentlemen, Knights, and Baronets. See COAT, and WHITE.

Barons and all Nobles have the white Colour called PEARL, and sovereign Princes have theirs called ZUNA.

Without either this or Or, the Heralds say there can be no good Armory.

Argent is expressed in Engraving, by the Parts being left plain, without any Strokes from the Graver. The Word is French, derived from the Latin argentum, Silver; this Colour being suppos'd the Representation of that Metal:

Whence the Spaniards, call this Field Camps de Plata, a Silver Field.

In the doubting of Mantel, where the White is supposed to represent a Fur, and not a Metal, it may be Blazon'd Argent.

ARGILLA, or ARGUS, a white Earth, like Chalk, but more brittle; of some Ulce in Phrygia. See EARTH, CHALK.

The Word is sometimes also used for Potters Earth, or Clay. See POTTERY, CLAY, Etc.

ARGO, in Antiquity, a Ship or Vessel celebrated among the Poets, being said to have constructed theargonauts' made their Expedition. See ARGONAUTS.

The Critics are divided about the Origin of the Name: Some will have it thus called from the Person who built it, argus, from argines, or argote, a kind of Stone, as being a light Sitter; others, from the City Argos, where it suppos'd it built; Others, from the argus, who went on board it, according to the Delphic quoted from an ancient Latin Poet by Cicero, in his first Tularias.

Argus, qua Argis in ex Delecti Viro Verto, perhelcim pellicori inscrivam atri.

Our calls Argo a fared Ship, faciunt confecund in de genus, by reason, say some, that Minerva contrived the Plan, and even signified in the building thereof: Or rather, on an account of a piece of Timber in its Prow, which ip, and rendered the Oulces—Several Authors make mention of the Piece of Timber, which is said to have been hewn in the fared Piece of Dacotum. See ORACLES and DIOGENES.

Jasus having happily accomplished his Enterprise, consecrated the Ship Argo to Neptuno, in the Athenae of Corinthis, which he did not remain long before it was transplanted into Heaven, and made a Constellation. See Constellation.

The Generality of Authors represent the Ship Argo as of a long Make, resembling the modern Gallies—The Schoel of Apollione observeth, that it was the first long Vellhals ever made: And Pliny relates the fame, after Philobapho, who, he had affirmed, that Flagus was the first that rul'd out to sea in a long Vellhals. See OAR. Argo, or Argus, of annuals, is a Constellation of fixed Stars, in the Southern Hemisphere. See ARGO and Constellation.

The Stars in the Constellation Argo, in Ptolemy's Catalogue, are 81 in the Tyche's 111 in the Britannique Catalogue 23; the Longitudes, Latitudes, Magnitudes, Etc, whereas, are as follow:

Stars in the Constellation Argo or Navis. Names and Situations of the Stars, Pranced. under the Shield in the Stern Between the Sails and Masthead Suboeq. under the Shield of the Stern 5.

South. in the Middle of the Stern North. in the Middle of the Stern 10.

Pranced. in the Top of the Stern Suboeq. of two in the Yard Suboeq. in the Top of the Stern 15. Inform. under the sail, Tybeo

In the Sall, Tyche

in the Mafl, the lowest of three, Tybeo in the Mafl, upper Middle in the Mafl 20.

Suboeq. in the Yard 25. in the Mafl, the lowest of three, Tybeo in the Mafl, upper Middle in the Mafl 25.

[Longitudes, Latitudes, Magnitudes, Etc, are as follow]
ARGONAUTS, in Antiquity, a Company of fifty-two or forty-five Heroes, who embarked along with Jason, in the Ship Argo, for Colchis, with a Deluge to obtain the golden Fleece. When Jason had married Phoebe, the daughter of Aeetes, the King of Colchis, he and his Friends returned to Europe, through Thrace, Cisalpin, Italy, France, and Spain. The Account of the Argo in the New Testament, or the Story of the Golden Fleece, is not well known.

ARGYRASPIDES, in Antiquity, Pierus and his Son Silvus with Silver Bucklers, or Bucklers silvered. See BUCKLER.

The Argead, according to Quirinus Curtius, Lib. iv. c. 15, made the second Corps of Alexander's Army, the first being led by Alexander himself. They were commanded by Ptolemy, who had been a Pilot and a Seaman, and had been educated in the arts of Navigation.

According to Ptolemy's Account, Lib. xii. c. 7, Alexander having penetrated into India, and extended his Empire as far as the Ocean, for a Monument of his Glory, ordered the Argead to be made and set up in his Honor, to be adorned with Silver, and hence commanded them to be called Argead, or from the Greek argyros, Silver, and arche, a Monument.

By this Author it is stated that Alexander's whole Army was called Argus; after that Prince Death, the Argead despaired all other Chief of the Army, disbanding to obey any other after having born Arms under Alexander.

ARGYROPEA, in Alchemy, the Art of making Silver. See ALCHEMY and SILVER.

See also ARGONAUTS and ARGUS, to make Gold and Silver. See CHERYSOKLA, TRANSMISSION, PHILosophiae Service, &c.

The Word is formed of argyro, Silver, and iro, iro, I make. See PERSIA, BACTRIA, and CYRUS.

ARIA, or ARIAN, a Sect of Heretics, the Retainers to Arius, and Arianism. See ARIANISM.

The Arians divided into a great Number of Parties and Factions, according to the different Doctrines and Interpretations of their Chief; and each of them was very contemned each other. Such were the Semi-Arian, Homoi- oian, Euxenitiss, Eufyleh, Portman, Eudoxian, Arian, Macedonian, Alban, Byzantine, &c. See SEMIARIAN, ANOMIAN, EUERIAN, PHOTINIAN, EUDOXIAN, &c.

ARIANISM, or ARIANISM, an ancient Heresy in the Church of the Arians, in the beginning of the fourth Century. See ARIAN.

He denied that the Son was God supernatural and coequal with the Father. He said that the Son was the Word that God had been eternal, affording that it had only been created before all other Beings—See TRINITY, SON, FATHER, &c.

This Heresy was condemned in the first Council of Nice in 325, and from that time, with every improvement, it was condemned to death. Such were the Semi-arians, Homoi- oian, Euxenitians, Eufylehians, Portmanians, Eudoxians, Arians, Macedonians, Albanians, Byzantines, &c. See SEMIARIAN, ANOMIAN, EUERIAN, PHOTINIAN, EUDOXIAN, &c.

ARMS, in ARIANISM, an ancient Heresy in the Church of the Arians, in the beginning of the fourth Century. See ARIAN.

The second, are borrowed from abroad, and only applied by the Orator to the Point in hand; such are Laws, common Report, Books, Oaths, Torture, and Witness. See LAW, ORATION, &c.

A late Author divides the Places or general Heads of Arguments, with regard to their End, into those intended to persuade or difludue, which are chiefly drawn from the Consequences of the Premisses, and the Reason of the Case in its Place, Definition, Distribution, Genus, &c.

To these some add another two other Places of Argument, viz. the Manners, and the Passions. See MANNERS and PASSIONS.

The first, are the Plain Invention of him who speaks, or of that which is intended to be Proved. There are several Kinds of Arguments, or of the Art of Reasoning, called Dialectics, Genus, and Species, Form, Similitude, Dissimilitude, Comparison, Repugnancy, Adjunt, Antecedents, Consequences, General, and Particular Arguments, &c. which you may find in its Place, Definition, Distribution, Genus, &c.

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ARIES, in Astronomy, the Ram; a Constellation, or Sign of the Zodiac. See STOB, CONSTALLATION, and Zodiac.

The Stars in the Constellation Aries, in Proctor's Catalogue, are 18; in Tycho's, 14, in the Brittonic Catalogue 63; the Longitudes, Latitudes, Magnitudes, &c., whereof, are as follows:

Stars in the Constellation Aries.

<table>
<thead>
<tr>
<th>Name of the Star</th>
<th>Right Ascension</th>
<th>Declination</th>
</tr>
</thead>
<tbody>
<tr>
<td>α Ari</td>
<td>26h 39m 52s</td>
<td>+04° 38' 7&quot;</td>
</tr>
<tr>
<td>β Ari</td>
<td>04h 49m 04s</td>
<td>+02° 59' 9&quot;</td>
</tr>
<tr>
<td>γ Ari</td>
<td>28h 50m 00s</td>
<td>+08° 58' 8&quot;</td>
</tr>
<tr>
<td>δ Ari</td>
<td>29h 57m 57s</td>
<td>+08° 48' 6&quot;</td>
</tr>
<tr>
<td>ε Ari</td>
<td>04h 42m 03s</td>
<td>+10° 42' 3&quot;</td>
</tr>
<tr>
<td>ζ Ari</td>
<td>25h 39m 08s</td>
<td>+14° 49' 7&quot;</td>
</tr>
<tr>
<td>θ Ari</td>
<td>25h 39m 55s</td>
<td>+18° 04' 0&quot;</td>
</tr>
<tr>
<td>ι Ari</td>
<td>11h 07m 55s</td>
<td>+23° 57' 44&quot;</td>
</tr>
<tr>
<td>κ Ari</td>
<td>12h 54m 55s</td>
<td>+27° 07' 10&quot;</td>
</tr>
<tr>
<td>λ Ari</td>
<td>10h 14m 43s</td>
<td>+03° 15' 39&quot;</td>
</tr>
<tr>
<td>μ Ari</td>
<td>04h 42m 39s</td>
<td>+00° 49' 45&quot;</td>
</tr>
<tr>
<td>ν Ari</td>
<td>08h 59m 19s</td>
<td>+14° 44' 07&quot;</td>
</tr>
<tr>
<td>ο Ari</td>
<td>11h 07m 55s</td>
<td>+23° 57' 44&quot;</td>
</tr>
<tr>
<td>π Ari</td>
<td>12h 54m 55s</td>
<td>+27° 07' 10&quot;</td>
</tr>
<tr>
<td>ρ Ari</td>
<td>10h 14m 43s</td>
<td>+03° 15' 39&quot;</td>
</tr>
<tr>
<td>σ Ari</td>
<td>04h 42m 39s</td>
<td>+00° 49' 45&quot;</td>
</tr>
<tr>
<td>τ Ari</td>
<td>08h 59m 19s</td>
<td>+14° 44' 07&quot;</td>
</tr>
</tbody>
</table>

Of this there were two kinds; the one rude and plain, the other artificial and compound. The former from the Earth; the other no more than a great Beam, which the Soldiers bore in their Arms, and with one End of it, by main force, assail'd the Walls.

The compound Beam is describ'd by Josephus thus: 'The Beam is a long Board, or a Sheet of a Ship, fasten'd at one End with a Head of Iron, furnished in the Middle with Brackets, and, at the other End, a Hem, with which it was tied to the Ropes, by which it was heaved and lowered, as need required. It was so contriv'd, and so made, that it might be used with the greatest Effect and Produc'tion."

The Beam was assiduously employed by the Carthaginians, while they laid Siege to Carthage. This was the simple kind above mention'd, "Pythagoras' Tyris"; contriv'd to suspend it with Ropes, and Poles, to the Palisades, to mount it on Wheels, at the Siege of Byzantium, under Philip of Macedon.

The Engine opposed to the Ram, was called Lycpus, the Wolf. - Ptolemy calls that Xarup, the Ptolemaic War, used a Ram of 80 Foot long; and Ptolemy affirms as they were sometimes made 106, and sometimes 80 Foot long, to which, perhaps, the Force of the Engine was in great Measure owing.

The Ram was managed at once by a whole Century of Soldiers, so that it play'd continually, and without Intermission, being us'd to cover with it his own Men from the Attempts of the Enemy. See TANK.

ARISTA, in Botany, a long needle-like Bead, that grows in the Bark of Corn, or Grass; called also the Acorn. See Corn, &c.

ARISTARCHUS, in its original Greek, signifies, god prince; but in its ordinary Use among the Learned, it is identified of a very severe Critick, that the Name has been a Grammatician of that Name, who criticiz'd on the Verbs of the very best Poets. See CRITIC and CRITICISM.

Hence we derive the Titles of several Books: Aristarch, of Socrates, in his New Testament; and Aristarchus Asiaticus, &c.

ARISTOCRACY, aristocracy, a Form of political Government, where the supreme Power is lodged in the Hands of the Oppos'd, i.e. a council or Society composed of the principal Persons of a State, either in respect of Nobility, Capacity, or Probity. See Government and Order.

Attire. The ancient Writers of Politics prefer this Form of Government to all others.

The Republic of Cervinian in Aristocracy. See republic. Aristocracy is a Form of Government, which is every where so much considered as a Prodigy of an arithmetical State, where the Administration is in the Hands of 500.

The Word is derived from arist & optimum, and signifies, upper, I command, govern.

ARISTOLOCHIA, popularly called Birthwort, a medicinal Plant, used as an ingredient in Tincture, &c. See THERIA.

Cercy derives its Name from its Inventor Aristolochius, from its Virtues. -The last supper it form'd from optimus, and signifi'd, being born young; in regard it is found of excellent Use in bringing down the Lo, chia, or Menus of Women newly deliver'd. See Locusta, &c.

There are Four Kinds of Aristolochia, viz. the round, long, rampant or creeping, and the slender; but only the two former are used among us. -The round is of a soft And aromaticulous Taste, and very common in Languages, Spain, and Italy. Its Root is in the Form of a Cylinder, or Square, being an office, provoking the Menes, and bringing down the After-Birth; and is externally applied in vulnerary Tinctures, and in the Plasters of divers sorts. The long Aristolochia likewise grows in Languages; its Root is used in Opiates, and in Tinctures for the Aftims, and to excite the Menes its Decoction, in Lotions, to facilitate the彭设 of the After-birth, &c.

Besides these, there are several other Kinds of Aristolochia in America; one particularly in Virginia, whole Roots are used against the Bites of venomous Beasts, in malignant and small Poxes, in scurvy, &c. Aristolochia has occasion'd it to be called Viperinum Viridis.

ARISTOTELIAN, something that relates to Aristotle; thus, as the Aristotelian Philosophy, an Aristotelian Dogma, &c.

The Philosopher from whom the Denomination arised, was the Son of Nicomachus, born in the Year of the World 365.
ARISTOTELIAN PHILOSOPHY.

The Aristotelian Philosophy, the property taught by Aristotle, and maintained by his Followers. See PHILOSOPHY.

The Aristotelian is otherwise called the Peripatetic Philosophy; the Rife and Fate whereof, see under the Article PERIPATETIC PHILOSOPHY.

ARISTOTELIAN, a Scoll of Philosophers, otherwise called PERIPATETIC, ARISTOTELIAN, and PERIPATETICS.
The Aristotelians and their Dogmas prevalent to this Day, in the Schools, malice all the Efforts of the Cartesian, Newtonian, Neptunist, Mystick, Pythagorean, Rosicrucian,school, Newtonian, Neptunist, Mystick, Pythagorean, Rosicrucian, Cartesian, Corpuscular, &c.
The Principles of Aristotle's Philosophy, the Learned agree, are chiefly laid down in his four Books de Coelh, his 8 books de Anima, his 7 books de Metaphysics, de Rhetoric, de Nomologia, en Philosophia: we cannot do better than offer a Few Observations on them.

Throfe four Books he entitles, de Coelh, because the Heavens are the Chief of the Simple Bodies he treats of. He begins with proving that the World is perfect, which he does by showing that the Heavens are perfect, but they can't have more, for the Number three, according to Pythagoras, comprehends all: Now the World is the Affirmative of all Bodies, therefore the World is perfect.

In the First Book he lays down Aristotle's Paradoxes and Axioms:—so that all natural Bodies have of themselves a Power of moving; that all local Motion is either Rectilinear, Circular, or composed of the two; that all simple Bodies are indestructible: to prove the Motion of the Centre, the Motion towards the Centre, and the Motion about the Centre: That all Bodies are either simple or compound; fire are those which have some Power within themselves, whereby they move, as Fire, Earth, &c. Compound are such as receive their Motion from those others whereof they are compounded.

He then concludes those Principles he draws several Consequences: A circular Motion, says he, is the Simple Motion: But the Heavens move in a Circle; therefore the Motion of the Heavens is simple: But a Simple Motion can only belong to a Simple Body, i.e. to a Body which moves by its own Force. Therefore the Heaven is a Simple Body, different from the Four Elements, which move in right Lines. This Proposition he likewise proves by another Argument, thus.—There are three things not to be locoed with reason, i.e. the circular Motion of the Heavens, therefore, is either the one or the other: If it be natural, the Heaven is a simple Body distinct from the Four Elements, since the Elements move in right Lines: if it be not natural, but the circular Motion be contrary to the Nature of Heaven, either that Heaven must be some of the Elements, as Fire, or something else. But Heaven cannot be any of the Elements else, it cannot be Fire; for, if it were, the Motion of Fire being from below upwards, the Heaven would have two contrary Motions, the one circular, the other from below upwards, is impossible. Again, if the Heaven be any other thing which does not move circularly of its own Nature, it will have some other natural Motion, which likewise is impossible; for if it move naturally from below upwards, it will be either Fire or Air; if from above downwards, it will be Water or Earth. Therefore this is the Motive Argument is this—The first and most perfect of all simple Motions, must be that of a simple Body, especially that of the first and most perfect of all simple Bodies: But the circular Motion is, because every circular Line is perfect, and so right Line is to: For if it be finite, something may be added to it; but if it be infinite, it will be infinite, in altitude, in width, and Things are only perfect when they are ended, which it not, Therefore, the circular Motion is the first and most perfect of all Motions, and therefore a Body which moves circularly has no other Motion, but that of a simple Body: Aristotle's Fourth Argument is—That all Motion is either natural or not; and every Motion which is not natural to some Body, is natural to others: Now the circular Motion is not natural to the Four Elements, and therefore there must be some simple Body to which it is natural: Therefore the Heaven, which moves circularly, is a simple Body, different from the Four Elements: Lastly, the circular Motion is either natural or violent to any Body to which it is natural, of this Body is one of the most simple and perfect; if it be not, 1s it change this Motion should last for ever.—From these Arguments, therefore, it follows, that there is some Body which moves circularly, and which is of a Nature as much more perfect than they, as it is more perfect than others. Thus is the Substance of his Second Chapter.

In the Second, he shews there are no such Things as Inframortible, and Immemorable, and therefore he gives it for it, that—That they are the Abode of the Gods, that no Person has ever elsewhere any Alterations in them. See PHILOSOPHY, for the History of the Circular Motion has No Contrary: In the 5th, that Bodies are not infinite: In the 6th, that the Elements are not infinite: In the 8th, he shews that there are not several Worlds of the same kind: In the 9th, he does what very few have done, that all Motion is by Nature, if there were any other Earth besides ours, it would fall upon our Heads, our Earth being the Centre, to which all Heavy Bodies tend. In the 9th, he shews that there are things which are perfect, and not because of any Example, but because of their own Nature, as the Heavens and fixed Stars, which are perfect, and the fixed Stars, from the three Kinds of Motion above mentioned. In the 9th, he maintains that the World is eternal, because it is impossible it should have had any Beginning, and because it endures forever. In the 10th, he shews that the Motion of Incompossitility: and in the 11th endeavours to shew that the World is incorporeal, because it could not have any Beginning, and because it endures forever. All Things are therefore Either from a Beginning, or eternal, from a Beginning or eternal, or from a Beginning or eternal, or from a Beginning or eternal, or eternal, in any infinite One Way, is neither finite nor infinite: therefore nothing can subsist in this Manner.

The Reader, we are of Opinion, will find this Table of Peripatetic and Philosophical Arguments, of the greatest Use, to be given him his Fill. If he requires more, let him have Reference to the Articles Principle, Element, Form, Quality, Accident, Sympathy, Foya Vacui, Antipathy, Extremity, &c.

It was needless to point out the particular Defects in the Specimen here laid down; 'tis easy to observe that the Principles are most of them false and impertinent, and the Reasonings absurd and inconclusive, but that the greatest part has no definite Meaning at all.

Such is the Philosophy, and such the Method of Philosophizing of the Genius of Nature, the Privilege of Philosophers, Aristotle.

ARITHMANTIC, ARITHMETICA, or ARITHMETIC, a Kind of Division, or Method of foreseeing future Events, by means of Numbers and Symbols.
The Word is compounded of arithmos, Number, and arth-, Division.

The Gematria, which makes the first Species of the Jewish Cabalists, is a sort of Arithmantic. See CABALISM and CABALA.

ARITHMETIC, ARITHMETICA, or ARITHMETIC, the Art of Numbering; or, that Part of Mathematicks which considers the Numbers and their Properties, and teaches us how to compute or calculate truly, and with Expedition and Exactness. See NUMBER, MATHMATICS, Computation, &c.

Some Authors cleave to define Arithmetic, the Science of different Numbers, and their Properties, and their Relations to each other. Arithmetic confineth chiefly in the four great Rules or Operations of Addition, Subtraction, Multiplication, and Division. See each in its Proper Division, Subtraction, Multiplication, and Division.

'Tis true, for the facilitating and expediting of Computations, both Mercantile and Astronomical, divers useful Rules have been contrived; as, the Rule of Proportion, of Alligation,
Alligation, of False Position, Extraction of Square and Cube Roots, Proportion, &c., - But there are only Applications of the first four Rules. See Rule, &c., also Proportion, &c., in Practice.

We have very little Intelligence about the Origin and Invention of Arithmetic; History neither fixes the Author, nor the Time. - In all Probabilities, however, it must have taken place in the most ancient Ages, and must consequently, be of Tyrian Invention. See Commerce.

From Asia it passed into Egypt. (Hephek says by means of Abraham.) Here it was greatly cultivated, and improved. By the influence of its Philosophy and Theology, seem to have turned altogether upon Numbers. Hence whole Wonders related by them about Unity, Trinity, the Numbers, One, Two, Ten, Four, &c.; See Unity, Trinity, &c., Transact., &c.

In effect, Kicher, in his Oeip. Egypt, Tom. II. p. 4, shows, that the Egyptians explained every thing by Numbers. But this explanation of Numbers goes through the whole Universe; and that the Knowledge of Numbers is the Knowledge of the Deity. See Ptolemaeus.

From Egypt Arithmetic was transmitted to the Greeks, who handed it forward, with great Improvements, which it had received by the Companions of their Astronomers, to the Romans, &c., &c. See Ptolemaeus.

The ancient Arithmetic, however, fell far short of that of the Moderns: All they did was to consider the various Divisions of Numbers; as appears from the Treatises of Nicomachus, and the Books of Diophantus, and of Boethius, still extant. A Compendium of the ancient Arithmetic, wrote in Greek, by Pappus, in the ninth Century from our Saviour, was given us in Latin by Sylvander, in 1554. Diophantus, the great Father of Algebra, was born by Jordanus, in the Year 1260; published with a Comment by Faber Stauplitz, in 1570.

The modern Arithmetic, under our present State, is variously divided, into various Kinds: Theoretical, Practical, Instrumental, Logarithmatic, Numerical, Spectral, Descriptive, Dynamical, Trigonometric, Deductical, Sexagesimal, Vulgar, Decimal, Hourly, Neptic, &c.; See Algebra, &c., &c.

Theoretical Arithmetic, is the Science of the Properties, Relations, &c. of Numbers considered abstractly; with the Theorems and Demonstrations of the several Rules. See Numerical.

Euclid furnishes a Theoretical Arithmetic, in the seventh, eighth, and ninth Books of his Elements. - Bonamenta Mathes. has also given a Theory for demonstrating the common Operations, both in Integers and broken Numbers, in his Logistica, published in Latin by Chambers, in 1600. To which may be added Lucas de Burgio, who, in an Italian Treatise published from 1632, gives the several Divisions of Numbers from Nicomachus, and their Properties from Euclid, with the Algorithm, both in Integers, Fractions, Ex- tractions, &c.; See Algebra, &c., &c.

Practical Arithmetic, is the Art of Computing; that is, from certain Numbers given, of finding certain other Numbers relative to the former is known - As, if a Number be required to two given Numbers, or three.

The first entire Body of Practical Arithmetic, was given by Nich. Tartaglia a Venetian, in 1546, consisting of two Books; the former, the Application of Arithmetic to civil Life, the latter, to the Sciences, and to Trade. Which has been done before by Stevinus, in 1544; where we have several Particulars concerning the Application of Irrational, Coh- fists, &c., no 1 where else to be met with.

We omit other merely practical Authors, which have come since, the Number whereof is almost infinite; as Gesna Prefli, Morin, Wingate, &c.

The Theory of Arithmetic is joined with the Practice; and even improved in several Parts, by Maurocius in his Opera Mathematica, 1571. Henrici in his Opera, 1592, where the Demonstrations are all reduced into the Four Rules of Arithmetical Computation, and in the Work of the same Author, 1573, at Munich, on the Theory & Praxis of Arithmetic, 1704.

Infrumental Arithmetic is where the common Rules are confirmed by means of Instruments contrived for that Design, and used by Astronomers, Mathematicians, &c., under their proper Articles, Sir Isaac Newton's Instrumet, the Description whereof was published by himself in 1665; the Art of the Great Geographer, the Miller, the Mersenne, Bertoni, and that of Poleni, published in the Venetian Monthly, 1709.-To these may be added, Logarithmatical Arithmetic, performed by Tables of Logarithms, &c., &c.

The best Piece, upon this Subject, is, Mr. Briggs's Arithmetick Logarithmatick, 1624.

A propos, the add, the universal Arithmetick Tables of Briggs, published in 1620, by Har- wey, at London; whereby Multiplication is exactly and accurately performed by Addition, and Division by Subtraction.

The Chinese have little regard to any Rules in their Calculations; instead of which, they use an Instrument made of a little Piece, a Poor and half a long, a crook at the end, with which they work with great speed, and draw little round Balls. By drawing these together, and moving them again one after another, they soon count, coming forth the Manner in which we do by Counters; but it is much quicker. A Man reading a Book of Accounts, let him make what Ex- pedition he can: And at the End the Operation is found correctly done; and they have their Way of proving 3. 1. 1. 1. 1.

Numerical Arithmetic, is that which gives the Calculations of Numbers or indeterminate Quantities; and is performed by Letters, rather than by Figures, to denote the Quantities. See Species, &c., &c.

Species Arithmetic, is that which gives the Calculations of Quantities; using Letters of the Alphabet instead of Figures, to denote the Quantities. See Species, &c., &c.

Special Arithmetic, is that which gives the Calculations of Numbers or Indeterminate Quantities; and is performed by Letters, rather than by Figures, to denote the Quantities. See Species, &c., &c.

Spectious Arithmetic, is that which we usually call Algebra. See Algebra.

Dr. Wallis has joined the Numerical with the literal Calculus; and by means herof, demonstrated the Rules of Fractions, Proportions, Extractions of Roots, &c. A Com- plement of his, under the Title of Elements of arithmetic, 1698.

Decadall Arithmetic, is that performed by a Series of Ten Characters, so that the Progression is from 10 to 10.-See the Ten arabic Figures, 1, 2, 3, 4, 5, 6, 7, 8, 9, &c., which we begin 10, 11, 12, &c.

This Method of Computation is not very ancient, being first invented by Dr. Wallis. But it was introduced into Europe by Gerbert, afterwards Pope, under the Name of Sylvester II. who borrowed it from the Moors of Spain, - No doubt it took its Origin from the Ten Fingers and Toes of Man, &c. It is well established, &c., that the Natives of Peru, who do all by the different Arrangement of Grains of Maize, do all our Europeans, both Commoners and Dignitaries, with all his Rules, Summary Dial. de Com. No other Method will sooner discover the Character, than in any other Method when more Characters are used.

Tertiall Arithmetic, is that wherein only the Figures 1, 2, 3, 4, &c. are used. See Binary.

Dr. M. D'Arcy, in the Berlin Miscell. gives us a Speci- men of the Use hereof in Arithmetical Progessions; and in which case, that the Laws of Progression may be easier discovered hereof, than in any other Method when more Characters are used.

Tertiall Arithmetic, is that wherein only the Figures 1, 2, 3, 4, &c. are used. See Binary.

We have a Treatise of this Arithmetic, by Edward Wit- tig: But both Binary and this are little better than Calculi, especially with regard to Practice; inasmuch, as the Laws of Progression may be more easily discovered hereof, than in any other Method when more Characters are used.

Vulgar Arithmetic, is that conversant about Integers and Vulgar Fractions. See Integer and Fraction.

Sexagesimal Arithmetic, is that which proceeds from Arithmetical Fractions; or the Doctrine of Sexagesimal Fractions. See Sex-

Sextal Arithmetic is that wherein only the Figures 1, 2, 3, 4, &c. are used. See Binary.

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Thus the Articular Complement of 3,167,054, is 2,804,045, which is 1,364,010 more than the Figure, but is last subtracted from 9 and that from 10. See Logarithm.

Artificial Proportion, (Proportion, Artificiosa, Proportionis, Artificiosa Proportionis, Artificiosi Proportionis, Artificiosum Proportionum, Artificiosa Proportionum, Artificiosa Proportionis.)

ARTIK, or ARK, or Ark, Arcus, in Geometry, Astronomy, &c. See Ark.

Arka, Arca, in the Scripture Language, a kind of Rosting Veil built by Noah, for the Preservation of the several Species of Animals, when he was commanded to Build the Ark.

The Ark has suffered several Points of curious Enquiry among the Critics and Naturalists, relating to its Form, Capacity, Materials, Time of Building, &c.

The Ark was begun in the sixteenth Year of building the Ark, viz. from the Year of the World 5527, to the Flood, which happened in the Year 5664: At least, this is the common Opinion of the Learned. Orig. lib. iv. Centr. Cl. S. Aug. ii. Grat. D. lib. xv. c. 17. and Contra Faustin. lib. xii. c. 18. And in his Quaest. on Gen. v. and xxiii. Rupert. lib. iv. in Gen. xxiv. affirm, as much as; and are followed by Belin, histor. et, Spalanzani, faute de preuves, Huet, faute de preuves, and Foncin, declares himself of the same Opinion, in an express Diffutation, De Arca Noe, printed in 1750.

Yet Berthel affirms, that Noah only began to build the Ark, but that Aaron, Shem, and Japheth, the other hand, will have it 150 Years in building; and Talmudists only 12. See the Texts, Gen. v. 31. Gen. vi. &c.

Pa. Fournier, in his Hydrography, gives it in the Opinion of the Learned, as 300 Feet in Length, 50 in Breadth, and 30 in Height, where in Noah was Noah and his three Sons. To this Purpose he alludes the Inference of Archives of Corinthus, who, with the Help of 500 Workmen, built Hiero’s Great Ship in one Year. Add, that this was the largest Ship even in that Time, and when the Ark was begun, and the younger, after; so that it was a long Time ere they could do their Father any Service:—However, it is very large a Building. So preposterous a Number, that there have been required, which would employ a Great Number of Workmen to build and hew; Were it possible for three Men to have lain them.

The Ark was but 30 Cubits, as is called in Scripture 33 DII, et, de gopher, gopher Wood: And in the LXX. edon, a square Timbers. Oukhos and okebuna render Gopher by Δῆπ, Kedros, Cedar; St. Jerome, in his Vulgar, by Kedros; which latter Form I find in the Bible, where, Ligen Bituminate, q. d. Pitch’d Woods. Kebba transcribes it, Wood proper to float; Vatable, Light Wood, which floats in the Water without corruption. Justiliani, and Binamor, a kind of Cedar, from the Greeks: called Kudoyrâ; Anamuritius and Meilen, Pine; Fuller and Bochart, Cypress; others, Box; others, Fir; Cardatus, Turpentine. So that the Greek Words, in the Old Testament, who hold the Ark made of Cedar. His Reasons are, the Incorruptibility of that Wood; the great Plenty thereof in Asia, whence Hercules and Boreasfroi relate, that the Kings of the East used it in their Plenteous and Useful, in the Deal; and the common Tradition throughout the East, import, that the Ark is preserved entire to this Day on Mount Ararat.

The Dimensions of the Ark, as delivered by Moses, are 300 Cubits in Length, 50 in Breadth, and 30 in Height; which, compared with the great Number of Things it was to contain, seems to many too scanty. And hence an argument has been drawn against the Authority of the Relation.

To solve this Difficulty, many both of the ancient Fathers and learned Critics, have been put to miserable Shifts.

— Orig. St. Augustin, and others, maintain, that by the Cubits here spoke of, we are to understand the Egyptian Geometrical Cubit, equal, according to them, to 6 vulgar Cubit. But this is a Opinion, which is near three centuries, and contrary to the Cubit, which is taken from a part of the Human body, proportionally larger. But this does not avail, since the same Reason will infer an equal Augmentation of other Animals. — Origen is of the same Opinion, but he adds, which is a Hand’s breadth longer than the civil one: But this only affords a small Supply; because, if the faced Cubit does not apply to this, then what is meant, except in faced Edic. fac. at the Temple and Tabernacle.

This Difficulty is much better solved by Butzer and Kircher, in Treatises excepts, de Arcu Noe, wherein, supposing the Ark to have been 30 Cubits, he concludes it to have been 30 Feet longer than the Church of St. Peter’s, not much narrower than to which his English Translator adds, that it must have been longer than St. Peter’s Church in London, from West to East, broader than that Church is high in the Inland, and about 500 Feet long. The Things contained in it were, one Pair of every Species of unclean Animals, and four Pair of every Species of clean Animals, with Provisions for them all, during the whole Flood, which continued 40 Years at another place distant 1000 Miles from this; but if we come to a Calculus, the Number of Species of Animals will be found much smaller than was imagined, not among the fruitfull Quadrupeds, nor of Birds; out of which, in this Case, are to be excepted such Animals as can live in the Water.—Zoologista usually reckon but 170 Species in all; and Bishop Wilkins thinks, that only 300 of these were contained in the Ark.

By the Description Moses gives of the Ark, it appears to have been divided into three Stories, each 10 Cubits, or 15 Foot high: And it is agreed on, as most probable, that the lowest Story was destined for the Beasts, the middle for the Food, and the upper for the Birds, with Noah and his Family; each Story being subdivided into different Apartments, Stalls, &c.—The Tetragolos, Pent, and other Commentators, add a kind of fourth Story, under the rest, as being as it were, the Hold of the Veil, to contain the Ballast, and receive the Fifth and Feces of so many Animals. Findley.

Drexcellus makes 500 Apartments, Father Fournier 552, the anonymous Author of the Questions on Genesis, 490: Bates, Temperament, Arians Montanus, Hufsin, Wilkins, 470. The Oxen in the Second Story, 300; the different Sorts of Animals—Pelleter only makes 71, viz. 36 for the Birds, and as many for the Beasts: His Reason is, that it we fappose a greater Number, as 333 or 400; 500 in the second Story, one of each of the Oxen, 41, or 50 Stalls to attend and cleanse daily, which he thinks impossible. But there is not much in this; to diminish the Number of the Beasts, without a Diminution of the Animals, is vain; it being, perhaps, more difficult to take care of 500 Animals in 72 Stalls, than in 500.

Butzer computes, that all the Animals contained in the Ark, 2500 in the First Story, and 350 in the Kind Species in the second, 3000 in all, if we include the whole to the Dimensions of 56 Pair of Oxe. Father Lamy enlarges it to 66 Pair, or 128 Oxen; so that supposing one Ox equal to two HorSES, if the Ark had Room for 2500 HorSES, the Number of Beasts would amount to 5000; or 1280 Stalls to attend and cleanse daily, which he thinks impossible. But there is not much in this; to diminish the Number of the Beasts, without a Diminution of the Animals, is vain; it being, perhaps, more difficult to take care of 500 Animals in 72 Stalls, than in 500.

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As to the Food in the second Story, it is ordered by Bates, from Colomella, that 50, or 40 Pounds of Hay ordinarily suffices an Ox for a Day, and that a solid Cubit of Hay, 3000 Pounds, weighs about 40 Pounds; so that a square Cubit of Hay is not sufficient for one Ox one Day.—Now it appears that the second Story contains 15000 solid Cubits, which divided between 500 HorSES, so much more each Hay by two thirds, than he can eat in a Year.

Bishop Wilkins computes all the carnivorous Animals equivalent, as to the Bulk of their Bodies and their Food, to 75 Wheats, or 450 Beasts, and in this he allows 1835 Sheep, and for the latter 109500 Cubits of Hay: All which will be easily contained in the two first Stories, and a deal of Room to spare.—As to the third Story, to Body doubts of its being sufficient for the Fowls, with Noah’s Sons and Daughters.

Upon the whole, the learned Bishop remarks, that of the two, it appears much more difficult to affirn a Number and Bulk of necessary Things to answer the Capacity of the Ark, than to find sufficient Room for the several Species of Animals already known.—This he attributes to the Ignorance of the Early Nations, which could not know the Parts of the Earth; adding, that the most expert Mathematician at this Day, could not affirn the Proportions of a Veil, better accommodated to the Purpose, than is here done, and that this is not kept from us, as from a confided, and great

View of Things, as much too big, as it has been repre. foned too little.

As to the Covenant, in Scripture, is the kind of a Foundation Stone, on which the whole Structure of the Church is laid, on God had ingraven the ten Commandments given to Moses on the Mount, and held in high Veneration among the Hebrews. See Covenant.

I. 1. The.
The Ark was taken by the Philistines, and returned with divers Precints.—It was at first placed in the Tabernacle, afterwards in the Sanctuary of the Temple. See Tabernacle, Temple, and Sanctuary.

The Ark was a chest 3 ft. 11¼ in. long, 3 broad, and as many high; the Wood, both within and without, lined with Plates of Gold, and fitted with golden Hinges.—The Lid or Covering of the Ark was called the Sepulchre of the ark, because it was the place where the deadness of the people was thought to be; and also because it contained the Chordata, a kind of Spirits with Wings of a peculiar Form never seen but by Melch before the Throne of God. It may be added that the Ark was a Coffin, the Sepulchre of the Dead, the only Transmutation of the Hebrew Letters of the Word דלת, Chord, Chair; and that by the Chordarum being placed over the Ark, we are only to understand that the Ark was a forerunner of the Chair on which God sat. See Prophets, Chorus, &c.

The Jews to this Day, have a kind of Ark in their Synagogues, wherein their sacred Books are reposed, in imitation of the ancient Ark of the Covenant. This they call Aron. Nee of Modsens gives a Description thereof, in his Account of the Covenants and Ceremonies of those of his Na- tionJim, says he, in the eastern Side of all their Synagogues, have an ark, or Armory, called Aron in Memory of the Ark of the Covenant. In this are preserved the five Books of Moses, written on Vellum, with his Name made on Purpurs, &c.

Tetrebiontia calls this Aron, Armarium Judaeicum; whence the Phrase, to be in the Armory of the Synagogue, q. d. to be in the Number of canonical Writings. See Apocry-pha.

Aron, Sarcophagus, a part of the Human Body, terminating at one End in the Shoulder, and at the other in the Hip, also in the Lobe of the Ear. See Sarcophagus.

Among Physicins, the Arm only includes that part between the Shoulder and the Elbow; the rest, from the Elbow to the Wrist, being taken into the greater Hand. See Hand.

The Arm, in this latter Acceptation, has only one large Bone, called the Humerus, or Shoulder-Bone. See Hume- rus.

It has five forts of Motions, which are effected by five Pairs of Muscles; upwards, by the Deltoidei, Supraspin- atus, and Coraco-brachialis; downwards, by the Teres, Re- tinae, and Deltoides; forwards, by the Pectoralis, lat- teralis; backwards, by the Infraspinatus; and circular, by the Triceps-lateralis, Subscapularis, and Infraspinatus. See each Muscle described under its proper Article.

The Muscles of the Arm, in Order, are; the Biceps, via the Radius and Cubitus, or Ulna. See Folice, Radius, and Ulna.

The Muscles whereby this Part are moved, are the Bi- cepse, Brachialis Internus, Genuitis, Brachialis Externus, Anconaeus, Pronator Radii teres, and Quadratus Supra- nus Langus, &c. See each in its Place.

The several Venaeans are in the Arm. See Phlebo- tomy, &c.

Arm, in the Manage, is applied to a Horse, when he endeavours to defend himself against the Bit; to prevent being led away. See Bit.

A Horse is said to arm himself, when he presses down his Head, and bends his Neck, so as to rest the Branches of the Jaw on the bit: it amounts to a struggle between the Effort of the Bit, and guard his Bars and his Mouth.

A Horse is said to arm himself with the Lips, when he covers the Bars with his Lips, and deadens the Preasure of the Bit.—This frequently happens in thick-iapped Horses. The Remedy is by using a Bit-mouth, forged with a Canon or Scotch-mouth, broader near the Bankers than at the Place of its Preasure, or reft upon the Bars.

The Remedy for a Horse that is to have a wooden Ball covered with Velvet, or other Matter, put on his Chastel, which will so press him between the Jaw-bones, as to make the Bit unendurable for him, is to put a Basket to his Ears. Arm, is also used in Geography, for a Branch of a Sea, or River. See Sea, Ocean, River, &c.

Italy and Sicily are only parried by an Arm of the Sea. See Ganges, Ganges, see. Amo Figueuroy, is the Thracian Wife of

Among Girders, Arm is sometimes used in reft of Grecians, as the Name of a Branch, or Branch of other Plants. See Branch, Clasper, &c.

Arm is used figuratively for Power. The Secular Arm is the Lay or Temporal Authority of a secular Judge; to which the civil Power resorting for Justice; and in Courts of Sancion paid by Ecclesiastical Judges. See Secular.

The Church shed no Blood. Even the Inquisition, after the New Rites, is still in a strange Schism, harrasses him to the secular Arm. See Inquisition.

The Council of Aich, held in 151, decrees, that Re- course be had to the secular Arm to reprove those who re- fuse the Obedience of the Church: For secular Arm, they here use exterior Power.

ARM, in the military Art, Heraldry, &c. See Arms and Armour.

ARM, in the Sea-Language.—A Ship is said to be armed, when fitted out and provided in all respects for War. See Ship.

Alo, a Cross-Bar fixed is said to be armed, when some rope, or the line, is rolled round about one End of the Cross-Bar, so as to cohere the other End of the Shot, but that the Shot may be the better rounded down into the Ground; the Sharp end of the Bar flung thour into any Hunk. Combs within the Cylinder of the Piece.

The powe of a Strong Loadallone is said to be armed, when it is copped, caged, or set in Iron or Solid, in order to make it take up the greater Weight; and all to distingufh readily its Pieces. See Magnet, Pole, &c.

TheUserId of a Circular Piece is to be armed, if the circumferential Groove or Ring be thickened with a right-angled Paralleloplendon, consists of two thick Pieces of Steel or Iron, in a figure Square, and of a Thickness proportionable to the Weight of the Arm. When a thick Stone have a strong Armour, it will produce no Effect; but a thin one of a strong Loadalone be too thin, its Effect will not be considerable as to thicker. —The proper Thickness is found by filing it thinner and thinner, till its Effect is the greatest possible.

The Armour of a Spherical Loadallone, consists of two Steel Shells fastened to one another by a Joint, and covering a good Part of the Convexity of the Stone. This afo is to be fixed away, till the Effect is the greatest found. —To asperitize to what Degree the Armour of a Loadallone will augment its Effect: A good Stone thus armed, will lift a Thousand Pounds of Weight, or more.

Kircher, in his Book de Magnete, tells us, that the best way to arm a Loadallone, is to drill a Hole thro' the Stone, and then to affix a Piece of Iron, of a moderate Length, which Rod, adds, he will take up more Weight at the End, than the Stone itself armed the common Way, can do.

A Man, q. d. to give Arms, in some ancient Chus- tions, signifies to dub, or make a Knight. See Knight.

Ara Amoetoro, to lay Loves on Arms, was a Punishment of the English, when 2 Man had committed an Office. See Law, Man.

ARM Mollusca, were flarp Weapons: Ficts calls them Arms Emolita.

Thus, q. d. to change Arms, was a Command used to confirm a League or Friendship. See Emolita.

Ara Rectoratus, Invoked Arms, was when a Man was convicted of Treason or Felony. See Deception, Emolita, and in order to prevent a total Loss of Appetite in Hierops. See Emolita.

ARMATURE. See Arm.

ARMARIUM Unguentorum, in ancient Writers, a gym- pathick Ointment, or Weapon Salve, whereby Wounds are said to be cared for at a Distance, by only defiling the Wound with the Ointment. See Syrups.

ARMED. See Arm and Arms.

ARMED, in Heraldry, is used in respect of Beasts and Birds of Prey, when their Teeth, Horns, Beak, Tail, &c. are armed, or not; to denote the Habit of the roll. —He bears a Cock, or a Falcon, armed, Or, &c.

ARMIGER, q. d. Armour Bearer; A Title of Dignity, with Arms, for the Right of carrying Arms. See Enquire.

ARMILLARY, ARBILARIA, Armillary, in Astronomy, is an Eftet given to an artificial Sphere, composed of a Number of Metalic Circles, representative of the several Circles of the Celestial Sphere, put together in their natural Order. See Sphere and Circle.

Armillary Spheres eafe and affift the Imagination to conceive the Conflightion of the Heauens, and the Motions of the Heavenly Bodies. See Heaven, Sun, &c.

Such is represented, Tab. Afrum, Fig. 21. where P and Q represent the Poles of the World, A D the Equator, K L the Meridian, M the Meridian of the Meridian, the official Court, T the Earth, H G a Triumphal Arch, HT the Topic of Capricorn, M N the Arctic Circle, OY the Antartic, N and O the Poles of the Ecliptic, and R S the Ecliptic Aw.

The Word is form'd of the Latin Armilla, a Bracelet. ARMILLA Membranal, is a Name given by some Ar- mamentarii, to the slender Ligament. See Annular Ligament.

ARMAMENT, a large Body of Forces, raised and provided with the Furniture of War, either for Land or Sea Wars. See Armament.

ARMENIANS, in respect of Religion, a Sect, or Disti- tion among the Eastern Christians; thus called from Arm- us, the Country antiquely inhabited by them. See Sect.

The title of a Ship, Kg Arabs, King of Persia, have had no fixed Piece of His- bitation, but are dispersed in divers Parts of Persia, Turkey, and even some Parts of Europe. Their chief Employment is
ARM (139) ARM

ARM 'MHN, a religious sect or Party, which arose in Holland, by a Separation from the Calvinists. See ARM'NIANS.

The Arm'inians are sometimes also called Remonstrants, by reason of a Remonstrance which they published to the States General in 1614, wherein the chief Articles of their Faith are set out. See Remonstrants.

The latter Arm'inians carry things much further than the Arm'inist himself, and came even very near to Socinianism. Especially under Sophus Epiphanius—When the Calvinists' upbraiding that he was an Apostate—He had already condemned in the Pelagianists, and Semi-Pelagianists, he replied, that the mere Authority of Man could not be allowed to legitimize a Proof any where but in the Church of Rome; that in the Church of Persia, for instance, and to the point of their having been condemned, without showing it had been condemned publicly: Non fatis eedit omnium Olon Sosionam, efg, fui damnatus, unde in strictis ecclesiis, de eis, confessor.

On this Point, to which the Calvinists cannot well gain ground, the Arm'inians retrench abundance of things called fundamental Articles of Religion. Not finding them all clearly expounded, they laughed at all the Catechisms and Formula's of Faith, which they could have reduced them to; and accordingly were condemned at the famous Synod of Dort, held in 1618, whereof Divines from all the Refurcled Churches were present.

Many among them have quitted the Doctrine of their Mather relating to the Point of Eternal ELECTION and PREDETERMINATION. Arm'inians taught, that God elected the Faithful out of the World, to be the Elect; Epiphanius and others, think he elects no Person from all Eternity, and only elects the Faithful, at the Time when they actually believe. They speak very ambiguously of the Predestination of God, which is contrary to Arminius' Doctrine. They took on the Doctrine of the Trinity as a Point not necessary to Salvation; and many of them hold there is no Precognition of Events; and we are at the point to shew them that the Holy Ghost, and that Jesus Christ is the Son of God, and of the Father. And they generally avoid the Word Satisfaction of Christ. The Epiphanius declares, that Jesus Christ has made Satisfaction in such a way, as far as to render him propitious to mankind.

They profess with a great deal of Earnestness, a general Toleration of all those who profess the Christian Religion; maintaining that the members are all called in the Word of God:

As it has never been decided by any infallible Authority, which of the Many Ways is the true one, and the most devout should go by the word of God; they ought all to combine on the same Foundation, and not obstruct any to quit their own Sentiments, or embrace those of others.

The principal Writers are Arm'inians, Epaphroditus, and Grotius, to which may be added Cæcilius, who has established a System of Theology out of the large diffusive Writings of Epaphroditus, with the Addition of many Things of his own: By which they have been ranked, and the Records of their Disputationes among the Number of their Writers.

ARMISTIC, Arm'list, a short Truce, or Cessation of Fights at all Time. See Truce, Cessation, &c.

ARMONIAC, or rather Arm'niac, an ancient natural History, a fort of volatile Salt, whereof there are two kinds, ancient and modern. See Salt.

The ancient Salt Arm'niac, called also Sal Corrosive, described by Piso and Dioscurides, was generated in the Earth, or rather the Sands, in those large Inns or Caravandas, where the Croups of Pigeons coming from all Parts to the Temple of Jovius Arm'nus, used to lodge. The Method of Conveying these Birds being on Canoes, and those Creatures when in Cyrene a Province of Egypt wherein that celebrated Temple stood, urging the Pigeons, and feeding the Parts of the Sand: On this Urine, which is remarkably strong, sufficed to boil the Heat of the Sun, arde a kind of Salt, denominated Sometimes from the Temple Arm'niac, and sometimes from the Region Corrosive. This Salt being no longer found in those Places, some Authors suspect there was never any such thing; and that the ancient as well as the modern Salt Arm'niac was fictitious: What puddings or the battery, it has commonly boiled out in large Quantities from Mount Sardin, appears much of the same Nature, and answers most of the Characteristics of the ancient Sal Arm'niac. The Reason no more is produced in Egypt, is that the Saline Arm'niac has been conjectured to that ancient Idol.

In its Characters, are, that, it cools Water, turns Aega Fortis into Aega Frigida, which, the ancients held to be opposite effects; that it suffumbs by a large Fire, and affords a pungent unicorn Savor. See Aqua Regia, Urania, &c.

The modern Sal Arm'niac, called also Aega Calcinus, is held to be most of all that, and to be the Saline Arm'niac found about Mount Vesuvius, &c. See in Form of a Ligature, which,
ARM, or ARMY, a Store-house of Arms, or a Place wherein military Habits are kept, to be ready for Use. See ARM.

ARMY, the Soldiers in the Tower, and all Assemblie, &c. See Tower and ARMS, ARM, a Kind of Weapons, whether for Dr.

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There is a Rule, that the simpler and less diversified the Army is, the more noble and splendid they are. For this Reason, Garcia, the first King of Portugal, had his Armies divided for several Ages, born only Giles, without any Figure at all.

The Arms of Princes of the Blood, of all younger Sons and junior Families, are not pure, and full; but distinctly

different and diminished by proper Differences, &c. See Difference.

Chiefly Arms, are such as retain their ancient Integrity and Value, with the Addition of some new honourable Charge or Bearing, in Consideration of some noble Action. See Charge.

Specifying or Vocal Arms, are those wherein the Figures bear an Allusion to the Name of the Family. Such are those of the Family of Taur in Autogev, who bear a large Horse on a Piece of the Family of Prideo in Spain, whose Field is a Meadow, with a tree in it, and a Star on it. Most Authors hold these the most noble and regular, as is flown by an Infinity of Instances produced by F. Varanus and others. These are usually debased, when they come to partake of the Rubes. See Rubes.

Arms are also said to be Party, or divided, Couped, Quartered, &c. See Party, Coupe, Quartering, &c. These are said to be false and irregular, when there is something in them contrary to the established Rules of Heraldry. As, when Metal is put on Metal, or Colour on Colour, &c. See Metal and Colour.

The earliest Terms of the modern World, with the Conspicuous of Offences committed therein, belong among us, to the Earl-Morhal, and College of Arms. See Marshal and College of Arms.

Arms are truly the Sign of Nobility, the Legs are of an Hawk, from the Thigh to the Foot. See Hawk and Hawking.

ARMY, a Body of Soldiers, Shoe and Foot, divided into Regiments, under the Command of a General, with several Ranks of subordinate Officers under him. See Colonel, Major, Captain, Regiment, &c. See also Cavalry, Infantry, &c.

This is to be understood of a Land Army. A Naval or Sea Army, is a Number of Ships of War, equipped and manned to make War, under the Command of some person with other inferior Officers under him. See Navy, Admiral, Ship, &c.

When a Country is threatened, it is divided into three Corps; the Vanguard, Rear-guard, and Main-body. See Vanguard, Rear-guard, and Body.

Arms are also rated in Lines, Columns, &c. With Winning, Losing, and Winning, &c. See Arm, &c.

Our Armies antiently were a fort of Militia, composed chiefly of the Vassals and Tenants of the Lords. See Vaassal, Tenant, Lord, Service, Military &c.

When a Country had forced the Number of Days or Months enjoined by their Tenure, or the Customs of the Feud they held; they returned Home. See Tenure, Fee, &c.

The Armies of the Empire consist of divers Bodies of Troops, furnished by the several Circles. See Empire and Circles.

The Gross of the French Armies under the Meravigiuse Race, consisted of Infantry. Under Pepis and Clartonti, the Armies consisted almost equally of Cavalry and Foot: But since the Declension of the Carthaginian Line, the Facts have been altered; where the Cavalry, the military, the national Armies, fays to Gendarms, are chiefly Cavalry.


ARNODI, in antiquity, the same with Rhapodi. See Rhapodi.

The Word is compounded of the Greek ares, a Lamb, which signifies a mild, gentle, &c. See Ares.

AROLDISTS, ARANLOISTS, a kind of Socrates in the XIth Century; thus called from their Chief, Arnold of Breuil. He declaimed much against the great Wealth of the Abbeys, and the Church, and preached against Baptist and the Eucharist.

After raising great Disturbances at Breuil and Rome, he was hang'd at this latter Place in 1155; and his Affair cast into the Tyburn. His Disciples were also call'd Publicans, or Taficares. See Publican.

AROMATIC.
ARO (342) ARR

AROMATIC, Aromatic, is underflood of a Drug, Plant, or the like, which yields a brisk, agreeable Smell, and a warm, spicy Tuffe. Such are Franklin's, Stamps, Benzoin, Cinnamon, Mace, Cloves, Nutmeg, Anise, Pennyroyal, for which also are Lavender, Marjoram, Sage, Thyme, Rosemary, &c. See spice, &c.

The Word is form'd of the Greek αρωματίζω, of αρώματα, to make fragrant, to accommodate; in regard Species, for a thing aromatic, and by the preparation of Meats. Aromatic, aromatic Medicines, are either simple or compound. —To this Class belong moff Cardia, Cephalea, and Carminativa, may be also considered as aromatic, &c.

See Cardia, Carminativa, Cephalis, Stomachic, &c.

The Aromatic Medicines, is a compound official Powder, the three chief ingredients of which are Powders, lithy, Aldehyd, Yellow Sander, Cinnamon, Cloves, Mace, Gum, Tragacanth, Nutmeg, Cardamums, Galangal, Spikenard, Ambergris, and Meale mixed together; in cases where it is recommended is in Cordial, and in Elixir, and strengthen to the Stomach and Head, which all aromatikis have a Tendency to.

Some Writers give the Title Aroma Germosinum to Elecampanum, as being prefering it, in that Intention, to Ginger itself. See Elecampanum, &c.

Aromatikis are of particular Service in cold exhalenth Habits; whereas the Left Dominer, or the four Elements, is forced away by strong Detersives and Catharticks; as they tend to strengthen the Fibres, and prevent a Rheumatism. —Hence they become of absolute Use after Purging, and carrying off the Waters of the Body. Also in the appetite, and in the Memory of the Springs, and prevents a filing again. See Dropesy.

Aronde, in Porticution. See Queus d'Amare.

Arpagus, in ancient Inscriptions, signifies a Child who died in the Whelp, &c. See Heals. The Romans made no Funerals for their Arpagi. —They neither burnt their Bodies, nor made Tombs, Monuments, or Epitaphs for them; which occasioned frequent to lay.

—Terra candidtur Infans
Fecit initium igne vestri.

In after-times it became the Custom to burn such as had lived to the Age of 40 Days, and had cut every Teeths, and they called Rapa. They have given to the Aroma the same thing in the Greek. Eucharistia affuris us, it was the Custom among the Greeks never to bury their Children either by Night or full Day, but at the first appearance of the Moon, which they called Apollo.

Arqueseus, or Arqueus, a large Hand-gun, something bigger than our Musket; and called by some a Cannon. See Harschow.

Arques a Cresc, is a sort of small Fort-Aron, which carries a Ball of about three half Ounces; now only used in old Campaigns. This Word is derived from the Latin arcus, and is arcus, form'd of a Cresc, and a Bowen, and a Hole; because of the Touch-Hole of an Arquebus, which succeeds to the Ultimate mark in this Armament.

Arraign, Arraign, in Law, signifies to put a Thing in Order, or in its Place. See Arrangement. Thus, he is said to Arraign a Writ of Novell Difficult, who prepares and sets it for Trial before the Justices of the Circuit. In this Sense Littemer Days, the Justice arraigneth an Affair of Novell Difficultie. —To arraign the Affair, is to cause the Tenant to be called to make the Plea, and to the Cause in such Order, as the Tenant may be forced to answer thereunto.

A Prisoner is also said to be arraigned, when he is induc- led to subscribe to his Trial. See Process for Trial. Specious is of Opinion the Word should be written Arraign, from Arramare, and that from the old French Arraire, i.e. suavis, promptibus, Statuatur profitere. Yet in the Register we find no such Word as Arraigne; but in all the Writs of Affair, the Year-Books, &c. it is Arraignment: The more natural Derivation is from the French Affaire, i.e. ad rationem quae, to call a Man to answer in Court of Law, which comes from the barbarous Latin Afirmare, i.e. locutis in—In such Sense, to arraign a Criminal, is purus esse ad rationem. Arraignment, Arrangement, in Law, the Act of Arraignment, or letting a Thing in Order. See Arraignment.

Arraiatio Pedum, the araying of Foot Soldiers. See Arrangement.

Arras-Hangings, a sort of rich Tapestry, made at Arras in the County of Ardess in Flanders. See Tapestry.

Arreashment, Arrangement, the Disposition of the Parts of a Whole, in a certain Order. See Part and Disposition.

The modern Philosophy figures us, that the Diversity of Colours depends entirely on the Situation and the Arrangement of the Parts, which reflect the Light differently; the Diversity of Sounds depends on the different Arrangements of the Parts, which render them differently sensible, and the Diversity of Bodies on the different Arrangement of their Parts. See Body, &c.

The Word Arras, from the Greek Αρασ, makes one of the greatest Beauties of Difoucou. See Construction, &c.

ARRAY, in Law, the ranking or ordering a Jury or Inquest of Men impressed on any Cause. See Jury, Inquest.

The Word may be derived either from the obsolete French Aray, Order, or from Royre, a Line. —Hence the Value of the Word Array, in a Line, to order the Men impressed on any Cause. The Array shall be quelled, &c. By the Statute, every Array in Affairs ought to be made four Days before. Hence also, to challenge a Cause, or to be arrayed in any Cause.

ARRAYERS, Arreators, is used in some ancient Statutes, for such Officers as had care of the Soldiers Armour, and law them duly accounted in their Kinds. See Armor, Arreators, &c.

Such were the Commissioneris of Aray, appointed by King Charles I. in the Year 1642.

Also Res., Res. Maj., the Remains of an Account, or a Sum of Money remaining in the Hands of an Accountant. See Account and Accountant.

The Word is also used more generally for a Remains of Goods, and before any Judge or Statute when they be Rents of a Manor, or any other Thing reched.

The Word is derived from the French Arragez, which is formed from arrer, and that again from renter, behind. Arragez, to charge and provide, is the French Negative to command of some Court, or Officer of Justice. —Hence, when a Person is legally flapped, apprehended, and restrained of his Liberty, for Debt, &c. he is said to be arraigned, or put under Arragez, which is the beginning of imprisonment. See Attachment, Imprisonment, and Haultafe.

To move or plead in Array of Judgment, is to show Cause which may excuse a Verdict in the Cause. See Judgment and Verdict.

To plead in Array of taking the Impeach, is to show Cause why an Impeach should not be taken. See Impeachment.

Arras, a Town in the County of Ardess, in the French Land, the Licensing an Owner of Lands in the Forest, to enclose them with a low Hedge and small Ditch, in consideration of a yearly Rent. See Forests.

Saving the Arraignment, denotes a Power reserved to give such Licences for a yearly Rent. See Arraignment.

ARRANDANIS Bonis or diffinition, a Writ which lies in the Right of any Person to challenge a Case of Debt, who, during the Controversy, makes, or is like to make them away, and will hardly be able to give Satisfaction for them. See Debt. ARRANSTANDO, qui sequitur recepit ad pro- cedendum in Obligatio Regni, &e. is a Writ which lies for the Appreciation of him that hath taken Pret- Money for the King's Wars, and holds himself he shall go. See Pret- Money.

ARREREO falsa juro boni Mercatorum Obligatio, &c. is a Writ which lies for a Denizen against the Goods of Strangers of another Country found within this Kingdom, in Recompence of Goods taken from in that Country, after he hath been denied Restitution there. See Mark.

ARRERI, who is among the ancient Civilians, was called Carigratia, now barbarously Reprafia. See Carigratia and Rerificatia.

ARRETED, Arraunched, is sometimes used in our ancient Law-Books, for imprisoned, or laid to, &c. No Folly may be arrested at any Age.

ARRHABONARI, a Sect in Religion, who held that the Word is neither the Real Flesh and Blood of Christ, nor yet the Sign of them, but only the Pledge or Earning thereof. The Word is derived from the Greek ἀρραβοναριον, Arrha, Eranna.

ARRHA, Arrha, or Argemont Dei. See Ernest, &c.

ARRHESPHORIA, a Feast among the Athenians instituted in Honour of Minerva. —Boys, or, some say, Girls, between 7 and 12 Years of Age, were the Ministers that attended this Feast. See Feast.

ARRIVAL, a Term in French Astronomy, which is composed of arrivé, Mystery, and à propos. —I carry. —This Feast was also called Heriphoria, from her the Daughter of Ceryph, on whom account it was established.
ARSI, (143) ARS

ARRIERE, a French Term, literally Signifying the Back, or posterior Part of any Thing; usually written in English, abridg'd, Rear. See Rear.

ARRIERE-BAN, or ARRIERE-BAN, in the French Customs, is a Term applied to Goods taken on board a Ship by the King's Command, to prevent War all that hold of him; both his Vassals, i.e. the Noblesse, and the Vaffals of his Vassals. See VASSAL, TENANT, &c.

The Provost of Paris belongs the convoking and commanding of the Arriere-Ban. See PROVOST, &c.

M. Caronnonce takes the Word to be composed of Arriere and Ban, according to the meaning of the Convening of the Noblesse or Vassals, who hold Feas immediatly of the King, and Arriere, those who only hold of the King mediately. —Palquier observes, that the Word is frequent in the Statute of the King.

ARRIERE-CORPS. See CORPS.

ARRIERE-FEE, or Fief, is a Fee dependent on some other superior one. See Fee.

The Function of the Time when the Counts and Dukes, rendering their Governments hereditary in their Families, distributed to their Officers certain Parts of the royal Dominions which they found, are alone entitled to; they permitted those Officers to gratify the Soldiers under them, with Parts thereof. See COUNT, DUKE, &c.

ARRIERE-GARDE. See REAR-GUARD.

ARRIERE-VAPOT, or TENANT, the Vaffal or Tenant of another Vassal or Tenant. See VASSAL, TENANT, &c. See also ARRIERE-FEE.

ARRONDIE, in Heraldry, a Cross ARRONDIE, or rounded, is a Cross, whose Point is rounded like a Circle, not opposite to each other, so as to make the Arm bulge out thicker in one Part than another; but both the Sections of each Arm lie the same Way, so that the Arm is every where of the same Thickness, and all of them terminating at the Edges of the Etchusoon, like the plain Cross. See CROSS.

ARRASCIDAE, ARSACIDES, the Defenders of ARSACIDE Kings.

This Arsacide, according to the Persian Chronicles, was the Lineage of Cyrus; the others affirm that he was descendent from a Persian Prince, according as it will, Arsacides having been a Partizan from the Dominion of the Solcetis, they eftablished him the Founder of their Monarchy, and would have all their future Kings bear his Name, and be called Arsacides; and this Name Arsacides has attributed the Appellation to the whole Nation.

The Arsacides began to reign in Arsacides, under Solcetis II. furnished Colunias, the third of the Solcetides, 240 Years before Christ, and continued about 460 or 470 Years, when Arsaces was killed; Ardabaris, the last of the Arsacides, about the Year of Christ 247.

ARSALON, a royal or public Magazine, or Place appointed for making, and keeping of Arms necessary either for Defence, or Affault. See ARMS and ARMOUR.

The Arsenal of Venice is the Place where the Galises are built and laid up.—The Arsenal of Paris, is that where the Company are arms are kept. This has its Inscription over the Door—

Vulcania Tela Ministrat,
Leis Gigantae delibarente furago.

There are also Arsenals, or Store-houses, appropriated to Naval Furniture and equipments. See NAVY, YARD, &c.

The Word, according to some, is derived from Ars or Arcus; or rather from Arr, an Engine, this being the Place where the Engines of War are prefer'd.—Some derive it from Ars Senatus, as being the Defence of the Senate; others from Ars Hadriana, a modern Greek Arsenale; but the most probable Opinion is, that it is deriv'd from Darphenis, which, in the Arabic, signifies an Arsenale.

The Word Arsenic, or ARSIC, in natural History, is a perversous mineral Substance, extremely caustic or corrosive, to the Degree of a violent Poison. See FOSSIL, CORROSIVE, &c.

The Word is compounded of the Greek άρσε, Man, and άρης, I overcome, kill; alluding to its poisonous Quality. See Poison.

In an ancient Manuscript ascribed to the Sybils, is a Verse which plainly intimates Arsenic.

Terræsulbas sim, primus prius nati Virum,
Secunda Filmbrion signitit.

Arsenic is rank'ed among the Clads of Sulphurs. See SULPHUR.

There are divers Kinds of Arsenic, viz. Yellow, or Native, Red, and Cryatlline.

Native Arsenic is of a Yellow, or Orange colour; whence it is also denominated Auripigmentum, or Orpiment. It is plentiful found in Copper-Mines, in a sort of Globes or Stones, of different Figures and Sizes. In Colour, that always yellow, yet admits of divers Shades and Mixtures, like a golden yellow, reddish yellow, green yellow, &c. If found to contain a Portion of Gold, but so little, as not to quit the Colour of the Arsenic. See Gold.

Of this are prepared two other Kinds of Arsenic, viz., White and Red.

This, pulped with some other Metals, is the Sulfur, in pag. 54, See SULPHUR.

The Sulfur in the East, is drawn from the Yellow, by pulping it with a Proportion of Sea-Salt.—This Species is chiefly in Use among us for real Arsenic. Some Authors give it a different Origin, and maintain it a native Metal, found in white lacy Globes in the Mines of Spain. White and Yellow Arsenic are also procurable from Cobalt: The Method of which, as practis'd in Hungary, is given as by du Ries, in the Philosophical Transactions, No. 25.—The Cobalt is first boiled, and then under the airy and fandy part wash'd off, by a Current of Water, they put what remains in a Furnace; the Flame of which passing over the Powder, takes along with it the Arsenical Part, in Form of a Smoak, which being bled of by a Coal-flame, are trenched thence into a close Brick Channel, flows by the Way to the Side; and is scraped off, in form of a whitish or yel lowish Smoak. After the Arsenical Part is removed of the Cobalt, they proceed to make Salt. See COALS, &c.

The Final Quot of any of these Arsenics, being mixed with any Metal, renders it friable, and absolutely destrous. See GOLD.

Hence, the Refiners dread nothing so much as Arsenic in their Metals; nor could any thing be so advantageous to them, were such a thing to be had, as a Nitreum that would pour itself, as well on the Silver as on the Gold, so that the Substances would be readily purified, without flying off, or evaporating. See FACING.

A single Grain of Arsenic will turn a Pound of Copper into a cancerous growing Silver. This Hint many Perons have endeavoured to improve on, for the making of Silver, but in vain, as it could never be brought to the same end; a hint of the same kind was given by the species of this furious Silver. See SILVER, COINING, &c.

The Cymilins furnish several Preparations of Arsenic, which all turn on repeated Abortions and Sublimations, to blunt the corrodent Balsam; but to change into a false Medicine, after the Manner of Sublimates.—Such are Ruby of Arsenic, &c. But it scarce appears worth the Pains: And whatever some may urge, Arsenic should never be used in Medicine, without a Form of Method, that restrains the Parts, and occasioning mental Convulsions.—Its Flame taken into the Lungs, kills instantly: And the other it is pulped, says Huyghens, the rank it grows. Butter and Cow's Meat are reserved in large Quantities, prov'd good Antidotes against Arsenic. See COALS, &c.

There are also Arsenical Magister, Megges Arsenical, in Preparation of Arsenic, Sulphur, and White, as mentioned by the writer of the Part, and occasioning mental Convulsions. —Its Flame taken into the Lungs, kills instantly: And the other it is pulped, says Huyghens, the rank it grows. Butter and Cow's Meat are reserved in large Quantities, prov'd good Antidotes against Arsenic. See COALS, &c.

REGULS OR ARSIS, are called by another Name, and comp. Part thence, prepar'd of Arsenical mixt with a Bitter of Antimony, prepared of arsenical and corrosive Sublimates:—It serves to eat off gunginous Feces, cleanly caries Bones, &c.

ARSICAL MAGNET, MAGNET ARSICAL, is in Preparation of Arsenical, Sulphur, and White, as mentioned by the writer of the Part, and occasioning mental Convulsions. —Its Flame taken into the Lungs, kills instantly: And the other it is pulped, says Huyghens, the rank it grows. Butter and Cow's Meat are reserved in large Quantities, prov'd good Antidotes against Arsenic. See COALS, &c.

ARSENOTHRYS, among the ancient Naturalists, the fame with Hermaphrodite. See HERMAPHRODITE.

The Greeks used the Word both of Men and Beasts:—It is first found in Sophocles and Sophonis. ARIS, and used with large Quantities, prov'd good Antidotes against Arsenic. See COALS, &c.

ARSIS and TOIFS, a Parable in musical Composition, where a Point being inverted, is laid to move for Arsis & Toifs; that is, rises in one Part, and falls in another; or, on the contrary, falls in one Part, and rises in another: Whence is produc'd a very agreeable Variety. See ART, Ars, is defined by the Schoolmen, a Habit of the Mind operative or effectuated thereon, or, more properly, a Habit of the Mind pro- scribing Rules for the due Production of certain Effects; or the introducing of Changes in Bodies from some Foreknow- ledge and Prognostication. See ART, Ars, is defined by the Principle or Faculty of Acting. See ART, ACTION, &c.

On this Footing, Ars are divided into efficac, and silliens.—Such as leave no external Effect after their Operation, as Damar, Stinking Water, &c. are called efficac, or efficac Ars; Thole which do leave an Effect, as Painting, &c. are called silliens, or Silliens Ars. MAGNET, METAL, lib. 1. cap. 53.
ART (144) ART

The Nature, Office, History, &c. of the several Arts will be found under their respective Articles in this Dictionary.

The Word Art is derived from the Greek αρτός, Virtue, Improvement. This is the Opinion of Dionysius, on the first Scene of Terence's Andria: Αρτον διανοιχίας, διόλα ζησίσεις. Synonyme derive it from deus, Virtue, Utility, Profit; which was the opinion of the ancients.

Art is also applied to divers imaginary, and even supernatural Doctrines and Inventions. Such are, Lutus, Art, or the Transferential Art, by means whereof any Man might have been made a Devil, or a God, or a Pope, or anything he pleased. Art is also chiefly in diffusing the several Sorts of Beings into divers Scales or Climates, to be run down in a defending Progression. Thus, whatever were proposed to be talk'd on, they would say, first, it is a Being, and consequently, by reason of this natural and necessary Progression, it must be created. Again, every created Being is either Body or Spirit, &c.

Angelic Art, or the Art of Spirits, is a Method of attaining to the Knowledge of any thing desired, by means of an Angel, or rather of a Daemon. See DEMON. Under this come the Arts of Magic, Sorcery, Witchcraft, &c. See MAGIC, SORCERY, WITCHCRAFT, &c.

Term of Art, Master of Arts, &c. See Term, Master, Degree, Faculty.

Art Notoria, is a manner of acquiring Sciences by Infusion, without any other Application than a little Falling, and making a few Ceremonies. See FATTING, &c.

St. Austin's Art, is a Compendious Art, or a sort of Ephemeral Art, from that it was by means hereof that Solomon, in one Night's Time, acquired all his Knowledge. See Divino, that is a Miraculous Art, founded on a lesser Compact with the Devil. Difiap. Mag. p. 11. It was solemnly condemn'd by the Sorbonne, in 1520.

St. Austin's Art, is a papistian Manner of curing Wounds, without any other Application than a little falling, whereby the Wounds had been cover'd. See WOUND and SYMPATHY. Divino in his Difficultissima Magiae, observes that some Italian Soldiers, who practis'd this Art, attributed the Infallibility of their Art to the Grace of the Devil, and that it was really invent'ed by Austinus of Perusa, a celebrated Magician.

St. Paul's Art, is a Branch of the Art Notoria, so called as being supposed to have been taught by St. Paul, after his being taken up into the third Heaven.

Art and Part, is a Term used in the North of England, and in Scotland. When any one is charged with a Crime, they say he is Art and Part in committing the fame; that is, he was both a Contriver, and a Part in it. See PRINCIPAL, ACCESSORY, &c.

Army, Military, Artillery, &c., the Operation of opening an Artery; or of letting Blood by the Arteries; practis'd in some extraordinary Cases. See ARTERY, PHLEBOTOMY, &c.—For the Effec'ts hereof, see ANTHEMIS, &c.

In Opera, the King of France, at his accession, was animated with nothing but Design, except in the Temples, and behind the East, where the Arteries are easily clos'd again by reason of the Cold, the Teeth, the Nerves, or the Contractors of any other Part.—In the other Parts it usually proves fatal: and we have numerous Instances of Persons kill'd in Bivouac, by a Mistake of an Artery for a Vein.

Cardinal endeavours to introduce Arteries in apoplexy, as much preferable to Venesection; but he is not much followed. See Apoplexy.

Atheria, or the loss of, &c., of 33 partes, and 73 partes, &c., is the same as the loss of the Arteries. See ARTERY, &c.

ARTERY, Arteries, Major and Minor, Arterial Canal, appointed to receive the Blood from the Ventricles of the Heart, and distribute it to all Parts of the Body, for the use of the Body, to give it the necessary Nutrient. See BLOOD, HEART, &c.

The Word is Greek atheria, which some imagine deriv'd from áthe, Art, and aría, érria, érzow, to keep: but others think it is from *áthe, Atheria, of the Ache or Tooth, because of its continual Thrashing or Bleeding.

The Arteries are ordinarily compleat of twelve Arteries or Vessels. The first or external, nervous, tender, running as a Thread of fine Blood Vessels with Nerves, for nourishing the other Cores. The second mucin, made up of cell'd Membranes, more or less Strata, according to the Bigness of the Arteries. The Fibres have a strong Elasticity, by which they contract themselves with Force, when the Power by which they have been fill'd is remov'd. The third or Sanguine consist of a fine, dense, transparent Membrane, which keep the Blood within its Channels, which otherwise upon the Dilatation of