The Charter is prepared on Holy Thursday with a world of Ceremonies. In Spain, two antiently the Custom for the Bishop to take in his hand a third of a Sol for the Charter distributed to each Church; on account of the Bishops who entered its Composition.

In England we had likewise CURIA PAX, CHRISTIATIS DIGNITATIBUS, which was paid by the Bishops, who, for their Christi, conferred at Easter for the ensuing Year; but this was afterward abolished (as Simonton).

The Word comes from the Greek τιμή, which signifies the same thing.

Charities, there are two Kinds of Christi, the one of Christi, Oil and Oil and Balfam, in Baptism Confirmation, and Ordination; the other of Oil alone, conferred by the Bishop, and antiently for the Catechumen, and ill in Extravagant. The Marveutes, before the Time of their Reformation, besides Oil and Balfam, us'd Mulk, Saffon, Cinnamon, Roses, white Inconf, and several other Drugs mention'd by Reynolds, in 1541, with the Dofes of each. The Jesuit Dandini, who went to Mount Lebanon in quality of the Pope's Nuncio, ordained, in a Synod held there in 1596, that Christi, for the future, should be made only of two Ingredients, Oil and Balfam; the one representing the human Nature of Jesus Christ, the other his Divine Nature. The Acton of imposing the Christi, is call'd Chriana- monia. This is the generality of the Romans' Divines hold to be the next Matter of the Sacrament of Confirmation. The Confirmation in Baptism, is perform'd by the Priest; that in Ordination, by the Bishop: That in Ordination, is more usully styled Undignification. See LECATIONAL.

CHRISOM, CHRISMALE, was antiently the Facecloth, or piece of Linen laid over the Child's Head when he was baptized.

Where, in our Bills of Mortality, such Children who die in the Month are call'd Christi; and the Time between their Birth and Baptism, call'd Christia.

CHRIST, an Appellation usually add'd to Faith; and together therewith, denominating the Messiah, or Saviour of the Word. See JESUS, and MESSIAH.

The Word to the original Greek χρίστος, signifies Anoint- ed, of John, Iamno, 1 Ammon.

Sometimes the Word Chri is us'd faintly, by way of Annunciation, alluding to a Perion sent from God, an anointed Prophet, or Priest, &c.

Order of Christ, a Military Order, founded in 1318, by Deniz I. King of Portugal, to animate his Nobles against the Moors.

Pope John confirmed it in 1320, and appointed the Knights the Rule of S. Bernard, Alexander VI, permitted them to marry.

The Order became afterwards indefensibly reunited to the Crown of Portugal; and the King took upon him the Administration thereof.

The founders of the Order are, Gules, a Patriarchal Cross charged with another Cross Argent. They had their Residence, at first, at Castrorumus; afterwards they removed to the City of Tronam, as being nearer the Moors of Andalusia, and Africa.

Christ is also the Name of a Military Order in Leonis, instituted in 1201; by Albert Bishop of Riga. The End of their Appointed Methode was to defend the Coast of the West, whom they were converted every Day in Leonis, but perfeced by the Heathens.

They wore on their Cloaks a Sword with a Cross over it; whence they were also denominat'd Brother's of the Sword. CHRISTENING. See BAPTISM.

CHRISTIAN, something that relates to Chri. See CHRI.

The King of France bears the Title, or Surname of the Most Christian King, Rex Christianissimus. The French Antiquaries trace the Origin of the Appellation up to Gregory the Great, who in a Letter written to the Bishop of Paris, occasionally gave him that Title, which his Successors have since retained. See Title.

Lambeth Palace contains the 11th Tome of the Emperor's Library, holds, that the Quality of Most Christian was not ascrib'd to the antient French Kings, Louis le Jeune, or Louis the Black, &c. as Kings of France, but as Emperors of Germany, the French Kings have refused to possess it. See TITLE.

Christian Religion, that Influin'd by Jesus Christ. See Religion, and Revelation.

Christian Name, that given at Baptism. See Name.

Christian Church. See CHRI.

Christian Court, or Curia Christianissimatis, is the Ecclesiastical Jurisdiction; in contradistinction to Civil Courts, which are call'd King's Courts, Curia Domini Regis. See Court.

Christian is peculiarly and absolutely us'd for a Person who believes in Chriit, and is baptiz'd in his Name.
CHR (214) CHR

The Name Christ is first given at Antioch, as being believ'd in Christ, as we read in the Acts: Till that time they were called Disciples. Christians of St. Paul's Sect of Christians, very numerous in Bailbridge and the neighbouring Towns. They formerly inhabited along the River Jordan, where St. John baptiz'd; and twas thence they had their Name. But after the Medes came, became Mafers of Judas, they retir'd into Meopotamia and Chaldea.

They hold an Anniversary Feast of five Days; during which, they all go to their Bishops, who baptize them with water, and ordain them Presbyters. Their Service is also perform'd in Rivers, and that only on Sundays.

They have no Nation of the third Perish in the Trinity; nor have they any Canonical Books, nor Doctrines fully recorded; nay, they hold the whole of the Bible, and the Apostles' Creed as well, as the Old Testament.

The Scriptures are the Word of God, and the Testament of Jesus Christ. See Feast, Nativity, &c.

It appears from S. Cyril's letter, that in the primitive Times of the Church, the whole Bible was only the New Testament and the same Old Testament; That other fathers, it was but a little while that the Christians had been celebrated at Antioch on the 25th of December, as a distinct Feast, and that the Usus was very general, from the time to the present. He adds, that the Armenians made but one Feast of them, as low as the 15th Century. See Epiphany.

CHRISTOlytes, a Sect of Heretics mention'd by Damascus, He knew they caused mischief, they destroy'd Christ: maintaining, that he descend'd into Hell, Body and Soul; and that he left both there; ascending to Heaven with his Divine Power. See Feast, Nativity, &c.

The Word comes from the Greek Χριστός, and λόγος, I recei've.

CHRISTOS, in Rhetoric, a Colour, or fair Pretext. See Chroma, &c.

The Word is Greek κρίσις, which literally doeth Colour. Chroma, in Music. See Chromatic.

CHROMATICS, in the ancient Mufick, the second of the five modes, was that into which the Consonant Intervals were falsified into their conscious Parts. See Genus.

The other two Kinds were, the Echomatic, and the Diatonic. See Echomatic, &c.

The Chromatic is abundantly in Sentences: I find its Name, either by reason the Greeks mark'd it with the Character of Colour, which they call χρώμα; or as P. Pannus saith, because the Chromatic Kind is a Medicine between the other two, as Colour is between black and white; or because the Chromatic Kind varies and embellishes the Diatonic Kind, by its Semitones; which have the same Effect in Mufick, with the Variety of Colours in Painting. See Archeology.

Archeology divides the Chromatic Genus into three Species; the Moie, Henonian, and Tonieonian. Proportion into Moie or Antithem, and Interium. See Species.

The Chromatic and Echomatic Kinds only contain the smallest of the Diatonic Degrees, so as they have the same proportion to the Diatonic, as Fractions have to Integers.

Aristotle, and after him Zeno, attribute the Invention of the Chromatic Genus to Timotheus a Mufickian, in the Time of Alexander the Great. The Spartans banish'd it their City, by reason of its formality.

All the above Observers are as at a loss for what use the Antients could make of these Divisions, and Subdivisions into Genus and Species. All acknowledge the Diatonic to be the true Melody; the others seem only Improvements upon it; but a few think the others not of equal Value, and oddness; and were besides so very difficult, that few, if any, are laid to have ever prof'd them accurately. See Musical.

CHRISTOS is used, in Painting, for the Colouring which makes the third Part of the Art of Painting. See Chroma-

CHRONIC, CHRONICAL, in Medicine, is applied to a flow, or invertebrate Disease, which lasts a long time, as the Gout, Rheumatism, Hippoisis, Drygosis, Albus, &c.

Chronic Diseases stand in opposition to acute Diseases, which are speedy, and halten to a Crisis; as Fever, Small-Pox, &c. See Acute.

Chronic Diseases are usually owing either to some natural Defect in the Constitution; or to an irregular manner of living. The Word comes from the Greek χρόνα, the Time. Mod of the Chronicai Diseases, says Dr. Chryss, is the Imitation of the Ancients. Age, and the Short Period of their Lives. There are many chronic Diseases, as the Busis of Englandmen, are owing to Reputation: This is evident hence, that Evacuation of one kind or another, is nine Parts of their Remedy. See Repletion, and Evacuation.

The Sources of the Chronicai Dilehments, says the same Au-
tor, are 1. Viscidty in the Jaws, or the over.longevity of the Pustules, any particular Particles which they are broken by the concollative Powers, drop, or retard the Circu-
lation. Or, 2. Too great abundance of sharp aromatic
ous Sauces; whereby the Jaws themselves are tender'd to come in action with those Sauces, and withdraw those in
Relaxation, or want of a due Force and Springings of the So-
lids themselves.

An Excess in the Quantity of our Meat and Drink begins the first; the bad Constitutions of the Bones forms the second; and both together, with want of due Exercise, the third, See Food, Exercise, &c.

CHRIST, CHRONIC, a History digested in order of Time. There are many in the Term is seldom used for it by Hi-
historics, as Hesiod's Chronic, Steven's Chronic, &c. See History, &c.

CHRISTOS, a kind of Verse, the figurative, or numeral Letters thereof, being joined together, make up the Year of our Lord, &c.

The Word is compos'd of χρώμα, Time, and λόγος, Letters, &c.

CHRONOLOGY, the Art of measuring and disting-
guishing Time; or the Doctrine of Epochas, &c. See Time, Epochas, &c.

Chronic or Chronicle into five distinct Branches; viz. Metaphysical, Physical, Political, Historical, and Ec-
celesial: according to the various Relations, or Habits
wherein Time is consider'd; or, as in itself, as con-
ceived, and measured; or according to the Inter-
ation of natural Things; as accommodated to Civil Uses; as match'd with Events that pass in the World, and par-
cularly, as it relates to the Celebration of Easter. See Hour, Day, Week, Month, Year, Calendar, by
ce, Period, Epoch, Easter, &c.

There is more difficulty in Chronology than one ever is aware of; as there is a great variety in the Sciences of Geograpy and Geography, and consequentially that of Arithmetic, Geometry, and Trigonometry, both plain and spherical; but also a World of Application to the ancient Monuments, (See History), as in the use of the First, and Eyes of History; and serves good Purposes in Theology.

The Word is compos'd of the Greek χρόνος, Time, and λόγος, Letters, &c. See History, &c.

The Writers on Chronology, among the Ancients, are Julius Africanus in the 11th Century; Dio-
ysius Exiguus, Ennolius, and Cyril.

Among the Moderns, Bosc, Panmucius, Mercator, Lithu-
us, Crusius, Scaliger, &c. Balsii, Chrysostom in his Exe-
getics, Caucitus, Hardonius, Cepulius, Usher, Machium, Helveticus, Strachan, I. Volzii, and Beveridgus.

CHRONOMETRIST, a General Name for any Instru-
ment used in the measuring of Time. In this Sense, Clocks, Watches, Dial, &c. are Chronometers.

There are some Instruments peculiarly called by the Name Chronometer, which are also called by the Name of M. Sawyer, in his Principles of Astronomy.

The Word is compos'd of χρώμα, Time, and λόγος, Letters, &c. See History, &c.

CHRISTOS, a Term used by the Modern Writers of Natural History of Insects, in the same Sense with Nym-
pha. See Nymphas.

The Word seems to imply a peculiar yellow, or golden Colour. See Neomphysa, a Name of an Insect, by that Sense; but this is purely accidental, and is not found in all Nymphas. Some confine the Word to the Nymphas of Butterflies and Moths.

CHRYSARGYRUM, a Tribe formerly levy'd on Cor-
taffas, and other Perions of evil Life. See Neomphysa.

Zeno's says, that Constatius first let it on foot; the others say, after Christ, and after that of Calligus by Sestinas; and that of Alexander by Duckrid, and Beat-
grinus says, Constatius found it establisht, and had some Thoughts of a boilish thing it.

The Christian Era is from 492 Years ago. Some say, all petty Tra-
ers were liable to it. It was abolish'd by Ausafillius.

2 M.
M. Geddes thinks, the Chrysogaster was a general Tribu-
late, devised every four years, on Parlen of all Conditions, oth-
ernwise Slaves and Indians, may, even on all Ani-
mal, as long as Dogs; for each whereof they paid aix Obol. If such a tax was in, it was paid in Gold and Silver; whence it-
take its name. The Gold, and Silver, of the Greeks.

CHRYSOBERIL, a precious Stone, being a kind of bali-
beril, with a Tincture of yellow. See BERIL.

CHRYSOCOLLA, a Mineral used in the folding of Gold. See COPPER. See GoLD. See SEDIMENT, &c.

It is found in Mines of Gold, Silver, Copper, and Lead; its Col-
cour is various, according to that of the Matter in
which it is found. It ranges from a white to a yellow in
strong Gold, white in Silver, green in Copper, and black in Lead.

Inhabitants of Guiana, call it Tincar, or Tincl. In Eu-
rope, where it has found in various Places, it's contended
with the name of Cinnabar, or Vermiculite.

The belt that is which is green, like an Emerald, found
among Copper; that found among the other Metals is too
much wanted.

Some reckon the Chrysaetes a Species of Nitre.
The Physicians use it in the Cure of Wounds; Some
make an Artificial Chryso赵tite, by mixing a little of the Nau-
tral, in Red in Water, with Water.

The Term is found of the Greek HetOir, Gold, and
abas, Gold. See BORAC.

Chrysocolla is also the Name of a sort of precious Stone, called by Pliny, Liv. xxxv. cap. 10, who also
calls it Amphibolite; He describes it as of a Gold Colour, and the Figure of a Square; adding, that it has the Vir-
tures of Gold, Silver, and Iron, and the Quality of Gold.

But this, in all probability, is fabulous; and the Stone
he speaks of is apparently no other than the Chrysolite.

CHRYSOLETITE, a precious Stone of a yellow Colour. See
BERIL.

The Chrysolite is the Topaz of the Moderns. See TOPAZ.

CHRYSOZELITE is also a general Name which the Ancients
gave to all precious Stones, wherein the yellow, or gold, was the prevailing Colour.

When the Stone was green, they call'd it Chrysoepoxia; the
red and blue too had their particular Denomination, which expres'd their Colour; the Gold being sign'dly by
Chryzo, which still began the Name.

We know but few of these Chrysozelines; nor rather, they are refer'd to the Species of Stones which they ap-
ppear'd like. Some only to the Emerald, the red in the Ruby; and so of the rest.

CHRYSTAL.

CHRYSTALIZATION. See CRYSTAL.

CRYSTALINE. See CRYSTALIZATION.

CRYSTALIUM, the same as Syl Phrygina. See VINEIRA.

CHIMPSASSHITES, a Soft among the Mambayans, who believe that Jesus Christ is God, and the true Mef-
fish, the Redeemer of the World; but without reading him, could not declaim'd a God's inspiration.

Recent facts, there are abundance of these Conspirali-
aries among the People of fashion in Turky, and some even in the Scraggles.

The Word, in the Turkish Language, signifies Protect-
or of the Christians.

Church, the Assembly of Pertons united by the Pro-
cession of the Holy Ghost, the Church; the Inward and the Partic-
ipation of the same Sacraments.

Bellarmin, and the Sacraments, to his Definition add, Under the same Pope, sovereign Pontiff, and Vice-
of Jesu Christ, in this Circumstance it is that the Sacraments, and the Riformed Notion of Church differ.

Annetier, and others, make a visible Head, or Chief, ef-
fent to a Church: According, among the Catholics, the Romish, in England the Pope; in the Sanc. cap. 10, who who the Heads of the Church. The Bishop of Salisbury for adds the Notion of a visible Head: Christ alone, according to him, who was the only Head of the Church; but an Englishman has maintain'd with infinite Address, in a celebrated Sermon before the King on those Words of our Saviour, My King-
dom is out of this World; and in the several Vindications thereof.

Sometimes, we consider Church in a more extensiv-
ent Sense, and divide it into several Branches.

According as it is in the Affinity of Faithful on Earth; Church Triumphat, that of the Faithful already in Glor-
ity; to which the Catholics add the Church Patienl, that of the Faithful in Purgatory.

That Church is, therefore, to us, synonymous with our Church, is united in the Greek and Latin proclase Authors for any kind of publick Assembly; and even for the Place where the Church is held.

The Sacred and Ecclesiastical Writers sometimes al-
so use it in the same Sense; but ordinarily retain the Term to the Church; as the Synagogue, which originally
figurines nearly the same thing, is in like manner referred to the Jews. See Synagogue.

But, in the New Testament, the Greek ekklesia, figur-
ines almost precisely the former, and is defined for Princes, as 1 Cor. xiv. 14, or the Assembly of the Faithful dispersed for the whole Earth, as Ephes. v. or the Faithful of a particu-
lar City, as Acts, xviii. 12, or even of a little Family, as Rom. xvi. or the Passions or Ministers of a Church, as Acts, xviii. 17.

The Christian Church is frequently divided into Greek and Latin.

Greek, or Eastern Church, comprehends the Churches of all the Countries anteriorly subject to the Greek, or East-
ern Empire, where their Language was carry'd, i.e. all the Space extended from Greece to Mesopotamia and
Persea, and thence into Egypt, which has been divid'd ever since the Time of the Emperor Phoebus, from the Roman
Church to the Apostles' Churches.

Latin, or Western Church, comprehends all the Chur-
ches of Italy, France, Spain, Africa, the North, and all the Countries which the Romans carry'd their Language.

Great Britain, part of the Netherlands, of Germany, and of the North, have been separat'd ever since the Time of Henry VIII. and confess, what we call the Re-
formed Church, and what the Romans call the Western Schifin, as the Greek Church does the Eastern one.

The Reformed Church is again divid'd into the Lutheran
Church, the Cantor Church, the Church of England, &c. See LETTERS OF ENG.

Church is also us'd for a Temple, built and consecrated to the Honour of God; and, antiently, under the Invoca-
tion of a particular City; in which Name it is us'd. See TEMPLE; ore also CONSERVATION, &c.

In this Sense, Churches are variously denominated, accord-
ing to the City, Degree, Discipline, &c., as Metropolitan
Church, Patriarchal Church, Cathedral Church, Prelate,
Archbishop, Cardinal Church, &c. See under each its proper Article, METROPOLIS, PATRARCH, CATHEDRAL,
ARCHBISHOP, CARDINAL, &c. See.

In Ecclesiastical Writers, we meet with Grand Church, for the chief Church of a Place; particularly in the Greek
Liturgy, for the Church of St. Sophia at Constantinople, the

See of the Greek Church; found Confessing, and consecra-
ted under St. Minias; It was at that time so magnificant, that St. Minias is said to have cry'd out in the Confes-
ation of the Church; Everyone, I say, &c. See for Solomon.

The Dome, which is said to have been the first that was
built, is 150 Foot Diameter. See DOME.

The first Church publicly built by the Christians, from some Authors maintain to be of St. Stephen at Rome, found-
ted by Confession: others contend, that several Churches
abroad, call'd by the Name of St. Peter's, were built in honour of that Apostle during his Lifetime.

Mother Church, Matrix Ecclesia. See MATRIX, and
MOTHER.

Church, with regard to Architecture, Denmark defines a
large Church, as one with a Church, Choir Chapel, Belfry, &c. See each Part under its proper Head, NAVE; CHOIR, CHAPEL, &c.

A Triple Church, calls that which has only a Nave and a Choir; a Church with a, that which has a row of Porticos, in form of vaulted Galleries with Chapels in its Porciones.

Church in a Greek Crofs, that where the Length of the Crofs is equal to that of the Nave; or called, because most of the Greek Cathedrals are built in this form. Church in a Latina Cross, that whose Nave is longer than the Choir, as most of the Gothic Churches.

Church in Mother Church, that whole Plan is a perfect Circle, in imitation of the Pantheon.

See AMBSES, &c.

For the first mention of the ancient Greek Churches, when they had all their Parts, it was as follows: First a Porch, of or
Portico, cal'd the xonost Rumon, round, adorn'd with Com-
mons on the exterior, and low into surrounded with a Wall; in the middle whereof was a Door, through which
passed into a second Portico. The first of these Porticos was defin'd for the Energeticus, and Penitents in the first Stage of their Jerusalem; the second was defin'd for the Penitents of the second Class, and the Confessors, and the Catechum-
ates, and hence call'd xonost, Eufellia, because they plac'd
altar in the middle, and so is subject to the Discipline of the Church. These two Porticos took up about one third of the face of the whole Church.

From the second Portico, they pass'd into the Nave, being, which runs under the altar, or the middle of the Chur-
cles, or at one side of the Nave, was the Ambo, where the Deacons and Priest read the Gospel and prescid. See AMB.

The Nave was defin'd for the Reception of the People, and was all open to the Sun.

Near the Entrance of this was the Bapistry, or Font. See Baptistry.
Beyond the Nave was the Choir, 40 ft. set with Seats, and round it the first Seat on the right, next the Sanctuary, being for the chanter, or choragus. See CHANTER, &c.

From the Choir, they ascended by Stairs to the Sanctuary, which was adorned with Altars. The Sanctuary had three Aisles in its length; a great one in the middle; under which was the Altar, crown'd with a Baldacchino, supported by four Columns; in the middle of the south Aisle was the Chair of St. Peter; and at the end of the small Aisle, was a kind of a Ta ble, or Capoband, in manner of a Buffet. See AISLE, &c.

This, of the Greek Churches now remaining, few have all this magnificence of style, so full of pomp, so much enriched; so grand in the manner of building them, with a good deal of Learning, in the Journals de Trévoux.

For the Form of the Latin Churches, tho' it be various, yet the Variety be reduced to two Heads; viz. those in form of a Ship, and those of a Cross.

Church-Yard, a pailed Place, defined for the Intermitt of the Dead, of which I shall speak hereafter. Eightakia adds, that Vatierian having confiscated the Church-yards, and Places defined for the Worship of God; Gallia nominatrum cem. by a publick Receipt, redhast by the same Author. From this, it appears, that the Churches of France, and the forms of Worship, were us'd indifferently for the same thing.

The Heathen Writers frequently upbraided the primitive Christians for their meeting in Church-yards, and places of publick Jujus; the Emblems of the Roman Paganism; The Council of Echmiadzin prohibits the keeping of Tapers lighted in Church-yards, during the Day-time; and by another Can on, the Women from pulling the Night watch in Church-yards.

The Custom of basking Church-yards is of an old standing: the Method was, for the Bishop to go round it, to have a Publick Sight of the Dead, or in some places, to have some Consecrated Fluid. Lothian says, the holy Water Pot was carry'd before him.

Antiently, all were bury'd in Church-yards; none in Church-churches, or within the Walls of Babylon, only, being deposited here, the Christians chuse particularly to build their Churches in them, when Consecration gave them the Liberty; and hence Vatierian derives that Cunctum which still obtains in the Roman Church, never to confecrate any A lter, without deposing in it the Relics of some Martyr.

Church-vardens, Sessae, or Church-wardens are, in England, by Statute, to be elected, in every Parish, three, or four annually, to supervise the Church and Parish; to keep the Registers correct; and to prevent all Indecencies

This was enjoined by the Laws of King Malcolm IV., and Canut. c. 10. But after this Church-Stez came to signify a Reserve of Coin-Rent paid to the Secular Priests, or to the Religious, and sometimes was taken in to general Sca fe as to include Poultry, or any other Provision that was paid in kind to the Religious. See TITHE

CHURCH-Government, Diocesan, &c. See ECCLESIASTICAL, &c.

Church-Recit. See Church Wardens

Church-Warden, antiently call'd Church-Wardens, are Officers chosen yearly by the Parson and his Parishes, according to the Instructions of the Common Council. Their Duties is to look to the Church, Church-yard, Church-Revenues, &c. to observe the Behaviour of the Parishioners, to try whether they come under the Jurisdiction of the Ecclesiastical Courts, to see that no Vines, or Livers to the Bishop; take case none preach without Licence, &c.

Church-Wardens are a kind of Corporation, and are enabled by Law to sue and be sued for any thing belonging to the Church, or the Poor of the Parish. See Parish.

CHYLE, or CHYME, to the Animal Oconomy, a whif of the Food, which is produced either by Digestion, or, more properly, by that Branch thereof call'd Classification. See Classification, Digestion, &c.

The Greek Dr. Dyre obser'ves, is nothing but a Mix ture of the oily and aqueous Parts of the Food, incorporated with the fatty ones; which, while they remain mixed with the greffer Parts in the Stomach, make a thick, whitish, partly fluid Mafs, called Chyume; which, as soon as it is reduced to a Confinence loose enough to be obedient to the action of the Motions of the Stomach, is gradually thrust out at the Pylorus into the Duodenum, and denominated Chyle.

This is the Chyle begin to be form'd in the Stomach, it being found that, after the first fuller voided, the Milk, the Bile, and the Pancreatic Juice, is with the Chyme receive'd into the Leach Veins, which carry it to the Receptaculum Chyle, or Pecquen: Receptacularly it passe into the Thoracic Veins, and from thence into the Hearts, and through the Valvulæ Convolvulac: In this Vein, the Chyle first begins to mix with the Blood, into which it is afterwards converted by the Action called Segregation. See Blood.

The Chyle, or Milk-juice of the Mast, or Chyle of the Liver; others of 'em in the Heart; but the Mo dern, with more reason, take the Change to be effected by the Blood it self, in all the Parts of the Body. See SAM-

Some take Chyle to be the immediate Matter of Nutrition; others the Blood. See Nutrition.

The Word comes from the Greek word, Juice.

Dr. Lister is of Opinion, that in the Digestion of Meat in the Stomach, there is made a Separation, or Solution of urineous Salts, no other where than in the rotating of Plants, or Animals; that the Chyle is highly impregnated with this urineous Salt; that it owes its whiteness to the Fermentation it acquires from that Mixture; That the salt Chyle is conveyed into the Vena Blood, and with it enters the Heart, and from thence is communicated to the rest; and that from this Natural Pulillation into the Arteries; that as oft as it enters the Emulent Arteries, it leaves behind part of its Saline Li quor, or Urine, and consequently abates of its Colour: That this in consequence of the fluids of the Mouth, which seems to be nothing else but the Residue of the Chyle not yet converted into Blood; and so yet sufficiently depurated, continues in the Blood.

CHYLIFICATION, the Resolution of the Chyle; or the Act whereby the Food is chang'd into Chyle. See Food, and Chyle.

Chylification is begun by comminution, or breaking the Aliment in the Mouth, mixing it with Saliva, and chewing it with the Teeth. See Mastication.

By such means, the Food is reduced into a kind of Pulp, which, being conveyed into the Vena Chylifera, is mix'd with the Juices thereof; and thus diluted, begins to ferment, or putrefy, and assumes a very different form from what it had before; growing either acid or rancid. Here it mixes with a Juice separated from the Blood by the Glands of that Part, whole Excretoris ductis open into the Stomach; as also with the Remains of the former Al iments, and thus it becomes better macerated, diluted, diffused, and putrified, and in this state enters the alimentary canal, which seems to be nothing else but the Residue of the Chyle not yet converted into Blood; and so yet sufficiently depurated, continues in the Blood.

To add to this, that the Sphens Membrane of the Stomach continues to exert its Inflammation and precipitating its Contents by its peris taltic Motion, occasions a putrefaction more accelerated, by degrees works out the more fluid Parts thro' the Pylorus into the Duodenum; along the Sides whereby, and the reft of the Motions of the Stomach, and the contractions of the Sphens, and the minstir Orifices whereby, the finer Parts of the Food are receive'd. See PERISTALTIC Motion, INTESTINES, and LACTATION.

The Fabric of the Stomach being consider'd, the Heat of the circumbibbant Parts, the Pulsiations of innumerable Arteries, the great Strokes of the Aorta underneath, the constant Compression of the Diaphragma and Abdominal Musculature; the continual windings of the finer Parts of the Aliment will be first expell'd the Stomach; and that the gruffer will remain; till, by the repeated Action of the Sphens, the Contraction and Pulillation of the Solids, they also become more expell'd off: till at last the Stomach left empty; and by means of its mucular Coat, rec'd to a State of Contraction, and Appetite renew'd. See Heart.

Thus will even the flabby Membranes, Carriages, &c. of Animals fed on, be so squint, and squalid to give out their Juices; and thus is a Fluid obtain'd, that shall have in so much resemblance of the original Food, that it shall be a Food in itself. The Juice being got thro' the Pylorus into the Intestines, its Liquefaction is still promoted by its mixture with two other Differences, the pancreatic Juice and the Bile; which dissolves, and imparts to the Stomach, the Milk, and the Blood, and by the peristaltic Motion of the Guts it is promov'd forward. In the Pyloros thro' the small Intestines, the Milk is early voided, the Bile finds its Way thro' the Ques, which we call the Chyle, enters the Orifices of the Lach Vein, and the first Mixture of the Blood with the whole Meconium is intermix'd; which either alone, or together with the Muralite Veins, diffuse themselves into the Glands at the Basis of the Meconium.
Then the Chyle is taken up by the Lacteals of the second Kind, and conveyed into Glandes between the two Tendons of the Scutum, known in Anatomy as the Mamas or Mammae of the Lumber Glands, now call’d Pecque’s Refrigerator, whence it is carried by the Heart to the Thoracic Duct and Liver, where certain Veins which are mix’d with the Blood, and to circulate, and in time become diffus’d thereto. See Circulation, Assimilation, &c. CHYLIC, in Medicine, the Action whereby the Aliments are reduced into Chyle, or Chylous Fluid, whether it be by a Ferment in the Stomach, or the contractile Force of the Stomach, or both. See CHYLIFICATION, and CHYLURIA.

CHYME, an Animal Juice, the same with that commonly call’d Chyle. See CHYLE.

Some, however, differ in opinion between Chyloie and Chylo; recommending the former to the Manager of the Stomach, and the latter in the Sestum, in such be sufficiently comminuted and likewise to pass the Pharynx into the Duo-Denum, and thence into the Stomach, to be further dilute and impregnated with the Pancreatic Juices; whereon it is termed CHYLIC, or CHYMIC, or more properly CHEMISTRY, the Art of separating the Several Substances whereof mix’d Bodies are composed, by means of Fire, and of composing new Bodies in the Fire, by the mixture of different Substances or Ingredients. See FIRE.

The great object of Chymistry, is to analyse, or decompose the Bodies by Fire; reduce them to their Elements; discover their hidden Virtues, and demonstrate their Inner Constitution, or the Centre, as they call it, wherein naturally a Constitution of a Body is to be found. In a general Way, Chymistry is the Anatomy of natural Bodies, by means of Fire; which is the Definition Humeannus gives us of the Art.

The very learned Torricello defines Chymistry very nicely; as an Art wherein the Substances are separable. Both Veissée, or capable of being contain’d therein, are to be chang’d, by means of certain Instruments, and principally by means of several Types of Earth and Virtues are thereby modified, with a View to Philosophy, Medicine, &c.

This Definition appears very prolific and circumstantial, and more like a Description than a Definition; but with all his Endowments, he would not be willing to frame a certain Chart, that would express the full Scope, Object, and Instruments of Chymistry, so as to distinguish it from every other Art. Good Persons is a Point all the Writers of Chymistry have stumbled at.

For Chymistry cannot justly be call’d the Art of refining Bodies, as Regins, Paracelsus, &c. define it; since Mechanics will also do that: Nor is the Art of boiling and roasting, by Fire; for that Science has done: nor by Salt, as others would have it. These Definitions include only a Fire, instead of the whole.

And with a little Propensity it is termed, The Art of separating the Pure from the Impure; inasmuch as it compounds as well as separates, and frequently mixes the Pure with the Impure.

Chymistry, on this footing, appears a very extensive Art: In Object, or the Matter Chymica, is all fusible Bodies, capable of being contain’d in Veissée; and is accordingly divided into Elements, chief, the Kingdoms of Light, Fire, Earth, and Air. See Body, Fossil, Végetable, &c.

The Operations of Chymistry, include all the Changes produced in the Aliments, especially by Natural Instruments, er, Decoction, Infusion, Exhalation, Calculation, Distillation, Crystallisation, &c. See Operation, and Elements; for all Decoction, Infusion, Exhalation, Distillation, Calculation, &c. See Extraction, &c.

The Effects, or Productions of Chymistry, may be reduced to Magnificere, Extrahere, Tintuere, Eligere, and Coagula, see Magistery, Extract, Tincture, Eleuterum; &c.

The Instruments, or Agents of Chymistry, whereby its Operations are performed, are Fire, Water, Air, Earth, Metals, and Minerals; the Instruments being usually consumed, i.e. Burn, Cumbia, Curbartie, Refract, Pelletia, Furnaces, and Lutes. See Fire, Air, Water, Earth, Materia, Acid, Cumbie, Refract, Furnace, and Lute.

Chymistry is an Art of very great Antiquity, and is held by some very learned Persons to have been practis’d in the Antiquellian World. Chima, the Son of Noah, is commonly taken to be its Inventor to whom it is ascribed: Others say it was not his own. Others call it Tabal Chum, who the Scripture records as the Inventor of the Instruments of Beak and Iron. This is pretty certain, that four Persons, or several, in such a most difficult Art, must have been known by him, among which are the separating and purifying of Copper and Iron, the making of Bricks, see Copper, Iron, &c.

The first mention we have of the Art, is in Zoisia, the Psamomion, who lived about the Year of Christ 400. In the Sacred Writings, says that Author, we find certain Great Spoke of, who had commerce with Women.

* Hermes fays as much in his Books upon Nature; and scarce any Author but has some Footstamps of this Tradition. Thefe Geni, intoxicated with the Love of Woman, went to the Earth, and found Success of their Undertakings; and taught 'em abundance of Things useful for 'em, and which they improved for the Power of enquiring themselves by this Art, or of putting themselves, by this means, into a Condition of proving. Authors of the Middle Ages are very particular about it. Boël has publish’d a Catalogue of motif of, 'em, under the Title of Bibliotheca Chymica; containing the Names of no less than ten thousand. Boël makes it evident, that he has given both the History, Theory, and Practice, in the more, most orderly, and scientiﬁcal Way in the World. Dr. Friend has reduced Chy-
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affixed to Newtonianism, and accounted for the Reasons of the Operations on Mechanical Principles.

CHYMOSIS, in Medicine, the Act of making or preparing Cicatrices. See Concretion. Cicatrices is particularly used for the second of the Concretions made in the Body; being a repeated Preparation of the most impure and gods Parts of the Chymie, which being thus performed, splits the whole Body, and by the Mechanism, and chance carry'd to the Liver, to be there elaborated, purified, and sublimate. See Concretion.

This is, according to Reger, that the Animal Spirits are a little part of this.

The Word comes from χύμω, κυμωτις, of χύμο, find, I melt.

CHYMOSIS, or CHYMOSIS, is also used in Medicine, for an Impregnation of the Eyelids, which turn out their inside to fight.

The Word comes from the Greek χυμος, hips.

CICATRICULA, is the little whitish Spots, or raze of the Yolk of an Egg; wherein the first Changes appear towards the Formation of the Chick.

See Yolk.

This Cicatricula is what is commonly called the Treacle of the Egg. See Egg.

CICATRISATIVE, in Medicine, is applied to such Medicines as are very Defectives; and on that account able Nature to repair the Skin, and to form a Cicatricium, or Efcharr.

See Cicatrix.

Such are Armatius Bole, Pound of Taty, the Ugress Dipsomelopogon, diacritum Rubrum, &c. These Medicines are otherwise called Epheláries, Ephelitii, Infraptive, Agglutinant, &c. See Euphtic, Ephelistic, Infraptive, &c.

CICATRIZ, in Medicine, &c., a large Scab, or Elevation of the Skin, and remaining there after the healing of a Wound, &c. ordinarily called a Scab, or Effchar. See Eczema, Wound, &c.

The Cicatricia, notes Cicatrix, is the joint of the flyby Parts, as a Callos is to the Bones. See Callos.

In young infants, the Calsulosis, or Scars, sometimes much diminuich, and oftentimes quite vanishing when come to Age. See Eczema. blackjack. The Treacle of the Chicken's Feet: and, in growing, they are sometimes obviessed to change their Situation.

Some derive the Word from quasque circa extera; others from quasque circa extera, the Cicatricium being only obiulio universi, the covering up, or hiding of the Wound: but 'tis better deriv'd from Cicatrix, which has the same force: of the Verb Castrare, to blind.

CICATRIZ, a vegetable Poison, celebrated both among Antients and Moderns. See Poison.

The modern Cactus is the Plant Henccholbus: whereof there are two kinds: the Cactus, absolutely to cold, or Cicatricum, and the Cactus.

The first grows in Places a little mothl, in the Shade, among old Ruins, or along Roads.

The Cactus has been perceiv'd from it, that its Ulo, internally, is by no means to be recommend'd: And yet some Poisons boil'd of it as a powerful Sudific.

Exterically it may be appl'y'd to relieve Sore, and any tincture of the Spine, or rather, is the Bole of the Patient which bears its Name.

The Physicians have generally rank'd it among the cold Poisons; but the latter Words, cicatricum, cicatricium, is as a Derv'ven, or see Poison. The Reasons they give, as related by Wofper, are, that it bites the Tongue; that the Effluvia it yields are hot, and arise from a volatile Salt, and an impure Sulphur, that the Mucosae it occasions, as well as the other Symptoms, shew a great activity of Parts; and that if the Blood be found congeal'd by it after Death, Spirit of Wine does the same.

Thus the Cactus is dangerous than the greater; it is ever suppos'd more violent, as well as more hafty in its Operation.

Several Poisons have beenunderstood foolish, by eating Poisoned Cactus, and Cicatrices been used instead of Partly. It has much such an Ennui to the Brain, as Cauderisides have to the Brain: and Lupus Marinus to the Liver.

The Poison of the Ants, is a Sucker which is now caus'd as possible to be dissolv'd: it was call'd Ciciae Aquatica, and was of the Umbelliferous Tribe. Wofper, in an expers Trestlis on the Subject, will have it the Sium E- cubum C. B. T.

CICATA is also us'd, chiefly, among the Antients, for a Juice, or Liquor, expels'd from the Plant Cicatrix. This Cicatrix was the common Poison whereof with their Cia- meum, Circumvallation, &c., they kill'd or diered by Fright, or by means whereby a Man must pay for every thing, even his own Death.

CIDER, a brisk, tart, cool Liquor, prepar'd from Apple. See Mixture, of making cider is as follows.

The first thing is to make a Hamly, a large Pot, the Juice squeezed out in a Press; then 'tis drain'd th'ore, or to five other Fiines, and tun'd up; the Veoffel not to be full. For two or three Days it is to be dipp'd loosely, then quite dipp'd. When it is finally dipp'd, it is to be drawn out every Day for some Weeks, till such time as it be supped a pretty clear; then 'tis pipp'd, to see how fine: it is the Summer Fruit after a Month; the Cider-Maal, after the Reddest, till after the Summer of January; and the other Winter Fruits about the same time.

If it be not now found fine enough, it stands a Month longer, and then it is defective, 'tis rack'd off like Wine, so to keep out its Air. Some, instead of racking, fine it with finn-glas, steep'd in Whitewine, and dipp'd off over the Fire; this they boil in a quantity of the Liquor to be fined, and then mix it with the relt: and others, instead of diffusing the finn- glas over the Fire, let it steep in the Whitewine for about a Month, in which time it dissolves into a Gelly of it self; it being on some of these Days, or even with the whole beat to a froth; then hangs milled together, some with Broom, the relt. The liquor once fine, it draws out, or bottles off, as occasion requires. See Glaze.

CLOTHES, is the term for the Furniture of a House.

'Tis observ'd, that a Mixture of Fruits is a great Advantages to cider; the worst apples, mix'd together, making as good cider as the best alone: always observing, how-ever, to put a fair share of good Cider in equal proportions.

The best Mixture, according to Mr. Warldige, is to have of Redbreaks with Golds-Rennets: Better Apples spoil the Cider; but the Juice of them and of Crabes, yield as good Cider, or better. This is to be observed, the four nor six nor any greater part of the latter, nor any part of the former.

It clarifies it of all, and serva in Families instead of Small Beer. It will keep, if boil'd after preasure, with a couple of Drops of Salt.

CILLIA, in Anatomy, the Hairs wherewith the Palpe- bres, or Eyelids are f'ed; especially the Upper, which is larger and thicker than that of the Under. See Palpebrae. Mammillae remaining after the Cider is pre-f'd out is the Cillium.

For this purpose, the Mark is put up in a large Fat, with a proper Quantity of boil'd Water, which has boil'd till it be cold again; if half the Quantity of Water be us'd that there was of Cider, twixt will be good; if the Quantities be equal, the Cider is will be small. The whole is left to infuse forty eight Hours, then well pre-f'd; What is f'ed out by the Pre-f' is immediately tun'd up and dipp'd; 'tis in this state it is to be used.

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CIN

M. Masonia does not the Eulogiamus Ciliare to have any connection with the Gryllinae, or to serve for any purposes thereof. See Vision.

CINARIUS, in Anatomy, a Muscles, otherwise called O-

CINATURE or CINARIUM, armor See Oesopcularis.

CIMA, or Siam, in Architecture, a Member or Mould-

CIMIER, in the French Heraldry. See CREST.

CINCTURE, or CINCTURE, in Architecture, a Ring,

CIMOL, or Obel, at the top and bottom of the Shaft of a Co-

CINCINNATUS, or at the Other from the Capital. See Shart, Column, &c.

That at bottom is peculiarly call'd Ophaging; as if the Pillor, in its height hence; and that at top Culiar, or Collar. See Apoongus, and Collars.

The Cincture is supposed to be an imitation of the Giers, or Ferris, antically used to strengthen and preserve the pri-

CINNABAUM, a Tree. See Laurus.

The Word, in its original French, signifies Girde; of the Latin cingere, I gird.

CINNAMON, in Chymistry, the reduction of Wood, or any other combustible Matter into Ashes, by means of Fire. See Ashes, Calculation, &c.

This, others call Cinnamon. See Ashes.

CINNAMON, in natural History, a Mineral Stone, red, heavy, and brilliant; found chiefly in the Quick-filler Mines; call'd also Vermillion. See Fossil, and Mercury.

Many with good reason, esteem this the Minium of the Antiquaries; this a very different thing from the modern Minium. See Sulphur.

In the ordinary Vermillion it is felt, is nothing else but Cin-

CINNABAR ground up with Spirit of Wine and Urine. See Verm-

CINNABAR, and Cinnamon, are also of the same nature, though the former be red, and the latter is a tawny yellow colour.

Some have imagined Cinnabar to be Dragons-Blood, gath-

CINNARIA, or Silybin. See Silybin.

Thus, the Corinthian Part of the Brain, is also call'd the Cerebrum Fruit. See Cerebral.

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blue Substance, whereas Quick-silver and Sulphur alone produce a red.

The Word comes from the Greek κόκκος, the sexes, the smel-

CINNABAR, or in quickening it with a Scent, that the

The Diggers are obliged to sleep their Nights.

The Chymists prepare other Kinds of Artificial Cine-

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The Diggers are obliged to sleep their Nights.
Peron's Name which first brought it into England is the Bark of a Tree resembling the Olive Tree, frequent in the Island of St. Domingo, Guadaloupe, and Madagascar, call'd by the Natives Prunif. See CoC. On the Bark of this Tree, that of Cinnamomum, is at first greyish, of a sharp barking Taste, like Pepper; and a Smell like Musk: as it dries it whitens. Some use it in lieu of Nutmeg: In Medicine, it's use is as a Vehicle for intemperate passengers, as an Antispetic.

The same Tree yields a Gum, call'd Anonume, or Belluine, which is no disagreeable Perfum.

CINQUE-PORTS, or the Cinques Ports, five Havens that stand on the East Coast of Eng. towards France; thus call'd, by way of Emblazon, on account of their superior Importance; as having been thought by our Kings to merit a particular regard, for their preservation against Invasion.

Hence they have a particular Policy, and are govern'd by a Keeper, with the Title of Lord Warden of the Cinque-Ports.

They have various Privileges granted 'em, as a particular Jurisdiction; their Warden having the Authority of an Admiral among 'em, and sending out Wreys in his own Name.

Condes tells us, that William the Conqueror first appointed a Warden of the Cinque-Ports; but King John first grant'd them their Privileges, and that upon Condition they should provide a Ship for their own Charge, for 40 Days, as often as the King should have occasion in the Wars: being then brassed for a Navy to recover Normandy.

The five Ports are Hastings, Romney, Hythe, Dover, and Sandwich.

Town tells us, that Hasting's provided 21 Vessals; and in each Vessel 21 Men. To this Port belong Sandal, Pevensey, Hasting, Winchelsea, Rye, Hastings, Wexberoune, Greetsill, and Rye.

Romney provided 6 Ships; and in each 24 Men. To this belong Breda, Lyde of Marlbone, Dungemser, and Ryeport.

Hythe furnished 7 Ships; and in each 21 Seamen; and this belongs Wealden.

Dover the fame Number as Hasting's: To this belong Folkestone, and Hythe. Of Sandwich, 12, and also of Pancake, 12, and of Dover, 12.

Laflly, Sandwich furnish'd the fame with Hythe: To this belong Port-Davoy, Recuer, Serre, and Deal.

Clion, or Clion, or Scion, in Gardening, a young Shoot, Sprout, or Sprig, put forth by a Tree. See Sprout. Grafting is performed by the Application of the Cion of one Plant upon the Stoc of another. See Grant, and Grafting.

To produce a Stock of Cion for Grafting, Planting, &c. the Gardener sometimes cut off the Bodies of Trees, a little above the Ground, and only leave a Stump or Root standing: the redundant Stump will not fall next Spring for putting a Stock of the Same Sort of Tree. See Stump.

In drums of white Trees, a great many Clions are to be cut off. See Dwarf; see also Pruning.

Cion, in Anatomy, is sometimes use'd for the Venus. See Venus.

CIPHER, or CYPHER, one of the Numeral Characters, or Figures, form'd thus c. See Character, Figures.

The Cipher of it itself implies a Privation of Value; but when dispòsed with other Characters on the left thereof, in the common Arithmetick, it serves to augment each of their Values by ten, and in Decimal Arithmetick, to lessen the Value of each Figure to the right thereof, in the same proportion. See Notation, Numération, and Decimal.

Ciphertext is also a kind of mystick Character, composed of Infinity of Figures, which is interlaced with the Writings of the Ancients, and ordinarily the initial Letters of the Persians Names, for whom the Cipher is intended.

These formerly used to be used by Coulso, Coucher, and other Moavesians.

Antiently, Merchants and Traders were not allow'd to bear Arms: In lieu thereof they bore their Cipher, or Affixing Letters of their Names, usuriously interweave about a Coin; of which we have divers Instances on Tomb's, &c.

Cipher is also used for certain secret Characters, disguis'd and often employ'd for the writing of Letters that contain Secrets, not to be understood by any but those to whom the Cipher is assign'd.

This is now reduced into the Square Art, call'd Polygraphia, or the Art of writing many Letters, but appears to have been little known to the Antients. See Steganography, &c.

De la Guille, in his Excellent Antiques and Moderns, is at large full of such Things, and has produc'd for his Authors the Inventors of the Art of writing in Cipher.

Their Syntax, according to him, was the first Sketch of this mystical Art: Those Syntaxes were two Rolls of Wood, of equal length and thickess; one of them kept by the Ebrors; the other by the General of the Army, lest on any Expedition against the Enemy.

Whensoever those Magistrates would find any secret Or- der, under which the Army was to employ a fair or a flight of Command, and roll'd it very justly about the Syntaxes which they had serv'd; and in this state wrote their Intentions, which ap- pear'd perfect and consistent while the Parchment continued to be entirely covered by the Writing, but on the least maim'd, and without connection: but was easily retriev'd by the General, upon applying it to his Syntaxes.

Polybus says, that Anaxagoras, 5000 Years ago, could know the writer of any Manuscript by the Writing so as not to be understood by any but those in the Sec- ret; part thereof, invented by himself; and part was'd be before his time.

The Ancients, Rep. Fortes, Vigene, and P. Niceron have wrote upon the Subject of Ciphers.

As the writing in Cipher is become an Art; so is the reading, or unraveling thereof, call'd Deciphering. See Deci- phering.

A Cipher with a Single Key, is that wherein the Character is constant, and is us'd to express the Word, or Letters: This is easily decipher'd with a little Application. A Cipher with a double Key, is that wherein the Al- phabet, or Key, is chang'd in every Line, or each Word, and wherein are insert'd Characters of no significance, to amuse and perplex the Meaning.

The Word Cipher comes from the Hebrew Sibor, Name, Enumeration.

CYPHERING, is popularly us'd for the Art of Accom- panying the Numbers with a Word. See Arithmetick.

CIPPIUS, among Antiquaries, little known, erected in the great Roads, and other Places, with an Inscription thereon; either to shew the Way to Travellers, or to preserve some Thing important to posterity.

The Cippi placed in the Highways, for the Convenience of Travellers, were also call'd Military Columns. See Mi- litary Column.

Hasting's has an express Treaty of the Cippi of the Jews, De Cippis Hebrews; wherein he takes Cippus for the Tomb of a Devout. See Tomb, and Tumulus.

Cipher was also us'd in Antiquity, for a wooden Instrument for the use of the Criminals and Slaves was furnish'd; and.

CIRCENSES Ludii, in Antiquity, Circenians Games, or Games of the Circens, a general Term, under which were comprehended all Combats exhibited in the Roman Circens, of what Kind Ever; whether a foot, or on Horseback, or in a Car, Wrestling, or Boxing; with Swords, Pikes, Darts, Arrows; against Men, or against Beasts; on the Ground, or abroad Versals. See Games, and Circens.

There were few but Slaves that gave the People this cruel Pleasure: it was an Excruciat that would have disgraced People of any Account.

Circenian Games were so call'd from the Latin Circensius; because they were held in a Place incom- plete round with naked Swords, that the Combattants might not have an opportunity of escaping.

The Circus has been establish'd on the brink of the River Tiber, and the Ground incompleat, to the Landward, with naked Swords.

Most of the Feats of the Romans were accompany'd with a noise of Trumpet's, and the use of Flutes; and on the Scenes of the Republick, frequently perfum'd the People with them on other Occasions. See Fasst.

The grand ones were held for five Days, commencing on the Ninth of September.

CIRCLE, in Geometry, a plane Figure, comprehended under one single Line, which returns into itself 5 having a Point as its Middle, from which all the Lines drawn to its circumference, pass; and are tangential, or ordinarily touch it at one Place, or at two, not being intersected. Properly speaking, it's the Space included within the Circumference, or Periphery, that is the Circle: the in the Plane, or the Circumference of a Circle, frequently us'd for the Periphery alone. See Periphery.

Every Circle is suppos'd to be divided into 360 Degrees. See Degree; see also Cord, Tangent, Diameter, &c.

The Area of a Circle, is found by multiplying the Periphery by the fourth Part of the Diameter; or half the Per-iphery by half the Diameter: Now, we know the Circle is found for finding a Proportional Fourth to 10007/8, and the Square of the Diameter: 6; or 451, 315, and the Square of the Diameter. See Area.

Circles, and similar Figures inscrib'd in 'em, are always as the Square of the Diameter, and therefore are in a dupli- cate Ratio of their Diameters; and therefore of their Radic, is equal to a Triangle whose Rife is equal to the Periphery, and its Altitude to the Radius. Circles are, therefore, in a Ratio compounded of the Peripheries and the Radic.
To find the Proportion of the Diameter of a Circle to its Periphery.

Find, by continual Bifurcation, the Sides of the infrirud Polygon, till you arrive at a Side subtending any Arch, however minute. If an Arch be found, the Circle is a fami- liar circumscribed Polygon; multiply each by the Number of Sides of the Polygon, by which you shall have the Peri- meter of each Polygon. The Ratio of the Diameter to the Perimeter of any of these Polygons, will be the Diameter to the Perimeter of the circumscribed Polygon; but less than that to the that of the infrirud Polygon.

By the two former known, the Ratio of the Diameter to the Periphery, is easily had in Numbers very nearly true; not unjustly.

Thus, Woffl finds it 130648800000000 to 31415925 6536027793, by the Arch $\pi = 66$.

Andalpulos a Guerin carries it to a much greater accuracy, finding, that putting the Diameter for $\pi$, the Periphery is greater than

\[ \frac{22}{7} = 3.14285714285714285714285 , \]

but less than its Limit Number, changing the last Cipher into an Unit. Metius gives us the following Proposition, which is the best that is express'd by small Numbers: if the Diameter be 112, the Periphery (215.3454590999999) that is, 355., nearly.

To circumscribe a Circle about a given regular Polygon: divide the Angle of the Angles of the Polygon, and 1, (Tab. Geo- nia, Fig. 18,) by the Lines E F and D; and on the Point of Concur F, as on a Centre, with the Radius EF, describe a Circle. See CIRCUMSCRIBE.

A Circle is any regular Polygon in a Circle: divide $n$ by the Number of Sides, to find the Quantity of the Angle of EFD; which being made, in the Centre apply the Chord E D to the Periphery, as often as it will go: Thus is the first Circle. In the Circle, E D, three turns make the Circle.

Toro $\pi$ three given Points, not in a right Line, A B C, to describe a Circle. On A and C strike Arches intersecting in D and F, from D and F draw the Lines D E and E G: The Point of Intersection, I, is the Centre of the Circle.

Hence, if, by assuming three Points in the Periphery, or the Arch of any Circle, the Centre may be found, and the given Arch be perched. See CENTRE.

If three Points of any Periphery agree, or coincide with Three Points of another, the whole Peripheries agree, and the Circle is equal.

Every Triangle may be inscribed in a Circle. See TRIANGLE.

In Optics, 'tis shown, that a Circle never appears truly such, unless either the Eye be directed perpendicularly to its Centre; or the distance of the Eye from the Centre, when directed obliquely, be equal to the Semidiameter of the Circle: in every other Case the Circle appears oblong, and to make a Circle that shall appear such, it must be oblong.

Parallel, or Concentric Circles, are such as are equally distant from every Point of their Peripheries; or are describ'd from the same Centre, by the same Distance, and those struck from different Centres, are said to be eccentric.

See CENTRE, and ECCENTRIC.

A Circle, or the manner of making a Square, whose Surface is perfectly and geometrically equal to that of a Circle, is a Problem that has employed the Geometers of all Ages. See QUADRATURE.

Makers of pipes to the size of the Circles, in particu- lar, insinuous on it, that a right Line and a Circle being of different Nature, there can be no strict Proportion between 'em; and, in order, we are likewise at a Loss for the just Proportion between the Diameter and Circumference of a Circle.

Archimedes is the Person who has come the nearest to the Quadrature of the Circle: all the rest have made Parado- gmas.

Charles V. offer'd a Reward of 10000 Crowns to the People who should solve this Celebrated Problem; and the Solution of it has been offered to the People of Holland who have proposed to the King of France a Prize of 10000 Francs. Curved Lines are Circles whose higher Kinds, are Curves wherein $A = n = P = M = M; P = B$, (Tab. Analogia, Fig. 8,) or $A = P = = B$. Cor. I. Suppose $c = n, x = y, c$$ = y = AB = cy$, then will $d = a = x$. Consequentially, $x = y = c = a = x = s = n$. Hence we have an Equation that defines infinite Circles; or, to find the Equation that defines infinite other Circles, viz. $n + a = (a - s) n x$. Cor. II. If $n = c$, then will $y = a = c = x = d$, and therefore a Circle of the first Kind is contained under this Equation alone. If $n = y, c = x = d = s = n = M = M$. Cor. III. Where $c = B$, which Equat. defines a Circle of the first Kind.

Circles of the Sphere, are such as cut the mundane Sphere, or the Surface of their Peripheries, either in its in- face, or in another immovable, concentric, and equal- distant, See SPHERE.

Hence are two Kinds of Circles, movable, and immove- able.

The first, those whole Peripheries are in the moveable Surface, and which therefore revolve with its diurnal Motion, as the Meridian, and the Equator. See EQUATOR.

The latter, having their Peripheries in the immovable Surface, don't revolve; as the Eclipse, Equator, and its Parallel, Meridian, and Eccentric. See SPHERE.

If a Sphere be cut in any manner, the Plane of the Section will be a Circle, whose Centre is in the Diameter of the Sphere. See SPHERE.

Hence, a Circle is a Section of a Sphere passing thro' the Centre, being equal to that of the Circle which generated the Sphere; and that of a Circle which does not pass thro' the Centre, being one of the Several Chords of the generating Circle; the Diameter being the greatest of all Chords, there hence arises another division of the Circles of the Sphere, see. into great and left.

A great Circle of the Sphere, is that which divides it into two equal Parts, or Hemispheres; having its Centre in the Centre thereof. See GREAT.

Hence, all great Circles are equal, and cut each other in equal Portions, or Semicircles, called great Arches.

The great Circles are the Horizon, Meridian, Equator, Eclipse, the Ecliptic, and the Asentia, which see in their Places, HORIZON, MERIDIAN, ECLIPTIC, &c.

A lesser Circle of a Sphere, is that which divides the Sphere into equal Parts, and has its Centre in the Axis of the Sphere, but not in the Centre thereof. See LESSER.

They are usually denominated from the great Circles, they are parallel to, as Parallels of the Equator, &c. See PAR.

All Circles of Latitude, otherwise called Amantacans, are Circles parallel to the Horizon, having their Chords in the Zenith, and still diminishing as they approach the Zenith. See AMANTACANS.

They have Names from their Use, which is to show the Altitude of a Star above the Horizon. See ALTITUDE.

Circles of Latitude, or Secondary Circles, are great Circles parallel to the Plane of the Ecliptic, passing thro' the Pole thereof, and every Star and Planet. See SECONDARY.

They are so call'd, because they serve to measure the Latitude of the Stars, which is nothing but an Arch of one of these Circles, intercepted between the Star and the Ecliptic. See LATITUDE.

Circles of Longitude, or sev'ral lesser Circles, parallel to the Ecliptic, 'ill diminishing, in proportion as they recede from it.

On the Axes of these Circles, the Longitude of the Stars is reckoned. See LONGITUDE.

Circles of Declination, are great Circles passing thro' the Poles of the World. See DECLINATION.

Vertical Circles, or Asentia. See VERTICAL, and ASSENTIA.

Diurnal Circles, are immovable Circles, oppos'd to be describ'd by the several Stars, and other Points of the Heavens, in their diurnal Rotation round the Earth; or rather, in the Rotation of the Earth round its Axis. See DIURNAL.

The Diurnal Circles are all unequal: the Equator is the biggest. Polar Circles, are immovable Circles, parallel to the Equator, and at a distance from the Poles, equal to the greatest fixed parallel of the Ecliptic. See POLAR.

That next the Northern Pole is called the Great Circle; and that next the Southern one the Antarctic. See ARCTIC, and AN

Diurnal Circles of Excursion, are Circles parallel to the Ecliptic, and at such a distance from it, as that the Excursions of the Planets towards the Poles of the Ecliptic, may be included within it, which are usually fix'd at 10 Degrees. See SPHERE, and SPHERE.

It may be here added, that all the Circles of the Sphere above describ'd, are transfer'd from the Heavens to the Earth, at every Place in Geography, as well as Astronomy; all the Points of each Circle being consider'd, to be let fall perpendicularly on the Surface of the Terrestrial Globe, and to trace out Circles perfectly similar to them.

Thus, the Terrestrial Equator is a Line, conceived precisely under the Equinoctial Line, which is in the Heavens $\pi = 66$; and is 0 from the Centre. See EQUATOR, &c.

Horary Circles, in Dialling, are the Lines which shew the Hours on Dial s; tho' these be not drawn circular, but nearly dait. See DIAL.

Circles of the Hemisphere, or the Prostematic Astronomy, is a Circle describ'd on the Centre of the Equant. See EQUANT.

Its chief Ufe, is to find the Variation of the first Inequality, See VARIATION.

Circles of Astronomical Apportion, one of the lesser Circles, parallel to the Equator; describ'd by any Point of the Sphere touching the Northern Point of the Horizon; and carry'd about with the diurnal Motion. See M M M
All the Stars included within this Circle never set, but are ever visible above the Horizon.

The Circle of perpetual Oscillation, is another Circle at a like Distance from the Equator; and contains all those Stars which never appear in our Hemisphere. See OCCUL.

The Stars situated between these Circles, alternately rise and set at certain times of the Day, viz. the Sun, Rho, Setting, &c. 

Circular Progress, or Circles passing thro' the common Intersections of the Horizon and Meridian, and thro' any Degree of the Ecliptic, or the Centre of any other, are those that are useful for finding the Signs of each Part of the Heavens, and for fixing the Time of any Star, &c. See Position.

They are usually fixed in number; and cut the Equator into twelve equal Parts, which the Astronomers call the Circles of the Fixed Stars. Hence some call them Circles of the Celestial Hunter.

CIRCLES of PHYSIC, is understood, among the Schoolmen, of a Viciousity of Generations, unison, and hereditary vice, which is a good Habit of Body; a good Habit of Body produces Strength and Vigour; the occasion frequent Exercitiae; and the good Conception.

'Is a celebrated Dogma, that there is no Circle in Caesars of the same Order, or Kind.

CIRCLES in LOGICK, the Fault of an Argument that supposes the Principle it should prove, and afterwards proves the Principle by the Thing it should have prove.

Or, a Circle in LOGICK, called also Syllogistic Circle, is when the same Terms are proved, in Obroon, by the same Terms; and the Parts of the Syllogism, alternately by each other, in direct and indirect Speech.

There are two Kinds of Circles; the one Material, the other Formal.

The Formal is that which in two reciprocal Syllogisms begins to reverse, which is the next Cause of the greatest Extreme. This Kind is by no means to be admitted: otherwise, the same Thing becomes both prior and posterior; the Cause and Effect of it, which is absurd.

The Syllogistic Circles, called also Regressiva, consists of two Syllogisms, the former whereof proves the Cause by the Effect; and the latter the Effect by the Cause: This may be admitted.

CIRCLES of the EAGLE, are such Provinces, and Principalties of the Empire, as have a Right to be present at Direct, Sec Empire, and Diet.

The Order of the Circles is so formed, that the Circles of the line into fixed Circles, was established by Maximilian I. in 1500, at Augsburg; twelve Years afterwards he divided it into ten Circles, which Partition was confirmed by Charles V. at the Diet of Nuremberg, in 1547, and by him.

The Order of these Circles has never been well regulated; yet, in the Imperial Maurice, it is as follows: The Circle of Austria, that of Burgundy, of the Low Countries, of Spain, of France, of the Empire, Upper Rhine, Wesphalia, and the Lower Saxony.

CIRCUIT, or CIRCUITY, in Law, a longer Course of Proceeding or Account than the usual form for, is necessary to the Manor, and after the Grantee difficulty of the Grantor of the same Manor, who brings an Affidavit, and recovers the Land, and has a long Course of Proceeding or Account for 10. of his Rent, due during the Time of the Diffic.-lin, and which he must have had if no Difficult had been: This is called Circuit of Action; whereas, the Grantor was to recover the Articles, and to pay 12. Rent, he might have received but 10. for Damages, and the Grantee have kept the other.

Circuit, is also the Journey, or Progress the Judges take, such as to the several Counties of England and Wales, to hold Courts, and administer Justice, where recourse cannot be well had to the King's Courts at Westminster.

CIRCULAR, anything that is describ'd, or mov'd in a round; as the Circumference of a Circle, or the Surface of a Globe. See Circles. CIRCULARLY, in a circular Form of all others the best fitted for Motion; and the most capacious. The modern Astronomers show, that the Heavenly Bodies don't move in Circular, but in Elliptic Orbits. See Orbits.

CIRCULAR Lines, in Mathematicks, are such right Lines as are divided from the Divisions made in the Arch of a Circle.

Such as Sines, Tangents, Secants, &c. See Sine, Tangent.

CIRCULAR Velocity, a Term in Astronomy, signifying that Body is revolving its own Axis, or the Revolution of the Body, which is measured by the Arch of a Circle, as fappo by A, (Tab. Astron. Fig. 10,) describ'd on the Centre of Attraction S.

The circular Velocity of a Body moving from B to C, is made by the Angle DBC, or half the Arch of a Circle.

CIRCULAR Numbers, are such whole Powers and in the Roots themselves: 2, 5, whose Square is 25, and Cube 155.

See Number.

Circum-Circular Letter, a Letter directed to several Persons, who have the same Interest in the same Affair; as in the Convocation of Archbishops, &c.

CIRCULAR SAILING, is that perform'd in the Arch of a Great Circle.

CIRCULAR Sailing, of all others, goes the nearest or shortest way: and yet there are such Advantages in falling by Rhumbs, as the definition of the LINES OF LATITUDE, the Art of circulating, or moving in a Circle. See Circle.

Thus, we find, The Circulation of the Blood; the Circulation of the Sap; of the Spirits, &c. See Blood, Sap, Blood, Vegetation, &c.

As in the great World we find a perpetual and orderly Circulation of Waters, pour'd from the Sea by subterraneous Passages, through the rivers, and thither return'd by Rivers, and from the little World, Man, alike Circle is observ'd; the Blood being continually driven from the Heart, by the Arteries, to all Parts of the Body; and brought back again to the Heart, by the Veins, and the Veins to the Heart, in the same Way.

The Heart, we have elsewhere shown, is a Muscle, into the Vesselles or Cavities whereof, all the Veins bring the Blood.

In the same Manner, the Arteries arrive, having, withal, a reciprocal Action of Diffusion, or Dissemination; and Conduction, or Syphon. See Heart, Vessels, and Diffusion.

Now, the necessary Effect of such alternate Action, is, that the Heart, by turns, both receives and expels the Blood.

The Blood expell'd out of the right Ventricle, must be car

ed through the Pulmonary Artery (which arteries join the Body, from which it must be return'd, by the Pulmonary Vein; to the left Ventricle, (in which that Vein termi

nates.) From the left Ventricle, the Blood that imparted, is by way of Conduction to the Body, and by it distributed all over the rest of the Body, and thence return'd again to the right Ventricle by the Vein, which completes the Circulation. See Pulmonary Artery, Vein.

The Circulation of the Blood, has been generally allow'd to have been first discover'd in England, in the Year 1658, by Harvey, a Physician of our own Country; the there are several Confessions of that Fact, and by him.

Josefus de Attemearto, in a Treatise of New Inventions, printed in 1654, quotes several Passages from Hippocrates, to prove that the Circulation was known to him.

He adds, that the Physicians of that time had a known, to not only Hippocrates, but also Plato and Aristotle.

And, in the Classick Physicke taught it 400 Years ago, was spoke of in Europe.

Some go back as far as Solomon, and imagine they have some Traces of it in the Ephesians, Chap. xi. 31.

And in the new and scientific Anatomy, quotes several Passages from Redin, Columbus, and Angi, Colono

men, whereby he endeavours to prove that they admitted a Circulation, long enough before Harvey.

He adds, that the Venetian, who are famous Fenetum, from a Consideration of the Structure of the Veins of the Veins, and other Experiments, concluded a Circulation. See Vals. Lenevius adds, that F. Paolo durst not make his own Confession; for, he therefore only communicated the Secret to Fab. de Agulphendero; who, after his Death, deposed the Book he had compos'd on it in the Library of S. Maria, where it was discovered under the Secret to Harvey, who then study'd under him at Padua; and who, upon his return to England, a Country of Liberty, publish'd it as his own.

The Circulation of the Blood is evinc'd, from the following:

1. All the Blood of a living Animal, upon wounding any one of the larger Arteries, is, in a little time, evacu'd; and a considerable force: as appears from the Observations of Bouchers, &c.

Hence, it is evident, that the Blood has a Passage from every Part of the Animal Body into every Artery, and if we consider the whole thing on this occasion, it is evident it must have mov'd before.

2. The great Quantity of Blood driven out of the Heart into the Arteries at every Pulse, makes it evident, that a considerable Stock of Blood must be supp'd in the Body of a Man, than any Observation or Experiment will allow of.

For tho' the Antients, who knew how this Circulation, imagined it only that a Drop or two was expell'd at each Pulse; which they were necessitated to suppose, to avoid the not


The Blood flows through the arteries, and the blood is carried to the body tissues, where it is utilized for various processes. The blood is then returned to the heart, where it is filtered and oxygenated before being sent back to the body.

The heart is a muscular organ located on the left side of the chest, just below the diaphragm. It consists of four chambers: the right atrium, the right ventricle, the left atrium, and the left ventricle. The heart pumps blood throughout the body, and it also helps regulate the body's temperature and pH levels.

The blood vessels are responsible for transporting blood throughout the body. They include the arteries, which carry oxygenated blood from the heart to the tissues, the capillaries, which exchange oxygen and nutrients with the tissues, and the veins, which carry deoxygenated blood back to the heart.

In summary, the blood circulatory system is a vital component of the human body, responsible for delivering oxygen, nutrients, and other essential substances to the tissues and removing waste products. Its proper functioning is crucial for maintaining overall health and well-being.
The Septum, which separates the two Auricles of the Heart, is pierced therewith an Aperture, call'd the Foramen Ovale; and the Trunk of the Pulmonary Artery, a little after its origin from the Heart, comes into the said Aperture, call'd the Communicating Canal.

The Foramen Ovale being born, the Foramen Ovale closes, by degrees, and the Canal of Communication dries up, and becomes less conspicuous in the Constitution of the Heart.

This Mechanism once known, 'twas easy to perceive its Use.

For while the Foramen Ovale is in the Uterus, it receives no Air, but that little furnish'd it by the Umbilical Vein: Its Lungs, therefore, can't swell and subsist as they do after the Birth, and after the free Admission of the Air. They continue therefore to grow and expand longer than the Lungs of other Creatures, for their first Air, or that which is furnished to them, is as it were all of themselves, and don't allow the Blood to circulate, either in abundance, or with Ease.

Nature, therefore, has excused the Lungs from the Pains that press them, and has furnished for their place an alternate, in the Foramen Ovale, by which Part of the Blood of the Foetal Blood, passeth through the Foramen Ovale, which enter'd the right Auricle, passeth into the left Auricle, as the Mouth of the Pulmonary Veins; and by this means it is found as far in its Journey as if it had pass'd the Lungs.

But this is not all, for the Blood of the Cæsae, which, miffling the Foramen Ovale, passeth from the right Auricle into the My Venæ ductæ, is in vain got to the Body; for Quantity to pass by the Lungs, whither 'tis driven thro' the Pulmonary Artery; the communicant Canal intercepts part of it in the way, and pour's it immediately into the descendency of the Aorta. See For-}

This is the Doctrine of Harvey, Lower, and most other Anatomists; but, M. Mery, of the Royal Academy, has nothing to say in it.

He allies another use for the Foramen Ovale; and maintains, that the whole Mass of Blood brought from the Cæsae to the right Ventricle, passeth, as in Adults, into the Pulmo-

According to the common Opinion, the Aorta receiving more Blood than the Pulmonary, should be bigger: according to the Opinion of M. Mery, the Pulmonary Artery should be bigger, because as being evem'd to receive a larger Quantity of,Blood.

To judge of the two Systems therefore; it should seem there need't nothing but to determine which of the two Vefts were biggest in a Foram.

M. Mery always found the Pulmonary Artery half as big again as the Aorta; and, on the other hand, M. Tavory, who succeeded M. du Verney, produces Cases where the Pulmonary Artery is less than the Aorta. The Aorta is in both Selves being examin'd by the French Royal Academy.

M. Tavory adds, that the Pulmonary Artery should be bigger, because the Cæsae, of which it is furnished, does not pass the third of the Blood; but it may be accounted for from the Blood's preising more slowly towards the Lungs, which it finds some difficulty in penetrating, and accordingly flows on, which a smaller Channel is able to do.

M. Litter, upon diffusing an Adult, in whom the Foram-

The Foramen Ovale was still open, and measuring the Capacities of the two Arteries, declares for M. Mery.

For the Source of the Circulation in the Foetus, Anatomists are again divided.

The popular Opinion is, that during Gaftation, the Artee-

Again, the Blood brought from the iliac Arteries of the Fœtus, enters the Nervings by the Umbilical Arteries; thence it passeth into the Placentæ, where it is refund by the Veins of the Uterus, which carry it back again to the Mo-

ther, and perhaps all by the Roots of the Umbilical Vein, which mix it affixi with the Blood of the Mother.

According to this Sytem there, 'tis the Blood of the Mother only which circulates, and there are no other); and ex-clusively regarded as a distinct Member, or Part of her Frame.

The hearing of her Heart sends it a Portion of her Blood; and so much of the Impulse is preserved, as suffices to main-
The most vital Parts of the Arterial Blood being car-
y’d from the Heart to the Brain by the Carotid Arteries, and from thence directly into the fine Network, wherewith the Bottom of the Venous Veins are covered, if any more delicate Parts are driven into the Mouths of the Ar-
ried Arteries, where they continue their rapid Motion, and do not in some Cases of the Parts, where those Veins termi-
nate around the Funicular Gland.

Hence they enter that Gland, and there form a confluent Spring of Spirits; which being here purified, enters the Ca-
vary, and there also, in some Cases, by the Pores of its Sub-
tance, flows into the Lymphatics; whence they are car-
y’d to the Heart by two ways.

Some Part of the Subclavian Veins, and the adjacent Veins; those from the liver, being discharged into Peyer’s Refervein, proceed by the Thoraic Duct, and at last by the discharging Veins to the Heart. Whence the circulation is continued.

Circulation of the Sap, is a natural Motion of the nut-
tritious Juice of Plants, from the Root to the extreme Parts, and thence back again to the Root. See Sap, and Plants.

The Experimental modern Naturalists, and Gardeners,
seem to prove a Circulation in the Body of Plants, by Veins, and Arteries, analogous to that in Animals.

Terrastrae first advanced the Circulation of the Sap in
France, and propos’d it, in 1667; to the Royal Academy; Tho’ M. Maler, a Physician of Mansburg, had publish’d it, unknown to M. Terrastrae, two Years before. A Year and half afterwards, M. Mallet, curator of the Royal Academy, as a new thing; not knowing that M. Pecquier had been beforehand with him: And the great Maler given the experiment’d the fame Thought about the same time.

The Opinion, however, is not universally received: Some of the best Botanists, and particularly M. Doddert, propo-
sing our own C. That Author allows of a Juice mounting from the Root to the Extremities of the Branches; and of another de-
scending from these Extremities to the Root: the first im-
ploy’d in the Soil, and digested in the Root, for the No-
ishment of the Plant; the second receiv’d from the root-
ful Parts of the Air, in all the Extremities of the Branches, after digesting and defending itself, therefore, ac-
tording to him, are not the same; or, their Substance never
defends, and reciprocally: i.e. there is no Circulation.

But M. Pecquier makes Philosphical Transitions, maintain-
ning, that the Sap always rises, and descends, without de-
ending only a Subduing, or Recidivation, which he can no
more mean a Circulation.

M. Sollevay himself at a Loss for the Method where in a Circulation should be effect’d; as well as for the Fa-

culty of Reaffin commonly urg’d for a Circulation of the Sap and of the Blood. In Animals, he observes, the degree of Growth, or Extent, is but very small; so that the Blood, not being employ’d in any other service, may be easily sup-
p’d to circulate: But Trees, growing to an unlimited Tilt-
sickness, have no Need of the assistance of Nature is employ’d in extending that way; and, consequently, the Tree is not only af-

fords him, as that to the Swelling or Extinction of Trees,

But, his Argument, to the effect that the Swelling and the Extinction of Trees, as it is possible to infer from the Sap of the Branch, is the same as that which dis-

aces the whole infamously, by accumulating Circles on the

which are annual Gradations easily observ’d upon cutting a Branch across.

But still, the Arguments for a Circulation, must be allow’d of more weight than any thing here urg’d against it.

The fame Experiments of Ligation, and Incision, which evidence a Circulation in Animals, have been made in Plants;

particularly as such as abound in Sap, as the Milk Thistle, and with the fame Success; the Part between the Ligation and the Root swelling very considerably, and the other much left.

The Lignatures are to be made with metallic Rings.

Dr. Eiger gives us an Infallace in the Castapia minor, who will grow again, after being only cut from the Root, thread’s hard as possible without breaking the Skin, and no greater Swelling arose on one side the Lignature than the other.

M. Lawrente gives as a Demonstration of the Circulation

of the Sap, from an Experiment on the yellow thread Jef-

famine.

Upon a Branch of a plain Jeffamine, whole Stem spreads its Lace into a profuse Foliage. On one Branch, insculp a Bud of the yel-

low thread Jeffamine, in Autumn, and in Summer to flower, the following Summer, some of the Leaves will be found ting’d here and there with yellow, and this even on the same Thread, as it may be, and by degrees, the whole Tree, even the very Wood of the young Trees, was all variegated, or thread’s with green and yellow. See Varie-

ation.

M. Freischild confirms this Experiment by a familiar one of his own: Having inoculated a yellow spotted Jeffamine Tree, into another Jeffamine Tree, he found, that the the

Bough did not take, yet, in a Fortnight’s time, yellow Spots began to appear on one Side which came out of the Ground from another Part of the Plant. See M. Morison’s Papers. As to the manner of the Circulation, it is not difficult to conclude, by Scopoli, Druck, &c. by means of Microscopes, have discover’d, that the Nerves of the Plant, which are Rich in papillaries, which run parallel from the Roots to the Trunk, and may be look’d on as Arteries; and on the out-

side of these Arteries, the inner and outer bark, are o-

ther large Tubes, to do the Office of Veins; and in the slender Trunk, are but a few, to the Office of Lymphatics.

Now, the Root having imbib’d a Stock of Juice from the Earth, this Juice will be put in motion by the Heat; that is, it will be reduced, and changed into a form of Steam or Vapour. Meeting, therefore, with the santer Mouths of the Arterial Veins, it will pass thus the fame to the Top, and expand itself, and form the Tree, with a Force answerable to the Heat by which it was inflamed. It is thus upon theac-

ed, with meeting the Cold of the exterior Air, it is con-
duced into a Liqueur; and in that form returns, by its own weight, towards the Root of the venial Veins abovemention-

Circulation, in Chymistry, is an Operation whereby the same Vapour, reduced by Fire, falls back to be recov’d and distill’d several times, and thus reduced into its most simple Parts. See Distillation.

Circulation is perform’d by distilling the Liqueur in a single Veil, thumped at top, call’d a Pelican; or in a double Veil, consisting of two Pieces, laid on each other, the lower to contain the Liqueur. See Pelican, and Double Veil.

This perform’d either by the Heat of a Lamp, or that of

Athes, or of Stand moderately hot, or in Dung, or by the Sun. It usally demands a continued heat of several Days, sometimes a Calendar, Weeks, or even several Months. See Fire, and Heat.

By Circulation, the finest Part of the Fluid mounts to the Top of the Veil; and finding no place there, falls back again to the Margin left behind at the Bottom, whence it ascends; and thus, by continuing, and failing alternately in the Veil, is effect’d a kind of Circula-

tion, by which the final or finer parts of the Chymical Pha-

sons; whereby the former are evapor’d, and the latter more sub-

til, and better disposed to exert their Activity when separ-

ated from the Water. See Rectification.

CIRCULATORY, or CIRCULARIS, in Chymistry, the Veil wherein a fluid is put, to undergo the Process of Circulation. See Circulation.

There are two Kinds of Circulatus, the Diaete, or dou-

ble Veil; and the Pelican. See Pelican, and Double Veil.

CIRCULUS, in Geometry Logic, &c. See Circle.

Circles, among Chymists, is a round Inflammable, used in cutting off the Nails of glad Horses: which they effect thus.

The Instrument being heated, is apply’d to the glazed Veil,

and as it is kept till it grow hot: then, by a few Drops of cold Water, they turn it Black and Estatic.

Thus they cut off the Nails of Recorts or Currits.

See Report, &c.

There is another Method of doing the same, viz. by ty-

ing a Thread, first dip’d in Oil of Turpentine, to the Place where the Fracture is to be, and then setting fire to the Thread at the Top; this done, some cold Water being sprinkled on the Place, the Glair will be crack’d thro’ precisely where the Thread was ty’d.

CIRCUMAGENTS, Mafion, in Anatomy. See O-

bliques.

CIRCUIMANN, an Epithet dehorning a thing to in-

volve, or inclose another around. See Ambiente.

We say the, Circumvent, or Circumambient Air, &c. See Air, Atmosphere, &c.

CIRCUMCISION, the Act of cutting off the Prepuce; or, a Cut of the foreskin, and Abdominal Religion, wherein they cut away the generative parts only; and which the Male who are to profect the one, or other Law.

CIRCUS, Jew, MAHOMETAN, &c. See Circumsit, the Act in the Times of Abraham; and as it was, it was the Seal of a Covenant drawn between God and him: It was in the Year of the World 1978, that Abraham, in a certain Appointment, circumcis’d himself, and all the Males of his Family, from the age of seven, it became an hereditary Practice among his Descendants.

The Ceremony, however, was not con’n’d to the Jews: Herod, the First Emperor, obverse, that it ceased a long while among the Egyptians and Bernabitas, and the Cynic was very antient among each People; so that there was no determining which of them borrow’d it from the other. However, the Hebrews, Egyptians, and inhabitants of the Caldeie accomp’d Circumcision; whence it con-

cluded, that they were originally Egyptian. He adds, that the Pheenicians, and Syriacs were likewise circumcir’d that day, as they borrow’d it from the Practice of the Egyptians. And lafitly, that

N n
This Day was antietically kept a fast; in opposition to the Pagan Superstitions, who fasted on it in honour of the God Astarte.

CIRCUMFERENCE, in Geometry, the Curve Line that includes a Circle, or circular Space; call'd also Periphery. See Circles, and Peripheries. The Circumference of a Circle to the Circumference, call'd Radius, are equal. See Radius. Any Part of the Circumference is called an Arc; and a right Line drawn from one Extreme of the Arc to the other, is called the Diameter. The Circumference of every Circle is supposed to be divided into 360 equal Parts, call'd Degrees. See Degrees. The Angle at the Circumference is double that at the Centre. Every Circle is equal to a Triangle, whose Base is equal to the Circumference, and its Height to the Radius. See Circles.

Hence, the Circumferences of Circles are to each other as their Radii. Hence, again, since the Circumference of one Circle is to its Radius, as the proportion of any other Circle to its Radius; the Ratio of the Circumference to the Radius is the same in all Circles. The Ratio of the Diameter of a Circle to its Circumference, archimedes makes as 10 to 34, others, who bring it nearer the Truth, as 10 43 74 28 92 52. For, the Proportion of 100 to 314 in smaller Circles, and of 1000 to 3145 in larger Circles, is commensurate. Hence, the Proportion of 1000000 to 314159265358979323846264338327950288419716939937510582097494459 23078164062864676894956 45667 = 314159. The Trial Proportion for small Numbers, is that of Mottus, who makes it as 113 to 355. See Diameter.

The Diameter of a Circle therefore being given, its Circumference is also given; and vice versa. The Diameter gives the Area of the Circle. See Area.

The Word is form'd from the Latin Circum, about, and ferro, a circled Line. See Circumference.

CIRCUMCERENTOR, an Instrument us'd in Surveying, to take Angles by. See Angle, and Surveying.

The Circumference is very simple, yet expeditious in the Practice. It consists of a Brief Circle and an Index, all of which is contained in a Surveyor's Compass. See Compass.

On the Circle is a Card, or Compas, divided into 180 Degrees; the Meridian Line whereof answers to the middle Line of the Acre. On the Limb, or Circumference of the Circle, is a fold'd or a folding Rule, which, with another fitted with a Glass, makes a kind of Box for the Needle, which is fastened on a Rivet in the Centre of the Compass. To each Extreme of the Index is fixed a Sight or Sight.

The whole is mounted on a Staff, with a Ball and Socket, for the Convenience of its Motion. See Ball and Socket.

CIRCUMCERENTOR. To take an Angle by the CIRCUMCERENTOR. Sappos the Angle required E F K, (Tab. Surveying, Fig. 20.) place the Instrument, &c. at K, with the Flower-lure-dice in the Circle, and the straight edge of the Compass directly on the Sline; and observe what Degree is pointed at the South End of the Needle, which suppos'd 116; then turn the Instrument about, the Flower-lure-dice still towards you, and direct the Sight on the South End of the Needle points, which suppos'd 182; this done, subtracting the latter Number 182, from the former 116, the Remainder 114, is the Number Degrees of the Angle E F K.

If the Remainder chance to be more than 180 Degrees, it must be again subtracted from 360 Degrees; the latter Remainder is the Quantity of the Angle A E K. To take the Pith of a Field, Wood, Park, &c. by the CIRCUMCERENTOR. Sappos ABC DEF G, (Fig. 21.) an Indivisibility to be found; the Manner of Surveying is as follows. Place the Instrument at A, the Flower-lure-dice towards you, and direct the Sights to B; where, suppos'd the South End of the Needle to cut 191", and the Dich, Wall, or Hedge, make'd with the Chain, to contain one fourth a Chain, 71 Links; which enter down to Chain. See Chain.

2. Placing the Instrument at B, direct the Sights as before to C; the South End of the Needle, &c. will cut 279°, and the Chain to the Links, to be noted as before. Then move the Instrument to C, turn the Sights to D, and make a Chain C D as before.


Having thus gone round the Field, you will have a Table in the Margin of the Circle. See Surveying.

CIRCUMNAR, or CIRCUMNARIA, is also the Name of a Feast celebrated on the first of January, in Commemoration of the Circumcisions of our Saviour. See Feast.
From this Table, the Field is to be plotted, or protracted; for the Manner whereof, see Plotting, and Projection.

Note. Where Security is to be conferred rather than Diffusion, it is more convenient to take Circle sights, i.e. to place the Instrument so, at each Station, that the Line of Sight fall back towards the Sights to the last Station, the North End of the Needle may point to the same Degree as the South End of the Needle, looking from the Observer to the Target of this. See Theodolite, and Plane Table; Both which Instruments are used, on occasion, as Circumferentor.

CIRCUMPLEX, in Grammar, an Accent, serving to mark, by a long Syllable, the Place of the Stressed Syllable. The Greeks had three Accents, the Accent, the Grave, and the Circumflex, form'd thus: 

'In English, French, &c. the Circumflex is thus pronounced: 

The Accent raises the Voice, and the Grave falls, or lowers it; the Circumflex is a kind of Undulation, or wavering of the Voice, between the two. See Accent, Grave, &c.

Circumlocution is a verbal art, unknown to the Greeks, and therefore not in their Language; it is a kind of writing which, whilst it conveys the same meaning, employs a variety of Words, rather than one, to express the Same Idea, without altering its Meaning. The English Language is fitted with this Style of writing, and he is an ill Man, who cannot tell the same Story by different Words. They use also the Circumflex in the Parables; some of their Authors writing conven, see, others, couz, coen, &c. See Burgh, at a Let for the Reacon of the Circumflex on this occasion.

The Form of the Greek Circumflex was antiently the same with that of our own; but the Copists changing the Form of the Greek Characters, and introducing the Greek Handwriting, changed also the Form of the Circumflex Accent; the Form of making a flat Angle, rounded it off, adding a Daff thro too much half, and thus form'd an, inverted and laid horizontal Line, which produced this Character: 

CIRCUMLOCTION, a Circuit, or Tour of Words, us'd either when a proper Term is not at hand, to express a thing naturally and immeditely by; or when one chuses not to explain it so fully at once. See Synonym, &c.

The Word comes from the Latin Circumloquio, I speak about.

CIRCUMLOQUIO, in Oratory, is the avoiding of something disagreeable, or inconvenient to be express'd in direct Terms; by intimating the Sense thereof in a kind of Para-phrase, so conceiv'd as to soften, or break the Force thereof. The Skill in this Art, is to be able to denote a Thing by Milos, own it, with this Circumloquio, Milos's Servants being prevented from afflicting their Master, who was re- moved from them by Choes, and his absence, since without his Privy, or Consent, did which every body would expect from their own Servants on such an occasion.

CIRCUMINCESSION, in Theology, a Term whereby the Schoolmen ufe to express the Existence of three divine Persons in one another, in the Mystery of the Trinity. See Person.

The School-Divines are not the Sift Authors of this Term, Daumontius, in the VIIIth Century, having us'd the Word once or twice, which signifies the same thing, in his Explanation of that Text, I am in my Father, and my Father is in me. See Person.

Circumcision, in Anatomy, are the descriptions denoting the describing a polygonous Figure about a Circle, in such manner, as that all its Sides are Tangents to the Circumference. See Circumference.

The Term is sometimes also us'd for the describing of a Circle about a Polygon; so, that each side is a Chord. But in this Case, we more usually say, the Polygon is inscribed, than the Circle circumcircled. See Inscribing.

Any regular Figure A B C D E, (Plate Geometry, Fig. 29.) inscrib'd in a Circle, is reduc'd into equal and similar Triangles, by the Method of constructing the circumcircles of the Circles, F; to the several Angles of the Figure, and its Area is equal to a rectangle of Triangles, whose Base is equal to the Circumference of the whole Polygon; and its Height a Parallel to the Centre F to one side E.

The Term may be faid of the Area of the circumcircled Circle A B D C, excepting that the Height is to be the Radius.

The Area of every Polygon that can be inscrib'd in a Circle is less; and that of every Polygon that can be circum- scrib'd, greater than that of the Circle: in like manner, the Area of a Polygon circumscrib'd to a Circle is greater than the Circumference of the Circle. See Perimeter, &c.

On this Principle Archimedes attempted the Quadrature of the Circle; which is nothing else, in effect, but the measuring of the Area, or Capacity of a Circle. See Quadrature.

The Side of a Hexagon is equal to the Radius of a circumcircled Circle. See Hexagon.

To Circumscribe a Circle about any given regular Polygon, A B C; (Fig. 32.) and vice versa. Bisect two of the Angles, e. g. A and D; and on the Point F, where the two Lines of Bisect are intersected, as on a Centre, describe a Circle with the Radius F A.

To circumscribe a Square about a Circle. Draw two Diagonals, A B and C D, (Fig. 31.) intersecating each other in the Centre of the Circle. From the Angles of the Square, at the Interval of the Radius, make Intersections in F, G, H I. Draw the right Lines F G, H I, and I F. Then is F G H I a Square, equal in all respects to the Circle.

To circumscribe any regular Polygon, e. g. a Pentagon, about a Circle. Bisect the Chord A E, (Fig. 32.) by the Perpendicular B C; and continue it till it cut the Circle G, which continue till it cut the line Arch in T. Tho' A and E, and the Radius B A, produce, will draw a Line parallel to A E, meeting the Radii continu'd on each side in A and E; then is a e one side of the circumcircled Circle, which is the Radius F B to, till F B = F A; and draw a t: this is another Side of a Pentagon; and in the same manner may the rest of the Sides be drawn.

To inscribe any regular Polygon in a Circle. Divide 360 by the number of Sides, in order to find the Quantity of the Angle E F D; which make at the Centre, and apply the Chord to the Periphery as often as it will go. Thus will the def'd Figure be inscrib'd in the Circle.

CIRCUMSTANCES, the Incidents of an Event, or the Particulars that accompany an Action. See Incident.

Divise, the Convention of a Dinner depends on a certain Amusement, and a certain Management of external Circumstances, in the middle whereof he is place'd; with which Arrangements of Circumstances, depends on the Providence of God; whence Convention also depends on him. See Convention.

The Circumstances of the Actions of Men, are explicable in this Lattice.

Quis, qui, ubi, quibus auxiliius, cur, quamod, quando, &c.

Person, that, the Quality, State, Age, &c. of the Person.

Place, where, that, the circumstances, small, middling, great,

Action, to, that, the thing.

Circumvallation, in Fortification, a Line, or large Trench, made around a Camp, in the belligering of a Town. See Line, Fortification, &c.

This Trench is to be a Cannon-shot distant from the Place, ordinarily about five hundred yards; it is bordered with a Parapet, and flank'd with towers. See Tower, &c.

Circus, an extra Large Building, either round, or oval; us'd for the exhibition of Shows to the People. See Spectacle, Circenstian Games, &c.

The Circus was the Amphitheatre, or Square, arch'd at one End; incomparable with Portico, and furnished with Rows of Seats, plac'd advancing over each other.

In the Greek Language it was a kind of Bacquetage, or Emissary, with Obelisks, Statues, and Polts as at another Side of the Circus, for the Courses of their Rig and Quadrige. See Rome, &c.

There were no less than ten Circuses at Rome: the larges was the Circus of Nero, and the other at the East end of the Circus munitum; between the Aventine and Palatine Mountains. Pliny lays, it was enlarged by C. Cestius, so as to take in no less than six hundred Acres in Length, and one in Width.

The most magnificent Circus in Rome was the Circus Asellius and Neve. There are still some Remains of the Circuses, both at Rome, at Nimes, and other Places.

The Romans were excessively fond of the Games exhibit in the Circus, witness that Verul in Juventus,

Argo duas terras pro animis aequi,

Pompeus & Circenses.
CIT

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CIT

CIT, or Citt, the Cube of the Abbé S. A. P. is equal to a Solid, arising of the Square of the Semidiameter P. M., plus the quarter of the Complement of the Diameter of the generating Circle P. B.

Hence, when the Point P falls on B, then x = 0, and B C = 0; consequently, y = 0. 

Therefore, 0 = 1. 1 = 2.

That is, the Value of y becomes infinite; and therefore the Cipher AMOL, tho' it continually approach B C yet they will never meet in it, B C, therefore, is an Asymptote of the Cipher. See ASYMPTOTE.

The Antenna made both of the Crobod and the Ciford, for C, B, &c. in the lower Lines Proportional, the Intermediates being the same, and the Mean Proportional, the means Proportional between two given Right Lines. See PROPORTIONAL.

For the Quadrature, Subnormal, and Subtangent of the Ciford, See QUADRATURE, SUBNORMAL, AND SUBTANGENT.

The Ciford is a Subnormal of the French Cifennum, consisting of an hundred Monuments, and near as many Names. See ORDER, MONK, RELIGIOUS.

The Order took its rise in 1037, from twenty-one monks in the Monastery of Chaceney; who, with their Abbot, Robert, complaining that the Rule of St. Benedict was not strictly enough observed, obtained from Hermit of Hagh, Archbishop of Lyons and Lepont of the Church, to erect, in a Place called Ciford, five Miles from Dijon. Here Enedius Duke of Burgundy erected a 'em a building, into which they were admitted with singular honours.

The Bishop of Clion gave them the Pojilial Staff, in quality of Abbot, and erected the new Monastery into an Abbey. See ASYMPTOT.

Such was the beginning of the Ciford, Ciford, so famous in Ancient and Modern Times, and extending throughout all Europe.

CISTERN, or CISTERN, is properly used for a subterraneous Reservoir of Rain-water. See WELL.

The Water must be made good with Cement, to retain the Water. See CEMENT.

The Bottom should be covered with Sand, to swetern and preserve it. See WARE.

The Cistern, called at Cistern at Conantangy, the Vaults whereof are supported by two rows of Piles, 21 in each Row, Each Pile being two Foot in Diameter. They are planed circularly, and in Radii tending to that in the Centre. This Cistern extends under the Street coming from Rome, and runs, i.e. inter terram; others derive it from Ciford, i.e. A Hera, a Duke, &c.

CISTIC, CISTIC, or CISTICA, See CISTIC, CISTIC.

CISTUS, CISTUS, CISTUS, See CISTUS, CISTUS, CISTADA, or CISTADA, a Fort, or Place fortify'd with four, five, or six Bastions, and the most eminent Part of a City, and sometimes only near the City.

In the first Cases, the Cistel Serves to defend the City against Enemies. See Fort, FORTIFY'd PLACE.

The Cistel or Cistela were the Thoughts and Projects of the Inhabitants in their Obedience: for which Purpose the City is left unfortify'd on the Part toward the Citadel, but the Cistel fortify'd toward the City.

This Cistel, called from Cistelo, is that of a Pentagon, a Square being too weak, and a Pentagon too big. See FORTIFICATION, PENTAGON, &c.

There is always a large Elipaleae between the City and Cistel, or Cistela, so that the City is a Pentagon, a Square being too weak, and a Pentagon too big.

The Word is a Diminutive of the Italian Città, City, &c.

CITATION, or Citation, or Summonning of a Person before the Ecclesiastical Judge, on some Affair relating to the Church.

In the Civil, and Ordinary Courts, it is called Summonning.

The Word Citation is also used in speaking of Military and Monarchick, as well as Ecclesiastical Courts. Such a Hermit was cited to Rome, &c. to a General Council, &c.

K. Edward I. of England, was cited, by Order of Philip IV. of France, to a Court of his Peers. The Citation was publish'd by the Seigneur d'Arbois, Senator of Paris, and was put up by him, on the Orders of the City Lhurierie, which then belonged to K. Henry. For Default in not appearing, all his Domains, and Effects in France were confiscate. F. Damiel.

The Word Citation is used in some Cases of Order of Law, Authority, or Paffage. See QUOTATION.

The Word comes from cita, cito, i.e. turp.

CITRON, an agreeable Fruit, in Colour, Taste, Small, &c. to the Lemon, except its Bitterness, which being, like that, to cool, and quench the Thirst: being produced by a Tree of the same Name, much resembling the Lemon Tree. See LEMMON.

The Cirus is a Citron, or a kind of Lemon, in that it is bigger, and its Peel firmer; its Smell brighter, and Colour higher.

It is held excellent against Poxism, &c. See ARBUTUS.

The Word "cita" is formed from the Latin, in that it is a verb, to say, and represents the Concept of some Law, Authority, or Paffage. See QUOTATION.

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retains an influence of two Perus, never'd fail'd from the most dangerous Aftics, by casting a Gull; The DVDillars, Perfumiers, Confectioners, &c. procure divers things from Citrus as Essences, Oils, Confections, \textit{&c.}\). See \textit{Citrus-Water}. 

\textit{Citrus-Water.} See \textit{Citrus-Water}. 

\textit{Citrus-Santal.} See \textit{Santal}. 

\textit{City.} a large Town, incl'd with a Wall. See \textit{Town}. This doth give any just Delight, and to have the Catson has refer'd the Aplication of Towns, to so many Places which have to every thing requisite to constitute a City. 

Formerly, City was only understood of such Towns as were Bishops Sees, which Diocesianum seem'd to hold in Eng- lish, as the no where else. See \textit{Sanct}. 

Exempt the City to add to the Heart of the Place. \textit{At Paris} they have the City and the Universe; \textit{At London} we have the City and the suburbs. 

Thus the City had its life and soul about, since the Conquest for in the Time of the Romans, Cities, and all great Towns were called Burghs: Thus, London was call'd London Burg. See \textit{Burg}. 

And for a long time after the Conquest, City and Burgh were us'd prominently thus, in the Charter of Leicester, that Place is call'd both Cities and Burghs; which furnish'd a Midnight in my Lord Coke, where he tells us, that every City was, or is a Bishop's See. Nor had Gloucester any Bishop then; the City a call'd a City in Donne's Day. The like may be evinced of Cambridge to which it may be added, that Crompton, take off their Cities, leaves out City, tho' it had a Bishop and a Cathedral. 

Yet Caffeinate, de Caffeinate. Burgund, faus, France has within its Territories 84 Cities; and gives his Reafon, be- cause of occasional Archbishops and Bishops. 

City, Cities, in speaking of Antiquity, signifies a State, or People, with all its Dependencies, constituting a particular Republic. Formerly it was, Hill, several Cities of the Empire, and the Saffi Castons.

The ancient Gauls were, in eff'ct, only one Na- tion; they were yet divided into several Peoples, which formed as many different States as they, to speak with Caesar, as many different Cites, Cities. Besides that each City had its particular Assemblies, it sent Deputies, too, from time to time, to the General Assemblies, held on Affairs relating to their common Interest. 

Anglfus, upon numbering the Roman Citizens, found they amounted to 4 Million, 387,000. See \textit{Enumeration}. 

To make a good Roman Citizen, there were three things requird: that he were an Inhabitant of Rome: that he be involvd in one of the 53 Tribes and that he were capable of Dignities. Thence to whom were granted the Rights and Privileges of Roman Citizens, were properly only \textit{Honoraty Citizens}. 

The fourth Law, de Inoitor, makes a great deal of dif- ferent, even to the Citizen and to the Inhabitant of Rome. Birth, alone, made a \textit{Civis}, and entitled to all the Privileges of a \textit{Civis}; Burgely: Time could not acquire it, but the Emperor could bestow it. 

The Word comes from the Latin \textit{Celt}, which Authors derive from \textit{Cawe}, by Reason the \textit{Celtic} live together: or rather from \textit{Civis}. I call together. 

\textit{Citron} is the Name of Perfume, bearing the Name of the Animal whence it is taken. See \textit{Perfume}. 

\textit{Civet}, the \textit{Civet}, or \textit{Civet-Cat}, is a little Animal, resembling our Cat excepting that his Snout is more pointed, his Claws more dangerous, and his cry different. 

The Perfume this Animal produces, is form'd like a kind of Grease, or thick Scum, in an Aperture, or Bag, under his Tail, and is gather'd from time to time; and still abounda, in proportion as the Animal is fed.

There is a very considerable Trafic of \textit{Civet}, from Baffa- re, Calcut, and other Places, where the Animal that produces it is, part of the Game, is fur- nish'd us by the Dutch, who bring up a considerable Number of the Animals. 

Before these Animals were seen in Europe, or it had been observ'd how the Perfume had been gather'd; or the common Opinion, founded on the Relations of Travelers, was, that it was the Sweat of that Animal, irritated, and kindled from Roasted Roots. 

To this effect, 'twas said, that the Animal was inclin'd in an from Cage; and after having been a long time beaten with a Stick, and gather'd with a Spoon, thro' the Bars of the Cage, and before the Roasted Roots, the Animal, the Sweat or Foam, which the Rage and Agitation had produc'd: and that without this Precaution, the Animal would yield no Perfume. 

But Experience has taught us better; and we now know, that the Perfume \textit{Civet} is, only a thick uncoherent Humour, fer- mented certain Islands between the two Tunics of the Bug wherein it is amphi'd, under its Tail, beneath the Assm. 

\textit{Civet} must be chosen new, of a good Confidence, a rich Colour, and a strong disagreeable Smell. 

Besides this, and when the Animal is fresh, there is also a \textit{Civet} from Ismail, or Guinea, like that of India; and an Occidental \textit{Civet}, which bears no resemblance to it. 

\textit{Civet} is said in Medicine, except in a Thickenes of Hearing, from Cipiazza, where a Great Hedge, or a little Cotton, or Wool, and the Ears flipp'd therewith, is sometimes of service. It is much used among Perfumiers and Confectioners. 

The Word \textit{Civet} comes from the Arabic \textit{Ziket}, or \textit{Zeket}, Froth. 

\textit{Civic}, Epithet appell'd to a Kind of Crown, mids of the Oaken Leaves; the beating of the Drum, or the Voice of those who lead'd the Life of a Fellow-Citizen in a Battle, or an Afflict. See \textit{Crown}. 

The \textit{Civic} was exceeding necessi'd; and was even given as an Honour, to Augusrius; who on the occasion struck Coins with this Device, \textit{On Civis Servat0s.} 

It was also given to Cicer, after his Discovery of Cat- line's Conspiracy. 

\textit{Civic}, in its general Sense, is something that regards the Policy, publish Good, or repeli of the Citizens, or Subjects of a State. See \textit{City}. 

In this Sense, we say, \textit{Civil Government; Civil Law; Civ- il Rights; Civil War.} See \textit{Government; Civil Law, Lex Civitatis, is defined, in the Instratics, to be the Laws promulged by each City, but in the modern Ufe, it properly impies the \textit{Roman Law}, contain'd in the Institutes, the Digest, and the Code; otherwise call'd, the \textit{Lex Scaevolae;} or \textit{Roman Law}. See \textit{Law}. 

The \textit{Roman Law}, at its commencement, was very incon- siderable. Under the Kings, the People were govern'd by certain Laws, promulged by the Senate, pass'd by the Kings, and confirmed by the People. 

\textit{Papirius} was the first who made a Collection of the Regal Laws; which took its Name from its Author, and was call'd \textit{Papirius Romanus}. 

The Republic, after abolifhing the Regal Government, still retain'd the Royal Laws: To these they added the Law of the Twelve Tables; drawn by the Decemviri, from the Laws of twelve of the principal \textit{Cites} of \textit{Greces}; and the more Equitable among the \textit{Laws} hitherto practis'd at Rome. See \textit{Decemburi}. 

The \textit{Laws of the Twelve Tables} was at length so improved, and concis'd in such obscure Terms, that it was necessary to proper to moderate, restrain, and ascertain it, by other Laws, propos'd to the Senate by the Consul, and pass'd at General Assemblies of the People; according to the Practice that had obtain'd under the Kings themselves. 

In the Year of Rome 731, the Republic expir'd; and the whole Power of the People was transfer'd to Augusrius, who was contented to publish his new Laws in the Assembly of the People; to keep up some Image of the Republic by this Formality. 

\textit{Tiberius} collect'd those occasional Assemblies, on pre- 

\textit{citizens} of their being too numerous; and in lieu thereof propos'd his Laws to the Senate, who never fail'd to confirm them: informed the Laws of Tiberius, and his Successors, who kept the former Manners with the Senate, were ebb'd \textit{Senatus-Concilit}. 

Thus sro've two Kinds of \textit{Roman Law}, with regard to the Changes in the Condition of the Roman Authority: the a first stablis'd by the People, 	extit{Plebiscons;} and the Laws of the Emperors, or \textit{Imperial Law}. See \textit{Plebicista,} and \textit{Imperial}. 

During the Time of the Republic, and even under the Emperors, there were \textit{Tribuni Concilit}, who making publick Profession of the Study of the Law, interpreted, were conse- quently on the different \textit{Scenes} of the Law, and gave Answers to the Questions proposed to 'em herein, which were call'd \textit{Rejoins Prudentialis}. 

\textit{Papirius} was the first of those \textit{Tribuni Concilit}, after the Expulsion of the Kings, and \textit{Modestus} the last. See \textit{Juris-Laws; Cles}. 

After him, \textit{Laud} in 240, the Oracles of the Roman Juris- prudence ceased, out of their Writings, which made no less than 2000 Laws, a Body of the \textit{Roman Law} was after- wards compil'd, by \textit{Diggesius}. 

The Magistrates, on their side, in administrating Justice, interpreted the Laws more with freedom than even the \textit{Juris-Concilit}, and to the People, as it were, the Living \textit{Voice of the Law}. 

The Emperors too, in render the Interpretations of the \textit{Magistrates} less feeble and frequent, appointed, that they should be confin'd; and their Answers expell'd, as to \textit{Quesitum Law}, as may be Obt'nd from \textit{Plautus' Epistles to Trallian.} See \textit{Rescript}. 

In proportion as new \textit{Laws} were made at Rome, care was taken to reduce 'em into a Body. \textit{Papirius}, in the Time of \textit{Tatianus Superbus}, published a Collection of the \textit{Regal Laws}. And no longer was the \textit{Republic} establisht, than the \textit{Laws} of the \textit{Twelve Tables} were drawn.
CIV (230) CLA

In the Time of Julius Caesar, Offiti, a Lawyer, began a Collection of the Edicts of the Proconsuls, which was not finished till the Time of Adrian, by another Lawyer, Justinian.

In the Time of Constantine, or his Children, two Justinian composed two Codes; from their Authors call'd Gregorius, and Callistus; See Gregorius, See Callistus.

Lastly, Justinian, finding the Authority of the Roman Law almost abolish'd in the West, by the Declension of the Empire; revol'd to make a general Collection of the whole Body of Justice, and promulged the Code thereon to his Chancellor Tribonian.

That Minister executed his Commission with a great deal of Diligence, not to say Precipitancy; a new Code was finish'd in the space of 4 years, 398 425, composed of 18 Bookes, and 17 Books, called the Digest, called the Corpus of the Civil Law, as reduc'd, or by order of Justinian.

For the Space of 400 Years, this System of Law obtain'd without any Innovation. But the new Collections made by the Emperors from time to time, at length occasioning some Altercations; the Emperor Zeno, and Leo his Son, compos'd a new Body of the Roman Law, chiefly from the Justinian, in the Greek Language, dividing it into 7 Volumes, and called it the Thesaurus Jurisprudentiae, or Thesaurus, which Justinian's Body had but little Credit in the East; the Basilica taking place of it. See Basilica.

In the West, the Civil Law had a different Fortune; Tingius, a Senator, composed a Body of Laws till the Year 600; when Lullarius II. finding the Book at the taking of Melits, a Town in Naples, made a precipt of it to Tingius, and his Companions, to destroy the same. Tingius, who was according to Time, and Labour, of less Credit in the East, than Tingius's Body had but little Credit in the East; the Basilica taking place of it. See Basilica.

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His Office is to martial, and dispose of the Funerals of all the lower Nobility: as Barones, Knights, Esquires, and Gentlemen on the South side of Trent: whence he is also called Scott, or South-Boy, in contradistinction to Southey.

CLARET, or CLARET, Pal'e red, a Name the French give to such of their red Wines as are not of a deep, or high Colour. See WINE.

The Word is a Diminutive of clar, clear, bright, transparent. CLARET, CLARET, in the ancient Pharmacy, was a kind of Wine impressed with the Aromatic effects sometimes also called Culis, or Vinaus Hupoctrum; because suppos'd to have been first prescribed by Hippocrates.

It has its Name Caron, from its being clarified by Percolation of oil of orris, and lath, from the word Venice, whence it is called water's Sleeve.

CLARICORD, or Mandichord, a Musical Instrument, in form of a Spinet. See SPINET.

It has 40 to 70 Stops, and 7 Strings, which bear on five Bridges, the first being the highest, the rest diminishing in proportion. Some of the Strings are in Union; their Number being greater than that of the Stops. There are several live Men in, most of these, playing the Jacks, and with little Tablets, which pop and raise the Chords in lieu of the Feather used in Virginals and Spinets. But what distinguishes it most, is, that the Chords are covered with paper of Coax, which renders the Sound fresh, and deaden it so, as that it can't be heard to any considerable distance.

Hence some call it the Arab Spinet; whence it comes to have been brought into France, about the time of the Reformation. It is hard for the Player to learn to play, and are unwilling to disturb the Silence of the Dormitory.

The Claricord is more antient than either the Spinet or Harpsichord; as it is ascribed to Stradivari, who only gives it the Name of Claricord.

CLARIFICATION, in Chemistry, the Art of clearing, or fining of Liquors from their grosser Parts. See REFINING. Clarification is performed by Ebulition, Defamation, and Coagulation, and a few other Liniments.

The Term is chiefly apply'd to Juices, Decoctions and Syrups, which are clarified by filtration, or by putting 'em thro' a Strainer, after having stored them, or eaten them up into a Froth with the Whites of the vicous Parts of the Eggs intangiing the thick gross Particles of the Liquor, retain them in the Strainer. See FILTRATION.

The Clarification of the Mixture is bold; by which means, the Eggs intangi the grosser Parts, and carry them up to the Top in a tough Scum; which is either taken off with a Spoon, or leaped out by a Filisal Bag, as before, call'd HFEROTIRIS'S Sherry, &c.

Another Method is, by letting the Liquor stand in a convenient Vessel, till the grosser Particles settle. In dril'd Waters, &c, which have a milky hue, or are turbid, it will be prejudicial to the Health; since both the one and the other fall down with the Lees, without producing any ill Effect. That which makes Wine unwholesome, is not the clarifying by their innate innocent, but the Mixtures and Sophifications of other coagulations, which hinder them to life again after the Frett; which is done with Apple, Spices, Fydges Dung, &c. See HFEYHEM, &c.

Fine and delicate Wines are usually clarified with Five- ths, and Wines with Oemente, or whites of Eggs diturated in Water. Sometimes with pouring them thro' a heap of little Chips. See WINE.

'Tis an Error to suppos't that Fift-Glue, or Oemente, can be prejudicial to the Health; since both the one and the other fall down with the Lees, without producing any ill Effect. That which makes Wine unwholesome, is not the clarifying by their innate innocent, but the Mixtures and Sophifications of other coagulations, which hinder them to life again after the Frett; which is done with Apple, Spices, Fydges Dung, &c. See HFEYHEM, &c.

The Antennas of this Clarke are trimmed by pouring them from off a Baret, and then a Baret, theo' a Tin Strainer. Sugar is clarified'd with the Whites of Eggs and Sugar beat together. See SUGAR.

CLASS, CLASSIC, or CLARIFICATION, in the Law of a Nation, a loud, clear Call, or Summons made to an Enemy, to demand Satisfaction for some Injury receiv'd; in defect whereof, recourse will be had to Reparits.

The Word comes from a name with what Greeks call Yggas, Ygga. See ANDROPODIOS.

Class take also the Word in a somewhat different manner. Repriphal says, he signifies the same as Figurations, Fyrist, Ys, Ys, Ys, Ys, Ys, Ys, Ys, Ys, etc. W. Word Andropodia, it is equivalent to the Latin piggi- randi passati.

CLARION, a kind of Trumpet, whose Tube is narrower, and produces a sound not higher than the common Trumpet. See TRUMPET.

Nicol says, the Clarions, as now us'd among the Moors, and Porcupines, who borrow'd it from the Moors, served commonly as a Pipe for several Trumpets, which bounded Tenor and Bafi. He adds, that it was only us'd among the Cavalry and the Marines.

Mergil derives the Word from the Italian Clarion, of the Latin Clarium, by reason of the Clearness of its Sound.

Clarion, in Heraldry, is a Bearing of this Figure. He bearsRuby three Clarions, an Ordinary on an Arm of the East of Basi, by the Name of Greenwei. Guiptake thus the Clarion to be a kind of old-fashioned Trumpet; but others say, it is a kind of a Drum, or a Trumpet. See Trumpet, &c.

The Wisdom of the Creator is very considerable, in this choice of Species of Plants, which need it; as Ivy, Vines, Briars, &c. The Contrivance is various in various Subjects. Malephr observes, that the Clarions of Ivy are roundish, and covered with a Coating, which gives them a Grumous and Ten去掉 all the stop words. See WINE.

CLARO OBSCURU. See CLEAR OBSCURE.

CLASPER, in Botany, are Tendrils, Threads, or Li-gatures, which some Vines, as those of the Grape, fix to a Root and Trunk; whereby Shrubs, and other Plants, take hold of Trees, or other things near 'em, for their Support, &c.

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