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ATT is a term used in English law and legal terminology. The full form of the abbreviation could be ATTorney, ATTorney-at-law, or ATTorney General. In legal documents, the abbreviation ATT is commonly used to denote an attorney or legal representative. It is often used in formal legal documents, such as court orders, legal agreements, and legal correspondence.
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Thus we say, Miracles need be well attested, to gain Credit. See MIRACLE.

The Word is compounded of the Latin ad, to; and fides, witness.

ATTICISM. ATTICISM, a florid, concise Expression or manner of speaking; thus called from the People of Athens, or Athenians, who abounded therein. See STYLE and LUCON, ancient.

ATTIC, ATTIC, something relating to Attica, or the City Athens.

In Matters of Philology we use, Attic Sails, Satiric Attic, for a delicate, quaint kind of Wit and Humour, peculiar to the Attic Writers. Attic Wit, Attic, Attic fides, was a Witre's incapable of Corruption: So an Attic Male was an excellent one.

Attica is also used in Architecture for a kind of Building, wherein is the Roof or Covering to be seen; then called because usually at Athens.

ATTIC or ATTIC-Order, is also a kind of little Order, raised upon another larger one; by way of crowning, or to finish the Building entirely.

It is sometimes also used for the convenience of having a Wardrobe or the like, instead of regular Columns, has only a part of a columnar Form. See COLUMN and PILLAR.

There are also Attic used for high Altars. The Order takes its Name from Athens, where it was first practiced.

A Attic of a Reef, is a kind of Parapet to a Terrace, Plat- form, or the like. See PARAPET, TERRACE &c.

ATTIC Continual, is that which encompasseth the whole Pour- trait or SUIT, without any Interruptions; following all the way, the Return of the Pavilions, &c.

ATTIC Interpreted, is that figure between two tall Stories, sometimes used with Columns, or Pilasters. See STORY.

ATTIC Boy, is a peculiar Character, or Figure, in Architecture, in the Inside Order; and by Palladio, and others of the Moderns, in the Doric. See DORIC and IONIC.

The Attic is used of all the Plate of Attic. See Bases.

ATTIRE, in Bruni, is used to denote the third Part or Division of the Flower of a Plant; the other two being the Embo- lus and the Reduction. See FLOWER. See also EMBOLUS and REDUCTION.

This Attire is of two Kinds; Semia-form, and Florid.—The Semia Exhausts the petals of two Parts; Chives, or the Stami- nata, and Sepals, or Agaves, upon each such Attire. See STAM- INATA and APEXES.

The Florid Attire is usually called Thalamus, as in the Flowers of Indigo, Thistle, &c.; the Thalamus are variously the Suits, which consist of two, but most times of three Pieces.—The outer Part of the Suits is the Florae, whose Body is divided at the top, like a Cow's lip, into five Parts or distinct Leaves. See THALAMUS.

ATTIRE, in Hunting, the Head or Horns of a Deer. See HORN.

The Attire of a Stag, if perfect, consists of Barn, Pearls, Beaux, Gaisters, Antler, Syn-averles, Royal, Surnroyal, and Crudeles. Of a Buck, the Barn, Beaux, Boreaverles, Black-antler, Antlers, Pah, and the Thrus or Molars. See ATTITUDE, in Painting and Sculpture, the Pouflage of a Figure, or Statue; or the Division of its Parts, by which we distinguish the Action it is intended to, and the very Sentiment supposed to be in its Mind. See FIGURE, STATUE, and ACTION.

The representing of things in a strong and lively manner, makes what they call a good Expression. See EXPRESSION.

The Word comes from the Latin Attitudo, which signifies the same thing.

ATTITUDE, in Anatomy, a Name common to several Males, whose Office or Action is to raise the Parts they belong to. See MUSCLE.

The Attitude, or Artillus Muscles, are otherwise called Eleva- tors. See ELEVATOR.

The Word is compounded of the Latin ad, to; and Ilio, I raise.

ATTORNEY, ATTORNEY, in Law, a Person appointed by another to do something in his stead; particularly to solicit and carry on a Law Suit. See AGENT, DEPUTY, &c. See also CAUSE, PROCESS, ACTION.

Attorney in Common Law is much the same with Procure- or, Proctor, or Synod, in the Civil Law. See PROCTOR, PARLAMENT.

The Word is compounded of the Latin ad, to; and the French, pourvoir, to turn; q. d. to turn a Balance over to another. The ancient Latin Name, according to Bracton, is Reifonnas. See REPOURVEN.

Aniently, thief of Authority in Courts had it in their Power whether or no to fuffer Men to appear or fay by another than them- selves; as from Pute, de Nat. Brev. in the Wits. Demi partum et patrum a Avostatu, and again, that Men were driven to procure the King's Witte, or Letters Patent, to appoint Attorneys for them: But 'tis since provided by Statutes, that it shall be lawful to appoint an Attorney without such Car-

The Great Diversity of Wits is the Table of the Regis- ter, wherein, it is commanded by the Judges to admire of Attorneys, whereby there arose so many unskilful Attor- neys, and so many mischiefs thereby, that for restraining them it was one of the Acts of the Session, 17. Jan. 1725-6, that the Judges should examine them, and displaceth the unskilful: and, under 18. Hen. VIII. c. 7, that there should be six or seven certain Number of Attorneys in Norr Rochford, &c.

Attorney is either General or Special. See PROCTOR.

An Attorney, or Proctor-General is the Attorney-General, who is the same as Proctor Caverin in the Roman Empire. See PROCTOR.

To him come Warrants for making out Passions, Passons, &c. For the Attorney-General is managing all Law-Affairs of the Crown, either in criminal Prosecution or otherwise; especially in Matters of Treason, Sedition, &c. In all Courts he pleads within the Bar; but when a Ferry-Councillor, he cannot plead in any Court, but he is King's Attorney, without obtaining a Priv- iet Seal for to doing.

Attorney-Special, is he who is employ'd in one or more Causes particularly specified.

Attorneys are also distinguished with respect to the Courts, in- to Attorneys at large, and Attorneys Special, belonging to this or that Court.

ATTORNEY of the Court of the Duchy of Lancaster, Attorney- at-Law of head of Lancashire, is the second Officer in that Court, being there, for his Skill in Law, placed at All-fare to the Chan- cellor of the Duchy of Lancaster. See DUTCHEY COURT and ATTORNEY. See also CHANCELOR, &c.

ATTORNEYM, in Law, a transfiguring of Duty and Service to another Person; or an Acknowledgment which a Ten- ant makes of Honour and Service to a new Lord. See LORD and TENANT.

Then, one is tenat for Life, and he in Reverence grants his Right, as he may; it is a Grant that it is a Grant of a Life- time there, which is called ATTORNEYM; and without which nothing passes by the Grant—If the Grant be by Fores, in Court of Royn, it is a Transfer to the person named herein, by whom the Grant is to be held. If it be by Fores, it is a Grant to be held. See ATTORNEYM. See also CHANCELOR, &c.

The Words used in ATTORNEYM are these: I agree to the Grant made to you; or more commonly, sir, I attorneym to you by force of the Grant, your tenat; or I deliver to the Grant a Penny by way of ATTORNEYM.

Attorney is either by Word, by Act, voluntarily, or compul- sory; either by Force, or by a Grant; For your descendis, or by Duties.—It may be made to the Lord himself, or to his Servant in Court, in an Act in ATTORNEYM in Deed, and ATTORNEYM in Law. Cave. ATTORNEYM in Law is an Act, which though it be no express ATTORNEYM, yet in Intendment of Law it is of equal Force. Cave. on Cust.

ATTRACTIVE, ATTACTO, or TRACTO, in Mechan- nicks, the Act of a moving Power, whereby a Moveable is brought nearer to the Mover. See Power and Motion. As Action and Reaction are always equal and contrary, it follows, that in all ATTRACTION, the Mover is drawn towards the Moveable, in such a manner as the Moveable to the Mover. See Action and Reaction.

The Word is compounded of ad, to; and trah, I draw. See TRACTION, TRACTION, or TRACTION, in Mechanics, is a na- tural Power inherent in certain Bodies, whereby they can attract, or be attracted, or other distant Bodies, and draw them toward themselves. See Force. This, the Perpetrums call the Motion of ATTRACTIONS; and on many Occasions, Suction; and produce various Influences where they suppose it to obtain.—Thus the Air, in Respiration, is taken in, according to them, by ATTRACTION, or Suction; for the Smoke through a Pipe of Tobacco; and the Milk out of the Mother's Breasts: Thus also it is that the Blood and Humours rise in a Cupping-Glass, Water in a Pump, and Smoak in Chimneys; to vapours and Evaporation are attributed, by the Sun; Iron by the Magnet, Straws by Ambers, and electrical Bodies, &c. See NUC- TION.

But the later Philosophers generally expel the Notion of ATTRACTION; alleging, that it is but a mere fiction and illusion, and that all Motion is performed by more Impulsion.—Accordingly, most of the Effects which the Attraction attributed to this unknown Power, the Moderns have discovered to be owing to more sensible and obvious Causes; as the Precession of the Air, See Air and Pressure.

To the other Phenomena of Inflammation, Smoaking, Suck- ing, Cupping-Glass, Pumps, Vents, Evaporation, &c. See RESPIRATION, Suction, Pump, CUPPING-Glass, VAPOUR, SMOKE, EVAPORATION, &c. See for the Phaenomenon of mechanical and electrical ATTRACTION, the MAGNETISM and ELECTRICITY.

The Power opposite to ATTRACTION is called REPELLENT; which is also argued to have some Place in natural Things. See Repul- lation.

ATTRACTION, or ATTRACTIVE Power, in the Newtonian Philo- sophy, is a Power or Principle, whereby all Bodies, and the Parishes
Particles of all Bodies, mutually tend towards each other;—or, more justly, Attraction is the effect of such Powers, whereby every Particle of Matter tends towards every other Particle. See Matter and Particle.

§ 2. We ought, indeed, to consider, that the Law of attraction, or the Newtonian Law of Traction, by which the Attraction of one Body towards another is known to be a Newtonian Phenomenon, is not merely a Newtonian Phenomenon, but is also a Newtonian Fact. See Newtonian Phenomena. and in general, it is not merely a Newtonian Phenomenon, but is also a Newtonian Fact. See Newtonian Phenomena.

§ 3. It cannot be observed, that the great author makes use of the word Attraction, in common with the School Philosophers, yet he is very6 naturally dilettantish, and that the Attraction of one Body towards another, the Point of Contact; with a Force much superior to that of Gravity, but which at any Distance theretofrom decreases much faster than the Attraction of the heavenly Bodies, and is almost of no Effect at great Distances. See Newtonian Philosophy. and the Newtonian Law of Traction.

§ 4. In the Newtonian Philosophy, we have already observed, that it cannot be attributed to the Attraction of the heavenly Bodies, and is almost of no Effect at great Distances. See Newtonian Philosophy. and the Newtonian Law of Traction.


§ 6. To the Centre, and the Reader not to imagine by what Attraction he expresses the Modus of the Action, or the Equable Centre, and, if there were any proper Powers in the Centre, which in reality are only mathematical Points, or, as if Centres could attract. See Newtonian Philosophy. and the Newtonian Law of Traction.

§ 7. In the $p. 5$.—So, he "considers geometrical Powers as Attraction; and it is impossible, by what Attraction they Impulse." P. 147. He adds, "what he calls Attraction may possibly be effected by Impulse, though not a Newtonian Impulse; or in other words Newtonian is unknown to us." Optics.

§ 8. Attraction, as considered as a Quality arising from the specific qualities of Bodies, ought, according to his own Sentences, and the Newtonian Composition, and the Newtonian Impulse, to be considered as a Quality arising from the specific qualities of Bodies. See Newtonian Philosophy. and the Newtonian Law of Traction.

§ 10. We have here the same Axiom, that there are innumerable Phenomena of Nature, and particularly the Gravity of the heavenly Bodies, and their Attraction, and a Newtonian Law of Traction, which he argues a Principle of Action seemingly distinct from Impulse; whereas, at least, there is no inoffensive Impulse considered. Now, what is more, this Axiom, in its general Exposition, is true, and from Impulse we derive, from all Impulse we know of; Impulse being always understood in Proportion to the Surfaces of Bodies; whereas Gravity acts according to the solid Content. See Newtonian Philosophy. and the Newtonian Law of Traction. This is, in general, that proportion of force by which a body pervades the whole Substance thereof. This unknown Principle, (unknown we mean in respect of its Cause, see its Phenomena and Effects are most important) with all the Species and Modifications thereof, we call Attraction; which is a general Name, under which are innumerable Tendencies, where no physical Impulse appears, and which cannot, therefore, be accounted for by any known Laws of Nature, may be ranged. And hence arise diverse Kinds of Attraction; as Gravity, Magnetism, Electricity, etc., which are so many different Principles, acting by different Laws, and only agreeing in this, that we do not see any physical Causes thereof; but that, as to our Senses, they may really be a Newtonian Law of Traction, in such a manner as they are enabled to act, even upon distant Bodies; though our Reason absolutely disallows of any such Action. See Newtonian Philosophy.
certain. Philosophy allows of no Act but what is immediate Contemplation; (for how can a Body have active Power there, where it does not exist?) To suppose this of any thing, even the farthest Being himself, would perhaps imply infinite Contemplation if we see Effects, and a thousand other Effects. We might, indeed, it seems the Basis of the Causal theory, to exclude a Number of Phenomena which we do see, be to have a great Causal in the History of Nature, and to argue a great Causal in the Phenomena which we do see—fruits, to a great Causal in the Air.—It follows, therefore, that the Phenomena of Attractions, are Matter of physical Consideration, and as such related to a System of Physics; but that the CAUSE, which will only become evident, e. g. when they appear to be the Effects of other greater Causis, (for a CAUSE is no otherwise seen than as it is felt) is an Effect, so that the future CAUSE must from the Nature of the Phenomena be demanded. We are therefore at Liberty to suppose the Causes of Attractions what we please, without any Injury to the Effects.—The illusory have made or formed this little, or what ever, as to the CAUSE, including, etc., to attribute Greatness, etc. to some immaterial Cause, Opticks, p. 343. etc. And, etc., to that of a material one. Id. p. 383.

In his Philosophy, the Research into Causes is the chief thing; and never seems in turn till the Laws and Phenomena of the Effect be fixed; it being to these Phenomena that the Cause is to be referred. The Causes, therefore, of any thing, the grotty, and most sensible Action is not absolutely incapable of being known. Impulse or Perception it fairly works its Effects, i.e. how Motion is communicated by one Body to another, becomes the deepest Philosophy; yet is Impulse, or the Communication of Motion, that into Mechanics; and accordingly the Laws and Phenomena of its Effects, make the greatest Part of common Mechanics.

The other Species of Attractions, therefore, when their Phenomena be sufficiently ascertained, have the fame Title to be peculiarly a Matter of Physical or Mathematical Considerations; and this, without any Previous Knowledge of the CAUSE by which the Effects be caused. Conceptions may not be proportionate to their Causis ever: for those, what a mores, are always implicit in the Original Idea.

Our noble Countrymen, then, far from adulterating Philosophy with any thing Foreign, or Metaphysical; as many have repeated on the Glory of the Universe, and the New Source of further Mechanics, which, duly cultivated, might be of infinitely more Extent than all the Mechanics yet known: 'It is hence a huge thing we expect to learn the manner of the Change. Productions, Generations, Corruption, etc., of natural things; which is to the Scene of Wonders opend to us by the Operations of Chemistry. See Generation, Corruption, Operations, Canavariety, etc.

Some of our own Countrymen have prosecuted the Difcovery with inaudible Zeal: Dr. Keil particularly has endeavored to discover the Laws of this new Action, and applied them to the discovery of the most wonderful Qualities, as in the Velocity, Fluidity, Elasticity, Soturnitas, Ferdinand, Corruption, etc., and Dr. Friend introducing him, has made a further Application, and has accordingly discovered, that not all the Phenomena that Chemistry pretends. So that the new Mechanics should seem raised to a compleat Sciences. This is sufficient, but may now remove, we have an immediate Solution of, from the attractive force.

But this seems a little too precipitate; a Principle too fertile, shall have been further explored, its particular Laws, Limits, etc. more extensively detected and laid down, we've we had some Application. Attraction in the geos, is in complex a thing, but it may know a thousand different things alike: The Nature of the attracting and Degree more Observable, is so particular, than Action is felt; and all more of its Properties are afterwards, it was better to apply it, and study it more.

As to the fact of the Extent of the Principle, and the manner of applying it, we shall have occasion to consider it in a future occasion; so as for Sir Isaac Newton, Dr. Keil, Dr. Friend, Murgan, etc.

There is, however, the attractive Power whereby the Planets and Comets are retained in their Orbits; there is another, by which the several Parties wherein Bodies conjoin, attract, and are mutually repulsed by, each other; which Power decreases in more than a duplicate Ratio of the Increase of the Distance.

The solution of this problem to have already observed, is demonstrable from a great Number of Observations, and those in great, but not so obvious a manner; as, the Spherical Figure, affirmed by the Laws of Fluc: which can only arise one from this Principle: The reason would be explained in two Spheres of the Cavas of Elements, ruled to this purpose, which will be more easy to explain.

The rising of Water up the Sides of a Glass is, higher than the Level of the other Water, or, the Luminous glass, the Sphere of a Crystal, or, the like. See

As to the just Law of this Attraction, it is not yet determined; only, we do know in the general, that the Force, in receding from the Point of Contact, is proportioned to the difference of the Distances, and the Distance of the Discontinuity, which is the Law of Gravity. For that if the Diminution were only in such a manner, that any small Advisory Distance would be near the same as at the Finite Attraction Distance; Whereas Experience teaches, that this Attraction almost vanishes, and ceases, and is indefinitely small, at the finitely Advisory Distance. —But whether its three trifles, etc. is the equal or the proportion to the increasing Distances, is not ascertain'd by Experience.

The Quantity of Attraction in all Bodies, is essentially proport. to the Quadrature of Matter in the attracting Body; as being in reality the Result of the United Forces of the Attraction, and the Single Particles of which it is composed; or, in other Words, Attraction in all Bodies are, etc., parabola, their Solibilities.

Hence, 1st. At equal Distances the Attraction of homogeneously Spherical Bodies, etc., is the same. At any Distance whatever, the Attraction is as the Square divided by the Square of the Distance.

This attractive Power, which only holds in respect of Atoms, or the smallest constituent Particles, only, and in various Particles of the left Conjunctions, and not of Corpsicles or Corpoceleums made up of them; for they may be put together, as that the solid bodies, etc., by the union etc. of their Surfaces for immediate Contact, may occasion great Interfaces as will make their Bodies large in Proportion to their Matter.

III. If a Body consist of Particles, every one whereof has an attractive Power in a Triple, or more than a triple Ratio of the Distance; the Force wherein a Particle is attracted by that Body in the Presence of sof Particles, the infin. itely small Distance from the Contactor, will be infinitely greater than if that Particle were placed at a given Distance from the Body. See

IV. Upon the same Supposition, if the attractive Power at any infinitely small Distance, have a finite Ratio to its Gravity; this Force in an infinitely small Distance, will be infinitely greater than its Power of Gravity, and therefore ceases.

V. But if in the Point of Contact the attractive Force of Body be of a finite Ratio to its Gravity, this Force in any infinitely small Distance will be infinitely greater than its Power of Gravity, and therefore ceases.

VI. The attractive Force of every Particle of Matter in the Point of Contact, almost infinitely exceeds the Power of Gravity, but is not infinitely greater than that Power; and therefore in a given Distance, the attractive Force will vanish.

VII. This attractive Power, which is thus compounded to Matter, only extends to Spaces extremely minute, which are in higher Distances, where the Movement of the heavenly Bodies, which are at prodigious Distance from each other, cannot at all be disturbed by them, and will continually go on as if there were no such Force in Bodies.

Where this attractive Power ceases, there, according to Sir Isaac Newton, the attractive Power of matter ceases. Rather, the attracting does there foreward become a repelling Power. See Repealing Power

Supporting a Corpuscle to touch the Body, the Force whereby the attracting is impeded, is, in proportion to which it coheres to that Body, will be proportionate to the Quantity of Contact: For the farther remov'd from the Point of Contact, contribute nothing against in Collection.

Hence, according to the difference in the Contact of Particles, there will be different Degrees of Collection: But the Powers of Cohesion are greatest when the touching surfaces are Planes; in which case, etc., when the Force is, as it were, as if the same Adhesion to others, will be as the Parts of the touching Surfaces.

Hence we observe only two perfectly parallel Markers, united toget. by their plane Surfaces, can be united by a distance, but by a Weight which much exceeds that of the incumbent Air.

Hence also may be drawn a Solution of that famous Problem concerning the Escape of Bodies from the Celestial Bodies. See

VIII. The Power of Attraction in the smallest Particles increases, as the Bulk and Weight of the Particles diminishes.

V. For the Force only acting at or near the Point of Contact, the Momentumb must be as the Quantity of Contact, that is, as the Density of the Particles, and the Largeness of their Surfaces: But the Surfaces of Bodies increase or decrease as the Square, and the Solids as the Cube. Consequently, the smallest Particles having the largest Surfaces in proportion to their Solilities, are capable of more Contact, etc.

These Cohesions are most easily separated from one another, whole Contacts are the heaviest and the least, as in Solities infinitely small.

Hence we have the Cause of Fluidity. See Fluidity, Water, etc.

IX. The Force whereby any Corpuscle is drawn to another nearly adjacent Body, unless in any Change in its Quantity, let the Matter of the attracting Body be increased or diminished, sup.
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being the face Density to remain in the bands, and the Diffusion of the Corpuscles to continue the same.

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terfaces open and previous to the Particles of the Membranum.

* That the Cohesion of the Particles which continue the Body, be not so much as to impede the Diffusion of the Particles of the Membranum. See Membranum.

XVII. Salts are Bodies endowed with a great attractive Force, though not so great as the attractive Power, which is open to the Particles of Water; there are therefore strongly attracted by chole fertile Particles, so that they forcibly rush into them, separate their Contacts, and diffuse the Contenue of the Salt or Water, in general

XVIII. If the Corpuscles be more attracted by the Particles of the Fluid than by each other; they will recede from each other, and be diffused through the Universe, in such a manner, that it will be as Saline as at Top of Bottom:—Does not this imply that the Parts of the Salt have a centripetal, or repulsive Force, by which they fly from one another, or rather, that an attractive Power may be greater than another? For as all things asced in Water which are left attracted by Water than the Gravity of the Earth, so all the Particles of Salt floating in Water, which are left attracted by any Particle of Salt, than Water is, must recede from the Particle, and give way to the more attracted Water. Nov. Opt. p. 363.

XIX. Chole fertile Bodies swimming in a Fluid, and tending towards each other; if they be upward celled, will fly back again after their Corpuscles, till finding on other Corpuscles, they be again reflect, towards the fluid, and impel them to the other Corpuscles, and a continud Series of Perfections and Revolutions.—But by the attrative Power, the Velocity of each Corpuscles will be continu'd in the same direction as before, and thus at length become evident to Sense. See Intestine Motion.

Add, that in proportion, as the Corpuscles attract each other with a strong attrative, and they repel each other with a stronger attrative, or less Degree, their Motion will be different, and become fubtile at various Times, and in various Degrees.

XCV. The farther the happen mutually to touch, there will not occur any Motion, because they cannot come nearer. If they be placed at a very little Distance from each other, a Motion will arise; but if further removed, the Force whereby they repel each other, will not exceed that whereby they attract the Particles of the intermediate Fluid, and therefore no Motion will be produced.

On the different powers of attrative and repulsive forces in the Same fluid. See Generation of Fermentation and Emulsion. See Fermentation and Emulation.

Hence appears the Reason why Oil of Vitriol, when a little Water is poured on it, works and gives heat:—For the latter Corpuscles are a little disjunct from their mutual Connexions, by the infuld Water; whence, as they attract each other more tother than they do the Particles of Water, and as they are not equally attracted on every side, there much of occassion arise a Motion. See Vitriol.

Hence also appears the Reason of the uncommon Emulation occasioned by the mixture of Water and Salt Water; for the Particles of Steam are extremely cullen; whence there must arise a very strong Reflection.

Hence one for the only face Membranums arm more strongly, and differente Bodies fomer, when added with Water. See Collection.

XXVI. If Corpuscles mutually attracting each other have no celled Powers, they will not be reflected back from each other, but will sink into a little Matter, so that corpuscula can ascend writer. See Ascension.

XXVI. Corpuscles swimming in a Fluid, and mutually attracting each other have such a Figure, as that in the given Figure, the corpuscula will sink into a little Matter, so that corpuscula can ascend writer. See Ascension.

XXVI. If a Body be immersed in a Fluid whose Parts more strongly attract the Particles of the Body than they do one another; and one Part of the Body be impressed into the Body previous to the Particles of the Fluid; the Fluid will immediately diffuse itself through those Parts. And if the Conception of the Part be not so far as to say, that it may be effaced by the Force of the Particles of the Fluid; there will be a Diffusion of the Body. See Dissolution.

For a Membranum to be able to diffuse any given Body, there are three things requir'd—1. That the Parts of the Body attract the Particles of the Membranum more strongly than the other attract each other. 2. That the Body have Pores or in
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gives: And as the Effluvia are closer and more copious at little Difiances from the emitting Body, than at greater; the light Body destroys the thin, and the dark Effluvia, till such time as it comes to adhere to the emitting Body it self.
And hence may all the Phenomena of Electricity be accounted for.

ATTRACTIVE, ATTRACTIVE, something that has the Power or Facility to attract. See ATTRACTION, FACULTY, 

ATTRACTIVE, or FORCE, or Vis attrahens. See Power, Attraction, &c.

ATTRIBUTES, or Attractive Remedies. See ATTRACTIVE, &c.

ATTRAHENTS, ATTRAMENT, or Attractive Remedies, such Medicines, externally applied, as by their Activity and Warmth penetrate the Pore, and mix with and rarely any ob- stacles to the Passage of Electricity, and are disposed of upon passing the Pore by Caiclock or Infection. See Medicines, CAU- ""STIC, &c.

attenuated are the fame with what we otherwise call Drawers, Rubbers, Materiaurum, Dungarees, &c. See RIBBEN, DREG- 

ection, &c.

The principal Simple containing to this Club, are the several Kinds of Pepper, or Adier, the Dung of Pelicans and Cows; Benz, Yell, Herring, the Seccum of a Locch, Mollos, Tobacco, Oil, Pitch, Room, Frankincense, &c. See each under its proper Article, such as Pepper, Pap, Herring, Oil, Pitch, Roots, Frankincense, &c.

In many Influences, as the Matter rares and grows more fluid by means of such Medicines; the redundant Blood is apt to wash it back into the common Mans; which sometimes does a deal of mischief; or by making it take up more room upon its Rare- faction, occasions it to dilate more the Pores in which it is con- tained. Other simple medicines, as the Madder, the Potashes, and the Greater Concurrence of fluid, and consequently a needy Effectiveness of the Tumor. So that Medicines under this Denomination require the most careful Management.

ATTRIGUE. An Attribution in Philosophy, a Property which agrees to some Person, or Thing; or a Quality, which de- nounces something to be after a certain Manner. See Proper- ty, Quality, 

Thus, Understanding is an Attribution of Mind; Figure, an Attribution of Body, &c.

Specific and General, the Body and the Body to be of the same Sub- stance; with this only Difference, that the Soul is to be conceived under the Attribution of Thought, and the Body under that of Extension. See Substance, Sortiment, &c.

Of the several Attributions belonging to any Substance, that which presents it felt forth, and which the Mind conceives as the Foundation of all the reas, is called its effective Attribution. See Extension and General, &c.

Thus Extension is by fame, and Solidity by others, made the effective Attribution of Body or Matter. See BODY, MATTER, EXTENSION, SOLIDITY, &c.

The other Attributions are called accidental ones. See Accident and Accidentual.

Mo. Look endeavours to prove, that Thinking, which the Cor- poral Brain of the Mind, is an accidental one. See THINKING, MIND, SOUL, &c.

Attributed, in Logic, is an Epithet given to any Subject, or to any predicate thereof; or whatever may be affirmed or denied of a thing. See SUBJECT, PREDICATE, &c. Every Proposition consists of a Subject, an Attribution, and a subjective Particle. See Proposition.

Attributions are usually divided into passive, which give a thing a name; as when we say of a Man that he is animate; and Passive; as when we say of a Stone that it is insensible.—Other times, divide them into common, which agree to several different Things, as Animal; and proper, as Thoughts, &c.

The Word is compounded of the Latin, ad, to; and tribuo, to give.

Attributtes, in Theology, are understand the several Qualities and Perfections which we conceive in God; and which constitute his proper Essence; as plenitude, Goodness, Will, &c.

The Heathen Mythologists divided the Deity into as many di- stinct Beings as he has Attributures: Thus the Power of God was called Priest; the Wrath and Vengeance of God, Jams, &c. See Power.

Attributess, in Painting and Sculpture, are Symbols added to several Figures, to denote their particular Office and Char- racter, and distinguish them one from another. Thus the Club is an Attribution of Hercules; the Palm an Attrib- ution of Victory; the Peacock of Jams; the Eagle of Jupiter, &c. See SCULPTURE, &c.

ATTRIBUTION, or TRIBUTE, or FRIEDM, expresses such a Motion of Bodies against one another, as strikes off some formative Particles; whereby they become less and less. See Movement and Particles. The Word is formed of atterre, to rub, wear; compounded of ad, to; and tero.

The grinding and polishing of Bodies is performed by Attribution. See GRINDING and POLISHING.

The Effects of Attribution in exciting Heat, Light, Electricity, &c. see under the Articles Heat, LIGHT, FIRE, ELECTRI- CITY, &c.

A Feather by being only drawn through the Fingers has been found to be so charged with Electricity, that it would attract the Finger when held near it; a human Hair, after having pulled three or four times between the Finger and Thumb, would fly to his Finger at the Distance of half an Inch; and a Fire Bell, or a Wall, covered with Threads of Silk would do the like. The like was found in Pieces of Rib- band of several Colors, half a Yard long; the Hand held at the lower-end of any of these, would attract them at the Distance of five or six Inches. But if they imbibed the Moisture of the Air, their Electricity would be much weakened thereby; in which Case, the Fire Bell, &c. would give them a strong One. In effect, the same Author found Wood, Paper, Leather, Whear- shavings, Parchment, and Gold-bearer's Skin, to be Electrical; and that they not only came to the Hand, or any other Solid Bo- dy, but attracted feint Bodies to them, sometimes at the Dis- tance of eight or ten Inches; some of these, also, appeared luminous upon Fright. See Friction, Num. 406.

Attributions used for the Friction, or rubbing of such faptu Bodies one against another, as will not wear out, but occasion some particular Determinations of the Fluids they contain.

Thus, the various Sentiments of Hunger, Pain, or Pleasure, are occasion'd by the Attribution of the Organs form'd for such Impressions. See HUNGER, PAIN, PLEASURE, &c.

ATTRIBUTIONS, or Attractive Divines, are the Power of Divorcing, or resolving to reject for having offended God, arising from a Sense of the Officiousness of Sin, and the Approbation of having incurred the Ilos of Heaven, and Punishment; i. e. the Fails of Hell. See HEAVEN and HELL.

Attribution is often called the lowest Degree of Repentance, being a deep short of Continuance. See Repentance and Conversion.

ATTURNATO faciendo vel Repetendo, a Writer which a Man owning Sust to a County, Hundred, or other Court, and filing to make an Report for his Deed, whereby he discloses the Sheriff or Steward will not otherwise admit of Purchases, to command him to receive such Attorney, and admit his Appearance by some other Attorney.

AVANT, a French Interjection, signifying before, or a priority either in respect of Time or Place; sometimes used in Composition, in our Language, but more usually contractions, and wrote Vant, or Vant, or even Van. See VAN.

AVANT Corps, AVANT Corps, &c. See VAN Corps, 

AVANT Corps, AVANT Corps, &c. See VAN Corps, 

AVANT Guard, &c. See VAN Guard, &c.

AVANCERS, among Hunters, the second Branches of a Hunt's Horse, used, Hunt, Hunt, Hunt, 

AVAST, a Term frequently used on board a Ship, signifying to stop, hold, or stay.

The Word is formed of the Latin, stas, or sta, it is enough, it suffices.

AUCTIO, AUCTIO, a kind of Sale among the ancient Romans, performed by the public Crier, fab fiscus, that is, under a Spear stuck up on that occasion, and by some Magistrate who made good the Sale by Delivery of the Goods.

This was termed Avidus, q. d. increaseth; because according to Signare, the Goods were sold to him, qui phenomenum vus augeret, who would bid most for them. And hence our English Word. Auction, which signifies the same thing among us.

AUBAINE, in the French-Customs, the act of inheriting after a Foreigner, who dies in a Country where he is not naturalized.

The Word is formed of Aubaine, a Foreigner; which Mange derives from the old Latin, Aulanz, Auluz, from Aulans, de Cange from Alvaus, a Scott, or Frisian; by reason there were antiently much given to travelling and living abroad.

The King's Command by which the Right of Aulanz, claims the Inheritance of all Foreigners in his Dominions; exclusive of all other Lords, and even of any Testament the deceased could make. An Embassador, though not naturaliz'd, is not subject to the right of Aulanz. The Scots, Englishmen, &c. are also exempted from the Aulanz, as being reputed Natives and Repeopled.

See AUDIENCE, and ATTORNEY.

See Hearing, ATTENTION, and AUDITORY.

The Word is formed from the corrupt Latin, Audire, of Audire, to hear.

Audiencia also used for the Ceremonies practiced in Courts, at the admission of Embassadors, and publick Ministers, to a hearing. See EMBASSADOR, &c.

Such an Embassador sent to demand audiencia, took his Auburn of Leave to depart, &c.
A LATE AUTHOR Who has wrote a Treatise expres upon Avere, distinguishes two Kinds thereof, Simple or Private, and Great or Publick.

Of the first Kind is all extraordinary and unforeseen Ex- pense and Accidents, betwixt either the Ship, or the Goods, or both; and that is every thing which is the result of the cost of those things which occasioned it. —Such as the loss of Cables, Anchors, Masts, and Sails, by reason of Storms, &c. As all Damages accruing to Goods through their own Defects, by wind and weather, Storms, Paroxysms, &c. The Suicide of Wages while the Ship is extraordinarily detained by Embargo's, the loss of the Voyage, and not per Month. All this to be considered as Private Averages, and not to be charged to the common Account.

For great or common Average to have Place, the Author just mentioned, &n. 1. That something must have been call'd into the Voyage. —2. That the Ship or Goods are not oil, or abandoned, for the common Interest, so that they have not entered the Sea, to be contributed to indemnify the Person whose Property it is. —3. And every thing is to be taxed so, much as the Goods would have brought them, if they had not been lost in the Ship; and even the Velled is far, but not Passengers, nor Provisions. —Rau. C. A. J. R. in Herod. in Nov. Lut. Mar. Bal. 1758.

To the occasions of common Average may be added, Combinations with Pirates for the Ransom of the Ship; as also Caravans or Luggers, that of the Goods, &c.

The Command or Master must have the Consent of the Owners for doing so. It has only been done for the Safety of the whole Ship, and that the Ship and Goods have been saved in Consequence thereof. In such Cases, all those for whose Interest the whole thing was call'd into the Voyage, are to be indemnified, to compensate them for the whole Voyage.

AVERGE is more particularly used for the Quota or Proportion which each of the Interests is to give to the common or publick Averge, when it is adjudged, upon a reasonable Estimation, to contribute to a common Averge. AVERGE is also a little Duty which the Merchants who send Goods in another Man's Ship, pay to the Master thereof, for his care of them, over and above the Freight. —See FREIGHT.

Hence, in Bills of Lading it is expressed — Paying for much Provision for the said Goods with Premium and Average occu- rred.

AVER-CORN, in ancient Writings, such Corn as by Cultivation is brought by the Tenant's Car or Carriage, to the Lord's Granary, or Barn.

AVERIA, in our Law Books, properly signifies Oren or Horses used for the Plough, but in a general Sense, any cattle. —W. A.

Avery, in our Law, is a mode of death, by which the Air with the Blood from the Body passes through the Skin; vulg. Be Xen. When of two, or more, they do not fly Epi of Beor, but Averia.

AVERIA, in our Law, usually signifies an Offer of the De- fendant to make good, or justify an Exception pleaded in Absentia or Bar of the Plaintiff's Action.

The Word also signifies the Act, as well as the Order of justifying the Plaintiff. —Average is a twofold, general and particular. —A general Aver- age is the Conclusion of every Pleas to the Write, or in Bar of Reflections, or other Exceptions (See Courts, or Averages in nature of Counts, need not be averred), containing Matter affirm- ative, ought to be averred with an inc persuas or Verification. —Particular Average is when the Life of a Tenant for Life, or Tenure in Tally is averred, &c. And an Average contains as well the Matter as the Form thereof.

AVERNI, among the ancient Naturalists, certain Lakes, Grotts, &c. Places which infect the Air with poisonous Seams or Vapours; call'd also Mephitis. See MEPHITIS, Air, Poison, &c.

AVES is in Latin, form of the Greek privative, α., and αι, Bird; as intimating that Birds could not fly over them, but drop down dead.

Aviris are said to be frequent in Hungary on account of the abundance of their Mines and Minerals.

The Grotta dei Cani, in Italy, is famous. See GROTTA, EX- HIBITION, C.

Aet est mating is celebrated Avarius was a Lake near Rome, in Campania, by Strabo call'd the Lucrino Lake, and by the Italian Geographers, Lago di Trigoria. —The Fumes it emitted are represented by the Ancient as of so malignant a Nature, that Birds could not fly over it, but drop down dead; which latter Writs have chuse to attribute to this, that the sulphurous Etherea thereof, not being of consent to infect the Birds, they drop dead in the Air.

This Circumstance, joined with the great Depth of the Lake, occasioned them to take it for the Gare or Entrance of Hell; and accordingly Virgin makes Alcest defied this Way to the In- ter. —Vitus Sponys, says, there was no Bottom to be found of it. Immensa Altitudinem eius mensurabant, seu praejudicium nusceptit. See HELL.

AVERUNCATION, in Agriculture, the Act of sowing corn, or lifting off the Superfuous Branches of Trees. —See PRUNING.

AVERRUNCI, in Antiquity, an Order of Deities among the Romans, whose Office was to avert Dangers and Evils. —See God.

AVER. See AVERAGE.

AVER. in Geography, is a Body of Water, or Sea, kept for the King's Horses. —See AVERIA.

AUGÉS, in Astronomy, two Points in a Planet's Orbit, opposite to one another. One of the Ages is particularly denominated the Ages, or the other, Ages. —See Ages, and AGERE. AUGMENT, See AUGMENTATION.

AUGMENT, AUGMENTATION, in the Greek Grammar, an In- crease of the Quantity, either of a Letter, or of a Word. —See Quan- TITY.

AUGMENTATION is also used for the Augment, i.e. the Addition, or the thing added. See AUGMENTATION, AGERE, &c.

Such a Minister petitioned the King for an Augmentation of Salary, or Wages. —See. AUGMENTATION.

AUGMENTATION was also the Name of a Court erected un- der Henry VIII. to the end the King might be justly dealt with, touching the Profit of such Religious Houses, and their Lands, as were given him by Act of Parliament some time. —This Court was dissolved under Queen Mary, by the Parliament held the first Year of her Reign; but the Office of Augmentation remains in the Crown.

The Court took its Name hence, that the Revenues of the Crown were thought to be much augmented by the Suppression of the said Houses; many of which the King referred to the Crown.

AUGMENTATIONS, in Heriédy, are additional Charges frequently granted by the Crown. —See CHARGES, and BURDENS.

AGUR, in Antiquity, an Officer or Minister among the Romans, appointed to observe the Chastizing and Feeding of Birds; and by means thereof, form Conjectures about future Events. —See AGUR.

The first Standards, or Leagues, was given to a College or Community, which at first consisted of three Persons, then four, and lastly nine; four of them Patrons, and five Probationers. —Cius was the College of Augur. —See COLLEG.

They were of General Staff, or Ward, at the Ensign of their Office and Authority.

The Word Augur is derived from Abrus, Bird, and Garrus, a Chatterer; and it is used of a Man or Persons, from the Greek Abrous, Liver, and Gaus, Man. So that according to him, an Augur is properly a Person who infests the Entrails, and divines by means of the Organs, organically connected with the Liver: Others derive it from the Latin Aorister, Augur, properly speaking, distinet from Augens, and Augus from Augus, in that the former was in faith confused to the chirping of Birds, and the latter to their flying, feeding, &c. —See AUGUS.

AUGURY, in Antiquity, the Art of divining, or foretelling Events, by the chattering, singing, and feeding of Birds. —See DIVINATION,以及 AUGUR.

The Opinion of Aegrus is very ancient, as having been prohibited by Moys in Leviticus. —The Cup put in Benjamin's Sack, in Egypt, was that used by Japhet to take Augur by. —See AUGUR.

In its Technical Signification, the Word Augury comprehends all the different kinds of Divination; which Paros distinguishes into four Species of Augury, according to the four Elements: —Pyromancy, or Augury by the Fire; Aeromancy, or Augury by the
The air, Hydromancy, or Agony by the Water; and Geomancy, or Agony by the Earth. See AEROMANCY, PHRENOMANCY, &c.

The particular Branches are: Alchemometry, Astroonomy, Botany, Capitalogy, Captophaney, Geology, Geomancy, Aeugnicon, Lithomancy, Leomancy, Normancy, &c. See each described under its proper name.

Chas. de la Cossy, was one of the College, wonders how two Angles could meet without laughing at each other; by which it appears what Opinion he had of the Art. And yet no Art of Mammology could be said to contain any thing confounding them; and their Advice, be it what it would, was, by a Decree of the Senate, esteemed to be exactly and religiously performed.

As AUGUSTUS, Artillery, something majestic, venerable, fized. See MAESTY, &c.

The Title Augustus was first given by the Roman Senate to Octavianus, after his being confirmed in them by the Syrian Power. But this Title fell immediately after the accession of his son, or elevated above the Pitch of Mankind, being form'd of the Verb Augere, I grow, Increase; Two seem to have been joint Authors.

The successors of Augustus attained the same Quality; so that thenceforward Emperor and Augustus were the same thing; They became Synonymous Terms. See EMPEROR.

The preeminent Heir of the Empire, or he who was deified to succeed to the Divinity, was first created Caesar; which was a step necessary to arrive at that of Augustus or Emperor. Yet it was not till he assumed the Title of Augustus, prepared the way for it. M. Cicero observes, that the Emperor Valerian proclaimed his Brother Gallienus, Augustus, without first declaring him Caesar; which was, according to the Usage of those Days, to become a Caesar before he could be a Augustus. Marcus Aurelius, upon his succeeding to Antoninus, immediately created L. Verus, both Caesar and Augustus. This was the first time that a Publick Person was made Augustus at once; for which reason the Year when it was done, 161, was marked in the State with the Monarch of the two Augustris.

It was a favorite Right of the People of Rome to fixe themselves over by two Suverains, after so much Blood felt for the Choice of a single Master. The Emperors also took the Quality of Augustus; and even some Luminaries of the Imperial Family, who had never been Wives of Emperors.

On Medals and Coins, some of the ancient Kings of France are represented as Augustus, but not the modern Emperors; particularly Clodius, Cestius, and Carus: And that the Wife of this last, Cornelia, is also called by her Name, in his Book of the Miracles of St. Julian, and is called Augusta, indifferently either Augusta, or Queen. The Historia Augusta, is the History of the Roman Emperors from the time of Claudius to Carinus, compiled by six Latin Writers.

AUGUSTALIA, in Antiquity, a Faith invested in Honour of the Emperor Augustus. See Faith.

This Festival was first established after he had ended all his Wars, and fixed the Affairs of Italy, Sicily, Africa, Syria, and the Parthen. The Day whereon he made his Entry into Rome, was appointed to be kept a Feast, and was called Augustalia. See Augustus.

AUGUSTALIA was also a Name given to the Games celebrated in Honour of the same Prince, on the 4th of the Ides of October, in the Time of Gallienus. See GAULIENUS.

AUGUSTALIS, in Antiquity, a Name given by the Romans to those who led the first Ranks of an Army; to certain Gentlemen in Cities; to all the Officers of the Emperors' Palace.

The Governor or Prefect of Egypt is particularly called Augustalis, or Praefectus Augustalis; as being first established by Augustus, after the Defeat of Mark Antony and Cleopatra. He resided at Alexandria.

AUGUSTALUS was also a Priests or Pontiff, invested with the Divine and Supranatural powers of the Game performed in Honour of Augustus. See Game, Pontiff, &c.

The Augustales were instituted by Titus, immediately after the Death of Augustus, and whoever he allowed to be Priests were given certain Civic honours of these Augustales, whereas they were called, Secular Augustales. AUGUSTAN Conspiration, was a Conspiration of Faith, made by the ancient Reformers at Augustus, or Augustaves, in Germany. See Conspiration, Reformation, Protestantism, LUTHERANISM, &c.

AUGUSTA, in Chronology. See MONTH.

AUGUSTINUS, an Order of Religious; thus called from St. Augustin, whole Rule they observe. See ORDE, RELIGIOUS.

The Augusti, popularly also called Augei Priests, were originally Hierians, upon whom Pope Alexander IV. first congregated into one Body, under their General Larsamis, in 1260. See HIERI,

The Augusti are cloth'd in black, and make one of the four Orders of Mendicants. See Mendicants.

There are also Canons Regular of St. Augustin, who are clothed in white, excepting their Cops, which is black.—At Parma they are known under the Denomination of, Religious of Grace; that Abbe being the Chief of the Order. See Gene-

There are also Augustins, or Nuns, who observe the Rule of St. Augustin. See Augustinians.

The Augustus of Carthage is a celebrated TREATISE of that Author, Bishop of Carthage, entituled, Carthi Augustis Epistola Episcopi, Augustinus; the first Tome whereon contains a Discourse against Pelagianism. See Augustus. In the focus of the Treaties of Concerning the Authority in Theological Matters; the State of Innocence; fall of Nature by Sin, Grace, &c. From these several Treatises were abstracted some Famous Propositions, enumerated under the Article JERUSALEM.

AUGUSTUS, the First, or Pius, a Person of a Peculiarly fine Person; in Colour Green, approaching towards a Yellow; of an intelligent and brave Taste. It is much used by the Dyers who find a yellow Colour with it; and by the Painters, who make a fine golden Yellow of it. See YELLOW.

AULACE, in our ancient Law-Books, signifies a Court Baron. See BARON.

Aula, in our ancient Law-Books, signifies a Hall; a Wall, standing in the Hall of the University that that Act is usually held. See Uni-

The Person who presides at the Dissipation is the name, that is, to take the Doctor's Cap.

Aulus, a Person named according to certain Office of the Emperors, who compose a superior Council of the Court or Council, which has an universal Jurisdiction, and without Appeal, over all the Subjects of the Empire, in all Proceedings entered therein. See EMPEROR and EMPERORS.

We say Aulus Council, the Aulus Court or Chambers, Aulus Counselor, &c.

This Council is established by the Emperor, who nominates the Officers; but the Elector of Mexico has the right of advis-

It is composed of a President, who is a Catholic; a Vice-Chancellor, preferred by the Elector of Mexico; and of eighteen Aults, or Counsellors, nine whereof are Franciscans, and nine Romanists. See AULT.

They are divided into two Branches, one whereof is taken up by the Nobles, and the other by the Lawyers. They hold their Assembly in the Presence of the Emperor; and for that reason are called Justice Imperialies, the Emperor's Judges; and Aulus Council. Because hence follows the Emperor's Court, Aulus, as its Residence in the Place where he is. This Court clothes a little with the Imperial Chamber of Spies; in that they are pre-

It is usually called, the Emperor's Court, in order to remove any Cause from the one to the other. See Emperor.

For the Emperor himself neither of his Councils, or the Decisions of either Court, must lie any Cause before himself which has once been disposed of, both by the Court and the Council of the Empire. Yet, in some Cases the same Council forbears making any peremptory Conclusion without the Emperor's Person being present; and that is made, that is, a Report hereof to the Emperor in his Privy Council, the Aulus Council, or Aulus Council, or Aulus Council, See Aulus Council.

AULNEGR, or Aulme. See Aulme.

AUMONE, or Alm. See AUMONE.

Tenure to Aumone, is where Lands are given to a Religious House, or Church, that such Service may be paid for the good of the Donor's Soul. See TENURE.

AUMONEIR, or Aumoneer. See AUMONE.

AUNCIENT Domain. See AINT Domain.

AVIARY, a House or Apartment for the keeping, feeding, and growing of Birds. See BIRD.

The Word is found of the Latin, Avis.

AUNCHEL-Wight, weight, Honefarth Weight, is a kind of Balance, consisting of Scales hanging on Hoder fixed at each End of a Beam or Staff, which a Man leans on, to weigh his Hand or Fourteen pounds, and to discover the Equality or Difference between the Weight and the Thing weighed. See BALANCE.

There being great Diversity in the Weights, they were prohibited by several Statutes, and the even Balance alone commended. See Weigh and STANDARD.

The French used to call England, to signify Meat fold by poising in the Hand, without putting it into the Scale.

AVOIS, an Advice, piece of Intelligence, or Advertisement; to notify some Event, or Matter worthy of Knowledge. See ADVERTISEMENTS, &c.

The Word is Latin, and is widely used in Matters of Commerce.

AVO-
AVOCATORIA, a Mandate of the Emperor of Germany, directed to some Prince or Subject of the Empire, to keep his unlawful Proceedings in any Kame brought by way of Appeal before him. See EMPEROR and EMPIRE.

AVOCATE IN A Court, in Law, has the following significations: The one, when a Benefice becomes void of an Incumbent; the other, when we lay in Pleadings in Chancery, controiled or atwisted, traveled or denied, &c. See VINDICATION.

AVOURDUPH, or AVOURDUPH Weight, a kind of Weight used in England; the Pound thereof contains fifteen Ounces.

AVER The Proportion of a Pound Avourduph to a Pound Troy, is as 17 to 16. See TROY, POUND, and OUNCE.

AVOURDUPH Weight, as Grocers, Cheese, Wool, Lead, Hops &c. Taken who lie not in Corporation Towns, are to make their Head by Avourduph Weight; those in Corporation by Troy Weight. — The Apothecaries buy their Drugs by Avourduph, but sell them Medicines by Troy. See VOWELL, ADVOCATE. See ADVOCATE and ADVOCATE.

AVOURDUPH Weight, a kind of Currency sometimes used among English Writers, signifies, as the word, AURUM, or some Exhalation or Vapor. See VAPOR and RESOLUTION.

AVER, a sort of Currency, derived from the Greek σεβας, to worship.

AUREA, Aurea, a kind of Gold or Aurea, in great Fame among the Ancients. See ANTIQUITY.

Aurea, Aurea, from the Greek which enters its Composition, and Aurea, having been first invented by a Phycian named Alexander. — It is regarded a good Preparative against the Quicks and Anquicky.

AURELIA, a kind of Gold, used by Natural Historians for the apparent Change of the Ename, or Mosaic of any Species of Insect. See INSECT.

Auerholt, the same with what other Writers call Aenops. See AENOPS.

AUREOLA, a Crown of Glory given by Painters and Statuaries to Saints, Martyrs, and Confessors; as a Mark of the Victory which they have obtained. See CROWN.

Aureola, the Crown of Glory, sent by the Angels to the Heathens, who sued to encompass the Heads of their Deities with such Rays.

Aureola, in its Original, signified a Jewel which was proposed as the Prize of a Dispute; and was given as the Reward of Victory. Among the Roman School-Divas, Aureola is supposed to be a special Reward bestowed on Martyrs, Virgins, Doctors, and other Saints, on account of their Works of Supernovation.

AURICULAR, a kind of Metal, popularly called Beati. See BASTAS.

Auricolatum, a Mixture of Copper and Calamine-Rose melted together by a very vehement Fire, into Furnaces made on purpoze. See COBALT AND CALAMASIA.

AURICULUM. See AURICULUM, in Anatomy, the external Ear, or the part of the Ear which is prominent from the Head. See HEAD.

Auricula, is the diminutive of AUR, Ear; q. d. little Ear.

AUR, Auris, the Ear; for, in the Structure and Variety in the Auris; with the flexural Parts thereof, their Names, &c. See EAR.

Auricula, in Anatomy, it is applied to two Appendages of the Head; being two muscular Caps, covering the two Ears therin. See EAR.

Auricula, are the same as the Eyelids, and resemble them in their Flexures, being made into two Parts; the other, when a Benefice becomes void of an Incumbent; the latter, when we lay in Pleadings in Chancery, controiled or atwisted, traveled or denied, &c. See VINDICATION.

Auricula, in Anatomy, the external Ear, or the part of the Ear which is prominent from the Head. See HEAD.

Auricula, sometimes known or learnt only by the Ears. See EAR.

Auricula, are an Auricular Witness, an Auricular Test, a Witness by hearing. See WITNESS, EVIDENCE, STATUTE, &c.

Auricular Witness. See Confession.
An ounce of this Tincture, mixed with fifteen ounces of another Liqueur, is called *Aurum potabile*, because of its Gold-colour; and is said to be a sovereign Remedy against several Difficulties of the Blood.

A modern Physician has affirmed that Gold is a Reino drawn from the Earth; and that the grand Secret of rendering *Gold potabile*, does not consist in dissolving this Reino by means of acids, but that it consists in giving it to live Water. For if you put a piece of Gold in hot Water, it will be like Ice or Snow, and like Ice or Snow it will dissolve; and therefore, it is said, you must put it into another; but that every Mendicant or Disobedient ought to be taken from Bodies of the same kind with thole it is to act upon.

The same Author observes, that Blood and Urine furnish a Sal Armamentum, which mingled with Aquafortis, acts upon Gold: whence he conjectures, that there may be a conformity of Nature between Gold and Blood, and that by consequence, Gold well operand and subtile, might produce a Reino, and a Fire that would augment the Blood.

*Aurum Medicum* is also a Preparation in Pharmacy, that call'd from its golden Colour and Appearance. It is made of *Mercurius*, *Salt Ammoniac*, and Flowers of Sulphur, by grinding, mixing, then fusing them three Hours in a Sand-bed. The dirty Substamine being taken off, the *Aurum Medicum* is found at the Bottom of the Marrath.

It is useful in all chronic and nervous Cases; and particularly Convolutions of Children.

*Aurum Rhenus*. See Queen Gold.

*Aurum Salutis*. See our author, Celsus.—He regarded the reading of Prayers with a spiritual Tune or Accent, makes some Imputation on the Heavens; there was ancienly a Peron appointed to read the Prayers, and the Moons Reader, who instructcd them how to perform it, both in churches and monasteries, publicly in the Church, or before the People. This was call'd *Aurum Therapeutica*.

*Quinquies Centuriae* et Cataractis (i.e. Aluminae in Medicinis; &e.); and fast habit et al. vest. Ceterum, praepostum decet aurif. Medic. in Declar. pro Gr. Benedict.

*AUSPICIUS*. Antiquity, a fort of Person of Southey's, appointed to observe the Flight of Birds, and thence to form Pictures of future Events. See Divination.

*AVIUM*. Bird; Avia, called, with absurdo ficantia. —They are ordinarily observed in conjunction with the *Aurum*, that in Astronomia there is a Difference. See *Avium*.

*AVIPLAUS*. A kind of Aviary amongst the *Avia*ns, which consisted in confining the Flight and feeding of Birds, in order to know whether any Undertaking they were a bird, would prove happy or uneventful. See *Avipsic* and *Aviatus*.

*Avito* attributes the Invention hitherto to Tereft the Thracian. See *DIVINAZIA*, *OMEN* &c.

*AVIUS* or *AVIUS*. Vogue, a kind of Flight; such as that of Viroli, &c. See *Taste*.

Aves throweth from acerb to acerb in four times; in that they contain the Torque somewhat lean, and are devolit of Acidity. See *Aver*.

The Word comes from the Greek, *auros*; whence is derived Term of *Aurum*, bench, *Aurum*; whence is derived the Term of Southern, that which denominat a Rapids Body, *Auros*.

*AVIUS* or *AVIUS*. Sense, signifies *Soverign*, of a rigid Carriage and Deportment in any thing. See *Auros*.

The *Auros* or the *Auros* of the *Auros*, the Sovereign of the Metallic Life. The Autonomy of the Roman Caesars kept the People in their Duty. The greatest Autonomy of the Carolinians is perpetual Solitude. See *CERAM*, *CERAMIC*, *SOLE*.

*AUSTRALIA* is the same with *Southern*. See *SOUTH*.

*AVIUS* or *AVIUS*. The Sign, are the first Sign of the Zodiac; so called, because they are on the South-side of the Equinox.

The Word is derived from *Auros*, the South-Wind. See *SOUTH*.

*AUSTRALIS* is a Conflagration of the Southern Hemisphere; nor visible in our Latitude. See *CONFLAM*.

AUTHENTICK, Authenticus, something genuine, and of good Authority; in opposition to what is fictitious and spurious.

It also signifies something solemn, and celebrated; ciideth in all its Formality, and attended by proper Persons to whom cre.

In this sense we say, the Truths of Christianity are founded on *Authentick* Testimonies, &c.—*Authentick* Papers, Instrumen.

*AUSTRALIA* is the same with *Southern*. See *SOUTH*.

* Autenti*  q. d. om. *Authoritatem*.
AUTHENTICI: Authentic, in the Civil Law, is a Name Proper to such Documents as are (of themselves) or are supposed to be, Acts of God. See Authenticity.

The Reason of the Denomination is not well known.—Actus will have it to have been first given them by Actius. They were Originally composed in Greek, and afterwards translated into the Latin Tongue by the Advocates of the Pope. See Acts. They were reduced into fewer Words and left Composi. In the time of Bulgurus, there was a second Version made, more exact and literal, though not quite of the same form as the former.

This Translation, says the Author just cited, being preferred by Actius, he call it the Authentics, by way of preference over that of Julian, as being more conformable to the Original. The Authentics or Novels are divided into IX Collations, or Chapters. See Chapter, Civil-Law, &c.

A few of them are supposed, properly denominating him who created or produced any thing; and is applied by way of Emolument to the first Cause, etc. God.—Thus we say the Author of Nature, &c. See Cause, Nature, etc.

The Word is Latin, form'd of the Greek, αρχή, αρχή.

The Term Author is sometimes also used in the same Sense with Inventor.—Polybutus Papelius has eight Books of the Author of Inventions, etc. See Invention.

Elythusa is held the Author of the Dogma of Apatymesielos. See Metempsychosis, etc.

AUTHORS, in Matters of Letters, is a Person who has written or compiled some Book, or Writing. See Book, Writing, etc.

Thus we say the sacred Authors; anonymous Authors, &c.—The Latins applied the Greek, θεολογοι, etc. See Anonymous, &c.

An Original Author is he who first treated of any Point or Subject, and did not follow any other Person, imitate any Model either in the Matter or the Manner of what he has wrote. See Original.

AUTHORITY, Authoritas, is a right to command, and makes a Person a Judge of Things. See Right, Judgment.

In this Sense we say the Suprême or Sovereign Authority; Absolute or Divine Authority; the Royal Authority; the Episcopal authority; the Authority of the Church of a Father; etc. See Suprême, Sovereign, Royal, Divine, etc. See also Jurisdiction, Government, &c.

Authority, is also used for the Testimony of an Author, or Writer. See Testimony.

The Word is also particularly understood of an Apothegm, or Sentence of some great or eminent Person, quoted in a Discourse, either to Illustrate or Illustrate a Sentiment.

The Term also includes Rules, Laws, Canons, Decrees, Decisions, &c. alleged in Confirmation of a Matter in Dispute. See Confirmation, &c.

Palliges quoted from Aristote are of great Authority in the School of the Texts: Books of Scripture are of decisive Authority. Authorities make a Species of Arguments call'd by Rhetoricians, Interpellations, or Extrapolations. See Argument.

For the Use and Effect of Authorities, see EVIDENCE, REASON, PROBABILITY, FAITH, REVELATION, &c.

CEPHALUS, a Person who is his own Chief or Master, and has no Superiors. See HEAD, King.

The Word is compounded of the Greek ἄρχω, ἀρχή, and the Latin, caput, Head.

The Denomination was given by the Greeks to certain Archbishops, who were exempted from the Jurisdiction of Patriarchate.—Such was the Archbishop of Cyprius, by a general Decree of the Council of Ephesius, which fix'd him from the Jurisdiction of the Patriarch of Aquileia. See Archbishop, Patriarch, etc.

There were several other Bishops in the East, who were Autocrats; and in the West, the title of Reverence pretends to the same Right.—The Vth Council, Canon 39, says, they have the same Authority with Patriarch, but this is not to be understood in the full Latitude of the Words, but only as intimating, that the Autocrats have the same Rights, as the Patriarchs, that Patriarchs had over their Archbishops: In which Sense only they are equal to Patriarch. See Bishop, Metropolitan, &c.

AUTOPHOGRAPHY, Autograph, the very Hand-writing of any Person: Or the Original of a Treatise, or Discourse, in opposition to a Copy. See Hand-writing, Original, Copy, etc.

The Word is form'd of the two Greek Words ἀυτός, and γράφω, write, write.

AUTOMATON, or Automatum, a self-moving Engine; or a Machine which follows the Principle of Motion within itself. See Machine and Motion.

Such were Aristotle's Dove, mentioned by Julius Gillius, Noll. Antiqu. Lex. 2., a wooden Bird, or wooden Eagle, which, as Haliwell relates, flew forth of its own motion, and returned. As also his Iron Fly, which at a Feather flew out of his Hands, and taking a round, returned therewith again.

It is among Automata are reckoned all Mechanical Engines which go by Spring, Weight, etc. included within them; such are Clocks, Watches, &c. See Spring, Pendulum, Clock, Watch, etc.

The Greeks, circinari, compounded of κύκλος, circle, and κύκλος, circle; whence κύκλως, circumstant. —The Carthaginians maintain Brutes to be more Automata. See Cartaginians, Circinus, &c.

AUTOPSY, Autopsia, an ocular Demonstration; or the seeing a thing one's self. See Sight, Vision, etc.

The Word is compounded of αὐτός, self, and ὄψις, sight.

AUTUMN, Autumnus, the third Season of the Year; being that wherein the Harvest, and the Fruits of the Summer are gathered. See Season, Year, &c.

Autumn begins on the Day when the Sun's Meridian Distance from the Zenith, being on the decrease, is a mean between the greatest and least, which happens when the Sun enters ε. Its Equinox follows at the middle of September. See Winter.

Some derive the Word from angeis, I ascet, good season, fresh angel. Angeis.

Diverse Nations computed the Years by Autumnus, the English-Saxons, by Winter.—Teutonic tells us, the ancient Germans were acquainted with all the other Seasons of the Year, but had no Notion of Autumnus. Learned observers of the beginning of the several Seasons of the Year, that is, Day Geneva Hymnus, dat Petrus Per Catedratarum, 3. Jueves Urbanus, Autumnus: Bartholomew.

AUTUMN, in Alchemy, the Time or Season when the Operation of Philosophers' Fire is brought to Maturity and Perfection. See Fire, Philosopher's Stone, and Winter. See Autumnal, something peculiar to Autumn, See Autumn.

AUTUMNAL POWER, is one of the Equinoctial Points; being that from which the Sun begins to decline towards the North Pole. See Equinoctial Point.

AUTUMNAL EQUINOX, the Time when the Sun is in the Autumnal Point. See Equinox.

AUTUMNAL SIGNS are those through which the Sun passes during the Seasons of Autumn. See Sign.

The Autumnal Signs are Libra, Scorpio, and Sagittarius.

AXE, in Sculpture, and Sagittarius.

AUXILIES, in Rhetorick, a Figure, when any thing is magnified too much. See Figure and Hyperbole.

AUXILIARY, Auxiliary, anything that is helping or assisting to another. See Assistance.

Thus the Empires is to be joined to his own Soldiers, than to any Auxiliary, see Auxiliary, &c.

AUXILIARY VERBS, in Greek, are such as help to form or conjugate others; that is, are prefixed to them to form the Mood and Tense thereof. See Verb, Conjugation, &c.

Such, in English are, bars, am, or, be; in French, are and e, in Italian, e and jere, &c.

All the languages in which we know of make use of auxiliary Verbs.—The reason is, that the Verbs thereof do not change their Terminations or Endings, as those of the Latin and Greek, to denote the different Moods of being, doing, or pertaining; nor the different Modes or Manners of their signifying: So that to supply this defect, recourse is had to different auxiliary Verbs. See Verbs, Conjugation, Tense, Person, &c.

The Auxiliaries supplies the want of Passives in our Language. See Passive.

Besides the perfect auxiliary Verbs, we have several defective ones; as, do, did,shall, may, can, and dare; which by changing their own Terminations, give the necessity of changing those of the Verbs they are to add to. Thus, instead of 365, to retire, do retire, etc. we say, I do burn, thou diest burn, he deth burn, &c.

AUXILIUM, in Law. See Aid.

AUXILIUM Curae, signifies an Order of the Court for the summoning of a Person to give an Account of certain Things. See Aid.

AUXILIUM al Visum Millium fazidam or filiam Maritandum, was a Writ directed to the Sheriff of every County, where the King or other Lord had any Subjects, to levy them, or furnish such realist Aid, towards the Knighting his Son, and the Marriage of his eldest Daughter. See Aid.

AWARD, in Law, the Judgment of one who is neither a Friar by Law, nor appointed by the Judge, for ending a Matter in Controversy; but is chosen by the Parties themselves that are at variance. See Arbitrator, Arbitration, &c.

AWN, a covering set out of the Husk of Corn or Cattail. See Awn, Corn, &c.

AWNING, on board a Ship, is what a Sail, or a Tarpaulin, or the like, is hung up any part of the Ship, above the Decks, to keep off or protect the Passengers from the Weather.

In the Long-beasts they make an Awnings, by bringing the Sail over the Yard and Stay; and blowing it out with the Bowsprit. See Sail, Balloon, &c.

AXILLA, or Ala, in Anatomy, the Cavity under the upper Part of the Arm; commonly called the Armpit. See Arm. A A A
The Word is a diminutive of axi, a d. little axi. See Axi.

Axiobellas in the Axiell are usually dangerous, on account of the many blood-vessels, lymphatics, nerves, &c., which form largeplexus. See Axiell.

By the ancient Laws, Criminals were to be hanged by the A.xiell, if they were under the Age of Puberty. See Hangman.

PUBLICATIO.

Axiolla, in Botany, is the fleshy, or fleshy-calcareous, part of some plants, as the Capsule or Chlamys of the Pax. See Plant; Stem; Leaf.

Henry, in his History of Flowers, speaks of Flowers, &c., as being called Axiell. See Leaf.

At the base of the Leaves of their Pedicels. See Flower.

AXILLARY, AXILLARIS, is Anatomy, bounding that part of the body between the Axiell, or the axilla, or armpit. See Armpit.

AXILLARY Pinn is one of the subclavian Veins; which passing under the Arnold-pits, divides itself into several other veins. See Dura.

AXILLARY Artery is a Remnant of the Trunk of the subclavian Artery, which passing under the Arnold-pins, changes its name to the Radial, and is called Axillary. See Artery.

The second Portion of the Back is also called Axillary, in regard it is the nearest to the Armpit. See Ax and Vertebra.

AXINOMANCY, AXINOMANTIA, a Species of Divination, or Method of determining Events by means of an Ax or Hatchet. See Divination.

The Word is form'd from the Greek axion, fideis, and rados, to cut, or divide.

This Art was in good repute among the Ancients; and was performed by laying an Ax-gnome on a red-hot Hatchet. See Hatchet.

AXIOD, AXIDemia, a self-evident Truth; or a Proposition whose Truth every Perfection perceives at first sight. See Truth and Proposition.

Many think that the whole is greater than a Part; that a thing cannot give what it has not; that a thing cannot be and not be at the same time; that from nothing, nothing can spring. See axioms are self-evident truths, and not to be ever Efficaciously. When no one in that universality of the Word Petmanism.

By Axioms, call'd also Maxims, are understand all common or General Maxims, which Evidence is so clear and forcible, that a Man cannot deny them without renouncing common Sense and natural Reason. See Maxim, Evidence, &c. See Axiom.

In the first place, it is evident that whatever Proposition expresses the immediate clear Comparison of two Ideas without the help of a third, is an Axiom. On the other hand, a Truth which does not arise from an immediate Comparison of two Ideas, is no Axiom. See Idea, Relation, &c.

Wolff affirms the Efficence of an Axiom that: Whatever Proposition arises immediately from the Consideration of a Single Idea, it is necessarily following from the Genesis of a Circle, that all Right Lines drawn from the Centre to the Circumference thereof, are equal; insomuch as they all represent an imaginary Comparison of two Ideas; i.e. no Axiom. See Idea, Relation, &c.

Definit. Hence, the Truth of Axioms being perceived by the mere Intuition of the Understanding, and by a direct and immediate Consideration: Since they are necessarily as true, as the Definition is just. See Demonstration.

Several Authors abuse this Property of Axioms, and obtrude for them the Premises of Syllogisms, which they are not able to prove—Equid himself lies liable to Exception on this Account, having allowed the Efficence of Figures which mutually agree, or are congruous to each other, as an Axiom. See Congruency.

Axioms, in effect, chiefly speaking, are no other than identic Propositions. Thus to say that all Right Angles are equal to each other, is as much as to say, all Right Angles are Right Angles; Such Equality being implied in the very Definition, the very Nature. See Definition.

Max. is the only Proposition of a New Science, to confest of general Axioms, under the Denomination of Philosophia prima. See Philo-

PHILOSOPHY, Knowledge, &c.

Principle, &c.

Thus, it is an Axiom in Physics, that Nature discovers her forms in the Etherial Substances, that Nature produces nothing vain, that Effects are proportional to their Causes, &c. Thus it is an Axiom in Geometry, that things equal to the same thing are also equal to one another; that to equal things you add Equal, the thing is the same. See Axiom.

So it is an Axiom in Opticks, that the Angle of Incidence is equal to the Angle of Reflection, &c. It is an Axiom in Medicine, &c. that there is no Incurable Axiol in the Body.

In this Sense the general Laws of Motion are call'd Axioms; as, that all Motion is Rectilinear, that Action and Reaction are equal, &c. See Motion; Law of Motion.

The particular Axioms, it may be observed, do not immediately arise from any first Notions or Ideas, but are deduced from certain Hypotheses. This is particularly observable in physical Matters, whence, at least Experiment must contribute to make one

Hypotheses, so several Hypotheses contribute to one Axiom. See Hypothesis, &c.

AXIOLOGY in general signifies a Line or Piece of Iron or Wood passing through the Centre of a Sphere, which is movable up- on the same. See Sphere.

In this Sense we say the Axis of a Sphere, or Globe; the Ax- is, or Axilce of a Tree of Wood, &c. See Globes, Wrenches, &c.

While in the北极 the World is an imaginary Right Line, conceived to pass through the Centre of the Earth, and terminating at each End in the Surface of the Sun and Moon. See North Pole.

About this Line as an Axis, the Sphere, in the Protematic Sys- tem, is supposed daily to revolve. See Earth and Rotating.

AXIS is represented by the Line PQ, Tab. A'spom, Fig. 25.—The two extreme Points hereon, in the Surface of the Sphere, viz. P and Q, are called Poles. See Pole.

The Point P, or North Pole, is the Point where the Earth performs its diurnal Rotation. See Earth, Rotation, &c.

Such is the Line PQ, Tab. Geography, Fig. 7.—The two ex- treme Points in this Line are also called Poles. See Pole.

The Axis of the Earth is a Part of the axis of the World; it always remains parallel to it, and at Right Angles with the Equator. See Parallelism.

In Euclid, a Line drawn through the Centre thereof, about which the Planet revolves. See Planet, &c.

The Sun, Moon, and all the Planets, except Mercury and Saturn, are called Planets. See Wrench.

The Figure figure, is here affixed, or move about their own Axes, &c. See Axis, Movement.

Such is the Line upon which it moves or rests. See Ballance.

Axes of Opilion, is a Right Line parallel to the Horizon, perpendicular to the Flat Figure, upon which a Pendulum vibrates. See Oscillation and Pendulum.

Axes, in Geometry.—Axes of Rotation, or Circumvolution, is an imaginary Right Line, about which any Plane Figure is con- ceived to revolve, in order to generate a Solid. See Solid, Glo-

sphere, &c.

Thus a Sphere is conceived to be formed by the Rotation of a Plane Figure about its Axis, and a Right Circle is conceived of that a Right Angle Triangle about its perpendicular Leg, which is here its Axis.

Axes of a Sector or Sphere, is a Line passing through the Centre of a Circle or Sphere, and terminating at each End, in the Circumference thereof. See Circle and Sphere.

Axes of a Circle, or Circle, &c. is otherwise call'd the Diameter thereof.—Such is the line AM in Fig. Tab. Geometry, Fig. 7.

Diameter.

Axes is yet more generally used for a Right Line proceeding from the Centre of a Plane Figure to the Barde thereof. See Figure, Vertex, and Base.

Axes of a Cylinder is properly that quiescent Right Line about which any Plane Figure, described by a Round, revolves while revolving the Cylinder is formed. See Cylinder.

Axes, in both Right and Oblique Cylinders, the Right Lines drawn from the Centre of the Bafe to the Vertex; in Anatomy also the Writers of Conics do likewise call the same Line drawn from the Centre of the Bafe of an Oblique Cone to the Vertex, the Axis thereof.

Axes of a Pencil, is that Quiescent Right Line passing through the Middle thereof, perpendicularly to its Bafe, and equally cli-

Marying the Plane at any given Angle. See Pencil.

Axes of a Conic Section, is a Right Line passing through the Middle of the Figure, and cutting all the Ordinates at Right Angles. See Section.

In order to represent the Straight Line of an Ellipse or Hyperbola, is the Axilae, which is oblong defined; being thus called in contradistinguished to the conjugate or Secondary Axes.

Axes of a Transfer, is a Line drawn perpendicularly to the Minor Axis of an Ellipse or Hyperbola, is the Axilae, which is oblong defined; being thus called in contradistinguished to the conjugate or Secondary Axes.

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AXI (183)

The Conjecture is theほうが of the two Axi of an Ellipse. See Ellipse.

Concentric, or found Axi of an Hyperbola, is the Right Line FF, Fig. 32. drawn through the Centre parallel to the Ordinates, M N, M N, perpendicularly to the Axis AP. See HYPERBOLA.

The Length of this Axis, though more than twenty, may more, however, be found by this Proposition, \( \text{AXI} \times \text{PM} \times \text{AP} = \text{MN} \times \text{FF} \).

See ELLIPSE.

Axi of a Parabola is of indeterminate Length, that is, it is infinite. —The Axi of the Ellipsis is determinate. —The Parabola has only one Axi; the Ellipsis and Hyperbola two. See AXES.

Axi in Opticks.—Optic Axi, or Ocular Axi, is a Ray passing through the Centre of the Eye; or it is that Ray which proceeding out of the Middle of the Luminous Cone, falls perpendicularly to the Surface of the Eye, and continues its Course through the Centre of the Eye. See OPTICS, RAYS, CONES, VISION.

Common or Vague Axi, is a Right Line drawn from the Point of Concurrence of the two optic Nerves, through the Middle of the right Line, which joins the Extremity of the same optic Nerve. See OPTICS, NERVE.

Axi of a Lens, or Glafs, is a Right Line passing along the Axis of that Solid whereof the Lens is a Segment. See LENS and GLASS.

The spherical convex Lenses, being a Segment of the same Sphere; the Axi of the Lens is the same with the Axis of the Sphere; or it is a Right Line passing through the Centre thereof. See AXI.

Or: the Axi of a Glafs is a Right Line joining the Middle Points of the two opposite Surfaces of the Glafs. See OPTIC GLASS.

Axi of Incision, in Dioptrics, is a Right Line drawn through the Point of Incision, perpendicularly to the refracting Surface. See INCIDENCE.

Such is the Line DB, Tab. Optica, Fig. 46. Axi of Refraction, is a Right Line passing from the Point of Incidence or Refraction, perpendicularly to the refracting Surface, along the further Medium,—such is the Line BE.

Or it is made by the incident Ray, perpendicularly prolonging the Side C of the second Medium. See REFRACTION.

Axi of a Magnes, or Magnetic Axi, is a Line passing thro' the middle of a Magnet, length-wise, in such manner, as that however the Magnet may be divided, the upper and lower parts, ac- cording to a Plane wherein such Line is found, the Loutidien will be made into two Loutidien. See MAGNET and MAGNETISM.

The extremities of such Lines are called the Poles of the Stone. See POLE AND POLARITY.

Axi in Anatomy, is the third Vertebrá of the Neck; reckoning from the Sphen. See VERTEBRA.

'Tis thus called by reason the two first Vertebrá, with the Head, more thereto, as on an Axi. See HEAD and NECK.

Spiral Axi, in Architecture, is the Axi of a twisted Column, or a Column, in order to trace the Circumvolution with- out. See Twisted Column.

Axi of the Testic Capital, is a Line passing perpendicularly through the middle of the Eye of the Vulture. See VOCUS and VOLUTE.

The Axi is otherwise called Catheter. See CATHETER.

Axi in Peristrosis, is one of the five mechanical Powers, or Simple Machines, conserved chiefly for the raising of Weights to a considerable Height. See MECHANICAL POWER, &c.

It consists of a Circle, represented AB, (Tab. Abaciolli, Fig. 4.) concentric with the Side of a Cylinder, and moveable to- gether with it, its Axis EF—This Cylinder is called the Axi; the Circle, the Peristrosis; and the Radius, or Spokes, which are sometimes fitted indiscriminately into the Cylinder, without any Circle, the Skydye. See PERISTROSIUM.

Round the Axi winds a Rope, whereby the Weight, &c. is to be raised.

This Axi in Peristrosis takes place in the Motion of every Machine, where a Circle may be conceived described about a fixed Axi, concentric to the Plane of a Cylinder about which it is placed; as in Crane-Wheels, Mill-Wheels, Capstans, &c. See WHEEL.

Defn. of the Axi in Peristrosion.

1. If the Powers, applied to an Axi in Peristrosis, in the Di- rection AL, Fig. 7, perpendicular to the Periphery of the Wheel, to the Spoke, be to a Weight G, as the Radius of the Wheel is to the Height of the Spoke; the Power will just maintain the Weight, &c. i.e., the Weight and the Power will be in Equilibrium.

2. If the Wheel be the Wheel in F, according to the Line of Direction FD, which is oblique to the Radius of the Wheel, though parallel to the perpendicular Direction; it will have the same Proportion of Power which acts according to the perpendicular Direction AL, which the whole Sun has to the Sine of the Angle of the Direction DFC.

Hence, since the Durance of the Power in A is, in the Radius CA; the Power of Direction DFC being given, the Durance DC is easily found.

3. Powers applied to the Wheel in several Points, P and K, according to the Directions, FD and KL, parallel to the perpendic- ular one or to one of the Distances from the Centre of Motion CD and DI, reciprocally.

Hence, as the Distance from the Centre of Motion increases, the Powers of the Wheel diminish.—Hence also, since the Ratio- dus AC is the greatest Distance, and agrees to the Power acting according to the Line of Direction; the perpendicular Power will be the smallest of all those able to maintain the Weight G, according to the formula of Lines of Direction.

4. If a Power acting according to the Perpendicular AL, lift the Weight G; the Space of the Power will be to the Space of the Wheel, as the Weight G is to the Weight AL; and vice versa.

For, in each revolution of the Wheel, the Power passes thro' its whole Periphery; and in the same time the Weight is raised a Space equal to the Periphery of the Axi: The Space of the Power, therefore, is to the Space of the Wheel, as the Peri- phery of the Wheel to that of the Axi: But the Power is to the Weights as the Radius of the Axi to that of the Wheel. There- fore, &c.

5. A Power, and a Weight being given, to unfurl an Axi in Peristrosion, whereby it should be raised.

Let the Radius of the Axi be big enough to support the Weight without breaking. Then, as the Power is to the Weight, so make the Radius of the Wheel, or the Length of the Spoke, to the Radius of the Axi.

Hence, if the Weight be but a small part of the Whole, the Radius of the Wheel must be very great.—E. g. Suppose the Weight 7000, and the Power 70, the Radius of the Wheel will be to that of the Axi as 7000 to 70.

This Inconvenience is provided against by encircling the number of Wheels and Arks; and making one turn round another, by means of Teeth or Pinions. See WHEEL.

AXIOM, in Arithmet., means a Fact or Proposition, proved or certain, of which the truth is as manifest as that of any Fact in the Bodies of Animals. See FAT.

It is different from Laws, which is a firm Fact; and from Must Laws, or Adept, which is a kind of dry Fact.

The Latin distinguishing Fact into Incidet in, called also Axiom, and Add, or Some; but many of our modern Writers confound them.

The Physicians make use of the Axiom of the Goose, the Dog, the Viper, and some others, especially that of Man, which is of extraordinary Service in the drawing and shaping of Ta- mpos, &c. See PHARMACIA.

Axiom is the Supposition, or the Precedent Fact, to be supposed, that of which the Supposition is to be proved. See APOSTASE.

The Word is supposed to be form'd, of Axio Retorata que va- gentur.

AXONIA of Glafs, call'd also the Gall, and Sell of Glafs, is a Seem taken from the Top of the Matter of Glafs before it be verified. See GLASS.

AYEL, in Law, is a Word which lies where the Grandfather be- ing fatherless, or otherwise, the Son is the Day of an infant, a Stranger enters the same Day, and dispossesses the Heir. See WIT.

AYRY, or Aery of Hawks, a Nest or Company of Hawks; to call such a Nest or Company of Hawks, which signifies the same thing. See HAWK and HAWLING.

AYZAMANTA. See ASEXMENTS.

AZIMUTH, in Astronomy, is the Distance from the Sun to the Axiom of the stars, or a Star, is reckoned by the Parallels, comprehended between the Meridian of the Place, and any given Vertical. See MERIDIAN and VERTICAL.

The Azimuth is the Complement of the Eastem and Westem Amplitude to a Quadrant. See AMPLITUDE.

The Azimuth is found by this Proposition; as Radius is to the Tangent of the Latitude, is to the Complement of the Azimuth from South, at the time of the Equinox.

To find the Azimuth by the Globe, see GLOBE.

The Vernal Equinox being known, there is known the same thing. Magnetic Azimuth, is an Arch of the Horizon contained between the Sun's Azimuth-Circle, and the magnetical Meridian; or it is the apparent Durance of the Sun from the North or South Point of the Compass. See MAGNETICAL.

It is found, by observing the Sun with an Azimuth Compass, when he is about 10 or 14 Degrees high, either in the Forenoon or Afternoon. See Azimuth Compass.

AZIMUTH Compass is an Instrument used at Sea for finding the Sun's magnetical Azimuth. See MAGNETICAL AZIMUTH.

The Fixed and Unfixed of the Azimuth Compass, see under the Article Azimuth Compass.

AZIMUTH Dial, is a Dial whole Style or Gnomon is at right Angles to the Plane of the Horizon. See DIAL.

AZIMUTH Compass, and magnetic Circles intersecting each other in the Zenith and Nadir, and curving the Hori- zon at right Angles. See VERTICAL.

The Horizon being divided into 360°; for this reason they finally concern the Azimuths. Three Azimuths are represented by the Rhumbs on Sea Charts. See Horizon, Rhumbs, CHART, &c.
AZY

On the Globe those Circles are represented by the Quadrant of Altitude when 000; and Zenith by the Quadrant of Altitude, Sec.

AZONES, in Mythology, a Term applied to the Gods of the Earth, and to the Divinities of the Sun, Moon, and Stars, who inhabit the Heavens. See Altitude and Zenith.

AZOTUS, in the Church, a Term applied to the Godhead, and to the Divinity of Christ, as the Father, the Son, and the Holy Ghost, and as the Godhead of the Holy Trinity, so represented in the Church. See Godhead and Trinity.

AZUR, the blue Colour of the Sky. See Blue, Colour, Sky, etc.

AZUR, in heraldry, signifies a blue Colour, in the coats of Arms of all Persons under the Degree of a Baron. See Colour.

In the eleventh century, the Blue was called "azure," and in the coats of sovereign Princes, "azure.

In engraving, it is represented by strokes or hatches drawn horizontally, as in the annexed Figure. See Azure.

The French prefer this Colour to all others, by reason of the Field of the Arms of their Kings. See Azure.

AZURE is also used for a mineral Colour, prepared from the Lapis Lazuli. See Azure.

The azure is very near a-kin to Ultramarine; being procured from the Armenian Coast, much after the same Manner as the other is from Lapis Lazuli. See Ultramarine and Lapis Lazuli.

AZYGOS, in Anatomy, a Vein otherwise called Vena fine. See Vein.

The Vena Azygos is the third Branch of the ascending Trunk of the Cava, which passes through the right Side of the Cavity of the Thorax, and at its arrival at the eighth or ninth Vertebra, begins to keep the Middle, and sends forth on each Side, intercostal Branches to the Intersept of the eight lower Ribs, and there is divided into two Branches, the larger of which is interlinked with the Cava, but smaller into the Emulgent. The latter enters the Cava, commonly a little below the Emulgent, but is seldom joined to the Emulgent itself. See Cava and Emulgent.

AZYMITE, or Aza, who Communicate with Bread not leavened, or fermented, See Azeus.

This Appellation is given by Ceruleus, to those of the Latin Church, upon their Communicating with it in the Xth Century. The Armenians and Maronites do also make use of Azeus, or unleavened Bread, in their Offices, on which Account some Greeks call them Azeus. See Armenian and Maronite.

AZYMUS, something not fermented, or that is without Leaven, See fermentation and Leaven.

The Term Aseyus is much used in the Diphotes between the Greek and Roman Church, of whose latter, of whom, and the latter frequently maintaining the former, from Tradition, and the compromise of the Church, See Diphotes, etc.

This Diphotes was the occasion of the Rupture between the Greek and Latin Churches; Plutus having broke with the Popes 200 years before. See Compromise, etc.

The Papist, in a Sent, Diff. 11, q. 2, Art. 2, Quaest. 3, relates, that during the first Ages of the Church, none but unleavened Bread was used in the Eucharist, till such time as the Edicts were issued, who held that all the Obloquies of the Pope were still in force; Upon which, both Eastern and Western Churches took up the Use of leavened Bread; and after the Extinction of that Heresy, the Western Church returned to the Azeus, the Eastern perniciously adhering to the former Use. See Compromise, etc.

This Account is controverted by Dr. Smedes, in a Disputation on the subject, wherein he thinks, that the Latins have constantly communicated in leavened Bread, till the Xth Century. See Cardinal Bonis, Eorum Literarum, c. 23, p. 185, owns a deal of difficulties in the Edicts of St. Thomas Aquinas. In the Council of Pisa, it was decreed that the Point lay at the Discretion of the Church; and that either leavened or unleavened Bread might be used. See Compromise, etc.

The Word is derived from the Greek Azygos, fine ferment, which is composed of the privative a- and zygos, Vein. See Vein.