of an Artery, would easily separate the spiral Fibres from one another. As the Arteries grow smaller, their Coats grow thinner.

All the Arteries are conical, i.e. begin with a Trunk, and if one of their branches be cut off, they divide into more branches to make up their number, that they escape the Sight, unless affixed with Microscopes by which, in the Tails of Tadpoles and very small Eels, the Extremities of the Arteries seem, by the swift intermitting Motion of the Blood in the arteries to the Orgination of the Veins: Tho’ by the Transparency of fioe Vessels, the actual Continuation be not visible. See ANATOMY, and INSECTOLOGY.

Of a very dense, close Constructure by which means the Blood not being visible thro’ them, they generally appear white. Add, that the Blood proceeds from the Heart with greater Capacity to the right, and so a Battering and Battering of Pulmonary Motion of the Heart, diverts the Blood, and so interposes occlusions a fatal Motion, call’d the Pulvis. By this Thicken and Thicken, the Powder of Pulvis, or the Pulvis observed therein, Arteries are differenc’d from Veins. See VEIN.

The Pulse of the Arteries, like that of the Heart, consists of a systole and a diastole, or a Diole or Dilatation; But they keep opposite times; The Systole of the one answering to the Diastole of the other. See FUSE, SYSTOLE, and DIASTOLE.

The Arterial Blood, we have observed, arise in two large Trunks, from the two Ventricles of the Heart. That from the right Ventricle, is called the Pulmonary Artery, serving to carry the Blood into the Lungs; That from the left, is called the Carotid Artery. There are numerous Ramifications, frituring all the rest of the Body, as far as the remotest Sockets of Circulation. See CIRCULATION OF THE BLOOD.

The Great Artery, after it leaves the Heart, divides into two large Trunks, the ascending, or upper, and the descending, or lower, Trunks. See AORTA.

The ascending Trunk, or Aorta of the Brains, conveys the Blood to the Head, and other upper Parts of the Body, and is subdivided into three Branches. The first, the right Subclavian, whence arise the Carotid, Vertebreal, Cerebral, and Cardio pulmonary arteries; The second, the left Subclavian; whence arise the left Cerebral, Vertebreal, and Cardinal, Arteries. See each described in its proper Article. SUBCLAVIAN, CAROTID, VERTEBREAL, CEREBRAL, CARDIO PULMONARY, Etc.

The descending Trunk, or Aorta descendens, carries the Blood to the Trunk, and the lower Parts of the Body.

Out of this arise the Brachial, Intercostal, Colicat, Gastricat, Splanchnic, Eumenite, Spermatic, Blas, Venal, Vesical, Epigastric, Hypogastric, Crural, &c. with their several Ramifications. See each in its Place.

A Deft of the several Arteries, with their Divisions and their termination, is of frequent and Publick use, when taken from the Life; See in Place ANATOMY.

Artery, is also applied to that fihulous Tube, composed of the vessehes or Vessel-like parts, where the Blood is conveyed from the Mouth to the Lungs, for the Conveyance and Conveyance of the Air, in Respiration. See RESPIRATION AND LUNGS.

This is particularly called the Apert Arteria, or Trachea, and popularly the Wind-pipe. See TRACHEA.

ARTERIAL, or Arterious, in Anatomy, something that relates to the Arteries. See ARTERY.

Aorta, is a very thick, warm, fluid, and spiritualis than the venalis. See BLOOD.

The Arteries give the Name Vena Arteries, to the Tube or Canal whereby the Blood passes from the right Ventricle of the Heart to the Lungs, as well as from any one vessell that conveys Nature and Office, between an Artery and a Vein. The Moderns finding it a real Artery, call it the Pulmonary Artery. See PULMONARY ARTERY.

The Carotid Artery, is a Tube in the Heat of a Pec\th; which with the Foramen Ovale, serves to maintain the Circulation of the Blood, and divert it from the Lungs. See CAROTID, SUBCLAVIAN, ET c., CIRCULATION, AND CORO\n\n
ARTHRITIS, in Medicine, a Disfacile better known under the Name of the Gout. See GOUT.

After the Death of a Great Arteria, the Parts, joint; in regard the chief Seat of that Distemper is in the Joints.

ARTHRODIA, in Anatomy, a Species of Articulation, which is of a nature, that it is not destitute of a Socket of another. See Bone and Articulation.

Such is that of the Hamerias with the Scaphoid. See MAX.

The Word is formed from the Greek aρθρος, Arthrostos, and αρθρον, reticulum; I receive.

ARTHROSIS, or Arthron, in Anatomy, a junction of two bones, designed for Motion; called also Articular Articulation. See Articulation.

The Word is formed from the Greek αρθρος, Arthrostos, and αρθρον, reticulum.

ARTICLE, or ARTICULUS, a little Part or Division of a Book, Writing, or the like. Anognis divides his Sum of Theology into several Quotations, and each Quotation into divers Articles, beginning with a Capital Letter, which is a name.

An Article is also used for the severalClauses, or Conditions of a Convention, Treaty of Peace, or the like. See TREATY.

In this Sense we say, Articles of Marriage, Articles of Cession, Preliminary Articles, Etc. The Establishment of an East-India Company at Ockford, is a direct Branch of the Realm, and so an Article of the Constitution of the Treaty of Manciple, where the Word and more.

Articles of the Clergy, Article Cleri, are certain Statutes touching Persons and Causes ecclesiastical, made under Edward II. and III.

A man may make his choice of some Point of Christian Doctrine which we are obliged to believe, as having been revealed by God himself, and allow’d and establish’d as such by the Church Supreme, without, Etc.

ARTICLE, or ARTICULUS, in Anatomy, is a Joint, or Junture, of two or more Bones of the Body. See Joint, Joint, Etc. Also ARTICULATION.

The Pope usually finds his Blessedness to the Cardinals, Etc. In Article Mortis, signifies the Number 10, or any Number yearly divisibly into ten Parts; as 30, 30, 40, Etc. There are some modern Articles of War, aused in most Languages, for the declining of Nouns, and denoting the several Cases and Genders thereof. See Partile, Noun, Case, Gender, Etc.

The United States signifies a brief, and the Articles which have not different Terminations to express the different States and Circumstances of Nouns; there is something required to supply that Office. See TERMINATION.

The Latins have Articles of War, a use of the modern Languages, have had Recognizances, for fixing and ascertaining the Vague Signification of common and appellative Names. See Name and Appellation.

The Greeks have their A, the eastern Tongues have their Enamuments; the Italians their I, and, and is. The French their Article Mortis, of which the Article Mortis, and the Article Mortis, being prefixed to Sublatures, apply their general Signification to some particular Thing: Thus we say, A Mons, that is, some Man or other; The Man, that is, that certain Man.

Hence it appears that A is used in a larger, and more general Sense, being applied indiscriminately to any particular Person or Thing. Whereas, The ditriglyphics individually, and in almost every case, signifies an advocation to which the Partile A is affixed, begin with a Vowel, or an H; we write and speak it, A; So we say, An Eye, An Arm, An Ear, Etc.

Some Grammarians make the Article a disting Part of Speech; others will have it a Pronoun; and others, with Mr. Greenwood, a Noun adjective. See Speech, Pronoun, Articles.

Articles are Things of great Service in a Language, as they contribute to the more neat and precise expreffing of several Properties and Relations which must otherwise be lost. And hence one great Dilators of the Latin, above other Languages which have Articles, in that the Article, being either expreffed, or left out, makes an Alteration in the Sense, which the Latinos cannot distinguish. Thus when the Dog is dead, or that the Dog is dead, or that the Dog is dead, or that the Death of the Dog is, must be distinguish’d; whether a man be underbind, if you are a Son of God, or are you a Son of God? says, a Son of God, and are the Writs of Articles in the Latin, we missed them with.

The Father, Article Mortis, Articles to proper Names, which don’t naturally need any, in regard they do of themselves signify Things individually. Thus they say, D Artico, D Zeffo, Etc. But the Frenchs, who put the Article Mortis into the Article to the proper Names of Kingdoms, Provinces, as du Soudan, la Normandie. And we our selves do it to the Names of certain Mountains and Rivers; as the Rhine, the Tiber, Etc. The French word Prise may be understood of any Prince in the general.

Indefinite Article. The Article A is said to be indefinite, because applied to Names taken in their more general, and confided Signification; as, he travelled with the Prince, or the Duke, to the Duke, or the Prince. For Prince Word Prise may be understood of any Prince in the general.

Definite Article. The Article A is said to be definite, or demonstrative, as fixing the Sense of the Word it is put before, in no individual Thing. See Definition.

For, Buffer ditriglyphic a third kind of Articles in the French, which he takes intermediate, or participles serving to denote part of the Thing expreffed by the Sublatnes they
ART. (146) ARK

add it to: Ar. Det Scx xurm, certain, some learned Men have supplicated, &c. I want, de la lumiere, some Light, &c.

The Uke and Diffusion of the definite and indefinite Articles is most important, and serves to notice the Difficulties in the French Tongue, as being utterly arbitrary, and only to be acquired by Practice.—We may add, that in the English, tho’ the Articles be so few, they are of such vast import, not only discovering any Stop, but as a Titulus, from a natural Englishman. See English and French.

ARTICULARIS, Articulares, in Medicine, an Epithet applied to a Dilecta which more immediately implies an Articular Action, than the One of the same name, in the French, is more usual, having the connexion with the name of the Disease.

ARTICULARIS, Articulares, in Grammar, is that which expresses the Locative Article, or, of any Alphabet, or Language. See Sound, Letter, Alphabet, &c.

Butt cannot form articulate Sounds, cannot articulate the consonants, cannot keep any Speech, or keeping few Birds, as the Parrot, Pew, &c. See Voice.

ARTICULATION, Articulatio, in Grammar, a distinct Pronunciation of Words and Syllables. See Pronunciation, &c.

Articulation, that part of Grammar which treats of Sounds, and Letters, then of their Combination, for the compounding of Words, according to which he nosse his Words clearly, and distinctly, is to pronounce them articulately. See Letter, Syllables, Word, &c.

Articulation, in Anatomy, a Junction or Connexion of Parts which form one with another. See Conjunction.

There are various Forms and Kinds of Articulation, united to the several Sorts of Motion and Action.—That which has a notable and manifest Motion, is called Diastrophic. See Diastrophe. That which is more concealed, or which appears to be hidden in the Interior, is called Arthroso, and Glycynem. See each in its Place, Enarthrosis, Arthrodia, and Glycosym.

That which only admits of an oblique Motion, is called Synarthrosis, for Synarthrosis.—It is subdivided into Synarthros, Sutura, Harmonia, Synoviolis, Synoviolis, Synoviolis, Syneuctis, and Synoviolis. See Synoviolis, Gno Synoviolis.

ARTIFICIAL, Artificialis, something made by Art; not produced naturally, or in the common Course of Things. See Art.

Artificers are usually considered as a Thing very different from Nature, and artificial Things, from natural ones: Whence are more grievous Error, &c. that Art is a different Principle built upon Nature, and that Art is either to perfect what Nature has begun, to rectify and amend her when disordered, or to free her when confined; tho’ not utterly to divert or transtire her. —But the Truth is, artificial Things do not differ from natural ones in Nature or Form, but only in the Efficient: Man has no Power over Nature, beside what he has by Motion, in virtue whereof, he can apply natural Things to Experience, or give them a new Use, and bring them into new Forms. Such Application, or joining of active Things to passive ones, is practicable; there may Man do any thing where it is not. Nature, given over to a power possessed by Man.

Concerning the Place, and Time, wherein sometimes find it to be practicable in the Sand, Nature herself having done the Business; So the Rainbow is sometimes formed on high in the Water of the sea, and sometimes in the Water of the Air. Nature, therefore, governs all Things; under this Subordination, the Course of Nature, the Latitude or Evagination of Nature, and Art, or Man added to her other Works. Bacon on Arguments. Scient. lib. ii. See Nature.

Artificially frequent in conjunction with solidities, See Fattening.

Artificially, we have artificial Sal-Armonia, artificial Borax, &c. See Armonia and Borax.

Artificial Day. See Day.

Artificial Horizon. See Horizon.

Artificial Eye. See Eye.

Artificial Numbers, are Secundus, Sineus, and Tangentes, Sine, and Tangente; &c also Logarithms.

Artificial Lines, on a Scale or Scale, are certain Lines so contrived, as to be used in Logarithmic Sines, and tangents; which, by the help of the Line of Sum- mbers, will solve all Questions in Trigonometry, Navigation, &c. pretty exactly. See Lines, Scales, Sector, &c.

Artificial Pronunciation, in Rheto was all such Pronunciation, as suited the Greek, Italian, or Invention of the Orator. See Argumentation. See Speech.

Such are Definitions, Canons, English, &c. which are thus called to distinguish them from Laws, Authorities, Citations, and other Arguments of that Nature, which are laid to be

Artificial Arguments. See Definition, Authority, &c.

ARTILLERY, the heavy Equipage of War, comprehending all sorts of great Firearms with their Appurtenances, Carriages, Slingers, Sieges, &c. See Cannons, Mortars, Guen, Pernas, &c. In this Sense, the Word Artillery coincides with what we otherwise call Ordnance. See Ordnance.

Artillery is a most important part of modern War; and much in demand of many Nations; wherein their chief Military Address and Glory lay.

The Term Artillery is sometimes also applied to the armament of Ships, particularly to large Guns, &c. See Rams, &c. See Aris, Machine, Catapults, &c. Park of Artillery, is that Place in a Camp for Artillery, or large Fire-arms.

There is a Set, or certain Numbers of Pieces of Ordnance mounted on Carriages, with all their Furniture fit for Marching.—To it frequently belong Mortar-pieces, with Bombs, Carcasses, &c. under the direction of a Master of the Artillery. See Ordnance.

Artillery is also used for what we otherwise call Pyrotechnia, or the Art of Fire-works, with the Instruments and Apparatus belonging thereto. See Pyrotechnia.

Artillery is a Branch of the Science of War, and is taught in Military Schools, Apo, Buchnerus, Brunanni, Mich, and D. Re. S. Onmegi in his Memores Artillcris, which contains an accurate Defence of all the Machines and Instruments of War mounted on Carriages, with Mortar-pieces, &c.

Artillery is also called Ortyvrite, or Artortvrite, a Scint in Religion, as being a Branch of the ancient Montanists, who first appear'd in the Second Century, and inflected all Galatia. See Montanist.

They are Trains of Artillery in most of the King's Magazines, as in the Tower, at Portsmouth, Pius-mort, &c.

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The Officers are a Leader, two Lieutenant, two Ensigns of Artillery, and four others.

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From A E, I. x., to drink and E, Parus, Shape.
A R Y T N O E I D E S, in Anatomy, a Pair of Muscles of the Larynx. See Larynx.
The Aryan is a great Head in one Aryanoid Cartilage, and its Tails in the other; and, if it be brought together, and the Rima or Glosis. See Grantis.
A R Y T N O E I D E S, in Anatomy, one of the Muscles belonging to the Larynx; otherwise known as A r y n o e i d e s, and A r y n o e i d e n t o s, as deriving its Origin from the posterior and inferior part of the Aryanoid. See Anatomy.
A R Y T N U S, in Anatomy, a Sinking or Failure of the Pule, so as it cannot be longer felt. See Pule.
The word is formed from the private Particles e, and adjectives or epithets. A S, among Antiquaries, has two different Significations. It signifies a Weight, and, in this Sense the Roman A S is the same with the Roman Libra, or Pound. See Weights and Measures.
The A had several Divisions. The principal were, the Uncia, or Ounce; which was the twentieth Part of the A S: Sextans, the sixth Part of the A S; or two Ounces: Quadrans, the fourth Part of the A S, or three Ounces. The A V, the third Part of the A S, which was four Ounces: Quadrans was five Ounces: Sestans, half the A S, which is six Ounces: Sextans, the six Ounces: Quinaria, seven Ounces: Denarius, ten Ounces: Denarius, the second Ounce: Denarius, or twelveth Part of the A S, or twenty Ounces.
A S, a short, sly, or slippery Person, who signifies a Weight, or encompass or conceal.
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This is otherwise called the northern Node, and represented by this Character ☐. See Node, &c.

Ascent, Ascendant, in Matters of Genealogy, &c.

Ascent, Ascendant, in Astrology, are those which are upon their Ascent or Rises; from the Nadir or lowest Part of the Heavens, to the Zenith or highest. See Zenith, Nadir, &c.

Ascendancy, in Anatomy, is applied to such Veieces as carry the Blood upwards, or from lower to higher Parts of the Body. See Blood and Vessel.

Ascendancy, in Astronomy, is the superior Trunk of the Artery, which furnishes the Head. See Apoapsis.

The ascending Coolus, Virus Coolus Ascendantis, is a large Veiece, which is a kind of Blood Veiece of one Side, with those of the other. See Cava.

Many of the ancient Anatomists, call this the Ascending Coolus as imagining that the Blood descended from the Liver, and ascended from the Liver. — See Liver.

The Moderns have shown that it has that same contrary Use, and serves for the Conveyance of the Blood from the lower Parts to the Head, whence its Apoapsis is more

Ascent. Ascension. Ascend, rising, or moving upwards. See Ascent, Ascendant, Ascension, &c.

Ascension, in Astronomy, is, either right or oblique.

Ascension, in Geography, is Right or Oblique.

To find the Right Ascension of the Stars, &c., trigonometrically, first, as Radius is to the Coarse of the Sun's greatest Declination, so is the Tangent of the Distance from the Sun's greatest Declination, to the Tangent of the Right Ascension, which is the same in all Parts of the Globe.

We sometimes also say, the Right Ascension of a Point of the Eclipse, or any other Point of the Heavens. See Declination.

Oblique Ascension. See Oblique Ascension.

To find the Oblique Ascension of the Sun, either trigonometrically, or by the Globe. See Ascensional Differences.

The Arch of Oblique Ascension, is that Portion of the Equator intercepted between the beginning of Aries, and the Point of the Equator which is in the Meridian: Or it is the Number of Degrees contained therein. — This coincides with the Oblique Ascension of the Sun. — The Right Ascension is the same in all Parts of the Globe.

We sometimes also say, the Right Ascension of a Point of the Eclipse, or any other Point of the Heavens. See Declination.

Oblique Ascension. See Oblique Ascension.

To find the Oblique Ascension of the Sun, either trigonometrically, or by the Globe. See Ascensional Differences.

Oblique Ascension. See Oblique Ascension.

The Arch of Oblique Ascension, is an Arch of the Horizon intercepted between the beginning of Aries, and the Point of the Equator in the Meridian, or Oblique Sphere. — This coincides with the Oblique Ascension of the Sun. — The Right Ascension is the same in all Parts of the Globe.

We sometimes also say, the Right Ascension of a Point of the Eclipse, or any other Point of the Heavens. See Declination.

Oblique Ascension. See Oblique Ascension.

To find the Oblique Ascension of the Sun, either trigonometrically, or by the Globe. See Ascensional Differences.

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To find the Oblique Ascension of the Sun, either trigonometrically, or by the Globe. See Ascensional Differences.

Or it is the Space of Time which the Sun rises or sets before, or after, the Circumference.

To find the Oblique Ascension trigonometrically, having the Latitude of the Place, and the Sun's Declination given, say, As the Co-Tangent of the Latitude, is to the Tangent of the Sun's Declination, so is the Radius to the Sun's Elevations, or Horizon.

For example, suppose the Latitude be 51°, 30', and the Sun's Declination 9°, 10'.

Then, to the Arctick of the Co-Tangent of 9°, 10', 0.999995.

Add the Tangent of 51°, 30', 0.809012

Then the Sine of 0°, 29°, 19°, 19°, 1077 is which is the Oblique Ascension required, and being reduced into Time, by allowing four Minutes of an Hour for each Degree, it will be 22°, 29°, 10'.

If the Sun be in any of the northern Signs, and the Oblique Ascension, as D'O, be subtracted from the Right Ascension D, in Tab. Aquisition, Fig. 65, the Remainder will be 0°, 29°, 19°, 1077. If it be in any of the southern Signs, the Oblique Ascension being added to the Right Ascension, the Sum is the Oblique Ascension; and thus may be found the Oblique Ascension of the several Degrees of the Equinox, under the several Elevations of the Pole. See Table.

ASCENSORIUM occurs in our ancient Writers for a Star or Step. See Star.

ASCENT, ASCENSUS, the Motion of a Body tending from the Nadir to the Zenith. See Zenith, Nadir, &c.

In this Sense the Word stands opposed to Descent. See Descent.

The Peripateticians attribute the spontaneous Action of Bodies, both from the Nadir to the Zenith, and from the Zenith to the Nadir, to the gravitating Nature of the Matter, &c. In Water: Not by any external Principle of Levity, but by the superior Gravity or Tendency downwards of the Part of the Medium wherein they are. See Gravity, Medium, Arkana, &c.

The Action of Light Bodies in heavy Mediums is produced after the same manner as the Action of the lighter Bodies. See Mediums and Bodies.

This Scale has an internal Principle whereby it is immediately increased or diminished, as it is impelled upwards by the Prerponderance of the other Scale; the Excess of the Weight of the one having the same Effect increasing thereby. See Dollar, &c., to find such real Levity in the other. By reason the Tendencies mutually oppose each other. See this further illustrated under the Articles Specific Gravity, Fluids, Hydrostatical, &c.

Ascents of Bodies on inclined Planes. See the Dodine and Laws thereof, under the Article Inclined Plane.

Ascents of Fluids, is particularly understood of their risings from one Level to another over the Surfaces of nearly contiguous Bodies, or in slender capillary Glasses Tubes, or in Veieces filled with Sun, Aethes, or the like porous Substances.

This Effect happens as well in Vessels as in the open Air, and in crooked as well as straight Tubes. Some Liquors, as Spirit of Wine, and Oil of Tarpentine, ascend in slender Glasses, and none rise to a different manner from others. Mercury does not ascend at all, but rather subside.

The Phenomenon, with its Causes, &c., in the Inclination of a Principle has been shown at some length under the Article Capillary Tube.

As to Planes: Two smooth polished Plates of Glass, Metal, Stone, or other Matter, being so disposed as to be alined in such a way, as if a Plunge of Veieces in them severally, the like may be said of a Veiece filled with Sand, &c., the divers little Forces whereby these 'tis done, is called the Action of Capillary Tubes. So that the same Principle accounts for the Appearance in them all. And to the fame probably be ascribed the Action of the Spg in Vegetables. See Vegetation and Vegetation.

Thus Sir I. Newton — If a large Pipe of Glass be filled with fitted Aethes well pressed together, and one End dip'd into flagrant Water, the Fluid will ascend slowly in the other End, and, after a time, will come to an height of 30 or 40 Inches above the flagrant Water. This Effect is wholly owing to the Action of the Surface of the Water, which are upon the Surface of the Water; and so the Water being submersed as much downwards as upwards: It follows, that the Action of such Particles is very strong, the being less dense and cloying than Air, far Graver, &c. The same thing is seen in Glasi, which keeps quicker fuller to the Height of 60 or 70 Inches, and therefore acts with a Power which would keep Water filled to the Height of above 60 Feet. — By the same Principle, a Spoonfulls in Water, and the Glasi in the Bodies of Animals, according to their several Natures and Dispositions, imbibe various Juices, etc., as seen in the Pets and Places of the Body. p. 577.

If a Drop of Oil, Water, or any other Fluid, be laid on a Glass Plane perpendicular to the Horizon, so as to stand without breaking or running off, and another Plane inclined to the Horizon, so as to be brought to touch the Drop; then will the Drop break, and adhere towards the touching End of the Planes: And it will ascend the farther in proportion as it is higher, by reason the Difference between the two Planes is continually diminishing. — After the same manner, the Drop may be brought to any part of the Plane, either upward or downward, or sideways, by altering the Angle of Incidence. See. Reaction.

Lastly, if the same perpendicular Planes be placed, as that two of their Sides meet and form a small Angle, the other two being only kept a part by the Interception of the other, when the Plane is brought to the Horizon, though touched with some Colour: The Fluid will ascend between the Plane, and this the highest where the Planes are nearest; so as to form a Curve Line, which is found to be a full Hyperbola, and the other being a Line drawn along the touching Side.
The physical cause in all these Phenomena, is the same Power of Attraction. See Attraction.

ASCENT, in Astronomy, means the Ascension.

ASCETIC, ASCETA, ASCETES, an ancient Name for such Persons, as in the primitive Times devoted themselves to the Exercises of Piety and Virtue in a retired Life; and peculiarly, it is given to one, who, in the Greek Axarhia, which is from ἀκραίω, exercus, I exercise.

The Term Ascetic is also used as a Title of several Books of Spiritual Exercises, as: the Ascetics, or devout Treatises of the Spirit, Archetypal Exercises in Carpeita, etc.

We also say, the Ascetic Life, meaning the Exercise of Prayer, Meditation, and Mortification. See Mystics.

ASCETICISM, a Society. See Secretary.

ASCETERIUM, ASCETEUM, ASCETIUM, etc., are Words frequently used among our ancient Writers, for a Monastery. See Monastery.

ASCETITES, are those Inhabitants of the Globe, which, at certain Times of the Year, have no Shadow. See Globe and Shadow.

Such are the Inhabitants of the Torrid Zone; by reason the Sun is sometimes vertical to them. See Torrid and Temperate Zones.

To find on what Days the People of any Parallel are Ascet, See Globe.

The Word is from the privatiwe Particule α, and αιων, Eternity, Shadow.

ASCITAE, in Antiquity, a Sect or Branch of Montanists, who appeared in the eleventh Century. See Montanist.

ASCLEPIAD, a Sect of the Greeks, who were derived from the Greek Asclepius, a Bag P. and Bottle. The Asclepiad were so called, because they introduced a Kind of Bacchus into their Afteroomes, who danced round a Bag or Skin, and sang, to the sound of the viole, or the new Wine, whereof Jesus Christ makes mention, Mark. xix. 17.

There are sometimes also called Aesculepists.

ASCLEPIADES, is the Son of Aesculapius, in the Greek, was a Specie of Doctors, who dealt in Afflicting chiefly the Abdomen, or Lower Belly. See Abdomen.

The Ascletis is the ordinary Water-Draper. See Draper. The Word is borrowed from the Greek asklepius, Uter, Belly.

ASCLEPIAS, ASCLEPIAD, ASCLEPAS, is a Species of the Word of Veer, containing a Sponde, a Coriambus, and two Dactylis, See Foot and Verse.

Such is the Vere, Mevænas or Edie Regles.

ASCLEPIAS SPP., is the Greek Sect of Hereticks, in the second Century, who rejected all Law of Sacraments, on this Principle, that Incorporated Things can not be communicated by things visible and corporal. See Sacraments.

They made perfect Redemption consist in the Knowledge of the Universe, Theodoreus, lib. 1, Heretic.

ASCLEPIUS, in Antiquity, a Feast which the Festival of Attic celebrated, Helenus, etc. See Feast.

They sacrificed a Goat to him, and of the Skin thereof made a Foot-bell, which they blew up, and anointed with holy oil; then they imbricated it on the Feet of the Sick, and keeping themselves always on one Foot, whilst the other was fulfilled in Air, by their frequent Falls, gave occasion of Diversions to the Spectators.—Hence this Feast took its Name, the Asses, and Figure of the Serpent.

ASCLEPIUS, in Medicine. See Milleredes.

ASHLAR, a Term among Builders; by which they mean common or free Stones, as they come out of the Quarries, of different Lengths and Thicknesses. See Stone and Quarry.

ASHLING, among Builders, Quartering to tack in, at the top, about 1/4, or 3 Foot high, perpendicular to the Floor, next the Side of the Rafters. See Building, Roof, Covering, etc.

ASH, in Building. See Timber.

ASH-WEDNESDAY, the First Day of Lent; so called from the ancient Christian Church, of Pangling in Sack-Cloth, with Ashes on their Heads, in Token of Humiliation. See Lent.

ASH-COLLAR, the terrene or earthly Part of Wood, and other combustible Bodies, remaining after they are burnt or consumed with Fire. See Earth, Burning, Fire, etc.

Ashes are properly the Earth, and find'sd Salts of the Fuel, which, in most Countries, all the other Principles being gone off in the Smoke. See Smok, Exult, Fire, Volatile, Salt, etc.

The Chymists frequently call the Ashes of a Body its Calculus. See Calculus.

Ashes, if well burnt, are usually pure White, by reason the Oil to which they owe their Blackness when in a Coal, is apt to go quite evaporated. See Coal, Sulphur, etc.

With respect to Ashes, see Ashes.

The Ashes of Kali, Fern, or the like, are a principal Matter in the Composition of Glases. See Kali, Glass.

The Ashes of all Vegetables are found to contain Iron, inomuch that M. Geoffroy makes it a chemical Problem, which he propounds to the Public. to find Ashes without any Oil, or Vegetable Matter in them. Which can be done in the Plants themselves, or is produced in 'em by the Operation of Calcination, is a Point very ingeniously controvert-ed between M. Geoffroy and Borely the younger, in the former's Dissertation on the Subject. See the Substance of the Diffract under the Article Metal.

Ashes, are of considerable Use in making Lixivias, or Lys, for the Purposes of Medicine, Bleaching, Sugar-Works, etc.

Salt, Ashes, and Lime, are the chief Ingredients in the Flux, used in the Foundry, to prevent the Dilute under the Article Metal.

The Ashes of their dead Ancestors, with great Care and Piety, in Ura, for the Purposes. See General Uses, etc.

Ashes, in Virtue of their Salt, make an excellent Manure for cold and wet Grounds. See Manures.

Hence that of Virgil,

nun pudet

Effatus Cinerem immanuum tullere a gravis.

In the Philosophical Transactions, No. 21, we have an Account of a Shower of Ashes in the Archipelago, which held several Hours, and extended to Places distant above one Hundred Miles. See Journal.

ASHES, in the Drama.—In Aids, Scorcim, is something which an Actor speaks a part, or, as it were, to himself, for the Instruction of the Audience, by discovering some Sentiment to himself, which it is not necessary should be repeated, but to be concealed from the rest of the Actors then present.

The severer Critics condemn all Aids, and with some Reason; as they are a manifest Breed of Probability. According to them, they are never to be used but at a Pinch, which a Good Author will scarce suffer himself to be brought to. See Probability, Tragedy, Comedy, etc.

ASHLEIAN, or ASHLEY, in Pharamon, the Word of a prickly Tree, heavy, oleaginous, somewhat sharp and bitter to the Taste, of a strong Smell and Purple Colour. See Wood.

The Ashplant is otherwise called Rhodium, or Reserve, and was antiquity in much Repute, as an Astringent or Dryer, but now diluted. See Rose.

In Virtue, Taste, Smell, and Weight, it resembles the Ashplant, and is in Planta; and therefore frequendy substitued the one for the other. See Aloe.

There are four Kinds of Ashplant,—the first, of the Colour of Box, hard, solid, heavy, and of a Softer Ro-le than the Ashplant, and also than the Reserve. The second, red, like Yew, and of a very agreeable Smell. The third, hard, twisted, knotty: it has a rank Smell, like that of a Goat, and a disagreeable Taste. The fourth, has an astring'colour'd Bark, and its Wood of a Purple Dyec.

The Rock-wood is what the Inhabitants of Martinico call Cypros-wood. See Cypress.

Ashes of the best Oak are valuable in decanting Pernaments and Liniments. See Perfume.

ASPECT, ASPECTS, in Perspective, Gardening, &c. See Perspective, Gardens.

ASPECT, in Astronomy, is used for the Situation of the Stars, or Planets, in respect of each other; or certain Configurations, and mutual Relations between the Planets, affecting their Situations in the Zodiac. See Star, Planet, etc.

The word Aspect may be various, and combined to a thousand Ways, yet only a few of them are considered—Hence, Wolston more accurately defines after the meeting of luminous Rays emitted from two Planets, to the Earth, either figure in the same Right Line, or including an Angle which & one or more. Quota Parts of four Right Angles, and which is few, and which is large.

It follows, that Conjunction and Opposition are the two Extreme of the Aspects; Conjunction being the Beginning, and Opposition the highest Term. See Conjunction and Opposition.

Bede
Befide these two extreme Aspci, Conjunction, and Opposition, the Armants reckon three others, viz. 
Voigt, or Tétragon, or Quadrature, this one, to be found in the Cavity of the Teeth, &c.; 
Tetragon or Quadrature, the Angle measured by the Quadrant A D 3 &c.; 
and Sextile, which is the Angle measured by the Sextant A G. See TECUG, TETRAGON, and SEXTILE.

The Doctrine of Aspi was introduced by the Astronomers as the Foundation of their Prechist. — Hence Koppe defines the Work, and that it is the Angle in the Heavens that makes the Meeting on the Earth, being able to excite some natural Power or Influence. Accordingly, we read much of benign Aspi, malign Aspi, &c. But this notion is long ago extinguished.

To the ancient Aspi, the modern Writers have added several more; as Decile, containing the tenth Part of a Circle; Tridecile, three tenths; and Bispinal, four tenths, or a Quarter of a Circle. And for the Astronomic Observations, as for the Semi-Sextile, containing the twelfth part of a Circle; and Sinoxem, containing five twelfths. Lastly, to the Astronomic Parts of a Circle, we have one Oe-
tode, containing one eight, and Triodele, containing three eights.

The Angle intercepted between two Planets in the Aspi of Conjunction is 0; in the Semi-Sextile Aspi, 45°; in Decile, 36°; in Oeidente, 45°; in Sextile, 60°; in Sinoxem, 72°; in Bispinal, 90°; in Tridecile, 108°; in Trinodi, 120°; in Triodele, 135°; in Bispinoidal, 144°; in Quina-
quadricada, 162°. See also the following Table:—

These Angles or Intercences are reckoned on the econdary Circles; for the manner whereof, see Secondary.

The Aspici are usually divided into Partiile and Plastie Particles Aspici, are the Planets are just so many Degrees distant, as is above expressed.

Plastic Angles are those Angles where the Planets do not regard each other; whether they be very Degrees; but the one exceeds as much as the other comes short.

As is usual in Painting, where a single Figure is the principal Object, either by changing the Position of the Eye, or by means of angular Glasses.

Inflections here see under the Article Mirrors, Catar-
ares, &c. See also, in other Writers. Aspici in Grammar, — Spiritus Aspici, a Charget or Accent, in form of a c, placed over certain Letters, in the Greek Tongue, where they are to be strongly aspirated, and to give the Place of an R. See ASPICART.

Asper also signifies a little Turkish Silver Coin, wherein most of the Grand Signior's Revenues are paid. See Coin and Money.

The Aspici is worth something more than an English Halfpenny. — The only Impreiment it bears, is that of the Prince's Head under whom it was struck.—The Pay of the Janissaries, is furnished by it. See JANISSARIES.

ASPERA, Aristocrates, Anatomy, the Wind-pipe; other-
wise called the Trachée. See TRACHEA and ARTERY.

The Aspera tempera in the Heart of the Ophidians, or snake End is called the Larynx; from whence it defends to the fourth Vereca of the Back, where it divides and enters the Lungs. See LARYNX.

The forms of annular Cartilages ranged at small and equal Distances from one another, growing smaller and smaller, as they approach the Lungs; and those of the Bronchia is close to one another, that, in Inspiration, the second enters within the first, and the third within the second, and the following alway enters the preceding. See RESPIRATION.

Before the Larynx and the Lungs, these Cartilages make not complete Rings; but their hind Part, which is conti-
uous to the Ophidians, is membranous, that they may bend; and in Inspiration Food as it were runs down the Gullet. See DGLUTINATION.

The Cartilages of the Bronchia are completely annular, yet their capillary Branches have no Cartilages, but instead of them a close Convolutions, which are the Distances from one another. — The Ufe of the Cartilages, is to keep the Paffage for the Air open; but in the capillary Bronchia, they would hinder the lubbing of the Veilis. See VEILIS.

These Cartilages are tied together by two Membranes, external and internal: the external is a complex of circular Fibres, and is called the Convolutions; externally, the inner is in a complex so called, and covers the Cartilages internally; it is composed of three different Membranes; the first seven of two Orders of Fibres, five of the first Or-
der, and two of the second. Upon these, there make the Cartilages and enter one another; the other Order is of circular Fibres, for the contracting the Cartilages.

When these two Orders of Fibres all, they affix, together with the external Membrane, in Expiration, in Coughing, and in Shouting, being the Tone of the Voice. See EXPIRATION, Voice, 

The second Membrane is altogether glaunduloid; and the entire Branches which rise in the Cavities of the Trachea, separate a Liquor for maintaining the larynx, and defending it from the Acrimony of the Air.—The Iaff is a Nee of Veins, Nerves, and Arteries; the Veins are Brings together the two Cavities of the Reseverces, and the Arteries, Spins of the Carotides. See further under the Article TRACHEA.

ASPEROLIE, in Bonny, one of the Divisions of Kindred, or the Ten, in other langua-

The Characters of the Asperolides Kind, are, that the Leaves stand alternately, or without any certain Order on the Stalks. The Flowers are monopetalous, but have the human Appearance of being double, or even triply so; the lower Spike or Top of the Plant, is oft

After each Flower there usuallv facc- 

The Herke Asperolides, are the Pavonaria Maculata, Cynoglossa, Boara, Bignonia, Anthoeci, Echium, Lium Eryngium, Helaica, Perilla, Carthamus, Helenium, 

Ascurity, ASPRITY, implies the Inequality, or 

From the Asperity of the Surfaces of contiguous Surfaces, arises Friction. See SURFACE and FRICTION.

One of the Principal Parts of Ruminants, the blind Man so famous for dilligifing Colours by the Touch, so that he should appear that every Colour has its particular Degree and Kind of Asperity. He makes Black the roughest, as is the case; and in the several kinds of Plants, the rougher do not allways reflect the least Light: For, according to him, yellow is two Degrees rougher than blue, and as much smoother than green. See also Colors, Light and Reflection.

ASPERSION, the Act of sprinkling with Water, or some other Fluid. See WATER.

The word contains for Blesse by Aspersio, others by Im-

Asper is from the Latin apergere, to sprinkle; of ad, to, and charge, I charge.

ASPHERIC, or ASPHENIC, is the fifth Vertebra of the Loins. See VERTEBRA.

It is thus called because conceived as the Support of the whole Spine of the Loins; from the privative pr and 1.

ASPHALTOS, or ASPHALTUM, a solid, brittle, black, inflammable, bituminous Substance, resembling Pitch; from Aspa, India, whence it is also called scenario Pitch. See PITCH.

The Asphalt belongs to the Class of Bitumens; and is the furthest matured and concocted of the whole Tribe; but confides of the same Simple Principles as the rest. See BITUMEN and SULPHUR.

It is found swimming on the Surface of the Locus ASPHAL-

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among the Antients, wherewith the Walls of Babylon were laid. See Montas, Etc.

The oil of Aar, which defends Ships from Water, Worms, &c. much better than the ordinary Composition and which is also of good Service for the cleaning and healing

ASP—Oil of Asp, vulgarly called Oil of Stink, is an inflammable Oil drawn from the Leaves and Flowers of a Plant frequent in the Southern Parts of France, reddening Hair andscalp; and by the Botanists called Laontonad, Asp. See Oil.

It is much used by Painters and Parriees; and sometimes also in Medicine.—The true Oil of Asp, is of a white Colour, and an aromatic Tast and Smell, and is the only Thing capable of dissolving Sandarach: By the which it is curiously fitting of its Counterfeit, which is only Oil of Turpentine mixed with a little Petrol.

The term of Affrater, or Spiritus Affrater, in Grammar, a Character used to denote an Affrater. See Affrater and Affraters.

ASPER and AFFRATER, the Art of affrating: i. e. of pronouncing any of the Eastern Languages, with a good Deal of Breath, and Vehemence. See ASPER and Pronunciation.

This we do, for instance, by the Words which have the Letters H, in them, as Disparique, Hook, Holland, Hero, Etc. whereas the like Syllabics are founded much fitter and easier without the H, as in Ear, Ear, Eye. See H.

The Affrater, by the Greeks called Strophos, and marked the Affraters by the Veal, which seems to be very similar to the Letters; but is, nevertheless, a true Letter, as well as the ret., and a real Consonant. By Letters we do mean the Characters which are changeable according to the Languages and the Persons of the People, according to Time and Custom; and even according to the Fancy of particular Persons. Thus, for instance, we do pronounce the Letter Affrater, which, by others, are omitted; the both of the one and the other as the Affrater a, like as in Hauna, Homunum, an Italian Word frequently written nono aum.
The文字内容被遮挡，无法进行自然语言处理。
ASS

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ASS

his Heirs, and are therefore chargeable as Affidavit in his Hands. If the Heir alien the Land before the Bond be
put in Suit, he is discharged.

Affidavit from, is when a Man dies indebted, leaving
to his Executors insufficient property whereof to discharge his
Debts and Legacies. See Executor.

AFFIDAVIT, an earnest Affirmation, or Avouching,
See Confirmation, &c.

ASIDAE-AKINN, in Antiquity, a Sea among the Jews; thus called from the Hebrew, עיון, boulath, mercurial, righteous.—The Affidavit are recorded as hold- ing an immense Preponderance in the City.—They were the Fathers and Prophets of the Pharisees; and from them likewise arose the Zephyr. See Pharisee and Esseni.

The Jefuit Santorius and Dreyfus, have wrote against each other, in the Subject of the Affidavit, on occasion of a Paffage in Joseph's Sea Goni; so that the Author, maintaining that by the Name Affidavit he means Zephyr, and the other Pharisees.

ASIENTO, in Matters of Commerce, a Contract or Convention between the King of Spain and other Powers, for furnishing the Spanish Dominions in America, with Negro Slaves. See Negro, &c.

This Term is originally Spanish, and signifies a Form: Accordingly, the first Affidavit was a Treaty or Contract made with the French Guinea Company, wherein they were put in possession of this Privilege, in consideration of a certain Duty, every year, to be paid to the King of Spain's Farms, for every Negro thus furnished.—This Contract was signed in the Year 1703, to last ten Years; whereupon the Company, for many years, did by the Affidavit of two or more Men, in cafe they had not furnished the whole Number stipulated for before.—The two principal Articles regarded, first, the Number of Negroes to be provided, which was so to exceed, as that every 500 should be paid for in cafe of Peace. Secondly, The Duty to be paid the King of Spain, during the Farm, or Affidavit, which was fixed at 55 Pieces of Eight for each Head.

The Crown is originally Spanish, and signifies, being acknowledged King of Spain by the Allies; it was one of the Articles of the Peace between England and France, that the Affidavit Contract should be transferred to the English.—Accordingly, a new Instrument was signed in May 1713, to last 20 Years; and the furnishing of Negroes to the Spanish Am
erica, was committed to the South Sea Company, just then erected. See South Sea Company.

In virtue heretofore, they are yearly to furnish 4500 Negroes; for which they are to pay the same Rate as the French, with this Condition, that during the first 25 Years, only half Duty is to be paid for such as they shall import beyond the stated Number.

The last Article gives them a further Privilege not en
djoyed by the French; which is, that the English Affidavit shall be valid for 7 Years, and in the Event of any Affidavit from Spain, a Ship of 500 Tons, laden with the same Commodities as the Spanish annually carry thither, with a Licence, to sell the same concurrently with them at the Fairs of Puerto Rico, &c.

The additional Article says, that the Affidavit shall be only a Copy, and not a Copy of the Prior. The matter was not carried into a complete Register.

Some new Articles have been added to the antient Affidavit, as, that the English shall send their Register-Ship yearly, even to the Spanish Ports and Islands, as it is not; and that for the first 10 Years, the said Ship may be of 350 Tonnage.

The manner of valuing the Negroes, in order to settle the King of Spain's Duty, is the same as delivered under the old Name.

ASSIGN, in Law, a Term introduced in favour of Bank
iors; who, because they cannot pass by the Name of Hurt, are not delivered under that of Affidavit. See Hir and BARRANT.

Assign is also used for the appointing of a Deputy, or the making over a Right to another. See Assignee.

In this Sense we say, such Lands or Estates were assigned or affected to such Persons for such Uses, &c. See Assignment, &c.

In the Stat, 29 Edw. I. we read of Justices assigned to take Affidavit. See Assignee.

Assign also signifies to point out, or for forth.—Thus we say, to assign the real Caufe of such an Event, &c.

So, to appertain Error, is to workflow what in part of a Proces at Law, an Error is committed. See Error.

To assign False Judgment, Verdict, &c. is to declare how and where Judgment, Verdict, or the like, is unjust. See Perjury, &c.

To affect Waist, is to draw exclusively wherein the Waste is committed. See Waste.

ASSIGNED, in Law, a Person to whom a Thing is ap
donied, or affected, to be occupied, paid, or done. See Assigner.

An Affidavit differs from a Deputy in this, that the Affidavit is to do the Thing in his own Right; and a Deputy in the Right of his Principal. See Deputy.

Affidavit of Law, is that which a Minister of the Law is bound to do, and which he is accountable for. See Affidavit, &c.

Affidavit by Deed, is when a Leafe of a Term falls and affects the same to another: that other is his Affidavit by Deed.

Affidavit by Law, is he whom the Law so makes without any Appointment of the Person. Thus, an Executor is Affidavit by Law, under the Statute, who dies possessed of a Leafe made to him and his Affidavit. See Executor, Testator, &c.

ASSIGNMENT, the Act of Assigning, or transferring to another. See Assignee.

The Act of Assignment of a Dwelling, is the setting out of a Woman's Marriage-Tortion by the Heir. See Establishment and Ford.

ASSIMILATION, the Act of assimilating; or an Act whereby Things are rendered similar or like to one another. See Similarity, &c.

The Assimilation of ad, to, and, similis, like, is proper
ly a Motion whereby Bodies convert other daily dispersed Bodies, into a Nature like, or homogeneous to their own. See Motion, &c.

Some Philosophers call it, the Motion of Multiplication, meaning, that Bodies are hereby multiplied, not in Number, but in Bulk; which is more properly expressed by the Motion of Aggregation or Accretion. See Accretion, Assimilation, Augmentation, &c.

Such Assimilation we see in Flame, which converts the oily or other Particles of a Fuel into its own fiery and luminous Nature. See Flame, Fire, &c.

The like we see in Vegetables, where the watery Juices imbibe from the Earth, being further prepared and di
gested in the Body of the Plant, becomes of a valuable Nature, and augment the Wood, Leaves, Fruit, &c. there
of. See Vegetable, Vegetation, Sap, Wood, Fruit, &c.

So in Animal Bodies, we see the Food assimilated, or changed into an animal Substance, by Digestion, Chylifica
tion, and the other Operations necessary to Nutrition. See Digestion, Chyfification, Nutrition, Animal, &c.

ASSISSA, or ASSISA, Affidavit. See Assignor.

ASSISA, (or ASSISA, Affidavit. See Assignor.

ASSISA Cadena, to fall from the Affidavit, in Law, is to be mou
tained in an Affidavit in a Court of Assizes or Deputy.

ASSISA Cadut in Jurisdiction, is where the Thing in Con
troverdy is so doubtful, that it must necessarily be tried by a Jury. See Jury.

ASSISA Dominus, Affidavit, is when the Defendant pledas to the Affidavit, without taking any Exception to the Count, Declaration, or Writ.

ASSISA Nuncuparia, is an Affidavit of Nuance. See Nu
ance, &c.

ASSISA Poins & Cervifate, denotes the Power or Privileg
of affigning, or adjudging the Weight and Measure of Bread and Flour. See Assignor.

ASSISA, Jurisdiction, in Law, signifies a Judgment of the Court, given either against the Plaintiff or Defendant, for Default. See Default.

ASSISA Contraftanda, is a Writ directed to the Justices, to take an Affidavit for the Continuance of a Cause, where certain Records alledged cannot in Time be procured by the Party. See Writ.

ASSISA proroganda, is a Writ directed to the Justices of Affidavit, for the Stay of Proceedings, by reason of the King's Bufiness, wherein the Party is inploied. See Writ.

ASSISA, or ASSIGN, Affidavit, in Law, a fitting of Judges, or Justices; for the hearing and determining of Causes. See Judges, Justice, Cause, &c.

The Word is French, Affidavit, of Affidavit, seated; form'd of Affidavit, I sit by; which is compounded of ad, to, and, sedere, I sit.

ASSISA, or ASSIGN, were originally used for certain extra
ordinary Sittings of superior Judges, in the inferior Courts depending on their Jurisdiction; to inquire whether the sub
altern
The modern Constitution of Affairs is pretty different from that hitherto spoke of. Our Affairs may be divided into a Court, Place, or Time when, and when Writs and Processes, either civil or criminal, or both, are considered, dispatch'd, decided, \\ncalled by Judges and Jury. See Process, Count, Day, Jury, &c.\

In this sense, we have two kinds of Affairs: general and special. General Affairs, are those held by the Judges twice a Year, in their several Circuits. See Circuit.

The Nature of these Affairs is explained by my Lord Bacon, who observes that all the Counties of the Kingdom, are divided into six Circuits; each of which two learned Men, assigned by the King's Commission, ride twice a Year, and called Judges of the Peace, who have several Commissions, by which they sit. 1st Commission of Oyer and Terminer, directed to them, and many of the other. See Oyer and Terminer. See Oyer and Terminer. In this Commission, the Judges of the Peace are of the Quorum; so that without them there can be no Proceeding. This Commission gives them Power to deal with Decons, Murders, Felonies, and other Misdemeanors. See treason, Felony, &c. The second is of Goal-Delivery, which is only to the Judges themselves, and the Clerk of the Affidavit. By this Commission they have to do with every Prisoner in Goal, for what Offence. See Goal-Delivery. &c. The third is directed to themselves, and the Clerk of the Affidavit, to take Writs of Possession, called also Affidavit, and to do Right and Justice thereupon. See writ.

The fourth, is to take Nisi prius, directed to the Justices, and the Clerks of the Affidavit, whom they are also called Justices of Nisi prius. See Nisi prius.

The fifth is a Commission of Peace, in every County of their Circuit; and all the Justices of the Peace, having no lawful Authority to act, are not present at the Judges, to attend the Justices. See Peace.

The Sheriff of every Shire is also to attend in Peron, or by a sufficient Deputy allowed by the Judges, who may find him. See Sheriff.

This excellent Constitution of Judges, Circuits, and Affairs, was begun in the Time of Henry the Second; the somewhat different from what it is now. Special Affairs, is a particular Commission granted to certain Persons, to take Cognizance of some one or two Cafes, as a Difficult, or the like. This was frequently practiced among our Ancients, Brackets, lib. 3. c. 11.

Affidavit, or Affidavit, is also used for a Writ directed to the Sheriff, for the Recovery of Possession of Things immovable, whereof your self, or Ancestral, has been deprived. See Affidavit.

Litterion, and others, suppose these Writs of Affidavit to give the Denomination to the Affidavit, or Courts so called; and assign several Sections of the Name of the Writ: As,

First, because such Writs settle the Possession, and Right in him that obtains them. Secondly, Because, originally, they were executed at a certain Time and Place appointed; to, by the Norman Law, the Time and Place must be known forty Days before the Justices; and by our Law there must be fifteen Days Preparation, except they be tried in the standing Courts at Westminster. But, it is more natural to think that they were called Affairs, because anciently tried at special Courts of Affairs, for and appointed for that Purpo. The, of later Days, they are dispatched at the general Courts, along with the Commissions of Oyer and Terminer.

This Writ is as well of Things corporeal, as incorporeal Rights, being of four Sorts, Affidavit in General, Affidavit in New Cause, Affidavit in Particular, which relates to a Tenants in Fee-simple, Fee-tail, or for life, is lately dis. feeted of his Land or Tenements, Rent-lease, Rent-reck, or Raft, Freehold of a Tenement, common We, &c. See dissais, Tenants, &c.

To this may be added, the Bill of fresh Force, directed to the Officers or Magistrates of Cities or Towns-corporate; being a kind of Affidavit for Recovery of Possession in each Place, within forty Days after the Force, as the ordinary Affidavit is in the County. See Feas Force.

Affidavit of Mort, or Affidavit of Death, is a Writ in which my Father, Mother, Brother, Uncle, &c., deceased of Land, Tenements, Rent, &c. held in Fee-imple; and after their Death, a Stranger ascertains. See Average. It is good as a. well as the Abate, as any Evidence of the Land or Tenement. See Abate.

Affidavit of Darrein Provenance, lies where I, or my Ancestor have professed a Clerk to a Church, and after the Church becomes vacant by his Death, or otherwise, a Stranger presents his Clerk to the same Church, in my Disturb. See Presentation, Patronage, &c.

These three Affairs were instituted by Henry the Second, in the Place of Demesnes, which, by them, he could not, but they were altered. See Affidavit. in terms of new Tenements paid; yet, remaining, Dido Cajm nomines decedentis poffenti, Giovanni, lib. xi. c. 7. See Deed, Contract, &c.

Affidavit of Ursum. lies for a Parson against a Layman, or a Layman against a Parson, for Land or Tenement, doubt. whether it can be in Lay-fee, or Free-arms. See Tithe, &c.

Affidavit, or Affidavit, is also used, according to Littorion, for a Jury. See Jury.

This, that Author supposes to be by a Metonymia officii, the Jury being so called, because furnished by Virtue of the Writ of Affidavit. See Affidavit.

Yet it must be observed, that the Jury summoned upon a Writ of Right, is likewise called the Affidavit, but this may be false to be ex hypothesi, or abstrusely so termed. Affidavit, in this Signification, is divided in two meanings. See Affidavit, &c.

Affidavit is also used, according to Littorion, for an Ordinance or Statute of Affidavit. See Statute and Ordinance.

Thus the Statute of Bread and Ale, Anno 21 Hen. 3, is termed the Affidavit of Bread and Ale.

Affidavit, or Affidavit, is further used for the Scantling or Quantity it is prefixed by the Statute. See Bread.

Thus we may, when Wheat is of such or such Price, Bread shall be of such Affidavit.

Affidavit of the Forry, is a Statute or Condition containing Orders to be observed in the King's Forrest. It is called an Affidavit, because it sets down and appoints a certain Measure, Rate, or Order in the Things it concerns. See Forrest.

Affidavit, again, is used for the whole Proccus in Court, founded on such Writ of Affidavit; and sometimes for a part of it, viz. the Bill or Verdict of the Jury.

Thus we read, that Affidavit of New Demise shall not be taken but in their Shires; and after this Maner, &c. Mag. Chart. cap. xli.—So in Mortons, cap. iv. Hen. III. we may often of Affairs, or Affidavit, quited by Affidavit, &c.

ASSIZER of Weight and Measures, is an Officer who has the Care and Oversight of those Matters. See Clerk of the Market.

ASSISSOR, the same with Affidavit. See ASSISSOR.

In Scotland, Affairs are the same with our Jurors. See Juror.

ASSISTANCE, See Aid.

ASSISTEANT, is used for a Person or Officer appointed to attend a principal Officer, for the more regular Dis. charge of his Function.—Such a Bishop or Priech had seven or eight Assistants.

ASSISTANT,
ASS

ASSISTANTS, are particularly used for a kind of Counselor, added to the Lord President of the Council, by the statutes of the Kings of Scotland, to take Care of the Affairs of the Community. The General of the Jefus has five Assistants, of confidante Expiration, chosen by him out of all the Provinces of the Order, and drawn from the superior study of the Kingdoms, or Counsels to whom the Kingdoms, or Counsels to whom the

ASSOCIATION, General, 1754. In most of our Trading Companies, they have their Courts of ASSOCIATION. See Company, &c.

ASSISTANTS are also those condemned to death in the Execution of a Criminal. See ABSOLUTION.

ASSOCIATION, of a Society, or Company, See Society, Company, &c.

ASSOCIATION, or a Contract or Treaty of Partnership, whereby two or more Persons unite together, either for their mutual Affiliation, or the Joint carrying on of an Affair, or even an Affair only, the omission of which affords no particular, all Assemblies is that made by the Bond of Matrimony.

ASSOCIATION, of Ideas, is where two or more Ideas, constantly and immediately follow or fascinate one another in the Mind, by which the Mind is so inflamed as to conclude that there be any natural Relation between them, or not. See IDEA.

Where there is a real Affection or Connection in Ideas, it is the excellence of the Mind, to be able to collect, compare, and range them in Order, in its Enquiries: But where there is none, no one of them can be affected for its accompanying each other, but what is owing to more Accidents than Idea, this unsanctioned Affiliation becomes a great Imperfection, and is generally speaking, a main Cause of Error, or wrong Deductions in reasoning.

Thus the Idea of Godliness and Scepticism, has quite no more Affinity with Darkness than with Light, and yet let a foolish Man imagine that the Idea of the Mind of a Child, and raise them together, 'tis possible he shall never be able to separate them again so long as he lives, but Darkness shall ever bring with it those frightful Ideas: Let Calvin, from the very Children of the good Old Church, and the Sons of God, and what Abstractions will that Mind be liable to, about the Devil?

Thus the wrong Combinations of Ideas, Mr. Locke threes, are a great Cause of the irreconcilable Opposition between the different Sects of Philosophy and Religion: For we can't imagine, that all who hold Tenets different from, and sometimes contradictory to one another, should wilfully and knowingly impose upon themselves, and refuse Truth offered by plain Reason: But some loose and independent Persons are led by Education, Custom, and the Masquerade of their Party, occuring in their Neighbors that they always appear there together: Thence they can no more separate in their Thoughts, than if they were but one Idea, and this idea of the Party, and the Party of the Idea, and the dicts from the Neighbors, and the Neighbors of the Party, and the Party of the Neighbors, to one another, which is the Foundation of the great, and almost of all the Errors in the World.

ASSOCIATION, in Law, is a Patent by the King, either of his own Motion, or at the Suit of the Party Plaintiff, to the Justices of Assizes, to have such Persons arrested, in order to take the Affair. See PATENT and ARREST.

Upon this Patent of Association, the King sends his Writ to the Justices of the Assizes, by it commanding them to admit them, and cause them to be sent.

ASSOILE, in our ancient Laws, signifies to abdripe, deliver, or set free from an Excommunication. See ABSOLUTION, EXCOMMUNICATION, &c.

ASSONANCE, in Rhetoric and Poetry, a Term used when the Words of a Phrase, or a Verse, have the same Sound or Termination, and yet make no proper Rhyme, See RHYME.

Thus, in English, in the phrase, the Roman have times used them with Elegancy: *Ass. Multum comparatur, Exercit. ordinariorum, Almeni hibratis.

The Latins call it *pulveris diminutum; and the Greeks *exomasceps, See Homopoeuton.

ASSONANT, Rhymes, is a Term particularly applied to a kind of Verbs common among the Spaniards, where a Reference of the End of a Word to the Initial of another Word, almost makes that Word a Rhyme with it. Thus, ligus, cuberta, tierra, mesa, may answer each other in a kind of aforesaid Rhyme, in regard they have each an e in the parenthesis, and an a in the last.

ASSUMPSTIT, in Law, a charging of a Contract, or a voluntary Promissio, by Word of Mouth, by which a Man assumes and takes upon him to perform, and pay any thing to another. See CONTRACT, &c.

This Term comprehends any verbal Promissio; and is variously exprest by the Civilians, according to the Nature of the Promissio: Sometimes by palam, sometimes by promissio, politissia, or Constitutum. See Pactum.

Where a Man sells Goods to another, the Law makes the Advertisement; and promises that he shall pay for them.

ASSUMPTION, Astral, a Feast given by the Sectarians in the Roman Church, in honour of the miraculous Assumption of the Holy Virgin, Body and Soul, into Heaven. See Feast, Virgin, &c.

The Word is compounded of the Latin ad, to, and, and unus, I take. This Feast is held with great Solemnity both in the Eastern and Western Church, and as it gives a unique Feast to our Lady any Point of Faith. The ancient Martyrologists speck of it with a great deal of reverence, as a thing not yet fully ascertained: Tho' a Divine service, which now days is, would be belied to eternal.

The Sermon, in the Year 1666, of the Right Reverend Mr. of Agreda, protested, among other things, that they believed that the Holy Virgin was assumed, or taken into Heaven, Body and Soul.

ASSUMPTION was also among our Ancients, used for the Day of the Death of any Saint: *Sala y sus animas a Cielo a dileta.

ASSUMPTION, in Logic, is the Minor, or second Proposition, in a categorical Syllogism. See Minor, SYLLOGISM, &c.

ASSUMPTIVE Acts, in Heraldry, are such as a Man has a right to assume or himself, in virtue of some Action, See Arms.

As, if a Man who is no Gentleman of Blood, nor Coat Arma, takes a Gentleman, Lord, or Prince, Præfessor in any lawful Way, he becomes entitled to bear the Shield of such Person, and to style it on his Body: See Armorial, See the Foundation hereof is that Principle in Military Law, that the Dominion of Things taken in lawful War passes to the Conqueror.

ASSURANCE, in Law, a Promise, or a Payment of a Note, for a Surety, further evidence of the Sincerity of his undertaking, See Assurance, &c.

ASSURANCE, or INSURANCE, in Commerce. See Insur.

The Policy of ASSURANCE, is a Contract whereby one or more Persons oblige themselves to make good any Damages which a Ship, a House, or the like, may undergo, by Sea, Fire, or the like Danger.—The Nature and Laws hereof see under the Word ASSURANCE, in the Article of Sea, &c.

We have several Offices of Assurance from Fire.—As, the Sun Fire Office; the Hand-in-Hand Fire Office; the Phoenix Office, &c.

And for Houses, others for Goods; and home for both. We have also ASSURANCE for Life, in Virtue whereof, when the Person assured dies, a Sum of Money becomes payable to the Person in whose Favour the Policy of Assurance was given. See ANNUITY, &c.

ASSURANCE, in Logic. See Certainty, Evidence, Demonstration, &c.

ASSURANCE, or a Patent, a Merchant, or other Person, who assures a Ship, House, Life, or the like. See Assurance.

ASSURANCE, or INSURANCE, in Commerce. See Assurance, &c.

ASSURANCE, in Law. See ASSURANCE, &c.

Asthma, in Medicine, a Distress of the Lungs, accompanied with a Shortsness, and Difficulty of Respiration. See Respiration.

Asthma. Or, AFOAM, is a Difficulty of Breathing, arising from a Disorder of the Lungs; and usually attended with violent Motions of the Diaphragm, Abdominal and Intercostal Muscles, as it is in Asthma, a violent Snorting, and intercostal Convulsions.

The Word is Greek, *pneuma, formed of the Verb *spirit, I breath. If Respiration be only thick and quick, without the other Symptoms, it is called a Dyspnea.—It is to be understood as an occasion a violent Motion of the Muscles of the Thorax, so that the Patient cannot be tolerably easy, except in an erect Posture, it is called an Orthopneic. See Dyspnea and Orthopneic.

T 1
The St. John's Wort is usually divided into Moth and Dry, or Manifast and Cysticus, or Panormico and Constantia: The first is treated with the classification of particular Parts: The second of particular Figures. The St. John's Wort is occasioned by an abundance of Serotonin, or of gross vitriol or prejudice in the Gland, which flow upon or irritate the Paragons of the Flower, and compels them to form new. It is also owing to Empyema, the Throat in the Stomach, Cachexy, &c. See EMPYEMA, THORAX, &c. It is occasioned by a rapid and irregular motion of the Animal Spirits: and happens when the Spirit do not flow fast enough, or in sufficient Quantity, into the Muscles of the Body, by reason of an Obstipation, or for another Cause. The necessary Consequence whereof is a violent and painful Rejui-vation. — The Aflonia, again, is either continuall, or periodic, and intermitting; which last returns milder, and is called a Lobar Affection. The Aflonia is found to be the most violent when the Patient is in Bed, and in a private Place: the Contents of the lower Belly, in that case, being against the Diaphragm, so as to hinder the Capacity of the Breath, and to leave the Lungs less room to move. The Cure of the true or pneumatic Aflonia is by bleeding; where after Enemata may be used; and if the Purative return, Epipatric, with Oysters instead of Purges: infusions of Tin, Equina, or the Juice thereof, being deterrive and attenuating, are reputed excellent. Lachesis also conduce to the Cure, Moline, Spirit of Jee, Spirit of Mitan, Spirit of Willow. — ASTRAL. ASTRAGALUS, Astragalus, in Anatomy, a Bone of the Heel, having a convex Head, articulated with two Feet of the Leg, by Giessmann. See Heel and Foot. ASTRAGALUS is the first Bone of the Tarsus. See TARSUS and TALUS. Some also apply the Name to the Pectoral of the Neck. — ASTRAGALUS, in this Orname, wih the Term on this Occasion. See ANTIQUE. ASTRAGALUS, in Architecture, is a little round Member, in form of a Hoof, or a Horse's Hoof, serving as an Ornament on the Tops and at the Bottoms of Columns. See MOULDING, COLUMN, &c. The AstraGal is sometimes used to signify the Epitasis of the Gland in the Inflammation in which case it is written in Chaplet, Beads and Berris. It is also used both above and below the Liffs, adjoining merrils, and to the Square, or Die of the Pot. See Dye and PEDIMENT. The Word is derived from the Greek astragavon, which signifies the Arch of the Ache, binding, Remedies; or such as have the Power of contracting the Parts, and diminishing the Parts thereof. See Medicines. Affects all either by the Asteity of their Particles, whereby they move the Members, and make them all move up closter; or by thinning the Fluids, whereby they cannot run off so fast as before. Affects therefore stand opposed to Laxatives. See LAXATIVE, PURGATIVE, &c. Hence, Affects are the Cables of Strengtheners, or Corroborators: the Nature and Operation whereof, see under the Article STRENGTHENERS. Affects only differ from Stipities, in Degree of Efficacy. See STIPICATE. The Word is composed of the Latin a, and frigationis, I bind. Among Simple, Mint, red Roses, Camomile, Tobacco, Sainc, Barbados, Quassia, Sarsaparilla, Senna, Cinnamomeum, Blood-root, Alum, Chalk, Bales, Corall, Tart, &c. are principal Affects. AEROTRESPE, or Legi AEROTRESPE, in Natural History, is a kind of Figure, found in divers Parts, and particularly the North of England. See FIGURED STONE. The Figure is called a Regular, consisting of four Pentagonal Joints for one another, so as to form a Kind of five-angled Column. — The usual Figures, as given by Dr. Lortet, are represented in Tab. Nat. Histor. Fig. 14. The Figures are usually as follows: — the Middle, being divided by from 1 to 35 Yoints — The Matter or Substance thereof when broken, is Flint-like, of a dark looking Politen, but much softer, and finely concaved by the Finger. The Parts, which are like the Corn of a Vinegar; but a stronger spirit, as of Ama, agitates them with some Violence. See Curae Antu- manum. The nut, when the outer Probert Parts are represented under the top Joint of the first Figure are not found in all; but only in those which are deep-pointed. — They are staveshopear in Number. Dr. Lortet calls them the Eneas, or Chief Stones. See also PETRA- FICATION, SPEL, TROCHY, ENGRAVING, &c. ASTRALOGIB, ASTROLABIA, was originally us'd for a Sy- bil's Dial, a kind of the same. See also PETRIFICATION, proper Order and Situation with respect to each other. See CIRCLE and SPHERE. The ancient Aflorabae were the name of our Astronomical Sphere. See ASTRALOGIB. The first and most celebrated of this Kind of which that of Hippoly- ebus, which he made at Alexandria, the Capital of Egypt, and, by accident, a secure Place, where it is saved for the most Astrono- mical Operations: Pythagoras made the same use of it, but as the Instrument had several Inconveniences, he beheld himself to change it in the form of a Sphere. — Doctors of the Sphere: and to reduce the whole Afloraba upon a Plane Surface, to which he gave the Denomination of Pla- nisphere. See PLANISPHERE. — Hence, ASTRALOGIA, is used among the Moderns for a Planisphere, or a Stereographic Projection of the Sphere upon the Plane of some Circle thereof. See Projection and STEREOGRAPHIC. The Afloraba is, in general, of a large and round bee, the Eye being wrapped in the Pelt of the Wolf; and that of the Plane of the Meridian, the Eye being wrapped in the Point of Interception of the Plan. — Taly and Cae, and Cautons, have been treated at large of the Afloraba: for a further Account of the Nature and kind thereof, see the Article PLANISPHERE. The Word ASTRABE, in Geography, is an Instrument chiefly used for taking the Attitude of the Pole, the Sun, or Sun, at sea. See ASTRUM. ASTRA, or Theorast. Navigation, Fig. 22. consists of a large brass Ring, about 14 inches in Diameter, whose Limb, or a convenient Part thereof, is divided into Degrees and Mi- nutes; fitted with a movable Index, of Label, which turn up or down a Table, in which the Sailor is a Ring to hang it by in time of Observation. To use the Afloraba, turn it to the Sun, as that the Ray may pass; and both North and South together. The Edge of the Label cuts the Attitude in the Division of the Latitude. The Afloraba, though now grown into obsoletae, is of least equal to any of the other Instruments us'd for taking the Attitude of the Sun, especially between the Tropics, when the Sun comes near the Zenith. — There are a great many other us'd of the Afloraba; whereunto, in our Tracts, have been written entire Volumes. The Word is us'd from the Greek Asra, Strat, and apolaim, Capi, I take — The Arabs call it, in their tongues, Afloraba; a Word formed by Corruption from the common Greek Name: The Arabs have made very many Alterations of the Word in the Sus- gial. But the learned are generally satisfied that the Arabs bor- rowed both the Name and the Use or the Instrument from the Greeks; and that the Word was given to the Name, Lapharon, laterly, etc. Lapt Bahl Afloraba; whereas he teaches the Structure and Application of the Afloraba. ASTRALOGIA, ASTRALOGIA, in Astrology, the Art of foretelling future Events from the Instrument of the Planets. It has been lately brought up by the Prophets and Influences of the Hea- venly Bodies. See ASPECT, INFLUENCE. The Word is composed of the Greek astron, Star, and aer, and, in some Cases, as in our tongues, Afflora; and is, in a general Sense, the Art of foretelling no more than the Doctrine or Science of the Stars: which we read, was its original Accreption, and made the am- bitious Astrologers; through in Coarse of Time, an Alteration has a role; that which the Ancients called Astrology being by us term- ed Astronom. See ASTRONOMY. ASTRONOMY may be divided into two Branches, Natural and Juba-, divination. To the former belong the predicting of natural Effects: to the latter the Predicting of Weather, Winds, Storms, Eclipses, Sun, Moon, Earth, Stars, Declination, &c. This Art is important to the Politian, and the In- dividually. To this the Countryman Good chiefly keeps, in his two Vo- lumines. There is a general Copiousness in the Subject; for the Sun, Moon, Wind, Rain, Hurricane, Thunder, Earthquake, &c. To this our Countryman Good chiefly keeps, in his two Vo- lumes. Afloraba, the Subject of which is so circumstantial, so many Forces may be referred to, and an Infinity of Phenomena explained from the Contemplation of the Stars. — Accordingly, he endeavors to account for the Divisions of the Stars, from the different Positions and Situations thereof; the Stipification of the Planets, from their Proximity; the Numbers of fixed Stars in the Constellations, &c. This Art properly belongs to Physiology, and Natural Philo- sophy. Its Foundation and Merits the Reader may gather from what we have said under the Articles AIR, ATMOSPHERE, Weather, aether, Fire, Light, COMET, PLANET, MAGNETIS, and so forth. For
For this Astronomer, Mr. Bode has a just apology in his History of the Sun—Generation and Corruption beyond the Frame of Motion, and Rarefaction and Condensation the Mean ones; he thieves, that the Ellipsoidea of the Heavenly Bodies, as we find therein, must completely distribute the forces, must also have a mediating Influence on the former, and conditions be affected thereby. See GENERATION, CORRUPTION, RAREFACTION, CONDENSATION, &c.

The Prophecies of the Prophetess of Mothias: Hear, Cold, ye employ'd by Nature to produce the two great Effects of Rarefaction and Condensation almost wholly depend on the Coordination Motion, Position, &c., of the heavenly Bodies. And this is also clear that every Planet must have its own proper Light, distinct from that of any other: Light not being a bare visible Quality, but embedded with its specific Power. The Sun, we know, embodies all the Lights of the Universe; the German Warmth calls forth, excites, and raises the Motions, Properties, &c., peculiar to them; and his Rays must (far or near some-what of the same nature) there be, and thus toned again be reflected into the other Parts of the Whole, and thus the Shining Bodies of the planetary System. Wherein, according to the Angle the Planets make with that grand Lighting, and the Degree of their Distance and Situation in respect of our Earth; the Powers, Effects, or Tinctures, proper to each, must be transmitted therewith, so as to have a great or less effect on all the things. See Alchymy, &c.

Judiciously, or JUDICIAL Astronomer, which is what we commonly call the Astronomer, is that which prophecies for the Astral Events; it is a large, de- licate, strange Business of Knowledge, and the Funda- mental of the System of astronomy has been quitted by the ancients Astronomers, their true Celestial Observations, were seen on tracing the Paths of the stars; hence a great part of the doctrine is a true and sound Relation or Analogy, between them and things bey- ond; and hence were led to conclude, these to be the parts of the Nature, the nature of which is our peculiar in the Universe, and the orb of our future Fate.

The Law therefore of this Relation being ascertained by a Series of Observations, and the Stars each Planter therein has its power, by knowing the precise Time of any Person's Nativity, they were enabled from their Knowledge in Astrology, to certify a Theme or Horoscope of Ruler by his direct or his obedient Ray, of any Planet or Man, as if that were directed by the Stars. See WILL, ACTION, &c.

The Heavens therefore of man, that the Heavens are one great Volume, or Book wherein God has written the History of the World; and in which every Man may read his own Parts in the History of the Time—Is the Art, by which they, that hold the Rite from the Sun in the Heavens, are enabled to discern the effects of the Sun, by the signs of the astrologers, or the significations of the planets, that at this exact Time of Man's birth, what kind of Ruler he has, and what fate are in store for him; for Nature. what fate are in stock for him; for Nature, for by considering their Degrees of Point of Time; and hence, by considering their Degrees of Time or Point of Time, and hence, by considering their Degrees of Power and Influence, and how each was either strengthened or weakened, and how they were joined together, to compose what must be the result there- whereof. See Horoscope, &c.

That the Astronomer—But the chief Province now remaining to the modern Profetists, is the making of Calendars or Alman- akes, and their use in Love, War, &c. See Calendar, &c.

Judicial Astronomer is commonly said to have been invented in Chaldea, and thence transmitted to the Egyptians, Greeks, and Romans; and afterwards to the Arabs we owe it. As Rome the People were so infatuated with it, that nothing they were then called the Mathematicians, maintained their Ground in fight of all the Empeors of the Emperors to expel them out of the City. See Mathematicians, &c.

Add, that the Brama, who introduced and practiced this Art among the Indians, have hereby made themselves the Arbiters of good and evil Hours, which gives them a vast Authority; They are considered as Oracles, and they have taken care never to fail their Answers but at good Rates. See Brahman.

The same Superstition has prevailed in more modern Ages and Nations; and we well remember that the Time of Queen Catherine de Medicis, Astrallogry was so much Vexed, that the most inconsiderable thing was not to be done without consultation of the Heavens. The same is the Days of King Henry III. and IV. of France, the Predictions of the Astronomers were the common Theme of the Court Conversation.

This predominant Humour in that Court was well rallied by Bacon in his Adv. Lieb. II. on Occasion of an Astronomer, who had underook to instruct King Henry in the Event of a War then threatened by the Faction of the Gueves.

"Thus, Mr. Bacon,[%] "that the Circumstances of the Life of any Person do so effectually change the Course of the Stars that the Body, at the Time when the Child first comes to Light; and yet that the Heavens revolving with such vast Rapidity, that the Time of the Sun or any other Planet is not essentially altered."

"Moments of Time—What certainty they can have of the effect of their Art; unless you suppose the Midwifes constantly looking at the Sun, after the Clock, that the Moment of Time may be convey'd to the event as well as any other event of Life."

"Does the Mother's Danger prevent this Care? And how many are there who are not touched with this Superstition? But suppose them watchful to your Wishes: If the Child be long in Deliver- ing; Is it as often the Case, a Head or the Head come first. And be not fastened by the Body? Which State of the Stars is to determine for him? Then if the Head made its Appearance; or when the whole Body was delivered, nothing of the common Errors of Clocks, and other Timekeepers, sufficient to disturb the uction of the whole Planet.

"Again, why are we to regard only the Stars at his Nativity, and not those which were then the Sun. But if they were so, and the others he excluded which precluded while the Body remained constant and unalterable of the weakest Imprecation, during Gestation?" But how about this State; and supposing, with the, the Face of the Heaven according to them. Hence arises this Domain of the Stars over our Bodies and Minds, that they must be the Arbiters of our Happiness, our manner of Life, and Death—Is it not the case that the Ship and God died together, born under the same Position of the Heavens? Is not a Ship is to be cut away, that it admits no Pugilists but those whose parents were to suffershipwreck? Or rather, do not Persons born under certain Positions of the Heavens, and the Veil, and thus notwithstanding the Diaphony of their Birth, peril alike? Again, all who were born under the same Constellations, and all others do not live or die in the same manner. Are all who were born at the same Time, Monarchs? Or are they all even alive at this Day? View M. Pillsbury's History of Man's birth, your folly; Were all that came into the World with him as wise and good as he was? Or under your own Star, Astrlogists like you? If a Man meet a Robber, you will say he was doomed to perish by a Robber's Hand; as if it was not the same Man, whose heart was born, subjected him to the Robber's Sword; did they likewise give the Robber, who perhaps was born long before a Power and Influence, and you will allow it as much owing to the Stars, that one kills, and that other is saved? And when a Man is overwhelmed by the fall of a House, did it make no difference that the same Object fell on the Wall, which was already fat, because the Stars didn't do him to the Death; and if the Houses were already fat, that the Walls were fat? The fame may be said with regard to Honours and Employ: Because the Stars that chose at a Man's Birth that he should be born under a certain Constellation, could shew that has an influence over other Persons not born under the same Influence? Supplications he was to rise? Or how do the Stars at the Man's Birth denote the Influence of other Stars, which those at the Birth of another? The Truth is, supposing the reality of all the planetary Powers; as the Sun which vists an Infinity of Bodies with the same Ray, has not the same effect on all, as Persons are hanged thereby, as Clay, others, softened, as Wax; some Seeds cherished, others destroyed; the tenderer Herbs forgotten, and others interest do not live by their counter Jujue. See, where in no Children are born together, in that depending immediately upon so many different Ways, according to the various Health, Habitude, and Temperament of the Parents, the face Celestial Influence of the Heavens is of no great Importance in the Generation, and if it is not, how could it, cowardly, it must predominate therein: If contrary, it will only correct it. So that to foresee the Life and Manners of a Child, is the same as to corrupt the Heavens, but into the Parents, into the Fortune which is the true Mother, and a thousand other Circumstances utterly inaccessible. Further, does the Power that portends the new-born Infant not remain with him in his Ears, and by Death at 70; does that Power, I say, endure and reside still in the Heavens, waiting the definite time, when, depending upon Time, and fail what the Stars had given it in Charge? Perpetual in the Heavens it cannot be; in that depending immediately upon a certain Configuration of the Stars, when that changes, the effect connected with it must cease, and a new, perhaps a new Power, must take place. Then have you for the former Power to remain in till the Time of its Delivery? If you say it inhere's or resides in the Infant, not to operate on him till be grown to Manhood, the Answer is more preposterous than the former: For this, in the Influence of a Shipwreck, you must supplicate the God who made the Wind rise, the Ship is leaky, or the Pilot, through ignorance of the Place, runs on a Shipwreck; in several Shapes is the Cause of the War, that impoverishes him; or of the favourable Season which brings him a plentiful Harvest.

You boast much of the Event of a few Predictions, which confound the Magician and impede the sorcerer, and the People plainly confide its impertinence. A Million of Deceptions are insidiously hidden and forgotten in favour of some eight or ten which they have the courage to set up. Are you or the Magician more peculiar if some did not hit; and is it certain, that confiding you only as Gueves, there is no room to boast you have been successful therein. Do you know what Fate awakes daily in the Wars, and yet are not apprehensive what shall unveil your loft? Did not you foresee the Opposition I was

* *
Astronomy, Astronom, the Doctrine of the Heavens, and the Phenomena thereof. See Heavens, Astronomy is properly the Doctrine of the Observations, whereby we are furnished with the Celestial Bodies, their Magnitudes, Motions, Distances, Periods, Eclipses, etc. See Mathematics.

The word is understood the Word Astronomy in a more extensive Sense; including under it the Theory of the Universe, and the primary Laws of Nature: in which Sense it rather seems a Branch of than of Mathematics. See Physics, System, Nature.

The Word is composed of the Greek word, Star, and means, Law, Rule. Care must be taken to distinguish Astronomy from Astrology.

The Heavens may be considered two Ways; either as they appear to the naked Sense, or as they are discovered by the Understanding. And hence Astronomy is divided into two Branches, Spherical and Theoretical.

Spherical Astronomy. See Spherical Astronomy, Theoretical Astronomy, Theoretical Astronomy.

The Invention of Astronomy has been variously ascribed, and several Persons, several Nations, and several Ages have laid claim to it. From the Accounts given us by the ancient Historians, it appears that the Greeks were the first Inventors and Cultivators of Astronomy. See Egyptians, Greeks, and Hebrews.

The Sun, Moon, and Stars were considered as Spirits, and the Heavens as the Abode of the Deities. See Theories of the Heavens.

This, at last, is pretty evident, that it was known to the Heavens long before it came into Greece: Agreeably to which, Plato, in his Laws, speaks of the first Inhabitants of the Earth as having performed the same Offices and Functions; and also that he has Astronomy divided into two Bonds, Spherical and Theoretical.

The Generality of Writers fix the Origin of Astronomy and Astrology in Chaldea; and accordingly among the Ancients we find the Word Chaldeismus frequently used for Astronomy. Some trace the Origin of Astronomy from the Chaldees, and others from Egypt, to the first Men; building on the Authority of Josephus, and of what he mentions about Sitch's Pillars. The Egyptians ascribe it to Hermes, and other Oriental Nations to Bactria. But these Opinions appear scarcely probable to others, in regard they regard no Terms of Astronomy in the Language of those People, and in the Greek Language, which, on the contrary, is very frequent in the Chaldean. Though it must be own we have something of this kind in Job, and the Books of Solomon.

We do not know whether it is worth noting, that Claudius, in his Account of what he knew of the Astronomy of the Greeks, tells us, that the Greeks and Egyptians have been inventor by the scientists of the Heavens: His Reasons are, the Great Divinity in the Lengths of the Day that is to come, which might naturally lead the People to conclude the Earth round; the Circles of their Spheres; the Return of the Sun, Moon and Stars; which the Chaldeans, and other Inhabitants of the middle Parts of the Globe, had no easy Way of coming at. The Sun, Moon, and Stars, build on the Author, prompt us hereby to enquire, if the Greek astronomers were constrained to believe the Sun has his Progress in a certain Space in the Heavens, etc. But we have no Historical Facts to Support this Reasoning, which at first only proves that the thing might be so.

Parthey's Account, Astronomy must have been of a very ancient standing in the East; for he tells us, that when Babylon was taken by the Assyrians, there were brought thence several Observations, for the Space of 1005 Years, which therefore must have commenced within 155 Years of the Flood, or fifteen Years of the Building of Babel, Egypt, according to the Egyptians, to the Babylonians, and the Chaldeans who have been presumed to be the ancient Observers of the Heavens.

From the Egyptians, Astronomy is commonly supposed to have had its Rise to the Greeks; for they tell us, that the Babylon, beth, about 9000 Years before Christ, and after them Edemus and Phygrius, travelled into Egypt, to be instructed herein; and that this last, in particular, living in a close Community with the Egyptians Priests, for the Babylonians have been inventors by the Scientists of the Heavens, let into the true System of the Universe; which he afterwards taught in Greece, and Italy. He was the first, among the Egyptians, to and the Babylonians, to introduce the Signs of the Sun, which stands immovable in the Center; that the division Mio of the Sun and the Stars, was not real but apparent, arising from the Earth's Motion round its own Axis; etc. See Prototype.

Yet Fritius represents the Introduction of Astronomy into Greece, somewhat different; maintaining, that the Turk, Badly, and establishes a different System of the Heavens, from the Greeks, and that of the Egyptians. See Fritius, Babylon, Egypt.

The Sun, brought it thither immediately from Babylon itself, and the other step, the Sun, is the first, that we have been able to determine. VII. c. 37, adds, that in consideration of his wonderful Predictions, the Athenians erected him a Statue in the Gymnasiums, with a gilded Tongue.—If this Beroea be the fame with the Author of the History of the World, then he lived before Alexander.

After Phygrius, Astronomy falls into neglect; most of the celestial Observations brought from Babylon, were lost, and many of them were subject to great Errors, and were not even known to the Autarch of Alexandria, before it was lost.

However, some of his Followers continued to cultivate Astronomy; among whom were Philonius and Aristarchus Sambucus.

At length, those Patrons of Learning, the Philomæans, Kings of Egypt, founded an Academy for Astronomy, at Alexandria, where arose several eminent Astronomers from the same; particularly Hipparchus, who was appointed to the Chair of Astronomy, and had a great Work even for a God to achieve, viz. to number the Stars, and leave the Heavens as an Inheritance to Future Generations, and for that purpose, compiled a Catalogue of 750 fixed Stars, from his own Observations. See Observation. In this Year, and on his Observations is founded that noble Work of Philomæus, entitled pericrón antiquitás. See Catalogues.

The Satraps, on their Crowned Heads, ordered and performed the Theatre of Astronomy, which they carried with them out of Africa into Spain; and by this means Astronomy, after a long Exile, was at length introduced into Europe.

From this Time, Astronomy began to improve very considerably; and being favoured by the greater Geniuses, and patronized by the greatest Princes, Astronomy, King of Gods, enchanced it with the splendor of the Celestial Bodies, and every Year, more and more, the more you advance in the Science, the clearer and more accurate the Theories of the World, and the physical Laws by which the heavenly Bodies move. See Planet, World, Revolution.

Galileo first introduced Telescope into Astronomy, and by their means discovered the Satellites of Jupiter, the various Phases of the Moon, and the beauty of the Moon's Spots in its Course, and all the Revolution about its Axis. See Telescope, Satellite, Moon, Macula, etc.

Add to this, from his own curious Observations, furnished a Catalogue of the fixed Stars, much more complete than Tycho's. This Catalogue is contained in the Selenographia, and continued, with all the necessary Accuracies. See Selenographia.

The work of this great Astronomer, many believe, was the first discovery of the true Theory of the World, and the physical Laws by which the heavenly Bodies move. See Planet, World, Revolution.

The immemorial Nearest first demonstrated from physical Considerations, the great Law that regulates all the heavenly Motion, first bounds to our Planet, and determines their greatest Excursions from the Sun, and their nearest Approaches to it. This he first taught the World, whence so many other early discoveries, and regular Proposition observed by both primary and secondary Physicists, in their Calculations round their central Bodies, and their theoretical Observations in the Celestial Bodies, and the greatest discovery in the Theory of the Moon, which accurately solves all her Inquisitions, and accounts for the LAWS of Gravity and Motion, etc. See Newtonian. See also Attraction, Moon, Tide, etc.

Dr. Halley obviated the World with the Astronomy of Comet, and the ancient Physicists had one only Catalogue of 3000 fixed Stars, which is more than double the Number in that of Berosus. Nothing now seems wanting to Astronomy, but an accurate and complete Theory of the celestial phenomena, explained according to their true Motions and physical Causes, which has been performed by Dr. Gregory. See Centrifugal.

Astronomy is sometimes divided, with respect to its different States, into New and Old. The ancient Astronomy is that Air found under Plato, and his Followers; with all the Apparatus of the Heavens, and the various parts, etc. See Plato.

See Prototype. See also Heaven, Epicycle, etc.

The ancient Astronomy is derived by Claudius, Plutarch, who died A.D. 120, from Strabo, who lived in the 1st Century, into Archebatus, etc.; and therefrom, in 1546, into Lattius. The Epitome of the Universe, is the real System of the Universe, constructed by the whole Doctrine of the heavens, and the ancient Motions, their Magnitudes, etc. See also Modern, the Mode of Architecture, Abraham, the Arab; compiled another Work, on the Knowledge of the Heavens, published in Latin 1537. This has been since Copernicus, by whom the celestial Movements were shown: and the Constitution of the Heavens reduced to more simple, natural, and certain Principles. See Copernicus. See also System, Earth, etc.
The modern *Astronomy* is delivered in Copernicus's *Six Books of Celestial Revolution*, published about the Year 1545; wherein, by removing Ptolemaic and Phallic Dogmas of the Muses of the Cabalistic Revelation, he paved the foundation of the modern Physick, by Kepler's *Commentaries* of the Muses of Mars, published in 1609; wherein, in lieu of the circular Orbits admired by all former astronomers, he elevated the elliptic Theories, wherein, in his *Epitome of the Copernican Astronomy*, published in 1615, he applied to all the Planets—Il, *Babylonian Astronomy Falsidicas*, published in 1615, wherein he endeavored to amend Kepler's Theor–

### ASTRONOMY.

#### Astronomical Observations. See Celestial Observa–

The *Astronomical Observations* of the Ancients, among which those of *Hipparchus* were a principal Figure, are preserved by *Ptolemy* and *Hipparchus*. In the Year 830, *Abu-sussin* and *Saracen,* applied himself to the mixing of Observations: In 1447, *Regiomontanus* undertook the Province of *Nineteen,* and his Disciples E. Lernard, and Wilerdorius, continued the same from 1457 to 1524. Their Observations were published together in 1544. In 1559, *Copernicus,* and after him the Landgrave of *Hessia,* with his Assistant *Rambus,* undertook the same, and after the latter, *Lilienthal,* in 1615, by *Rechberg,* and later *Hevelius,* with a still more magnificent, and better corrected Apparatus of Astronomers, described in his *Magdeburgis* of *Copernicus,* and other Astronomers, is the first of the greatest. See *Astronomical Tables,* *Astronomical Quadrant,* *Astronomical Telescope.*

#### Astronomical Calculations. See *Astronomical Tables,* *Astronomical Quadrant,* *Astronomical Telescope.*

The *Plan of a Star or Planet,* its Longitude, and its Height, from its Observer, is a Subject of Celestial Calculations, according to the natural Order of the Signs. See *Placelan* and *Longitude.*

#### Astronomical Time. See *Astronomical Time.*

A *Name used by some Writers for Sexagesimal Fractions; on account of their use in Astronomical Calculations.* See *Sexagesimal.*
Of thes econd kind, as the Comick Sections, only the Hyperbola has Asymptotes, which are two in Number. All Curves of the third kind have at least one Asymptote, but they may have none, two, or three. Some Curves of the fourth Kind may have four Asymptotes. See Curve of Higher Kind.

The Conchoid, Cissid, and Logarithmic Curve, though not regularly divided by any Asymptote, have one, and only one Asymptote. See Mechanical, Transcendental, and Other Curves.

Asymptote of the Hyperbola: The Nature of Asymptotes will be easily conceived in the Influence of the Asymptote of a Conchoid, the Hyperbola, the Logarithmic Curve, and several others. See Asymptote of the Conchoid.

Asymptote of the Hyperbola. The Hyperbola is divided in a particular manner, by straight Lines, which, however, do not intersect any of the branches of the Curve. These Lines are called Asymptotes of the Curve. No Line can be drawn from one Branch to any other Branch of the Hyperbola, or through the Points D and E, which are the Right Lines CF and CG, which are Asymptotes of the Curve.

See the Properties of the Asymptotes of the Hyperbola, See charcoal.

If the Hyperbola GMR, Fig. 12, be of any kind whole Nature with regard to the Curve and its Asymptotes, is expressed by, this relation, the asymptotes are given by the General Equation drawn any where Asymptote CS, and the Parall. POCM, be completed: This Parallelogram is to the hyperbola as the asymptotes, and the distance of the point C from the Curve. The Hyperbola GMR indefinitely continued towards G, and the Part PB of the Asymptote indefinitely continued the same way, as M = N to K. And so if N be greater than W, the said Space is measurable, but when M = N, it is to be in the common Hyperbola, the Ratio of the foregoing Parallelogram to that Space is m to s; and the Space is infinitely greater than the said Space. And it cannot be had: And when M = N, is less than W, the Parallelogram will be the Space, as a negative Number to a positive one, and the said Space is measurable, and the value generated by the revolution of the indefinite becomes nothing. See General Equation of the Curve. See GMOT.

The properties of the Asymptotes of the Hyperbola, See charcoal.

Asymptote of a Logarithmic Curve: If M be the Logarithmic Curve, its Asymptote, PT the Subtangent, and MP an Ordinate, then will the indefinitely Small Space RMS = MP + PT, and the curve drawn by the Rotation of the Curve a round the Asymptote WP, will be a Cylinder, whose Altitude is equal to the Length of the Subtangent, and the Semidiameter of the Cylinder is equal to the value of the Constant Term. See Logarithmic Coefficient.

Asymptotic Space, See charcoal.

ASYNDETO; A figure in Grammar, implying a defect or want of conjunctions in a Sentence. See Figure and Conjunction.

As, in the Influent, Posi, Vbi, Vbi, I came, I saw, I conceived, which is not a Copulative and, is omitted.

The Word is derived from the privative α, and ων, colla, bind together.

Asymmetrical words opposed to Polysemous. See Polysemous and Synonym.

ATAMADEWS, the first Minister in the Perun Empire. See Minister.

The Asafoetida, ε, as Tavornor writes it, is Asafoetida, and Sanfor, Eritis, is much the same with the Grand Vizir in Turkey; excepting that he has not the Command of the Army, which is in the Grand Vizir's hand.

The Asafoetida is Great Chancellor of the Kingdom, President of both houses, and of all Councils of the Empire, and all Orders of the Kingdom.

The Word is Arboek, composed of Eritudes and dandale, that is, the Trail of Majesty, or according to Tavornor, the Support of the King.

ATARA, AXAXA, A form used by the Sticks, to denote that this is a valid and tranquility of Mind, and that all kinds of Judgment which we least from any Agitations or Excitements, is only from the Order and Knowledge we imagine our selves possessed of. See Sticks.

In this Asafoetida, they eeked the lower part of God to suit.

The Word is purely Greek, composed of angels and gra, Order. See ATAXY.

ATAXY, A tax, a want of Order or Regularity. The Tern is chiefly used in Medicine, where the Order of the Critic Days, or other Phenomena of a Disease, is inverted. See Crata.

The Physicians have frequent recourse to an Ataxy or Irregularity of the Spirits, when at a loss to account for any Disorder of the Subject, and whose symptoms are not so easily any hand, are forced to bear the blame of a thousand things they are innocent of. See Spirit.

The Word is composed of the privative α, and gra, Order.

ATCHEMENT. In Heraldry, the Cost of Arms of any Person or Family, daily marshall'd with its external Ornamentation, and the Cost of Arms, Armes, Crest, etc. See Coat and Arms. See also Supporter, Helmet, etc.

Such are usually hung on the Points of Horses after the Professional Consideration, and are now commonly called Hatchments.

The Word is formed of the French, Arms, and English, Chamber. See Coat and Arms.

ATELLAN, or ATELLANES, in Antiquity, a kind of comic and farcic Piece, preferred on the Roman Theatre; some- times for the entertainment of the People, and sometimes as a commentator on the acts of the preceding Bacchus, and the like, was a very popular form of entertainment, and its contents were often more serious than the Greek or Latin Comedies and Tragedies. See Comedy, Tragedy, Scene, etc.

The Ateleana, or Paphia Ateliana of the Romans, suffered to be the old name of the Theatre. See Satyr, Comedy, Atelean.

They were thus called from Atella, or Aetella, a City of Tus- cus, where they were first performed.

They became so interminable, that the Senate was at length obliged to suppress them. See Scene.

ATHANASIAN Creed. See CREED, TRINITY, etc.

ATHANASIAN. See Arianism.

ATHANASIAN Creed. See CREED and ATIANISM.

ATHANASIAN, a Person among the ancient Perfis. The Word is originally Greek, and signifies immortal, being compounded of the privative α, and Αθαν, Death.

In a religious point of view, it is an expression of a belief in the immortality of the Soul. Ten thousand Men, always complete, because, when one of 'em di
ed, another was immediately put into his Place. It was for this Reason that the Athenians used to dress their dead with riches.

ATHANOR, in Chymistry, a large impassable Furnace, built of Brick or Earth, and covered with a Tower 4.10; proper to maintain a temperate and equable Degree of Heat for a considerable time. See Furnace.

The Heat of the Athanor is intended or remitted by opening or shutting a Regulator. See Register.

It is made to communicate in Heat by Tubes or Apertures at the Side of the Hearth or Fire-place, to several adjacent Vessels; by which means different Operations are carry'd on at the same time.

ATHANOR, in the Works of Chymistry.

The Athanor is also call'd Piper Scotren, by some; because chiefly used in the Flower Operation; and because when once set on Fire, it continues a long time; whence the Greeks call it μαθα, q. d. giving no trouble, as it does need to be continually attended. It is also call'd the Philosopher's Furnace, or Per-fection of Fire. See Furnace.

The Word Athanor is borrowed from the Arabs, who call an Oven, Tamornor from the Hebrew Ταμον, Tamor, an Oven, or Furnace, and the Greek Ταμον, Tamornor, etc. Othman's chiefer to deferve the Name from the Greek astronomers, Immortal, because of its durable Fire.

ATHENAEUM, in Antiquity, a place where the Students were admitted to the Athenaeum or Academy, and where they received their Education. See Pantheon.
The Argonauts were built in form of Amphithetre; and were also provided with a sort of a fine and an Oswin, which assistance came from. See AM

The most celebrated Argonauta was of Rome, and at Logius, the form of which, according to Avellan, Vord, was also of Oswin, Emporer Arrh. See ANTHERAEUM.

The Word is Greek, and is derived from Ariea, a learned Cite, where many of these Allembles were held; or from the Greek Argou, a Man, Goddes of Science; intimating that Argo was a Place came called to Pallas, or for a part for the Exercise over which the Prefectes.

ATHERAEUM in Medicina, a Kind of a Tumour or Swelling, without Pain or Disturbance, by
touching with the Finger, nor ret

The Argo is contained in a Cylins or membrinous Bag; and does not give way when touched with the Finger, nor retains any nut or pellet after prenise.

The Argo is thus called from the Greek Ares, a Kind of Pap or Pulp which the Master of this Tumour removes. It is not a part of the Argo, and curled like these. See MEKLINS AND STATOMIA.

ATHLETICA, in Antiquity, a Wrestler, or a strong courage

ous Man, as the Olympian Games, or any other of the Games, without the Assistance of Pleasure, to render themselves the more vigorous and robust. See ABORT

A Word comes from the Greek Ares, of Artes, certa, pag

Atty. See Ovid and Atty.

ATLAS, in Antiquity, an Island spoke of by Plato and other Writings, as the Second of the Continents, and rendered famous a Controversy among the Moder

The said Island. Account of this celebrated Place, is given us in Plato's Tymiotus, and Critias, which are among the few Words, to what follows.-The Atlantic was a large Island in the We

lie up to the time of the Greeks, and even to the present time, is an easy Navigation and the Antients had established Pirages. See Exerces and GYM

The Island was in continual Commerce from Pleasure, to render themselves the more vigorous and robust. See ABORT.

The Atlantic was a large Island in the Western Ocean; and opposite to the Straights of Gibraltar. Out of this Island there are two Islands, both named Cornary, which is a great Number of Generations, in the Order of Progressiveness. They also possess several other Islands, and passing in

To Greece, and Africa, called Libya as far as Egypt, and all the Islands in the Western Ocean. See also PTOLEMAEO.

And for a long Time afterwards, the Sea thence was full of Flats and Shelves.

The Aids, or the Indians, Professor in the University of Upjohn, in an express Tract, inserted, Atlantic As for Mountains, mainains, very freq"uently, that Plato's Atlantia is Scandan; and attributes to his Disciples, that the Greatness and the Antients have left of their Atlantia, or Atlantic Island. After the little Aviament, we have given of Plato's Account, the Reader will be surprized to find Scandan for the Atlantia; and accordingly the Rodrick's Work be full of inconceivable Errors, the Author pusses for a Villainy in this Point.

Others will have Americ to be the Atlantis; and hence infer, that the new World was not unknown to the Antients. But what Plato says, does by no means quadrate thereto—America should rather seem to be the vast Continent beyond the Atlantic, and the other Islands mentioned by Plato.

Because, in his History, Book 5, he advances a much more probable Opinion than that of Rodrick's. The Atlantic, according to him, was a large Island extended from the Canary to the Island of America. But the Islands are the Remains thereof that flourished under the Sea.

The Atlantic took its Name from Atlas, Neptune's eldest Son, who carried the World on his Shoulders. See ANTHERAEUM.

ATLAS, in Architecture, is a Name given to dished Figures, or Half-Figures of Men, so much used instead of Columns, or Pillars, to support an Arch, or Architectural column, or Architecture, as a Balcony, or the like. See COLUMN, &c.

There are otherwise called Tellamons, See TELAMON.

The Atlas, in Geometry, the Name of the First Vertebra of the Neck, which supports the Head. See VERTEBRA and NICK.

It is so called in allusion to the celebrated Mountain Atlas, in Arvy, which was placed to hold up the Heavens, and to the Feable, in which, Atlas, the King of this Country is said to bear the Heavens on his Shoulders.

It is so called from the Mountain Atlas, because the Motion of the Heads don't turn on this Vertebra, but on the second. As it is obliged to turn about as often as the Head moves round, then the first is any Apphia, it would have had the Inflammation of the Motions in the Extension of the Head. It is also

of a finer and more recent Texture than the other Vertebra; and it differs farther from them in that those receive at one instant, and are received by the Vertebrae below, whereas this receives at both extremes; for two Emotions, which one or the other of these two upper Cavities, which makes its Articulation with the Head; and at the same time, two other Emotions of the second Vertebra are also received in the under Cross Cavities, by means of which they are articulated together.

ATLAS is also a Title given to Books of universal Geography, containing Maps of the known Part of the World; so as if they were Viewed from the Top of it. In this celebrated Atlas, and which the Antients esteemed the highest in the World; or rather on Account of their holding the whole World like Atlas.

We have mentioned, in part of particular Books, &c. &c., the first Work under this Denomination was the Great Atlas of Europe.

The Atmosphere, Atmosphera, an Appendix of our Earth; consisting of a thin, fluid, elastic Substance, called Air, surrounding the Terrestrial Globe, to a considerable Height. See AIR.

By Atmosphere is usually understood the whole Mass or Air-Blage of ambient Air: Though, among the more accurate Writers, the Atmosphere is refrained to that Part of the Air near the Earth, which receives Vapours and Exhalations; and is terminated by the Refraction of the Sun's Light. See REFRACTION.

The further or higher Spaces, though perhaps not wholly dest- ined of Air, are perhaps more properly to be posies by a finer Substance called Ether; and are hence denominated the Ethereal Region, or Space. See AETHER, HEAVEN, &c.

A late eminent Author considers the Atmosphere as a large Cylinder, supported within the Limits of the Sea, the interior Space of the Ocean being occupied by Water; and the exterior Space being occupied by Air. See the first Great Discoveries of the modern Philosophers, that the several Motions attributed by the Antients to the Sea or Earth, are really owing to the Prevalence of the Atmosphere. See PULSATIONS, PUMP, PRESSURE, &c.

Weight of the Atmosphere.

Oriental Bodies are peculiarly affected by this Prevalence: To this, Plants owe their Vegetation, and Animals their Respiration, Circulation, Nutrition, &c. See PLANTS, ANIMAL, VEGETATION, &c.

To this also we owe several considerable Alterations in the animal Oeconomy, with regard to Health, Life, Disease, &c. See HEALTH, &c.

And hence, a Calculation of the precise Quantity of this Prevalence, becomes a Point worthy of Attention.

Our Bodies, then, are equally prejudiced by the incumbering Atmo-

spheric Pressure, and the Weight they sustain is equal to a Cylinder of Air, whose Base is equal to the Superficies of our Bodies. Now, a Cylinder of Air of the Height of the Atmosphere, is equal to a Cylinder of Water of the same Base, and 37 Foot High; or a Cylinder of Mercury, 29 Inches high; as appears from the Torricelli Experiment; and also from the Height to which Water ascends in Pumps and Syphons. See TORRICELLI.

See also PUMP, SYMPHON.

Hence it follows, that every Foot square of the Superficies of our Bodies, is pressed upon by a Weight of Air equal to 35 cu-

bical Feet, or the Weight of 90 Pounds, which is equal to 76 Pounds Troy Weight, or the Weight of a Foot square upon the Superficies of our Bodies, fulfils a Weight of Air equal to 2660 Pounds. For 76 or

2660; and to so many Foot square as the Superficies of our Body contains, so many times 2660 does Body bear.

Hence, if the Superficies of a Man's Body, contain 15 square Feet, which is the Space that he will require to carry, the Weight will be equal to 39900 Pounds, for 2660 x 15 = 39900, which is above 13 Tun for the ordinary Load.

The Difference of the Weight of the Air which our Bodies fulfill at one place more than another is also very great. The whole Weight of Air which presses upon our Bodies when the Mercury is highest in the Barometer, is equal to 39900 Pounds. Hence the Difference between the greatest and the least pressure of Air upon our Bodies may be proved to be equal to 3992 Pounds. The
The Height of the Atmosphere is a Point about which the modern Naturalists have been very Meticulous; — had not the Air an elastic Power, but were every where of the same Density, from the Surface of the Earth to the extreme Limit of the Atmosphere, like Water, which, from being at its Density, to be above all, it is observed that the Height of the Column of Air reaching to the Top of the Atmosphere is equal to the Weight of an equal Column of Mercurial Barometer. — For a Column of Air one Inch high, being to an equal Column of Mercurial Barometer, as 310 1000; &c. it is evident that to every Column of Air, that is, a Column 300 foot high, is equal in Weight to one Inch of Mercurial Barometer; and consequently, by the Barometer, a Column of Air 17000 foot high, on which footing the Height of the Atmosphere would only be about one third of a Mile more than five English Miles high.
Atmospheres of the Heavenly Bodies.

Atmosphere of the Sun.—That the Moon is surrounded, like the Earth, with a changeable Atmosphere, see evinced under the Article LUNAR ATMOSPHERE.

The Reality of the Atmospheres of the other Planets, see also under the Article PLANET.

Atmospheres of the Moon, of Saturn, and the Sun, see COMET and SUN.—See also MACCARTHY, T & C., etc.

Atmosphere of solid, or compact Bodies, is a kind of Sphere formed by the Earth, or minute Corporals emitted from them. See EARTH and SOL.

Mr. Boyle endeavours to show that all Bodies, even the hardest and most coherent, as Gems, etc., have their Atmospheres. See LEBLOND, MAGNET, MAGNETISM, etc.

ATOM, ATOMUS, in philosophy, a Corpuscle; or a Part or Particle of Matter to minute as to be indivisible. See CONSPECT.

The Word is Greek, atomos; formed of the privative ατομός, I cut, I divide.

Atomes are properly the minima Nature, the last or ultimate Particles into which Bodies are divisible; and are conceived as the last Reduced Particles of all.Physical Magnitude, or the pre-existing and incommunicable Matter whereby Bodies were formed. See PARTICLES, BODY, etc.

The Nature of Atomes hence, that Matter is not divisible, is in infinitum. See Divinity, etc.

And hence many Authors are led to deny the reality of Atomes, together with that of Mathematical Points: An Atome, they say, either has no existence, or it has an infinite Magnitude. Mathematical Point; if it have, then do their Parts also confound of others, and is to Infinity. See CONTINUITY, etc.

But this abstraction is founded on an erroneous Notion of Atomes, which are not esteemed indivisible, because of their want of Bigness, or Parts; for all physical Magnitude must have three Dimensions of Length, Breadth, and Thickness; and all Extent is divisible. Their Parts are indivisible on account of their Solidity, Hardness, and Impenetrabilicity, which preclude all Division, and leave no Vacancy for the Admission of any foreign Force to intervene between their Limits. See Divinity, Divisibility, Extension, Matter, etc.

As Atomes are the first Matters, 'tis necessary they should be indivisible, or the first simple Character of Atomes, which are not esteemed indivisible, because of their want of Bigness, or Parts; for all physical Magnitude must have three Dimensions of Length, Breadth, and Thickness; and all Extent is divisible. Their Parts are indivisible on account of their Solidity, Hardness, and Impenetrabilicity, which preclude all Division, and leave no Vacancy for the Admission of any foreign Force to intervene between their Limits. See Divinity, Divisibility, Extension, Matter, etc.

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