CAPITAL, or a Plifier, is that whose Plan is figure; or at least rectilinear. See Planlar.

The Capital is a principal, and essential Part of an Order, of Columns, and of Columns in general. It is the same in the different Orders; and is that which chiefly distinguishes and characterizes the Orders. See Order.

"The Tuscan Capital, is the most simple and unadorn'd: Its Members consist, as follows, of an Abacus, under this an Ovolo, or quarter Round; and under that, a Neck, or Coronis. The Neck terminates in an Afragol, or Fillet, between the Neck and the Pouf. The Character of this Capital, whereby it is distinguished from the Doric, &c. is that the Abacus is figure, and quite plain, and has no Ogee or other Moulding; and indeed the Abacus vary a little as to the Character of the Tuscan Capital. Figinga gives the Abacus a fillet, in lieu of an Ovolo. Viridiana and Scamozzi vary the Character a little; Figinga gives the Ovolo and Neck; Sorna only a Fillet; Dolius round the Corners of the Abacus. In the Trajan Column there is no Neck; but the Afragol of the Shaft, is continued with that of the Ovolo, and is furnished with a Fillet only. See also the Plate in the same Book, which is the same with that of the Sone, &c. See also the Plates in the same Book, &c.

The Doric Capital, befeides an Abacus, an Ovolo, and a Neck, in common with the Tuscan, has three Annulets, or little figures of Leaves, under his Ovolo and Coronis. See the Plate of the Abacus, &c. in the same Book; and at the Bottom, an Ovolo, or Quarter Round: The Afragol, under that Ovolo, belongs to the Shaft; the middle Part is called a Ring, or Barh, from its resemblance to the Bar of a Sear, that is, to a metal Bar, fixed on a Vafe, whose Brim is represented by the Ovolo; and seeming to have been shrunken up in drying, and therefore twisted into the Volumes. See Volumes, and Scrolls. The Barh is a square or rectangular piece, that is, it is of an oval Form: The Greeks call it the Echinos. See Echinos, Ego, &c. The Height of this Capital, M. Perraud makes 15 Minutes; its Projecture only a Module, seven Tenths... See Tuscum.

The Ionic Capital is composed of three Parts, an Abacus, consisting of an Ovolo and a Fillet: under this a Round, which produces the Volumes, or Scrolls, the most essential Part of this Capital; and at the Bottom, an Ovolo, or Quarter Round; The Afragol, under that Ovolo, belongs to the Shaft; the middle Part is called a Ring, or Barh, from its resemblance to the Bar of a Sear, that is a metal Bar, fixed on a Vafe, whose Brim is represented by the Ovolo; and seeming to have been shrunken up in drying, and therefore twisted into the Volumes. See Volumes, and Scrolls. The Barh is a square or rectangular piece, that is, it is of an oval Form: The Greeks call it the Echinos. See Echinos, Ego, &c. The Height of this Capital, M. Perraud makes 15 Minutes; its Projecture only a Module, seven Tenths... See Tuscum.

The Differences in the Charater of this Capital, flow mostly from the different Managements of the Volumes and Stirrups; the form of the Modern, the Eye of the Volumes answers not the Afragol of the Top of the Shaft, as Petronius, and most of the Modern make it: That the Face of the Volumes, which usually makes the Abacus, is sometimes omitted, and managed as to the Circular Form, as going on advancing outwards; as is frequent in the Antique. That the Border, or Rim of the Scroll, is sometimes a Sear, as it is in the Circular Form; but the Scroll is accomplisht with a Fillet. That the Leaves which invest the Balluster, are sometimes long and narrow; sometimes larger and broader; That the four Feet of the Volumes are sometimes jointed at the outer Corner; the Ballusters meeting in the inner, to make a Regularity between the Face on the Front and Back of the Building, with photo of the Sides. That a forth, of the Modern are, since Scamozzi, the Ionic Capital has been alter'd, and the Four Faces made alike; by taking away the Ballusters, and hollowing all the Faces of the Volumes into the Circular Form. See Volumes, &c. For the Ionic Capital, and some others, make the Volumes to spring out from the Vole, as a Vafe; after the manner of the modern Compoule: whereas, in the Antique, the Barh paffes between the Balls of the Abacus, quite straight, only at its Extrremities to form the Vole. And lastly, that of late Years, the Sculptors have added a kind of little Volu- mon, springing from the side; or, like a Foot of the Greek Round, to the Volume, and supposed to represent the Locks of Hair, hanging down on both sides of the Face. See Ionic.

The Corinthian Capital is much the richest: It has no Ovolo, and its Abacus is very different from thofe of the Tuscan, Doric, or Iouic; as having its Faces circular, hollow'd inward, with a Rope in the middle. Instead of the Coronis in the other, here is only a Brim of a Vafe; and the Neck is much longer; and enlaid with a double Row, of eight Leaves in each, bending their Heads downwards; and between these, as to the Pouf, and the Pouf, which don't enlaid thofe of the Iouic Capital; and which, instead of the four in the Sone, etc.: See Iouic.
The Cap is: a pitch to Extravagance; making it a Rule, to begin almost every Sublime with a Capital; which is a manifest Perversion of the Design of Capitals, as well as an Illusion of the Authors who make Use of Them. Some of 'em begin now to return to their Superficial Uses in the Meaner Sorts of Impressions, into the Minds of the Printers of other Nations. See Letters, Characters, and Printing.

In these Places whole Flowers are composed of many edgy and hollow little Flowers; thus called by Mr. Ray, because their Scaly Calyxes (or Cap of the Flower) most usualllyفعلى داخل nos into a large and by the Paper. The paper was used in Corduroy, Century, Knappasted, Cotton Cap, Laffarnas, Cotton, &c.

CAPTIVATION, or Poet-Money, a Tax, or Impostum raised by the Senate during the latter part of the Rc, by which Taxes on the Imports of the Allies were levied. This was called Captivatio, or as it were Captivation, because they were called Vexigatio, quix, velocetabili. Captivations are never privity of amongst us, but in Exigencies of State. See Poet.

CAPTIVE, in Law, a Tenure, whereby a Person holds the King, immediately, as of his Crown; either by Knight's Service, or Socage. See Tenure, and Service. But as Stature II, all such Tenures by Knight's Service of the King, or other Rights of Services to Captive, or Socage, with all Rights, &c. are annulled. See Socage, and F.E.

CAPTIVUS, or Captive Fort, or Castle, on the Tarsus Mount at Reme, wherein was a Temple dedicated to Jupiter, thence denominated Capitollinus, in which the Senate antiently assembled; and which still serves as the Capitol, or meeting-place of the Ancient Conservators of the Roman People. The first Foundations of the Capitol were laid by Tarquinius the Elder, in the Year of Rome 159. His Successor, Servius, raised the Walls; and Tarquin Priscus completed the Works.

There is a Statue of a Nymph, and a Belfry, in most of the Year 211. But it was not consecrated, till the third Year after the Expulsion of the Kings, and Establishment of the Consulship. The Ceremony of the Declaration of the Temple, was performed by Marcus Hostilius; who erected, at the Cost of the Temples, and a Temple, and three Parts of a Nave, faced to Jupiter, and two Wings, or &c., called Juno and Minerva: It was ascended by Stairs; Lifting the first Stairs, a Number, by reason there were so many in the Ascent of the Tarsus Rock. The Frontal Piece and Sides were adorned with Statues, wherein those who had the Honour of a Triumph, entered into the Capitol, or a magnificent Basilica, after the Performance of Sacrifice to the Gods. Both inside and outside were rich with infinite Ornaments; the Statue of Jupiter, with his golden Thunderbolt, his Scepter and Crown, were the ornaments of the Capitol. The Capitol was likewise a Temple to Jupiter the Guardian, and another to Juno; and on the Delight of the Hill, the Temple of Concord. The Capitol was burnt under Vercingetorix. He was brought before the Temple, and more airy; the Fonts being hollow, and at a distance from each other. See Composite.

In the following of the several Members of the Captal of Colonies, for Captive and all other proper Heads as, Abacus, Academus, Volutes, Ecclesiae, &c.

Sculptors distinguish the Triumph and Dacau Caps, which have no Ornaments, by the Title of Captal of Mounting; and the three others, which have Leaves and Ornaments, they call Captal of Sculpture.

An Apical Capital, is that which bears the Return of an Embutiate, at the Corner of the Proportion of a Frontispiece.

A Capital of a Balluster, is that Part which crowns the Balluster, which sometimes belongs to the Captal of some Columns; particularly the Ions. See Balluster.

A Capital of a Tripyllia, is the Prow Round about the Tripyllia, called by Victors Acta. See also Capital. Sometimes also a Tripyllia which does the Office of a Captal to a Doric Pilaster.

A Capital of a Niche, is a kind of little Canopy over a shallow Niche, covering or crowning a Statue in a Niche.

CAPITAL of a Basilica, in Fortification, is a Line drawn from the Angle of the Polygon, to the Point of the Bally on the Point of the Point of the Middle of the Goon. The Capitals are from 15 to 20 feet, from the Point of the Bally to the Point where the Two Dominage meets. See Bastion.

CAPITAL of a Frieze, sometimes the Mainzoile, or initial Letters, wherein Titles, &c. are composed, and all Personal Verbs, &c. commence; called also initial Letters. See Unions, &c. All proper Names of Men, Countries, Kingdoms, Towns, Cities, Arts, and other Institutions, with Capitals. The English Printers have carried Capitals to a pitch of Extravagance; making it a Rule, to begin almost every Sublime with a Capital; which is a manifest Perversion of the Design of Capitals, as well as an Illusion of the Authors who make Use of Them. Some of 'em begin now to return to their Superficial Uses in the Meaner Sorts of Impressions, into the Minds of the Printers of other Nations. See Letters, Characters, and Printing.

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The Capricorn of Charlemagne, Charles the Bald, &c.
are the Laws, both Ecclesiastical and Civil, made by those Emperors, &c. in the General Councils, or Assemblies of the Princes; which was the way the Government of the ancient Princes, &c. were made; each Peron present, tho' a Peasant, setting his Hand to 'em. Some diff-
tinguish these from Laws; and say, they were only Supple-
mentary enactments of those, and that the latter have had a
cause divided into Chapters or Sections. In these Capri-
corn's did the whole French jurisprudence antiently con-
flit. In procès of Time, the Name was changed for that
of Ordonnance.

Some distinguish three kinds of Capitulations, according to
the Difference of their subject Matter: Those on Ecclesi-
astical Affairs, are real Canons, extracted from Councils;
those on Civil Affairs, real Laws, from particular Perons,
or Occasions, private Regulations.

CAPITULATION, a Treaty made with the Garion, or
Inhabitants of a Place besieged, whereby they surren-
dered the City, upon certain Articles, and Conditions stip-
ulated between them. See SIEGE.

CAPITULATION, is also one of the Treaties of the Peace
of Convent, or the Contract drawn up by the Electors, be-
fore his coronation, by the Jealousy of the Electors, or the
acquaintance of the too great Power of the Emperor. Fre-
deric, Duke of Swavay, firmand the Wife, parties for the
Author of the Imperial Capitulations; he declaring the Em-
peror King only on the condition before she offer'd him a
Subserviance, and advising the Electors to chuse Charles V. under
such Conditions as might secure the Liberty of the Empire.
The Republic has ever since doubled its Capitulations.

CAPITULUM, in Botany, the upper or flowering Top of
any Plant, being composed of many Leaves and
Threads, or Staminas, closely connected in a globular, cir-
cular, or diffuse form, rising from Poppy and Jef-
famin Seed, cast upon lighted Coal. The Word comes from
the Greek καπιτολία, a chief, and παράνοια, Division.

CAPONNERY, in Fortification, a cover'd Lodgment,
four or five feet broad, encompass'd with a little Parapet,
about two Foot high, serving to support several Planks la-
den with Earth. The Caponier is large enough to main-
tain 15 or 20 Soldiers; and is usually placed on the Exten-
remity of the Counterparapet, having little Embasures fre-
quently made therein.

CAPRA, She-Goat, a Capricorn in the Northern He-
avens, or Jupiter, of the Signs of three Stars, comprised between the 47th and 56th Degree of Latitude of Aetlinos's Goat, which followed Jupiter in his Infin-
ity. Horse making mention of it, he calls it, Infinis sidera Caprae.

CAPRIS or CHAFFER, the Burs, or Spur of the Capri-
cone, the Name, gathered green, or if it expand into a
Flower; dry'd in a dark Place, till wither'd, then infus'd in
Vinegar; to which, at last, Salt is added; after which, it is put up in Barrels to be dry'd as a Herb, and used in
Sauces; and sometimes also in Medicines, as being very A-
perative, and entering several Compositions in Pharmacy. All
the Capers throughout Europe, are brought from Toulon, in France; except some small Fruits called Capers from
Morocco, and a few flat ones from about Lyons. The Bark of the Capre-Tree, when dry'd, is preferable by the French
Physicians in Opulations of the Spleen.

CAPREOLUS, or Roe Deer, a fercy Meteor, or Exhalation, which sometimes appears in the Atmosphere,
and is not found in a straight Line, but with Inflexions, and
windings this and that. See METEOR.

CAPRIMULGIUM, in Botany, the Clasper, or Tendril, by
which the Vines, and such-like creeping Plants, fasten
themselves to those things which are desir'd for support on them.

See CLASPER.

CAPRI, or Island, is a Plant, composed of grass, and
climb along the Surface of the Earth, by means of their
Caprifoli, or Tendrils; as Gourds, Melons, Cucum-
bars, &c. See GOURD.

CAPRICORN, in Astronomy, one of the Signs of the Zodiack, mark'd thus \(\ast\). See ZODIACK.

The Antients accounted Capricorn the 10th Sign; and when the Sun arriv'd thereat, it made the Winter Solstice, with regard to our Hemisphere; but the Stars having ad-
vanced a whole Sign towards the East, Capricorn is now the 11th Sign; and 'tis at the Sun's Entry into Sagittary, that
the Solstice happens; 'tis the antient manner of speaking,
and is still retain'd. See SOLSTICES, and PARCELION.

This Sign is represent'd on ancient Monuments, Medals, &c. as having the Front-part of a Goat, and the Hind-part of a
Fielt, which is the Form of an Aegypt: sometimes, sim-
ply under the Form of a Goat.

The Stars in the Constellation Capricornus, in Ptolemy's
and Tycho's Catalogues, are 16 Mr. Flamsteed, in the Bri-
sonian Catalogue 17, in the Arcturus Catalogue 18. The
Order, Names, Longitudes, Latitudes, Magnitudes, &c. whereof, are as follow.

**Stars in the Constellation CAPRICORN**

<table>
<thead>
<tr>
<th>Name</th>
<th>Longitude</th>
<th>Latitude</th>
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</thead>
<tbody>
<tr>
<td>Alga</td>
<td>3h 14m</td>
<td>-20° 8'</td>
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<tr>
<td>The precursor</td>
<td>3h 14m</td>
<td>-20° 8'</td>
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<tr>
<td>The first star</td>
<td>3h 14m</td>
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<tr>
<td>The second</td>
<td>3h 14m</td>
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<tr>
<td>The third</td>
<td>3h 14m</td>
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<tr>
<td>The fourth</td>
<td>3h 14m</td>
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<tr>
<td>The fifth</td>
<td>3h 14m</td>
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<td>The sixth</td>
<td>3h 14m</td>
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<td>The seventh</td>
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<td>The eighth</td>
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<td>The ninth</td>
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<td>The tenth</td>
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<tr>
<td>The eleventh</td>
<td>3h 14m</td>
<td>-20° 8'</td>
</tr>
<tr>
<td>The twelfth</td>
<td>3h 14m</td>
<td>-20° 8'</td>
</tr>
</tbody>
</table>

**Note:** The above table provides the approximate positions of the stars in Capricornus as they were recorded in historical catalogues. The positions are given in terms of right ascension and declination, which are fundamental coordinates used in celestial navigation and astronomy. The coordinates are important for understanding the relative positions of stars and for charting the movement of celestial objects over time. The table shows the progression of stars from the precursor to the eleventh, highlighting the systematic nature of their cataloging. This information is crucial for astronomers and historians alike, as it offers insights into the celestial landscape as it was understood during the periods when these catalogues were compiled.
CAPTAIN, or CAPSTAND of a Ship, a large Cylinder, or Barrel, placed perpendicularly on the Deck of a Ship, and turn'd by four Levers, or Bars, which crosses it; and by means of a Cable, which winds round the Capstan, winds up the Fores or the Cables. By the Capstan are all, that Vessels are drawn on or off, and hoisted up to be refitted; the heaviest Goods are unloaded. Anchors weighted, Sails hoisted, etc.系 cross the Ship, are two Capstands in a Vessel. They are placed behind the Mainmast on the fore Deck, and reaching four or five Feet above the second; 'Tis also called double Capstan, because serving two Decks for drawing of goods; and the Frigate may be double-handed by Hands on each Deck. It has Bars, Whelpes, a Panel, etc. for turning and stopping it.

The Jer Capstan, or little Capstan, stands on the second Deck or the Main or the Mizzen: Its use is, chiefly, to heave upon the jerry Rope, or to heave upon the Vessel, to hold by when the Anchor is weighing; and other Occasions, where a part of the Forces is wanting to weigh the Anchor. The Terms belonging to the use of the Capstan, are, Come up Capstan, that is, place the Cable which you heave by in; and in Sence also they say, Launch out the Capstan: From the Capstan, is it hop found to their Caddy; and Suscripenturi and Remates, etc. for the French call that an English Capstan, where there are only half Bars us'd; and which, for that Reason, is only half powerful: it may be doubled and used as other.

The French call it a Flying Capstan, which may be mov'd from place to place.

CAPSULA, a Diminution of the Latin Capi, literally signifying DROP, a Box, or a Case, particularly a Bag, or Sack, wherein Boys carry their Books, &c. to School: Whence Capiamini, or Capillarism, among the Romans, was a Servant who attended the Youth of the right Sort to School, and carry'd them their Books, &c. in their Bag, &c.

CAPSULA, among the Botanists, is that part of a Fruit wherein the Seed is contain'd; or in Fruits, Apples, &c., which have a little Core, in form of a Purse, wherein the Capsules and Remates are place'd. See Fruit.

CAPSULATE Plants, Capsulate Plants, are such as have a tetragonal regular flower, consisting of four diff'rent Petals in each Flower, which they have, in those which are called Stignata, which have their Seed in long Cages, or Capsulae-feminate, and all the other Branches of this Genus of Plants.

CAPSULE, Arribitaria, in Anatomy, call'd also Reni fuscocœurantes, and Glabdreae Remates; are two Glands situated near the Reins, call'd Arribitaria from a black Liquor, in which they are contain'd, 'Tis also called from the Black Honey found in their Cavity; and Suscripenturi and Remates, from their Passion. See Succenturiate, Biles, and Renales.

They are about the bigness of a Nut Venose; their Fibres are somewhat various; in some round, in others triangular, square, &c. The Membrane wherewith they are cover'd is very fine: Their Cavity is pretty large for their bulk. They are found in the Reins; and, according to the black Honey found in their Cavity; which is being afterwards disgorg'd by their Duct into the Enamigious, mixed with the Blood; and, serves, according to some, as a Ferment; according to others, enacts a Purifying and Tempering, or, as it were, they are almost as big as the Kidneys. See Bile.

CAPULA Communitis, or, of the Ports, is a Membrane arising from the Peritoneum, and including the Trunk of the Keys Porta, after its Entrance into the Liver, as a Cafe, or Cover, dividing it into the same Number of Branches and accompanying all, even its smallest Ramifications. See Porta. It is the same Capsula, or Membrane, literally Pernia, or Porta Biliaris, whence it takes the Name of Capsula Communitis. See Pernia Bilaria.

CAPULA Cordis, a Membrane inviolating the Heart; made up of a Pore, and is frequently plac'd, that it may undergo very violent Operations of the Fire.

CAPTAIN, a Military Officer, whereof there are various Kinds and Degrees, distinguishing'd by their various Commissions.

As a Captain of a Company, or Troop; the Officer who commands a Company of Foot, or Troop of Horse, under the Colonel. See Colonie, and Guards.

In the Sense, we say, A Captain of Dragoons, of Grenadiers, of Marines, of Invalids, &c. See Dragoon, Grenadier, &c.

In the Plant and Foot Guards, the Captains are f'dly called, being usually Person of the prime Nobility, and General Officers of the Army. See Colonne, and Guards.

In the Colonne's Company of a Regiment, i.e. the first Company, or that whereof he himself is Captain, the commanding Officer is call'd Captain Lieutenant. See Cap- tain Lieutenant.

LOCUPlet, the Captain is the Captain Second, or the Officer who commands the Company under the Captain, and in his absence. See Lieutenant. In some Companies, &c. he is call'd Captain Lieutenant.

CAPTAIN, in the French, commands a Troop, or Company, in the Name and Place of some other Person, who has the Command, with the Title, Honour, and Pay thereof; but is differ'd within, on account of his Quality, from a Captain in the British Service. The Colonel, being usu'dly likewise Captain of the first Company of his Regiment; that Company is commanded by his Deputy, under the Title of Captain Lieutenant. So if the Captain is one, who, upon a Reduction of the Forces, has his Command and Company superss'd; yet is command'd Captain, either as Second to another, or within his Company, &c. commanded in chief. See General.

CAPTAIN of Militia, he is who commands a Company of Train'd-Bands, or Light-Horse. See Militia.

CAPTAIN, in the Turkish Empire, and Army. See Capi- tan.

CAPTAIN, is a Sea Officer; whereof there are two, the one of a Ship of War, the other of a trading Vessel.

CAPTAIN of a Man of War, is the commanding Officer of a Ship, Gatley, Fire-ships, or the like: In such Vessels, the Captain commands the Ship, and the Captain the Soldiers, or Marines. See Marines.

CAPTAIN of a Merchant Ship, is the Master thereof; or he who has the Command of the Merchant Company, or the Captain of a Merch. See Merchant. &c. This Officer is more ordinarily call'd the Master; especially in ordinary Voyages. See Master of a Ship.

On the Mediterranean, he is call'd the Patron or Patrone; and in great Voyages, as to the East Indies, South Sea, &c. the Captain.

The Proprietor of the Vessel appoints the Captain, or Master, of a Merchant Ship, and all Commodities for the Government, and hire the Flotes, Mats, Seamen, &c. when the Proprietor and Master resolve on the same Spot, this is usually done in Concert with the Proprietor. See Ship.

CAPTION, in Law. When a Commission is executed, and the Commissioners Names subcribed to a Certificate, declaring when and where the Commission was executed, it is call'd Captio. The Captio usually commences with the Words, Virtute et Jure Commissum est, or, Exequisi juri commissum est, in quaedam sedes et autoritas.

CAPTIVE, a Slave, or Peron taken by the Enemy; particularly the Pyrates, and Captains. See Slave, Prate, &c.

CAPTURE, a Prize, or Frey, particularly that of a Ship taken by the English, or any other powers, as the French, Spanish, or the like. Number of 25, were brought into Port; see Prize. It is also an Arrest, or Seizure of a Criminal, Debtor, &c. See Arrest, &c.

CAPTUM, or Captivity, of the Order of St. Francis, in its strictest Observance. See Franciscan. The Captives are also call'd, from Captus, or Captus, a stuff Captive, or Cape, whereby they cover their Head. They are clad in Grey, or Gray; always bare-footed, are never to go in a Coach, nor ever shave the Beard. The Captives are a Reform made from the Order of Minor, commonly called Cordeliers, set on foot in the XVth Cent. by St. Francis of Assisi. The Members of this Order, the Monastery of Montefiasconio; who, being at Rome, was ad- vertis'd several times from Heaven, to prattle the Rule of St. Francis. Besides the above, in every Part of their Obedience, they were order'd to observe this Cloathing. In 1525, when the Order was brought into complex form, Math- those was elected General, and the Chapter made Con- stitutions. In 1543, the Right of Praishing was taken away, and the Gover is given to the Cenacle, for in 1529, they gave the Cap- tives to them again with Honour. In 1578, there were already 17 General Chapters in the Order of Captives.

CAPUT, a Latin Term, literally signifying Head; re- tains its true Signification to this day in the French Language.

Caper Baronio, the Head of the Baron; in our Capi- toms, is the ancient, or chief Seat or Castle of a Nobles- man; which is not to be divided among the Daughters, in case there be no Son to inherit; but is to descend ever
CAR

CAR to the Elded Daughter, cetura's filiabum elitam satisfacis.

See Barony.

Carp Diagnostics, or the Dargon's Head, in Astronomy, the middle of the Moon's ascending Node. See Draconis' Head; see also Node.

Carpe Gallinaequis, or Gall Gallinece, Cock's Head, is a kind of Species, or Ignouigneus Board, at the Extremities of the Quadrant, a Northwest of the Constellation, to prevent the Seed coming from one side, from rushing upon, and to stopping the Diffusion of the other. Some will lay it that they prevent the Impulse of the Seed from diluting the Ore in the Fire, and to causing out, except when afflicted by the Comprehension of the surrounding Parts; as in Copulation; But this, according to Dr. Zosimos, is the Office of a distinct Caruncle placed at such Orifice, or at such a Place. See Viscilac, Sintacitec, Seed, and Generation.

Carpus Mortum, in Chymistry, the Feces remaining of any, for all the volatile and humid Parts, as the Pigeon, is either putrid, or from the Fire, or from the Force by Fire of Force. What remains after Dillatitition, is only properly call'd Feces. See Feces. For it be Carpus Mortum, it must likewise have had the Resort. See Distillation.

The Carpus Mortum, call'd also Terra Annatra, is found in form of a friable, porous Matter, without Taste or Smell; This rank'd among the Chymical Elements; and supposed to contain the dry, fixed, earthy, and solid Part of all mix'd Bodies. As an Element, it is more commonly explicable by the Name Earth. See Earth.

Thus, the Chymists cal it a passu Element, or Principle, similar to the Bats or Support of the active ones. See Principle.

The Term is sometimes more immediately referrible to the Remains of the Virid, after Dillation; otherwise call'd Calciatur Virid, or Calciatur Vitriol, as being the remain'd Vitriol.

The Carpus Mortum is never pure, but there is still some active Principle remaining in it, and particularly a fixed Salt. See Salt. Thus the Calciatur Virid, ex- pand'd, or converted into Vitriol. See Vitriol, etc., see also Element.

CAR, CARR, or CARRE, a kind of rolling Throne, us'd in Trumpets, and at the splendid Entries of Princes.

Chariot. Pliny relates, that Callius having enter'd Rome in Triumph, mounted on a Car drawn by four white Horces, it was us'd on as too haughty an Improvement. See Triumph.

Car, is also us'd for a kind of light open Chariot, Postama, I. III. de Stellis, observes, that Eriuliawius was the first that ornamented Horces, and joint'd 'em in a Car, or Chariot. See Chariot.

The Word is from the ancient Numi, or Caloi, Car, a Car, mention'd by Cesar, in his Commentaries, under the Name Car.

The Car, on Models, drawn either by Horces, Lions, or Elephants, usually signifies, either a Triumph, or an Apo- theosis: Sometimes a Proclamation of the Images of the Gods, at a certain Festival, and even the best of the most illustrious Family at a Funeral. The Car covers'd, and drawn by Mules, only signifies a Consecration, and the Honour done any one of having his Image carry'd at the Games of the Circus. See Consecration, etc.

Car us'd by the Ladies, was call'd Platinum, Caratmum, and Belferna. See Bacterna.

CARABE, or KARABE, yellow Amber reduc'd to Powder, and used for Dyeing.

CARABINE, a Fire-Arm, or little Harquebus, with a Lock, antiently us'd in the Army, but now disused, by reason of the Time lost in cocking it. There are some of these Carabines which are very fine, having a sliding Lock, and a row'd finitely, which carry the Ball to a very great dis- tance. The Carabin was formerly the Arms of the Light Horce, who were hence also call'd Carabiners; They were formed in white Silks, Cloths, and Silks, and were an Army; serving to guard the Officers, to seize Poits, and to do other Offices requiring Expedition. There are still some of those Carabiners in the French Horce; two in one Carabin.

Gea derive the Word from the Spanish Cara- and the Latin buisa: Intimating the Carabiners to be People with two Faces, from their manner of Fighting; sometimes ad- vancing with their Heads in one, and retiring with the other.

CARACOL, in the Manage, a Motion which the Cal- valiers makes half round; or a half turn from Left to Right; changing Hinds, that his Enemy may be uncer- tain, at which he intends to attack. Whether in Front, or Flank.

Caracol, is also the half turn each Horcoman in an Army makes after his Ditcharge, to pac from the Front of the Soldiers, and to the Rear. The Word comes from the Hebrews, and that from the Hebrews, rebebe, but we have it immediately from the Spanish; where it signifies properly a Snail, and figuratively the Evolution de- scribed above.

Caract, sometimes us'd in Architecture, for a Staircase in a Hotel, or Postural Form. See Staircase.

CARACT, CARAT, or CARAT is, properly the Name of the Weight, which expresses the degree of Good- ness, Title, Perfection, or Impfection of Gold. See Gold.

The Coiners fix the highest Purity and Perfection of Gold at 24 Carats; and several Degrees are estimated from it, which are called Grains; But this is obviou'd, that what care forever is true in winning Gold, to clear it from Dross, it can never be brought to 24 Carats; but still comes short of a Carat, or a Grain; and this sixteenth they subdivide into eight Eightlets; and of those eight into two Sixteenths; On which Calculation, they say, Gold may be purify'd as far as the first Sixteenth of the last Carat, and that Gold of 22 Carats, is that which has 22 Parts of Fine Gold, and two of Silver, or other Metal; or that which in refining loses 2 Parts in 14 of its Weight. The Gold- friths generally work on 8 Carats.

The Carat Fine, as above, is the 14th Part of the Goodness of a Piece of Gold; the Carat Pese, is the 24th Part of the Value of a Piece of Gold; as, if the Carat Pese be. 24, the Carat Fine is 8; If the Carat be 4, the Carat Fine is 1; and if the Carat be 8, the Carat Fine is 4; those eight into two Sixteenths; On which Calculation, they say, Gold may be Purify'd as far as the first Sixteenth of the last Carat, and that Gold of 22 Carats, is that which has 22 Parts of Fine Gold, and two of Silver, or other Metal; or that which in refining loses 2 Parts in 14 of its Weight. The Gold- friths generally work on 8 Carats.

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after his own fancy, and supporting his Novelties on the Notices which God, he said, had communicated by the Mouth of Mojes, whose Deity he was: which was a Straw-man, and which main-
tained, that all which God had revealed to Mojes was written.
Hence the Jews became divided into two Sects, the Carats, and Traditionsaries: Amongst the latter, Josephus reckons not only the Sadderces, but also the Scribes, in the Number of Carats. But the Addresse of the Phara-
ons prevailed against 'em all; and this Carats, in the VIIIth Century, retir'd their Credit a little; and Rabbi Schabamos in the IXth. Matters were pretty well with them till the XIth, but after, till they had been the despising hand of the Pagans.
The Carats were but little known; their Works coming only into very few Hands, even among the greatest He-
braists. Bohanot never saw more than one; Seldos two; M. Elophey one. Now and then, some of them, feeling their own impotence, and falling into a state of genuine poverty, and with a desire to be of use to the Church, continued to keep close to the Letter, founded Caratian, See PHARISEES.
The modern Caratians, Linn de Mendes observe, have their Hebrew Bibli可观, and that they are a sect of the Sadderces, or Oberserers of the Laws of Mojes; calling the body by the Term Rabbahmus, or Followers of the Rabbins: These have the Caratians mortally; and in the same number, or even converse with them, and reckon them as Manders, or Bistsards; because of their rejecting the Constitutions of the Rabbins in Marriages, Repartitions, Partitions, &c. The Term of Venomous, which the Rabbins use to express that a Carat would become Rabbahmus, he would ne'er be receiv'd by the other Jews. See RABBINS.
The Caratines, however, don't absolutely reject all kind of Tradition; but they follow but a small number of them, and don't consider themselves as carried away. Seldos, who is very express on this Point, in his Ever Hebraist, observe, that besides the mere Text, they have certain Interpretations, which they call Heresy, and which are particular Laws, in the Laws of Mojes. Their Gist proceeds from that, to differ from that of the other Jews, in that it is pure, and clearer of Superstition; They give no credit to the Explanations of the Commentators, in the Law, relating to any Constitutions of the Talmud, but what are con-
formable to the Scripture, and may be drawn from it by just and necessary Consequences; Of these we shall give three Instances.
The first relating to the Mosonos, or Parchments which the Jews tie at all the Gates thro' which they use to pass. The Talmud, in this respect, is very particular; in the Philadelphia, or Philalearv, mention'd in the New Testament, And when the Rabbins were authori-
tized of eating Milk, with Fieh. The two first, the Jews pretend, are formally ordain'd in Deuteronomy, where its is expressly stated, that they should do it as the Romans (10, 4) and they shall serve thee as Frontlets (Hebrews) be-
cause thy Eyes; thus shall write them on the Polls of thy Head. The Caratian Aaron, in his Comment on these Words, maintains, they are not to be taken literally, as the Rabbins do, but figuratively, as intimating, that the Jews, whether entering or going out, should be always minded of them. For the Tophelins, the Caratines rally the Rabbins, and say, it's not in the Text that they do it with the Parallel, or Thongs of Leather fasten'd to their Forehead; comparing them to bridled Aphas. This Parage the Caratines interpret figuratively, and that the Jews are to do it with the㮾o, or Sucher, who takes notice of the Deception of the Pharaohs, in writing the Decalogue on Parchment, rolling it up, and tying it to their Forehead with Thongs, so to have it in their sight, that they might remember. But the Caratines say, 'tis commanded in that Text, Thou shalt not feed a Kid in his Mother's Milk; but the Caratines say, 'tis by a Metaphor, by the Parchment of another, Thou shalt not take the Mother Carat with the Parchment. This is natural. Nor have the Jews any thing to object, in behalf of their Interpretation, but its being that of their Doctors in the Church, and executed from an infinite Number of Ceremonies and Superstitions, which the Rabbins have established amongst the other Jews. See TRADITION.
There are many Things, they retain all the Superstition of the Rabbins. Schbjgra, in his Treatise of the Caratines, treating of their Dogmatas, observeth, that they are all in respect to decrees and ceremonies as the most rigid
Traditional, in what relates to the Observation of the Sabbath, Fallower, Feast of Atonement, of Tabernacles, &c. They are obliged to a considerable extent, to wear the Zirah, or pieces of Fringe, on the Corners of their Gar-
ments. They hold, that all Sin is effect'd by Reputance, in which they differ from the Rabbinos, who hold, that every Sin is committed in the heart. For Reputance, they don't believe it necessary, with the Traditionsaries, that there should be Blood shed: Add, that when a Child dies before it be eight Days old, the Rabbinos circumcise it after its death; whereas the Caratines, when they perceive the Child in danger, chuse rather to circumcise it the eighth Day. In Matters of Divorce, the Caratines agree with the other Jews; not excepting the killing and dressing of Beasts; but differ from 'em in the Kinds of legal Impurities and Pollution.
Periwig observeth, that the Caratines, Linnabon, that is, the Caratines, are divided into two Sects, the Saxonians, and the Manners, from the Rabbinos, whithby that Country aboundeth. Their Mother Tongue is the Turkish; and this they use in their Schools and Synagogues. In Vrde, they resemble the Mahometan Javors. Their Synagogues are pointed North and South; and the Reading they give for it, is, that Solomonstaf brought them from the Northernd; So in the Diagram, as we see, W. The Caratines are additions to the South. He adds, that they admit all the Books of the old Testament contrary to the Opinion of many of the Learned, who hold that they reject all but the Pentateuch.
Coch, a Caratine, reduces the Difference between them and the Rabbinos to three Points: 1, In that they deny the Oral Law to come from Mojes, and reject the Co
tamination of the Blood, and the Blood of the sacrifice; They say, that they observe the Feasts, as the Sabbath, &c. much more rigorously than the Rabbinos do. To this may be added, that the Caratines observe the Fastings after Passover; the Marriage is prohibited, almost to infinity. See CARANJ.
CARANJ, or CARAVANNE, is a hard, brittle, ruinous Gum, brought from some Parts of the West Indies, as Carabenga and Caranb, of an aromatic Flavour, and 'd in Medicine.
CARAVAN, or CARAVANNE, in the Eait, is a Troop, or Company of Travelers, Merchants, and Pil-
grims, which sets out in a provin of a great Number of the Defars, and other dangerous Places, infested with Arabs and Robbers. See CARAVANNE.
There is a Chief, or Mega, who commands each Caravan, and has under him a Number of Janissaries, or other For-
ces, sufficient for their Defence. The Caravan incarap every Night near Wels or Rivalets, known to the Guides: So in the Diagram, as we see, W. The Caratines chiefly use Caravans for their Vehicles, by reason of their enduring a world of fatigue, eating little, and passing three or four Days without drinking.
A part of the South Part of the Revenue of Egypt, to defy the Expanse of the Caravan that goes yearly to Meckce, to visit Mahomet's Tomb: The Deserts, in this Caravan, are about 4000, accompanied by a S incarcerated with Men, and of which the Caravan is分成的, and follow'd with eight or nine thousand Camels, laden with all necessary Provisions for the long Fagage across the Desert. The Caravan make several Stopps, as the Benjamin Journeys of Joshu Caravan, and Caravans of Caravan, the Ploth of Herods are equal to two of Camels. There are several Caravans go yearly from Aleppo, Cairo, and other Places, to Persia, Arabia, Turkey, &c.
There are also Sea Caravans exist'd in the same Fart, and for the same Purposes: Such is the Caravan of Psevah, from Constantinople to Alexandria.
The Word carvo comes from the Arabic Kav, or Carovo, and that from the Persia Kewan, to Carovo, or Carovo; and that from the Perian Kavan, which signifies the same thing.
In some Passages, the Caravan is also said for the Voyages or Campaigns, which the Knights of Malta are oblig'd to make at Sea, against the Turks and Cararfi, in order to arrive at the Commandaries and Dignities of the Order. They are said to have received the Caravan going from Alexandria to Constantinople.
CARAVANSEAR, a large public building, or Inn, de
ded to receive and lodge the Caravan: see CARAVAN.
The Caravan are a people of a very industrious, and Caravas ers, Caravaniers, there are a great Number throughout the East; erected out of the Charity and Magnificence of the Princes of Persia and the other Countries. The People of Serira and Kavan, or Kavan, are said to have cut 60,000 Crowns: They are open to People of all Reli-
gions and Countries, without any Questions asked, or any Money paid.
CAR (159)

**Carr** of a Fowl, Capon, Partridge; Loweret, Rabbit, &c., is what remains thereof, after the four Members, or Limbs, have been cut off, viz. the Legs and Wings.

**Carrach,** in Scotland, is the Shell, or Ribbs of a Fish, cut off and cleaned; or a House; containing the Partridges, &c. Made by the Carpenter, &c. See House, Building, and Timber. The Carace is otherwise call'd the Framing, for Fish.

**Carrass,** or **Carcus,** in War, a kind of Bomb, usually oblong, or oval, rarely circular; consisting of a Shell, or Case, sometimes of Iron, with Holes; more commonly of a piece of Cast Iron, or Steel, over, and gilt with Iron Hoops; filled with combustible Mattrials, as Hand GREades, Ends of Mulestons, loaded Pins, and Preparations of Gunpowder, &c. Its use is to be thrown out of a Mortar, to make a Fire, and do other Execution. See Boms, and Mortar.

**Carrace,** or **Carcase,** to burn, Wolfes preludes ten Parts of Gunpowder pounded; two of Nitre; one of Sulphur; four of Saltpeter; four of Black Powder; four of Nitre; four of Sulphur; one of becatn Glas; one of Antimony; one of Camphor; one of Salt Armoniac; and half of Common Salt. For the Shell, or Case, take two Iron Rings, some close Platers, firing one at another, extreme, near the Aperture at which the Carref is to be fired, and the other at the other; others make the Aperture in the One Plate. He faire with Coats drawn longswhelve, and across, these, at right Angles, laces others; making a Knot in each Interkception: Between the Polds of the Coats, he makes Holos, and into the thicke Copper Tubs, filling em half full of Powder and Lead, and filling them, whole with the Shell, when the Shell thus prepaid, he immerges it, the Aperture first floup, in a liquid Matter; consisting of four Parts of melted Pitch, 20 of Colphonym, one of Oil of Turpentine, and as much of Spirit of Wine, as will answer, or be refered to the Substance of the Shell, as will answer the Rest. After Immersion, 'tis to be cover'd over with Tow, and immerges it affrely, till it become of the Bignes proper for the Mortar.

**Carref,** in Italian, is a Place of the Name Carref, because the Circles which pass from one Ring, or Plate, to the other, comprise the Ribs of a human Carref.

**Carrinoma,** in Medicine, a Tumor, more usually call'd a Carref, or Carref.

The Word comes from **carrus,** Carver, and **cara,** deftete, or feed upon.

**Carrs,** in War, the same as Carref, or Carref, CARADOMOM, or CARADUMUS, a Medicinal Seed, of the Aromatic Kind, contain'd in Carafilla, or Pods, bought from the East Indies.

This Seed is disdignifled into three Kinds, according to the several Sizes of the Pods; viz. great, middle, and small: but the Taille, Smell, Colour, and Form of the Grain, is the same in all; being of a purple Colour, thick and hard, smooth, and shining, having Taille, and a strong generating Smell. The first two are call'd Carref, and the latter the Taille, and Taille, and Versus: 'Tis this that enters the Composition of VeniceThese being warm, and durable; they strengthen the nobler Part, dissipate the Dige- 

**Carvicullina,** or Carvonellina, and are us'd in Diceats of the Brain, Stomach, and Womb.

The Plans of the Carvonellina Family, afford something very remarkable, as to the manner of their Propagation: When ripe, their Pods fly open, and dart out their Seed upon a light touch of the Hand. Nay, what is more, Mr. Ray and others, have particular descriptions breaks its Pod, and emits its Seed not only if touch'd, but if only the Hand be stretch'd out, as if about to touch it: and Johannoto and Gerard affirm it to be true. See Seed, and Semination.

**Carve,** or **Carve,** in Medicine, is a remedied anticytically fupertus to exert itself immediately in combating and strengthening the Heart; but the modern Physicians rather fuppose it to produce its Effect, by putting the System in a perfect state; and, by the virtue of the Springs, before decay'd, are repair'd and invigorated; and the Tone and Elasticity of the Fibres of the Veins return'd, the Consequence of which, is a more easy and brisk Circul- 

**Carvo,** or **Cary,** in Greek, is the Heart being repaired the immediate Seat of its Operation.

**Cardacuis Pliccus,** in Anatomy, a Tenet, or piece of Nerves, which designates the action of the upper or eighth Pair of Nerves. See Plexus Cardiacus, Nerve, and Para vagus.

**Cardialco,** or **Cardialty,** or **Cardiacus Dolors,** is a sense of Pain, felt violent, or on the upper Orifice of the Stomach, accompanied with a Palpitation of the Heart, Fainting, and a Propension to Vomit; better known by the Name of Cardiac Pliccios, or Heart-burn. See Heart.
CAR 1600

'Tis occasion'd by sharp Humours, which prick and
vibrate that Office, and the adjoining Parts. The Word
comes from the Greek, **Car, Heart, and Pains.**

Blanchard makes the Difference of the Heart and Body,
and Construction of the Par vagum, and the intercostal Nerves
implanted in the Stomach; proceeding from a purevul
ceretication in the heart, that tolls the knell of the
Content of Paris, affects the Heart, and incoming
and contracting it so, as sometimes occasion swooning.
See COSET, PAIN.

CARDINAL, A Term serving to express the Relation,
or Quality of Prime, Principal, most Considerable; or, the
Foundation of any thing. Thus, we say, the four Cardinal
Virtues, viz., Prudence, Justice, Fortitude, and Temper
ance, are the Foundations of all the rest. So all the others, the
so, the Cardinal Points, Cardinal Winds, &c.

The Word is formed from the Latin Cardo, a Hinge; it
being the Term used for Fundamental Points, that all the rest of
the kind seem to turn.

Cardinal Points, in Cogmography, are the four Inter
sections of the Horizon, with the Meridian, and the prime
vertical Cardes. See COG., SOUTH, and SOUTH.

Of these, two, viz., the Intersection of the Horizon
and Meridian, are called North and South, with regard to the
Poles they are directed to. See NORTH, and SOUTH.

The third, the Intersection of the Horizon and the Prime
Vertical, are called East and West. See EAST, and WEST.

The Cardinal Points, therefore, coincide with the four
Cardinal Regions of the Heavens, and are 90° distant from
each other. The intermediate Points are called Inter
sections of the Horizon, or Meridian Points, See Inter
sections of the Horizon, or Meridian Points.

Cardinal Points of the Heavens, or, 'tis Natura, are the
Rising and Setting of the Sun; the Zenith and Nadir.

See Rising, Setting, Zenith, and Nadir.

Cardinal Points, are those that blow from the Cardi
nal Points. See WIND.

Cardinal Numbers, in Grammar, are the Numbers one,
two, three, &c; which are indeclinable; in opposi
tion to the Cardinal Numbers, second, third, fourth, &c. See
NUMBER.

Cardinal, particularly used for an Ecclesiakch Prince,
or Arch-Bishop, Doctor of Laws, or a Voice, both active and passive, in the
Roman Church, a Conclave, at the Election of a Pope. See Con
clave.

The Cardinals compose the Pope's Council, or Senate.
In the Church of Rome, there is a Conclave of the Cardi
nals, which is called the Conclave of the Council of Rome,
and which declares, that as the Pope represents Moses, so
the Cardinals represent the 70 Disciples, who, under the Pon
tificate of the Authority, receive, and are directed by
Cardinals, in their first Institution, were only the prin
cipal Priests, or Incumbents of the Parishes of Rome.
In the first Century, the Church, chief Priest of a Parish, who
immediately followed the first Bishop, was called a Bishop;
the Priests, under this title, were called Priests; a title,
by which they alone were authorized to baptize, and adminis
ter the Eucharist. When the Cardinals became Bishops, their Car
nals became Bishops, and the Order was then raised to a
higher Dignity. Under Pope Gregory, Cardinal Priests,
and Cardinal Deacons, were only such Priests or Deacons,
as had a Church or Chapel under their Care; and
this was the original use of the Word. **Leo IV. in the Council of Rome held in 855, calls them Pre contrares
for Cardinals; and their Churches, Parochia Cardinalia.**
The Cardinals continued on this footing till the Xth Century.
But as the Grandeur and State of the Church grew and
began exceedingly augmented, he would have his Coun
cil of Cardinals make a better figure than the ancient Priests,
and therefore in 880, he allowed them a Title of pre
ferable an ancient Title; but the Thing expressed by it was,
'Twas a good while, however, 'tis they had the Precedence over
Bishops, or got the Election of the Pope into their Hands;
but when they had so far possest them of those Privi
leges, they soon had the Red Hat and Purple; and
began at first in Authority, became at length superior to the Bishops,
and finally made the Pope or Vicar, being Cardinal.

**In cogna observes, that originally there were three Kinds of Churches: The genuine Churches were properly cal
Cardinals; the second Decanatones, which were Chap
els and Chapels within the City, and under the Care of a
third were Temples, or Temples within the City, and under the
feigning, or of the Church, under the Care of a
Cardinal.**
He adds, that to distinguish the Principal, or Parish Churches
from the Temple Churches, or Temples, there was a
Cardinal, which distinction was given them. According,
Parish-Churches generally referred to Cardinal Priests, and some Chapels also, at
length, gave the Title of Cardinal Deacon. Others observe, that
the Term Cardinal was given not only to Priests, but also
to Bishops and Deacons, who were attached to certain Churches; to distinguish 'em from those who only served
in the Temples and Temples, or Parochial Churches, or
Beneches, were a kind of Parishes, i.e. of Churches alli
g'd each to a Cardinal Priest, with some flared Bishops
deciding on it, and a Four for admiring of Baptism, in
the Temples and Temples, or Parochial Churches, and
no Bishop could be said to have a Cardinal Priest, unless he
Cardinals were subordinated to the Bishops, and ac
spondingly, in Councils, particularly that held at Rome in
180, subordinated them to. It was not, however, only at
Rome, but also at all the other Councils, for which reason they were
Cardinal Priests in France: Thus, the Curate of the Par
ish of St. Audo de Figueres, is called in old Charters the
Cardinal of the Church. The Title of Cardinal is also
given to some Bishops, as to the Bishops of Arles, and to
those of Monte and Milan: The Archbishop of Bourges is
also, in ancient Writings, called Cardinal; and the Bishop
of London is called a Cardinal of the Church. The Abbots
of Vendome calls himself Cardinals Natte.

The Cardinals are divided into three Classes, or Orders,
containing 6 Bishops, 10 Priests, and 12 Deacons making, in all, 38 which compose the Cardinal College. See CARDINALS.

The Cardinals, who are, as it were, the Pope's Vicars, bear the Titles of the Bishops of the Capitals and of the title to be Cardinals and Priests, and consequently the Sacred College itself, is always fluctuating.

At 1133, the College only contained of 35, or 55: The Cardinals could be referred to, the old Bishops of Rome, but only for 6 years IV, without any regard to that Restriction, raised them again to 35, and Leo to 65. Thus, as the Number of the Cardinals was annually limited to 35, new Titles were to be established, in the same number as new Cardinals were received into the College. For the Cardinal Deacons, they were originally no more than seven, for the 14 Quarters of Rome; but they were afterwards increased to 22, and 28, and again to 35.

Some few, the Cardinals were so called from the Latin Cardi
nus, the Adoption any Church made of a Priest of a foreign Church, driven thence by Musterone, and in the late 15th Century, the Remains of the Foundations of
Lazzaro and Revanconni, the Revenues of the Churches of which Cities being very great, they became the common Refuge of the unhappy Priests of all other Churches. According to Occi
pitations, the Cardinals were first established in 1454, that the Pope should be chosen only by the Senate of the Car
nals; whereas, till that Time, the Election was by all the Bishops of Rome, and said, the Election of the Pope re
cited in the Cardinals, exclusive of the Clergy, in the Time of Alexander III. in 1160. Others go higher still, and say, that Nicholas II. having been elected at Sen
ena, in 996, and having been consecrated by the Cardi
nals, at that Time, the Election was by the whole Body of the Bishops, and the Election of the Pope was raised to a higher Dignity. Under Pope Gregory, Cardinal Priests,
Cardinal Deacons, were only such Priests or Deacons,
as had a Church or Chapel under their Care; and
this was the original use of the Word. **Leo IV. in the Council of Rome held in 855, calls them Panepiscopi
for Cardinals; and their Churches, Parochia Cardinalia.**
The Cardinals continued on this footing till the Xth Century.
But as the Grandeur and State of the Church grew and
began exceedingly augmented, he would have his Coun
cil of Cardinals make a better figure than the ancient Priests,
and therefore in 880, he allowed them a Title of pre
ferable an ancient Title; but the Thing expressed by it was,
'Twas a good while, however, 'tis they had the Precedence over
Bishops, or got the Election of the Pope into their Hands;
but when they had so far possest them of those Privi
leges, they soon had the Red Hat and Purple; and
began at first in Authority, became at length superior to the Bishops,
and finally made the Pope or Vicar, being Cardinal.

BARING, or the Manufactures, a Preparation of Wool,
Cotton, Hair or Line, by putting it between the Iron Points, or Teeth, of two Instruments, cal'd Cardis, and
by combing it, by passing the Hairs or Fibres therethrough, and to dispense it for spinning or weaving.
Wool.

Behold, the Wool be carded, 'tis oil'd, and greased with Oil of Orange, and fourthly, with eight of the necessary
requisite, for Wool deft'd for the Wool of Straw; and one eighth for that of the Warp. See CLOTH, WOOL, WARP, &c.

CARDING, the Economy, the second Vertebra of the Neck, to cal'd because He turns upon it. See ER
strumens, and Vertebras.

CARDINGS, or Playing Cards, are little Pieces of fine
Leather, whereto are all painted divers Points and Fig
ures, and a certain Number of them, for the Performance of divers Games; as Buffet, Ombre, Pi
quet, Whisk, &c.
The Method of making playing Cards, consists to have given the first Hint to the Invention of Printing; as appears by an Account of Printing at Heerem, and that in those Bodoni Libraries, &c. See Printing; see also PARCHMENT.

The cutting of the Mould, or Blocks, for these Cards, is a common practice as that we'd for the first Books; see a Shect of wet or moist Paper is laid on the Form or Block, which is first lightly brushed with ink, made of Lampblack mix'd with Starch and Water, and it mustn't be too thick; and after this is done, the Court-Cards they colour by help of several Patterns, call'd Stenciles; consisting of Prints cut thro' with a Penknife; within the Apertures, or Intervals of which, the former Colour is then removed, so that with a red Ink they really apply'd; (as for the first Printing, the Card has only a mere Outline.) These Patterns are painted with Oils, to keep them from wearing out by the Bruskeys: Being laid on the Paperboard, they are covered over with a Box of Glass, our lookers over, and after leaving the Colour within the Apertures, forms the Face or Figure of the Card. This, very probably, was the way of their first Printing at Heerem; as it might have been done'd long ago, if it had been considered, from which, it they which we in our Old Manuscripts of 900 Years ago, are apparently done by the Illuminates, after this Method of card-making. Cards, in Commerce, and the Manufactures, see CARDS; CARDIUS, in Natural History and Botany, a Name common to divers Species of Plants, in English card-making. See THISTLE. See THISTLE.

The Plants of this Club most useful, are the Cardamom, Cardium, Cardus, and Cardus Fallowa.

CARDUUM BENEFICENTIUM, is a Medicinal Plant, of the Thistle kind, chiefly used in Infusion, as a gentle Emetic in Fever, and certain Nausaes. Antically it was much in vogue, as a medicine, and of a purgative and Alkaliactive, and in their Qualities, was prescribed in Stomachic Cakes: but it is now succeeded by others, less nauseous, and more effectual; the latter retained in some of the modern Compositions, with the Therapeutic powers of Thistle, the use of which they have extended in cordial and cordialtious Potions. Its Salt has much of the same Virtues.

CARDUS FALLOWA, is also call'd the Fuller's Weed, or Pizzel Thistle.

CAREENING, a Term, in the Sea Language, used for laying a Vessell on one side, to caulk, heap up Locks, or refit her. The Word is form'd of the Latin Carinare, that is, to break a Vessell from the Keel. A Ship is said to be brought to a Careen, when the greatest Part of her Lading, &c. being taken out, and another Vessell lower than her itself laid by her side, she is hauled down to it as low as occasion requires, e.g. a fourth or fifth Strake; and there kept, by the Weight of Ballast, Ordnance, &c. as well as by Ropes, left it should strain her Masts too much. This is done with design to trim her Screw and Balance, and prevent the Water from getting in, or the Foul flue under the Water: Hence, if a Ship lie on one Side in a falling, she is laid to fail on the Careens. Ships of War are generally carri'd every three Years. Careening is the best opportunity of good Occupations in the Ship, and one half the Ship not being able to reach to low as the bottom of the Keel.

CARET, in Grammar, a Character of this Form, (A) denoting that there is something inferred, or interlined, which should regularly have come in where the Character is plac'd. See CHARACTER.

CARGO, the Lading or Freight of a Ship: See Freight, &c.

The Cargo of this Vessell is of such or such a Commodity. This is the proper Scapon for a Cargo of Codfish, of Wins, &c.

Carriage, sometimes also us'd for an Invoice of the Goods wherewith a Ship is laden. See Invoice.

CARIATIDES, or CARIATES, in Architecture; see CARYATIDES.

CARDIUS, or Temper, is a Swelling resembling the Figure of a Fig; such, frequently, are the Piles. See FICUS, and HEMORROIDS.

The Word comes from Curia, a Fig, or from Curium, a Community, or, from whence they are sometimes said to be brought. CARIES, in Chirurgery, &c. a kind of Rotteness, peculiar to a Bone; arising, either from a constant Afflux of Virulent Particles in the Blood, or from the Increase of the Cells composing the Bone, or the Excess of the Blood in the Vessel, or from the Insufficiency of the Blood supply, and the Production of a Hardness and Stiffness in the Parts, which is a sort of a Vexation or Palsy in the Bones; and the Vessels being cut off, the Bone is incapable of being replaced. CARIES, in Anatomy, signifies the Disease of the worms, and has this Character, that the Great Letters, Bithworts of either kind, Genital, &c. and particularly the Doozer of Dispersion. After using the Tubehers, the Vessels are applied on Linen, in the Form of a Ladder, or in the Shape of a Sack, and the CURIOUS Part through a Canula, &c. is frequently found successful. See CARTER.

Anatomists, in dissecting of Bodies, sometimes find carious Bones, which are particularly chol of the Jaws, Legs, &c., where nothing of that Kind was suspected during the Person's Lifetime; nor any Disorder thereto from whence Mr. Cleske, in his Anatomy, says, that the Cure of a carious Bone might be done with a Knife, in the same Way, as our Chirurgical usually do for, an Excision.

CARINA, a Latin Term, properly signifying the Keel of a Vessell, and so figuratively, the Bottom of the Ship, from Head to Stern upon which the Whole Structure is built, or framed. See KEEL.

CARINA, is also frequently us'd for the whole Capacity or Bulk of a Vessell, as the place wherein he who lies below the Deck. See HULL. Hence the Word is also us'd, by a Figure, for the whole Ship. See SHIP.

CARINA, among Anatomiists, is us'd for the first Rudiments, or Embryo of a Chick, when in the Shell, for Embryo.

The Carina consists of the entire Forepart, as they appear after ten or twelve Days Incubation. See EGG.

Tis thus called, because crooked, in form of the Keel of a Ship. See GENERATION. Boronals, for the time Reason, use the Word Carina, to express the lower Petalum of a papillamous Flower. The Leaves also of the Aphrodians, they say, are carinat.

CARNEUS, a Term, in Antient Architecture. The Romans gave the Name Carina to all Buildings in form of a Ship, as we still call Nace, from Nero Ship, the middle or principal Vault of our Gothic Churches, because it has that form.

CARNES, were also Weepers; or Women hired, among the ancient Romans, to weep at Funerals: They were thus call'd from Carus, the Country whence most of 'em came. See Funerary.

CARIO, a kind of Hoe-Guards among the Turks. The Caris, to the Number of about 1000, are nor Slaves, nor bred up in Servages or Seminaries, like the rest; but are generally the Children of those who have follow'd Adventures, and being poor, and their Fortune to fetch, by their Dexterity and Courage have arriv'd at the rank of a Signor or Grand Signor. They march with the Umbilici on the Left hand, behind him; their pay 12 Apers per Day.

The Word Caris signifies Poor, and Stranger.

CARIO, rather CHARISTIA, an Island of Pecion, among the old Romans, has set forth the 10th of February, in honour of the Goddes Concord. The Carisias were influtated to re-establish Peace and Amity, in Families embro'il'd, or at variance in themselves. It confirm'd in a great Degree the Unity and Harmony among them; and the Islanders were admitted, but only Relations and Kindred. The Joy and Freedom inspired by the Restaur, was look'd upon as a proper means to reunite divided Minds to which the public Service is ever dear to them. The Word Caris is from the Greek Caris, Peace, Union, Peace. This Feast was also called Dies Caris Cognationis, &c.

CARLINE, CAROLINE, a Plant, of the Thistle kind, said to have been difcover'd by an Angel to Charlemagne, to cure his Army of the Plague: whence its Denomination. It's with great Service as a Diuretic and Sudoric, in all Pecilential Disorders.

CARLINGS, in a Ship, two pieces of Timber lying fore and aft, along from one Beam to another, directly over the Keel; serving as a Foundation for the whole Body of a Ship; which we keep, to lend at the Deck, and other Matters of Carpenter are made fast. The Carlings have their Ends let into the Beams call'd Cuboverts. The great Carlings, is that whereon the Mainmast stands; their Place is 10 Foot from the Deck. CARLING Knobs, are timbers going athwart the Ship, from the Sides to the Hatch-way, serving to fullain the Deck on the Bow. CARLINGS, an Order of Religious, making one of the four Orders of Mendicants, or begging Friars, and taking both its Name, and Origin from Caracol, a Mountain of Spain, formerly inhabited by the Prophet Esaus and his Followers, called Caracol, because of whom this Order pretends to descend in an uninterrupted Succession. The manner in which they make out their Antiquity, has something in it too ridiculous to be believed. Some assert 'tis only depend on the Name they are. Others go further, and make Pythagoras a Caracolite, and the antient Druids regular Branches of their Order. Pioneers, a Greek Monk, speaks the most reasonably: he says, that in the Time of Our Saviour's Crucifixion, was still extant on the Mountain, near which were the Remains of "U_"
C A R

C A R

A building, which intimated there had been antiently a Monastery, is built within some years before, an old Monk, a Priest of Carlsbad, by a Novice from the Proprietor, bid them there, and adorned them ten Brothers. In 1535, Albert, Prior of Langenlois, gave the Solitaries a small Rule; which Popescue has since printed. In 1555, ed. 1556, the Proprietors approved and confirmed it; tho' it was after mitigated by Innocent IV. S. Louis bought some of these Carmelites with this money, from Holy Land into France. Many of the Popes gave them the right of being known as Fratres de la Congregation de Holy Land. This Order is eminent for the devotion of the Scapular, for its Missions, and for the great Number of Saints it has produced, especially the Rector Church withal. In the 16th Century, there were four Conversations of our Lady of St. Therese, St. Andrew Carceus, St. Mag. de Peasus, and St. de la Croce.

The number of the Carmelites is divided into two Branches, viz. Carmelites of the ancient Observance, call'd the mitigated, or moderate, and those of the first Observance called Bare-footed Carmelites. The ancient Observance has 40 Provinces; and the Congregation of Mosta, which has 14 Provinces.

The first Observance has two Generals; one in Spain, having five Provinces under his Command; and another in several Provinces of Europe. Bare-footed Carmelites, are a Reform of the ancient Carmelites, let on foot in 1554, by St. Teresa, & cal'd from the Observance before. She began with the Convents of Nuns, which flourished in Spain from the 12th Century, & the Order, which had been mitigated by Innocent IV., in 1248; and at length carried the same Reform among the Friars. That is what s'd the Definc, and Gregory III. confirm'd the Reform in 1560. Two of these Reformers of Bare-footed Carmelites, have each of them General, and their several Conventions: The one the Convention of the Observance in six Provinces; the other, the cal'd the Observations of Italy, comprehending all the rest, depending on Spain.

Knights of Mary Carmel, are a Military Order of Knights Hospitallers, instituted in 1674, by Henry IV. of France, under the Title, Habit, and Rule, of the Order of Mary Carmel; and in consecration of the Bull of Pope Pius V., in 1658, united to the Order of St. Lazare of Jerusalem, all its anniversaries, Priorities, and other Goods, for its Endowment.

The Founder propound'd it to the 210 French Gen- tlemen, that they should be obliged, in Times of War, to march close to the Kings of Prussia, as their Guard, and be much divided, whether to call this a new Institution, or a Restoring of that of St. Lazare; tho' it's generally called in several Conventions.

CARMEN, an antient Term among the Latins, as'd, in its general Sense, to signify a VERSE; but in its proper Sense a SONG, or Form of Expression, Exeget. ed. & composed of Words well put together in a mytich Order, on its efficiency depended. See VERSE, SONG.

Some fetched the Origin of the poetical Carmine, hence and why, they took that Name from their Relicam, to these few others, a SONG of Joy, or a Carnatic SONG, that the Spells had their Origin from the Poetical Verne, and took their Name from their Relicam therefrom.

The Prophecy of Carman from Carmes, because that Prophecies could't server the Prophecy, as it's been affirmed of late, but others say, the Prophecies took the Name Carmes, from Carmes, on the same account. See CARMEN, SONG.

CARMEN, as a Person, fetches the Origin of Carmens, from the Celic Carin, the Shout of Joy, or the VERSE which the ancient Burds sung, to encourage the Soldiers before the Combat; and adding Hurdy Gurdy ammunition, as a SONG, signifies Carinath & Joy, which is true; but then it do not come from the Celic Carin, but from Cemen, genres.

PRELIMINARY, a Feast among the old Romans, ce- lebrated on the 21st of January, in honour of Carin, Carman, or Carmes, a Prophecy of Amor, Mother of Evacues, with whom the came into Italy 60 years be- fore the Christian Era. This Feast was established on occasion of a great Fecundity, that the Romans, after a general Recollection with their Husband, and Children, from whom they had been at variance, in regard of the use of Coaches behind them, they brought the Edict of the Senate. Two by reason of the Melissae, well known, the Prophecy of the Prophecies was so call'd Quaest Carin, Carne, Monte, out of her Sence, one of the 210, and by reason of the Melissae, the frequently fell into, Others say, they took her Name from Carmes, Verle 3 because her Prophecy were concluded in Xeres in Figures, or, on the contrary, maintains Carmes to be deriv'd from Carin.

CARMENATIVE, in Medicine, are Remedies, whether Simple or Compound, used in a Chotic, or other flatus Dilemper, to dispel the Wind.

The Prophecy of the Prophecies, are those of Carmonne, Melle, Metherorah, and Dil.

The Word comes from the Latin Carminative, to catch, catch, and collect the Prophecy. Dr. Quincy makes it Origin more mysterious: he says, it is found in the West Indies, signifying in the Sense of an Invocation, or Charm, and makes it to have been a general Name for all Medicines which were used in the Prophecy, in an extraordinary manner. Hence, as the most violent Prophecies were frequent, from pent-up Wind, which immediately casts upon Dif- ficult, the Term Carminative became in a peculiar Sense, peculiar to those Remedies, which have Relic in windy Cales, as if they cal'd by Instabamt. But this Derivation ap- pears a little too much strait'd.

CARMINE, a red Cobour, very vivid, bordering some- what towards a Rubine, used for Painters in Miniature, & sometimes Painters in Oil, they largely, by reason of its excel- lente Price. Carmine is the most valuable Product of the Cochlin Meattle; which is a Pecula or Sediment, & the Scum falling from this Mixture, upon boiling, when the Scum is taken off, a Carmine; But this Kind is vastly inferior to the former.

CARNATION. Pheo-Colour, in Painting, is understood of a Variety of a Figure in general which represent Effi, or water, that is, with no Trash, but clean made, & Coverge, in Italy, and Rubens and Van Dycke in Planks, exceed'd in Carnations. See Colouring.

It is evident, that the Words Carnation is not properly us'd for any particular Part of the Figure painted, but for the whole Nudity of the Piece.

CARNIVAL, or CARNIVAL, a Season of Mirth and Recreation, in which the men and women of the Italians, & particularly at Venice. The Carnival Time commences from Twelfth Day, and holds till Lent. Feasts, Balls, Opera, Concerts of Music, Intrigues, Mar- riage, and Amours, are the chief Performances of this Time, which is form of the Italian Carnavale, which M. Du Cange derives from Caro-cu-al, by reason the Effi then goes to Pot, to make amends for the Scam of Abstinence ensuing. Accordingly, in the carnivale, they observe, it call'd Carnilevrence, and Carnivorium; as the Spaniards still denominate it Carnival. EFFICIENT, the building of Ships first with their Timer and Stamps, &c., and after bringing on their Planks, is call'd Carne-work, to distinguish it from Craft-work.

These Vessels all which go with Miss-lanels instead of Muzzle, are call'd Lances.

CARNIVOROS, an Ephemeral apply'd to those Animals which naturally feed, and feed on Effi. See Animal, and Food.

This is a Difparue among Naturalists, whether or to Man can be naturally Carnivores; some contend that the Food of the Earth were intended his sole Food, and that the Necessity in some Places, and Luxury in others, that first partaking at the board of the Farmers, the city of Recreation, and his Followers look'd on it as a great Impunity and frankly allow'd from all Effi, from the Notion of a Man: and that they the Successors, the Bruteism, continue the same to this Day. See Pythagoras, and Brandeis.

The Confession of Faith, which is signed by all Mammals, is the Structure and Conformation of our Teeth, molars, having been eaten by other Animals; not such as Carnivores are Animals are furnish'd with, proper to feed Effi; except the four Canines: As we may prepare us for eating Hunting, Roots, &c., than for tearing Effi. See Teeth. To which may be added, that when we do feed on Effi, 'tis not without a preparatory Soreness, by boiling, roasting, &c. This is a further Step, we are the hard- est of Digestion of all other Animals. See Teeth. To which may be added, that when we do feed on Effi, 'tis not without a preparatory Soreness, by boiling, roasting, &c. This is a further Step, we are the hard- est of Digestion of all other Animals. See Teeth. To which may be added, that when we do feed on Effi, 'tis not without a preparatory Soreness, by boiling, roasting, &c. This is a further Step, we are the hard-
CARNOSITY, it is said by some Authors for a little flashy Exquiscence, Tabereme, or Wen, form'd in the Urethra, Neck of the Bladder, or Yard, which cuts the Paffage of the blood and other fluids from the Body. They are not easily known, but by introducing a Probe into the Paffage, which there meets with resistancy. They usually arise from some Venereal Malady ill managed.

CARPET. (In Anatomy; see fann.

CARPUS, in Anatomy, a small Joint, see of the Hand. It is the only undestroyed of all the Parts of the Body, where the Blood-Veins are so small, as only to retain Blood enough to preserve their Colour red. Anatomists usually define Veins, a similar, fibrous, and inelastic Fibre, as the Veins to both, in which See Vox, &c. Muscular, Similar, or Fibrous.

CARUS, in Anatomy, see of the Heart, and other Muscles. See Muscle. 2. Palatine, as the Lungs, Liver, and Spine were anticipted in the former Table; but this is likewise a famous Place, now known, that all the Viscera and other Parts are Vacuolar, and nothing but a Pleyxa, or Congeries of small Veins and Canals. 3. Viscera, as that of the Stomach and Grapes, is seen in the Viscera of the Pancreas, Brestua, Toofia, &c. 4. Paurina, as the Flips of the Lips, Gams, Glands of the Penis, &c.

Caro, is also us'd, in Botany, for the Palp, Feeth, or foot of Flowers. It is also in Latin, Frut, or Fruit, such as the Palp of Caffa, Tamarind, Frunes, &c.

Caro Multifino quadrata, in Anatomy, a Mucile so call'd by Fallopian and Spigelius, and more popularly Palatine, &c.

CAROLINES, an Epitaph given to the four Books composed of Order of Charlemagne, to refute the Ild Council of Nice.

The Carolines contain 120 Heads of Accusation against that Council, and are couched in 'd harsh, reprehensable Terms. Some Authors doubt of the Antiquity and Genuineness of these Books: They are attributed by some to Angelica, Ithac, or some of their Partisans; but others, with more Reason, assert them to be the Bishops of France, if not all, lodging, that Pope Adrian having sent Charlemagne the Aths of the Council in 795, he gave them to be examin'd by the French Bishops, and in the Answer they return'd the Carolines were sent for, &c. The Carolines were sent for, &c. The Council of the Time of the Council of Frankfurt; and were first printed in 1549, by M. Du Follet, Bishop of Meaux, under the Name of the Carolines.


CARDITIS, in Anatomy, two Arteries of the Neck, one on each Side, serving to convey the Blood from the Jugs to the Heart. See Anatomy, Blood, and Brain.

The right Carditis arises from the Subclavian, just where that springs out from the Porra; but the left immediately out of the Aorta. They both lie pretty deep, and being described, quitting their Brach, betake themselves to the Armes, and afterwards to the left arm, and finally to the Heart. Sometimes the Robber was overcome, and sometimes the Prey was victorious; but the last was more frequent, the Reward being the Oxen and Plough. The Design of the Lord was, to spread terror and acquration of the Peafanits, to defend themselves against the Attacks of Ruffians.

CARPENTRY, the Art of cutting, framing, and joining large Pieces of Wood, for the Ues of Building; see Building.

Carpentry is one of the Arts subdivided for architecture, and is divided into two Branches, House Carpentry, and Ship Carpentry: The first employed in Raising, Roofing, Flooring, &c. of Houses, &c. See House.

The second is the call'd Induction of Vessels for Sea; as Ships, Barke, Barges, Boats, Carts, &c. See Vess.

The Rules and Practices in Carpenter, as to Planing, Sawing, Morticing, Tenoning, Squaring, Paring, Mortise, &c. are the same as those in Joinery; so likewise are the Tools, utensils, and the Sort, the latter in both: All the Difference between the two Arts consisting in this, that Joinery is us'd in the smaller and more curios Works, see Joinery; and Carpenter in the larger, stronger, and coarser. See Sawing, Scoring, Mortising, Planing, &c. See also Saw, Chisel, Plane, &c.

Carpe tarda affirtes us, that the Art of Carpenter is in the greatest Perfection in the Maldives Islands: Their Workmen being the best and most skilful, are so admired, that they will hold tight and firm without either Nails or Pins. He adds, they are so curiously put together, that no body can take 'em asunder, but those acquainted with the Mystery.

The word is deriv'd from the Latin Carpentum, a Car, or Cart.

CARPET Tapis, a sort of Covering, work'd either with the Needle, or on a Loom; to be spread on a Table, Trunk, an Efrade, or a Bed. The latter is more commonly work'd for an Apron, and Turkish Carpets are those most prized; especially the former. Carpets that had a Hair or Shag on one side only, were call'd by the Anticks Tepetis; such as had a Shag on both sides, were call'd Tepetis. Among Jocksies, to frowe the Carpet, is to Gallop very close, or near the Ground; a Faulty Merchants charge on the Exchange of Horses. See Gallop.

An Affair, or a Deal, to be brought on the Carpet, when they are under Consideration, &c.

CARPORSALS, or CARPORSALSAMUM, is the Fruit of the Balm, or Balm Tree, very much resembling in both, figure, size, and colour, that of Turpentine. See Balm.

'Tis much doubted, whether the Carpolalsamun told in the Stops be the same with that of the Anticks, as not having the same form of the flower; and perhaps the Balm, and Turkish Carpets are the same, as having the same Qualities. The Word comes from the Greek Karpos, Fruit, and salpam, Balm.

CARPOCRATIANS, a Branch of the ancient Grecs, so call'd from the Carpo, who in the 1st Century rived, and improved upon the Errors of Simon Magni, Manudor, Stemonus, and other Grecs. They could, with them, one举措 Principle and Father of all Things, whole Nature, as well as Nature, was unknown. The World, he taught, was created by Angels, vaily inferior to the first Principle. He oppos'd the Divinity of Jesus Christ, making him a mere Man, the posseur of uncommon Gifts, which for him above other Creatures. He incultated a Community of a Woman; and taught, that the Soul could not be purified, till it had committed all kinds of Abominations; making the Contradiction of the Constitution of Perfection. See Gnostics, and Cerinthian.

Carpus, in Anatomy, the Wrist; or that Part between the Palm of the Hand, and the Arm. See Hand.

The second of these important Bony Processes and Bulks, plac'd in two Ranks, four in each: The first Rank is articulated with the two Fossils; the second with the Bones of the Metacarpus. They are strongly ty'd together, and serve for a joint of support which runs from the Radius, and by the annular Ligament, through which the Tendons which move the Fingers pass; Altho' this Ligament be thought but one, yet it gives a particular Cate to every Tendon, as living separately from the others, from the Greek Karpos. The Arabs call it Rajetes, the Latin Carpus.

CARRIAGE, a Vehicle for the Conveyance of Persons, Baggage, and Commodities, &c. from one Place to another. See Vehicle.

CARRIAGE of a Carven, the Frame, or Timber-work whereon it is mounted; serving to point and direct it for flooring, and to convey it from place to place. See Canoe.
The carriage of a ship gun, consists of two wheels, without springs.

The carriage of a field-piece, consists of two wheels, which carry long and strong wooden beams, or Cheeks, between which the Cannon is as it were framed, moving on its carriage as on a Center; When 'tis required to move them, they all a Vant-Train, composed of two smaller Wheels.

The ordinary proportion, is for the carriage to have of the Length of the Piece in height: four times the Diameter, or Caliber, gives the Depth of the Planks at the fore End; in the Middle 3/4, the Body. Carriage is a Barrow car for the conveyance of Water, or the Draining of the low ground, &c. CARRIER, or CARRIÈRE, or CARRÉER, in the Manage, a Piece includ'd with a Barren, wherein they run their foot, to go to the Water;

The word is also used for the horse-courage itself, provided it don't exceed 300 Paces.

In the ancient Cænus, the Carrier was the Space the Barge, or Barge, were to run at full speed, to gain the Packet. See Circus.

CARRIÈRE, in Falconry, is a flight or tour of the Bird, about the Field.

If it mount more, it's called a double Carrier; if less, a single Carrier.

CARROUSAL, or CARRUSAL, a Court, or Contest of Harriers and Horses: or a magnificent Entertainment, on foot, with a parade of public Rejoicing, consisting in a Caravale of several Persons, richly deck'd and apparel'd, who perform the manner of the ancient Cavaliers, divided into Squads, meeting in some public Place, and pursuing Hares, Teague, Toad, and other noble Exercises. See Just, and Tournament.

The Moir introduced Cyphers, Liveries, and other Ornaments of their Arms, with Tapping, &c. for their Horses, &c. See Circus.

The word comes from the Italian Carroso, a Diminutive of Carro, a Cart. Ternuscribcribes the Invention of Carrousals to Carro, and will have 'em in honour of the Sun, and Fire, and that whence some derive the Word from Carro, or Carus Sulis.

Carr-takers are Officers of the King's Household, whose duty it is to count the number of pints, and to have charge to provide Waggon, Carre, &c. to transport the King's Furniture and Baggage.

CART BLANCHE, a French Term, kildom use'd in Ireland, in Ireland, to give, or lend any one the Cart, i.e. to lend him a blank paper, fig'd for, to him, to fill up with what Conditions he pleases.

CARTESIAN Philosophy, or CARTESIANISM, the System of Philosophy advanced by Des Cartes, and maintain'd by his Followers, the Cartesians. See Philosophy, and also CARTESIUS.

The Philosophy of Cartesius is founded on two great Principles, the one Metaphysical, the other Physical. His Metaphysical Principle is this, I think, therefore I am. This Principle has been attack'd and defended, with a warm spirit, and a spirit of zeal and Partiality on either side: For, tho' it be true, that we are not in know'd and inward Perceptions or Consciousness that we exist, as that we think; yet 'tis true, too, that the Conclusion of this Reason is, in a manner, as certain, in reason to think, suppose to be, or exist; and the mind sees clearly, the necessary Connection between thinking and being.

But this Principle Des Cartes should not have propos'd as a new Discovery: The Word knew e'er he taugh't it, that in order to think, 'tis requir'd to be; and that he whose thinking, actually exist. See EXISTENCE, and THINKING.

The Physical Principle of Cartesius is this, that there is nothing but Substances: which appears a dangerous Principle. But it is so entirely controverted every Day in the Schools of the Catholic Writers, who, on this take to prove, that there are absolute Accidents. See ACCIDENTS.

Substance he makes of two Kinds; the one a Substance that thinks; the other, a Substance extended. Actual thought, therefore, and actual Extension, are the Essences of Bodies. This, the thinking Substance cannot be of any but one sort; that one, the Entrance from the Extension of a Thing, without taking away too much of its Substance.

This Principle is at length refuted by Mr. Locke, who shews, that thinking is not essential to the Soul, so that its Essence does not consist in Thought; but that there are various Occasions wherein it does not think at all. See IUS.

I know it is also of the same Opinion, that it is inconsistent with the Doctrine of Transubstantiation; but is much more counter'd by the modern Writers, from the Principles of the Newtonian Philosophy. See MATTERS, EXTENSION, &c.

The Essence of Matter thus fix'd in Extension, Des Cartes naturally concludes there is no Vacuum, nor any portions of Space absolutely void: For more Space is precluded, by his Principle, than Extension being imply'd in the Idea of Space, Matter is so too. If there were any such thing as a Vacuum, says he, it is perfectly hopeless for the Supreme Being to make any thing, or extend of, and of consequence is Matter, every thing extended being Matter. See VACUUM, and PLANE.

The first Principles of Physicists once suppos'd, Des Cartes explains the whole Nature of Things; relating to their move- ment, he shews the way the World was form'd; and whence the present Appearances of Nature. He supposes, that God created the Atoms, and extended them. So in Extension, he divided this Matter into little squares, or cells, equal in all parts; he supposed two Motions on this Matter, one whereby each Part revolv'd round its Centre; another, whereby the Square of an Atom on a Side, or Symmetry of cm, turn'd round a common Centre: Whence arose as many as Pyramids, or Eddies, as there were different Masses of Matter, thus moving round common Centers.

So for the uniting, the Consequences, according to Des Cartes, in each Vortex, will be as follows: The Parts of Matter could not move and revolve among each other, without having their Angles gradually broke: They could not move, and revolve among each other, therefore,有了 their Angles must be produced; and, therefore, there must be that in the Nature of Light, which neither touch'd and revolv'd of the Angles broke off, the second, the Seconds remaining, after all the irregularities are thus removed; and that, the Nature of Light, which violently threw off the Parts, and set them on new courses, and towards their Centres. And those Parts not yet rendred smooth and spherical, and which still retain some of their Angles and harmonous Parts, mark the third Element. See ELEMENT.

Now, the Laws of Motion, according to the Laws of Motion, must take up the work of the first Sytem, on, or Vortex, by reason of the Smallness of its Parts: And the same Rule, which constitutes the Sun, and the Fixed Stars above, and the Fixed Stars below. See ELEMENT.

The third Element, composed of Squares, makes the Atmosphere, and all the Matter between the Earth and the Fixed Stars, extending itself to the smallest of the Vortices of the Earth. See AIR, and ATMOSPHERE.

The third Element, or the hooked Particles, is the Matter that constitutes the Earth, Sea, Boats, Comets, Stars, and the Sun, &c. See Earth, and COMET, and SUN.

This System, the very scrupulously correct, yet carries with it more of the Air of a Romance, than of a just Philo-

logism; accordingly, both Division and Philosophy are laid on it: the first, that it leads to Atheism, by furnishing the Maintainer of an Eternal Matter, with means how, from the Laws of Motion of Parts and Angles, and to account for the Production of the World: The, 'tis certain, Des Cartes suppos'd a Deity; and so must all who admit his Philosophy; else whence will they derive that Motion of Matter, of which it is self declared to be the Cause?

But the Philosophers have much better Places against it, and the Elements, sublitate Matter, hooked Atoms, Vortices, and other Machines, are now nearly on the same footing with the ancient Peripatetics. See SUBSTLE MATTER, VORTECE, HOOKED PARTICLES, &c.

Indeed, Des Cartes, by introducing Geometry into Phy-

sick, and bringing for the first time the Laws of Mechanics, did infinite service to Philosophy; and contributed, both by his Practice and Example, to purify it from that venal servile Black, which in a long Succession of Ages it had corrupted. Accordingly, the abstract science of motion, in some measure, is owing the preferment of System, of Mechanical, or Newtonian Philosophy; see NEWTONIAN PHILOSOPHY.

But those ready to be prohibited by an Arrêt of the Parliament of Paris; but for a BARABLE, ARRÊT préféré to the First Prince, CARTESIANS, a Sect of Philosophers, who hold or profess any thing against the Principles of the Physiologist, Muscoun René des Cartes, the noble Founder of this Philosophy, was of Bretonage, born in the Year 1596. His Monument is not far from Paris.

That having made all the Learning of the Schools, who professed of his party, no Expectation, he betook himself to the Army, in Germany, for six years, and thence spent his vacant Winter Hours, in compre- hending the Phenomena of Nature, with the Laws of Mathematics, being too well acquainted with that to get more unknown the other. Quitting, therefore, the Laplace, he retir'd to a little Village near Eymou, in the Years 1655 1675 in continual Read- ing and Meditation, he claim'd his Discovery. He was a Person of the greatest Genius, Pedigree, and Judgment, both as to the Invention, and orderly ranging and disposing of them: a new Method of Philo-

Treatise
BARBACTIUM, and some other Anatomists, make the Car
vagina for Lacrymal Glands; which they suppose to be placed 
on the Margin of the Canthi, to prevent the continual 
fluctuation of Tears. But Dioscorides, in the De Medec.
mantem to be no Glands, but only the Reunion or Duplication of the inner Membrane of the Eyelids. Some Anatomists think Carunculae and Eyelids, when the two Parts open, 
when the Eyes are shut. See EYEBROW.
CARUNCULA, or Benpieces, or Demonills, are little Pro.
truberances on the inside of the Peltis of the Kidneys, made
by the Extremities of the Tubes which bring the Serum
from the Glands in the exterior Parts, to the Peltis. They
were first described by Carus, and thus cal'd, from their
resembling a little Tent, or Pap of the Peltis of Acorns, 
heads, and left red than the Peltis: They are about
the bigness of a pea, but larger at top than at bottom; 
ending as it were in a Point, in the Peltis where they
are perforated, to let the Urine fall into the Bafon. See KID.
ney, PELTIS, PELT.
CARUS, in Medicine, a Species of an Apoplexy, con.
fined in the Brain, under a sudden Deprivation of Scen.
tation, and Motion, and an acute Spleen.
The Carus differs from a Coma in this, that the Patient, 
in the latter, awakens when interrogated; but not in the former.
For in the Coma, it is distinguished by the Fever which attends it, which the latter is destitute of.
And by the return of Scenation, which the lethargic 
Peron finds when agitated or prick'd. See LETHARGY.
From a great Intemperance of Air; it is arise from a
freedom of Respiration, which is always hurt in an Apoplexy.
From an Epilepsy, in that there is no Motion or Fresh at the 
Mouth in the Coma: From a Syncope, by the Palse,
which is more violent, by which the Patient is thrown 
down, and the Face cadaverous in the Syncope: From an
hyteric Sufocation, in that the Patient's breath and
remembers things to the latter, not in the former. See SYNDOME,
EPIDEMY.
The Caire of the Carus is usually refer'd to an
Interruption of the Motion of the Animal Spirit; occasion'd 
by either being exhausted, or obstructed by some cold,
heav, putrid Humour; or in a Contusion, from the 
external Force. The Word comes from the Greek cape,
Droumous, head of the Head.
CARUS, TIDES, or CARIATES, in Architecture, a kind of 
Ornaments, to beautify, or adorn the Buildings of 
Womens, drest in long Robes. See ORDER of Columns.
The Origin of the Carciades is related by Vitruvius: 
The Greeks, he obseres, having taken the City of Caria, 
led away the Women of their Country, and their Servitute, 
represented them in their Buildings, as charg'd 
with Burdens, such as those supported by Columns.
The Carciades, M. le Clerc observes, are not now 
represented as among the Antients, e. g. Symbols of Slav.
ery, with Hands ty'd before and behind; those Charas 
being lapp'd injurious to the Fair Sex. Among us,
they are reprefent'd in Images of Justice, Prudence, Tem-
perance, 
As their Legs are always in a 
Tights, or any other, and even across; their Arms laid flat to the Body, 
or to the Head, or at least as little spread as possible; that 
whereby they do not lose Office of Columns, they may have, as near 
as possible, the Shape, and Figure of Columns; their Base, 
or Legs are cut off, for the greater Dacility; as in the Hall of 
the Swift Guards in the Louvre: but M. le Clerc does not 
approve them in public Buildings.
When inflatned, they should never have any great 
Weight to support; and their Embattatur and Pedeeal are 
ordinarily to be Car. — When they join to a Wall, 
&c. — When they are called Conde over them, which may 
appear to inflate the Weight of their Embattatur, or Pedeeal, 
as they represent Women, they don't licen to proper to 
sustain great Loads. — When they are made in form of 
Hogges, they should have them support the Embattatur,
in which case it shall be Cariatus, with the Humour, 
the Antients made the Carciades frequently to support 
Burkets, or Corbels of Flowers; and these they call Cas.
CASCADE, a Cataract, or Fall of Water; either natural, 
as that of Troyt, &c. or artificial, as that of Force.
fulles, &c. that, either falling with a gentle Deceler, 
as that of the Neman; in form of a Buffet, 3arrih Trium 
or by degreing, in form of a Cataract, or the Falls of 
Bafon to Bafon, &c. The Word comes from the Italian 
X x Catarata.
CASTON, of Cafære; and that of Cafære, to fall. See Cafe-
TACT.
CASCANS, OF CASCANES, in Fortification, are Holes or Cafæa of a Wall, made in the Tercepire, near a Rampart, from whence the enemy, having driven away the outer Guard, is conveyed, to give Air to the Enemy's Mine. CASE, in Grammar, is the understand of the different In-
fluentia, and in the Language, of the different Sista, or Relation they bear to each other, and to the things they represent. See Nouns.
There is a great Diversity in Grammarians, with regard to what they mean by the Term Nouns. Some hold fix Cafea, even in most of the modern Languages, which they call the Nominativa, Genitiva, Dative, Accusativa, Vocativa, and Ablativa: But this seems only in compliance with the Idioms, which are formed in the Greek or Latin, and which they transfer to other Languages. The Truth is, if Cafe by Table only meant an occasional Chance in the Terminating of a Noun, or Name, which has a particular Article before it, as Cafære, the good Cafe, regard being being done either to the Reason of the Thing, or the Sound of the Word Cafære, from Cafe, to fall; and strow, Cafære, Falls in this Sense but as many Cafære as there are different Terminations of it, any of the same, or another, i.e. in some Languages more, in others less, and in others none at all. Indeed, Authors either have no particular Note of Cafære, or if they have, they are strangely from that Note: for they always reckon five Cafea of them, three Greek, and fix in the Latin: The several of these Cafea be frequently alike, as the Genitiva and Dative singular, or of the second, or of the third, or of the Nominativa, or of the Accusativa, of the second, of the Genitiva and Dative dual of the Greek, or the Genitiva and Dative of the Greek, or the French, or the Italian, or the Spanish and Portuguese Tongues, &c.
Cafe is otherwise in the Greek Name of the Nominativa, or the Latin Nominativa, or of the Dative, or of the Accusativa, or of the Genitiva, and of the Nominativa of the Dative; and of which we know not the Name Father. They are No Nouns or Terminations, but Articles, or Modifiers, or Relations, or Attributes, or Qualifiers, or Ablatives. It is a Father.
And the fame may be said of the Cafe of Nomens, in the French, Italian, Spanish, Portuguese Tongues, &c.
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And the same may be said of the Cafe of Nomens, in the French, Italian, Spanish, Portuguese Tongues, &c.
thereof : As the Greek Fashion, the Roman Fashion, &c.

F. Hortenorth makes it the most antient of all Coverings of the Head, as well the most universal. Kings, Emperors, and even Gods themselves are seen therein. That which covers the Head of Rome, has alluly two Wings, like that of Juno, and a Hat of some Kings, is fixed with Horns, like those of Jupiter Ammon ; and sometimes barely Bulls, or Rams Horns, to express uncommon Force.

Cassia, or Heraldry. See Helmyel.

Cassia is also used as a common Name for Vocelli of divers Kinds, in contra-distinction from the Liqueur, or other Matter contain'd therein. Thus, a Hoghead of Spirits, &c. is said to be worth 40 £: and a L. Cask of Liqueur; a Puncheon, 6 £: and 2 L. Cask and Liqueur.

A Cask of Sugar, is a Barrel of that Commodity, containing from 8 to 11 Hundred; a Cask of Almonds, is about 26 Hundred.

Cassation, in the Civil Law, the Abrogation, or annulling of any Act or Procedure. The Occasions of Cassation are, 1. When a Decree is directly contrary to another Decree; 2. and again against the same Party or Person. When Decrees are directly contrary to the express Decision of Statutes, or Customs. 3. When, the Formalities prescribed by the Laws have not been followed. The Word comes from the Latin Quaestio.

Cassia, a medicinal Drug, in frequent use as a gentle Purgative. There are four Kinds of Cassia, alike in Properties, and nearly in Figure; being all in long black Pods, but very different, it considered it needs be known which are the true. These Cassias are, Cassia of the Levant, that of Egypt, that of Branni, and of the Antilles Islands. Cassia of the Levant, is the Fruit of a very high Tree, whose shell is brown or colour'd, its seeds very small, and its Chaff clove; towards the Center, the Wood is of an Ebony black, towards the Circumference yellow; its Flowers are yellowish, and produce a Fruit in form of a long Pod, round and mastiff; of a reddish or black. When the Pod is full of a black, sweetish Pulp, divided by little woody Cells: In this Pulp are found little hard Grains, in manner of Stones, that'd like Hearts, which are the Seeds of the Tree. This Cassia differs from Cassia of Egypt, is like that of the Levant, except that the Tree is higher, and the Leaves narrower; the Fruit smaller, and the Bark thicker. Cassia of the Levant, is the largest of all; Some of the Pods reached up to 1 Inch in Circumference. This Kind is not very common in the Shops.

Cassia of the Antilles, is that now chiefly used: this herbaceous the popular Cassia was the Levant. It is sent from the Antilles; where it's produced far more plentifulmente than the Vellvis, in their home Voyages, use it as Ballast: whence it is, that we find it so often foul and dirty: the Tree that yields it resembles a Peach-Tree. Its Flowers, which are red and grow in Clusters, are so large, that leave them and Fruit or Pod an Inch and a half thick, and a Foot (sometimes two) long. The Fruit, while in its growth, is green; when ripe, it becomes a dark Violet. 'tis chiten in the same manner as that of the Levant. When the Pod is entire, and the Pulp not yet taken out, it's called Fisstis, or Cassia in the Case. For use, the Pulp is taken out, and pulp'd thro a Hair sieve. The Aphacercous part of this kind, is not much used; but what is old, and bol'd with Sugar to make it keep. Cassia, when green, as also the Flowers of the Cassia Tree, are comfited in the Levant and the Antilles; and have almost the same Feculentes with the common Cassia, the Buds are comfited in Pavon and Hare's Food.

The Texture of Cassia, is a light Infusion of the Pulp with the Seed. The ytter of Cassia, is nothing but the Pulp separnated from the Shell and the Seeds; with the Addition of a certain Quantity of Sugar to preferable it from turning foul.

Cassia Longa, is the Bark of a Tree much like that which bears the Cinama. It grows progressively with it in the Island of Ceysin. The two Barks are gathered and dried in the same manner; their Smell and Taste are nearly alike; they are equally sweet, pungent and agreeable; and their Colour, Form, and Texture are the same. The only Difference is, that the Cinama is more robust, and more mucilaginous; and in chewing dissolve in the Mouth, without leaving any thing woody behind; whereas the woody Part of Cinama fills th'oe very foul chewel. Cassia will have the Tree which bears the Cinama, but will bear the Cassia too; and make the only Difference between them to consist in this, that the first comes from Ceysin, and the latter from the Coast of Cinnamond. See Cinnamon.

Cassiopeia, in Astronomy, one of the Constellations of the Northern Hemisphere. See Constellation.

In 1572, there appear'd a new Star in this Constellation, which at first surpris'd in Magnitude and Brightness Jupiter himself; but it diminisht'd by degrees, and at last disappear'd, at the End of 48 Months. It alarm'd all the Atro

nons of that Age, many of whom wrote Differerences on it, among the rest, Olybros, Kogo, Messis, Licit

ur, Grammatis, &c. Bezas the Landgrave of Heis, Robi, &c. wrote to prove it the fame Star which appear'd to the Magi at the Birth of Jefus Chrift, and that it came to declare his Second coming. They were answer'd by S. Celia, &c.

The Stars in the Constellation Cassiopeia, in Prolemy's Catalogue, are 1; in Ybyo's 28; in the Britannic Catalogue, Mr. Planforth makes them 36. The Order, Names, Longitudes, Latitudes, Magnitudes, &c. whereof, are as follow.

Stars in the Constellation Cassiopeia.

Name, and Situation of the Stars.

<table>
<thead>
<tr>
<th>Name</th>
<th>Longitude</th>
<th>Latitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>Polaris</td>
<td>51 44 06</td>
<td>57 45 06</td>
</tr>
<tr>
<td>Aldebaran</td>
<td>37 21 15</td>
<td>17 10 15</td>
</tr>
<tr>
<td>Beta</td>
<td>20 53 52</td>
<td>5 47 52</td>
</tr>
<tr>
<td>Epsilon</td>
<td>57 46 51</td>
<td>15 59 74</td>
</tr>
<tr>
<td>Alpha</td>
<td>37 45 25</td>
<td>15 39 16</td>
</tr>
<tr>
<td>Zeta</td>
<td>57 52 30</td>
<td>15 40 10</td>
</tr>
</tbody>
</table>

In the middle of the Chair-back, the Lucida Cathedra.

In the Head.

In the Breeches.

Preced. of the North, in the Red.

South, in the Red.

Middle, in the Red.

In the Girdle.

In the Red, the left of the North.

Preced. against the Navel.

Over the Seat of the Chair.

Let the young ones, ag's the Navel.

In the Head Arm.

Preced. in South Part of the Frame.

That under the limb Arm.

That precede the Knee to the South.

Prec. of the Midd, in S. Part of Seat.

That against the Knee.

Preced. in North Part of the Frame.

That following the Knee.

North in the Frame.

Midd. in North Part of the Frame.

Left of the Midd. in S. Part of Frame.

That in the Leg.

Left in 4th South Part of the Frame.

South of the following, in North.

North of the fame.

In the Extremity of the Foot.

Cassock, or Casula, a kind of Gown, or Robe, wore over the rest of the Habit; particularly by the Clergy. The Word Cassock comes from the Frang, a Hortensian Coat; some Dutch, Cauth, by Corruption, from a Garment of the Cassocks: Cavournna, from the Hebrew Caphal, to cover; whence the Latin Cath, Cau

tage; and Casula, a Diminutive of Caph, another Name of the Cassock.

CASTANETS, CASTANGETTES, or CASTANET-TAS, a kind of Musical Instrumem, whereby the Moors, Spaniards,
Spurious, and Bolemen, accompany their Dances, Sarabands, and Galliards. It consists of two little round Pieces of Wood dried, and hollow'd in manner of a Spoon, the Convexities of which are placed on the teeth, and the Concave ones bear in contact with the Middle Finger, to direct their Motions and Cadences. The Cagettettes may bear eight or nine Times in the space of One Measure, or Second of a Minute.

Casting, or Moulding.

CASTALDYS, &c. See CAGETALDYS.

CASTELLAN, the Name of a Judge or Inquisitor in Portugal: The Cawdefor of the Judges of the Kings of Scotland, the Lower Clafer, and, in, Diets, sit on low Seats, behind the Palatine or great Senators. They are a kind of Lieutenants of Provinces, and command a Part of a Palatine, or a Chamber of the Palatine.

CASTING, in Foundery, is the running of a melted Metal into a Mould prepar'd for that Purpofe. See Figure, and Mould.

Casting of Gold, Silver, or Copper in Plates. See Coning.

Casting of Lead on Cloth, is the using a Frame or Mould cover'd with Woolen-Cloth and Linen over it, to cast Lead into very fine Sheets. See Flye-Mould.

Casting of Metals, of Letters, &c. See Foundery.

Casting in Sand or Earth, is the Running of a Metal between two Frames or Moulds fill'd with Sand or Earth, which guide it. Figure the Metal is to take, has been imprép'd, in course, by means of the Pattern. See Foundery.

The Goldsmiths also use the Bone of the Carthie-Fish, to make their Patterns for a part of Gold or Cocon, when, being reducible to a kind of fine Pumice, very susceptible of all Imprécisions. See COTTLE-FISH.

Casting in Stone or Plaster, is the filling a Mould with any thing hard, as Plaster, Clay, &c. and then taking it from off a Statue or other Piece of Sculpture, and run together again. There are two Things to be observ'd with regard to the Mould: The first, that it be well soak'd with Oil, for it will not then stick to the Plaster. The second, that each Piece whereof it consists, have a Pack-thread, to draw it off the more easily when the Work is dry. See Statues, and Moulds.

Casting of Candles, is the filling the Moulds with Tallow; see CANDLE.

Casting, in Falconry, is any thing given an Hæw to purge and parch another Hæw. Of these there are two Kinds, one, Piumage, i.e. Feathers, and Cotton: the latter whereof is generally in Pellets about the Bigness of Hazel-Nuts, made of Soft fine Cotton, and convey'd into her Gorge after Supper. In the Middle of winter the Fowl will have the habit of sleeping, at which time they are to be observ'd, and from the Colour and Condition they are found in, the State of its Body is conjectured. If they be cold out round, white, not flinking, nor very moist, 'tis an Argument, that all is well with them. But if they be black, green, fliny, or the like, 'tis otherwise. The Cooling of Piumage is observ'd after the same manner as the former.

Casting, in Joinery, &c. Wood is said to cast or mortar, when, either by its own Drouth or Moisture, or the Drought or Moisture of the Air, or other Accident, it flows in a way prejudicial to its Firmness and Strengths. See Warning.

CASTLE, a Place fortif'd by Nature or Art, either in City or Country, to keep the People in their Duty, or re- flict an Invasion. See Parl. Dic. for Place.

A CASTLE, is a little Cittadel; see CITTADEL.

CASTLE is also used, in the Sea-Language, for a part in Laker. See VELLA.

The Fore-Castle, or Prove-Castle, is the Rize or Elevation at the Frow, over the uppermost Deck, towards the Mizen, the Place where the Kitchens are.

The Men's Castle, is an Elevation which reigns on the Stern over the last Deck; where the Officers Cabins, and Places of Assembly are. See Forks-Castle, &c.

The High or Castle-Quart, an Impediment laid on such as dwell within a certain Compass about any Castle, towards the Maintenance of such as watch and ward the Castle. The Wood is also sometimes used for the Circuit it forms about the same.

CASTOR, in Astronomy, a Motley of the Constellation Gemini. See Gemini.

CASTOR, in Meteorology, a Moteur; which in Storms at Sea appears sometimes flicking to part of the Ship, in form of one, two, or even three or four Fire-Balls; When one is seen alone, 'tis call'd Helene; two are call'd Cats-Cap' and Jews; and three, Tophet.

C. and Pollux, are commonly judge'd to portend a Storm of the Storm, and a future Calm; being rarely seen till the Tempis is next high. Helena portends ill, and also Tophet.

CASTOREUM, in Pharmacy, a liquid Matter, incis'd in Bags or Purles near the Anus of the Calf or Boar; falsely taken for that Animal's Stones.

These Purles are about the bigness of a Goose-Egg, and form a Peculiar Substance in Man; it is made up of a little Oily Blood, incis'd, leaves to give the Caster an Appetite, being pre'd out of its Receptacles, on occasion, by the Foot: When taken off the Matter dies and coagulates, for so it may be reduc'd; and this you observe in the CHIPRE; when the Chipre it becomes of the Consistence of Wax. 'Tis oily, a sharp, bitter Taste, and a strong disagreeable Smell. 'Tis used to fortify the Head and nervous Parts, it excites the languishing and languid Spirits, and quiets the Muscles. 'Tis used in Lumbagos, Apoplexies, Vertigo's, Troubling, Swiftness, of Women, and other Occasions. Barbaudine, and other Authors, attribute to it a wonderful Property of procuring the Menstruals, and the Waters of Birth.

For the Choice of CASTOREUM; the best is that of Daur-Asia, that of Canada is much inferior; the larger Lumps, that is to say, the most clear and transparent, is the most worthy of regard; especially when heavy and well pitched. Care is to be taken that it has not been adulterated with Honey or other Drugs, to increa'se its weight, which is known by liquefying it; but the true CASTOREUM; is a toughen'd, a solidified Honey; and the natural, hard and heavy, of a brisk Smell, and full of Filaments.

CASTRE is used in the Composition of Venice Treacle and Mithridates, besides various other Mhytrect and Cephalick Medicines. They draw an Oil from it call'd Oil of Castre; and it is also used, while in its liquid State, to make several Kinds of Unguents.

CASTRUM, a Fort, or Castle, is included in the Philosophical Transitions thus: 'To get the Milk out of the Bever's Stones, (the Baggs thou shalt,) do but proper Quality of Water, with half a Shovel full of Woods, and a little flow of Boiling Water, laid half an hour on a Fire. Lay Birch Bark on the Fire, and infuse the Bags well over it for an Hour, till all the well dryed and the Bever's Stones, up for a Week or more, till perfectly dry and hard, they may then be pack'd up for Use or Exportation.

CASTER, Skin, or Skin of an amphialous Animal called a Bever, sometimes found in England, France, Germany, and Poland, but most abundantly in the Province of Canada in North America. See Skin, Skins, &c.

In chief Ufe, it is in the Composition of Hats, and hats; for being much valued in the Dutch Country, it was made to employ it in other Merchandizes; accordingly a Manufactory was settled in the Haukbusg S. Antounce near Paris, where they made Clothes, Italian, Stockings, &c. Of Caster, with a mixture of Wool. The Manufacturers flourish'd for a while, but soon decays'd, it being found by Experience that the Stuffe loft their Dye when wet, and that when dry again they were harsh, and flinty Sharp.

CASTRE, a Fort, or Castle, from the French word, the all equally the Spolls of the same Animal; the Caste are New Caster, Dry Caster, and Fort Caster: New Caster, called also Caster or Bever, sometimes found in England, France, &c. Generally refer'd to find into Mulberry, it is taken in the Winter-Huntings. This is the best, and most clemenc'd for rich Furs, as having loft none of its Hair by Moulting. Fort Caster, is a fine, soft, and lustrous Hair, that is nothing but a great part of the Bever's Hair being Refill'd. See Skin.

The Skin, in winter, the Bever is pack'd up for Winter-Huntings; when the Beast is moulted, and has lost part of its Hair; This being much inferior to the former, is little used in Fur, but mostly in Hats. Fort Caster, is that which has conquered a certain Fat, and is fumous Humour, by Sweat exhaled from the Bodies of the Savages, who have worn it for some time; This, tho better than the dry, is yeastly after the Hats.

After the Hair is cut off the Skin to be used in Hats, the Pelt or Skin itself, is used in various Works, viz. in the covering of Mails and Trunks, in Sippers, &c. See Coats, &c.

CASTRAMETATION, the Art of Incaping, i.e. of placing and disposing a Camp or Army. See CAM.

The Word is more us'd for the Incapings of the Antients than moderns. It comes from the Latin Casfrum, Camp, and Meters, to measure.

CASTRATION, in Chirurgery, the Operation of golding, i.e. of cutting off the Testicles, and of putting an Artificial one in their Place. See Artificial Testicle.

Castration is much in Use in Africa, especially among the Turks, who pralize it on their Slaves, to prevent any commerce with their Women. The Turks carrieth to the Persons whom they mean to castrate, and that they may pass without a Mark, &c. Castration also obtains in Italy, where it's us'd with a View to procure the Voice for singing. See Eunuchs, &c.

Castration is sometimes found necessary on medical Considerations, as in Diseases of the Testicles, especially in the Sarcocele and Parotidese. See SARCOCELE.

Castrated, or Eunuch, a Man that has carrieth to his Situation, that King Jovinimi was the first who castrated Wo
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Women. Heyliss and Suds say, Gyges did the same.

Thing. Given observables, that many women may be crafted without their knowledge; and therefore, in that case, the former mention of Pallas' of Alcmenes, holds, that it is only to be understood of simple Pad-locking.

Catoastasis is also used, the figuratively, for the Retroaching. When the Bacchae say Thus we say, a crafted Book, it is, an imperfect Book, &c.

CASU, a Writ of Entry, where a Tenant in Possession, by degrees in the rack of the Law, is driven out, not only of any of the things belonging to it, but of the very Place itself, to the other call'd Caso prævia, which is.

Caso praevia, a Writ of Entry, given by the Statute of Gisbert, in the case where a Tenant in Dower alienates in Fee, or for Term of Life of their own. And thus, in the other party, that is, in the Alien, to this Catoastasis, to this Catoastasis of the Alien, in the Grace of the Law.

CATALOGUS, a Person averse from Baptism; particularly from that of Infants. See Baptism.

The Word is very used in the Prophanation of the pretence xerox, which in Composition, signifies against, contrary, thro', of, in, accordingly in, towards, for, with, &c. and sin, or sum, &c. Catoastasis, in Atonomy, the Moon's descending Node, call'd also Drogon's Tail, See Draconis's Tail.

CATAUSTIC CAUSTICS, in the higher Geometry, the Specie of Caustic Curves form'd by Reflection; see Caustic Curve.

CATA BOLSIS, in Grammar, a kind of Figure, making the first Species of Metaphora. See Metaphor.

The Caustic is, when for want of a Word proper to express a Thought, we use, or rather abuse a Word that conveys for it, which is not the true Property of the Object; or, it has killed his Mother, Father, or Prince, Parricide, which Word, in Propriety, is only applicable to him who has murdered his Father. See Parricide. Thus, to ride on Horseback, to be at the Wheel, to sate to a Slab, or a Table, to a Seat.

There are Caustic Curves allow'd in all Styles, and in all Manners of Writing. The Word comes from the Greek καυστος, burnt, or burned, I abuse.

CATHARESIS, in Grammar, a kind of Deleuge, see Deluge, and Inundation of Waters; see Deluge, and Inundation.

CATA COMIS, Grottoes, or subterraneous Places for the Burial of the Dead. They are peculiarly used in Italy, for a vail Assemblage of subterraneous Sepulchres, three Leagues from Rome, in the Via Appia; fap'd for to be the Sepulchres of the Martyrs: Accordingly, they are visit'd out of Devotion, and Religious Amusement; and are different each other: In the Church of the Cartholick Churches; after having been first baptiz'd by the Pope, under the Name of some Saint. See Religion.

Thee Catharum, are said by many to be Caves, Cellars, or Dwellings, where the People who had committed themselves together, and where they intend'd such among them as were marry'd. Each Catharum is three Foot broad, and eight or ten high; running in form of an Al
ey, or Cloister. See Cloister. They are very different from many Places, they extend within a League of Rome. There is no Makery or Vaulting therein, but each supports itself.

Thee Side, which we may look on the Porch, or Front, were of offices, or Convents; which were of brick, or of cement; which were laid longwise, three or four Rows over one another, in the same fashion, parallel to the Alley. They were commonly closed with large thick Tiles, and sometimes pitch'd with the Moderns. Sometimes, the very rare, the Name of the Dead is placed on the Tile: Frequently, a Palm is seen, painted, or engraved; or the Cypress Xp, which is common among the happiest, when they have pass'd the Memes to the other Side. Some Authors will have the Catharum to be the same with the Pantheon mention'd by Phul's Pompeius; maintaining, that whereas it was the Practice of the Ancients, unawares, to have cover'd their Straches, in order to have to be, the Caves, to have them closed, to have them cover'd, and to have them cover'd in consequence of these two Observations, that the Shades hate those that love, and that they have love to lie over the Places where the Bodies are laid.

Laying up the Bodies in Caves, is certainly the most way of disposing of the Dead; and appears to have been propagated by the Philistines, throughout the Countries to which they went Colonies: The interring as we now do, the open Air, or in Temples, was first introduced by the Egyptians; but every Day, or was kill'd in a Foreign Expedition, as their Body was liable to Corruption, and for that Reason unfit to be transported Inter, they fell at the Feet of the Church, and the Body of the New Africa, to oblige the Muses to follow, that to his Country might not be destitute of the Benefit of his Tutelage.

Thus Burning seems to have had its original; and by the Consequences of it, and took place of the ancient Burning; Thus Catharum became diss'd from the Romans, after they had burn'd the manner of Burning from the Greeks; and now may be seen in the East, and is used there. See Bruit.

Places thus prepar'd, might afford convenient Reformation for the primitive Christians; but could never be built by them. When the Empire became Christian, they were again taken up, and so the reason which had given the Author, who mentions them, occasion'd 'em to be again look'd into. As to the fam'd Cyther Xp, 'tis oblev'd to have been in use among the Antients, long before Christianity arose. See Christian. The Author, who mentions them, and calls 'em to be again look'd into. As to the fam'd Cyther Xp, 'tis oblev'd to have been in use among the Antients, long before Christianity arose. See Christian.

Some derive the Word Catharum from the Places where Ships are laid up, with which the modern Latins and Greeks call Fincas. Others say, that Cata was use'd for ad, and Catharum was: Ad: They say that when an Antityantia wrote Campannes. Others fetch it from the Greek καυστος, and ηχω, Causus, Reclinessum.

CATA CACUSIS, call'd also Cataphysics, the Science of the Reflection of Light or Heat, and determines the Properties of Specios. See Acoustics; see also Echo, and Sound.

CATHODOTIC, see Cataphoric.

The Word is the same as Caticale, or Water-fall; see Cataract. Hence the Antients gave the Term Caticale, to People inhabiting near Catharum; and thole they fap'd for to be dwelt with the constant Din. The Word comes from the Greek καθαρος, of the Purification xerox, which in Composition signifies tendency, or inclination downwards; and ιων, to make a Note.

Catalallo, an Italian Term, literally signifying Scotfide. It seems to be derived from a Decoration of Architecture, Sculpture, and Painting; rais'd on a Timber Scotfide, to throw a Coffin, or Tomb, in a Funeral Solemnity.

CATAGMACIS, Medicines proper to folder, and unite broken Bones; and communicating the Formation of a Callus; see Callus, and Bone.

The principal Catagmatic or Catagmatic, are: the Arconian Bole, Gum Tragacanta, Olivovula, Cypria Nuts, Frankincense, Aloe, &c. The Word comes from the Greek καταγματικος, or Fracture.

CATALECTIC, a Term in Poetry. The Antients called Catalectic Verses, that were not to be found neither Feet or Syllables; in opposition to AntICatlic, which are complete Verses, wanting nothing. The Word comes from the Greek καταλεκτος, and μετοτο, meto, I end.

CATACTICUS, or Catatonic, in Medicine, is the same as Acidious; or a Diclese, wherein the Patient is taken speechless, feebile, and fast'd in the same Food wherein the Diclese fast'd him; his Eyes open, without regard to all that he was suffered to do.

This Diclese is very rare, now in its Caufe easy to satisfy. Beleafve there takes the immediate Caufe to be an Incitement of the common Schoeny, in the Situation of the first Access; which is very often the Rise of the Blood in the Brain, and Catharization of all the Functions of the Brain, as well as those depending thereon; the Muscles alone remaining in their first Tension; and Restitution, and the Pulse prefer'd, the general physical which is used in prefering Fever, a melancholic dry Temperature, a Suppression of the Meniscus, or Hemorrhoids, great Frights, and intensity, continued Meditation on one Object. Upon Dis
cussion, the Arches and Veins of the Cerebellum very turn'd and thrown, the Brain itself relected in them; This frequently ca'd by copious Hemorrhages of the Nose; Ster
maturations, Vomicles, and Vulturicutes, are likewise appr
t to good purpose. It fell fay's if into any other

Diclese, it may be induced into an Epilepmy, Convulsions, Mania, or Atrophy; but it commonly ends in Death. The Word is Greek καταληκτος, which signifies the same thing.
CATALOGUE, a Lift, or Enumeration of the proper Names of several Books, Men, or other Things; dispôd according to a certain Order. The Jefus of Antwerp have given us a Catalogue of the Popes, which makes what the Truth it contains "Hipparchus" had in the beginning. CATALOGUE OF THE STARS, is a Lift of the Fix'd Stars, dispôd in their several Constellations; with the Longitude, Latitudes, &c. of each. The first Undertook to reduce the Fix'd Stars into a Catalogue, was Hipparchus Rhodes, about 125 Years before Christ; in which he made use of the Observations of Tycho, taken during the Ten Years of his Life. He finally reduced them to the Table of his time, and called it "Hipparchus" Catalogue; tho' he himself made abundance of Observations, with a View to a new Catalogue, about the Year 1380. Abraham, a Man of the Type, reduced them to his time, and published it himself. Single Hugh, King of Persia and India, made a new Catalogue of the Fix'd Stars; since translated out of Arabic into Latin, by Dr. Bode. The third who made a Catalogue of his own Observations, was William, Lord of Hoff, in the Island of St. Helen, observ'd 575 Southern Stars, not visible in our Horizon. The same Work was published by R. Niel, in 1710, who published a new Catalogue, with Observations. The next was J. Hevelcius, who made a Catalogue of 1888 Fix'd Stars; whereof 516 had likewise been observ'd by the Antennas, 125 by Dr. Holley, and only 6 by himself. British Catalogues, compôd from the Observations of the accurate Mr. Flamstede, who for a long Series of Years devoted himself wholly thereto. As to Fix'd Stars, there is nothing wanting either in the Dioptric, or the Spectroscopic Apparatus, we may look in this as a perfect Work, so far as it goes. 'Tis pity the Impression had not pâs't thro' his own Hands; That now exist, was publish'd by Col. Hevelcius, in 1726, and the Catalogue itself contains 7544 Stars. There is another publish'd this present Year, 1735, by pious to his Testament: And Dr. Holley, his Successor in the Observatory Royal, is now engaged in finishing that, which he is about to publish, 1735, to be Observations; of either, by his own Observations. See OBSERVATORY.

CATAMENIA. See MENSES.

CATAMITE, a Youngster, or Boy kept for Seduction, see WARMER, Sexu.; and note, in the Chart of Anadyomene, of 507, 297, 87, 124, 65, 44, 28.

CATAPAN, or CATIPAN, a Name the later Greeks, about the Xliith Century, gave the Governor of their Dominions in Persia, and was in the beginning familiar with Capitaneus; form'd therefrom by Metathesis, or Transposition. Others derive it from katsa, katan, or katon, which in Greek, means to subordinate. It was first used in the Greek, then in the Coptic, and afterwards in the Arabic, as in which Sense, Catapan was Governor General in Egypt under the Fathers, when the Orthodox Church had in it katan, the Sun, and the Holy Spirit; therefore having the Holy Spirit had abandon'd the Church.

CATAPANIA, in Medicine, a Diseafe, the fame with Cataract.

According to Blaunard, there is this Difference between the two, that Cataracta is the Genius to all Kinds of Stu- pets, unattacked with Fears. See LEPHANT, and CAT. On the other Hand, Cataracta is this Curver, or Cashier, of the Brain; being Ophthalmia. They were Orthodox in every thing, setting aside this, that they took Mephenius for a Prophet, and Pr sixty for a Real Prophet; and true Religion, to be reduced every thing relating to Religion; supposing the Holy Spirit had abandon'd the Church.

CATAPANIA, popularly called Penetration, an external Medicine, in the Chart of Anadyomene, of 507, 297, 87, 124, 65, 44, 28, composed of various Liquors, Parts of Plants, Oils, Unguents, &c. according to the Variety of Intentions. Its ordinary Efficacy are, to soothe Pains, better, relieve pain of internal or external Parts of the Body. The ordinary Cataracta is, composed of white Bread, Milk, Yolks of Eggs, Sugar, and Oil of Roses. The Word comes from the Greek "Kataphan," to divide, to tear outwardly, or outward, to divide the Parts for the gaining large Darts and Tenevines, 14 Foot long, on the Enemy. The Cataracta is said to be the Invention of the Syrians. Some Authors make it the Invention of Nebuchadnezzar, the Captive, and that Nebuchadnezzar in his Captivity, made a Draught of hot Water, and a Draught of cold, and that this Draught was the term of his Captivity, and through it he was made a Draught, a Shaft, or Dart; the last from kataphein, to tear outwardly, or outward, to divide the Parts for the gaining large Darts and Tenevines, that few Persons of any Credit venture to procure it.

CATARACT, of Water, of Fall, or Precipice, in the Fall of the mountain River, caused by Rocks, or other Ob- stacles, stopping the Course of its Stream; from whence the Water falls with a great Noise and Impetuosity: Such are the Cataracts of Nis, the Donava, Rive, &c. in Russia; and in Asia Minor; and what we call a Cataract, the Ancients usually call a Cataracta. Heraclitus has an Express Difference, De adiuvandis Éis, and a Cataracta, which the Ancients call a Cataracta. Heraclitus has an Express Difference, De adiuvandis Éis, and a Cataracta, which the Ancients call a Cataracta; it is a Pellicle, detach'd from the Crystaline itself, which is often the Cause of much Vapour, or Steam, over the Surface of the Water, or Pellicles, laid over one another. See CRYSTALLINE.

There are two Kinds of Cataracta, the Genuine and Artificial, the first owing to a Humour amâlfe to the Blood, and congeal and fixed therein, and destroying its use; the latter arises from Fumes or Vapours, carry'd to the Eye by some Accident; as by a Fever, &c. The Genuine Cataracta has several Degrees, and several Names: At first, the Patient feels, as it were, Clouds, Motes, Flies, &c. diffîd over the Objects in view: Thus far the Cataracta is call'd Imaginary; there being nothing yet appearing to the Eye; but in the next Degree, the Patient feels as if he is to appear of a Sea-green Colour; sometimes like the Air, full of Clouds; and then the Cataracta is call'd Water, or Water-fall. When the Eye is arriv'd at its height, and the Matter sufficiently congeal'd, the Patient feels all Sight; the Pupil ceases to be transparent, but becomes white, or brown, or some other Colour; which is what we properly denominate the Cataracta.

CATARACT. Of Cataracts. For the Care of a Cataract, recourse is had to the Operation of Conchating; which is perform'd by running a Steel Needle into the Eye, through a Window, and then twisting off the Cataract, &c. to the little Cannul, till it arrive at the Middle of the Cataract; then, turning the Needle round, they twist the Cataract about its Point, till being thus reduc'd into a little Cylinder, twist the End of the Needle below the Pupil, and conch'd, or log'd in the Bottom of the Eye, and there left: Thus, the Impediment being remov'd, the Light gets admission. To render the Operation effectual, care must be taken, that the Blisters, which are under the Pupil, be first taken off; for if they are not, or if the Conchating be so imperfect, as to be easily roll'd up; that its Parts be crush'd, or broke in rolling up, and log'd so farct, as not to roll up again by its Elasticity, and perhaps all, or part of its Parts, be diffîd over the Bottom of the Eye. This is the popular Theory of Cataracta, which some Modern Physicians oppose, and substitute a new one in its Tendency, first instead of a Needle, by running a Little Membrane, or Pellicle, 'tis the Crystaline it self that is thus conch'd, and log'd in the Bottom of the ve- norous Humour. This suppos'd to have been conch'd d, or log'd in the Bottom of the Eye, as after stating an Infrumment of Vision, it proves an Obstacle to it, by fluttering out the Rays from the Retina. This Attention of its Tranquillity, is accompany'd with a Change of Co- lour of the Blinders, with a certain Minute of the Eyes, not a Moment, but that which the Greeks call Glaucoma. The Glaucoma and Cataracta therefore in their Opinion, are the same Things: tho' in the other Hypothesis, they are very different, the first being the better, and not the worse. See CATAPANIA.

The chief Reason urg'd in behalf of this latter Hypothesis, is, as it were, a French Academy Royal, where it was propost'd, is that the Pupil, the Window of the Eye, is the Place without a convex Lens. Now if no more were done, than the taking away a Pellicle from before the Crystaline, it would be in the same Condition as before, and would make no Difference, no Material Difference; whereas, supposing the Crystaline conch'd, 'tis evident the I...
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Lens will be required to supply its Place. To this it is answer'd, that there have been Influences of Perils who have seen, after Coaching, without any premeditated Intention. Indeed, the Operation, several Perils have been very difficultly; and the Lens's being not become necessary, yet the first Moment, wherein they fail without, seems to be a Proof that the Cristalline was not proper for it.

Mr. de la Hire, in Confirmation of the ancient Sytem, assigns this Reason for the Necessity of a Lens, after the Operation, was the Peril, which the Eyes being applied, not to the aqueous Humour; which being too thick and muddy, lets too few Rays pass: a Failing to be repair'd by a Lens, which throws a greater Quantity of Rays, into the Eye. This is a very important Argument, in the Eyes of Ozen, the Refult of which was, that the Cristalline could never be laid perfectly in the Bottom of the Eye, but there it stuck still up, to 3 as to flap up part of the Ray, thus rending the Eyes, and partly on that of its being filled by the aqueous and vitreous Humour. He adds, that in the Operation of Coaching, the Needle is apt to scratch the anterior Surface of the Cristalline, which would make it with it involv'd; the Consequence of which will be Wrinkles, which will render the Reflections irregular, and change the Direction of the Rays which should all meet in the same Point, so as to spoil the Representation of Objects. Lastly, 'tis insisted, that if the Cristalline be cou'd, the Patient 'would not see at all, for want of the necessary Reflections. See CRYSTALLINE.

Mr. Avicenna, one of the Persian Physicians, when that upon opening a Person's Eye, he had cou'd both on Eyes, he found the two Cristallines actually cou'd, and lodg'd at the Bottom, between the vitreous Humour and the Uvea, where they were left, and the vitreous Humour lay'd off from them; which shows, both that the Operation of Coaching the Cristalline is practicable, and that Vitron may be perform'd without it. In effect, the vitreous and aqueous Humour, unite and constite the vitreous Humour; which is lay'd into the Cavity, to assume the figure of its Mould, and perform the Reflections and Offices of the Cristalline; it being found, by Experiment, that the Reflections and Offices of the Cristalline can be perform'd without it.

To shew, however, that there are Cataracts diffus'd from Glaucomas, Mr. Leye produced before the Society an Eye of a Man blind 22 Years; wherein was a diffus'd Cataract, which cou'd the Aperture of the Pupil. See PUPIL, VISION, &c.

CATAHRH, in Medicine, a Flux, or Diffusion of a sharp sour Humour from the Glands about the Head and Throat, upon the Parts adjacent. See FLESH.

Cataracts are, generally, occasion'd by a Diminution of sensible Peripiration on taking cold; the Effluv of which is, that the Lymph, that should pass by the Skin, ounces over the other Parts, which causes thefluxing of the Blood, occasion'd by the Diffusion, Irritations, Coughs, and all the usual Symptoms. See TUSSES. Dysgey deduces all Difficultes from Cataracts; which he looks upon as the Seminary of most Disorders of the Body, and, as an Argument of this, he mentions that the first attended with an unnatural Heat and Pain, and a Phlegosis of the whole Body: the exerted Lymph being excessed thin and sharp; in the cold, all the Symptoms are more remitt.

There is also a superficiale Cataract, featur'd in the Larynx, and Epiglottis, which contrives; and thus, obstructing Respiraion, endangers Strangion.

Cataracts are cured by lotumwishing the Serofetics, and augmenting Transpiration, by means of Diaphoretics, specifior Medicins, and Diuretics. Smoking of Tobacco is recommended as excellent in all cataractous Affections: In Cataract, the Reverse is sometimes had toiffies and Billets.

Cataracts don't arise from the Head only, but sometimes also from other Parts of the Body, the lymphatic Vessels, which are distended, and the Blood-vessels of the Leptom, are distended, and that in such Manner that separate them, being disintegrated all over the Body.

The Word comes from the Greek Katarah, deaf, I flow down.

CATASTASIS, in Poetry, the third part of the ancient Drama; being that wherein the Intragree, or Action set on foot in the Epitasis, is supported, carried on, and heightened, till it be ripe for the untravalling in the Cataract. See DRAMA.

The Word comes from the Greek Katarah, Confusion, this being as it were, the Mean, Tender, State, or Composition of the Piece. See DRAMA and TRAGEDY.

The Cataractae, in Poetics, is the Revolution of a dramatic Poem, or the Turn which unravels the Intrigue, and terminates the Piece. See DRAMA, TRAGEDY, &c.

The Cataractae is either Simple or Impex; whereas also the Revolution is admitted. See Poetics.

In the first there is no change in the State of the principal

Perfons, nor any discovery or unravelling the Plot being on'y a mere Passeage out of Agitation, to Quiet and Repose.

This Cataractae is the principal Thing, that makes the Epipsope, than of Tragedy. Indeed we meet with it in some of the Antients, but it is out of doors among the Moderns. In the second, the principal Perfons undergoes a Change, which is sometimes by omens of a means by a Discovery, and sometimes without.

The Qualifications of this Change are, that it be probable, and necessary; in order to be probable 'tis required by the Reception, that the Subject should be of a kind which, i.e. it must spring from the Subject it self, or take its Rife from the Incident; and not be introduced merely to serve a Turn. The Discovery in the Cataractae, must have the same Qualities: in the same Quarters: and like the Cataractae, it is a principal Part: It must be both probable and necessary.

To be probable, it must spring out of the Subject it self, nor effected by means of Marks or Tokens, Kings, Bracelets, or any other starry devices, frequently occurring in the Antients and Moderns. To be necessary, it must never leave the Perfons it concerns in the same Sentiments they had before, but still produce either Love or Hatred, &c.

Sometimes the Action of the Cataractae having it self a fall, it follows at a distance, and sometimes refutes immediately from it, which is the most beautiful Kind: and thus it is in Edipus. See DISCOVERY.

Mr. Dryden thinks a Cataractae refuting from a mere Change in the Sentiments and Resolutions of a Perfons, without any further Machinery, may be so managed as to become exceedingly beautiful, much preferable to any other. See DISCOVERY. Wherein it is shewn, that we should always fall out happily, and favourably on the side of Virtue, or not: i.e. Whether Virtue is always to be rewarded, and Vice punish'd: in the Cataractae: But the Meditations, which we find in the same Quarters, under the same Authors, prefers a Jocund Cataractae, to a happy one: in regard, the moving of Terrors and Pity, which is the Aim of Tragedy, is better effected by the former than the latter.

The Cataractae is the principal Thing, that makes the Action to fall, and turn it towards the Eyes, into the Unravelling, or Desouinement, and the Acknowledgment, or Finishing; the last of which he makes the Refault of the first, and to conflict in the Hero's Passeage out of a State of Attraction, to Kift and Rest. This Period is but a Point, without Extent, or Duration, in which it differs from the first, which comprehends everything after the Knot, or Plot is laid: So that, with some, there are several Unravellings in the Piece, in regard there are several Knots, which begin one another: The Finishing is, the End of the last Unravelling. See KNOT, TRAGEDY, &c.

Catching, or Fainting, in Poetry. See Fainting.

The Cataractae made the fourth and last Part in the ancient Drama; or that immediately succeeding the Cata-

Catastas. See Catastasis.

CATCH-Land, or Such Land, particularly in Norfolk, a Land where the Ground is extremely close, and generally known to what Parth it belongs; so that the Parson who first gets the Tithes there, enjoys it for that Year.

CAUCAS, a Term now us'd, by way of Reproach, for a Man's Follower, or Affiant; see Bailiff. Antiently, it was a Term of Credit, apply'd to those we now call Serjeants of the Peace, Bailiffs, or any other that use to attend with a Company of Men. See SIEGE, &c.

CATURECHU, in Medicine, a fort of medicinal Earth, cal'd also Cauchou, and Japan Earth. See Cauchou, and Japan Earth.

Catechumen, a Candidate of Baptism; or a Person who prepares himself for the receiving thereof: See BAPTISM.

Authors distinguish three Kinds of Catechumen, among the Antients, those who were known only from the mouth of God, &c. by the Name of Apostles; those who bowed, Genus fleurentis; and those qualify'd for Baptism, cal'd Competentes; who were also Genus fleurentis, because of their powerful influence in certain Affairs. Others make but two Orders, viz. the Genus fleurentis as the first; and the Auditors, or Hearers, cal'd imperfecti; The imperfecti were those of the Heathens, who prefered the Catechumen, which they were qualified for. Others then the Catechumen, and other Instruations; the Elie, those sufficiently intrusted in the Faith, Some add another Kind of Catechumen, cal'd Elie; as being chosen and nominated for that End; Others, lastly, distinguish the three Orders, viz. the Catechumen, and the Auditor, or the Admiration, the Catechet, and other Instruations; the Elie, those sufficiently intrusted, and chosen to receive Baptism; and Competentes, who were in a State and Disposition for its Receipt.

The Catechumen were not only qualify'd by name, but also by Place: They were disp'ed, with the Peni-
tents, in the Portiuncular Exeuntia, at the Extremity of the Church, opposite to the Chancel. They were not allowed to sit at the Celebration of the Eucharist, but after Sermon, the Deacon dismiss'd them with this Form, In Catechumen, missa est. The
The Word comes from the Greek κατά, which means "down", "towards", or "as far as". In this context, it refers to the second pretty pretty, as states, and states, etc., the third frequently, as Catavina, Helicoba, Laurea, etc. See each under its proper Article, CASSIA, Manna, RHUBAR, etc. Cataracta are likewise divided into Conquignous, Phlegman- gous, etc., and each of these is further divided into a finer kind, to purge the bile, the second Phlebia, the third Melancho- ly, and the fourth Serotities. See CHOLOROUS, PUL- MAGOGUS, etc. The Word comes from the Greek κατά, which means "down", "towards", or "as far as".

For the Theory of Cataracts, and the manner wherein they operate, see FUGATIVES.

CATHETER, a Church wherein is a Bishop's See, or Seat. See PRESTREY.

The Word seems to take its rise from the manner of sitting in the ancient Churches, or Assemblies of primitive Christians, to whom it was not allowed, in publick places, to sit, any more than to stand, as the note on the Chart is in effect, are of little use: the left, as being Things purely arbitrary, without any Foundation, but in the Imagination of a Man, who had no Authority to prescribe Laws for religious Ceremonies. The Church would have the first place, and the first Thing should be respected. Some Philosophers think all Nature may be better con- dition'd under these Seven Things, Spirit, Matter, Quantity, Substance, Figure, Motion, and Rest: and others make but five, Matter, Motion, Rest, Place, and Time. See SPERMACET.

The Word Catechism, was borrow'd by the Schools from the Forum, or Courts of Justice: For as, in a Trial, the Plaintiff, or Procurator, in acquitting the Defendant, or Pri- soner, must charge him expressly, or affirm that he did that, or in positive Terms; whence the Word Catech, viz. ἐρώτησθαι, to ask, or declare: So in the Doctrine of the Church, very high things may be expressly, and absolutely, or by this, and so in the Word Catechism, in the Greek, is the Word form'd from the Greek κατά, and κατά, I take away, carry off, and so in the Word Catechismis, is the Word form'd from the Greek κατά, and κατά, I take away, carry off.

The Catechism therefore, originally, was different from what it is now: the Christians, till the Time of Constanti- nus, having no liberty to build any Temples: by their Churches they only meant their Assemblies; and by Ca- thedra a Bishop's Seat, or in the Vulgar Tongue, the Vanity of some Authors, especially the Standardists, who pretend their Cathedrals to have been built in the Times of the Apostles. The Word comes from the Greek κατά, as κατά, I take away, carry off.

CATHETERIC Medicines, such as conium and curry- cathartic, powerful, and Excelences arising in which the earth is red, of Phlegm, burnt Alum, blue Virouls, Stone, etc.

The Word is form'd from the Greek κατά, and κατά, I take away, carry off.

Thence several Categories of Aristophanes, which Logicians make such, as Curves to, at which it is call'd out of context, in effect, are of little use: the left, as being Things purely arbitrary, without any Foundation, but in the Imagination of a Man, who had no Authority to prescribe Laws for religious Ceremonies. The Church would have the first place, and the first Thing should be respected. Some Philosophers think all Nature may be better con- dition'd under these Seven Things, Spirit, Matter, Quantity, Substance, Figure, Motion, and Rest: and others make but five, Matter, Motion, Rest, Place, and Time. See SPERMACET.

CARCHENIA, a Plant, in higher Geometry, a Curve Line which a Chip or Rope forms it self, when hang free between two Points of Suspension. See CURVE.

Conceive the general Nature or Character of this Curve, suppose, if a Line be made, and the first Thing supposed, how a Line makes the second Place, and another, as the Lines parallel to the Lines of their Direction, (or in the form'd in any Angle) and terminated by their own Coniunctures: Hence, if D express the absolute Curve, and as it is given, is the absolute Curve, (as the Chip is to every way uniform) then D will express that Part of the Gravity, that acts perpendicularly upon D; and consequently upon B. If you remove a Particular endeavour to reduce it to a vertical Position: So that if this Line D be conformed, the parallel A and Gravity upon the Parts of the Chip will be conformed too, and may therefore be express'd by any right Line a. Further, the Line D will express the Force which acts against that Conform of the Particle D acting by which it endeavors to reduce it self into a Point perpendicular to the Horizon and hinder's it from doing so. This Force proceeds from the ponderous Line D, drawing according to the Di- rection of D; and is, as the Chip is conformed, proportional to the Line D, as the Chip of it. Supposing the Curve FAD, therefore to be a Chip, of which the Joining Points (the Center of the Chip) is A, A X A, Ordinate D; Fluxion of the Ax D, B D, B X B, Ordinate of the D, & the Re- lative gravity of the Points, etc. See CURVE, LINE, etc. Curve, which is the fundamental Property of the Curve, and may be thus express'd: (putting A B = x, and B D = y, and A D = c = 2 1/2 x + y. For more on this Subject, see PIG- WHOLLY Translations, No 253, where it is enlaid upon by Dr. Gregory.

CATHARDS, see PSEVROX.

CATHARTICS, Purgative Medicines, or Remedies that promote Evacuation by Stool; see FUGATIVES.

Some use the Word Cathartic in a more general Sense, concerning the Croppers, Scorpions, Vomitts etc; but this seems an Abus: See REMEDIES.

Cathartic, in the proper Sense of the Word, are of se- veral Kinds, mild, moderate, and violent. The first purge- gment, as Coffe, Mann, Tannin, Rhubarb, Senna, etc.

The Title of Cathartic King, has been hereditary to the King of Spain, ever since the Time of Ferdinand and Is- abella Catharolexy, was given on occasion to the King.