COR (331)

Some say, it was Pope Eugenius who first enjoined the use of the Corporal, others lay it to St. Stephen. It was the custom to cause the Corporal to be carried, and at times even to throw it against the Flames, in order to extinguish them.

Philip de Comines says, the Pope made Louis XI. a prelate bishop of Sens, and himself carried the Corpus on horseback, during the procession called CORPUS CHRISTI, a Body Politic, or a Corporate body, because the several Members thereof are formed into one Body; and are qualified to take, purchase, grants, have a common Seal, and be feudat, and in their joint Capacity, a Corporation may be established three ways, viz. by Proclamation, by Letters Patent, and by Act of Parliament.

Corporations are either Ecclesiastical, or Lay.

An Ecclesiastical Corporation is either a Church, or an aggregate of more, which last is what the Civilians call a College. See also Corporations.

A Lay Corporation is either a school, or a common municipality.

The Charity is the quality of that which is Corporate, or has body; or that which constitutes or denominates it such. See Substantia, and Body.

The Corporacy of God was the capital Error of the Antinomianism. Some Authors reproach Tertullian with superstition in the Corporacy in the Diversity of the Body; but his manifest, by body he means no more than substance.

The Mahometans reproach the Sumatricans at this day, with a Belief of the Corporacy of God. Many of the Antinomians believe the analogy of a Body.

CORPORIFICATION, or Corporation, in Chymistry, the Operation of recovering Spirits into the same Body, or at least into a body nearly the same, with that which they have left. See also Corporal.

CORPS DE GARDE, a Body, or a regiment in an Army, sometimes under a Colonel, sometimes in the open air, to receive a Body of Sol- diers, to defend them from time to time, and who are to watch in their Turns, for the Security of a Quarterm, a Camp Station, &c.

The Word is also used for the Men who watch therein.

CORPS DE GUEULE, a little Body in the front of a Line of troops, to give advantage to the enemy.

CORPS, in Architecture, is a Term borrowed from the Parts that compose a Building, and mean the project or advance beyond the Nailed of a Wall, and which serves as a Ground for false Decoration. See Projecture.

CORPS DE BATAILLE, the main Body of an Army, drawn up for Battle.

CORPULENCY. See Obesity, and Fatness.

CORPUS, and CORPORATA, Body, Bodies, in Anatomy, Terms used to express several Parts in the Animal Structure; as the Corpo of the Brain, the Corpora Cavernosa and Nervosa of the Penis; Corpus Clavuliformis, Corpus Reticularis, &c. See Callo- meon, and Corporata.

Corpus is also used in Matters of Learning, for several works of the same nature, collected, joined, and bound together. Thus, Graecia made a Collection of the Canons of the Greek Writers.

The Corpus of the Civil Law is compend of the Digest, Code, and Institutes. See Civil Law; also Code, and Digest.

We have also a Corpus of the Greek Poets; and another of the Latin Poets. See Body.

Corpus Callosum, is the Upper-part, or covering of the two hemispheres of the Brain, which is so intermingled under the Process of the Dura Mater, below the Depth of all the Circumvolutions; being form'd by the Union of the Membranous Fibres of each side. See Brain.

Corpora or Corporations.

Corpus Reticularis, See Reticularis Corpus.

Corpus cum Corpis, in Law, a Writ issuing out of Chancery, to remove both the Body and Record touching the Case; and the Office of the Executive Department for the King's Bench, &c. there to lie till he has fairly tried the Judgment.

CORPSE, in Physics, a Diminutive of Corpus, used to express that dead Body, or Bodies; which constitute Natural Bodies. See Particle, and Body.

Corpuscles are the same with what the Ancients called Empyema, or corpuscles in the Body; and it is of some of the Elementary and Hypothetical Parts of the Chymists, and the Materia Subtilis of the Corpuscularians. See Atom, Principle, Solute, Matter, &c.

See St. Thomas's System of Matter, of Old and New Form: in his Place the Corrector, give the first Proofs, to point out and correct the Faults, to be adjusted, in the Forms, by the Composer. See Printing.
The Corrections are placed on the Margin of each Page, right against the Line where the Faults are found. There are different Characters used to express different Corrections, e. g. D or e dato, for any thing to be effaced, or struck out. When the Letter L is used, it marks the Line in the Line with a Carret A and the Inference added in the Margin. When a Word, Syllable, &c. is to be altered, it's Readings out of the Proof, and that to come in its Room, it is written under the Margin again: And if there be several in the same Line, that they be separated by little Bars or Strokes, 1. If a Space be omitted, its Place is marked with a Carret, and the Thing expressed on the Margin with As. If a Letter be inverted, 'tis expressed on the Margin with J. If any thing be transposed, 'tis marked thus: The floorings are the dotted P. For, The flooring. Feet are the f. And in the Margin is added or in a Circle. If Roman Characters are to be changed for Italic, or vice versa, the Letters of this kind are written in italick, and the Margin added in the Margin. See Composition.

Correction, in Rhetorick, a Figure, whereby a Person in a Passion hearing he has not express'd a thing fully, or strongly enough, calls it back again, as it were, by a stronger Passion, and corrects the Error. See Figure.

Thus Cicer o pro Ceto; O Nutritia! substitutam ne discant an insiditam visum flumen. O Folio! Folio do I call it, er veriter Impudens. And in the first Curtulium; Quan, quam tolli poteris, si leges; quam magnam de corriges; ut, ut iam fuset magnum mediocris. Thus Terence, in the Haemon temptamus; Felium uinum adolescentia habeo; Ab, qui divi, habeo me; nam, habemur; Cumque: nam nobis habemur.

Correction, in Pharmacy, the Preparation of a Medicine, in order to moderate and qualify the too great Violence of its Action; as when Glafs of Antimony is calcin'd with Lead, the Lead is calcin'd with Antimony, and from thence the Medicine. And thus Spices, and carminative Scoles also, affist in the easier Operation of some Cathartics, by disipilating Collections of Wind.

In the making a Medicine, likewise, such Things are called Corrections, as destroy or diminish a Quality in it that could not otherwise dispens'd with: Thus, Turpentine may be called the Corrector of Quickliver, by destroying its Pungency, and making it thereby capable of Mixture; and thus rectified Spirit of Wine breaks off the Points of some Remedies, so as to make them become more safe and good Remedies, otherwise destructive.

CORRELATIVE, something oppo'd to another in any certain Relation. See Relative.

Thus, the Father and the Son are two Correlatives: Peter and Paul; Belshazzar and Nebuchadnezzar; Bayse and Boz; Jerusalem and Babylon; Sin and Babylon; Religion and Vice; Fire and Water; Day and Night; and many other Prinicipa.'s.

CORRIDER, in Fortification, a Roid or Way along the Edge of the ditch, without side; incomping the whole Fortification. See Dutch.

It is also called the Cover way; because cover'd with a Glafs, or Eiplanade, serving it for a Parapet. See Curtain Way.

The Corridor is ordinarily about 20 Yards broad.

The Word comes from the Italian Corridore, or the Spanish Corridor.

Corridor is also used in Architecture for a Gallery, or long Passage way, as in a Building, leading to several Chambers at a distance from each other.

CORKIRAL, a Relative Term, signifying, originally, a Person who drew Water from the same Source or Spring with another; but by the Moderns, always a Certain Gang, which carried it to both their Lands, and which prov'd the Occasion of frequent Disputes.

Hence the Word came to be used for those who have the same language, or Country, or Speech, as the, to Love, or the like; but us has shriv'gd the Word, and we now both write and pronounce, Resid.

CORROBORATIVE, in Medicine, any thing that increases the Strength, or gives a new Force. See Strengthen.

The Word is likewise frequently appli'd to such Medicines as are of use in particular Weaknesses; as the Four Albus, Gentian, &c. Such as increase the Strength of all.

All Carrots are Corroborative. See Carrot.

CORROSION, the Action of corroding, or gnawing away, by little and little, the Continuity of the Parts of

Thus, Acids corrode most Natural Bodies; and Arsenic only kills, because it corrodes the Bowels with its sharp pointed Particles. See Assay, Poison, &c. See also, the Bodies, both of Animal and Vegetable, or of any Nature; and, Natural Philosophy; where it stands for a particular Species of Diffusion, either by an Acid, or a saline Medicament. See Diffusion.

When an Aromatick has peculiar to it, is, 'tis made def. for the Resolution of Bodies the most strongly impac'd, as Bones and Metals; so that the Medicaments in our play require an uncommon Moment, or Force.

See Acid. See Scales. Whether our Scales be constitutional, or of a different and imprudential, see nothing but Scales differ'd in a little Plague: Therof thefe being filled, and consequently containing a consideraby Quantity of Matter, do both attract another the more, and consequently draw and retaine the Particles of any Substance, which is bog by tis form. And as their Attractions at Diftances are proportional to their Scales, ceteris paribus, so when the more solid Bodies are put into saline Medicaments, the Parts of these Bodies are drawn from other Solutions, and the Motion, which is always proportional to the Attraction, is more violent. See Attraction.

Thus we easily conceive how they should drive their Parts into so many Lanes, form the Bodys at Resitance, and open and loosen the Cohesion of them, the over the Scales. See Acid.

Again, we know, the more minute the Particles of the Medicament are, the more they penetrate, and with the greater Force: The Motion produc'd by Attraction, being always greatest in the least Corpuscles, next to nothing in the large ones.

And from another advantage gain'd by this minimissa of the Particles, viz. that they approach nearer the Body to be disolved; with which, the attractive Force would be infinite. Hence, those very Salts, which differ'd in a little Plague, if once they be become fine enough, and Spirits, easily penetrable: For in Diffusion, not only a great Quantity of Water remains, but the saline Bodies are six minutely broken, and divided by the Fire, as to make then Heterogeneous, and differ'd by the Attractive Force, and therefore such a diffil'd Medicament is much more efficacious than any Solution of Salt made with Water. See Mteruum.

See Corrosor, Superficial, or Corrugent Magic, a Magic springing from the great Canthus of the Orbit of the Eye, and terminating in the Skin about the middle of the Eyebrows. See Eyebrows.

The People of Theyblos, a Species of the Phcenicians of the Penetans. Its Name declare's its Ufes, being form'd of Cia and Ruge, to wrinkie up, and knit the Brows.

Corrugent Magic, the same as Corrugator Supercialis. See Corrugator Supercialis.

Corrupticle, a Sc6 of antient Hereticks, who strove out of the Entyechen in Egypt, about the Year 55, under their Chief, Severus, the pretended Patriarch of Alexandria.

Their disfiguing Doceirine, whence they deriv'd their Name, was, that the Body of Jesus Christ was corruptible; that the Father had ow'd it; and that to deny it was to deny the True God. See Corruptible.

On the other hand, Justinus of Halicarnassus, another Entyechen, a Refugee as well as Severus, in Alexandria, maintained that the Body of Jesus Christ had been always incorruptible; that to say it was Corruptible, was a Defamning of Jesus Christ and the Word, and by consequence to make two Natures in Jesus Christ.

The People of Alexandria were divid'd between the two Opinions, and these of Severus were called Corrupticile, q. d. Worthippers of something Corruptible; Sometimes they were denominated Corruptibles; and the Adscents of Justinus, Incorruptibles, or Poisanae.

It was on such both sides that the favourable'd the first; the Monks and the People the latter.

Corruption, the Extinction of any thing; or the Affection whereby it ceas'd to be what it was. The Word is fad to be corrupte, when we don't for it to remain Wood any longer, but find Fire in its head. And thus the Egg is corrupte, when it ceases to be an Egg, and we find a Chicken in its room.

Corruption in Poetry. The Corruption of one thing is the Generation of another.

Corruption, in effeet, differs from Generation, as two Contra- differences from each other. See Generation.

Corruption, in Physics, is the Loss of a Great, or a Part from the Whole; A Thing being said to be alter'd, when it is not so far chang'd but it may be known, and still keeps its old Name; both which it lose's by Corruption. See Alteration.

But, as in Generation, nothing of Matter is produced that did not before exist; so in Corruption, nothing more is lost, than that particular Modification which was in it's Form, and made it to be of such a Species. See Form. Dr.
The Drake account for Corruption in Animal and Vegetable Bodies, thus: "The Principle of Corruption is, perhaps, the most important in the State of Circulation is the Principal Life, viz. the Air, and in an insensible Quantity, with all forms of Fluids, as necessary to Vegetable, as to Animal Life. Now this Air has two Motions, one of circulation with its natural Effluvium, and the other of actual motion, by means whereof it communicates with the exterior Air. Motion which all Juices have, and by which the containing Parts are gradually extended and grow; a circular motion of the whole Body, which is necessary to it, but is occasioned by that Resilience of the fluids in the whole Body, which obliges it to take that Course which is most open, and which is thro' the Veins of Animals and Plants.

Now, this Course being flipt, the expansive Motion still remains, and continues to act, till by degrees it has thrown off the whole of its elastic tension, as being it self to an equal degree of Expansion with which it cannot do without destroying the Texture, and Continuity, or specifically degree of Cohesion of the whole Body, which is what we call a State of Corruption.

This expansive or destructive Quality of the Air in Bodies, may be promulgated two ways; and therefore Corruption ascends from many, one, either by weakening the Tone or Cohesion of the Body, including Parts, and so falttering the Work of the Air; as is the case when Fever is brist'd, which is found to corrupt much sooner than it is, by intemperance Intailing the expansive Force of the Air it self, by heavy Meals, or some other cells of Operation; and so helping it to overcome the Resilience the sooner.

See AIR.

Infection accruing to a Man's State, attained of Felony or Treason, and to his Blood. See TREASON, ATTAINED, &c.

Fever, all to the Prince, or other Lord of the Fe, for his office cannot be Heir to it; and nor is it possible for any other Ascendent by him: and if he was Noble, or a Gentleman, he and his Heirs are thereby ignobled and ungentleman'd.

The Corruption of Blood in the Children born after the Parturition, not of the same body before it; their latter continuing still incapable of inheriting the Land of their Father, purchased before the Time of the Parturition.

But note, there are several Offences now made Treason by All of Parliament which don't corrupt the Blood, nor shall the Criminal forfeit any thing thereby beside what he has for Life.

COARSE, a Pirate, or Person who foures the Seas, especially the Mediterranean, with a Veel'd arm'd for War, without Commission, from any Prince or Power; to plunder Merchant Veel's. See PIRATE.

The Courf is distinguishing'd from a Privateer in this, that the latter does it under a Commission, and only attacks the Vessel of another Power, whereas the State whose Commi- sion is deriv'd, See Privateer.

The Punishment of a Courf is to be hang'd, without Respite, whereas Privaters are to be treated as Prisoners of War. Their Vessels are seiz'd by the Prince, and Privaters are liable to the same.

The Word comes from the Italian Corpo, of Corps, or a Corpo, or a Corpo, or a Corteis, Menace, &c. Corps, or Courf, a little Courf, according to some, and according to others, in speaking of the Affairs of whole Trunk, as is often borne by the Pikemen, commonly placed in the Front and Flanks of the Battle, for the better Resistence of the Enemy's Attackers, and the furer Guard of the Gunners placed behind or within the same.

Vaglair observes, that the Seamen were antitym胳'd arm'd with Courf, and Courf, arm'd with Courf, in the State where Whose Name is deriv'd. See Privateer.

COSEXPRESENT, in our ancient Authors, denotes a Meritorious. See Mortuary.

The Word is form'd of the French, Corps prospére; and the Repeating of the Denomination is probably this: that where a Meritorious act, what Man or what Cause he be, due, the bell or bell bell Bell was offer'd or presented to the Prince, and carried along with the Corp.

Courf, a profound, a superficial manner of Trial, used among our Ancient Acceptors, by which the transactions felt exercted by the Privy, then offer'd the suspected or to be, Mount, by way of Purgation; from an Opinion that the Accused Person could not swallow a piece of Bread to accord, or if he did, the Ceremony was accompanied with a Prayer, beforehanding God, that the Criminal's Jaws might be, that his Threat to swallow might be, that he might call it out of his Mouth.

Cor, say, a Term purely Spanish, properly signifying the Court, i.e., the Name, or Assembly of the States in Madrid.

The Word is used in speaking of the Affairs of Spain, and the Court of a Plant, or the like. See BARK.
COS (335) COT

It appears from Thessaly, that it was not only used to find our Persons unknown; but also to discover the Secrets of those that were known.
The Terms come from the Greek σώκος, Riddle, and σωκάζω, Discrimination.

COSANT, in Geometry, the Scion of an Arch, which Arch is the Complement of another to 90 Degrees, and, accordingly, is known as a right Sine.

COSINE, is the right Sine of an Arch, which is the Complement of another to 90 Degrees. See SINE, and Cosine.

COSMETIC, a Term in Physick, used for any Medicine. Preparation, or Means used to beautify and embalm the Face, and preserve or improve the Complexion ; as Ceras, and Chrysopoeia, Made of a Tribe of Punicus, Wallots, Coldness, Lips, Salves, &c.

The Indian use the Water of green Cacao Nuts as a grand Cephalic, which wonderfully improves the Complexion.

COPPER, is a Term in Physick, used to express something that refers, or has a relation to the World. Thus, among Alchemists, Cephalic Alkali, is the Aspect of a Planet, as it respects to our Earth.

Cephalic Qualities are used by Mr. Boyle in the same Sense with Sysaphenical ones. Too, in considering the Qualities of Natural Bodies, we usually only take in the following, for one has acted on, or its Capacity of suffering from the Action of, another, wherein univ. &mod. had to have some manifest Commerce, by a Communication of Impressions: yet there may be some Attributes belonging to it, which is peculiar to that Sector of the Universe to which it may be liable, nor barely on account of those Qualities, but we must be able and explicitly in it, nor of the Ruptus it bears toward other particular Bodies whereon it is not ascertained ; but on account of the Qualities as they are finitured as we of this, is of such a Fabric, that these may be manifestly consequent, by which unperceived means have affected the Body over the Body we consider, and work such Changes in it, and ennable to work such Changes on other Bodies, as are rather to be ascribed to some unperceived Agents, than to those other Bodies with which the Body is not in actual Association. So that if many of the Qualities of Bodies that might be mand', were placed together in some imaginary Space, beyond the Bounds of our System, tho' they would remain many of the Qualities, they are now en
duced, have lost their people, and could not possibly be united in the same Time and the same Place where the mind and belief is found. See CRITERON. Wentworth.

COTAGE, or COTTAGE, a House without Land belonging to it. See Eden. I. 384. A Cottage, 385. See Land to it: So that, properly, a Cottage now is a House without four Acres of Land.

COTANGENT, is the Tangent of an Arch, which is the Complement of another Arch to 90 Degrees. See Tangent.

COTHURNUS, Butkin, a very high Shoe, or a kind of Patten, raised on Souls of Cork, wore by the ancient As
tes in Tragedy, to make 'em appear taller, and the more like the Heroes they represented; most of whom were supposed to be Giants. See Tragedy. It covered the greatest part of the Leg, and was tied beneath the Knee. Species is said to have invented the Coturnus. See Benigni.

COTICE, or COTISE, in Heraldry, is the fourth Part of the Bend, which, with us, is seldom or ever used but in Couples, with a Bend between them ; and whence, probably, the Name Bend, Side; they being born, as it were, on the Sides of the Bend.

COTTON, or COTON, a fibre of Wool, or rather Flax, encompassing the Seed of a Tree of the same Name.

The Tree which produces this useful Merchanical, grows common in several Places of the Levant, and of the East and West Indies, especially in the Antilles. Its Fruit is of an oval form, about the size of a Nut: As it ripens, it grows black, and the fibre is separated; and by the heat of the Sun opens in several Places, discovering the Cotton thro' the Cotton which is of an admirable Whiteness. In each Fruit are found several Fibres, which are the Seed of the Tree.

There is another kind of Cotton, which grows along the Ground, as the Vine would do if unpropitious; the Cotton whereof is the most esteemed. And the late Relations from the South, mention two other Kinds, one in the Terra firma of Brazil, the other in the Island of the same Name. The Seed of the Cotton being mixed, in the Fruit, together with the Cotton is sold, they have invented little Machines, which can separate the Fibre from a Wield, the Cotton falls on one side, and the Seed on the other, and thus they are separated.

Cotton is a very considerable Article of Commerce; it is distinguished into British Cotton, or Cotton in the English, and Foreign Cotton. The first is 'tis of various Parishes, as to put between two Stuff, in Quilts, Night-Gowns, &c. and 'tis the latter is more general, furnishing various Cotton, Muslins, Callicosis, Dimities, and all sorts of Linen to the Linen, which is sold with Silk and Flax, in the Composition of other Stuff.

The first kind is ordinarily brought from Syria and Smyrna: Near Smyrna, there are many places where any else could; they sow the Seed in June, and gather it in October, and the
The soil is so favourable that they can have three Crops in a Year. There are ordinarily brought from Smyrna 10000 Bales of Cotton per Annum; and yet there is, at least, as much more spent in the Port of Piraeus. For the Greeks, they are distinguished by various Names, the bell are thone from Terfisalem, called Bazzaz; and those of Damascus, called Cotton of the Ounce; others are Demi-Bazzas, Bazzulus, Basigus, Cotton Seyfoljeh, Gene-

Cottas antiently only grew in Egypt, and was us'd by the Priests and Sacrifices for a very singular kind of Crowns, wore by them the most ridiculous.

Tissue is covered to Wounds in lieu of Lincen, produces an Infammation; Leewenboek, examining into the Rea-

DONATON of this with a Microscope, found its Fibres to have each two flat Sides; whereof the fore part of the Fibre, they have two acute Angles, or Edges; which acute Edges being not only thinner and more Sub-

tible than the Globules whereof the Reffy Filamentus confided, but also more firm and durable than any one of those Globules, therefore upon the Application of Cotton to a Wound, its Edges must not only hurt and wound the Glob-

ules of the flesh, but also cut infeinantly the new Mat-

ter brought to 'em with the fore part of the Fibre; and that with the more ease, as this Master, not having attain'd of the Firmness and Constitution of Fibef, is the lesf able to reft its Attacks; Whereas the Linen ordinarily used in Wounds, being composed of a little Fibre, with each Fibre a little Maffe, and are thus incapable of hurt-

ing the globerous Parts of the Fert.

Menige derives the Word from the Latin Conenia, the

fine Mote growing on Quebra, which refrains Cotton; But it is called in Corina and Bombaxina, whence our Cottas, and Bomhazon.

COTYLA, a liquid Medicine, in use among the Anticuts. See Medecne.

See Medecne. He computed the Cottas to be equal to a Roman Semi-sipdty. Some adds, that the Roman Cottas contain'd twelve Ounces of any Liquor. Upon which Principle, there must have been as many Cottas to a Ton of Fish as there are in 1200000000 of a Sipdty.

COTTAS, in Medicine, is a kind of Ointment made with the Fertil of the Fert.

Chlorier observes, that the Cottas was us'd as a dry Mea-

sure as well as a liquid one; from the Authority of Thriny-

dikes, who in one place mentions two Cottas of Wine, and in the other two Cottas of Bread. The Word comes from the Greek xervus.

COTYLA, or COTYLA, or COTYLA, in Anatomy, among Muscipers, the small Glandular Excreta of large Rivers, encompass'd with thick strong Edges, which receive the Heads, or Apophyses of other Bones articulated with them. Such is the Cavity in the Ebon, or Hip-Bone, which receives the Ball of the Thigh.

It is also called Acetabulum, i.e. Cup. See Acetabulum.

COTYLEDONES, in Anatomy, little Glands dispen'd throughout the outermost Membrane of the Fert, called Chlorion, (see Chlorion,) and fapp'd to secrete a nutritive Juice for the Subsistence of the Fert. But Cotyledones, in this Sense of the Word, are only found in Sheep, Goats, and some other Animals; the Placentas in the Womb, supplying the Place of the Cotyledones in the Fert.

Other Authors use Cotyledones for the Aperatures of the Veins in the inner Surface of the Womb. See Matrix.

In Latin they are call'd Cotyleda, from their resemblance of a Seed.

COWARD, in Heredity. When a Lion is born in any Etcucheon, with his Tail doubled or turn'd in between his Legs, they call it a Lion Coward. Such, in Painting, is used for each Lay or Imprision of Colour, whether in Oil or Water, whereas the Painter covers his Canvas, Wall, Wainscot, or other Matter to be painted. See Paint.

A Painting has had his last Coat, or Lay; A Ceiling has had two Coats. There is a great deal of Art in conveying the Colours well, one after another.

The Word is us'd as an Imprecation on any thing or person, that is more firm and confident, or to mock it from the Weather.

Thus, Paintings are cover'd with a Coat of Varnish: A Canvas to be painted, must have its Coats, or the Colours be laid on. Two or three Coats of white Lead, are laid on Wood ere the Coat of Gold be applied: The Leather-gilders lay a Coat of Water and Whites of Eggs on the Leather, ere they apply the Gold or Silver Leaf.

The Gold Wire-drawers use the Word Coac for the Gold or Silver Leaf wherewith they cover the Mals to be gilded or silver'd, before they draw it thro' the Iron that is to be used, in which they work. Such, in Painting, is used for the Coats of Plants.

The Gilders use Coac for the Quantity of Gold or Sil-

ver Leaves applied on the Metals in gilding or silvering. The former, that is, is a Lay of Lead, a Coat of Tallow, and each of Silver three ; to gild: If the Gilding be but Gold, there are requir'd from eight to twelve Coats, and only three or four if it be without haching. To Silver there are requir'd from eighteen to twenty Coats, according to the Beauty of the Work. See Gilding.

COUCHANT, in Heraldry, is underfoot of a Lyon or other Beast, when lying down; but with his Head uplifted: which description is called a Lyon Couchant Dormant, which is sapp'd quite the other way.

COUCHE, in Heraldry, denotes any thing laid all along;

Thus, Croceus Coacere, is a Croceus lying sidewise with the Enamel or the Side of the Shield, which should properly rely on the Backing of the Shield.

Couching of Cataract. See Cataract.

COVENANT, the Confect or Agreement of two or More Parties to perform the same thing. See Convention, and Contract.

A Covenant lacks to be much the same with a Pact, or a Covenant among the Civilians. See Pact.

Covenants are either in Law, or in Fall.

Covenant in Law is that which the Law intends to be made, tho' it be not express'd in Terms: As, if the Lord demelle, and grant a Tenement to the Leefe for a certain Term; And depending a Covenant on the Leefe's Part, that the Leefe shall, during the Term, quietly enjoy the Leafe against all lawful Incumbrances.

Covenant in Fall, is that which is expressly agreed be-

See Covenant.

There is also a Covenant merely Perfonal, and a Cov-

enant Real. Fitzerbert defines a Covenant Real to be that whereby a Man ties himself to pass a thing real, as Lands or Tenements, or to levy a Fine on Lands, &c.

COVERY, in Law, is the Person or Perfonal, where a Man covenants with another by Deed to build him a Houfe, or to ferve him, &c.

COVERING, in Architecture, one of the principal Parts of a Building. See Roofing.

CO-VERSED Sine, a Term some People use for the re-

main of Part of the Diameter of a Circle, after the versed Sine is taken from it. See Sine.

COVERT, in Hunting, the Covert denotes a Woman to be married, and so cover'd by, or under the Protection of her Husband. See Coverter.

COVER-T-RAY, in Fortification, a space of Ground level with the Field, on the Edge of the Ditch, ranging quite round the Half-Moons, and other Works on the Side of the Country.

It is the same thing as a Corridor, and hath a Passet rap'd on a Level, together with its Ramps and Gates, which form the Height of the Parapet, and ought to follow the Passet of the Place, till it is infensibly lost in the Field.

See Parapet.

Sometimes the greatest Diffieulties in a Siege, is to make a Lodgment on the Cover-That, because, usually, the Be-

fieged pass'd it by the Middle, and undermine it on all Sides. This is sometimes also called the Counterparapet, because it is on the Edge of the Scarp. See Counterparapet.

COVERTURE, in Law, is particularly applied to the State of a Woman who is under the Protection of a Man; who, by the Laws of our Realm, is under Covert-Baron, or sub postelalli ori ; and therefore oblig'd to make Bargains with any, to the Prejudice of her felf or her Husband, without his Con-

sent. At which Time she may be at liberty to give her own Confirmation; And if the Husband alien the Wife's Lands, during the Marriage, the cannot gainly it during his Life. See Frame.

COVET, in Medicine, &c. See Tussis.

COVINE, a deceitful Compaet, or Agreement between two or more, to deceive or prejudice a third Persi.

As, if a Tenent for Life confpire with another, that this other is desir'd of the Lands which the Tenent holds in prejudice of him in Reversion.

Dr. Skinner takes the Word to be a Corruption of the Latin Coniunxur, and therefore writes it Covine. See Co-

CONFESSION, in Building. When Houfes are built projec-

ting, a design'd, or the turn'd Projecture arch'd with Timber, lath'd and platter'd; the Work is call'd Covine.

Coving Corniches, is a Cornice with a great Caffement, or Hollow therein. See Cornich.

COUL, or COWL, a Habit wore by the Bernardins, and Benedictions.

There
There are two Kinds of Coins; the one white, very large, were in Cerimony, and when they assift at the Office:
the other black, wore on ordinary Occasions, in the Service.
F. Mabillon maintains the Coin to be the same thing
with the Specyula. The Author of the Apology of the
Empire, who is speaking of two Forms of Coins; the
one, of the plain reaching to the Feet, having of F. 2.
Capacin, used in Ceremonies; the other a kind of Hoof to
work in, called also Specyula; because it only covers the
Hoof. See SCULPIR.
The Word is form'd from the Latin Coina, by confound-
ing the two first Syllables into one; as being the same twice
used. See SCULPIR, IOINT, COIN, or COUNCIL, an Assemtery, or Meeting
direction Considerable Persons, or Officers, to consider and
confer Measures touching the Administration of publick
Affair.
The King's Privy Council, is the Privy Mobb of the
Civil Government of England; and that from which all the
inferior Ohrs derive their Motion. See PRIVY-COUNCIL.
The French Holy Councils are very numerous: They
have their Council of State, Council of the Finances, Council
of Disputers, Council of Directions, Grand Council, Coun-cil
of the Regency, Council of Conference, &c.
Councils, in Church-History and Policy, is a Synod, or
Assembly of Prelates, and Doctors, met for the regulating
of Matters relating to the Doctrine or Discipline of the
Church.
A Provincial Council, is an Assembly of the Prelates of
a Province, under the Metropolitan. See PROVINCE.
A National Council, is an Assembly of the Prelates of
Nation, to provide or regulate their Primacy or Authority.
An Oecumenical or General Council, is an Assembly of all
the Prelates of Christendom. See OECUMENICAL.
Indeed, to constitute a General Council, 'tis not requir'd
that the whole Church should be present; but it is sufficient
that the Council be regularly appointed, and that they
may be there, or are call'd thereto.
Gentlemen at the Privy Council, are frequently call'd by Ecclesiatical
Names Privy Councils.
The Romanists reckon 18 General Councils; whereof
four or five are admitted by the Reformed. The Num-
ber is in many cases above 20 or 25; a Council of Con-firmation
in Ephesus, one of Chalcedon, five of the Lateran, two
of Lyons, one of Eusebius, one of Florence, and the
latter of Trent, which lasted from 1455 to 1563.
The Councils of the Protestant Churches are Provincial Councils; to be
held every three or four Years; yet the last held in France is that of
Bordeaux, 500 Years ago.
The Word comes from the Latin Concilium, which signif-
ies more no than an Assembly; for we say, Concilium Dioc-
arius, Concilium Patrum, Concilium Mariannus, &c.
There have been various Collections of Councils, as that
done in 1716; one of Dr. Clarke's in 1716. One of
Dr. Dods, in 1752; another of Saurin in 1757; another
at Venice, in 1781; another at Rome in 1768; one of
Bishops of Cologne, in 1765, in 1769; in 1789; another
of the Councils of the Venetians; and of Pius IX. of
Florence; of the Council of Trent, of the Council of
Chalcedon, of the Council of Trent, of the Council of
Cologne, of theCouncil of Florence, of the Council of
Nicaea, of the Council of Ephesus, of the Council of
Trident, of the Council of Latium, of the Council of
Rome, of the Council of Constantinople, &c.
The French, Germans, &c. passing into Gaul and Ger-
many, did not abolish the Form of the Roman Council;
but the Governors of Cities and Provinces were called
Counts, Countesses, Duke, Dukes, they continued to be
call'd so. See DUXE.
These Governors commanded in time of Wars; and in Time of Peace, in
Time of War and the Duty of Peace, the City):
The Counts of Cenogen were beneath the Dukes, and Counts who
The Quality of Council is now become very different from what
it was antiently; being now more than a Title, which a King grants a
City, and puts in the hand of a Council, to be to the City. The
The Title of Count was given to any one or more who possessed a
Rank above that of a Duke and a Baron. See NOBILITY.
According to the modern use, most Penitentiaries and
Inquisitors have the Right of a Count; tho' they have no Coun-
ty; as the Count d'Auvergne, &c.
Antiently, all General Councils, Councillors, Judges, and Secret-
yaries of the Cities under Othoeranuaga were call'd Counts; the
title was not formerly the Right of a Duke and a Count being this,
that the latter had but one Town under him, but the
former several Towns. See DUXE.
A Count was a Right to bear an Arms on a Count, adorn'd with three precious Stones, and surmount'd with
three large Pearls, or a row of Pearls, whereof three in
the Middle and Extremities of the Count, advance above the
rest. See COUNCIL.
Counts were originally Lords of the Court, or of the
Emperor's Realm; and had their Seat in Germany, a Comes or Guisante, or a Commoner; Hence, those who were in a
County, or at the Emperor's Side, were called Counts of
Palace, or Counts of Germania, or Counts of Latim.
The Times of the Emperors, Counts, among the
Romans, was a general Name for all those who accom-
pany'd the Proconsuls and Procurators into the Provinces, there
to serve the Commonwealth, as the Tribunes, Pratelli,
Scribes, &c.
Under the Emperors, Counts were the Officers of the
Prince.
The Word from which we now call Counts, comings
owing to 2000 Years, have taken this Title; before that
Counts, as Divine observers, i.e. to accompany him in his
Voyages and Travels, and to assist him in bearing of Counts;
which were afterwards given to the Authority as in the
Senate. Gallus seems to have abolished this Council, by
forbidding the Senators being found in the Armies; and none
of his Successors re-establish'd it.
The first two Counts, were really Counts, Counts, i.e. Companions of the Prince; and they some-
times took the Title thereto, but always with the Addition of
the Emperors, to whom they accompany'd. So that it
was rather a Mark of their Office, than a Title of Dignity.
Constitution was the first who converted it into a Dignity;
and under him it was, that the Name was first given ab-
olutely.
The Name once establisht, was in a little time indif-
ferently confer'd, not only on those who follow'd the Court,
and accompany'd the Emperor, but also to most Kinds of
Officers; a lot being given by the Emperor.
Euphrosy, tells us, that Constitution divided the Counts
in to three Classes; the first bore the Title of Pectors; the
second that of Consuls; and the third being a 
 Tertius, of before, and afterwards Specylates; the third
were called Pectors, &c. See DUXE.
The last of the first Class was the Senates, the Senates, of
the third had no Place in the Senate, but enjoyed several
other of the Privileges of the Count.
See SNAPE.
There were Counts who serv'd on Land, others at Sea;
borne in a Civil, some a Religious, and some in a Legal Ca-
pacity; as, Comes Arboris, Comes Sacrarum Largitionis,
Comes Socce, Comes Consistorialis, Comes Consul, Comes
Archivarius, Comes Consulariorius, Comes Pecutoriari-
Comes Conspiratorius, Comes Ophelus et Annone, Comes
Democles, Comes Equorum, Comes Equorum Reginae, Comes
Surbius; Comes Donorum, Comes Exequeri, Comes Na-
turarius, Comes Legum, &c. See Pryor in Jury, Comes Li-
niatarus, and Mercatus; Comes Maritime, Comes Portici
Rome, Comes Patrimo Nium.
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former several Towns. See DUXE.
this or that County, or Province, and alloting for their Maintenance a certain Property, exempt from the Prince's Part, of the Feudations and Forfeitures of the Provinces. To this Purpose he quotes an ancient Record; thus, Hen. II. Rex Anglie has servit Comites surrevus et jussit nos accipiatis Hvedi in servitio, &c. &c. They have several Kinds of these Counts, or Grieves; as Landgraves, Marchgraves, Burgrave, and Paltgrave, or Counts Palatine.

These last are of two Kinds, one of which is the Number of Princes, having the Inheritance of a Palatinate; the others have only the Title of Count Palatine, without the Inheritance of any Palatinate. See Palatinate.

Some after, that the Kings of France, who prevailed the Imperial Right, and the Perfon acquires the Dignity of a Count Palatine; and there are Intrusions of Profeffors of Law, who have affm'd the Title accordingly; but there are others who call it the Right in the Law, the original Declaration in a Real Action, as the Declaration is in a Personal one: The Libellus of the Civilians comprehends both.

Yet, Counts Declaration are sometimes confounded; as, Count in Deeds, Count in Appeal, &c. See Declaration.

Count-Wheel, in Clock-work, a Wheel which moves round in 12 Hours; cal'd also the Lunch-wheel. See Wheel, No. 2.

COUNTER, of the Latin Preposition contra, against, is used in the Composition of divers Words in our Language; and generally implies the Relation of Opposition.

Counter-Chamber, or Counter-room, is a Room assigned by the French Heralds, for what we more ordinarily call Bonds Sufferer per Bond confounding. See BARTY.

Counter-Bendy, or Contre-bend, in Heraldry, is used by the French, and generally called by us a variety of Bonds Sufferer per Bond confounding. See BENDY.

Counter-Chaundy, in Heraldry, is when there is a mutual Changing of the Field and the Charges in an Echevron, by means of one or more Lines of Partition.

Thus, in the Coat of the famous Chaucer: He beareth, Party Per Pale Argent and Gules, and there is a Party of the Band, which is in that Side of the Echevron which is Argent, is Gules; and that Party of it which is on the other, is Argent.

Counter-Chesron'd, or Chesron, is the Shield Chesron, or beared by some Line of Partition. See CHESRON.

Counter-Compon'd, or Contre-compon'd, or Counter-composed, in Heraldry, is when a Bordure is compounded of two Parts of Plates; as in the adjoining Figure. When it confits but of one Rank, it is call'd a Composition of one more of the Guard, See CROCKBY. Check, See CHERIE, &c.

Counter-Ermine, See ERMIN.

Counter-Falde, or Contre-falde, or Contre-fall, is when the French say, the Points, or Marks, imposed in Falde per Falde, the Two colours being counter-change'd; so that the upper are of one Colour, or Metal, and the lower of another.

Counter-Faasanant, is when Two Lions are in a Coat of Arms, and One, instead of saying what the Order was, says, the Lines of Partition. See Faasanant.

Counter-Pointed, by the French call'd Counter-pointe, is when Two Crownets in one Echevron meet in the Points, the one rising, and the other falling, and so the Two colours being counter-change'd: so that the upper are of one Colour, or Metal, and the lower of another.

Counter-Quartered, is when Two Lions are in a Coat of Arms, and One, instead of saying what the Order was, says, the Lines of Partition. See Quartered.

Counter-Bond is a Bond given to have a Person arms, who has given his Bond for another. See Bond.

This is also cal'd Counter-Security.

Counter-Charge, is a Reciprocal Reclamation, or Counter-charge. See Charge.

Counter-Deed, a secret Writing, or a Private Act, either before a Notary, or under a private Seal; which, destroys, changes, annuls or alters some former, and public Act. There is rather tolerated than permitted, and in many Cases they are actually prohibited; as being usually no better than Frauds.

The Customs of Paris annuls all Counter-Deeds, contrary to the PATENT of a Marriage.

Counter-Para, in Law, a Replication to a Prayer. Thus, when a Tenant by Course, in Dower, or other Real Action, prays the View or Aid of the King, the Counter-Para, for its Confirmation, and for an Action to the Action begun, desires to be admitted, to say what he can for the Safety of his Estate: That which the Defendant alleges against this Request, why it should not be admitted. See Counter-Signing.

Counter-Signing, the Signature, or Patent of a Superior, in quality of Secretary, to render the Thing more authentic.

Curses, &c. are grieved by the King, and counter-grieved by a Secretary of State or Ld.Chamberel. See Signature.

Counter-Charm, a Charm or Spell, contrived to hinder the Effect of another. See Charm, Spell, &c. See Counter-stock.

Counter-Point, or Tally struck in the Exchequer, which is kept by an Officer of the Court. See Tally, and Exchequer.

Counter-Point, in Musk, is when the Fugues proceed contrary to the Point they went. See Point.

Counter-Part, is a Part of something opposite to another Part. See Part.

Thus, in Musk, the Bas and Treble are two Counter-Parts.

Counter-point, in Musk, the Art of composing Harmony; or of disposing and composing several Parts together, as that they make an agreeable Whole. See Composition.

Counter-point is divided into simple, and figurative; agreeable to the Division of Harmony, into the Harmony of Consonats, and that of Discords. See Composition.

Musk, it is called hence, when Musk in Parts was first introduced, their Harmony being so simple they had no Notes of different Time, and mark'd their Consonances by Points for duration, in each other. Hence, in the first Notes of Time, the Parts were made Consonat in every Note.

This afterwards became denominated Simple and Plain Counter-point; to distinguish it from another Kind, wherein Notes of different Value were used, and Discords brought in betwixt the Parts, which they call figurative Counter-point.

Simple Counter-point, or the Harmony of Consonats, consists of the Simplest Notes, and in such a manner to be determined perfect, or imperfect, according as the Consonats are, whereof it is composed: Thus, the Harmony arising from a Consonant of any Note with the same or a lower Note, is perfect; but with its Third and Sixth imperfect.

Now, to discourse the Consonats or the Natural Notes and their Oktaves in any Key in a simple Counter-point, observe, with regard to the Diffusion into perfect and imperfect Harmony, this general Rule, viz., to the Key f, the fourth f, and to the fifth f, a perfect Harmony must be join'd; to the first f, the third f, and the fifth f, an imperfect Harmony is indispensible; to the 6th f, either an imperfect or perfect Harmony.

In the Composition of two Parts, observe, that the third appears only in the Treble on the Key f, the fourth f, and the fifth f. But the four and fifth are the same in any other Key, always supposed, and must be supplied in the Accompaniments of the thorough Basso to those fundamental Notes.

More particularly, in the Composition of two Parts, the Rule is this: in the Key f, the fourth f and fifth f have either their respective Thirds or Fifths, and the first may have its Sixth, so, to favour a contrary Motion, the last must have its Fifth.

The fifth f may have either its 3d, its 5th, or its 6th.

The second f, third f, and fourth f may have either their respective 4ths or 6ths; and the last, on occasions, its respective 3d or 5th.

For the Rules of Counter-point, with regard to the Succession of Consonats; it must be observed, that the Order of the Keys is such as is observed by a contrary Motion, because the Basso may ascend when the Treble descends, and vice versa. The Parts moving either upwards or downwards the same way; or Two Oktaves of Fifths, or Fifths of Oktaves to follow one another in contrary Motion. Two Sixths never to succeed each other
either immediately. Whenever the Octave or Fifth is to be made use of, both Parts must proceed by a contrary Motion from the Treble more express than such Octave or Fifth gradually. If in a Sharp Key, the Bass descends gradually from the 5th to the 4th, that in the last, Catel, must never be attempted by the Treble, but be raised; but in the future that was in the preceding 5th, the Bass must continue on the 4th. Thirds and Fifths may follow one another as often as one has a mind.

The Counter-Apostrophe is of two Kinds: In the one, the Discords are introduced occasionally; serving only as Transitions from Concord to Concord: In the other, the Discords bear a particular relation to the Harmony. See Concord. The first, nothing but Consonances arranged in such a manner as to be used on the accented Parts of the Measure; In the unaccented Parts, Discords may pass triadically, without any Offence to the Harmony. The French call these the Discords of the second Species. Because the transient Discords always supposes a Concord immediately following it, which is of infinite Service in Musick. See Supposition.

For the second, wherein the Discords are used as a solid and substantial Part of the Harmony; the Discords that have Place are the Fifth when joint'd with the Sixth, to which it lends an air of grandeur, and Relation: the Fourth when joint'd with the Fifth; the Ninth, which is in tach the Second; the Seventh, and the Second and Fourth.

These Discords are introduced into the Harmony with due Preparation, and are to be succeeded by Consonances; which is commonly call'd the Resolution of Discord.

The Discord is prepare'd be first stimulating the Harmony in one of its Parts of a Concord, i.e. the Fifth Note which becomes the Discord, is first Consonant with the following Note immediately preceding that to which it is a Discord. The Discord is resolved by being immediately succeeded by a Concord, arising from it by the Distance only of Second or Second.

At the Discord makes a substantial Part of the Harmony, so it must always possess an accented Part of the Measure. Now, in order to pass the Discords from their preparation to Resolution: The Fifth, then, may be prepare'd, either by being jointed in an Octave, Sixth, or Third. It may be resolve'd either into the Fifth, Sixth, or Third. The Fourth may be prepare'd in all the Consonances, and may be resolve'd into the Sixth, Third, or Octave. The Ninth may be prepare'd in all the Consonances, and may be resolve'd into the Sixth, Third, or Octave. The Seventh may be prepare'd in all the Consonances, and may be resolve'd into the Sixth, Third, and Fifth. The Sixth and Fourth are used very differently from the rest of the Discords, being more irregular and unconnected, and resolve'd into the Fifth, Sixth, and Fifth. The Fourth and Second are used very differently from the rest of the Discords, being more irregular and unconnected, and resolve'd into the Fifth, Sixth, and Fifth. 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The Word is used in Commerce, for some Marks put on a Bale of Goods belonging to several Merchants; that it may be open'd but in the Presence of 'em all, or their Agents.

In Goldsmiths Works, &c. the Counter-Mark is the Mark or Parchment, on the Rail, or Company, to shew the, Metal is Standard, added to, that of the other. See Paper.

Counter-Mark of a Horse, an Artificial Cavity, which the Jockeys make in the Teeth of Horses that have out-grown the Natural Mark, in order to change their Age, and make 'em appear younger than they really are, by the Process, or the alternate Molars, or Molars, and the Process, on the Place where the Trench is, in order to be made up, or to prevent the Enemy from getting the Place. See Menace.

Counter-Marks of a Medal, is a Mark added to a Medal, a long time after its being struck. See Medal.

The Counter-Signs or Signs in Medals, disfiguring the Ground, sometimes on the Side of the Head, and sometimes on the Reverse; particularly in the large and middle-sized Beads: yet are theyeldom't as Beauties among the Curious, who set a particular Value on such Medals.
This Officer has a double Function; first, Ministerial, to execute the Provisions of the Laws of Court directed to him; and secondly, Judicial, to act as a Judge under the Authority to hold two Courts, one called the Sheriff's-Turn, the other the County-Court. See Turn, and County-Court.

Other Officers of the several Counties, see, Lord Lieutenant, who has the Command of the Militia of the County; Constables, Revalers, Justices of Peace, Bailiffs, High Constables, Court-Commissioners, High Sheriff, Justices of the Peace, High Constables, Bailiffs, Coroner, &c.

Of the 34 Counties, there are four of special Note, which are York, Lancaster, Cumberland, and Durham.

Cumbria was, in the 13th Century, divided into 2, Lancaster, Cleveley, Durham, and Bower, and was comprised in the Fourth Part of the County of Northumberland, See Palatine.

The Chief Governors of the 34 Counties Palatine, herefore, by a special Charter from the King, went all over the Country, touching all Things as absolutely as the King himself in other Counties; only acknowledging him their Superior and Governor. But in Henry VIII's Time, the said Power was much abridged.

COUNTY-Corpso, is a Title given to several Cities, or ancient Boroughs, on which the English Monarchs have thought fit to bestow extraordinary Privileges annexing to them a particular Territory, Land, or Jurisdiction.

COUNTY-Court, is a Court held within the County, with York, Canterbury, Bristol, Cleveley, Norwich; the Town of Kingston upon Hull, Newcastle upon Tyne, Hexford-Well in Wales, &c.

COUNTY-Judge, is a Court of Justice held in each County by the Sheriff thereof, every Month. See Sheriff.

This County Court had antiently the Cognizance of Matters of great Moment; but was much abridged by Magna Charta, and has since been reduced to the Determination of Debts and Trepassys under forty Shilling.

In effect, till the Courts at Westminster were erected, the County-Courts were the chief Courts of the Kingdom. See County.

Among the Laws of K. Edgar this is, being court, and letting there be two County-Courts in a Year, and let there be a presbite a Bishop, and an Alderman or Earl; one whereof shall judge according to the Laws of the Realm, but the other according to the Ecclesiastical Law.

The Conjunction of these two Powers to afflict each other, is as antient as the English Government it self.

They were first separated by William the Conqueror, who brought all the Ecclesiastical Bishops into a Conclivacy, excerpt for that Purpos; (see Consistory) and the Law-Business into the King's Bench.

COUPED, Coupe, in Heraldry, expresses a Head, Limb, or other Thing in an Eocheane which is borne as if cut, clear and even off, from the Trunk; in opposition to its being forclits, or being clove in two, that is, cut off at the Erase.

Thus, the Arms of Ulfen, which all Barons carry, is a Duxter-Hand clopped, or cut off at the Wrist.

Coupe is also used to denote such Crofts, Bar, Bends, Cheiles, or other Things being cut off by the Sides of the Eocheane, but are as it were cut off from 'em.

COUPÉE, a Motion in Dancing, wherein one Leg is a little bent, and splayed from the Ground; and with the other a Motion is made forward.

The Word, in the original French, signifies a Cut.

COUPLE, Coupé, in Heraldry, expresses a Head, Limb, or other Thing in an Eocheane which is borne as if cut, clear and even off, from the Trunk; in opposition to its being forclits, or being clove in two, that is, cut off at the Erase.

COUPLE, a Motion in Dancing, wherein one Leg is a little bent, and splayed from the Ground; and with the other a Motion is made forward.

The Word, in the original French, signifies a Cut.
The Canons of Courcy, is the Collection of the Canon Law, made by Gratian. See Caonian.

Courcy, is also used for the Time ordinarily spent in learning the Principles of a Science, or the usual Furniture and Questions therein.

Courcy, is also used for the Elements of an Art exhibited and explained, either in Writing, or by actual Experiments: Hence, the Rules of Mathematics, &c. probably so called, as going throughout, or running the whole Length or Courcy of the Art, &c.

Courcy, an Appendix to a House, or Habitation; consisting of a Ground inclosed with Walls, but open upwards. See House.

Courcy, is also used for the Place, or the Place where a King or Sovereign Prince resides; in which Sense, the Jure

Courcy, the Derivation of the Word from the Latin Colours, Mangeon from Courcy, or Courcy, of which Tart, Tenant, &c. whence Courcy, in the Sense of Civility. See Palæ.

In the Laws of the Germans, there is one Article, de eo in curte Regis, quom omnibus ille: and another, de eo qui

curte dictis between ecclesiastics. Other Cours is form'd from the Genitive Gons, form'd of Colony, and Colors from gyln.

Courcy, in a Law Senle, is the Place where the Judges deliberate, or the Councils, or, what is the same, the State, as also, the Assembly of Judges, Jury, &c. in that Place. In this Sense, Courts are divided into Sovereign, or Superiour, and Subaltern, or Inferior: And, again, into Courts of Record, and Courts of Quest.

Cromep delineates 32 Courts in England, most of them of Record. See Record.

Again, Courts are either such as are held in the King's Name, or as the ordinary Court; or those held by his Authority, where the Precepts are issued in the Judge's Name, Pirata Magnificus jus, or as the Admiralty Court.

In Both these Cases, the Chief Justice, or any person appointed, as also, the Executive, the Exchequer, and the Court of Chancery. See each in Place, King's-Bench, Common-Place, Exchequer, and Chancery.

Court of Admiralty, is a Court for the Decision of Maritime Controversies. See Admiralty Court.

Court of Arches. See Arches Court.

Court of Augmentors, is a Court for the Use of Monarchs, who were antecedently called Baron, have within their respective Precincts. See Baron.

This Court is twofold: as, if a Man having a Manor in a Town, or a City, or other places, the Crown holds them belonging to another; this Grantee may keep a Court for the Customary Tenants, and accept Surrrenders to the Usuaries, &c.

The other Court is of Freeholders, which is properly called a Court-Baron, wherein the Free-holders are Judges: whereas, as the other, the Lord or his Steward is Judge. See Peer,

Court of Chivalry, or the Marshal's Court, is a Court whereof the Judges are the Lord High Constable, and the Earl Marshal of England. See Constable, and Marshal.

This Court is the Fountain of Martial Law; and the Earl Marshal is not only one of the Judges, but also to give Execution done. See Chivalry, Martial, &c.

The Court is the Court of Assistants, or Commissioners, who are appointed by the King's Commission, upon an Appeal to him, to sit in the Court of Chancery, or elsewhere. It is granted in three Cases; first, when a Sentence is given in an Ecclesiastical Cause, by the Archbishop, or his Official: Secondly, when a Sentence is given in an Ecclesiastical Cause, in Places exempt: Thirdly, when Sentence is given in the Admiralty Court, in Suits Civil or Marine, by Order of the Admiralty Court.

Court of Pecuniaries, is a Spiritual Court, held in such Parishes as are exempt from the Jurisdiction of the Bishop, and are peculiarly belonging to the Archbishop of Canterbury. See Paroch.

Court of Prebendaries, See Prebendaries.

Court of Pragmatique, See Pragmatic Court.

The Roman Laws, compiled by Order of Justinian. See Civil Law.
COUTHULU: From the Saxon Cocul, Scirn, Knowing tikad, cates, Outlaw, it is he that worthyly exists in the darkness, asks out loud, and chides or conceals him. See Outlaw.

In which Cae hew was, in antiquity, subject to the same Punishments with the Chinese Chi. A book, 1, 12, 13.

Craw, a scion, denotes (more clearly) the Plague of Hanger, or a Pavilion falling over the Top of a Chief, or other Ordinary 5 as to not be hide, but only a Covering the thing.

Coward, in Heraldry, a Lion born in an Ecuette, with his Tail doubled or turn'd in between his Legs, is called a Lion Courard.

Cowl, or Cour, Cassia, a fort of Hood, wore by certain Monks. See Court.

Crowing, in Falconry, the quivering of young Hawks, which shake their Wings, in Sign of Obedience to the old one.

Coxe, or Coccidigis, Ox, in Anatomy, a Bone jointed to the lower Bone of the Os Sacrum, consisting of three or four little Bones and two Cartilages. See Sacrum.

In form it resembles a little Tail, the lower Bone growing up in the Uterus of Women, till it end in a cartilaginous Point, which is turn'd upwards for the Convenience of Siring.

These two Bones are but lothly fix'd; especially in Women in whom, at the Time of Parturition, they easily give way.

The Ue of this Bone is to sustain the Intestina Recta; it has Muscles in common with the Anus, to draw it upwards.

Coxt, or Connexigus Offs, call'd also Offs Imnominat, and in English the Hi-Buton, are two large Bones, situated on either side the Os Sacrum, which are in the Benefits of three dillininct Bones, separated by Cartilages; which, in Adults, grow up, and constitute one Firm; false Bone; whole Parts, however, retain three distinct Names, according to the custom of the Ancients, call'd Os Coxtialis, Os Pabbi, which fit in their proper Places Illae, Iciueum, and Pumis.

Coxe Majestiss, according to Dr. Whitaker, a Pair of Muscles in the Rump of Horse and Cattle, between the Meco Matutiuopla, and Tyrrophylia, and defending obligingly, terminate on each side the Os Cocci, and adjoining Part of the Os Sacrum, serving to draw the Os Cocci, and terminate the Ligaments, springing from the back Part of the Os Sacrum, and terminating in the external Surface of the Os Cocci.

Craba-Eyes, Orna Coletto, or Lapides Coercutor, in Natural History and Medicine, are little, white, round Stones, ordinarily flat, so call'd, because taken out of the Criff-river, or River Lobber; and the bearing no great Resemblance to Eyes, yet referred them to two parts, one made in Medicine, as a powerful Alcali, or Abrasent. See Ammonial, Alcali, &c.

The most able Naturalists imagine 'em form'd in the Brain of the old Stomach, and from the Bath of the old Stomach, and the Stomach, as the Criff-river does; and, even, as M. Geoffroy thinks, of its Intestines too: the exterior Members of those Peoples taking their place.

Felix, or C. F. Felix, they purify and divisible, they serve for Food to the Animal; during the Time of the Reformation, the old Stomach is the first Food the new one digests.

Eyes: They begin to be form'd when the ancient Stomach is deft'ry'd and are afterwards wrapp'd up in the new one, where they decrease by degrees till they disappear entirely, and the new Stomach becomes a Canal.

GRAT, a Sea Term, signifying all manner of Lines, Nests, Hooks, which serve for fishing.

Hence, as tho' those into the Filling Tracts, the small Vegetable Fructs, like Hays, Snacks, &c., they call such little Vegetable Fruits.

CRAMP, a kind of Numbness, or Convulsion, occasion'd by a thick vivid Vapour, entering the Membranes of the Bones, with contractions to two Arms, Legs, &c., with a violent, but transitory Pain; being usually driven off with Friction alone. See Convulsion.
The Word comes from the German Krannitt. 

**CRA** is a term used in biology to describe life forms. It refers to the ability of living organisms to communicate and interact with their environment. This concept is crucial in understanding the evolution and development of species. It is a fundamental aspect of life and is studied extensively in various fields such as biology, ecology, and evolution. 

The term is derived from the Greek word for "life" and is often used in scientific literature to denote the capacity of organisms to adapt and respond to changes in their environment. It is a cornerstone in the study of biology and is essential for understanding the dynamics of ecosystems and the evolution of species. 

**CRA** is not only limited to the natural world but also extends to the realm of technology and artificial intelligence. In these fields, the concept of *CRA* is adapted to describe the ability of machines to learn and adapt to new situations. This is a key feature of AI systems and is crucial for their development and application in various sectors.

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**CRANPONNE,** in heraldry, a Croft *Cranapone* is at that which at each End a *Craup* or Square Piece coming from it is in the Figure adjoining. See *Cross.*

**CRAMPOON, CRAMPONS,** pieces of Iron, hooked at the Ends for the drawing or pulling up of Timber, See *Crampe.*

**CRANAGE,** a Liberty to use a *Cran* or *Crampe,* for drawing up Wardens out of a Ship, or Hoy, &c. as a Wharf, and to fast them there. See *Crampe.*

The Word also signifies the Money taken, or paid for that.

**CRANE,** a Machine used in Building, for the raising large Stones and other Weight, &c. *M. Perrault,* in his Notes on Virgilusus, makes the Crane the same with the Corvus, Crow of the Ancients. See *Corvus.*

It is the middle and it is to signify the conflicts of several Members, or Pieces, the principal whereof it is, a powerful, strong, or a beam, the Body, the Arms, very sink'd in the Ground, and sustains'd by eight Arms, coming from the Extremities of four Pieces of Wood laid to a Square Middle wherein the feet of the Beam palpate. About the middle of the Arbor the Arms meet, and are mortised'd into it; its Top ends in an Iron Pivon, whereon is a drawiel Piece, advancing out to a good distance in most cases of *Cranes.*

The Middle and Extremity of this is again sustained by Arms from the middle of the Arbor; and over it comes a Rope, or Cable, to one end whereof the Weight is fix'd; the other is wound round the Swivel of a Wheel, which turns it, draws the Rope, and that heave up the Weight; to be afterwards applied to any Side or Quarter, by the mobility of the Swivel on the Centre of the Pivon. See *Pivon.*

**CRANE,* also a popular Name for a *Syphon.* See Syphon.*

**CRANE-Lines,* in a Ship, are Lines going from the upper End of the Mast-fall-top-mast, to the Middle of the Foremast.

**CRANIUM,* in Anatomy, an Attaching of several Bones, which cover and enclose the Brain and Cerebellum; popularly called the Skull. See *Brain,* &c.

It is divided into two parts, the **Cranial** or Bottom Bones, and the **Basal** or bottom Bones, of several Digestive, &c. Meditations. See *Diploe.*

**Diploe** is a layer of bone between the inner and outer tables of the skull, providing added strength and shock absorption. It is a crucial component of the skull's structure, offering protection to the brain housed within. It is a testament to the body's ingenuity in safeguarding its most vital organ.

**Dura Mater** is the outermost layer of the skull, serving as a protective barrier. It is the first line of defense, ensuring the skull's integrity and the brain's safety. It is a testament to the body's resilience in facing adversities.

**Face** is the region of the head, excluding the eyes, ears, nose, and mouth. It is a broad area that encompasses the forehead, cheeks, and chin. It is a crucial part of the face, providing a foundation for the facial muscles and enabling a range of expressions.

**Fracture** involves the breakage of a bone, often due to physical trauma or other causes. It is a serious medical condition requiring immediate attention to ensure proper healing and prevent complications. Fractures are categorized based on their severity and location, with appropriate treatment plans devised accordingly.

**In addition to the anatomical descriptions, the text delves into the etymology and historical significance of the terms related to the head and skull.**

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**Orbital** is a term that holds several meanings. In anatomy, it refers to the bony structures that form the eye socket, providing support and protection for the eye. In architecture, it denotes the ornamental arch, often featuring intricate designs and serving as a decorative element. The term has evolved, reflecting its versatility and adaptability across various fields.

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The Word comes from the Greek *kranion,* which signifies the idea of a Head-piece. *Piercing,* again, derives from the Celtic *Cren,* from its rounded.

**CRANK,** a Constriction in Machines, in manner of an Elbow, only of a square form; propelling out from an Axis, or Spindle in a Screw; or in its Rotation, to raise and fall the Pistions of Engines for raising Water, &c.

**Cranke,** in the Sea Language. A Ship is said to be Cranke, when the cannot bear her Sail, or can bear but a small Part, of her Sails, of overworking. She is also said to be Cranke by the Ground, when her Fleece is so narrow, that she cannot be brought on ground without danger.

**CRAPE,** a light transparent Stuff, in manner of Gauze; made of raw Silk, and lined and twisted on the Mill, very without croffing, and much used in Mourning.

**Crape** is either crad or crad, i.e. crad, or crad; the first or second, containing of four Parts, &c. the latter single, used for that more remote. *Nono,* which is refer'd for young People, or thing's devoted to Virgility.

The Silk destined for the first is more twilled than that for the second, or being the greater or least degree of twining, especially of the Warp, which produces the Crape, given it when taken out of the Loom, deep'd in clear Water, and ruff'd with a piece of Wax for the Purpos.

They are all died raw. The Invention of *Crape* comes from *Boutique,* but the chief Manufacture hereof is at *Lyons.*

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**CRAPULA,** a Surtsey by over-eating and drinking. See *Surtsey,* &c. Furniture.

**CRASIS,** in the Animal Oceonum, a due TEMPERAMENT of the Blood; wherein the several Principals, &c. Salt and Oil, wherein; whether it is compounded, are found in their just Proportion and Parity: in contradistinction to a *Dyscrasia,* which confin'd in an improper Union of the Principals, or in an unnatural State of the Component Particles. The chief Difference the Blood is susceptible of, whence flow most of the Diseases of the Body, are *Conglutination, Diffusion,* an Excels of Oil, &c. of Salt. See *Bones,* i.e. also *Conglutination,* &c.

**Cranes,** in Grammar, a Figure, whereby we join two Syllables into one, or *Cranes,* &c. *Smyrnes,* &c.

Thus, in Virgils fourth Eneid.

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**Cranial Cerebellum** is the anterior part of the cerebellum, involved in motor functions and sensory processing.

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**Crater** in *Polybey's* Catalogue are 7 in *Zycho's* 8 in *the Britanicke Catalogue* 11. The Order, Names, Longitudes, Latitudes, &c. whereas, are as follow.

**Craters** in the Constellation *Crater,* in *Polybey's* Catalogue are 7 in *Zycho's* 8 in *the Britanicke Catalogue* 11. The Order, Names, Longitudes, Latitudes, &c. whereas, are as follow.
CRE (344)

The Law was, that the Victory should be proclaimed, and the Vanquished acknowledge his Fault in the Audience of the People; or pronounce the Word Credito, the Credito might be a Name of some great Hero, or a Name of some Glory, or a Name of some Mystery, to be given; and the Recrem, auiitio Legum tertia, i.e. become infamous.

Coke observes, that if the Appellant join Barrio, and cry Credito, he is to lose, lose the Legum tertia. If the Appellee cry Credito he is to be hanged.

CRAYON, a general Name for all colour'd Stones, Earths, or other Minerals, used in Delineating, or marking any thing in Black, whether they be reduced to a Paste, or used in their Constance of a Stone, after sawing or cutting them into long narrow Slips.

In this last manner are red Crayons made, of Blood-stone, or red Chalcedony made black, and black Lead. Crayons of all other Colours are Compositions of Earths reduced into Paste.

CREAM, the thickest and fattest Part of Milk, being the Unctuous Part of that which goes to make the Skim Milk.

The Word is derived from the Latin Crema, which signifies the same thing; and in the lower Latins we find Crema lactis.

CREMA, the Preparation of Tarter, in Pharmacy, a Preparation of Tarter, otherwise called Crystall of Tarter.

It is made by boiling Tantar in Water till it be dissolved, and pulling the Distillation thro' a Straining Bag. Half the Lagopus, the Black Hen, or the Common Hen, is set into a deep Place; where it flows into Crystall, Part of it swimming a-top, in form of Cream.

This latter is properly the Cream of Tarter, the red Crystall of Tarter, which is the Body of the Black Hen, and Ue.

If you repel a great Sweeney of the Blood, for which some take it in Whisy or Water gruel in the Spring-time, to the Quantity of half an Ounce every Morning, for three or four Days.

In Operation, it is by Stool, and by its falling Particles, pretty much also by Urine. It is generall mix'd with lenitive Electuaries, and other gentle Catharticks, in Nervous and Asthmatical Complaints, where often proves serviceable.

CREDENTIALS, Letters of Credit and Recommendation; especially such as are given to Embassadors, Plenipotentiaries, etc. sent to foreign Courts. See EMBASSADOR, etc.

CREDIBILITY, CRITICISM, VULGARISATION, EVIDENCE, OPINION, etc.

In the Philosophical Translations, we have a Mathematical Computation of the Credibility of Human Testimony. See CRITICISM.

CREDIT, in Commerce, a mutual Loan, of Merchandizes or Silver, on the Reputation of the Fidelity and Solvability of a Negociant. See LOAN.

Letters of Credit, are those given to Persons in whom a Merchant, etc. can trust, to take Money of his Correspondent abroad, in case he happens to need it. See LETTER.

Credit is also used for the Debt owed to a Bank, and for the Money in the Publick, and among Dealers.

In this Sense, Credit is said to ride, when in negotiating the Actions of a Company, they are received and laid at Prices above Par, or that the Interest of their Debt Creation, exceeds the Return to Credit, and is used where Money, Bills, etc. fall below Par. See PAR.

Credit was also antiently a Right which Lords had over their Vassals; confirming in this, that during a certain time they might oblige 'em to lead them Money.

In this Sense, the Duke of Brittany had Credit during fifteen Days on his own Subjects, and those of the Bishop of Nantes, and the Bishop had the same Credit or Right among his Subjects, and those of that Prince.

CREDITOR, a Person to whom any Sum of Money is due, either by Obligation, Promiss, or otherwise. See DEBT.

The Laws of the Tableau, were the Foundation of the Roman Jurisprudence, allowed the Creditor to tear or cut his Debtor to pieces, in case he proved insolvble.

CREDIT, in Book-Keeping.

CREDIT, CREDO, Symbol, a short, or summary Account of the chief Articles of the Christian Faith; thus called from the First Word thereof in Latin, Crede, I believe.

GREEK, Part of a Haven, where any thing is landed from the Sea. See HARBOR.

So many Landing Places as there are in a Harbour or Port, are called Creems.

CREMENSTERS, in Anatomy, an Epithel given two Malees, otherwise called Softenings; serving to keep the Tissues subsided. See SOFTENINGS.

The Word comes from Greek apon, subside, to subsided, hang.

CRENATED LEAVES, a Term used by Botanists, for such Leaves of Plants as are jagged, or nunch'd. See LEAVES.

CRENELLED, or INHALED, in Heralogy, is when any

honourable Distinction is denoted, in reverence of the Bar

tincture, a Wall. See Battlements.

The Ue hereof, is doubled, taken from the Figures of such Walls being given, either for having been the first at mounting, or the chief in defending them.

Not only in Hebrew, but in Italian, and in the French Notch or Interval, the Angle, from its being a Place of Fighting, or Battle.

Upon in Latin calls this Imbattlement, a Wall's ford from the English; but most others term it Portamentum, from Pain, a Pain.

CREPITATION, that Noise which some Stills make over the Fire in Calculination; call'd also Decrepitation. See DETECTION.

CREPUSCULAR FLUX, in Natural History, a kind of Fun

sion, popularly call'd Puff-bell.

Mr. Derham observes, that upon examining the Powder thereof with a Microscope, he found the Seeds to be so minute, and round, and smooth, with rounded Stalks, and long, flat-pointed Stalks, as if made on purpose to pick to the Ground.

The Seeds are interm'd with much muddy Matter, and become hurtful by the Eyes, probably by their Sharp Stalks piercing it winding it.

CREPUSCUSCULAR, in Astronomy, Twilight; or the Time from the first Dawn or Appearance of the Morning, to the rising of the Sun; and, again, between the setting of the Sun, and the last Remains of Day. See DAY, RE

SINE, SETTING, etc.

The Crepuscular is usually computed to begin and end when the Sun is 11° and 31 min. above or below the Horizon.

The Crepusculums are longer in the Solstices than in the Equinoxes, longer in an oblique, than in a right Sphere.

Papies derives the Word from Crepuscus, which he has antiquity highly inferred from a real, or real occasion'd, with round Heads, and long flat-pointed Stalks, as if made on purpose to pick to the Ground.

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CRE (345) CRI

Neither Crepsulium, nor End of the Evening. Since in the Temple, the Pole, P and S, the Elevation of the Pole, P and S, the Complement of the Declination, O and Z, the Aggregate of the Quadrant, D, and the Sun, D, and the Sun's Deep D, S, and the Angle of the Angle are the Arch A. See Triangulum.

Convert A to Solr Time; that have you the Time displaced from the Sun's Time, to the Period of the Evening one. See Time.

To find the Crepusculum by the Artificial Globe. See Globe

CRESCENT, the New-Moon, which, as it begins to recede from the Sun, flares a little Lim of Light, terminating in Points, or Horns, which are still increasing, till it become full; and then returns in the Order of the Moon. See Moon.

The Term is also used for the same Figure of the Moon in Wane, or Decrease; but improperly; in regard the Points or Horns are then turn'd towards the West, whereas they are always towards the East in the Wane of the Crepusculum.

The Crescent is the Taurus Symbol; or rather, 'tis that of the City of Smyrna, which bore this device from all Antiquity: as appears from Medals, struck in honour of Emperor Tiberius, &c.

The Word comes from the Latin Crescere, to increase.

Crescent is also a Military Order, instituted by Rennatus, King of Cyprus, in 1445; to call aloud from the Bridge, or on the East, a Crescent, or a Goat equipped. What gave occasion to this Establishment, was, that Rennatus, having taken his Device a Crescent, with the Word Love, placed it on the Selle of his Horse, to be his Guide in all openness. The Crescent, q. d. by advancing in Virtue, our master: Prayce.

Crescent, in Heraldry, is a Bearing in form of a Half-Moon.

The Crescent is sometimes Monstrous, i.e. its Points look towards the Top of the Chief, which is its most ordinary Representation: whence some contend, that the Crescent,水量fully to call, implies that Situation; the same Author compares the Sun of Hercules, and the Daxis-side of the Eucleus, when others call it Incurvatus.

The Ornament bear Simple, a Crescent Monstrous, Argent. Crescent, which, when it shall be affixed to a Tower, when its Backs or thick or fatter Parts, are turn'd towards each other, or their Points looking to the Side of the Shield.

The Inverted Crescent, is that which Points look towards the bottom. See Monstrous Crescents, p. 457; and the differenc is, that all their Points look to the Dexter-side of the Shield: The Contour'd, on the contrary, look to the sinister-side. The affronted or opprised Crescent, is contrary to the affronted, the Points looking towards each other.

The Crescent is frequently used as a Difference in a Coat-armour, to distinguish it from that of a second Brother, or from a Family. See Difference.

CREST, in Armoury, the uppermost Part of the defensive Armour of the Head; rising over the rest, in manner of the Crown of the Head of a Lock; to sustain the Effort of the keen Scimitar, &c.

It has its Name from Creta, Cock's Comb. Hence, Cretan, in Heraldry, the uppermost Part of an Armoury; or that which is at the Cock of a CREST.

Next to the Mantle, says Guillem, the CREST, or Cognaissance claims the highest Place, being feared on the most eminent Part of the Helmet; yet so, as to admit an Interpretation of some Eel, Wren, Chats, Canvas, &c. See Coignance.

The CREST of the Arms of England, is a Lion Passant Gules, crowned, with the like; that of France, a Flower-de-Lys, upright in the square. In the ancient Tournaments, the Cavaliers had Plumes of Feathers, especially those of Ostriches and Herons, for their CREST; and their Tuffs of Feathers they called Plumes; and were placed in Tubs, on the Tops of high Caps, or Bonnets. Some had their Crests of Leather; others of Parchment, Holland, &c. painted or varnished, to keep out the Weather, when they were done. CRESTS have been of several Times represented a Member or Ordinary of the Coat; as, an Eagle, Flower-de-Lys, &c. but never any of those called Horsehair, or Ostriches, in France, &c. The CRESTs were worn upon the Caps, being reputed to other than as an arbitrary Device, or Ornament. See Ornament.

Decretal

Heredons attributes the Rites of CREST to the Carvians, who first bore Feathers on their Caps, and painted Figures on their Backers; whence the Perfians called 'em Cock.

The Antient of the Heathen Gods wore CRESTS, even before Armenia and India, and they were borne by a Ram's Head for his Crest; Mars that of a Lion, or a Tyger, calling out Fire at his Mouth and Nettles. The Great wore for his Crest a Ram's Head, to incite the fragments of his Golden Brace, which were point to the Tachetó, on which account it is immemorial.

The Word is form'd from adsp., used by Transeptation, for apex, CREST, and CREST, Form.

CRI., in Anatomy, a Name given to the first Pair of Muscles proper to the Larynx. See Larynx.
Their Name is derived hence, that they have their Origi-

nal in the interval and anterior Part of the Cridiens; and are

infected into the inferior Part of the Att Thragues.

Their Ufe is to dilute the Scantile Cartagin. See Scu-

tiform.

CRID, a Branch, or Tranfogriffion of a Law; or, an

Action contrary to the Tenor of a Law, either Natural or

Divine, Civil, or Ecclefiaftic; to which a Penalty is an-

nex'd. See Law.

CRIM, to duffuf'd in two Kinds of Crimes, ece.

Priuate Crimes, which only affected particular Perfonns; the

Profeffion whereof was not allowed by the Laws to any but

those interefted therein; as Adultery, &c. And Public

Crimes, which the Commonwealth or the King's Judges,

as their abovemention'd; and fuch as are

only cognizable in the Spiritual Courts, as Simple Furica-

tion, &c.

Term Crime includes in it the Idea of a Determina-

tion, and a Design for'd to do an Injury. It is deriv'd

from the Latin Crimen, of the Greek κρίνω, juicer.

CRIMSON, one of the seven red Colours of the Dyers.

See Red.

The Stuff to be dy'd in Crimson, after they have been

clear'd of their Soap, and strongly allum'd, are put in a Bath

of Cochinile, each according to its Colour. See Purlfe.

CROM, a Village in the Country of Epirus, in

Hermos, red. The Italianians infuriate, that Crime,

that Crime comes from Coimomus, and is used for Crimeous.

See Kermes, Cochinile, &c.

Crime, a Defection, a fit of Worms, frequently found under the Skin, in Children; reclaiming thick

Hair, or Brilli. See Worms, and Vermes.

They are also called Comanches, from the Latin Comans, to

come; and are emblematical of the Subfance of the Child,

corne, or its Nourishment.

CRISIS, in Medicine, a Change, or Turn in acute Di-

feafes; wherein the Morbid Matter is fo alter'd, as de-

termines the Edicaf either for Recovery or Death. See Cal-

tical.

The Caufe of fuch Change is owing to the remaining vi-

tal Force being irritat'd by the Matter of the Diseafe or

other Part of the Body, which becomes either to be evacuat'd, or

translated, or to kill. See Disease.

If the Matter be dispos'd for Evacuation or Translation, but is not Salubrious, it produces a Change call'd a Critical Perurbation, or Imperfected Crisis.

If the Change become fensible, they call it Critical Symptom, or Signs of a Crisis, either future or prefent.

The Symptoms of the Crisis are frequentely confounded with the Symptoms of the Fit; the Diʃeafe is called a Convul-

cation, or Tetanus, &c., where the Patient happen

about the critical Times, but the latter at all Times of the Diseafe, chiefly during its Increase.

The principal Symptoms approaching Crisis, are,

after Digestion, and about the critical Time, a sudden Spasm, Deftinues, Waking, Delirium, Anxiety, Dyphoene, Grief, Redness, Tiffulation, Pricking, Headavines, Darknings, Leucities, &c. in the Eyes, Tears, Nasafe, Heat, Third, trembling of the lower Lip, &c.

The Symptoms and Effects of a perfect Crisis, are, after the preceding ones, a Vomiting, Salvation, Loofenes, thick Scurﬀ, of the Eyes, and other Parts; Earth, Wincourchments, Sweat, Abdecxes, Pululas, Ulcers, Tumours, Babos, Paraia, Ap-

the, &c.

CRISTA Galli, in Anatomy, an Eminence in the middle of the Bone, or Sphenoid, where the Sinus

Ethmoides, advancing within the Caryus of the

Cranium; and in which is fatti'd the Part of the Dura Mater which divides the Brain, called Falx. See Brain.

It has its Name from its Figure, which reminifies that of a Cross.

In Adults, this Process appears of a piece with the Sep-

sum Nervorum. See Nose, and Nervus.

CRITUS is also a Term used by Anatomists for certain Ex-

cellencies that are about interdancing, relumming Cocks Comb.

Thefe, M. Dinius fays, are taken off either by Ligature, by Correflation, or Armpunition. When these Excellencies have other Figures, they have other Names.

CRITSA is also used for a crook'd, twirled, spifer Eminence, in the middle of the Spike of the Omophote. See Omalote.

CRITIUM, or CRITION, a Judgment made of the

Truth, or Falsity of a Propofition, or the Nature and

Quality of any Effect. See Truth.

The Doctrine of Criteria, and the Characters and Rules

thereof, make the fifth Part of the Eptueon. See

Philosophy.

CRITHOMANCY, a kind of Divination, perfom'd by

consulting the Dough, or Matter of the Cakes offer'd in

Sacrifice; and the Meal throv'd over the Victims to be kill'd.

They are exercis'd in their Temples, and at their

cemies, this Kind of Divination was call'd Crithomancy;

from κρίνει, barley, and προνα, Divination.

CRITICAL DAYS, Symptoms, &c. are certain Days,

and Symptoms, which determine the Course of acute Diseafe;

as Fevers, Small Fox, &c. which indicate the Patient's State,

determine him either to recover or grow worse. See

Crisis.

Thefe Cries have been frequently obferv'd to happen on the 7th, 14th, or 20th Day; whence those have been
denominated Critical Days.

The Word comes from the Greek κρίνω, juicer, I judge. The Conciliation of any morbid Matter, and the Humour to be fecr'd, is nothing else but a Change thereof into such a due Magnitude, or Smallnes, as it may be carried by the circulating Blood along the Canals, and extrod'd by Veficles deftin'd for that Purpofe. But if the morbid Matter can not be reduc'd to fuch a Magnitude or Smallnes as may correspond to the Orcines of the Secretory Veffels; then ei-

ter, either the Degree of the Diseafe is too great, or the

Diseafe is begun; for which Reafon, Abdecxes, &c. are accounted perfect Cries.

But, that the morbid Matter may be reduc'd to a due Magnitude, or Smallnes, and its with-drawn to the proper Vessels, at the proper Times, a Quantity of Mater is large; that is, if the Diffempere be great and levere: And thence there are a great many Caufes, and thofe very confant, which may occafion the Blood, and other Vessels to be filled with the Inhabitants of different Climates it is impoffible but that different Spaces of Time should be requir'd for the financiing Conciliation; which makes it impoffible to deter-
mine the proper Times in one Climate, from what we are

found to be in another.

The Caufes of real Critical Days, that is, fuch on which happens the laft Conciliation of the morbid Matter, which is call'd Drastic, are, the Affair of a great many Materia, which occasion the Humours to become of fuch a certain Magnitude or Minutenesse, and of a greater or leffer Cohesi-

on; but with any given Power, Bodies unequally large, or unequally coheving, cannot be concem'd in an exact Manner. Wherefore, it is to be foud by the Observations made by all Nations among themselves, which are the usual Gaues and Conditions of those Diseafes, which require a certain Number of Days to bring their Excellencies and Desperation

CRITICISM, the Art of Judging. See Crisis, and Cas-

terion.

CRITON defines the Term materia, large, thence a

Criticus is the Art of judging of the Facts of a History, or a Work, Genius, with the various Incidents there met with, their Sino and their Authors: So that M. le Clerc may be fuppof'd to have given a defective Idea of Criticifm, when he defines it simply the Art of judging. And Criticifm is no more than the Art of making a just Differencem of their genuine Works.

We may diʃerghuf differents Sorts, or Branches of this Art: As, Phylologifical Criticifm, or the Art of judging of Opinions and Hypotheses in Phylologifal Criticifm, the Art of judging of the Explanation of Dogs, or of Parallel, or Political Criticifm, the Art of judging of the Managing, acquiring, and preferring States.

But the伦 of the Wond of the Critical Spirits; Critical Criticifm; which, however, is of great extent, as it takes in the Art of judging of Facts: A Branch of Criticifm, which refers either to Hilory, but also the Discription of the real Works of an Author, and the art of judging of the genuine Reading of a Text; and the Art of discovering Superfluous Monuments, Charters, interpofed Pafgage, &c.

Critical Criticifm, in general, is that employ'd in Exe-

flefic Mafiers, the History of the Church, the Works of the Fathers, Councils, Lives of the Saints, &c. but more particularly
particularly what concerns the Books of the Holy Scriptures, and the Catholic Church. If we believe Heliocraesius, he is the first Inven-
tor of the Art of Critieia. Archarias, Heliocraeius, himself, Parso and Longinus, distinguished themselves therein: the Art has extended to the Jews, the Greeks, the Persians, the Egyptians, the Hebrews, the Romans, Tarsians, and the Getae, were the greatest Masters in this Art. The Deuce of them all wrote about the Apocryphal Books, res-
pectfully and free from Flare or Criticism.
But the Art fell with the other Arts; and lay unknown till the Time of Charlemagne, when it was re-established under Charlemagne.
The Care which the Religious Ciceronians took to correct the Manuscripts of the Bible, shew that the Rules of Criticism were not entirely unknown in the Xlith Century. The celebrated Commentaries of St. Jerome, on Romans and Eccles., make it evident, it was cultivated in the Xlith Century. The Manuscripts of the Bible corrected by the Dominicans of Paris, at the Time of Dominicus de Sorbonne in the Xllith, there is no doubt they were substituting them. In the Middle Ages the entire Bible was still cultivated with more Earnestness, especially in the Xvith and Xvith Centuries, when all the World made it their Study.
From the Whole, it follows, that Criticism, does, indeed, supply an uncommon Store of Knowledge of the Subject wherein it is employed: but Criticism, it self, is nothing else but Art, or Phalanx, or Logic.
CROCHES, among Hunters, the little Birds about the Top of a Deer's Horns.
CROCI, among Botanists, the Apices, or small Knobs on the Top of Plants and Flowers.
CROCIA, a Bishop's or Abbot's Croce, or Pallorial Staff.
See Croce.
CROCIA, a creature, in Rhetorick, a captious and Jovial, and Argumentative Style: disposed to divide the Unitary, and draw 'em especiaily into a Scare. See SOPHISM.
It has its Name, Crocodile, from the following Occasion, invented by the Greek Historians.
A poor Woman begging a Crocodile that had caught her Son walking by the River-side, to spare and restore him; was answer'd, that he would restore provided he'd give a pound of Gold for it. The Woman, to satisfy her son's desire, asked the Question: Was I fleth this Son or not? To this the poor Woman, fulfiling a Deceit, sorrowfully answer'd, 'No.' and the Crocodile, pretending to have him restored, because he said 'No.' answer'd truly. Thus, the Wise Man, having answered truly, I can't therefore excuse him, without making thy Answer false. See DILEMMA.
Under this Head may be reduced the Propositions called Mnesianes, or Infallible, which destroy themselves. Such is that of the Cretan Poet, Oannes ad numus Cretofinae sponor memorandum: All the Cretans, to a Man, always lie. Either this separates the Cretans from all the rest; or affirms that the Cretans all lie: or the Cretans don't all lie.
CROCOMAGNIA, in Pharmacy, Troches compound of Saffron, Myrrh, red Rose, Starch, and Gum-Arabic. Thus called by the Ancients, Croco-Agar, Saffron, and megalos, a Mark of things on any kind.
CROCUS, a Term used for Saffron. See Saffron.
Crocus is a kind of Toffy, of which there are several differ-
ent Preparations; from their red, or saffron Croco Coccus. Crocus Matrix is a Preparation of Iron, and is of two Kinds, viz. Coccus Matrix aperitivus, and Coccus Matrix a-
beratis, is the Saffron of Mars.
Coccus Matrix aperitivus, opening Saffron of Mars, is a Preparation of Iron Plates, made by first washing them, then expelling 'em to the Dew, till they have contracted a Rail, which Rail is ground off, and the Plates exposed for use.
See MARIB.
Others prepare it by calcinage Iron Filings, with an equal Weight of Sulphur. Others by clapping a Bar of Iron, red or hot, into a vessel of Salts, in which are added Rods of Sulphur, in which Casa, the Iron melts, and runs down into a Veillet of Water below: which some call Marsh cumb Sulphure prepara-
tion. See also other Preparations.
M. Jenny endeavours to show, that Iron taken in Sub-
crion, is much more salutary and efficacious than when thus prepared: the Precepts tend to help it of its oily Part, which is one of its most obnoxious parts, but the more intelligible Part. See CHALEYTE.
Coccus Matrixprungens, binding Saffron of Iron, is a Pre-
paration of Iron Filings, wherein they are depriv'd of their more fatal Pow'r by being heat'd in a Glass bottle with strong Viniger, and calcinating them five or six Hours.
Coccus Metallorum, a Kind of impure, opaque, Glare of Antimony or Liver Colour, hence frequently called Liver of Antimony. Also prepared by Mixture of Antimony and Saltpetre, well mixed in an Iron Mortar, co-
ted with a Tife. See ANTIMONY.
Coccus nitrous, dropping in a Coal of Fire, upon which a great Decentration ensues; and the Mortar is struck, to make the Matter fall to the bottom: The Shinning Part is the Coccus, or Liver, which is to be separated from the Dross, and refined.
Its chief use is in making the Fumum Eximium, or pure Spirit, by infusing an Ounce or two of the Coccus powder'd, in a receiver of Wine for 24 Hours.
CROCE, no little little for Pittle enclosed, near a Dwelling-house, either for Pallure or Tillage.—Poign tenant elici de Monis eciem marisfis verii occidentum pro 20 & omnibus finis, includere Croces, in primus juxta potius specilium quantum illa feliciter. Ingulf.
In some ancient Deeds, Crocefa occurs as the Latin Word for a Croce; and it was used very freq. in the Ancient Law.
Crocefa is translated by Abbe Flaviaccetti, in Prasium, a Farm.
Crocefa, or SOISADE, or CRUZADE, or CRUZADO, a Holy War, or an Expedition against Infidels and Hereticks, par-
ticularly against the Turks, for the Recovery of Palesine.
People anciently flock'd on these Croesides out of Devotion; the Pope's brief, and the Pleading of the Friars of those Days, making it appear a Point of Conference. Hence several Orders of Knighthood took their rise. See TAMI-
PLAS, &c.
These, who meant to go on this Enard, distinguished themselves by Croces of different Colours, worn on their Clothes: and were thence call'd Croiz. The English wore 'em white; the French, red; the Venetians, green; the Germans, black; the Polish, yellow, and the Crocefa.
They reckon eight Croesides for the Conquest of the Holy Land: The first underooked in 1991, at the Council of Con-
stantine the Great, in 141, under Louis VII. the third, in 1198, by Henry II. the third English, and Philip Augustus of France: the fourth in 1195, by Pope Celestine III. and the Emperor Henry VI. the fifth publish'd in 1198, by Order of Innocent III., in 1215, by Pope Boniface VIII.: the seventh con-
erg'd in the first under the same Pope, began universally, in 1215, and ended in the Rout of the Christi-
ans: the seventh revolv'd at the Council of Lyons in 141, undertaken by S. Louis; the eighth, which was the record of S. Louis, and the fall of all, in 1268.
Tis said, it was the Ciceronian Monks who first projected the Croesides; Philip Augustus solicited the Execution thereof with the Holy See, and Innocent III. raised the first Standard of the Cosfs.
It was the Council of Constance who order'd that they should be made known in their Banner, and that those who entered themselves into the Service, should also wear it on their Clothes.
The Abb' of Stauiniga makes an Order of Knighthood of the Crocefa, who ferv'd in the Crusades.
Towards the middle of the Xlith Century, there was also a Crusade of the Saxons against the Pagans of the North; wherein the Archbishop of Aixbgudg, the Bishop of Holstein, and the Emperor Frederick, gave their Aid, &c. with several Lay-Lords embark'd. And towards the beginning of the same Century, under the Pontificate of Innocent, there was a Croesus under taken against the Albigenses, who were become powerful in Legoland, &c. See ATIS-
GENES.
CROIES, in our ancient Cufolins, Pilgrims bound for the Holy Places; the Church had already been called from a Badge which they wore on their Garments, representing a Croce.
The Word Crois is also extended to the Knights of the Order of Jerusalem, created for the Defence and Protection of Pilgrims, and all of the Nobility, Gentry, &c. who in the Reign of King Henry II. Richard I. Henry III. and Edward I. were Croisigni, i.e. dedicated themselves to the Wars, for the Recovery of the Holy Land. See CROIES.
CROISERS, Corte-crose, or Croisiers, were a Religious Order, and so called from a Badge which they wore on their Garments, representing a Croce.
There are three Orders which have, or do still bear this Name: one of Italy; another in the Low Countries; and a third in Bohemia.
The second is to be deriv'd from S. Crois, and add, that S. Quirinus is the Jurc, who shew'd S. Helen's Place of the true Cross, and was afterwards converted, reform'd the Church, and from which we know for certain, that they habited in Italy before the Council of Trent, and for 300 Years, until the Pope, flying from Frederick Barbarossa, found an Altar in the Monasteries of the Croisiers, which he afterwards, in 1269, took for his Protection, giving 'em the Title of S. Augustici.
They were confirmed by Pius V. but the Discipline being much relax'd, they were suppress'd in 1556, by Alexander.
Matt. Paris says, that the Croisiers, being Stiffs with Croases at the End, came into England in 1244, and presented themselves to a Synod held by the Bishop of Rochester to be admitted.
Dalbath and Dinandale mention two Monasteries of this Order in England, the one at London, the other at St. Alban's; but even in the present year of 1588, some add a third at Oxford, where they were received in 1590. M. A. Bernardus, there were fourteen Monasteries of Croisiers in England, adding that they came from Italy, tho' of the Loz County.

The Croisiers of the Loz Country, and France, were founded in 1111, by Theodore de Celice Son of Boha, who having served in a Croisier in the Holy Land, and being instituted by St. Clair, conceived a design to inflame another Congregation in his own Country. This is certain, Theodore, in his return from Palestine, engaged himself in the service of the Cross against the Albigenses; and that at his return in 1121, the Bishop of Liege gave him the Church of St. Theude near Troyes, where, with four Companions, he was instituted, and that he had been ordained by Innocent III. and Honorius III. Theodore lent his Religious to Toulouse, to join the Croisiers of St. Dominic, and combat the Albigenses; and the Congregation multiplied so much, that they had to bring the full Body of Italy under the shrouds of Preists.

The Croisiers, or Port-crois with a Star, in Boha, derive their Origin from St. Florisius, and say they came from Palestine into France, where they embraced the Rule of St. Augustine, and built Monasteries. They add, that St. Agnes of Boha, to distinguishe them from other Croisiers, ordained of Innocent IV. to add a Star to their Habit. But the Story of St. Florisius, the Founder of the Monastery, is Aggnus Agnus, or Daughter of Primis King of Boha, who instituted the Order at Prozgo, in 1274. They are very numerous; and have, now, two Generals.

CROSANTIE, in Heraldy, to Croise, or to have a Cross is a Consequence in the Coat of Arms of a Crecque, or Half-Moon, fixed on each end thereof. See Crosses.

CROSSETTIE, in Architecture, the Returns in the Corners of the Embalme, or a Cross, or a Crossed Frame, called also Cross et Edges, Accounts, etc.

Croisetie, or Stories, the Painter or covering near a Luskin.

Cross, of a Liverer, the Painter or covering near a Luskin.

Cross, or CREEPER, a Shepherd's Crook; a Symbol of Pastoral Authority. Confusion of a Gold or Silver Staff, crook'd a-top, carried occasionally before Bishops and Abbots, and held in the Hand when they give Clerical Benedictions. See Staves and Staves.

At one End 'tis crook'd, at the other pointed; excep'd in the Verse;

Carus tractis mineis, pars prouit acuta Rebelles.

The meaning of bearing a Pastoral Staff before Bishops is very ancient, as appears from the Life of St. Caesarea of Arles, who lived about the Year 400. Among the Greeks, however, the Emperor had a Right to the Cross. See PATRIARCH.

The Croisiers at first were no more than simple wooden Staves, in form of a T, used to rest and bear upon; by degree they became longer, and at length arrived at the form we now see them.

Regular Abbots are allow'd to officiate with a Mitre and a Crose. See Abbot, and Miter.

Crossed, in Heraldry, the anciently called Cambria, and Cambria; and the Perfor that bore it, Cambriae. Pergias describes the Word a 'siamblisCrois. Others fetch it from the old Saxon Coen, Crox.

Crosier, in Architecture, four Stram, in form of a Cro's, by help whereof tho' fall in the Southern Hemisphere and the Antarctick Pole. See Star, and Constellation.

Cross, a piece of Carpentery, composed of two Pieces, crossing each other, ordinarilily at right Angles.

It was used among the Antients, as a Punishment for Malefactors and Slaves; and was planted at several Places, to awe the Curious in the Cemeteries.

Sometimes observes, that it was Confusion, who by Law abolisht the Punishment of the Cross; which had obtained amongst the Antients. The Cross used in Punishments is called the Word Crois, from the Celtic Crog, and Crois; tho', perhaps, Craig and Cross might have as much Justice be derived from Crois.

The Cross, or the Cross within the Cross, or Cross within Cross, or Cross within the Cross wherein the Punishment of the Cross was effect'd, the Croisiers, both ancient and modern, are excepting divided: The Points in dilipus, are, whether the Criminal was taken with three Nails, or with four. The Croisiers would have him put with two Nails, or whether they rested on a little piece of Wood, in manner of a Step or Rock; or, whether the Wood planted in the Earth before the Patient was laid on, following him afterwards by means of a Staff, and the height of the Place where the Feet were to be nailed; or whether he was laid on the Cross was rai'd or planted, as the Patients represent it; or likewise, whether the Patient

was taken quite naked, or cloth'd? Questions that have all been occasion'd by the Classification of these Crotches.

Invention of the Cross, Insequentius Crois, is an ancient Feast, solemniz'd on the 3rd of May, in Memory of St. Helaine, the Marchioness of Tuscany; and being the first true Crois of all the Countries and Grounds, on which the Croisiers were created: Church for the Preservation of part of it; which being brought to Rome, and republic'd in the Church of the Holy Cross, in Rome. But the Doctrine mentions the finding of three Croisiers, of that of Jesus Christ, and of the two Thieves; and that they distinguishe between 'em by means of a female Woman, who was crucify'd first, and then followed the Cross of Christ.

The Place is laid to have been indicating to her by S. Quiriaces, then a Jew, afterwards converted and canoniz'd.

See on the Invention of the Crois, Theodoreus, Angell's Crotches, and Modern History.

Exaltation of the Cross, an ancient Feast, held on the 19th of September, in Memory of this. Hereafter Scophr'd to Mount Calvary the true Crois, which was carried off 14, whereon the Cross, 36, the ancient Crois, 75, Morti' from Jerusalem to the Emperor's Palace.

Crois-Bearer, Port-crois, Crucifer, in the Roman Church, the Amoncer of an Archbishop, or a Prime; who bears a Crois, or a Crossed Crois, to the Pope in solemn Occasions.

The Pope has the Cross bore before him every where; a Patriarch any where out of Rome; Princes, Metropolitan, and those who have a Right to the Pallium, throughout their respective Dioceses. The Emperor's Cross, XI. forbid all Patriarchs and Prelates to have it bore in Procession of Cardinals. A Pecular bear a single Crois, a Patriarch a double Crois, and the Pope a triplae crois on the Altar.

Order of the Cross, or Croisoter, an Order of Ladies, instituted in 1668, by the Empresse Electora of Guenzburg, Wife of the Emperor Leopold, on occasion of the miraculous Recovery of a little golden Cross, which was found in the church of the true Crois, or of the Ashes of part of the Palace.

It seems, the Fire had burn'd the Cave wherein it was includ'd, and melt't the Crois, yet the Wood remain'd unburn'd.

Crois, in Botany, is used to express the Arrangement of the Petals of certain Flowers; call'd 'Plante a 'siamblis crois.' See Plantes, and Crois.

The Cross is not to have either more or less than four Petals; and their Calix only to confit of four Pieces. The fifth generally becomes a Fruit, call'd Stigma. See Stigma.

Cross, in Heraldy, is defin'd by Guittin, an Ordinary composed of four-fold Lines, whereof two are perpendicular, and the other two to transverse; for to us, we confide of them, the Gages being not drawn through, but meet by Gages, in right Angles, near the Feet Join of the Elbow Ace. See Ordinaries.
The third called Valori, or Calvrris, was also a Circle of Gold, rigid with Flies or Pailiades, given him who first leaped into the Enemies Camp, or forced the Pailiades.

See CASTRUM.

The fourth, called Morrul Crown, was a Circle of Gold, inlain with a circle of 12 figures of Flame, that he first mounted the Wall of a Place besieg'd, and there lodg'd in the Castle.

This Crown we also find given, on Medals, to the particular Genti and Guardians of Provinces and Cities. See MORAL.

The fifth Crown bore the Name of the Branch of Green Oak; given a Citizen who had sav'd the Life of another Citizen in a Battail or Assay. See CIVIC.

The sixth was the Triumphal Crown, made of Branches of Laurel, given to Generals who had gained a Battle, or conquered a Province. This was afterwards given of Gold.

See TRUMPH.

The seventh was the Crown Ofholastics, or Grammatician, made of Branches of Laurel, and given to a Grammarian to Generals who had deliver'd a Roman Army besieg'd by the Enemy, and oblig'd him to depart. See OBLIG.

The eighth was also a Crown of Laurel, given by the Emperor to those Generals who had negotiz'd, or confir'm'd a Peace with an Enemy; this was the least elegant.

Beides these, in Antiquity, we meet with Round Crowns, given to Princes or their Translations among the Gods; who ther before or after their Death.

See CAFANUS.

Castrum was peculiar to Delics; yet certaine Noro took it in his Life-time.

The first Crowns were also given to crowns cutters in the Publick Games.

There are also Sacerdotal Crowns for the Priests.

In an Ecclesiastical Sense, Crowns is also used for the Cairal or Breton, which is a Sacerdot or Character of the Re- mis Ecclesiastics. See TORSUR.

This is a little Circle of Hair, that's off from the Crowns of the Head; more or less broad, according to the Quality of the Person.

That of a mere Clerk is the smallest; that of Priests and Monks the largest.

The Clerical Crown, was anciently a round Lintil of Hair, fastened on with a Brooch or Satin, from the quality of which it is taken.

This is the oldest obser'd in several ancient States, &c. The Religious of St. Dominique and S. Francis still use it.

Father Daniel says, that S. Louis transmit's the Crown of Philosophers to the Emperor, who, upon his Confederation with the Emperor of Conphantopole, for an immense Sum of Money, and transported it, with great Ceremony, to France: where 'tis still kept in the Holy Chapel. The Author of the Hist. of the Crusades says, that the Crowns were full cover'd in his Days. Some Writers, from Cunus Alexandrinus, hold that it was made of Bramble, ex Rubo; others of Black-Thorn, ex Rumine; others of White-Thorn. Those who look upon the Crowns to have been taken from the Crows, affirm, that Galaer derives the Word Court, whence Crown, from the Latin, Caurus, from the Cæsaria, Corn, because the ancient Crows were preferred in manner of Horns; which were antiently, both by Jews and Christians, citizens as Marks of Power, Strength, Authority, and Empire.

Hence, in the Holy Scripture, Horns are used for the Religious of God; and accordingly, Horn and Crown, in the Hebrew, is a Symbol of Power.

Crown, he has wrote expressely de Crowns: Malmudler has made a good Number of curious Observations on the same Subject, that had escaped. De Congo gives us a curious Difference between a Couron and a Couronne, a Gloss, a Trestale of Royal Crowns, both antient and modern.

Crown, in Commerce, is a general Name for Coins, both Foreign and Domestic, or, on the Value of Five shillings Sterling. See Money, and Crown.

In its limited Sense, Crown is only applicable to that popular English Coin which bears that Name, and which is a Noble, or a Shilling, or a Sixpence, or a Crown, or fifteen Shilling, or to 12 Livres 4 Solis Frankfort, it takes in several others; as the French Ecu, which we call the French Crown, fr. 1641. for 6 Sols, but now is 6 Shillings 8d.; the Patagon, Dollar, Ducatton, Rix- dollar, and Piestre or Pieces of Eight. See Ducan, Ducaton, Rixdollar, Piestre, &c.

Crown, in Architecture, the uppermost Member of the Column, and also Crowns and Larmir. See CORONA, and LARMIR.

Crown, in Astronomy, one of the Northern Constellations. See CORONA.

Crown, in Botany, in Herbarium, is used for the Reproduction of that Ornament, and the Mark of an Ar- morry; to express the Dignity of the Person who bears it.

The Crowns here is of more Antiquity even than the Horion, and was a Symbol of Victory and Peace, or Radiated, or Pointed Crowns, are those of the antient Emperors, which had 12 Points; representing, as some have it, the twelve Months of the Year.

Perishd.