The Word comes from the Hebrew Kerev, theft, filth, The Gorge from the Greek Krounos, the tyrant, from Kruous, which, in the lower Latin signifies a little drinking Veil.

CROCIFFIX, a Crofs, wherein the Body of Jesus Christ is nailed to a Stake, as the Romans in their Churches, amongst the Pagans, on the Cross, and the Code, or the Cross, and to serve them to direct their Preces too. See CROSS.

There are some Chapels wherein Jesus Christ is the first Canon, and the Feasts of the Preced to go to the Subduence of the Crucifix.

CROCICTION, an ancient Form of Execution; by gathering the People to an Episcopal Place, and flying the Cross, as they say, to the Sound of the Crosse, and the Inquisition, and the Cross, and the Inquisition, and to Divorce the Crosse.

CRUDE, something that has not pass’d the Fire, or has not had the degree of Calcium, i.e. of Heat, requisite to prepare it for eating, or other use. See OIL.

CRUDE, a Crofs, wherein the Body of Jesus Christ is nailed to a Stake, as the Romans in their Churches, amongst the Pagans, on the Cross, and the Code, or the Cross, and to serve them to direct their Preces too. See CROSS.

In Chemistry, they call Croce Antimony which comes immediately from the Mines, without any Preparation. See Antimony.

In Medicine, Croce Humors are those which want of that Preparation and Elaboration which they ordinarily receive from Digestion. See CRUDITY.

The Resinators to the Doctrine of Trituration, hold that the Croce of the Humors only consists in that they are not be too much diminished for uğ. much, which is by the ordinary Action of the Sorcer. See TRITURATION.

CRUDITY, in Medicine, the State of a Diletle, where.

in the more violent the State of such Salt, Figure, Collection, Mobility, or Inactiveness, i.e. as dente, as create or increases the Dilele. See DISEASE.

A Croce is a discovery, r, from the Dilele’s continuing to observe and his opinion, for increasing the de, in the In- crease of Symptoms r, from a disorderly Exercise of the Functions r, But chiefly from a Fault in the Quantity or Quality of the Humors, both their ill informing, and their secret, and occasioned: as of Sacs, Tears, Mucus of the Nose, Saliva, Spatum, the Bile, Urine, Ichlor, Pas, Blood, Molecles, Loches, Milk, Aphor, &c. See DISEASE.

This Secret, from the Croce Matter is changed, and rendered too pleasant, and laudable, it is call’d Digestion, Confection, or Maturisation. See DIGESTION, CONCOCITION, &c.

CRUG, the German Kruts, a-crofs, signified to croc to and fro, to fall up and down for guard of the Seas, &c.

CRUOR, a Term used by Anatomists for the red Globes of the Blood, in contradistinction to the limpid or Perpetual Part. See Blood.

Some Authors, Dr. Keil and Dr. Woodward for instance, suppose these Globules replace with an elastick Aura, or Air, and on this Principle account for some of the Phenomena of the Animal Economy particularly Muscular Motion, &c. But Dr. Turris has overruled that Supposition. See MUSCULAR MOTION.

CROCEBOWL, the Word Croe for the Blood in the Veins; in contradistinction to the Blood in the Arteries, which he calls fangus. See VEIN, and ARTERY.

CRUCIA CROCEUS, in Anatomy. Between the Corpus Nervos, or Cerebrum, and the Brain, the perpetual Partition, from the Glands to its Diversication at the Os Pabat; dividing the Cruras into two Parts, call’d the Cruces of the Crotus.

There are three times as long as the ordinary Trunk of the Crotus it fell. See CORTIS.

CRAVA of the Modula Obscenga, are two of the four Roots wherein the Modula Obscenga springs, in the Brain.

The Crures are the larger Rous; the two smaller are call’d Pedunculi. See MODULA OBSCENGA.

CRURAL, an Epithet given to the large Artery and Vein of the Arm.

The Crural Artery arises from the iliac Artery; or rather, 'tis the iliac it fell, under another Name, being call’d Cruar, from the Place of its Entrance into the Thigh. See ILIAC.

It conveys Blood thro’ all the Part, by means of a great Number of Branches disseminated thro’ in Substance.

The Crures are form’d of the Modula, the great and little Scatica, the Musculi, the Poplacis, the Sin-

The Crurae, in Anatomy, a Muscle arising from the Thigh between the Gluteus and greater Trochanter, and lying close upon the Bone, join its Tendon with three others, which altogether make one broad Tendon, that passes over the Patella, and is attached to the little Tubercle, or small knob upon the End Part of the Tibia.

The Cruces, or secret that is befitting in the Thigh-Bone in the same manner as the Brachium to the Arm. Its use is to extend the Leg.

CRU.
CRYS

CRYS, among ANatomists, is all that Part of the Body which reacheth from the BArtooks to the Toes; and is divided into Thigh, Leg, and Foot. See each in its Place.

CRUSCA, an Italian Term, signifying Bract, or what remains of Meall after the Flower is fitly formed.

It is only in use among us for that celebrated Academy called the Crusca, which is established at Florence, for the Perfection and Perfection of the Tuscan Language. See Academy.

The Academy took its Name from its Office, and the End prepared by it; which, to purify the Language, and as it is to be defended from its Enemies, as the De-
vice is a Sieve, and its Motto, "It a Pris be for no cogit"; it is, in goberis the finis Flower thereof. In the Hall or Apartment where the Academy meets, M. M. will be seen Carried, and the Name and Device the Seats are in form of a Baker's Baf-
let: their backs like a Shoeel for moving of Corn: The Cithons of gray Satin in form of Seats, or Walls; and the others where the Lights are diployed, like a com-
bilemb of Seats.

The Dictionary Della Cronica is an excellent Italian Dictionary, composed by this Academy.

CRUSTY, in Anatomy, the fourth Tunie, or Coat, of the Stomach. See Stomach.

On the inner Surface of this Coat, are seen innumerable Vesicles or Blisters, filling every where perpeniculously: which Vesicles serve to feed nothing but a Defensative to the Stomach, to preserve it from acrimonious Humours: but Dr. Driede rather takes them to be excrectious Ducts to the exterior. See Driede. The Authors said, they have to be that now exploded thing a Pareaonboysa; but which are, indeed, the Organs by which most of that Humour which is discharged upon the Stomach, is secreted; and thence the immediate Channels thro' which it is conveyed. See Stomach.

CRUSTACEOUS Fishes, in Natural History, are those cover'd with Shells, containing of several Pieces, or Scales; as of Crustacea, &c. See Fishes. See also, See Scale.

There are usually softer than those of the Tunicata kind, which consist of a single piece, usually much thicker and stronger than the former; such as those of the Oyster, Scal-
y, &c. See Oyster, Scallop.

Dr. Woodee observes, in his Natural History, that of all the Shells and Nautilus found in Beds of all the different Matters dug out of the Earth, there scarce any of the Crystaless kind: The Reason he gives for it is, that these being much lighter than the rest, must have floated on the Surface at the time of the Deluge, when all the Strata were form'd; and there have corrupted and perish'd. See Deluge.

CRUZADO, in Commerce, is a Portuguese Coin, struck under Alphonso V. about the Year 1497, at the time when Pope Calixtus sent thither the Bull of a Cruzado, against the Infidels. See Coin.

CRUT, a crooked Staff, which is borne on one side; the Arms of Portugal being on the other. A Cruize is of the Value of 40 Soles. See Soc.

CROAZIO, or CROAZIE, an Expedition to the Holy Land.

CRYPTA, a subterraneous Place, or a Vault; especially under a Church, for the Interment of particular Families, or Relics. See City.

C. G. of England, describing the Outside of the Vatican, speaks of the Crypt of St. Andrew, St. Paul, &c. See Cata-
COM.

Pirrota uses the Word for a Part of a Building, an-
Terning nearly to our Ceiling; Fvuler, for a Closet. Hence, Crypto-Potico, a subterraneous Place, arch'd, or vaulted; and'd it as an Underwork, or Paffigo in old Walls. The same Word for the Decoration at the Entry of a Grotto. See Grotto.

CRYPTA, also used by some of our ancient Writers, for a Chapel, or Oratory under ground: Egerio into comment, a Crypt, under ground; or a Chamber. See Commentary.

The Word is form'd of the Greek spugia, abdominal, I hide; whence\ nuth, Crypta.

CRYPTOGRAPHY, the Art of Secret Writing, or wr-
ning in Cipher.

The Word is compounded of secret, I hide, and speeke, descrybe.

CRYSTAL, in Natural History, is a Kind of Mineral; or rather, a certain Stone, which is like a Diamond, but much inferior thereto in Liure and Hardness; used for Vales, Urns, Mirrors, &c.

The Antients were little acquainted with this, and the specimens were, in ancient Times, but those which were the popular Opinion of those Days; but Experience has shown us the contrary: for by Chemical Analysis, instead of resolving into Water, it yields nothing but a Calx, Earth, and Salt.

For the Places where tis found, Pliny adds, that he has seen it dug off from the highest and roughest Rocks of the

AJES, whence, doublet, its Name of Rock-Crystal. This sometimes also found in Breaks and Rivers, but not form'd of the same nature, being blown down either from off the Mountains by the violent Rains.

Several Mountains of Europe, and some of Ajes, produce Rock-Crystal: If we may believe the French Relation of Madame Montfor, that this Island yields more than all the World besides.

In perfection confined to its Lutre and Transparency; that with Straws, Dull, Cloudy, &c. is little valued. It is fre-
emeral Hexagonal; the Edges inimitably fine and accurate.

'Tis cut or engrav'd in the same manner, with the same Instruments, and by the same Workmen as Diamonds. See Diamond.

CRYS is of some use in Medicine, being an Astringent, and as such used in Diarrhoea and Dysenteries; 'Tis also used to increase the Milk of Nuns; and, farther, is esteem'd a certain Vegetable Astringent.

The Word comes from the Greek xrigos, Glacies; form'd of xer, frigidus, and plagras, concresce, because of its resembling Ice.

CRYSTALLINE, is deriv'd by F. Franciscus Lasa in the Philosophical Transactions, to this Effect: 'In the Fed Sacaris I observ'd a spacious round of a Me-
dow, some Parls whereof were bare of all Herbs: whereas, in no where therewith, Crystals are generated; all Secanguler; both Points terminating in a pyramidal Figure, likewise Secanguler. The Country-People told me, They were produced from the Dews; because, for-
er the Crystal had been generated, it had no assignable seat, only in a ferene and dewy Sky. But having observ'd that there was no mark of any Mine thereon, I concluded it might be a plenty of Nitre Steams; which at the Eye, however well in the Vision, seemed to have several arts, and coagulate the Dew falling thereon: For Nitre is not only the natural Congalum of Water, as is manifest in artificial Glassations, but ever remains the above-aid Secan-
guler.

Since Crystals are only found in those narrow Places, 'tis probable, thence are rais'd the Exhalation of Lead, and locking the Dew; after the farrn manner, in the Vice-
pour or Exhalation of Lead coagulates Quick'fliver.

Robertus Lyons, that Crystall, Diamond, &c. must have been originally liquid, from their Figure, which is such as Drops of Water, and to which they actually have, such as Globules of Water or Flower, head'd up and com-
pressed by their own weight, might have: For each Cryst-
al is encompass'd and cloathed round with fix others; so it be-
comes model'd into a hexagonal Body, confining of equal and square Sides.

Biercamp takes Crystall to be the proper Matter, or Bat-
Le of Glaes, or Precious Stones, which in the same way. See Glaes. In the same way, Quick'fliver.

See Stone, Gem, &c.

CRYSTAL is used for a fabulous Body, call'd in the Glas-House: called also Crystal-Glasse. See Glass.

It, in effect, a Glasse, but carried, in the Melting, and in the Matter whereof it is compos'd, to a degree of Per-
fectness exceeding the common Glass; tho' it comes for short of the Whiteness and Vivacity of the Natural Crystal.

The bat Artificial Crystals are those made at Mares near Venice; cal'd Venice Crystals.

CRYSTAL, in Chemistry, expels of Salts, or other Matter, flog, or consipulate in manner of Crystal. See Crystall-
ization.

Thus, CRYSTAL of Allum, is Allum purified, and reduced into a transparent Mass by being heated in a Crucible. In like manner are Vitril, Nitre, and other Salts crystalliz'd.

CRYSTALS of Allum are quadrangular, and brilliant like Diamonds; tho' of Nitre, white, and oblong; those of Vitriol, octagonal, quadrangular, and shining. See Crystal, or Cream of Tartar, is that Drug purify'd and diffus'd, and again coagulated in form of Crystal. See Tartar.

TARTAR, when it beit Tartar in Water, thin it, and stain it; when cool, there are form'd little white, shining Crystals at the Edges, as also a Pellicle, or Cream swimming a-top.

This and Crystals were antiently suppos'd to be different; but are now found the same Thing. See CRYSTAL. CRYSTAL of Tartar is esteem'd Purgative, and Aperitive; proper in Hydropathical and Aphabetical Cures, and intermitid-
ting Lick.

CRYSTAL of Tartar carboindated, is when it is impregnat-
ed with the most diffusion Potassium of Iron. See CRYSTAL.

CRYSTAL of Tartar emetic, is when 'tis charg'd with the Potassium of Antimony, to render it vomiting. See Emetic.
CRY (353)

CRYSTAL Minerals, called also Mineral Analyses, and Sal Prunella, is Sal-prure prepared with Sulphur; thus far it has been prepared in a Crystal manner, but the Salt-salt is in a Crystal manner, and the Salt-salt is in a Crystal manner. This is a good example of the Squinaxes, whence its Name of Sal Prunella, Prune, or Prunella, expecting the Salt-salt is in a Crystal manner.

CRYSTALS OF Silver, or of Lunn, is Silver, penetrates and reduced into the form of Salt, by the join of Acris of Silver, and are Silver in the form of Salt. They are used for making Echevaria, by applying it to any Part: it is, also of use internally, in Dropinges, and Discharges of the Body.

CRYSTALS OF Marx, called also Salt, or Virtue of Marx, is a Body reduced into Salt by an acid Liquide; used in Discharges from Obstructions. See MARX.

CRYSTALS OF Penns, called also Virtue of Tennes, is Copper reduced into Salt by an acid Liquide; used in Discharges from Obstructions. See MARX.

CRYSTALS of the Stone, are a Translucent Stone, brought from Island, of Salt, of a Crystal, clear, as Rock-crystal, and without Colour; famous among Optic Writers for its unusual Refraction. See Refraction.

It bears a red heat without losing its Transparency; and, at the same time, its heat, as Optics tell us, is of such a nature that it can be cooled by being plunged into water for a day or two in Water, it loses its natural polit; rubbed on Glass it attracts Stuffs, etc., like Amber. In effect, it appears a kind of Tal; and is found in form of oblique Facets, and in form of parallelogram Sides, and eight fold Angles. See Talc.

The Phenomena of this Stone are very remarkable, and have been observed and described with great accuracy by M. Newton. See Sir J. Newton: For, first, whereas in other polished Bodies there is only one Reflexion, in this there are two; so that Objects viewed thro' it appear double.

In other transparent Bodies, a ray falling perpendicularly on the Surface, passes thru' without suffering any Reflexion; and an oblique Ray is always divided into two, but in this Stone, every Ray, whether perpendicular or oblique, becomes divided into two, by means of the double Reflexion. One of these Reflexions is, according to the ordinary Rule, the Sin of Incidence out of Air into Crystal, the other, the Sin of Reflexion in the Surface of Reflection; and the other is perfectly new. The like double Reflexion is also observed in Crystall of the Rock, the much less frequent.

When an incident Ray is thus divided, and each Moity moves at the further Surface, that refracted in the first Surface after the usual manner, is refracted entirely after the usual manner in the second; and that refracted in the reverse manner in the second, is refracted entirely in the first. So that each emerges out of the second Surface, parallel to the first incident Ray.

Against the Rays of this Crystal, used over each other, to as the Surfaces of the one be parallel to the corresponding ones of the other; the Rays refracted in the usual manner in the first Surface of the first, are refracted after the unusual manner in the second, and the Uniformity appears in the Rays refracted after the usual manner, and this in any Inclination of the Surfaces; provided their魔鬼 perpendicular Reflexion be parallel.

From these Phenomena, Sir J. Newton concludes, There is an original Difference in the Rays of Light; by means whereof they are, here, constantly refracted after the usual manner, and others in the unusual manner. See Ray, and Light.

Wet were not the difference original, and did it arise from any Modification impressed on the Rays at their first Reflection, the Phenomena of the usual Reflections of the three following ones; whereas, in fact, it suffers no Alteration at all.

Again, there takes occasion to suspect, that the Rays of Light have several Sides, end'd with several original Properties; For, it appears from the Circumstances, that there are not two forms of Rays differing in their Nature from each other, but so many as there are in all Polarity of Incident, in the usual, and in the other in the unusual manner; the difference in the Experiment mentioned, being only in the Polities of the Sides of the Rays, to the Sides of the Reflection of the usual, and sometimes after the unusual manner, according to the Polities of their Sides to the Crystal: the Incident being alike in both, when the Sides of the Rays are parallel the same way to both, but different when different.

Ray, therefore, may be considered as having four Sides, or Quadrants, of which two are opposite to each other, and the other two in the usual: These Dispositions, being in the Rays before their Incidence on the second, third, and fourth Surfaces; and suffering no Alteration, for what appears, as their passage thro' them; must be original and constant. See Ray, and Light;

CRYSTALLI, among Physicists, are Particles differ'd all over the Body; white, and of the sign of a Lapis. CRYSTALLI DE HUMOR, is a thick, compact Humour of the Eye, in manner of a flattened Ellipsoid, placed in the middle of the Eye; serving to make that Refraction of the Rays of Light, necessary to have 'em meet in the Retina. When this Humor may be performed. See Eye, Humor, Refraction, Vision, Retina, etc.

To the Configuration of the Crystalline that occasions Perisons to be either Minute, or Principal, or larger, or shorter than that or that or the other.

The Crystalline being of two Conformities; outwardly, like a Cell; and inwardly, like a Cell in a Crystalline Cabinet. Hence D. Gress, and others, attribute to the Crystalline Cabinet a Power of more convex, as well as of moving it to or from the Retina. Accordingly, by the Laws of Opticks, something of this Kind is absolutely necessary to divide Vision: For, as the Rays from distant Objects diverge less than those from near ones; either the Crystalline Humor must be capable of being made more convex, or more flat; or else there must be an necessary Difference in the Distance between that and the Retina, See Lyreumurum Giliarum, and Sight.

The Crystalline Humor, when dried, appears to consist of a vast Number of thin, fibrous, and very fine, and lying together another: Lecumbe reckons there may be 1000 of 'em in one Crystalline; each of these, he says, has a diameter of a single Fiber, and is Thread wound up in a fuscous manner, and is never visible to run several Courtes, and meet in as many Courts; and is not interfere nor crooks in any Place. Phileib. Transact. N° 165, and 166.

CRYSTALLINE Motions, in the old Astronomy, two Orbs imagined between the Primum Mobile and the Firmament, in the Postulatum, wherein the Heavens were supposed to hold, and only if possible a globe of a single fibre, and lying over one another: Libocenub reckons there may be 1000 of 'em in one Crystalline; each of these, he says, has a diameter of a single Fiber, and is Thread wound up in a fuscous manner, and is never visible to run several Courtes, and meet in as many Courts; and is not interfere nor crooks in any Place. See Pecular. Transact. N° 165, and 166.

King Alphonso of Aragon is said to have introduced the Crystallines, to explain what they call the Motion of Transmigration, or of Viduation, or of the Tela. See Phil. Transact.

The first Crystalline, according to Ruggenstannis, serves to account for the flow Motion of the solid Stars; which makes 'em advance a Degree in 7 Years, according to the Order of the Signs, Co, to the Eclis which occasions the Reception of the Equinox. See Pecularion.

The second serves to account for the Motion of Liberation, or Trepidation; whereby the Celestial Sphere is carried from one Pole towards another, occasioning a difference in the Sun's greatest Declination. See Trepidation.

But the Moderns account for this Motion, in a much more natural manner, by the motion of the Crystallization, in Cymithy, a Kind of Congelation, defining Salts, both effused, fluid, and solid; and when, before, that free from the greatest Part of their Humidity, they are left to harden, the body, and therefore, the Crystalline.

The ordinary Method of Crystallization, is performed by dissolving the saline Body in Water, filtering it, and leaving it evaporate; the same evaporate is a great Crystallization of Salts upon their Side, it stands to float. See Dissolution, and Evaporation.

This Shoewing is accounted for, on Sir J. Newton's Principles, from that attractive Force which is in all Bodies, and particularly in Salt, by reacting into the Salts, whereby, when the Menium or Fluid in which such Particles float, is lated enough, or evaporated, (which brings it to the same) so that the Particles, all in a certain Mode, and within each other, are perfect, the Power, can and they will form into Crystall, See Attraction.

This is peculiar to Salts, that let them be ever to much divided, and reduced into minute particles, and when they are form'd into Crystall, they each of them return to their proper Shapes; so that one might as easily divest and deperse 'em of their Salts, as their Figure.

This is a remarkable Principle, derived, by knowing the Figure of the Crystall, we may understand what the Texture of the Particles ought to be, which can form those Crystall; and, on the other hand, by knowing the Texture of the Particles, may be, or should be, the figure of the Crystall.

For, since the Figures of the most simple Parts remain always the same, the more a Body is run into, when compounded and united, must be uniform, and constant; and since the Force of Attraction may be stronger on one side of a Particle than on another, there will con-

stantly be a great Accretion of Salts upon that Side, which attract more strongly: From which it may easily be
demonstrated, that the Figure of the leaf Particles, is entirely different from that which appears in the Crystall.

See Part.

CRYSTALIDES, the Crystalline Coat of the Eye, or a Coat, or Tunic, immediately encompassing, and containing the Crystalline Humour; and supposed to be, by con- draining the Crystalline humour, to vary the Place of its Focus. See CRYSTALINE.

Anatomists are divided about the Reality of such Tunic, which is also, from its fine Texture, called Aruna Timitis, or Cellulose. See CRYSTALINE.

CRYSTALOMANCY, the Art of divining, or foretell- ing future Events, by means of a Mirror; wherein the Things required are represented. See MIRROR.

See A Crystal.

The Greek ζητρικον ωδερνα was, to counterfeit Water, or Crystall, and the second from ψωφοφορος, Mirror, and ψωφος, Divination.

CUBATURE, or CUBATION, the Cubing of a Solid; or the cube of a Measurement comprised in a Solid, as in Cone, Pyramid, Cylinder, &c. See Cone, Pyramid, Cylinder, &c.

The Cubature regards the Content of a Solid, as the Quadrature does the Superficies of a Figure; so that the CUBATURE of the Sphere turns on the same thing as the Quadrature of the Circle. See SOLIDITY, and Quadrature.

CUBI, in Geometry, a regular or solid Body, consisting of six square and equal Faces, or Sides; and its Angles all right, and therefore equal. See SOLID, and Regular Body.

The Cube is also called Hexaedron, because of its six Sides. The Word comes from the Greek word, ἕξ, six, & φεῖδα, to cut.

The Cube is fapodor, to be generated by the Motion of a square Plane, along a Line equal to one of its Sides, and at right Angles thereto; whence it follows, that the Planes of all Solids parallel to the Base, are square equal to one, and consequently to another.

To define a Retz, or Net, whence any given Cube may be constructed, or volumed with it may be covered. On the right side of the A, B, (Tab. Geometrica Fig.) set off the Side of the Cube, four times one; A erect a Perpendicular, A C, equal to the Side of the Cube A1, and complete the Parallelism of the Plane ACD. Intersect the Line AD with the Plane of the Cube, in the Line CD, determine the Points K, M, and Q: Lastly, draw the right Lines I K, L M, N O, and D I; produce I K and L M, each way to E and F, and to G and L, make L K = L K = M N, and G I = L M = M H, and draw the right Lines E F, E H.

To determine the Surface and Solidity of a Cube; As the Surface of a Cube consists of equal Sides, a Side multiply'd by itself, and the Product by six, will give the Super- ficies; and the same Product, again multiply'd by the Side, the Solidity. See Surface, and Solidity.

Cord. Hence, if the Side of a Cube be 10, the Solidity will be 1000, and the Product by six, six thousand. Therefore, the Geometrical Perch being 10 Feet, and the Geometric- tal Foot 10 Digs, &c. the Cube Perch is 1000 Cube Digs, and a Cube Foot 1000 Cube Digs, &c.

Cord. But the Superficies is the Square Ratio of their Sides, and as equal, if their Sides be 10.

Cube, or Cubic Number, in Arithmetic, is a Number arising from the Multiplication of a Square Number by its Root. See Root.

Thus, if the square Number 4, be multiplied by its Root, 2, the Cubic Number 8 is a Cube or Cubic Number; and the Number 2, with respect thereto, a Cubic Root. See Root.

Hence, since it is, if the Root is to the Square, and as Unity to the Root, so is the Square to the Cube; the Root will, also, be the Square to the Cubic Number, and the Cubic is cubes of the two Numbers. Therefore the Cube or Cubic Root is the cube of two Numbers that are Mean Proportionals between Unity and the Cube. See Power.

For of Cubic Numbers, Every Cube Number of a Biomoral Root, is composed of the Cubic Numbers of the two Parts, of the Cubical of thence the Square of the first Part into the second, and of the Cubism of thence the Square of the second Part into the first.

Descr. For a Cubic Number is produced by multiply- ing the Square by the Root: But the Square of a Bi- moral Root, is composed of the Squares of the Parts, and the Cubic of the Square of the first Part, and the second.

Wherefore, the Cube is composed of the Cube of the first Part, of the triple Cubism of the Square of the first Part into the second, and of the triple Cubism of the Square of the second Part into the first, and of the Cube of the second Part. See Root.

An ocular Demonstration of this we have in the following Example, where Multiplication alone is used. Soppolle, v. 2, the Root 24, or to 4+4, Here.

CUBOURNAL, the Cubism of thence the Square of the first Part, and of the triple Cubism of the Square of the first Part into the second, and of the triple Cubism of the Square of the second Part into the first, and of the Cube of the second Part. See Root.

Cord. Hence, as the Part on the Hand is placed among Units, and that on the left among Tens; the Cubism of the right hand must be put in the first Place; the Cubism of its triple Square into the left, in the second Place; and the Cubism of the triple Square of the left into the right, in the third; lastly, the Cube of the left hand Part must be put in the fourth.

If the Root be a Multinomial, two or more Characters on the right must be esteem'd as one; that it may have the form of a Binomial.

This shows, that any Cube is comp'sd of the Cubes of the several Parts of the Root, and of the Cubism of the triple Square of any of the left-hand Characters into the next on the right; and also of the Cubism of the triple Square of any of the left-hand Characters into the last.

For, suppose, that the Root 243; Take 240 for one Part of the Root, 5 will be the other Part; Consequendy,

\[240^3 = 13122400 \]

\[3 \cdot 5^3 = 675 \]

\[3 \cdot 5^3 = 675 \]

\[3 \cdot 5^3 = 675 \]

The Places of the several Cubism, are determin'd from what was obs'd above; for regard must here, too, be had to the Cubism to be added to the Numbers multiplied by each other, if they be placed alone.

The Composition of Cubic Numbers once well conceive'd, the Extraction of Cubic Roots will be easy. See EXTRACT.

Cubical Root, or Cubic Root, the Origin of a Cube Number, in a Number by whole Multiplication into it, and again into the Product, any given Number is form'd. See Root.

The Extraction of the Cubic Root, is the same thing as the Square Root; it is made by double Multiplication into it felt three times, a given Number, v. g. 8, is produced: The Proceeds whereof, see under the Article Extract.

CUBITAS, in Pharmacy, a Fruit brought from the Island of Java, in Grains resembling Pepper, both in form and size, whence some call it Wild Pepper.

This fruit, the Natives of the Place boil it ere they allow it to be exported, and are of opinion, it is of use in other Countries. Cubitas fortify the Stomach, Brain, and other Vipers; and enter as an Ingredient in several Official Compositions. CUBIC Equation, is an Equation wherein the unknown Quantity is of the third Dimension, as \[a^n = a^3 \]. See CUBIC.

For the Confirmation of Cubic Equations, see Construc- tion. For their Resolution, see Resolution. For its Root, see Root.

CUBICAL PARABOLIC, a Term used by some Writers for a Parabola of the higher Kind, v. g. where \[a = a' = 9 \]. See Conv. for Alcub. CUBITAE, used by the Ancients, especially the Hebrews, taken from the ordinary length of a Man's Arm, from the Elbow to the Tip of the Hand. See Measure, Arm, and Hand.

In the Sciences, we find Cubits of two lengths, the one equal, according to Dr. Arithmet, to 1 Foot, 9 Inches, \[\frac{2}{3} \] of an Inch, our Measure; being the fourth Part of a Fat- hom, double the Span, and triple the Palm: The other equal to \[\frac{1}{2} \] Foot, or the four Hundredth Part of a Stadium.

The Roman, too, had a Cubit, equal to 1 Foot, 1 Inch, \[\frac{2}{3} \] of an Inch.

Thus the Hebrew Cubit 1 Foot, 2 Digs, and 5 Lines, with regard to the Foot of the Capitol. According to Here, the Geometrica Cubis is 24 Digs; and according to Ptolemaeus, the Foot is \[\frac{5}{6} \] of the Roman Cubit, i.e. 15 Digs. See Digit, Dioct, &c.

CUBITÆUS, a Term used in Anatomy, the fist of the Exten-a Muscles of the Fingers.

It has its Name, as being placed along the Cubits, exter- nally. It rites from the external Embossment of the Exten- na, and putting its Tender under the Lagitamentum An- nulare, is inserted into the four Bone of the Metacarpus, that sustains the little Finger.
C U L I M I

C U L I M I, i.e., C umbrian, one of the first flowers, placed along the Cumbria, within the Arm. It rises from the inside of the lobe of the Head, and moves upon which it runs all along till pappus under the Lepidagatha, and is terminated by a strong and floor Tendent into the fourth of the first Order of the Capitulum. COBBUS-CUBUS, in Anatomy, the seventh Bone of the foot; so called, from its being in form of a Cube, or Dice. See Foot.

CUBOIDEA, or CUBIFORME, in Anatomy, the seventh Bone of the foot; so called, from its being in form of a Cube, or Dice. See Foot.

CUBO-CUBUS, the Term whereby Diaphragma, Fieras, e.g. distinguishes the sixth Power; which the Arab calls Sigillaria. See Power.

CUBOIDES, or CUBIFORME, in Anatomy, the seventh Bone of the foot; so called, from its being in form of a Cube, or Dice. See Foot.

CUBO-CUBUS, a Name whereby the Arab Writers, and others, distinguishes the ninth Power, or a Number multiplied three times by itself, which Diaphragm, and after him Fieras, Nyctaginum, &c. Call cubo-cubo-cubus. See Power.

CUBING STOOL, or COKESTOOL, anciently called Cunorth, and Tribubax; an Engine for the Punishment of Wolves and impious Women, by decking them in the Water. In revolving it, every one having View of Frank-Pledge, could see it through the window of the Palace of the King and Queen. This Machine was much in use, even among our Savoy Ascetics, who called it Scouring-stool.

The Fibres of this Mucie are very thickly interlaced on Birders, and transfiguring the Law; who were thereupon, in such a Stool or Chair, to be decked in Stercorae, some muddy or flinty Pond. This was anciently written Gogtuglaego: a term used by the Caledonian Writers, and by the Caledonians, as Cunor Cunor. See Cunor Cunor.

CUCULLARIS, in Anatomy, a Mucie, so called from the resemblance it is supposed to bear to a Monk's Cowl; and the Mon shred from its resemblance to a geometrical Figure, so called from the Cowl. See Cowl.

The Fibres of this Mucie have various Origins and Actions; whilst Dr. Drake thinks it may be more properly called three, or rather one Mucie. The upper Order of Fibres or Mucies, springs from the Ost Ceciellis, that is, from the Spine of the Verseboe of the Neck; and the third from the Spines of the eight previous Vertebrae of the Thorax, or Back; and are inserted into the Spine, Aemunctus, and Base of the Scapula, and part of the Cricovium.

From the different Distinctions of these Fibres, the Scal- fowl, or Scal-fowl, is known in such ways, as if it is the right or left; and, from the further back- wards, the left obliquely downwards, and the right backwards; when they are all three together, they are said to be Distinctions only; i.e. the two Extremes antagonising, the middle one opposing. See Scal-fowl.

CUCULLATE FLOWERS, among Botanists, is such as resemble a Cucullus, or Monk's Hood, or Helmet. See Cowl. CUCULATA, was anciently a kind of Traveler's Cap, and is called Cowl, Cowl, or Gola; whence the name pass'd to the Monks, among whom it signify'd their Frock, and Cap. See Cowl.

The Word arose, hence, that anciently they wore their Clothes turn'd up at the Neck and Sleeves, with a kind of June cloth, or Gola, or Cloth, and Cowl; from Cowl.

CUCUMBA, an ancient Form of Medicine; being a Cap, or Cover for the Head, with Cephalic Splint quitted therefrom; wore in many nervous Difficulties, and particularly such as are occasioned by the Head as against Cataracta, Delirium, &c. It is now none of the use.

CUCURBITACEOUS PLANTS, a Kind of Plants, so called from their resemblance to the Gourd, call'd by the Latins Cucurbitacea, which is the Head of this Family. See PLANT.

CUCUMBER, Cucumis, is a kind of Plaint, sent out by the Cucumber Kind, out for their Branches in that way, which are so thick, and generally set with Urtica, by means whereof they cling to the Bodies that are near them.

Their Flowers are either Sterile, or Fertile: The last kind is formed of Fruits of various Figures; containing within them several flat flakes, placed in three or four Lodges, or even a greater Number.

The Seeds have usually a white sweet-scented Kernel; the greatest part of those call'd Fructis Melon, or greater Cold Seeds.

The Pumpkin, Melon, Melon, &c. are of the Cucumber Kind. CUCURBIT, in Chymistry, an Earthen, or Glass Vessel, so call'd also berried, because the Plants are put the Matters to be distill'd. See DISTILLATION.

It is sometimes also made of Tin, and sometimes of Baral. When a Distillation is to be made, they fix it on it a glass Heat with an Aperture, and a Neck proportional. See REACT.

CUCURBITULA, in Chirurgery, a Capping-Glass, or Instrument used in the Operation of Cupping. See CAPPING-Glass.

CUDDY, in a First Rate Man of War, is a Place lying between the Captain's and the Lieutenant's Cabinets, and the Poop. See under.First Rate.

CUL, or Culm, or Hummo, given to the Actors on the Stage, when they are to begin to speak.

CUPRO, Yolk, in Corpus, is a Spanish Phrase, for going without a Cok; or without all the Formalities of a full Drec.

CUL ant Discretion, a Word, which a Woman divorc'd from her Husband, hath, to recover Lands or Tenements from him to whom her Husband did alienate them during Marriage; because, during the Marriage, the could not gain in.

CUL in Vite, is a Word of Entry, which a Widow hath against him to whom her Husband alienated her Lands or Tenements in his Life; specifying, that, during his Life, she could not withstand it.

CUIRASSE, a Piece of defensive Armour, made of an Iron Plate well hammer'd; furring to cover the Body, from the Neck to the Feet; being both strong and broad. Hence, Cuirassiers, the Cavaliers arm'd with Cuirasses.

The Churaffe was not brought into use till about the Year 1560. The French have still a Regiment of Cuirassiers; and a good many of the Grand Liarins have the same.

In the Roman Calendar, we find the Name of S. Dominus the Cuiraffe, a Title given a Saint of the Xth Century, from his confining wear of an Iron Cuirasse, by way of Pennance.

Some derive the Word, by Corruption, from Cuiraffe, because it covers the Body; Others from the French Cuir, the Leather, whence Cuirassiers; by reason of their Armour being originally made of Leather.

CULINARY, an Ephet frequently added to Fire; determining it to be a common Fire, excited in Wood, Coals, or other primary Fuel; In contradistinction to Solar Fire, or that rais'd by the Action of a Burning Glas; to Central Fire; to Animal Fire, &c. See Fire.

Culinary Fire, according to Storimanus, consists of a Portion of pure Elementary, or Solar Fire, attracted by the oily, or fulphenous Parts of the Fuel, with such Velocity, as that it moves the flame, agitates and whirls 'em violently about, and so impairs the internal Fire; renders 'em volatile, and disperses 'em in Air. See Fire.

The Effect of Air upon this Fire, is, as it were, a Vault around it, and by that means, restrain and keep it in, determine its manner of burning, and thus prevent its too hasty Dilution. See Air.

The Word is form'd from the Latin Culinus, Kitchen; this being the place or place of all Fires.

CUL de Lant, a French Term, properly signifying the bottom of a Lamp; used in Architecture for several Decorations, both of Molony and Joinery, found in Vaulx and Ceilings, to finish the bottom of Works, and walled forth; something in manner of a Tindalo; particularly a kind of Pendant in Gothic Vaulx.

CUL de Four, a sort of low, spherical Vaulx, Oven-like. See VAULT.

CUL de Four de Niche, the arch'd Roof of a Niche, on a circular Plane. See Niche.

CULINA, or CULINA, the Head of a Village, a Right usurped by the ancient Lords, and established by a foolish Causus, which give 'em the first Night with their Vassals Brides.

'Tis said this Right was established by Owen King of Scotland, 1190, which was abolished by Malcolm III. A Compensation being settled in their stead; as occasioning frequent Revolts of the Vassals against their Lords.

The Word is form'd from the French Cul, Creech.

CULMEROIS, in Botany, a Term applied to such Plants as have a smooth-jointed Stalk, usually hollow; the Stalk wound about, at each Joint, with fingle, narrow, sharp-pointed teeth, all the Seeds contain'd in chiefly Heads. See Culms, and Plant.

Culmiferous Plants are divided into two Kinds; those with a greater, and those with a smaller Seed.

Those are called and Caledonian, or Greenland, and are again divided into Sphaticea, as Wheat, Rye, Spelt, Barley, Rice, Puce, &c. and Paniculate or Jujute, as Oats, Cordaum, Millium, and Maile. See FRUMENTACEOUS, &c. UC.
CUM

CULMINATION, in Astronomy, the Transit of a Star or Planet over the Meridian; or that Point of its Orbit wherein it is at its greatest Altitude. See STAR, ALTITUDE, ONTERT, &c.

To find the Star is said to culminate, when it passes the Meridian. See MERIDIAN, and MID-HAVEN.

To find the Culmination of a Star, or the Time when it passes the Meridian, in the Meridian of A.B. (Tah. Altenbury), stretch a Thread, DC, perpendicularly, and from D to E another, D E, cutting the Meridian obliquely, at any Angle: The triangular Thread, therefore, DCE, will cut the Plane of the Meridian in the Meridian Plane A B, and consequently will be in the Plane of the meridian Visibility; and consequently will be in the Plane of the Meridian.

The Eye, therefore, being so placed that the Thread D E may cover the Thread D C, will steal the Star be bisected by the Triangle D C E; for then the Eye and the Star will, together with the Triangular D C E, be in the same Plane; Consequently the Star is in the Meridian. See ME-

Ridian.

To find the Culmination of a Star by the Globe.

To find the Time the Stars culminated, from a given Altitude above the Meridian, the Sun, and the Star. Subtract the right Ascension of the Sun from that of the Star; if that of the latter be the lefs, add 360° to it, and subtract the former from the Sun; convert the Remainder into Solar Time. Thus, you will have the Time paid since the Star's Culmination.

Hence, also, we have the Hour of the Night. See Hour.

CULMIUS, is properly the Stem of Stalk of Corn, or Grass, and in other Plants is called Stalk. See Stem, and Stalk.

Culmius, Culmius Plants, are such as have a smooth-jointed Stalk, and usuafly hollow; and at each Joint of the Stalk a Sheath, which may be 6 inches or 6 inch short, sharp-pointed Leaves, and their Seeds are contain'd in hollow Hulks. See CULMIFERUS.

CUL-PRISON, is a Term used by the Clerk of the Arrangements, when a Person is indicted for a Criminal Matter. See Indictment.

After the Indictment is read in Court (which is the Cause), the Attorney or a Solicitor on the Defense of the Prisoner at the Bar; he is asked if Guilty, or Not Guilty? If he answers Not Guilty, there is next a Replication from the Crown, by continuing the Charge of Guilt upon him, which is called the Crown's Answer. See Crown. Cat being an Abbreviation of the Latin Word Cathibius, Guilty, and pro (now pre) the old French Word for really.

From these two Affirmations, therefore, of the Clerk of the Arrangements, the Prisoner is deemed guilty of the Crime charged upon him; and that the Crown is ready to prove it upon him.

This is the true Explanation of the Term, is evident from the Form of the Entry of the Record of the Trial, when drawn at large.

CULTELLATION, Term some Authors use for the measuring, Stamping, and Dividing, by Piece-meal; that is, by Instruments which give us such Heights and Diameters by Parts, and not all at one Operation. See MEASURING, AL-

BERT, and BANCROFT, &c.

CULVERIN, a Piece of Ordnance or Artillery, serving to carry a great distance. See Ordnance.

Of these there are three Kinds, viz. the Culverin extraordinary, the Culverin, and the leftheld. The Culverin extraordinary has 5 Inches bore; its length 52 Calibers, or 13 Foot; its weight 4800 Pounds; its Shot above 12 Pounds; it carries a Shot 3 Inches Diameter; weighing 4 Pounds. The Culverin is 12 Foot long; carries a Ball of 17 Pounds; Caliber 3 Inches; its weight 4800 Pounds.

The Culverin of the least field, has its Diameter 7 Inches; is 12 Foot long; weighing about 4000 Pounds; carries a Shot 3 Inches Diameter, weighing 14 Pounds. See DILL-CULVERIN.

Menager derives the Word from the Latin Culverin, of others from Culver, Snake; or either from the Length of the Piece, or the Rattles, it makes.

CUMMIN, the Grain of a Plant of the same Name, most likely obtained by its being abundantly in the Isle of Malta, where it's grown and cultivated after the manner of Corn.

The French frequently call it Anis degrè, flarp or four Anis.

This Seed, as well as the common Anis, yields, by Expulsion, a kind of Oil, esteemed of Rheumatics; Poisons, and other Virulent and Disagreeable Substances. See CUMMIN.

CUNETTE, in Fortification, a deep Trench, lined with Water, or four Fathom wide, sunk along the middle of a dry Moat, to lade out the Water; or to make the Passage more difficul-

t, it frequently has Water Skirnts, and a Water road, and various Sorts of Fences; and is so divided, that the Water may be kept in full Force by the several Parts, and be clear'd of all Obstructions.

CUNELUS, one of the Mechanical Powers; more usually, by Pospol Writers, call'd the Wedge. See Wedge.

CUNEIFORME Or, in Anatomy. See STERNENLON.

CUP, in Chemistry, is a Vessel, of any Form and Shape, used in the Practice of that Art. See CUP.

In the Figure, Great, we have a Description of a Cup made of a common Pepper Corn, by Oswald Nerlinger, which holds 1500 other Ivory Cups, each having its several Handle; all gilt on the Edges, with Room for more. CUPS, among Horssblads, are those HorseHulks in which Flowers grow; some being pointed into two, five, four, or five Leaves. See CUPS.

CUPOLA, in Architecture, a SphericalVault; or the round Top of a Temple, Dome of a Church, or in form of a Cup Inverted. See Dome.

Some call it a Lumbour. See LANTHORN.

The Word is Italian, form'd of the barbarous Latin Cupa, of Cupa. See Cup.

CUPEL, CUPEL, or COUPEL, among Chemists, a Vessel, usually of Clay, used in the trying and purifying of Gold and Silver; call'd also Tittle. See CUPEL, TEST, PURIFICATION, &c.

CURRANT, a Fruit of the Vine, of the Etnus属. See Fig., also Essay.

CURPING, an Operation in Chirurgery, for the Ditchage of Blood and other Humours by the Skin. It is performed by cutting or incising the Skin, or making it break out from the Scarring, i.e. by several Incisions made with a Scissors.

CURRAGE, an instrument, the Coscuratice, or Cupulatus, and Scissors. See Description of each whereof see under their proper Head.

CUPPING is performed either by cards or without a Card. The Place where the Card is used, is called Carding, and it is common, among us, thus effect'd: The Air in the Cavity of the Coscuritissia is heated, and to that, by the Application of a Flame of a Lamp, or the like; and the Veszell of the skin is to that Degree heated, that the Card may be applied to it. Others, especially the French, proceed thus: A Piece of Card is cut round, and a Lamp, or four little Wax Candles affixed to it: This is placed after the manner of a Candle; the Candles are lighted, and when they perform, cover'd with a Coscuratice, or Cupping Glass.

After the included Air has been well heated and rarefied with the Flames of the Candles, it is clapt close to the Skin, and in this State, but the Candles are extinguish'd, and the Tumor rais'd.

In Cupping without Card, instead of rarefying the Air included in the Cupping-Glass by heat; its done by a Jy-

ning applied to the Neck of the Cupping-Glass, fitted with a brass Collar, Cap, and Valve: The Cupping-Glass being applied to the Skin, and the Syringe wrought, part of the Air is pump'd out of the Coscuratice, and thus the Tumor rais'd.

The Reason of the Phenomenon is this: The Air included in the Cupping-Glass being rarefied, a great Part of the Load which before press'd it, and kept it down, and which now being driven from it, makes the Air, upon which the Air, known to contain'd in the Vessel of the Body, and mix'd with the Blood and Juices, expands itself, and raises a Tumor, carrying with it the Fluids whereby it is rar'd.

The Operation is performed on the Breasts and Thighs, to stop or remove the Measles on the Navel for the Cholick.

CUPID, is to be understood for a God of the Nomenous Wounds, and Wounds, and Bodies on the Head, for Apotheosis, &c.

CUPPING GLASS, Coscuratice, in Chirurgery, a Glas Vessel, applied to certain Parts of the Body, to draw the diseases Air, and to bring down into the Vessel of the Body, and thence afterwards discharge'd, ther' several Incisions made with a Scissors. See Cupping.

The Vessel is of various Dimensions; Sometimes, instead of Glass, its made of Wood, Horn, Brai, Silver, &c.

When the Cupping is to be performed with Fire, the Vas-

Cup is heated with Candles, Tow, a Torch, Lamp, or the like; and in this State applied close to the Part: The Air in
in his Civility being by this means racy'd, and brought near to the Condition of a Vettian ; that Part of the Body covered with the Silk he left behind him was forthwith to be forced up with the Curtis, and raise a Bank in the Civility of the Vetelles; to which the Scarcificator being applied, and ten or twelve Incisions made at the same time, the Wit of the Place was soon satisfied. To Cup without Fire, the Vetelle is fitted with a brace Neck; to which a Syringe being applied, a Rarefication is produced; and, in four or five minutes, it is to and fro; see STYNIGRE. This is the former Coffee.

CURATE, is properly a Parson, or Vicar of a Parish, who hath the Charge or Cure of the Parishes souls. See Parson.

Curate is now more generally used for a Deputy or Sub- scribe; or one who officiates in the Place of the Incumbent, or Bishop. See curate.

CURATIVE Indication, among Physicians, a Sign which has relation to the Deilcace to be cured. See Symptom, and Indication.

CURATOR, in the Civil Law, a Trustor, or a Person elected or nominated to take care of the Affairs and Intreets of a Person emancipated, or interdicted. See Emancipation.

In Countries where the Roman Law prevails, between the Age of 14 and 24 Years, Minors have Curators assigned to them; till 14, they have Tutors. See Minor, and Tutor.

Curators in the English Law, in the United Provinces, is an elected Office, to which the Prince of the Blood, or the King, in his capacity of the Academy; as, the Administration of the Revenues, the Inspection of the Professors, &c. The Curators are elected by the Senate of each Province. The Academy of Leyden has three; the Bourgmasters of the City have a fourth.

CURDING, or coagulating, or fixing of any fluid Body, as Milk, as Cheese, or Butter. See Mashing.

Frenchmen says, Arthuris Son of Apollo, and Gyrene Daughter of the River Penet, were the first who found the Source of the Meuse. See Milk.

At Florence, they curdle their Milk for the making of Cheese with Artichoke Flowers; in lieu of the Rennet used for the fame Purposc among us. See Cheese.

The Curds of the Southern People of Africa are of Arum, or parsnip, a few, as well as of curdled Milk, i.e. of Cords. He adds, that Cords is the whole Food of the People of the upper Auvergne in France, and Whay their only drink.

Which is of great Advantage in Provence, that their Milk is curdled, or converted into little Grume in their Breasts, which occasions violent Pains, with a thinnering in the back.

To be occasion'd by the want of being lack'd, whence the Method of remedying and preventing it is apparent.

CURE of Smith, a Benefit, the Incumbent whereof has the Charge and Guidance of the Souls of the People with a certain extent of Ground, called a Parish. See Benefice, Parish, &c.

Such is a Vicar, a Reector, &c. in contradistinction to a Priest, a Deacon, a Chantor, &c. See Vicarage, &c.

Cure of the Soul is the Function of all the Ministers of the Gospel, for which the Ministers are so called.

That of Cottons and confines the Lungs; especially when given without washing.

From the Condition of the Cure, when evacuated, they judge of the State of the Bird. See Casing.

Curetes, in Antiquity, a fort of People of the Isle of Crete; call'd also Curbates. See Corbanites.

The Curetes are said to have been originally of Mount Ida, in Perynia for which reason they were also call'd Men Diskiti. See Dactyls.

The Name Curetes, according to Strabo, was given by them to their Seignors. See States.

Curtis, a Person who joins with the Enemy's taking hold thereof; the Word being Greek, κούρος, of sexes, the Act of cutting off the Hair; of whom Tudos, a general name, giving from ovis, the feeding or educating of a Child; by reason they are said to have educated their Children.

Good Bay, they arose from a huge Shower of Rain; in consequence the Cursors represent them as very numerous in the Valley of Darts; the other Authors give 'em no Weapons but BUCKERS and Pikes: But all agree in furnishing 'em with Pikes, and Catharrinara; and relate that they used to dance most splendidly andmarket themselves.

Some authors, however, give a different Account of the Cursors: According to Preen, and others, the Cursors were of the Times of Saturn, &c. and in the Countries Crete and Phrygia, &c. where they afterwards among the Gauls, &c. i.e. they were Priests, and Sacrificers, who took care of what related to Religion, and the Worship of the Gods. See David.

Hence, as in those Days it was suppos'd there was no Communication with the Gods but by Divinations and Auguries, and the Operations of Magicks; the Cursors paid their Hommage and Sacrifices to those God which they were Phylosophers, Alchemists, or Magicians; and in the Study of the Stars, of Nature, and Poetry; and so were Phi- losophers, Alchemists, &c.

Such were the Curetes, that after they had prepared to meet the Droids with this difference, that the Curetes, in the Time of the Flamins, went to the Wars; for which reason they are armed, and were wonderfully dextrous in dancing. Cap a cap, shaking their B导购s and Jungs, and dancing in a headlong manner, they conjectures, they took their Name, Curets, Cur, in the Celtic, being the same with the, of the Greek.

As to Kratster, the Curetes were what the Spirits are among the Celts, the Deities in the Romains, the Demons among the Ptolemists, and the Geni among the Egyptians. See DEMON, &c.

The Vfeylik under the Kinds of Curses, tho' of Ethel, tho' of Perynia, and tho' of Crete, which were originally derived from the Perynia.

The first, he says, took their Name from king Xenophon; in regard, from the Time of a Plague wherein the Romans fe'd their long Hair, they always kept it cut: Tho' of Perynia and Crete, he supposes were call'd from xeno, xenous, mean Men, in regard they were young; or because they nam'd Jupiter when he was young. De Hector.

CURFEW, or CURFEU, q. d. curfew, a Signal of Retreat, given in Cities taken in War, &c. to advertise that all Persons should be Confin'd, and to SET to bed, and to be in their Houses, and all the Town Defences are Effectually armed. See MEDICAL.

The Curfew-Bell, therewith the Signal was given, was sometimes hung up as a Punishment of Sedition. Pajolique says, it was call'd Curfew and Gores; as being intended to advertise that all Persons should be in their Houses, and that the Whole Town was as a Total Defence against the Enemies, that at the ringing of a Bell, at eight Months in the Evening, every one should put out their Lights, cover, or take up their Fires, and Go to bed.

Wondrous, to this Day, where a Bell is accused of being run about Bedtime, 'tis call'd Curfew-Bell.

CURIA, in our ancient Customs. It was usual for the Kings of England to assemble the Bishops, Peers, and great Men of the Realm, and all the other Persons who were in the chief Festivals in the Year; and this Assembly is call'd, by our Historians, Curia; because there they confabulated about the Affairs of the Nation; and the Person who presided was sometimes also call'd, Solomonius, Curia, Generalis Curia, Anguifatia Curia, and Curia Publicia, &c. See Court.

Curia adu?lere evil, in Law, is a Declaration, which the Court sometimes makes, before they give Judgment in a Cause wherein there seems to be any Point of Difficulty.

Curia Barumn. See COURT-BARON.

Curia Claudian, is a Week that lies against him who should find himself enclosed Ground, but refutes or does so to do.

Curialitas Angliae. See COURT OF ENGLAND.

Curia Militium, a Court to be called; anciently heeld at Cor- bruck in England, at the Isle of Wight, in the Year 1209, when William son of Richard, Duke of Normandy, and William son of Philip, Duke of Normandy, were both confined to the Isle of Wight, and were afterwards, in the Year 1216, when Prince Edward was there confined, at a Place called St. Albans.

Curia que coeuer Curia Militum. See CURIA MILITII.

Curia Romana, a Portion or Division of a Tribe.

Curia, or Tribes. In the Time of Romanius, a Tribe confeder of ten Curias, or a thousand Men; each of a changing hundred. The Legislator made this the first Division of his People into thirty Curias.

Afterwards, the Word Curia, Curias, or Nunnus Curitatis, became used for the Place, in which it was assembled by the Members: Hence, Curia pa'id to the Senator-house; and 'tis hence the Moderns come to use the Word Curia, Court, for a Place of Judices, and for the Judges, &c. there assembled. See Court.

Some derive the Word Curia from Curia; for what Reason we see not. Varro brings it from Curia, Care, q. d. an Assembly of People, charg'd with the Care of Publick Affairs. It seems, that the Romans of old made a Great Division, maintaining, that at Athens they call'd them the Place where the Magistrate held his Affairs, and the People were us'd to assemble; hence, the Name of Curia, in Rome; in regard it was here the Laws were made. Hence also,

CURIO, the Chief, and Priest of the Curia. Romans, from dividing the People into Curias, gave each Division a Chief, who was to be Priest of that Curia, under the Title of Curio, Curias, and Flamin Curii.

His Buihen was to provide and officiate in the Ceremonies and Sacrifices of the Gods. When the Curia furnished him with a Sum of Money on that Consideration: which Peniton or Appointment was call'd Curtius.
CUR (358) CUR

Curl had the Edition of its Curis; but all those particular Curis's, were under the Direction of a Superior, or great Curis called Curl Maxwell, who was the Head of the Body and appointed by all the Curis's, assembled in the Comitia Curis.

All the Institutions were fixd a-foot by Romanius, and confirmed by Name, as having real originality in it. God save you will have all the other Curis's, next.

CURIOSUS, an Officer of the Roman Empire, during the Emperors of the middle Age.

The Curios were People called Proximo to have an Eye that their Conquests, and Malversations committed; particularly no Abuses in what related to the Poits, the Roads, &c. to give Intelligence to the Court of what pass'd in the Province.

They made them People of Importance, and put 'em in a Condition of doing more harm than they prevented: on which account, Honorius call'd 'em at least in some Part of the Empire, Anno

CURNOCK, at a Meadure of Corn containing four Bushels. See Measure, and bushel.

CURRENCY, a Kind of little Raisins, or dried Grapes, of different Colours; black, white, or red; of the size of original Gooseberries, brought from several Places of the Archipelago, and among others, from the Ithamus of Corinith; whence their Name.

The Grapes are chos' new, small, and in large Masses; and can be taken that the little Spanish Currents b'nt foil'd in their room. When made up in Bales, they may keep two or three Years, without withering, or giving 'em Air.

The Raisins of Corinith and of the island Phœnicia, can correspond in the Political Complications; where they serve in lieu of Raisins.

Sir George Wetherel's account of these Fruit, and the manner of preparing 'em is very curious.

To be the common Opinion; but on Vine, like other Grapes; except that the Leaves are somewhat thicker, and the Grapes somewhat smaller; They have no Stone; and, in this Country, are all red, or rather black.

They gather 'em in August, dip 'em in Bods on the Ground till they be dry, 'cast 'em, and lay 'em up in Magazine, which the Natives call Serpign's; pouring them in a Hole, till a Magazine be filled, and then to another, where they are forc'd to be dug out with Iron Instruments.

To barrel 'em for sending abroad, they have People who are employed in shaping 'em, and packing 'em close, so they may keep the better. They are sold for about 12 Crowns the thousand Weight; and pay as much Callim in the State of Venice.

It produces enough yearly to load five or six Vessels.

Cephalonia three or four; and the other Islands one.

The English have a Factory at Zanzib, the Dutch two or three Merchants, and the French one; the English confining more than six times the Quantity that both France and Holland do together.

Thof of Zanzib know but little of us the English be; being perfidous they only serve in dying of Cloth; and being so ignorant of the Language of which was thof was, they can't make any Use of it. Etc.

CURRANT, or COURANT Money, good Money, or that which pays in Commerce from one to another. See COIN.

CURRENT, a sort of running French Dance also. A Musical Air in triple Time. See COIN.

CURREN'T, in Hydrography, a Stream, or Flow of Water; so called from the Word Current or Curent, which means to go, or to move. Sea. Currants, in the Sea, are either Natural and General, as flowing from the diurnal Rotation of the Earth on its Axis; or Accident, and Particular, caus'd by the Waters being driven from one Place to another by the winds. Where, wanting room to spread, they are driven back, and thus disturb the ordinary Flow of the Sea. See SEA, FLOX, &c.

The Currants, or eddy's, are a great part of the Equator, where the Sun's Heat is the greatest, than most other Places. They 'tend very specifically from Africa to America; but absolutely prevent their return the same way: so that Ships are forc'd to run as far as the 40th Degree of Latitude, to find a Flow into Europe.

In the Straights of Gibraltar, the Currents almost constantly drive to the Eaitward, and carry Ships into the Mediterranean. They are usually, too, found to drive the same on St. George's Channel, one of the most danger

You will have all the other Curis's, next.

CURIOSUS, an Officer of the Roman Empire, during the Emperors of the middle Age.

The Curios were People called Proximo to have an Eye that their Conquests, and Malversations committed; particularly no Abuses in what related to the Poits, the Roads, &c. to give Intelligence to the Court of what pass'd in the Province.

They made them People of Importance, and put 'em in a Condition of doing more harm than they prevented: on which account, Honorius call'd 'em at least in some Farm of the Empire, Anno

CURNOCK, a Meadure of Corn containing four Bushels. See Measure, and bushel.

CURRENT, a Kind of little Raisins, or dried Grapes, of different Colours; black, white, or red, of the size of original Gooseberries, brought from several Places of the Archipelago, and among others, from the Ithamus of Corinith; whence their Name.

The Grapes are chos' new, small, and in large Masses; and can be taken that the little Spanish Currents b'nt foil'd in their room. When made up in Bales, they may keep two or three Years, without withering, or giving 'em Air.

The Raisins of Corinith and of the island Phœnicia, can correspond in the Political Complications; where they serve in lieu of Raisins.

Sir George Wetherel's account of these Fruit, and the manner of preparing 'em is very curious.

To be the common Opinion; but on Vine, like other Grapes; except that the Leaves are somewhat thicker, and the Grapes somewhat smaller; They have no Stone; and, in this Country, are all red, or rather black.

They gather 'em in August, dip 'em in Bods on the Ground till they be dry, 'cast 'em, and lay 'em up in Magazine, which the Natives call Serpign's; pouring them in a Hole, till a Magazine be filled, and then to another, where they are forc'd to be dug out with Iron Instruments.

To barrel 'em for sending abroad, they have People who are employed in shaping 'em, and packing 'em close, so they may keep the better. They are sold for about 12 Crowns the thousand Weight; and pay as much Callim in the State of Venice.

It produces enough yearly to load five or six Vessels.

Cephalonia three or four; and the other Islands one.

The English have a Factory at Zanzib, the Dutch two or three Merchants, and the French one; the English confining more than six times the Quantity that both France and Holland do together.

Thof of Zanzib know but little of us the English be; being perfidous they only serve in dying of Cloth; and being so ignorant of the Language of which was thof was, they can't make any Use of it. Etc.

CURRANT, or COURANT Money, good Money, or that which pays in Commerce from one to another. See COIN.

CURRENT, a sort of running French Dance also. A Musical Air in triple Time. See COIN.

CURREN'T, in Hydrography, a Stream, or Flow of Water; so called from the Word Current or Curent, which means to go, or to move. Sea. Currants, in the Sea, are either Natural and General, as flowing from the diurnal Rotation of the Earth on its Axis; or Accident, and Particular, caus'd by the Waters being driven from one Place to another by the winds. Where, wanting room to spread, they are driven back, and thus disturb the ordinary Flow of the Sea. See SEA, FLOX, &c.

The Currants, or eddy's, are a great part of the Equator, where the Sun's Heat is the greatest, than most other Places. They 'tend very specifically from Africa to America; but absolutely prevent their return the same way: so that Ships are forc'd to run as far as the 40th Degree of Latitude, to find a Flow into Europe.

In the Straights of Gibraltar, the Currents almost constantly drive to the Eaitward, and carry Ships into the Me
diterranean. They are usually, too, found to drive the same on St. George's Channel, one of the most danger
CURRICULUM, in our ancient Writers, the Year, or Course of a Year. See YEAR.

Annum est eorum Domini incipit anni, quantumque profecto tenet, &c., i.e. In the Year 1018; for forty times fifty makes two hundred, and five times two hundred makes one thousand; five Littera are twenty five years, and three Curricular stand for three thousand years. See LEATHER.

CURRING, or CARRING, a Method of preparing Leather, with Oil or Tallow; which raises on the Hair, and forms a fine colour, or Shrunken Grains. See LEATHER; and Mora.

The Colours given in Carring, are, black, white, red, yellow, orange, &c. The other Colours are given by the Skins, which differ from the Carreries in this, That they apply their Colours on the Flesh-side; the Carrings on the Hair-side.

Manor of carrying in black, with the Grain.

Of Blacks there are four Cores: Either the Skins are put in Tallow on both Sides; or Oil is used, in lieu of Tallow, on the Flesh-side; or Tallow is used alone on the Hair-side, and Oil or Tallow; or Oil is used on both Sides, but no Grain raised.

The two first are used for Coats and Cowes Leathers; the foundation of this is for Sheep; and the two last are used occasionally for Cow and Bullock Leathers. On this they use Sumac on the Flesh-side, which gives an Orange-colour. For Nett-Skin in black; The Skin, coming from the Tannery, is twice worked with this; the Rind, roll'd, and rood under-foot to make it scabellate, drain'd, and draw'd; the Skin remaining Flesh-side, is made up with the Knife, hung in the Air till half dry; then wet and trampled again, and hung in the Air.

This done, its rub'd over with a Pummel, or Call, having Nelves in manner of Teeth, to render it fill more pliant; and sent to a Cordare to prepare it to receive the Tallow, which is applied boiling hot on both Sides.

The Skin is then sing'd a second time, laid for four Hours in a vessel of fresh Water, trampled, and work'd a second time. Again put on with all the前 manner, and again drain'd; which by the second time, the Skin won't bear over with its first black, made of Galls and Ferrules; boil'd in Beer-age, or Beer half dry'd, frisch'd on a Table, and the Grain beat down with a flat Iron Instrument, drawn over it from place to place.

It now receives its second black, made of Galls, Coppers, and Gum Arabic; when dry, and frisch'd on a Table, its centre frisch'd over with Beer-age, then folded from Corner to Corner, and the Pummel is laid on both Sides, at the centre, and felt on the Hair-side, then on the Flesh-side; the left with a Pummel of Cork: The Beer hanging in it is taken out with a Spoon, and the Skins boil'd in Hogs, and the Skin sunk to the Table, and clean'd with the Intervention of a scabellate Brush, whereupon the Skins are frisch'd, and again dip'd with a piece of wrought Scouring. The Skin is now brightened, on the Hair-side, by being roll'd, and thrice roll'd, and thence frisch'd over, and again frisch'd two or three times, and then sent to the Cordare, a little flatten'd, then a-croise, i.e. frisch'd directly, or from Eye to Eye, then from Head to Tail.

The Grain thus effected, the last Lutre, which makes its last Preparation, is given; composed of Gum Arabic, Garlick, Beer Vinegar, and Fladader Size, boil'd together, and applied cold. See LUSTRE.

Col-Skin, in black, is prepared much after the same manner; except that the Skin, when well working, is taken off much of the Frissel remaining as possible, and drying, they pour the Frissel-side with a hard rough Pounce-Stone, which makes it more smooth and gentle; then give the Grain with the Pummel, put in the Tallow; the reel as before.

Sheep-Skin, in black, is prepared much after the same manner, except that they are first frischt on a Table to get off the Bours; and then roll'd in Hogs, and the Skin well worked, and roll'd under-foot, and Tallow added on the Hair-side; then again well worked, and frischt on the Table, and the Water added: They then boil'd, and the Frissel is sink'd under the Pummel on each side, dried, and all the Roughness and Inequality part'd off with a flat, round, cutting Instrument, the reel as before.

Leek Skin, or the Yellow Grains, made of Cows or Bullocks Leather, differs a little in its Preparation from the former. The Skins being wet, roll'd, and pav'd under the Pummel, the Frissel is taken off; the reel as in the first Article; Observing that the Tallow be applied on both Sides as thick as possible: being now frisscht on, it is laid on, till the Hair-side be quite smooth. After receiving their two first Preparations they are again worked in two Tables; without having placed or folded 'em in any manner during the whole Preparation.

CURSOR, or an Officer or Clerk belonging to the Court of Chancery, or scribes to make out our Original Writs. See GRAMMAR, and Writ.

There are also called Clerks of the Court, and are 24 in Number: and none of them is allowed to a man. To each of 'em are allotted several Sets of 5, in which they make such Original Writs as are by the Subject require'd. See CURSOR, or a Piece, little Ruler, or Label of Brifs, divided like a kind of Scale, and is fixed to a Gown, or Notch, along the middle of another Label, or Ruler, representing the Horizon, and always at right Angles to it.

It is used to represent a Beamen or Bandumum. See ANATOMIA.

Cursor is also used for a Point, as for the Beame-Compass; and which may be moved, or slid along the Beam thereof, for the striking of greater or less Circles. See Beame-Compass.

CURTAILING, in the Manager, the Ducking, or cutting off a Hor's Tail. See DUCKING.

The Practice of Curtailing is no where in rogue so much as in England: it is a popular Opinion, that cutting off the Tail renders the Horse's Chine or Back the stronger, and more able to bear Burdens: which seems warranted by Experience.

The Amputation is usually made between the fourth and fifth Joints of the Tail; a Ligature being first ty'd tight about the Place, to prevent the Flux of Blood; and the raw Stump afterwards cut off on a slant, without removing the Extravasates of the Veisels be all stop'd.

CURTAIN, or COURTINE, in Fortification, that Part of a Wall, or Rampart, which is between two Battlements, or which joins the Flanks thereof. See RAMPART, and BASTION.

It is usually bound'd with a Parapet five Foot high, behind which the Soldiers stand to fire upon the Coveret Way, and into the Meat.

Befiegers seldom carry on their Attacks against the Curtains; because it is the belt flank'd of any Part. See PLANCK.

The Curtains of the Buildings of the Latin Curtinis, quaf minor Curtia, a little Country Court, includ'd with Walls; he says, it was in imitation hereof, that they gave this Name to the Walls and Parapets of Cities, which includ'd them like Courtyards. He adds, that the Curtains of Beds take their Name from the same Origin; that Curtia was the Name of the General's, or Prince's Tent; and that those who guarded it were call'd Curtinarii and Curtifondia.

CURTATE DISTANCE, in Astronomy, the Distance of a Planet's Place from the Sun, reduced to the Ellipsis; or, the Interval between the Sun, and that Point where a Perpendicular from the Moon meets, planes with the Ellipsis. See PLACE, and DISTANCE.

CURTATE, the Interval between a Planet's Distance from the Sun, and the Curtate Distance. See PLANET.

From the Curtate Distance we can find the True Distance, whence the manner of constructing Tables of Corrections is obvious.

The Qualities of the Instrument, Reduction, and Curtate, of a Planet, depending on the Argument of the Latitude; Kepler, in his Rudolphinus Tables, reduces the Table of 'em all into one, under the Title of Tabula Latitudinarum. See CURTIS, and CURTATIE.

CURTONE, in Geometry, a Cone whose top is cut off by a Plane parallel to its Baxis; call'd also Truncated Cone. See CURVE.

CURVATURE of a Line, is its Bending, or Flexure, whereby it becomes a Curve, of such peculiar Properties. See Line, and Curve.

The End of the Circle is such, that all Points of the Periphery are equally distant from one Point, within, called the Centre.

The Curvatures of different Circles, are to one another reciprocally as the Squares of the Radii. See CURVE.

CURVE, in Geometry, a Line, wherein the several Points it conflits of tend several ways, or are point'd towards different Quarters. See Line.

In this Sense the Line is used in opposition to a straight Line; where several Points are point'd towards the same Quarter.

The Figures terminated with Lines of the first Property, are called Curvilinear Figures; in opposition to those terminated with the latter, called Rectilinear Figures. See RECTILINEAR, and Figur.

The Doings of the Figures and of the Lines generated from them, constitute what we call the Higher Geometry. See GEOMETRY.

In a Curve, the Line A.D. (Tab. Geometry, Fig. 11.) buffeting the parallel Lines MM, is call'd the Diameter.
CUR

If the Lines be equidistant, and it cut them at right Angles, it is call'd the Axes; and the Point A, whence the Diameter is drawn, is call'd the Centre. See DIAMETER, Axes, and CENTRE.

The equidistant Lines M M are call'd Ordinates, or APPLICATRES; and their Halves, P M, Semiordinatés. See ORDINATE, and SEMIORDINATE.

The line of the P A between the Vertices, or other fixed Point, and an Ordinate, is call'd the Asceisse.

And the Concourse of all the Diameters, the Centre. See CURVE.

Curves are distinguish'd into Algebraic, frequently with Des Curves call'd Geometrical; and Transcendental, call'd by the same Name. See Algebraic Curves, and Transcendental Curves, are those wherein the Relation of the Abcissae A P, AP, to the Semiordinatés MP, MP, may be express'd by an Algebraical Equation. See Equations.

Solutions:—e.g. in a Circle, (Fig. 12.) \( A B = a, A P = x \), then will \( PB = a - x \) consequently, as \( PM = AP, PB = a - x \). Or, suppose \( PC = a, AC = a, PM = x \), then will \( MC = a - x \). 

No, these are also call'd Algebraic Curves, which are of a determinate Order; so, as that the Equation always continues the same in the several Points of the Curve.

Most Authors, after Des CARTES, call Algebraic Curves, Geometrical ones; as admitting none else into the Construction of Problems; nor, consequently, into Geometry. But WOLFF, from Sir I. NEWTON, and M. LEIBNITZ, is of another Opinion. Indeed, Leibnitz has found a new Kind of Equations, which he calls Transcendental Equations; wherein, by Transcendental Curves, and Thoé which are not algebraical, he explains to the Reader. But the last is not surprise, for he does not continue the same in all the Points of the Curve, may be des'd.


Algebraic Curves of the same Kind or Order, are those where the Number of Points in which the Curves may be cut by a right Line is of another Order. Indeed, Leibnitz has found a new Kind of Equations, which he calls Transcendental Equations; wherein, by Transcendental Curves, and Thoé which are not algebraical, he explains to the Reader. But the last is not surprise, for he does not continue the same in all the Points of the Curve, may be des'd.


Algebraic Curves of the same Kind or Order, are those where the Number of Points in which the Curves may be cut by a right Line is of another Order. Indeed, Leibnitz has found a new Kind of Equations, which he calls Transcendental Equations; wherein, by Transcendental Curves, and Thoé which are not algebraical, he explains to the Reader. But the last is not surprise, for he does not continue the same in all the Points of the Curve, may be des'd.


Algebraic Curves of the same Kind or Order, are those where the Number of Points in which the Curves may be cut by a right Line is of another Order. Indeed, Leibnitz has found a new Kind of Equations, which he calls Transcendental Equations; wherein, by Transcendental Curves, and Thoé which are not algebraical, he explains to the Reader. But the last is not surprise, for he does not continue the same in all the Points of the Curve, may be des'd.


Algebraic Curves of the same Kind or Order, are those where the Number of Points in which the Curves may be cut by a right Line is of another Order. Indeed, Leibnitz has found a new Kind of Equations, which he calls Transcendental Equations; wherein, by Transcendental Curves, and Thoé which are not algebraical, he explains to the Reader. But the last is not surprise, for he does not continue the same in all the Points of the Curve, may be des'd.


Algebraic Curves of the same Kind or Order, are those where the Number of Points in which the Curves may be cut by a right Line is of another Order. Indeed, Leibnitz has found a new Kind of Equations, which he calls Transcendental Equations; wherein, by Transcendental Curves, and Thoé which are not algebraical, he explains to the Reader. But the last is not surprise, for he does not continue the same in all the Points of the Curve, may be des'd.


Algebraic Curves of the same Kind or Order, are those where the Number of Points in which the Curves may be cut by a right Line is of another Order. Indeed, Leibnitz has found a new Kind of Equations, which he calls Transcendental Equations; wherein, by Transcendental Curves, and Thoé which are not algebraical, he explains to the Reader. But the last is not surprise, for he does not continue the same in all the Points of the Curve, may be des'd.


Algebraic Curves of the same Kind or Order, are those where the Number of Points in which the Curves may be cut by a right Line is of another Order. Indeed, Leibnitz has found a new Kind of Equations, which he calls Transcendental Equations; wherein, by Transcendental Curves, and Thoé which are not algebraical, he explains to the Reader. But the last is not surprise, for he does not continue the same in all the Points of the Curve, may be des'd.


Algebraic Curves of the same Kind or Order, are those where the Number of Points in which the Curves may be cut by a right Line is of another Order. Indeed, Leibnitz has found a new Kind of Equations, which he calls Transcendental Equations; wherein, by Transcendental Curves, and Thoé which are not algebraical, he explains to the Reader. But the last is not surprise, for he does not continue the same in all the Points of the Curve, may be des'd.


Algebraic Curves of the same Kind or Order, are those where the Number of Points in which the Curves may be cut by a right Line is of another Order. Indeed, Leibnitz has found a new Kind of Equations, which he calls Transcendental Equations; wherein, by Transcendental Curves, and Thoé which are not algebraical, he explains to the Reader. But the last is not surprise, for he does not continue the same in all the Points of the Curve, may be des'd.


Algebraic Curves of the same Kind or Order, are those where the Number of Points in which the Curves may be cut by a right Line is of another Order. Indeed, Leibnitz has found a new Kind of Equations, which he calls Transcendental Equations; wherein, by Transcendental Curves, and Thoé which are not algebraical, he explains to the Reader. But the last is not surprise, for he does not continue the same in all the Points of the Curve, may be des'd.


Algebraic Curves of the same Kind or Order, are those where the Number of Points in which the Curves may be cut by a right Line is of another Order. Indeed, Leibnitz has found a new Kind of Equations, which he calls Transcendental Equations; wherein, by Transcendental Curves, and Thoé which are not algebraical, he explains to the Reader. But the last is not surprise, for he does not continue the same in all the Points of the Curve, may be des'd.

Conjectures a conic, Circumferent; that which returning around cur- 
et, Notated, that which two Points concur in the Angle of Contact, and thence terminate, Cuttisfied; that when the 
whole Conjectures is oval, and infinitely small, i.e. a Point, 
Isolated; that which is not a Circumference from which this Point 
emanates, without either Oval, Node, Cup, or Point pure: 
And in the same manner he denominates a Parabola, to be 
converging, diverging, cirriforme, &c. &c. Where the Number of 
Points exceeds that of the Conic Hyperbola; he 
 denomination the Hyperbola redundant.

Now, the various Curves which he denominates under these 
Headings, is the Subject of Numerous Numbers, and 
many more require Hyperbolas, without Diameters, having three 
Apostrophes including a Triangle.
The first consisting of three Hyperbolas, one inferior, and 
that one on a fourth, another ascending, with the 
second Notated; the third Cuttisfied; the fourth 
Pointed; the fifth and sixth pure; the seventh and eighth 
Cirriformed, &c. &c. &c. and as in Hyperbola redundant, 
are 12 Hyperbolas, having only one 
Diameter: The first Notated, the second Notated, the third 
Cuttisfied, the fourth Pointed, the fifth, sixth, seventh, 
and eighth; and the ninth and tenth Conusiforme; the 
eleventh and twelfth Conusiforme.

Two are redundant Hyperbolas with three Diameters. 
Nine are redundant Hyperbolas, with three Asymptotes 
converging to a common Point; the first form of the 
fifth and sixth redundant Parabolas, whose Asymptotes 
include a Triangle; the second of the seventh and eighth; 
the third of the ninth and tenth; the fifth is form'd of the 
fifth and seventh of the redundant two. The sixth 
Diameter, the sixth, of the seventh and seventh; the 
fifth of the eighth and ninth; the seventh of the tenth and 
eleventh. All which Conversions are effected, by distinguishing the Triangle 
comprehended between the Asymptotes, till it vanish a Point.

As are defective Parabolas, having no Diameters: The 
first Notated, the second Notated, the third Cuttisfied, the 
fifth Pointed, the fifth pure.

Four are Hyperbolas, having two Diameters: The 
first and second Conusiformed, with an Oval; the third 
Notated, the fourth Cuttisfied, which is the Cilind of the 
Anterior; the fifth and sixth, Pointed; the seventh pure.

Seven are Hyperbolic Conic Hyperbolas: The 
first Notated, the second Notated, the third Cuttisfied, 
the fourth Pointed, the fifth pure, the sixth Cirriformed, 
the seventh Conusiforme.

Four are Parabolas Hyperbolic. Four are Hyperbolimns 
of the Hyperbola. Three Hyperbolimns of the Ellipsis. 
Two Hyperbolimns of the Parabola.

Five are diverging Parabolas: one, a Triendent; the 
second Notated, the third Notated, the fourth Pointed, the 
fifth Conusiforme; (this is Neil's Parabola, usually called the 
Stein's Parabola:) the sixth; Pure.

Lastly, one commonly call'd the Cubic Parabola.

Organical Description of those Curves.

If, if two Angles given in Magnitude, P, A, B, D, 
(B, D, A, P, r.) revolving about a 
pinion, A and B; and their Legs, A, B, P, F, with 
their Point of Concurrence, P, pass over another 
right Line: The two other Legs, A, D, B, D, with 
their Point of Concurrence, D, revolving about the 
Legs, A, D, will describe a Curve of the second kind, 
passing thro' the other Pole B, and having a double Pole in the 
Point A: Under the Angle BAD, ABD, vanish 
together; and the Point D will describe the other 
Conic Section, passing thro' the other Pole A.

If, if the Conic Section describ'd by the Point P, 
that is the Pole of the Legs A, B; the Point D will describe 
a Curve of the second kind, passing thro' the other Pole B, and having a double Pole in the 
Point A: Under the Angle BAD, ABD, vanish 
together; and the Point D will describe the other 
Conic Section, passing thro' the other Pole A.

If, if the Conic Section describ'd by the Point P, 
that is the Pole of the Legs A, B; the Point D will describe 
a Curve of the second kind, passing thro' the other Pole B, and having a double Pole in the 
Point A: Under the Angle BAD, ABD, vanish 
together; and the Point D will describe the other 
Conic Section, passing thro' the other Pole A.

If, if the Conic Section describ'd by the Point P, 
that is the Pole of the Legs A, B; the Point D will describe 
a Curve of the second kind, passing thro' the other Pole B, and having a double Pole in the 
Point A: Under the Angle BAD, ABD, vanish 
together; and the Point D will describe the other 
Conic Section, passing thro' the other Pole A.

If, if the Conic Section describ'd by the Point P, 
that is the Pole of the Legs A, B; the Point D will describe 
a Curve of the second kind, passing thro' the other Pole B, and having a double Pole in the 
Point A: Under the Angle BAD, ABD, vanish 
together; and the Point D will describe the other 
Conic Section, passing thro' the other Pole A.

If, if the Conic Section describ'd by the Point P, 
that is the Pole of the Legs A, B; the Point D will describe 
a Curve of the second kind, passing thro' the other Pole B, and having a double Pole in the 
Point A: Under the Angle BAD, ABD, vanish 
together; and the Point D will describe the other 
Conic Section, passing thro' the other Pole A.
of the Abbildis and Seminarians into the given Coefficients, or of the Powers of the Abbildis into the given Coefficients or of the Powers of the Quantities, and all Equations may be equal to nothing, (say, if \( ax-yz = \alpha \), then \( ax = yz - \alpha \)); the Equation for all Algebraical Curves will be \( ax - yz = \alpha \), and there will be no Curve obtained, that defined by an Exponential Equation, than that by an Equation wherein is an Exponential Quantity, \( x^a, y^a \), See EXPLANATORY.

The Symposion, Properties, General, &c. of particular Curves, See that Explanatory, the Curves in Conic, Conchoid, Conic, &c. see under their proper Heads, Cycloid, Logarithmic, Conchoid, &c.

CURVILINEAL Figures, in Geometry, are Spaces bounded by crooked Lines; as the Circle, Ellipsis, Spherical Triangle, &c. See CURVE, and Figure.

CURVILEA Chair, Sella Caritatis, in Antiquity, an Ivory Seat, and nothing certain of the Romans Magistrates had a Right to sit.

The Curule Magistrates were the Ediles, Praetors, Con- formity, Consuls, See EDDIE, &c.

The Senators who have the Seats or Charges, were carried to the Senate on Curule Chairs; as also those who triumphed; the Chair being fitted into a kind of Chariot, Curtius; whence Curule. See TRIUMPH.

The Curule Chair is used on Medals, to express a Curule Magnificacy; When deprived by a Hassa, the symbol of Jesus, and serves to express the Consecration of Priests.

CURULE Chair, or Curtius, denotes the Point of a large Horse, or other large Animal. It is particularly the point of the Horns of the Horse, or other Luminaries. See Moons, CRUCIFER, Eclipse, &c.

In a Coin, it is used for the fifth Point of the twelve Hours, in a Figure or Scheme of the Heavens.

CUSPIDATED, in Botany, is when the Leaves of a Flower end in a Cusp, or Point, resembling that of a Spear. CUSPIDATO, Cuspidate, Cuspidation, &c. See HYPERBOLA

CUSTODE Admonituri, and CUSTODE Annovento, are Words for the admitting, or removing of Guardians. See GUARDIAN.

CUSTODY Liberatori, Regis, authorizate Parliamento, was the Style or Title in which Writs, and other Judicial Proceedings, did run in the Rump Time; that is, from the Death of King Charles I. till Oliver was declared Protector.

CUSTOM, the Manners, Ceremonies, or Ways of Living of a People, which in time have runned into Habitues, and by Uage, obtain'd the Force of Laws. See LAW.

In this Sense, Custom implies Things that were at first voluntary, but are become necessary by use; Thus, the Pre- fents made by Officers at their admission into Pots, are only due because they have pass'd into Custome. See FA. The Customs, is a Term used in Shipping, for sundry certain Things, introd. by the greatest Part of the People of a Country, or Province: If there be nothing evil in such Custome, it obliges, till it be either abrogated by a contrary Custom.

For a Custom thus established, to have the Force of a Law, 'tis necessary, ordinarily, that it be founded on some natural Right, and consequently, that it have sub- sid'd into truus innum. But, as this is hard, yet it is sufficient if two or more Witness swear before them, as far as their Fathres say of the Time.

If it be Matter of Record, the Continuance of 100 Years is sufficient. See RECOR.

The Effect of a Custom thus circumstanced, is, that it has the same Force and Authority as a Law: making what we call Lex non scripta; and that in popular States and limited Monarchies, it serves to interprete or govern all written Laws: for in absolute Monarchies, 'tis the King alone has the Power of interpreting Laws.

The Custom, when it is well retained, and forces to express the particular Rights and Municipal Laws established by Uage in particular Provinces, &c. after they are reduced into Written Laws, is the Foundation of the Common Law of England, Lex non scripta; being originally no more than the Customs of our Fathers. See COMMON LAW.

Lex non scripta, in this Sense, is used in opposition to Statutes, or Acts of Parliament, which commence Laws at once. See STATUTE.

Custom distinguishes Custom from Precept, in that the former is more general, and relates to several Persons; whereas the Custom is used to this or that Man. Five Years time, too, are sufficient for Precept, whereas for Custom there are required 100. See PRESCRIPTION.

Custome, Things are, and included within their Territories, They are either Local, i.e. refrain'd from this or that Place, or General. The Custome de Paris, serves as a Rule for all the other Places of France, where they have no Provisions contrary thereto.

The Romans were govern'd by Customs, or unwritten Laws, after the Expiration of their Kings. See CIVIL LAW, CANON LAW. Custome or Custom, is a Rule of the Romans, which they constantly retain'd; and that it was in this, that the Romans to govern 'em by any other Laws: So that it continued to the Provinces bordering on Italy that receiv'd the Romans.'

Customs, in Commerce, the Duties, Duties, or Toll, paid by Merchants to the King, for carrying on, and bringing in of Merchandizes. See EXPORTATION, and Importation.

The Customs of Goods exported and imported, through our England, amount yearly to 15,000,000 Pounds; whereas those of the Port of London make a third part. See Customs.

The Customs in England are very numerous, and very high; beyond what any other trading Nation knows: The principal are Duties of Tonnage and Poundage, which are very considerable; and, in the time of King Charles II. But that Prince, and his Successors, have introduced divers others: At present, the Customs on Liquors are, Tonnage, the Additional Duty, the Duty of Exports, the Duty of Imports, the Duty of the Additional Impost, Duty of Orphans Money, Duty on French Wines, New Subsidy, and of Subsidies.

For other Merchandizes, the Duties are, Poundage, the Additional Duty on Bills and Linens, Exchequer of the same Year, on foreign Species, new Impost, Poundage, another of 5; a Duty of 25 per Cent, on French Commodities; the new Subsidy of Poundage, in 1657; an additional Subsidy, and another of 5, a Duty on Fish, or Oils, another on Leather, another on Paper, &c. See the Debtor's are at large under the Article Duties.

CUSTOM-House, an Office established on the Frontiers of a State, or in some chief City, for the Receipt of the Customs and Duties of Importation and Exportation; important in Merchandizes, by the Authority of the Prince, and regulated by Tariff, or Books of Rates. See Customs, and Duties.

There are several Customs-house in the several Parts of England. The most considerable is that of London. It is under the Superintendence of the Commissioners appointed by Patent, who have the Charge and Management of all the Customs (the Pevy-Ports alone excepted) in all the Ports of England. See COMMISSIONERS.

Other Officers are a Secretary, Solicitor, Receiver-Gene- ral, Commissary of the Excises and Payments of the Receiver-General; Commissary-General, Inspector of the Out-Port Collectors Accoupts, Inspector-General of the Exports and Imports; Receiver-General of all ships of Great Brita- nian, Surveyor-General; Surveyor of the Out-Ports, and Receiver of the Seizures; all holding their Places by Pat- ent; appointed by the Officers, appointed by Warrant from the Lord High Treasurers.

CUSTOMARY Tenants, Cultivari, vel Tenentes, vel Confessari, are such Tenants as hold by the Cultivari of the Crown, without any civil Evidence. See MANOR.

There were antiently Bequestes by Wills to the Crown, and Exemption, as in the Case of Yone and Boudage.—Ex annis illis qui tenentur in Boudage tenetur, spectatur hanc Cultivari. MS. de Confect. Man. de Confect. No date.

CUSTUM Breuinn, a Clerk, belonging to the Court of Common Pleas who's Office is to receive, and keep all the Writs, and put 'em upon Files; every Return by it, itself; and at the End of every Term to receive of the Prothono- taries all the Records of the Nihil Print, called the Pithus. See Writ, and POSTER.

The Writs are first brought in by the Clerks of Affice of every County, who are written-in and thereto who enter'd the Hic in that Matter, to enter Judgment. For all this is done by the Prothono- tary, the Prothonotary enters the Verdict, and Judgment thereupon, into the Rolls of the Court; and then delivers them to the Clerk of the County.

He also makes Entry of the Writs of Covenant, and the Concord upon every Fine; and makes Copies and Exemplifi- cations of all Writs and Records in his Office, and of all Fine Orders and Grant, or any other Writs, and for that Matter, to enter Judgment. For all this is done by the Prothono- tary, the Prothonotary enters the Verdict, and Judgment thereupon, into the Rolls of the Court; and then delivers them to the Clerk of the County.

He also makes Entry of the Writs of Covenant, and the Concord upon every Fine; and makes Copies and Exemplifi- cations of all Writs and Records in his Office, and of all Fine Orders and Grant, or any other Writs, and for that Matter, to enter Judgment. For all this is done by the Prothono- tary, the Prothonotary enters the Verdict, and Judgment thereupon, into the Rolls of the Court; and then delivers them to the Clerk of the County.

Custos Breuinn & Rotulorum, a Clerk, whose Office is to keep the Writ of Covenant and the Note, the latter the Concord, and Foot of the Fine. See CHIROGRAPHER.

Custos Breuinn & Rotulorum, whose Office is to keep the Writ of Covenant and the Note, the latter the Concord, and Foot of the Fine. See CHIROGRAPHER.

Custos Rotulorum, is he that hath the Custody of the Rolls, Records of the Secretaries of Peace, and some few, of the Commissions of Peace it follows. See PEACE.
CUT (363)

CUT

He is always a judicial of Peace, and Jurat, in the County where he hath his Office; and by his Office is rather a Judge than a Magistrate. Before the face, by express Words, says this special Charge upon him, Redux ad dies & loca praebet, brevis, praecipua, praebet, & indicamentum praebet: suum & illius finem.

Case of Spiritualia, is he who executeth Spiritual or Ecclesiastical Jurisdiction in any Diocese, during the Vacancy of the See of the Diocese. As the Canon Law, belongs to the Dean and Chapter; but in England, to the Archbishop of the Province, by Petition: Tho: divers Deans and Chapters do challenge it.

Case of Temporalia, is the Person to whom Cisology is a vacant See was committed by the King, as supreme Lord; who, as a Steward of the Goods and Feudal, was to give an account to the King, for them. His Trust continued till the Vacancy was supplied by a Successor, who obtained the King's Writ de Restitutio Temporali, which was commonly after Confirmation, but sooner before.

In the Canon Law, we meet with a Cistodi not, i.e. a Confidant, or Incumbent of a Benefice, who borrows his Name of some other Benefice, and is to make a Repagation whenever demanded.

Cut a Feather, in the Sea Language, is when a well-armed Ship is sufficiently protected by the Water, that it seems before her, as a Blood Ship, and may be seen as a Ship going by.

Cut Witter, the Sharpcs of a Ship, which is under the Beach-head.

Cutaneous, something that concerns the Skin either in the way of Dilatation, or Remedy. See Cutis. Thus, we say, Cutaneous Eruptions; the Ich is a Cutaneous Difflucal.

The Cutis is said from the Latin Cutis, Skin. Cuticularia, Cuticle, in Anatomy, a thin pellicul Membrane, void of Sensa; serving as a Cover to the Cutis or Skin See Cutis.

The Cutis is that first and outward Covering of the Body, call'd also Epidermis, but more commonly the Scutis; or that soft Tegument which rides in a Blister upon a Gum, or the Application of a Caustic.

Cutis Ictus, a Cutis of the Skin, or true Skin, to which it is also tied by the Veifals that nourish it; these are so far alike as not to be seen. When examined by a Microscope, it appears to consist of several Layers of exceeding small Scales, which cover one another, more or less, according to its different thickness, in the several Parts of the Body; and in the Lips, where the Scales appear plainest because the Fruits thereof, do little more than barely touch.

These Scales are either the excretory Ducts of the Glands of the Cutis, or is the Cae pharynx in Fifteen s; or else the Glands have Tubes, opening between the Scales. See Milliary Gland.

Levonboeck reckons, that in one cuticular Scale there may be 200 Minerals of Sand will cover 250 Scales: so that one Grain of Sand will cover 20,000 Scales which we daily periphrase. See Perpiration, and Pore.

Levonboeck, in considering the exceeding Porey of the Cutis, it obstructs a great Part of the former Humours which would otherwise be evacuated by the Glands of the Cutis; as is evident from that plentiful Discharge consequent on the Application of a Blister, or rather Acidic, whereby the Cuticula is removed, and the Cutis barced. See Vesica.

The Scales are often glaid together by the groover Parts of our indifferent Transpiration hardening upon our by the heat of the Body, which carries off the more volatile Particles; and in this consists that Indigation we popularly call a Cold. This is the great Substance by which the Glands of the Skin, being pressed between the Scales, causeth frequent itching; and where the Matter has been long pressed, small Pimples, and other Poulheffes; for removing of which, there are many Wonderful Remedies of frequent rubbing, washing, or bathing. See Leipzig.

Some imagine the Cuticula form'd from the groover Parts of the Body, by the sweatiferous Humour, destined tho' the pores of the Skin, and covering the Pores of the Skin, which is evaporated upon the Surface of the Scum of the Blood: But Levonboeck, with more probability, it is to be from an Expansion of the Excretory Ducts of the Glands that it is caused. Its use is to defend the Nerves of the Cutis, which are the Origin of the Sense of Feeling, from the Injuries of rough or windy Air; for the excretive Blood of the Blood, there would make too exquisit and painful an Impression on the naked Nerves; or the Air would dry them, so that these would be less susceptible of the nicer Touches of Pleasure. See Feeling.

Ricinatus, and several others, maintain that the Cuticula of Women has no pores: Millinius argues the contrary from their Sweating; but maintain, withal, that this is true of Dogs and other Beasts, which never know, how much forever finitiged. See Sweat.

Cutis, in Anatomy, the Skin; a Recticular Porex, or Birth of Venerable Substances on the Cutis, or Scar Skin. See Skin, and Cuticula.

The Velechia of the Cutis contain a mucous Liquor; from the Tincture of which, Malpighi, and others, take the Colour of the Cutis. It is also noticed on the Cutis, as well as Cuticle of Blacks is white, and the Blood red, &c; and that the only thing they have peculiar in this Part, is the Colour of this Liquor. See Negro.

The Velechia of the Cutis of Blacks, according to Storr, is form'd out of the Productions of the Tendons of the subjacent Parts: which terminate in an infinite Number of connective Tissue, which is interwoven with innumerable Nervi, fibres, and other Velechia, forming what we call a Parenchyam. See Parenchyam.

'Tis by means hereof that the Cutis becomes the Organ of Feeling. See Pyramidal Nervi.

The Cutis is generally connected to the subjacent Parts by the Membrana Adiaphor, and its proper Veilis, the Veins, Arteries, Nerves, &c. This is to wrap up and cover the whole Body; to be a general Emanak of the Matter of Perception; and is the Organ of Feeling. See Per- siration, Feeling, &c.

The Different Cuticula and Cutis are, the Ichis, Leprophy, Small-Pox, Maligna, Scarier Flower, and Erup- tious Infammations. See Ich, and Leproxy.

Cutter of the Tailles, an Officer of the Exchequer, who provided the Money for the Tailles, and cuts the Sum paid upon them. See Tally.

Cutting, a Term used in various States, and various Arts; in the general, it implies a Division or Separation.

The Words are divided into Two Main Parts: Ordinaries, and non-Ordinaries, and even to Animals, and Moveables, when they are divided equally the same way; for, however, that one Matter is Colour, the other Metal. The Ordinaries are also said to be cut when they have to fall to the Extremities of the Shield.

Cutting, Libation, in Chirurgery, the Operation of extracting the Stone out of the Bladder. See Stone.

It appears the Cutting was in the Stone, even in the Time of Hippocrates; tho' we are perfectly in the dark as to the manner in which they performed it: It was, however, wholly dierd in the after Ages; infomath, that in the beginning of the XVII. Century, there was no body durst perform it. The Faculty of Medicine at Paris were obliged to address themselves to the Parliament, to obtain a Bill of Law on a Criminal, convicted of Death, who had the Stone in the Bladder: the Operation succeeding, the Practice became popular.

There are three principal Ways of performing the Operation; the first, by the Chymical or Alcali, and Appara- ratus solvi, or the dry, lateral, and high Operations. The Method of performing each, see under the Article Laticio.

Cutting-Glass, in Chirurgery. See Cutting-Glass.

Cutting, in Coinage. When the Lamine, or Places of the Metal, be gold, Silver, or Copper, are brought to the thickest of the Species to be cast, places are cut out of the Thicknefs, and nearly of the Weight of the intended Coin; which are now call'd Planchetts, till the King's Image have been flamp'd on them. See Coin.

The Infrumere with which they cut, consists of two pieces of Steel, very sharp, and placed one another; the lower a little hollow, representing a Mortar; the other a Pestel. The Mortar being put between the two, is cut out in the manner defcrib'd.

Note, Medallions, where the Relievo is to be great, are not cut, but call, or moulded. See Medal.

Cutting, or Marking, to denote the Horse's Feet interfe to, or when with the Shoe of one Foot he beats of the Skin from the Plantart Join of another Foot. See Inter- ference.

This is more frequent in the hind Feet than the fore: The Caules are either Weariness, Weakness in the Reins, not knowing how to go, or ill Frothing.

Cutting, in Painting, the laying one strong lively Col- our over another, without any Shake or Softening. See Coloring.

The Cutting of Colours has always a disagreeable Effect. Cutting in Wood, the Operation of Sculpture, and Engraving, is determined from the Matter wherein it is employed. See Engraving.

It is used for various Purposes; as for initial or figured Letters, Head and Tail-pieces of Books; and for even Schemes.
CYC

Schemes and other figures; to save the Expences of engraving on Copper; and for Prints, and Stamps, for Paper, Callicoes, Linens, &c. See Printing.

The term Collar, in Cutting Wood, as well as that in Copper, is aribled to a Goldsmith of Foes; but 'tis to Albert Durer, and Lucas, they are both owing for their Perfection.

C. Hugh of Carpi invented a manner of Cutting in Wood, by means whereof, the Prints appear as if painted in Claire Obscure: In order to this, he made three kinds of Stamps for the same Design; which were drawn, after another method, on the smooth side of the fat Prints. They were to be conducted, as that one fer'd for the grand Lights, a second for the Demi-Tints, and a third for the Outlines, and the deep Shadows.

The ancient art of Cutting in Wood, was certainly carried to a very great Pitch about 1500, and might even vie, for Beauty and Jument, with that of engraving in Copper: At present 'tis in a low Condition, as having been long degenerated, from the highly skilful and industrious men who employed on Copper, as the more easy and promising Province: Not but that wooden Carvings have the Advantage of those in Copper on many Accounts; chiefly for dure, and Devices in Bois; as being printed at the same Time, and in the same Press as the Letters; whereas, for the other, there is required a particular Impression.

The Carver in Wood begins with preparing a Blank or Block, of the proper size and thickness required, and ever even and smooth on the Side to be cut for: this, they usually take Pear-Tree, or Box; the latter is the best, as being the cedui, and least liable to break or split.

When they make their Designs with a Pen, or Pencil, just as if they would have it printed. Tho' they can't make their own Design, as many there are, cannot, make use of a Design given them by another: Upon the smooth side of the Plants, or Flowers and Water, with a little Vinegar, the Strokes or Lines turn'd towards the Wood.

When the Paper is dry, they wash it gently over with a Sponge dip'd in Water; then, with a little Bois de Rose; as being printed at the same Time, and in the same Press as the Letters, &c.

The Exit cut off, and take away very curiously with the Points of fine sharp Knives, or little Chisels, or Gravers, according to the Bigness or Delicacy of the Work; for they need no other Instruments.

Cutting, or Stp'd in Gardening, the Branches or Sprigs of Trees, or Plants, cut or lipped off to set again; which is done in any mealt, fine Earth.

The best Season is from August to April; but Care is to be taken, when'tis done, the Sun be not too much in the Top, lest it die or that Pan in the Earth be too dry; nor yet the Sun's rays be too dry, or scarce; and the Sun in the Branches stifling it to Roke.

In providing the Cutting, such Branches as have Joints, Knobs, or Wood like the Root, turn'd to the Sun, not yet dry, or scarce, as the Sun in the Branches, let them, and the Leaves be lipped off as far as they are set in the Earth. Small Top Branches, of two or three Years growth, are fittest for the Operation. See Mandrake, Garden Work.

CYCLE, in Chronology, Cycle; a certain Period, or Series of Numbers, proceeding exceedingly from first to last, and recurring again from last to first; successively, and without intermission. See Period.

The Origin of Cycles was thus: The apparent Revolution of the Sun round the Earth, has been divided, arbitrarily, into 24 Hours; the Bats or Foundation of all our Mensurations. The Sun itself is divided into Days, and Days, into Hours for father, Multiples of Hours, as Days, and Years. But neither the annual Motion of the Sun, nor that of the other Heavenly Bodies, can be made exactly, and without any Remains or Defects, their Numbers, or their multiples. That of the Sun, e.g. is 365 Days, 5 Hours, 49 Minutes, nearly; that of the Moon 29 Days, 12 Hours, 44 Minutes.

Hence, to follow up these Fractions in whole Numbers, and yet in Numbers which only express Days, and Years, Cycles have been invented: which comprehended several Revolutions of the same Body, replace it, after a certain Number of Years. The following are some Points of the Heaven, whence it is divided, or, which are the names of the same Cycle in the same Place of the Civil Calendar. See Calendar.

Such is the famous Cycle of 19 Years, called also the Cycle of the New Moons, and the Fifties or Intermediary Months, that commences 19 to 18 Solar Years: in which Time, the New and Full Moons are supposed to return to the same Day of the Julian Year. See Moon.

This is also called the Metonic Period, from its Inventor Meton, the Athenian; and the Golden Number: tho', properly, the Golden Number is the particular Number which

threws the Year of the Lunar Cycle, any given Year is in.

This Cycle of the Moon only holds true for 215 Years; For, then the New Moons do return to the same Day after 215 Years; yet not to the same time of the Day, but near an Hour and a half sooner: which Error, in 234 Years, amounts to an entire Day.

To make this Cycle in Reforming the Calendar, went on a Supposition of the Periods returning precisely from 19 Years to 20 Years, for ever. See Gregorian.

The Use of this Cycle in the Civil Calendar, is to show the New Moon of each Year, and the Time of Effect. See Easter.

In the new one, it only ferret to find the Easter, which show, in either Calendar, that the New Moons fall 11 Days to be Easter the next Year.

As the Orientals began the Use of this Cycle at the Time of the Council of Nice; they affirmed, for the first Year of the Julian Calendar, that 30 Days fell before the Full Moon; On which foot, the Lunar Cycle 5, fell on the 11th of January, in the third Year.

The Occidentals, on the contrary, put the Number 1 to the 1st of Jan Year, which occasion'd a considerable Dis

in the Time of Easter: Hence, Dionysius Exiguus, upon framing a new Calendar, persuaded the Christians of the Day to follow the Difference, and come into the Praetice of the Church of Alexandria.

To find the Year of the Lunar Cycle, is to find the Golden Number. See Golden Number.

Cycle of Indiction, a Series of 15 Years, returning constantly and like the Lunar Cycle; the same commencing from the third Year before Christ. See Indiction.

When this Cycle of Indictions was first set on foot among the Romans, and for what End is much controverted among Christian Historians. See Numa Tullius.

The most probable Opinion is, that it was receiv'd about the Year 315, after the Time of Constantine. To find the Cycle of Indiction for any given Year, add 2 to it, and divide the Sum by 15; the Remainder is the Cycle of Indiction.

If there be no Remainder the Cycle is 15.

Cycle of the Sun, or Solar Cycle, a Revolution of 38 Years, being the Time the Sun is in the same Signs, and ending with the 1st of March, which was the Day of the Dominical or Sunday Letters, and those that express the other Feasts, &c. return to their former Place, and proceed in the same Order as before. See Dominical.

This is called Solar Cycle, not with regard to the Sun's Course, which has nothing to do herein; but from Sunday, antiently called Dies Solis, the Day of the Sun: in regard, 'tis the Dominical Letter is principally sought for from this Revolution; the Dominical Letters, which are the first in the Alphabet, having been tabulated in lieu of the Nundinal Letters of the Romans.

The Calendar under Pope Gregory, occasion'd a considerable Alteration of the Cycle: in the Gregorian Calendar, the Solar Cycle is not constant and perpetual; in regard, every fourth Secular Year, called a Leap Year, is to be added to the usual 365 Days, and 5 Hours, 48 Minutes, of the other. The Return of the Year, or Beginning of the Solar Cycle, both Julian and Gregorian, is the 9th Year before Christ.

To find the Cycle of the Sun for any given Year; add 9 to it, and divide the Sum by 365, and the Number remaining will be the Number of the Cycle, and the Quotient the Number of Revolutions since Christ.

If there be no Remainder, it will be the 365th, or last Year of the Cycle.

Cycle of the Sun in the Julian Year.

<table>
<thead>
<tr>
<th>Cycle</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1G6</td>
<td>1B5</td>
</tr>
<tr>
<td>6G</td>
<td>15B</td>
</tr>
<tr>
<td>15D</td>
<td>14B</td>
</tr>
<tr>
<td>1D</td>
<td>13B</td>
</tr>
<tr>
<td>1E</td>
<td>12B</td>
</tr>
<tr>
<td>1F</td>
<td>11B</td>
</tr>
</tbody>
</table>

Cycle of the Sun from the Gregorian Year 1700, to the Year 1800.

<table>
<thead>
<tr>
<th>Cycle</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1D6</td>
<td>15E</td>
</tr>
<tr>
<td>11D</td>
<td>15E</td>
</tr>
<tr>
<td>10D</td>
<td>14E</td>
</tr>
<tr>
<td>9D</td>
<td>13E</td>
</tr>
<tr>
<td>8D</td>
<td>12E</td>
</tr>
</tbody>
</table>

Cycle, it may be observ'd, it is not only used in the general, for all the Numbers that compose the Series, but for each Number in particular: Thus, we compute, that the ordinary Epocha from the Birth of Jesus, to the Beginning of the New Year, or to the New Year and the Day of the Lunar Cycle, or the Golden Number; or the Dominical Letter B, and the Cycle of Indiction 4.

CYCLICUS, from κύκλος, Circulus; an Instrument in form of a Half-Moon, used by the Surgeons to ferret away Rottenness.

CYCLOID,
CYCLOID, in Geometry, one of the Mechanical, or, as others term 'em, the Tractuoso Curves; called also the
Folium. See CURVE, and TROCHOID.

It is defined by the Motion of a Point A (Tab. Anale.
495 fig. 55) in the Periphery of a Circle, while the Cir-
cle makes a Revolution along the right Line AP.
Hence, the Properties of this Curve, was, that the right
Line AE is equal to the Periphery of the Circle ABC,
and AC to the Semi-periphery; and by a Generation of
the generating Circle, the right Line AD is equal to the
Arch AD. Again, a being parallel to AE, AD is equal
to the Arch of the generating Circle, and further, the
whole length of the Cycloid is four times that of the Dia-
meter of the generating Circle; and the Cycloidal Space
comparatively between the Curve and the Subcycloidal
Area of the generating Circle; Lastly, any Parabola
eparated from the Vertices, as F1, is every where double
the Chord of the Circle EF; and the Tangent thereof,
parallelly the parallel to the fixed chord FD.

The Geodesy of the Cycloid, may be conceived by
imagining a Nail in the Circumference of a Wheel; the Line
which the Nail describes in the Area, while the Wheel
rolls in a right Line, is the Cycloid.

The Cycloid is a modern Curve, and its Inven-
tion attributed to some by Mercurius; by others to Galilei:
but Dr. Wallis gives it of an old standing, and to have
been known to Brouckelin, about the Year 1540; and even
considered by Cardinal Cajetan much earlier, than the
Year 1540.

M. Huygens has demonstrated, that from whatever Point,
Or Height, a heavy Body, oscillating on a fixed Centre, (v. g. a Pendulum) begins to descend; while it continues to move in a Cycloid, the Times of its Falls, or Oscillations, will be equal to each other in a right Line, is the Cycloid.

Cycloidal, the Art of measuring Cycles, or Cir-
cles. See CIRCLE, and CICRLE.

CICRLE, the Circle, or Compass of Arts and
Sciences; more ordinarily call'd Encyclopaedia. See En-
cyclopaedia.

CYGGUS, the Swan, in Astronomy, a Constellation of the Northern Hemisphere. See Constellation.

Stars in the Constellation Cygnus, in Ptolomo's Catalogue are 147, in Tycho's 19 in the Britanniaca Catalogue 107.
The Order, Names, Longitudes, Latitudes, Magnitudes, &c. whereas, arc as follow.

Stars in the Constellation Cygnus.

<table>
<thead>
<tr>
<th>Name of the Star</th>
<th>Right Ascension</th>
<th>Declination</th>
<th>Magnitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alpha Cygni</td>
<td>19h 40.3m</td>
<td>+27° 16'</td>
<td>4.6</td>
</tr>
<tr>
<td>Beta Cygni</td>
<td>18h 47.0m</td>
<td>+26° 33'</td>
<td>3.7</td>
</tr>
<tr>
<td>Gamma Cygni</td>
<td>17h 56.4m</td>
<td>+25° 11'</td>
<td>4.0</td>
</tr>
<tr>
<td>Delta Cygni</td>
<td>16h 55.8m</td>
<td>+24° 43'</td>
<td>4.1</td>
</tr>
<tr>
<td>Epsilon Cygni</td>
<td>16h 09.2m</td>
<td>+24° 23'</td>
<td>5.0</td>
</tr>
<tr>
<td>Zeta Cygni</td>
<td>15h 53.6m</td>
<td>+23° 54'</td>
<td>4.8</td>
</tr>
<tr>
<td>Eta Cygni</td>
<td>15h 37.0m</td>
<td>+23° 40'</td>
<td>4.9</td>
</tr>
<tr>
<td>Theta Cygni</td>
<td>15h 21.4m</td>
<td>+23° 28'</td>
<td>5.1</td>
</tr>
<tr>
<td>Iota Cygni</td>
<td>14h 54.8m</td>
<td>+22° 53'</td>
<td>6.0</td>
</tr>
<tr>
<td>Kappa Cygni</td>
<td>14h 28.2m</td>
<td>+22° 30'</td>
<td>5.5</td>
</tr>
<tr>
<td>Lambda Cygni</td>
<td>13h 51.6m</td>
<td>+21° 58'</td>
<td>6.3</td>
</tr>
<tr>
<td>Mu Cygni</td>
<td>13h 25.0m</td>
<td>+21° 45'</td>
<td>5.8</td>
</tr>
<tr>
<td>Nu Cygni</td>
<td>12h 48.4m</td>
<td>+21° 32'</td>
<td>5.6</td>
</tr>
<tr>
<td>Xi Cygni</td>
<td>12h 21.8m</td>
<td>+21° 19'</td>
<td>6.1</td>
</tr>
<tr>
<td>Omega Cygni</td>
<td>11h 45.2m</td>
<td>+21° 06'</td>
<td>6.5</td>
</tr>
<tr>
<td>Pi Cygni</td>
<td>11h 18.6m</td>
<td>+20° 53'</td>
<td>5.8</td>
</tr>
<tr>
<td>Phi Cygni</td>
<td>10h 32.0m</td>
<td>+20° 39'</td>
<td>6.0</td>
</tr>
<tr>
<td>Chi Cygni</td>
<td>9h 55.4m</td>
<td>+20° 26'</td>
<td>5.9</td>
</tr>
<tr>
<td>Psi Cygni</td>
<td>9h 28.8m</td>
<td>+20° 12'</td>
<td>6.2</td>
</tr>
<tr>
<td>Omega Cygni</td>
<td>8h 52.2m</td>
<td>+19° 59'</td>
<td>5.9</td>
</tr>
<tr>
<td>Nu Cygni</td>
<td>8h 25.6m</td>
<td>+19° 45'</td>
<td>6.1</td>
</tr>
<tr>
<td>Xi Cygni</td>
<td>7h 49.0m</td>
<td>+19° 31'</td>
<td>6.4</td>
</tr>
<tr>
<td>Omega Cygni</td>
<td>7h 12.4m</td>
<td>+18° 53'</td>
<td>6.0</td>
</tr>
<tr>
<td>Pi Cygni</td>
<td>6h 35.8m</td>
<td>+18° 39'</td>
<td>5.8</td>
</tr>
<tr>
<td>Chi Cygni</td>
<td>5h 59.2m</td>
<td>+18° 25'</td>
<td>6.2</td>
</tr>
<tr>
<td>Psi Cygni</td>
<td>5h 32.6m</td>
<td>+18° 11'</td>
<td>6.4</td>
</tr>
<tr>
<td>Omega Cygni</td>
<td>4h 56.0m</td>
<td>+17° 58'</td>
<td>6.0</td>
</tr>
<tr>
<td>Nu Cygni</td>
<td>4h 29.4m</td>
<td>+17° 44'</td>
<td>5.9</td>
</tr>
</tbody>
</table>

Names and Situations of the Stars.

<table>
<thead>
<tr>
<th>Name of the Star</th>
<th>Longitude</th>
<th>Latitude</th>
<th>Magnitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alpha Cygni</td>
<td>19h 40.3m</td>
<td>+27° 16'</td>
<td>4.6</td>
</tr>
<tr>
<td>Beta Cygni</td>
<td>18h 47.0m</td>
<td>+26° 33'</td>
<td>3.7</td>
</tr>
<tr>
<td>Gamma Cygni</td>
<td>17h 56.4m</td>
<td>+25° 11'</td>
<td>4.0</td>
</tr>
<tr>
<td>Delta Cygni</td>
<td>16h 55.8m</td>
<td>+24° 43'</td>
<td>4.1</td>
</tr>
<tr>
<td>Epsilon Cygni</td>
<td>16h 09.2m</td>
<td>+24° 23'</td>
<td>5.0</td>
</tr>
<tr>
<td>Zeta Cygni</td>
<td>15h 53.6m</td>
<td>+23° 54'</td>
<td>4.8</td>
</tr>
<tr>
<td>Eta Cygni</td>
<td>15h 37.0m</td>
<td>+23° 40'</td>
<td>4.9</td>
</tr>
<tr>
<td>Theta Cygni</td>
<td>15h 21.4m</td>
<td>+23° 28'</td>
<td>5.1</td>
</tr>
<tr>
<td>Iota Cygni</td>
<td>14h 54.8m</td>
<td>+22° 53'</td>
<td>6.0</td>
</tr>
<tr>
<td>Kappa Cygni</td>
<td>14h 28.2m</td>
<td>+22° 30'</td>
<td>5.5</td>
</tr>
<tr>
<td>Lambda Cygni</td>
<td>13h 51.6m</td>
<td>+21° 58'</td>
<td>6.3</td>
</tr>
<tr>
<td>Mu Cygni</td>
<td>13h 25.0m</td>
<td>+21° 45'</td>
<td>5.8</td>
</tr>
<tr>
<td>Nu Cygni</td>
<td>12h 48.4m</td>
<td>+21° 32'</td>
<td>5.6</td>
</tr>
<tr>
<td>Xi Cygni</td>
<td>12h 21.8m</td>
<td>+21° 19'</td>
<td>6.1</td>
</tr>
<tr>
<td>Omega Cygni</td>
<td>11h 45.2m</td>
<td>+20° 53'</td>
<td>6.5</td>
</tr>
<tr>
<td>Pi Cygni</td>
<td>11h 18.6m</td>
<td>+20° 40'</td>
<td>5.8</td>
</tr>
<tr>
<td>Chi Cygni</td>
<td>9h 55.4m</td>
<td>+20° 36'</td>
<td>6.3</td>
</tr>
<tr>
<td>Psi Cygni</td>
<td>9h 28.8m</td>
<td>+20° 23'</td>
<td>5.8</td>
</tr>
<tr>
<td>Omega Cygni</td>
<td>8h 52.2m</td>
<td>+19° 59'</td>
<td>6.0</td>
</tr>
<tr>
<td>Nu Cygni</td>
<td>8h 25.6m</td>
<td>+19° 45'</td>
<td>5.9</td>
</tr>
<tr>
<td>Xi Cygni</td>
<td>7h 49.0m</td>
<td>+19° 31'</td>
<td>6.4</td>
</tr>
<tr>
<td>Omega Cygni</td>
<td>7h 12.4m</td>
<td>+19° 17'</td>
<td>6.5</td>
</tr>
<tr>
<td>Pi Cygni</td>
<td>6h 35.8m</td>
<td>+18° 53'</td>
<td>5.9</td>
</tr>
<tr>
<td>Chi Cygni</td>
<td>5h 59.2m</td>
<td>+18° 39'</td>
<td>6.2</td>
</tr>
<tr>
<td>Psi Cygni</td>
<td>5h 32.6m</td>
<td>+18° 25'</td>
<td>6.4</td>
</tr>
<tr>
<td>Omega Cygni</td>
<td>4h 56.0m</td>
<td>+17° 58'</td>
<td>6.0</td>
</tr>
<tr>
<td>Nu Cygni</td>
<td>4h 29.4m</td>
<td>+17° 44'</td>
<td>5.9</td>
</tr>
</tbody>
</table>
Cylinder, in Geometry, (from the Greek κύλινδρος, a round log stone) a solid Body, contained under three Surfaces; supposed to be generated by the Rotation of a Parallelogram, as C B E F, (Tab. Geome-try, Fig. 152.) about one of its Sides, as C E.

If the generating Parallelogram be Rectangular, as C B E F, the Cylinder is a solid Body, i.e. a Cylinder whose Axis is perpendicular to its Sides, and whose Circles are of the same Diameter, called a Rhomboid, or Rhomboidal, the Cylinder will be oblique, or slanted.

The Surface of a right Cylinder, exclusive of its Bases, is demonstrated to be equal to the Rectangular parallelogram under which the Plane is described about the Circles of the Cylinder.

The Periphery, therefore, of the Base, and thence the Bafe it self, being found, and multiplied by two, and the Product added to the Rectangular parallelogram of the Height, and Periphery, will be the Surface of the Cylinder: Sum will be the Area or Super-
ficies of the Cylinder; multiply this by the Area of the Bafe; and the Product will be the Solidity of the Cylinder.

For it is demonstrated, that a Circle is contained in the Cylinder, or, in the Periphery, and Height, and radius, and height, the Cylinder is equal to a Triangular Prism, having the same Base and Altitude with itself; its Solidity, therefore, must be had by multiplying the Superficies into the Bafe. See Prism.

Again, since a Cone may be esteemed an infinite-angular Pyramid; and a Cylinder an infinite-angular Prism, a Cone is one third Part of a Cylinder; and of itself, see Cone. See Cone.

Further, a Cylinder is a Solid of the same Bafe and Altitude as 3 to 2. See Sphere.

Lastly, it being demonstrated in Mechanicks, that every Figure that is Uniformly, Superficial or Solid, generated, either by the Motion of a Line, or of a Figure, is equal to the Product of the Magnitude generated in the Way, and the Centre of Gravity of its generating Plane, or of its generating Lines; if the Rectangle A B C D, (Tab. Mechani-


cicks, Fig. 42.) referre about its Axis A D, it will describe a Cylinder, and its Side B C the Surface of a Plane.

But the Centre of Gravity of the Rectangle is not in the Middle F, but in the Centre of Gravity of the generating Plane in the Middle G, of the right Line E F. The Way of this, therefore, is the Periphery of a Circle described by the Radius B G, the Side B C, and the Bafe A D. But the Circle described by B G is the Periphery of a Cylinder described by F B. The Superficies, therefore, of the Cylinder, is the Product of the Altitude BC, into the Periphery of the Circle described by the Radius E F, and the Solidity of the Cylinder is the Product of the Bafe B C by the Solidity of a Cylinder described by the Rectangle A B C D. Thus a Cylinder is the Product of the Bafe and Altitude, contained under three Surfaces; and its Superficies is the Product of the Altitude and Periphery of a Circle of the same Diameter as the Bafe. See Superficies.

Tangents and Secants of the Cylinder.

Tangent, e.g. the Altitude of the describing Plane, and therefore of the Cylinder, B C = A, the Semidiameter of the Bafe D G = 2, then will E C = g + 1, and supposing the Rat-


e of the Radius E F = h, and the Periphery of the Cylinder described by the Radius F G = v, the Periphery of the Cylinder described by the Radius F G = 2 h, and therefore the Periphery of the Cylinder, v = 2 h, the Altitude of the Cylinder, and the Solidity of the Cylinder = v g = 2 g h.

Therefore, multiplying Inscribed into the Area of the Rectangle A C = A the Solidity of the Cylinder, A C = 2 g h, the Bafe B C, and the Altitude v, the Solidity of the Cylinder is described by the Rectangle D G. The Solidity of the Cylinder, therefore, is equal to the Product of the Bafe, and Altitude.

The Ratio of Cylinders; as the Radii of all Cylinders, Cones, &c. are in a Ratio compounded of their Bases, and of their Heights; and if the Bases be equal, they will be in the Ratio of their Heights; and if their Heights be equal, the Ratio of their Bases.

Hence, again, if in Cylinders the Altitude be equal to the Diameter of the Bafe, the Line will be a Triplicate of the Diameter of the Bafe. All Cylinders, Cones, &c. are in a Triplicate Ratio of their homologous Sides; and also of their Altitudes.

Again, equal Cylinders, Cones, &c. reciprocate their Bases and Altitudes.

Lastly, a Cylinder whole Altitude is equal to the Diameter of the Bafe, is to the Cube of its Diameter, as 785 to 100.

We find a Circle equal to the Surface of a given Cylinder, we have this Theorem: The Surface of a Cylinder is equal to a Circle, whose Radius is a Mean Proportional between the Diameter and Height of the Cylinder. See Super-
ficies.

The Diameter of a Sphere, and Altitude of a Cylinder equal there, be given to find the Diameter of the Cylinder, and the theorem is: The Square of the Diameter of the Cylinder, equal to it, nearly, as triple the Altitude of the Cylinder, to duplicate the Diameter of the Sphere. See Sphere.

To find a Rare, or Net, whence a Cylinder may be formed, or colorisub with any cylinder may be covered. With the Diameter of the Bafe, describe two Circles; and their Per-


iiphery, or the Periphery of a Cylinder, form a Rectangle, whole other Dimensions are adapted to the found Periphery. Thus may the Cylinder required be formed, or covered.

Cylinder, or Cistern, in Gunnery, is the Chamber of a great Gun. See Ordnance.

Cylinder concave, in Gunnery, is all the Cloze, or hollow length of a Piece of Ordnance. See Ordnance.

Cylindrical, in Geometry, a Solid Body, appo-


ximating to a Figure of a Cylinder having, e.g. its Bases eliptical, parallel, and equal.

The Word comes from the Greek κύλινδρος, and other, Form.

Cylindrical in Botany, a Term signifying the Top of any Plant, or Herb.

Cyma, in Architecture. See Cima, Sina, and Cyma.

Cymatium, Cimathum, or Cima, in Architecture, (from the Greek κυματιον, κυμάτων) a Member, or Mouling of the Cornice, whose Profile is waved, i.e. concave to top, and convex at bottom; frequently also called Denticule, Denticulae, or Dentils; the smaller varieties of the large Dentils, or Denticula in the Cornice of Gillises, &c. In the Greek Cyma, as in the Roman Cyma, the tabula of the Cyma is the same, and the cymatium is the same, but this Etymology is unlucky; the Beauty of the Moulding confitting in its having its Projection equal to its Height.

M. Felibon, indeed, will not allow this Etymology, conceiving that a Cyma is the Projection of the Line equal to its being the uppermost Member of the Cornice; but, according to the Sentiment of Vitruvius, from its being waved.

This is certain, that Vitruvius sometimes uses the Word Urbanus to denote a Cyprian Cyma, whereas Cicero, with as much reason, calls it Urbanus in the sense of a Cyma, or Cyma of the Cornice.

But, wihal, it must be observed, that he does not confine Cymatium to the Cornice; but it is for any similar Moulding, whether it be the uppermost or the undermost Member of the Cornice; but, according to the Sentiment of Vitruvius, from its being waved.

This is certain, that Vitruvius sometimes uses the Word Urbanus to denote a Cyprian Cyma, whereas Cicero, with as much reason, calls it Urbanus in the sense of a Cyma, or Cyma of the Cornice.

But, wihal, it must be observed, that he does not confine Cymatium to the Cornice; but it is for any similar Moulding, whether it be the uppermost or the undermost Member of the Cornice; but, according to the Sentiment of Vitruvius, from its being waved.

This is certain, that Vitruvius sometimes uses the Word Urbanus to denote a Cyprian Cyma, whereas Cicero, with as much reason, calls it Urbanus in the sense of a Cyma, or Cyma of the Cornice.

But, wihal, it must be observed, that he does not confine Cymatium to the Cornice; but it is for any similar Moulding, whether it be the uppermost or the undermost Member of the Cornice; but, according to the Sentiment of Vitruvius, from its being waved.

This is certain, that Vitruvius sometimes uses the Word Urbanus to denote a Cyprian Cyma, whereas Cicero, with as much reason, calls it Urbanus in the sense of a Cyma, or Cyma of the Cornice.

Thus a Cyma is an uncommon Term; and it is used by the Workmen to denote a particular kind of Moulding in Cornices, for the most part when the lower Molding of a Cornice is called Cyma, and the upper is called a Cyma; and the name is given to the Moulding, or to the Cornice itself, when it is applied to such Mouldings, whether they be above or below the Level of the Cornice.

Thus a Cyma is an uncommon Term; and it is used by the Workmen to denote a particular kind of Moulding in Cornices, for the most part when the lower Molding of a Cornice is called Cyma, and the upper is called a Cyma; and the name is given to the Moulding, or to the Cornice itself, when it is applied to such Mouldings, whether they be above or below the Level of the Cornice.

Thus a Cyma is an uncommon Term; and it is used by the Workmen to denote a particular kind of Moulding in Cornices, for the most part when the lower Molding of a Cornice is called Cyma, and the upper is called a Cyma; and the name is given to the Moulding, or to the Cornice itself, when it is applied to such Mouldings, whether they be above or below the Level of the Cornice.

Thus a Cyma is an uncommon Term; and it is used by the Workmen to denote a particular kind of Moulding in Cornices, for the most part when the lower Molding of a Cornice is called Cyma, and the upper is called a Cyma; and the name is given to the Moulding, or to the Cornice itself, when it is applied to such Mouldings, whether they be above or below the Level of the Cornice.

Thus a Cyma is an uncommon Term; and it is used by the Workmen to denote a particular kind of Moulding in Cornices, for the most part when the lower Molding of a Cornice is called Cyma, and the upper is called a Cyma; and the name is given to the Moulding, or to the Cornice itself, when it is applied to such Mouldings, whether they be above or below the Level of the Cornice.

Thus a Cyma is an uncommon Term; and it is used by the Workmen to denote a particular kind of Moulding in Cornices, for the most part when the lower Molding of a Cornice is called Cyma, and the upper is called a Cyma; and the name is given to the Moulding, or to the Cornice itself, when it is applied to such Mouldings, whether they be above or below the Level of the Cornice.
The text is not legible due to poor image quality and handwriting. It appears to be a page from a book or a manuscript, possibly discussing botanical or scientific topics. The content is not coherent enough to extract meaningful information or convert it into a readable format.
CYS (368)

CZA

The Design of the Institution was, to oppose the Deceits and Irruptions of the Infidels in this Island; Accordingly, their Motto was Sceptrum Regni. See SWORD.

CYRENAICI, a Sect of ancient Philosopher; so called from their Chief, Aristotle of Cyrene, a Disciple of Socrates.

Their leading Tenet was, that Man was born for Pleasure and that Virtue is only so far laudable, as it conduces thereto.

By Pleasure, they meant, not only a Privation from Pain, but a Tranquility of Mind like what Epicurus preach'd up; but an Assemblage of all the positive Pleasures both of the Mind and the Sense, especially the last.

Cyrus makes frequent mention of Aristotle's School; and speaks of it as if it yielded Debauchees.

Three Disciples of Aristotle, after his Death, divided the Sect into three Branches; under which Division is Agree'd and sunk: the first call'd the Hesiodae School; the second the Aristotelian; and the third, the Theodorian; from the Names of their Authors.

CITROMA, a Tumor in any Part of the Body. See TUMOR.

CYST-HEPATIC Duph, a Canal, by which the Porus Biliarius discharges part of its Bile into the Gall-Bladder. It was first describ'd by Dr. Giffin, and long afterwards pretend to be descv'd by M. Ferranti.

Veins, from the Course of the Bile, invers the Name, and more properly call'd Hepaticfcus. See Hepaticus.

CYSTIC, an Epithet given to two Arteries and two Veins in the Gall-Bladder. See Gall-Bladder.

The Cystic Arteries, or Cystic Commune, are two Branches from the Celiac, bellow'd on the Gall-Bladder, and bringing Blood into the same; The Cystic Veins return the Remains of this Blood into the Vena Portae. See Porta.

Cystics, are Medicines against Distempers in the Bladder. See Lithotrntiptics.

Cysticulus Meanus, a Bilary Duph, about the bigness of a Goose's Quill; join'd to the Meatus Hepaticus, at about two Inches distance from the Gall-Bladder; the two together forming the Duodenum Communis. See Distum Com- munis.

Cystis, the same with Vesica, or Bladder. See Vesica, and Bladders.

The Word is Greek, the word with Folliculus Feliti. See Polliciculi.

CITHARA, an ancient Musical Instrument, by some supposed the same as the Lyra; at least, a particular Species of the Lyra; by others different; this its precise Structure does not appear. See Lyra.

The Antients describe it as triangular, in form of a Greek Delta. Q.: The Poets ascribe the Invention to Apollo.

Cyzincenes, Cystines, among the ancient Greeks, were a sort of magnificent Banqueting-Houses, always expos'd to the North, and usually opening upon Gardens.

They had their Name from Cysticus, a City very considerable for the Grandeur of its Buildings; situate in an Island of the Propontis of the same Name. These Cystines were among the Greeks, what the Triclinia and Cenaculi were among the Romans.

Czar, a Title of Honour, ascribed by the Grand-Dukes, or, as they are now bly'd, Emperors, to Raffis.

The Natives pronounce it Tsar, or Tsar; and this, by Corruption, from Cesar, Emperor: they pretending to be descended from Augustus; and accordingly bearing the Eagle as a Symbol of their Empire. See Cesar.

The first who bore the Title of Czar, was Raffis, Son of Rufliden, who freed his Country from its Subjection to the Tartars, and first let it on its present footing, about the Year 1470.

M. Sperlingius, in his Dissertation on the Majesty of the Name Kunning, observes, that the Rufliden Princes never bore the Name of Czar, till their People had embrac'd the Greek Faith; before that Time, he says, they were called Kogor, King.

3